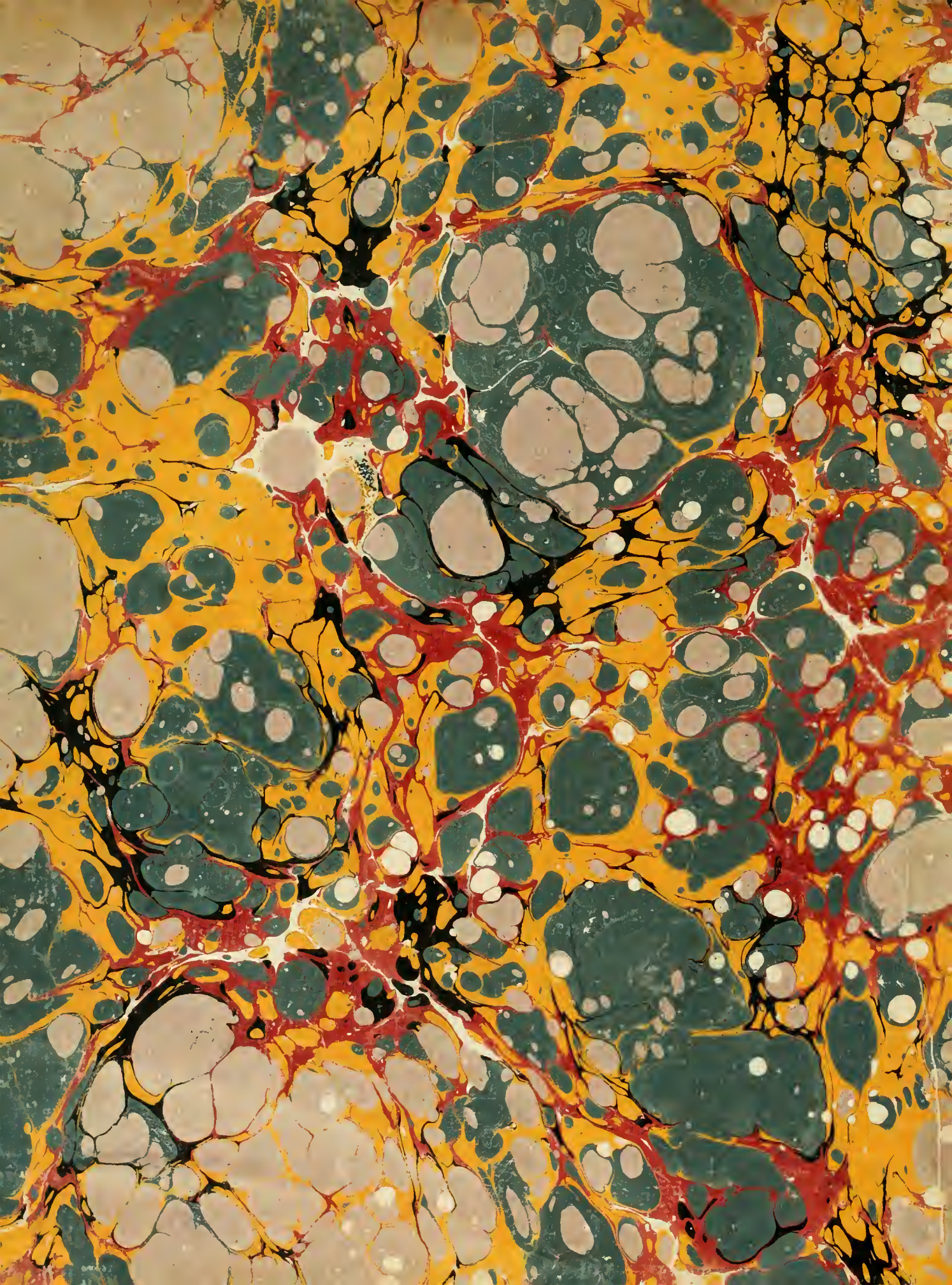

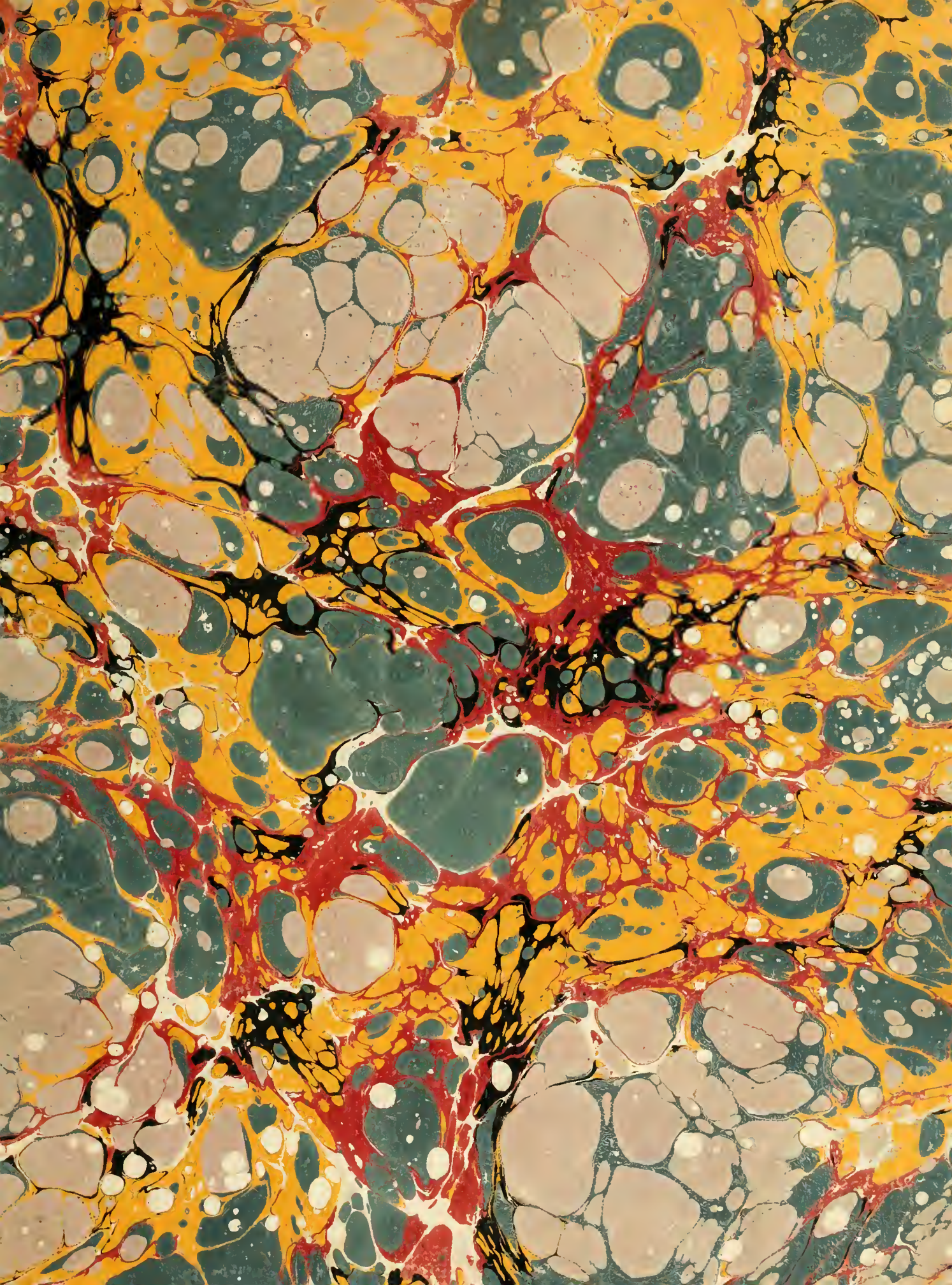

Contains the rare plate of "the Edinburgh Gem"
at page 394 of vol II.

Bryant - ancient Mythology

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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,	DORIANS,
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: Circumſtances of great Conſequence, which were ſubſequent to the GENTILE HISTORY of MOSES.

VOL. I.

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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M.DCC.LXXIV.

PREFACE.

Ναφε, και μεμναστ' απιςειν· αρθρα ταυτα των φρενων.

EPICHARMUS.

IT is my purpoſe in the enſuing work to give an account of the firſt ages; and of the great events, which happened in the infancy of the world. In conſequence of this I ſhall lay before the Reader, what the Gentile writers have ſaid upon this ſubject, collaterally with the accounts given by Moſes, as long as I find him engaged in the general hiſtory of mankind. By theſe means I ſhall be able to bring ſurpriſing proofs of thoſe great occurrences, which the ſacred penman has recorded. And when his hiſtory becomes more limited, and is confined to a peculiar people, and a private diſpenſation; I ſhall proceed to ſhew, what was ſubſequent to his account after the migration of families, and the diſperſion from the plains of Shinar. When mankind were multiplied upon the earth, each great family had by

[1] divine appointment a particular place of deſtination, to which they retired. In this manner the firſt nations were conſtituted, and kingdoms founded. But great changes were ſoon effected; and colonies went abroad without any regard to their original place of allotment. New eſtabliſhments were ſoon made; from whence enſued a mixture of people and languages. Theſe are events of the higheſt conſequence: of which we can receive no intelligence, but through the hands of the Gentile writers.

It has been obſerved by many of the learned, that ſome particular family betook themſelves very early to different parts of the world; in all which they introduced their rites and religion, together with the cuſtoms of their country. They repreſent them as very knowing and enterprizing: and with good reaſon. They were the firſt, who ventured upon the ſeas, and undertook long voyages. They ſhewed their ſuperiority and addreſs in the numberleſs expeditions, which they made, and the difficulties, which they ſurmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the ſettlements, which they made in the weſt. But I ſhall ſhew hereafter, that colonies of the ſame people are to be found in the moſt extream parts of the eaſt: where we may obſerve the ſame rites and ceremonies, and the ſame traditional hiſtories, as are to be met with in their other ſettlements. The country called Phenicia could not have ſufficed for the effecting all, that is attributed to theſe mighty adventurers. It is neceſſary for me to acquaint the Reader, that the wonderful people, to whom I allude, were the

[1] Κατα θειον δηλονοτι χρησμον. Euſebii Chron. P. 10. See alſo Syncellus.

deſcendants of Chus; and called Cuthites, and Cuſeans. They ſtood their ground at the general migration of families: but were at laſt ſcattered over the face of the earth. They were the firſt apoſtates from the truth; yet great in worldly wiſdom. They introduced, wherever they came, many uſeful arts; and were looked up to, as a ſuperiour order of beings: hence they were ſtiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions by other nations; eſpecially by the collateral branches of their family, the Mizraim, Caphtorim, and the ſons of Canaan. Theſe were all of the line of Ham, who was held by his poſterity in the higheſt veneration. They called him Amon: and having in proceſs of time raiſed him to a divinity, they worſhiped him as the Sun: and from this worſhip they were ſtiled Amonians. This is an appellation, which will continually occur in the courſe of this work: and I am authorized in the uſe of it from Plutarch; from whom we may infer, that it was not uncommon among the ſons of Ham. He ſpecifies particularly in reſpect to the Egyptians, that, when any two of that nation met, they uſed it as a term of honour in their [2] ſalutations, and called one another Amonians. This therefore will be the title, by which I ſhall chooſe to diſtinguiſh the people, of whom I treat, when I ſpeak of them collectively: for under this denomination are included all of this family; whether they were Egyptians, or Syrians, of Phenicia, or of Canaan. They were a people, who carefully preſerved memorials of their anceſ-

[2] Αιγυπτιοις—προς αλληλους τῳ ῥηματι Αμων χρησθαι. Iſis et Oſiris. P. 355.

tors; and of thoſe great events, which had preceded their diſperſion. Theſe were deſcribed in hieroglyphics upon pillars and obeliſks: and when they arrived at the knowledge of letters, the ſame accounts were religiouſly maintained both in their ſacred archives, and popular records. It is mentioned of Sanchoniathon, the moſt ancient of Gentile writers, that he obtained all his knowledge from ſome writings of the Amonians. *It was the good fortune of Sanchoniathon*, ſays [3] Philo Biblius, *to light upon ſome ancient Amonian records, which had been preſerved in the innermoſt part of a temple, and known to very few. Upon this diſcovery he applied himſelf with great diligence to make himſelf maſter of the contents: and having, by diveſting them of the fable and allegory, with which they were obſcured, obtained his purpoſe, he brought the whole to a concluſion.*

I ſhould be glad to give the Reader a ſtill farther inſight into the ſyſtem, which I am about to purſue. But ſuch is the ſcope of my inquiries, and the purport of my determinations, as may poſſibly create in him ſome prejudice to my deſign: all which would be obviated, were he to be carried ſtep by ſtep to the general view, and be made partially acquainted, according as the ſcene opened. What I have to exhibit, is in great meaſure new: and I ſhall be obliged to run counter to many received opinions, which length of time, and general aſſent, have in a manner rendered ſacred. What is

[3] Ὁ δὲ συμβαλων τοις απο των αδυτων ἑυρηθεισιν αποκρυφοις ΑΜΜΟΥΝΕΩΝ γραμμασι συγκειμενοις, ἃ δη εκ πασι γνωριμα, την μαθησιν ἁπαντων αυτος ησκησε· και τελος επιθεις τῃ πραγματειᾳ τον κατ' αρχας μυθον και τας αλληγοριας εκποδων ποιησαμενος, εξηυσατο την προθεσιν. Euſeb. Præp. Evang. L. 1. c. 9 p. 32.

truly

truly alarming, I ſhall be found to differ not only from ſome few hiſtorians, as is the caſe in common controverſy; but in ſome degree from all: and this in reſpect to many of the moſt eſſential points, upon which hiſtorical preciſion has been thought to depend. My meaning is, that I muſt ſet aſide many ſuppoſed facts, which have never been controverted: and diſpute many events, which have not only been admitted as true; but have been looked up to as certain æras, from whence other events were to be determined. All our knowledge of Gentile hiſtory muſt either come through the hands of the Grecians; or of the Romans, who copied from them. I ſhall therefore give a full account of the Helladian Greeks, as well as of the Iönim, or Ionians, in Aſia: alſo of the Dorians, Leleges, and Pelaſgi. What may appear very preſumptuous, I ſhall deduce from their own hiſtories many truths, with which they were totally unacquainted; and give to them an original, which they certainly did not know. They have bequeathed to us noble materials, of which it is time to make a ſerious uſe. It was their misfortune not to know the value of the data, which they tranſmitted, nor the purport of their own intelligence.

It will be one part of my labour to treat of the Phenicians, whoſe hiſtory has been much miſtaken: alſo of the Scythians, whoſe original has been hitherto a ſecret. From ſuch an elucidation many good conſequences will, I hope, enſue: as the Phenicians, and Scythians have hitherto afforded the uſual place of retreat for ignorance to ſhelter itſelf. It will therefore be my endeavour to ſpecify and diſtinguiſh the various people under theſe denominations; of

whom

whom writers have ſo generally, and indiſcriminately ſpoken. I ſhall ſay a great deal about the Ethiopians, as their hiſtory has never been compleatly given: alſo of the Indi, and Indo-Scythæ, who ſeem to have been little regarded. There will be an account exhibited of the Cimmerian, Hyperborean, and Amazonian nations, as well as of the people of Colchis: in which the religion, rites, and original of thoſe nations will be pointed out. I know of no writer, who has written at large of the Cyclopians. Yet their hiſtory is of great antiquity, and abounds with matter of conſequence. I ſhall therefore treat of them very fully, and at the ſame time of the great works, which they performed; and ſubjoin an account of the Leſtrygons, Lamii, Sirens, as there is a cloſe correſpondence between them.

As it will be my buſineſs to abridge hiſtory of every thing ſuperfluous, and foreign; I ſhall be obliged to ſet aſide many ancient lawgivers, and princes, who were ſuppoſed to have formed republics, and to have founded kingdoms. I cannot acquieſce in the ſtale legends of Deucalion of Theſſaly, of Inachus of Argos, and Ægialeus of Sicyon: nor in the long line of princes, who are derived from them. The ſuppoſed heroes of the firſt ages in every country are equally fabulous. No ſuch conqueſts were ever atchieved, as are aſcribed to Oſiris, Dionuſus, and Seſoſtris. The hiſtories of Hercules, and Perſeus, are equally void of truth. I am convinced, and hope I ſhall ſatisfactorily prove, that Cadmus never brought letters to Greece: and that no ſuch perſon exiſted

as

as the Grecians have deſcribed. What I have ſaid about Seſoſtris and Oſiris, will be repeated about Ninus, and Semiramis, two perſonages, as ideal as the former. There never were ſuch expeditions undertaken, nor conqueſts made, as are attributed to theſe princes: nor were any ſuch empires conſtituted, as are ſuppoſed to have been eſtabliſhed by them. I make as little account of the hiſtories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaſter of Bactria. Yet ſomething myſterious, and of moment, is concealed under theſe various characters: and the inveſtigation of this latent truth will be the principal part of my inquiry. In reſpect to Greece, I can afford credence to very few events, which were antecedent to the Olympiads. I cannot give the leaſt aſſent to the ſtory of Phryxus, and the golden fleece. It ſeems to me plain beyond doubt, that there were no ſuch perſons as the Grecian Argonauts: and that the expedition of Jaſon to Colchis was a fable.

After having cleared my way, I ſhall proceed to the ſources, from whence the Grecians drew. I ſhall give an account of the Titans, and Titanic war, with the hiſtory of the Cuthites and ancient Babylonians. This will be accompanied with the Gentile hiſtory of the Deluge, the migration of mankind from Shinar, and the diſperſion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumſtances of high conſequence in chronology will be ſtated. In the execution of the whole there will be brought many ſurprizing proofs in confirmation of the Moſaic account: and it will be found

from

from repeated evidence, that every thing, which the divine hiſtorian has tranſmitted, is moſt aſſuredly true. And though the nations, who preſerved memorials of the Deluge, have not perhaps ſtated accurately the time of that event; yet it will be found the grand epocha, to which they referred; the higheſt point, to which they could aſcend. This was eſteemed the renewal of the world; the new birth of mankind; and the ultimate of Gentile hiſtory. Some traces may perhaps be diſcernible in their rites and myſteries of the antediluvian ſyſtem: but thoſe very few, and hardly perceptible. It has been thought, that the Chaldaic, and Egyptian accounts exceed not only the times of the Deluge, but the æra of the world: and Scaliger has accordingly carried the chronology of the latter beyond the term of his artificial [4] period. But upon enquiry we ſhall find the chronology of this people very different from the repreſentations, which have been given. This will be ſhewn by a plain and preciſe account, exhibited by the Egyptians themſelves: yet overlooked and contradicted by the perſons, through whoſe hands we receive it. Something of the ſame nature will be attempted in reſpect to Beroſus; as well as to Abydenus, Polyhiſtor, and Apollodorus, who borrowed from him. Their hiſtories contained matter of great moment: and will afford ſome wonderful diſcoveries. From their evidence, and from that, which has preceded, we ſhall find, that the Deluge was the grand epocha of every ancient kingdom. It is to be obſerved, that when colonies made anywhere a ſet-

[4] He makes it exceed the æra of the Moſaic creation 1336 years. See Marſham's Canon Chron. P. 1.

tlement,

tlement, they ingrafted their antecedent hiſtory upon the ſubſequent events of the place. And as in thoſe days they could carry up the genealogy of their princes to the very ſource of all; it will be found, under whatever title he may come, that the firſt king in every country was Noah. For as he was mentioned firſt in the genealogy of their princes, he was in aftertimes looked upon as a real monarch; and repreſented as a great traveller, a mighty conqueror, and ſovereign of the whole earth. This circumſtance will appear even in the annals of the Egyptians: and though their chronology has been ſuppoſed to have reached beyond that of any nation, yet it coincides very happily with the accounts given by Moſes.

In the proſecution of my ſyſtem I ſhall not amuſe the Reader with doubtful and ſolitary extracts; but collect all, that can be obtained upon the ſubject, and ſhew the univerſal ſcope of writers. I ſhall endeavour particularly to compare ſacred hiſtory with profane, and prove the general aſſent of mankind to the wonderful events recorded. My purpoſe is not to lay ſcience in ruins; but inſtead of deſolating to build up, and to rectify what time has impaired: to diveſt mythology of every foreign and unmeaning ornament; and to diſplay the truth in its native ſimplicity: to ſhew, that all the rites and myſteries of the Gentiles were only ſo many memorials of their principal anceſtors; and of the great occurrences, to which they had been witneſſes. Among theſe memorials the chief were the ruin of mankind by a flood; and the renewal of the world in one family. They had ſymbolical repreſentations, by

which theſe occurrences were commemorated: and the ancient hymns in their temples were to the ſame purpoſe. They all related to the hiſtory of the firſt ages; and to the ſame events, which are recorded by Moſes.

Before I can arrive at this eſſential part of my enquiries, I muſt give an account of the rites and cuſtoms of ancient Hellas; and of thoſe people, which I term Amonians. This I muſt do in order to ſhew, from whence they came: and from what quarter their evidence is derived. A great deal will be ſaid of their religion and rites: alſo of their towers, temples, and Puratheia, where their worſhip was performed. The miſtakes likewiſe of the Greeks in reſpect to ancient terms, which they ſtrangely perverted, will be exhibited in many inſtances: and much true hiſtory will be aſcertained from a detection of this peculiar miſapplication. It is a circumſtance of great conſequence, to which little attention has been paid. Great light however will accrue from examining this abuſe, and obſerving the particular mode of error: and the only way of obtaining an inſight muſt be by an etymological proceſs, and by recurring to the primitive language of the people, concerning whom we are treating. As the Amonians betook themſelves to regions widely ſeparated; we ſhall find in every place, where they ſettled, the ſame worſhip and ceremonies, and the ſame hiſtory of their anceſtors. There will alſo appear a great ſimilitude in the names of their cities and temples: ſo that we may be aſſured, that the whole was the operation of one and the ſame people. The learned Bochart ſaw this; and taking for granted, that the people were

Phenicians, he attempted to interpret theſe names by the Hebrew language; of which he ſuppoſed the Phenician to have been a dialect. His deſign was certainly very ingenious; and carried on with a wonderful diſplay of learning. He failed however: and of the nature of his failure I ſhall be obliged to take notice. It appears to me, as far as my reading can afford me light, that moſt ancient names, not only of places, but of perſons, have a manifeſt analogy. There is likewiſe a great correſpondence to be obſerved in terms of ſcience; and in the titles, which were of old beſtowed upon magiſtrates and rulers. The ſame obſervation may be extended even to plants, and minerals, as well as to animals; eſpecially to thoſe, which were eſteemed at all ſacred. Their names ſeem to be compoſed of the ſame, or ſimilar, elements; and bear a manifeſt relation to the religion in uſe among the Amonians, and to the Deity, which they adored. This Deity was the Sun: and moſt of the ancient names will be found to be an aſſemblage of titles, beſtowed upon that luminary. Hence there will appear a manifeſt correſpondence between them: which circumſtance is quite foreign to the ſyſtem of Bochart. His etymologies are deſtitute of this collateral evidence: and have not the leaſt analogy to ſupport them.

In conſequence of this I have ventured to give a liſt of ſome Amonian terms, which occur in the mythology of Greece; and in the hiſtories of other nations. Moſt ancient names ſeem to have been compoſed out of theſe elements: and into the ſame principles they may be again re-

Hence has arifen the demand, πȣ ϛῳ, which has been repeated for ages. It is my hope, and my prefumption, that fuch a place of appulfe may be found: where we may take our ftand; and from whence we may have a full view of the mighty expanfe before us: from whence alfo we may defcry the original defign, and order, of all thofe objects, which by length of time, and their own remotenefs, have been rendered fo confufed and uncertain.

PLATES.

PLATES. VOL. FIRST.

With the Pages, which they are to face.

I.

THREE representations of *Mount Argæus*, called now *Mount Argau*, near Tyana and Cæsarea Taurica: by which it appears to have been an hollow and inflamed mountain. Taken from coins of Patinus, Seguinus, and others. *To front Page* 251

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Temple of *Mithras* in the mountains of Persia near Chilminar and the plain of the Magi, from Le Bruyn. Vol. 2d. Plate 158.

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Petra Mithræ, or *Temple* of *Mithras*, in the same region: from Thevenot. Part 2d. c. 7. *p.* 232

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The ship of *Isis* with the *Ark* and *Pateræ*, from Pocock's Egypt. Plate 42.

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V.

Temple of *Mithras Petræus* from Le Bruyn. Plate 158. *p.* 294

VI.

A representation of two ancient *Fire-Towers*: the one at *Torone*, from Goltzius. Plate 24.

ERRATA.

E R R A T A.

Page	Line	
110	18	A comma after *these.*
147	15	*dele* Strabo.
162	16	*for* Jamblicus *read* Jamblichus passim.
167	6	*prefix the numerals* 51 *to* αλλα.
190	2	*for* savou *read* savour.
202	24	*for* αγναιον *read* ἁγναιον.
207		*note* 58, *before L.* 3 *insert* Nonnus.
225	23	*before* is *insert* it.
237	1	*for* κκ *read* κχ.
239		*note* 14, *for* μαστοειδης *read* μαστοειδες.
242	22	*for* αμφιρυτῳ *read* αμφιρυτῃ.
252	18	*for* persons *read* places.
257	17	*for* Ditharambus *read* Dithyrambus.
262	26	*for* these kind *read* this kind.
270		*note* 22, for εσεβαν *read* εσεζον.
271	2	*for* efforts *read* effort.
279		*note* 49, *for* 407 *read* 487.
282		*note* 60, *for* Nat. Deor. *read* Divinatio.
292	4	*for* satiety of happiness *read* satiety of bliss.
321	10	*for* φαρ' *read* παρ'.
330	14	*for* Amphilocus *read* Amphilochus.
350	15	*for* Træzen *read* Trœzen.
363	16	*for* Chrusus *read* Chusus.
365	5	*for* Chrusistis *read* Chrusitis.
405	22	*for* Hetrurian deep *read* Hetrurian main.
429	23	*for* seam-an *read* seaman.
480	5	*for* Ludim *read* Lubim.
494	12	*for* Κυκλοψ *read* Κυκλωψ.
497	19	*for* Erix *read* Eryx.

RADICALS.

Πειθος δ' εςι κελευθος, αληθειη γαρ οπηδει.

PARMENIDES.

THE materials, of which I purpoſe to make uſe in the following enquiries, are comparatively few, and will be contained within a ſmall compaſs. They are ſuch, as are to be found in the compoſition of moſt names, which occur in antient mythology: whether they relate to Deities then reverenced; or to the places, where their worſhip was introduced. But they appear no where ſo plainly, as in the names of thoſe places, which were ſituated in Babylonia and Egypt. From theſe parts they were, in proceſs of time, transferred to countries far remote; beyond the Ganges eaſtward, and to the utmoſt bounds of the Mediterranean weſt; wherever the ſons of Ham under their various denominations either ſettled or traded. For I have mentioned that this people were great adventurers; and began an extenſive commerce in very early times. They got footing in many parts; where they founded cities,

 which

which were famous in their day. They likewiſe erected towers and temples: and upon headlands and promontories they raiſed pillars for ſea-marks to direct them in their perilous expeditions. All theſe were denominated from circumſtances, that had ſome reference to the religion, which this people profeſſed; and to the anceſtors, whence they ſprung. The Deity, which they originally worſhiped, was the Sun. But they ſoon conferred his titles upon ſome of their anceſtors: whence aroſe a mixed worſhip. They particularly deified the great Patriarch, who was the head of their line; and worſhiped him as the fountain of light: making the Sun only an emblem of his influence and power. They called him Bal, and Baal: and there were others of their anceſtry joined with him, whom they ſtiled the Baalim. Chus was one of theſe: and this idolatry began among his ſons. In reſpect then to the names, which this people, in proceſs of time, conferred either upon the Deities they worſhiped, or upon the cities, which they founded; we ſhall find them to be generally made up of ſome original terms for a baſis, ſuch as Ham, Cham, and Chus: or elſe of the titles, with which thoſe perſonages were, in proceſs of time, honoured. Theſe were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Iſh, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Samaïm. We muſt likewiſe take notice of thoſe common names, by which places are diſtinguiſhed, ſuch as Kir, Caer, Kiriath, Carta, Air, Col, Cala, Beth, Ai, Ain, Caph, and Cephas. Laſtly are to be inſerted the particles Al and Pi; which were in uſe among the ancient Egyptians.

Of theſe terms I ſhall firſt treat; which I look upon as ſo many elements, whence moſt names in ancient mythology have been compounded; and into which they may be eaſily reſolved: and the hiſtory, with which they are attended, will, at all times, plainly point out, and warrant the etymology.

HAM or CHAM.

THE firſt of the terms here ſpecified is Ham; at different times, and in different places, expreſſed Cham, Chom, [1] Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, Αμων and Αμμων. He is to be found under this name among many nations in the eaſt; which was by the Greeks expreſſed Amanus, and [2] Omanus. Ham, and Cham are words, which imply heat, and the conſequences of heat; and from them many words in other languages, ſuch as [3] Καυμα, Caminus, Camera, were derived. Ham, as a Deity, was eſteemed the [4] Sun: and his prieſts were ſtiled Chamin, Chaminim, and Chamerim. His name is often found com-

[1] Called alſo Chumus. Lilius Gyraldus ſpeaks of the Phenician God Chumus. Syntag. 1. p. 7.

[2] Of Amanus, and Omanus, ſee Strabo. L. 11. p. 779. and L. 15. p. 1066. He calls the temple Ἱερον Ομανου.

[3] Et Solem et calorem חמה Chammha vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p. 247.

[4] The Sun in the Perſic language, Hama. Gale's Court of the Gentiles. V. 1. c. 11. p. 72.

pounded with other terms, as in Cham El, Cham Ees, Cam Ait: and was in this manner conferred both on perſons and places. From hence Camillus, Camilla, Camella Sacra, Comates, Camiſium, [5] Camirus, Chemmis, with numberleſs other words, are derived. Chamma was the title of the hereditary [6] prieſteſs of Diana: and the Puratheia, where the rites of fire were carried on, were called Chamina, and Chaminim, whence came the Caminus of the Latines. They were ſacred hearths, on which was preſerved a perpetual fire in honour of Cham. The idols of the Sun were called by the ſame [7] name: for it is ſaid of the good king Joſiah, that *they brake down the altars of Baalim in his preſence; and the Chaminim* (or images of Cham) *that were on high above them, he cut down.* They were alſo ſtiled Chamerim, as we learn from the prophet [8] Zephaniah. Ham was eſteemed the Zeus of Greece, and Jupiter of Latium. [9] Αμμȣς, ὁ Ζευς, Αριςοτελει. [10] Αμμȣν γαρ Αιγυπτιοι καλεȣσι τον Δια. Plutarch

[5] Camiſene, Chamath, Chamane, Choma, Chom, Cuma, Camæ, Camelis, Cambalidus, Comopolis, Comara, &c. All theſe are either names of places, where the Amonians ſettled; or are terms, which have a reference to their religion and worſhip.

[6] Plutarch. Amatorius. Vol. 2. p. 768.

[7] 2 Chron. c. 34. v. 4. Ωρον ειωθασι Καιμιν προσαγορευειν. Plutarch. Iſis et Oſiris. Vol. 2. p. 374.

[8] *I will cut off the remnant of Baal from this place, and the name of the Chammerim with the prieſts.* Zephaniah. c. 1. v. 4. From hence we may in ſome degree infer, who are meant by the Baalim.

[9] Heſychius.

[10] Herodotus. L. 2. c. 42.

Ham

Plutarch ſays, that of all the Egyptian names, which ſeemed to have any correſpondence with the Zeus of Greece, Amoun or Ammon was the moſt peculiar, and adequate. He ſpeaks of many people, who were of this opinion: [11] Ετι δε των πολλων νομιζοντων ιδιον παρ' Αιγυπτιοις ονομα τȣ Διος ειναι τον Αμȣν, ὁ παραγοντες ἡμεις Αμμωνα λεγομεν. From Egypt his name and worſhip were brought into Greece; as indeed were the names of almoſt all the Deities there worſhiped. [12] Σχεδον δε και παντα τα ουνοματα των Θεων εξ Αιγυπτȣ ελȣλυθε ες την Ἑλλαδα. *Almoſt all the names of the Gods in Greece were adventitious, having been brought thither from Egypt.*

CHUS.

Chus was rendered by the Greeks Χυσος, Chuſus; but more commonly Χρυσος: and the places denominated from him were changed to Χρυση, Chruſe; and to Chruſopolis. His

Ham ſub Jovis nomine in Africâ diu cultus. Bochart. Geog. Sac. L. 1. c. 1. p. 5.

Αμμωνα Λιβυες τον Δια προσαγορευȣσι, και ὑτω τιμωσι· και γαρ και Φαιςος εν τοις Λακεδαιμονικοις επιȣαλλων φησι,

Ζευ Λιβυης Αμμων, κερατηφορε, κεκλυθι Μαντι.

Pindar. Pyth. Ode 4. v. 28. Schol.

[11] Plutarch. Iſis et Oſiris. Vol. 2. p. 354. Zeus was certainly, as theſe writers ſay, a title given to Ham: yet it will be found originally to have belonged to his father; for titles were not uniformly appropriated.

[12] Herodotus. L. 2. c. 49. Speaking afterwards of the people at Dodona, he ſays, Χρονȣ πολλȣ διεξελθοντος, επυθοντο εκ της Αιγυπτȣ απικομενα τα ουνοματα τα των θεων των αλλων, Διονυσȣ δε ὑςερον πολλῳ επυθοντο. c. 52. *It was a long time before they had names for any of the Gods; and very late before they were acquainted with Dionuſus; which Deity, as well as all the others, they received from Egypt.* See alſo l. 2. c. 59.

name

name was often compounded [13] Chus-Or, rendered by the Greeks Χρυσωρ, Chrufor, and Chrufaor; which among the Poets became a favourite epithet, continually beftowed upon Apollo. Hence there were temples dedicated to him, called Chrufaoria. Chus, in the Babylonifh dialect, feems to have been called Cuth; and many places, where his pofterity fettled, were ftiled [14] Cutha, Cuthaia, Cutaia, Ceuta, Cotha, and compounded [15] Cothon. He was fometimes expreffed Cafus, Ceffus, Cafius; and was ftill farther diverfified.

Chus was the father of all thofe nations, ftiled [16] Ethiopians, who were more truly called Cuthites and Cufeans. They were more in number, and far more widely extended, than has been imagined. The hiftory of this family will be the principal part of my inquiry.

CANAAN.

Canaan feems, by the Egyptians and Syrians, to have been pronounced Cnaan: which was by the Greeks rendered Cnas, and Cna. Thus we are told by Stephanus Byzantinus, that the antient name of Phenicia was Cna. Χνα, ἑτως

[13] Sanchoniathon apud Eufebium prodit Ægyptiorum Κνηφ effe Phœnicum Αγαθοδαιμονα, vel fecundum Mochum, Χεσωρα. See notes to Iamblichus by Gale. P. 301.

[14] Chufiftan, to the eaft of the Tigris, was the land of Chus: it was likewife called Cutha, and Ciffia, by different writers.

A river and region ftiled Cutha, mentioned by Jofephus, Ant. Jud. L. 9. c. 14. n. 3. the fame which by others has been called Cufhan, and Chufiftan.

[15] The harbour at Carthage was named Cothon. Strabo. L. 17. p. 1189. Alfo an Ifland in that harbour. Diodorus Sic. L. 3. p. 168.

[16] Χουσον μεν ουδεν εβλαψεν ο χρονος. Αιθιοπες γαρ, ων ηρξεν, ετι και νυν υπο εαυτων τε και των εν τη Ασια παντων, ΧΟΥΣΑΙΟΙ καλουνται. Jofephus. Ant. Jud. L. 1. c. 6. §. 2.

ἡ Φοινικη

ἡ Φοινικη εκαλειτο. το εθνικον Χναιος. The ſame is ſaid by Philo Biblius from Sanchoniathon. [17] Χνα τȣ πρωτȣ μετονομασθεντος Φοινικος. And in another place he ſays, that Iſiris, the ſame as Oſiris, was the brother to Cna. [18] Ισιρις—αδελφος Χνα: the purport of which is conformable to the account in the ſcriptures, that the Egyptians were of a collateral line with the people of Canaan; or that the father of the Mizräim and the Canaanites were brothers.

MIZRAIM.

This perſon is looked upon as the father of the Egyptians; on which account one might expect to meet with many memorials concerning him: but his hiſtory is ſo veiled under allegory and titles, that no great light can be obtained. It is thought by many learned men, that the term, Mizräim, is properly a plural; and that a people are by it ſignified rather than a perſon. This people were the Egyptians: and the head of their family is imagined to have been in the ſingular Miſor, or Metzor. It is certain that Egypt by Stephanus Byzantinus is amongſt other names ſtiled Μυαρα, which undoubtedly is a miſtake for Μυσαρα, the land of Muſar or Myſar. It is by [19] Euſebius and Suidas called Meſtraia, by

[17] Euſeb. Præp. Evang. L. 1. c. 10. p. 39.

[18] Sanchoniathon apud eundem. Ibid.

See Michaelis Geographia Hebræor. Extera. P. 2.

[19] Ὁ πρωτος οικησας την Μεςραιαν χωραν, ητοι Αιγυπτον, Μεςραϊμ, εβασιλευσεν εν αυτῃ τῃ Μεςραιᾳ. Euſeb. Chron. P. 17.

Μεςραϊμ of the LXX.

Joſephus calls the country of Egypt Meſtra. Την γαρ Αιγυπτον Μεςρην, και Μεςραιας τȣς Αιγυπτιȣς ἁπαντας, οἱ ταυτην οικȣντες, καλȣμεν. Ant. Jud. L. 1. c. 6. §. 2.

which

which is meant the land of Metzor, a different rendering of Myſor. Sanchoniathon alludes to this perſon under the name of [20] Μισωρ, Miſor; and joins him with Sydic: both which he makes the ſons of the Shepherds Amunus, and Magus. Amunus, I make no doubt, is Amun, or Ham, the real father of Miſor, from whom the Mizräim are ſuppoſed to be deſcended. By Magus probably is meant Chus, the father of thoſe worſhipers of fire, the Magi: the father alſo of the genuine Scythæ, who were ſtiled Magog. The Canaanites likewiſe were his offspring: and among theſe none were more diſtinguiſhed, than thoſe of Said, or Sidon; which I imagine is alluded to under the name of Sydic. It muſt be confeſſed, that the author derives it from Sydic, juſtice: and to ſay the truth, he has, out of ancient terms, mixed ſo many feigned perſonages with thoſe that are real, that it is not poſſible to arrive at the truth.

NIMROD.

It is ſaid of this perſon by Moſes, that he was the ſon of Cuſh. [21] *And Cuſh begat Nimrod: he began to be a mighty one in the earth: he was a mighty hunter before the Lord: wherefore it is ſaid, even as Nimrod, the mighty hunter before the Lord. And the beginning of this kingdom was Babel.*

[20] Apud Euſeb. Præp. Evan. L. 1. c. 10. p. 36.

Hierapolis of Syria was called Magog, or rather the city of Magog. It was alſo called Bambyce. Cœle (Syria) habet—Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Plin. Hiſt. Nat. L. 5. §. 19. p. 266.

[21] Geneſis. c. 10. v. 8, 9. Hence called Νεβρωδ ὁ κυνηγος, και Γιγας, Αιθιοψ: Chronicon Paſchale. P. 28.

His

His hiſtory is plainly alluded to under the character of Alorus, the firſt king of [22] Chaldea; but more frequently under the title of Orion. This perſonage is repreſented by Homer as of a gigantic make; and as being continually in purſuit of wild [23] beaſts. The Cuthite Colonies, which went weſtward, carried with them memorials of this their anceſtor; and named many places from him: and in all ſuch places there will be found ſome peculiar circumſtances, which will point out the great Hunter, alluded to in their name. The Grecians generally ſtiled him [24] Νεβρωδ, Nebrod: hence places called by his name are expreſſed Nebrod, Nebrodes, Nebriſſa. In Sicily was a mountain Nebrodes, called by Strabo in the plural [25] τα Νεβρωδη ορη. It was a famous place for hunting; and for that reaſon had been dedicated to Nimrod. The poet Gratius takes notice of its being ſtocked with wild beaſts:

[26] Cantatus Graiis Acragas, victæque fragoſum
Nebrodem liquere feræ.

And Solinus ſpeaks to the ſame purpoſe: [27] Nebrodem damæ

[22] Πρωτον γενεσθαι Βασιλεα Αλωρον εν Βαβυλωνι Χαλδαιον. Euſeb. Chron. p. 5. ex Apollodoro. The ſame from Abydenus. Euſeb. Chron. P. 6.

Εν τοις αστροις τε ουρανε εταξαν (τον Νεβρωδ), και καλουσιν Ωριωνα. Cedrenus. P. 14.

Εγεννηθη δε και αλλος εκ της φυλης τε Σημ (Χαμ), Χους ονοματι, ὁ Αιθιοψ, ὁστις εγεννησε τον Νεβρωδ, Γιγαντα, τον την Βαβυλωνιαν κτισαντα, ὁν λεγουσιν οἱ Περσαι αποθεωθεντα, και γενομενον εν τοις αστροις τε ουρανε, ὁντινα καλουσιν Ωριωνα. Chronicon Paſchale. P. 36.

[23] Homer. Odyſſ. L. Λ. v. 571.

[24] Chronicon. Paſch. P. 36.

[25] Strabo. L. 6. p. 421.

[26] Gratii Cyneget. V. 527.

[27] Solinus de Situ Orbis. c. 11.

et

et hinnuli pervagantur. At the foot of the mountain were the warm baths of Himera.

The term Νεβρος, Nebros, which was ſubſtituted by the Greeks for Nimrod, ſignifying a fawn, gave occaſion to many alluſions about a fawn, and fawn-ſkin, in the Dionuſiaca, and other myſteries. There was a town Nebriſſa, near the mouth of the Bætis in Spain, called by Pliny Veneria; [28] Inter æſtuaria Bætis oppidum Nebriſſa, cognomine Veneria. This, I ſhould think, was a miſtake for Venaria; for there were places of that name. Here were preſerved the ſame rites and memorials, as are mentioned above; wherein was no alluſion to Venus, but to Nimrod and Bacchus. The iſland, and its rites, are mentioned by Silius Italicus.

[29] Ac Nebriſſa Dionuſæis conſcia thyrſis,
Quam Satyri coluere leves, redimitaque ſacrâ
Nebride.

The Prieſts at the Bacchanalia, as well as the Votaries, were habited in this manner.

[30] Inter matres impia Mænas
Comes Ogygio venit Iaccho,
Nebride ſacrâ præcincta latus.

Statius deſcribes them in the ſame habit.

[31] Hic chelyn, hic flavam maculoſo Nebrida tergo,
Hic thyrſos, hic plectra ferit.

The

[28] Plin. Nat. Hiſt. L. 3. c. 1.
[29] Silius Italicus. L. 3. v. 393.
[30] Seneca. Œdipus. Act 2. v. 436.
[31] Sylvæ. L. 1. carm. 2. v. 226.
Dionyſius of the Indian Camaritæ:
Ζωματα, και Νεβριδας επι ϛηθεσι βαλοντες,
Ευοι Βακχε λεγοντες. V. 703.

At

The hiſtory of Nimrod was in great meaſure loſt in the ſuperior reverence ſhewn to Chus, or Bacchus: yet there is reaſon to think, that divine honours were of old paid to him. The Family of the Nebridæ at [32] Athens, and another of the ſame name at Cos, were, as we may infer from their hiſtory, the poſterity of people, who had been prieſts to Nimrod. He ſeems to have been worſhiped in Sicily under the names of Elorus, Pelorus, and Orion. He was likewiſe ſtiled [33] Belus: but as this was merely a title, and conferred upon other perſons, it renders his hiſtory very difficult to be diſtinguiſhed.

TITLES of the DEITY.

Theuth, Thoth, Taut, Taautes, are the ſame title diverſified; and belong to the chief god of Egypt. Euſebius ſpeaks of him as the ſame as Hermes. [34] Ὃν Αιγυπτιοι μεν εκαλεσαν Θωυθ, Αλεξανδρεις δε Θωθ, Ἑρμην δε Ἑλληνες μετεφρασαν. From Theuth the Greeks formed ΘΕΟΣ; which, with that nation, was the moſt general name of the Deity. Plato in his treatiſe, named Philebus, mentions him by the

At the rites of Oſiris, Και γαρ νεβριδας περικαθαπτονται (οἱ Αιγυπτιοι) και θυρσους φορουσι κτλ. Plutarch. Iſis et Oſir. P. 364.

[32] Arnobius. L. 5. p. 185. edit. 1661. Ceres ſeſſa, oras ut venit Atticas— Nebridarum familiam pelliculâ cohoneſtavit hinnulæ.

[33] Nimrod built Babylon; which is ſaid to have been the work of Belus. Βαβυλων'—ειρηται δ' υπο Βηλου. Etymologicum Magnum.

Arcem (Babylonis) Rex antiquiſſimus condidit Belus. Ammian. Marcellinus. L. 23.

Here was a temple, ſtiled the temple of Belus.

[34] Euſebius. Præp. Evang. L. 1. c. 9. p. 32. L. 1. c. 10. p. 36. p. 40.

name of [35] Θευθ. He was looked upon as a great benefactor, and the firſt cultivator of the Vine.

[36] Πρωτος Θωθ εδαη δρεπανην επι βοτρυν αγειρειν.

He was alſo ſuppoſed to have found out letters: which invention is likewiſe attributed to Hermes. [37] Απο Μισωρ Ταυτος, ὁς ἑυρε την των πρωτων ςοιχειων γραφην. —— Ἑλληνες δε Ἑρμην εκαλεσαν. Suidas calls him Theus; and ſays, that he was the ſame as Arez, ſtiled by the Arabians Theus Arez, and ſo worſhiped at Petra. Θευσαρης, τυτ' εςι Θεος Αρης, εν Πετρᾳ της Αραβιας. Inſtead of a ſtatue there was λιθος μελας, τετραγωνος, ατυπωτος, a black, ſquare pillar of ſtone, without any figure, or repreſentation. It was the ſame Deity, which the Germans and Celtæ worſhiped under the name of Theut-Ait, or Theutates; whoſe ſacrifices were very cruel, as we learn from Lucan.

[38] Et quibus immitis placatur ſanguine diro
Theutates.

A B.

Ab ſignifies a father, ſimilar to אב of the Hebrews. It is often found in compoſition, as in Ab-El, Ab-On, Ab-Or.

[35] See alſo the Phædrus of Plato: Ηκουσα τοινυν περι Ναυκρατιν της Αιγυπτου κτλ.

[36] Anthologia. L. 1. 91. L. 1. 29.

[37] Euſebius. Præp. Evang. L. 1. c. 10. p. 36. from Sanchoniathon.

[38] Lucan. L. 1. v. 444.

AUR,

AUR, OUR, OR.

Aur, ſometimes expreſſed Or, Ur, and Our, ſignifies both light and fire. Hence came the Orus of the Egyptians, a title given to the Sun. [39] Quod ſolem vertimus, id in Hebræo eſt אור, Ur; quod lucem, et ignem, etiam et Solem denotat. It is often compounded with the term above, and rendered Abor, Aborus, Aborras: and it is otherwiſe diverſified. This title was often given to Chus by his deſcendants; whom they ſtiled Chuſorus. From Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, ὡρα, Ἱερον, Ἱερευς. Zeus was ſtiled Cham-Ur, rendered Κωμυρος by the Greeks; and under this title was worſhiped at Halicarnaſſus. He is ſo called by Lycophron. [40] Ημος καταιθων θυσθλα Κωμυρῳ Λεων. Upon which the Scholiaſt obſerves; (Κωμυρος) ὁ Ζευς εν Ἁλικαρνασῳ τιμᾶται.

E L.

El, Al, Ηλ, ſometimes expreſſed Eli, was the name of the true God; but by the Zabians was transferred to the Sun: whence the Greeks borrowed their Ἥλιος, and Ηελιος. El, and Elion, were titles, by which the people of Canaan diſ-

[39] Selden de Diis Syris: Prolegomena. c. 3.

[40] Lycophron. V. 459. Scholia ibidem.

It is alſo compounded with Cham, as in Orchamus, a common Babyloniſh appellation.

Rexit Achæmenias urbes pater Orchamus; iſque
Septimus a priſci numeratur origine Beli.

Ovid. Metamorph. L. 4. v. 212.

tinguiſhed

tinguiſhed their chief Deity. [41] Γινεται τις Ελιουν, καλουμενος ὑψιστος. This they ſometimes ſtill farther compounded, and made Abelion: hence inſcriptions are to be found [42] DEO ABELLIONI. El according to Damaſcius was a title given to Cronus. [43] Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι. *The Phenicians and Syrians name Cronus Eel, and Beel, and Bolathes.* The Canaanitiſh term Elion is a compound of Eli On, both titles of the Sun: hence the former is often joined with Aur, and Orus. [44] Elorus, and Alorus, were names both of perſons and places. It is ſometimes combined with Cham: whence we have Camillus, and Camulus: under which name the Deity of the Gentile world was in many places worſhiped. Camulus and Camillus were in a manner antiquated among the Romans; but their worſhip was kept up in other countries. We find in Gruter an inſcription [45] DEO CAMULO: and another, CAMULO. SANCTO. FORTISSIMO. They were both the ſame Deity, a little diverſified; who was worſhiped by the Hetrurians, and eſteemed the ſame as Hermes. [46] Tuſci Camillum appellant Mercurium. And not only

[41] Euſebii Præp. Evang. L. 1. c. 10. p. 36.

[42] Gruter. V. 1. 37. n. 4, 5, 6.

[43] Damaſcius apud Photium. C. 242.

[44] Αλωρος, Alorus, the firſt king who reigned. Syncellus. P. 18.

Ἁλια, Halia, was a feſtival at Rhodes in honour of the Sun, to whom that Iſland was ſacred. Ῥοδιοι τα Ἁλια τιμωσιν. Athenæus. L. 13. p. 561. The firſt inhabitants were ſtiled Heliadæ. Diodorus Sic. L. 5. p. 327. And they called the chief temple of the Deity Ἁλιον, Halion. Euſtath. ad Hom. Odyſſ. Z. They came after a deluge, led by Ochimus, Macar, and others.

[45] Gruter. Inſcript. xl. 9. and lvi. 11.

[46] Macrobii Saturn. L. 3. c. 8.

 the

the Deity, but the minister and attendant had the same name: for the priests of old were almost universally denominated from the God, whom they served, or from his temple. The name appears to have been once very general. [47] Rerum omnium sacrarum administri Camilli dicebantur. But Plutarch seems to confine the term to one particular office and person. [48] Τον ὑπηρετεντα τῳ Ἱερῳ τε Διος αμφιθαλη παιδα λεγεσθαι Καμιλλον, ὡς και τον Ἑρμην· ὑτως ενιοι των Ἑλληνων Καμιλλον απο της διακονιας προσηγορευον. He supposes the name to have been given to Hermes on account of the service, and duty enjoined him. But there is nothing of this nature to be inferred from the terms. The Hermes of Egypt had nothing similar to his correspondent in Greece. Camillus was the name of the chief God, Cham-El, the same as Elion, ὁ ὑψιστος. He was sometimes expressed Casmillus; but still referred to Hermes. [49] Κασμιλλος ὁ Ἑρμης εστιν, ὡς ἱστορει Διονυσιοδωρος. The Deity El was particularly invoked by the eastern nations, when they made an attack in battle: at such time they used to cry out, El-El, and Al-Al. This Mahomet could not well bring his proselytes to leave off: and therefore changed it to Allah; which the Turks at this day make use of, when they shout in joining battle. It was however an idolatrous invocation, originally

[47] Pomponius Lætus.

Camilla was in like manner attendant on the Gods.

Cælitum Camilla expectata advenis. Ennius in Medo, ex Varrone de Ling. Lat. P. 71. Edit. Dordrechti, 1619.

[48] Juba apud Plutarchum in Numa. Vol. 1. p. 64.

[49] Scholia in Apollon. Rhodium. L. 1. v. 917. So Camœna was rendered Casmœna.

made

made to the God of war; and not unknown to the Greeks. Plutarch ſpeaks of it as no uncommon exclamation; but makes the Deity feminine.

[49] Κλυθ' ΑΛΑΛΑ, πολεμε θυγατερ.

Hence we have in Heſychius the following interpretations; αλαλαζει, επινικιως ηχει. Αλαλαγμος, επινικιος ὑμνος. Ελελευ, επιφωνημα πολεμικον. It is probably the ſame as הלל in Iſaiah, [50] *How art thou fallen, Halal, thou ſon of Sehor.*

ON and EON.

On, Eon, or Aon, was another title of the Sun among the Amonians: and ſo we find it explained by Cyril upon Hoſea: Ων δε εςιν ὁ Ἡλιος: and ſpeaking of the Egyptians in the ſame comment, he ſays, Ων δε εςι παρ' αυτοις ὁ Ἡλιος. The Seventy likewiſe, where the word occurs in Scripture, interpret it the Sun; and call the city of On, Heliopolis. [51] Και εδωκεν αυτῳ την Ασενεθ θυγατερα Πετεφρη Ἱερεως Ἡλιοπολεως. Theophilus, from Manetho, ſpeaks of it in the ſame manner: [52] Ων, ἡτις εςιν Ἡλιοπολις. And the Coptic Pentateuch renders the city On by the city of the Sun. Hence it was, that Ham, who was worſhiped as the Sun,

[49] De Amore Fraterno. P. 483.
[50] Iſaiah. C. 14. v. 12.
[51] Geneſis. C. 41. v. 45. and Exodus. C. 1. v. 11.
[52] Theophilus ad Autolycum. L. 3. p. 392. Iablonſky. L. 2. c. 1. p. 138.

got

got the name of Amon, and Ammon; and was ſtiled Baal-Hamon. It is ſaid of Solomon, that he *had a vineyard at* [53] *Baal-Hamon*; a name probably given to the place by his Egyptian wife, the daughrer of Pharaoh. The term El was combined in the ſame manner; and many places ſacred to the Sun were ſtiled El-on, as well as El-our. It was ſometimes rendered Eleon; from whence came ἥλιος, and ἥλιον. The Syrians, Cretans, and Canaanites went farther, and made a combination of the terms Ab-El-Eon, Pater Summus Sol, or Pater Deus Sol; hence they formed Abel-lon, and Abelion before mentioned. Heſychius interprets Αβελιον, Ἥλιον· Αβελιον, Ἡλιακον.

Voſſius thinks, and with good reaſon, that the Apollo of Greece, and Rome, was the ſame as the Abelion of the Eaſt. [54] Fortaſſe Apollo ex Cretico Αβέλιος· nam veteres Romani pro Apollo dixere Apello: ut pro homo, hemo; pro bonus, benus; ac ſimilia. The Sun was alſo worſhiped under the

[53] Canticles. c. 8. v. 11.

Mention is made of Amon, Jeremiah. c. 46. v. 25. Nahum. c. 3. v. 8.

It was ſometimes compounded; and the Deity worſhiped under the titles of Or-On: and there were temples of this denomination in Canaan.

Solomon fortified Beth-Oron the upper, and Beth-Oron the nether. 2 Chron. c. 8. v. 5.

As Ham was ſtiled Hamon, ſo was his ſon Chus, or Cuth, named Cuthon and Cothon; as we may judge from places, which were denominated undoubtedly from him. At Adrumetum was an iſland at the entrance of the harbour ſo called: Hirtius. Afric. P. 798. Another at Carthage, probably ſo named from a tower or temple. Ὑποκειται δε τη ακροπολει οἱ τε λιμενες, και ὁ ΚΩΘΩΝ.

Strabo. L. 17. p. 1189.

[54] Voſs. de Idol. Vol. 1. l. 2. c. 17. p. 391.

title Abaddon; which, as we are informed by the Evangelist, was the same as Apollo; or, as he terms him, Απολλυων: [55] Ονομα αυτῳ Ἑβραϊςι Αβαδδων, και εν τῃ Ἑλληνικῃ Απολλυων.

A I T.

Another title of Ham or the Sun was Ait, and Aith: a term, of which little notice has been taken; yet of great consequence in respect to etymology. It occurs continually in Egyptian names of places, as well as in the composition of those, which belong to Deities, and men. It relates to fire, light, and heat; and to the consequences of heat. We may in some degree learn its various, and opposite significations when compounded, from antient words in the Greek language, which were derived from it. Several of these are enumerated in Hesychius. Αιθαι, μελαιναι. Αιθειν, καιειν. Αιθαλοεν (a compound of Aith El), κεκαυμενον. Αιθινος, καπνος. Αιθον, λαμπρον. Αιθωνα (of the same etymology, from Aith-On) μελανα, πυρωδη. [56] Αιθος, καυμα. The Egyptians, when they consecrated any thing to their Deity, or made it a symbol of any supposed attribute, called it by the name of that attribute, or [57] emanation: and as there was scarce any

[55] Apocalyps. c. 9. v. 11.

[56] The Sun's disk stiled Αιθοψ:

Ἱππευων ἑλικηδον ὁλον πολον ΑΙΘΟΠΙ ΔΙΣΚΩι. Nonnus. L. 40. v. 371.

Αιθιοπαιδα Διονυσον. Ανακρεων. αλλοι τον οινον. αλλοι την Αρτεμιν. Hesychius. Altered to Αιθοπα παιδα by Albertus.

[57] The Egyptian Theology abounded with personages formed from these emanations, who according to Psellus were called Eons, Ζωνες, Αζωνες. See Iamblichus, and Psellus, and Damascius.

thing,

thing, but what was held ſacred by them, and in this manner appropriated; it neceſſarily happened, that ſeveral objects had often the ſame reference, and were denominated alike. For not only men took to themſelves the ſacred titles; but birds, beaſts, fiſhes, reptiles, together with trees, plants, ſtones, drugs, and minerals, were ſuppoſed to be under ſome particular influence; and from thence received their names. And if they were not quite alike, they were however made up of elements very ſimilar. Ham, as the Sun, was ſtiled [58] Ait; and Egypt, the land of Ham, had in conſequence of it the name of Ait, rendered by the Greeks Αετια: Εκληθη (ἡ Αιγυπτος) και Αερια, και Ποταμια, και Αιθιοπια, και [59] AETIA. One of the moſt antient names of the Nile was Ait, or Αετος. It was alſo a name given to the Eagle, as the bird particularly ſacred to the Sun: and Homer alludes to the original meaning of the word, when he terms the Eagle [60] Αιετος αιθων. Among the parts of the human body it was appropriated to the [61] heart: for the heart in the body may be eſteemed what the Sun is in his ſyſtem, the ſource of heat and life, affording the ſame animating principle. This word having theſe two ſenſes was the reaſon why the Egyptians made a heart over a vaſe of burning incenſe an emblem of their country. [62] Αιγυπτον δε γραφοντες θυμιατηριον καιομε-

[58] Stephanus Byzant.

[59] Scholia on Dionyſius. V. 239. What it alluded to, may be ſeen from other authors.

[60] Homer. Iliad. O. V. 690. Ὁ ενθερμος, και πυρωδης. Heſychius.

[61] Ἡ καρδια. Etymolog. Magnum ex Orione, in Athribis.

They expreſs it after the manner of the Ionians, who always deviated from the original term. The Dorians would have called it with more propriety Ath.

[62] Horus Apollo. L. 1. c. 22. p. 38.

νον ζωγραφεσι, και επανω ΚΑΡΔΙΑΝ. This term occurs continually in compoſition. Athyr, one of the Egyptian months, was formed of Ath-Ur. It was alſo one of the names of that place, where the ſhepherds reſided in Egypt; and to which the Iſraelites ſucceeded. It ſtood at the upper point of Delta, and was particularly ſacred to אור Ur, or Orus: and thence called Athur-ai, or the place of Athur. At the departure of the ſhepherds it was ruined by King Amoſis. [63] Κατεσκαψε δε την Αθυριαν Αμωσις.

As Egypt was named Aith, and Ait; ſo other countries, in which colonies from thence ſettled, were ſtiled Ethia and Athia. The ſons of Chus founded a colony in Colchis; and we find a king of that country named Aït; or, as the Greeks expreſſed it, Αιητης: and the land was alſo diſtinguiſhed by that characteriſtic. Hence Arete in the Orphic Argonautics, ſpeaking of Medea's returning to Colchis, expreſſes this place by the terms ηθεα Κολχων:

[64] Οιχεοθω πατρος τε δομον, και ες ηθεα Κολχων.

It is ſometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed [65] Αθηλα, and Αθηνα, titles, by which they diſtinguiſhed the Goddeſs of wiſdom. It was

[63] Clemens Alexandrinus from Ptolemy Mendeſius. Strom. L. 1. p. 378.

It was called alſo Abur, or Abaris, as well as Athur. In after times it was rebuilt; and by Herodotus it is ſtiled Cercaſora. By Athuria is to be underſtood both the city, and the diſtrict; which was part of the great Nome of Heliopolis.

[64] Orphic. Argonaut. V. 1323.

[65] Athenagoræ Legatio. P. 293.

Proſerpine (Κορα) was alſo called Athela. Ibid.

looked

looked upon as a term of high honour, and endearment. Venus in Apollonius calls Juno, and Minerva, by way of respect, Ηθειαι :

[66] Ηθειαι, τις δευρο νοος, χρειω τε, κομιζει ;

Menelaus says to his brother Agamemnon, [67] Τιφθ' ὑτως, Ηθειε, κορυσσεαι ; And [68] Τιπτε μοι, Ηθειη κεφαλη, δευρ' ειληλαθας, are the words of Achilles to the shade of his lost Patroclus. Ηθειος in the original acceptation, as a title, signified Solaris, Divinus, Splendidus : but in a secondary sense it denoted any thing holy, good, and praise-worthy. [69] Αλλα μιν Ηθειον καλεω και νοσφιν εοντα, says Eumæus of his long absent, and much honoured master. *I will call him good, and noble, whether he be dead or alive.* From this antient term were derived the ηθος and ηθικα of the Greeks.

I have mentioned, that it is often found compounded, as in Athyr : and that it was a name conferred on places, where the Amonians settled. Some of this family came in early times to Rhodes, and Lemnos : of which migrations I shall hereafter treat. Hence one of the most antient names of [70] Rhodes was Aithraia, or the Island of Athyr ; so called from the worship of the Sun : and Lemnos was denominated Aithalia, for the same reason from Aith-El. It was particularly devoted to the God of fire ; and is hence stiled Vulcania by the Poet :

[66] Apollonius Rhodius. L. 3. v. 52.
[67] Homer. Iliad K. v. 37.
[68] Homer. Iliad Ψ. v. 94.
[69] Homer. Odyss. Ξ. v. 147.
Ath-El among many nations a title of great honour.
[70] Plin. Nat. Hist. L. 5. c. 31.

Summis

[71] Summis Vulcania ſurgit
Lemnos aquis.

Ethiopia itſelf was named both [72] Aitheria, and Aeria, from Aur, and Athyr: and Leſbos, which had received a colony of Cuthites, was reciprocally ſtiled [73] Æthiope. The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in thoſe parts named Hamath, Amathus, Amathuſia. One of the ſons of Canaan ſeems to have been thus called: for it is ſaid, that Canaan was the father of the [74] Hamathite. A city of this name ſtood to the eaſt of mount Libanus; whoſe natives were the Hamathites alluded to here. There was another Hamath in Cyprus, by the Greeks expreſſed Αμαθος, of the ſame original as the former. We read of Eth-Baal, a king of [75] Sidon, who was the father of Jezebel; and of [76] Athaliah, who was her daughter. For Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan. Ovid, though his whole poem be a fable, yet copies the modes of thoſe countries, of which he treats. On this account, ſpeaking of an Ethiopian, he introduces him by the name of Eth-Amon, but ſoftened by him to Ethemon.

[71] Valerius Flaccus. L. 2. v. 78. The chief city was Hephæſtia.
[72] Univerſa vero gens (Æthiopum) Ætheria appellata eſt. Plin. L. 6. c. 30.
[73] Plin. L. 5. c. 31.
[74] Geneſis. c. 10. v. 18. c. 11. v. 2.
[75] 1 Kings. c. 16. v. 31.
[76] 2 Kings. c. 11. v. 1.

Inſtabant

[77] Inſtabant parte ſiniſtrâ
Chaonius Molpeus, dextrâ Nabathæus Ethemon.

Ath was ſometimes joined to the ancient title Herm; which the Grecians with a termination made Ἑρμης. From Ath-Herm, came Θερμαι, Θερμος, Θερμαινω. Theſe terms were ſometimes reverſed, and rendered Herm-athena.

A D

Ad is a title, which occurs very often in compoſition, as in Ad-Or, Ad-On; from whence was formed Adorus, Adon, and Adonis. It is ſometimes found compounded with itſelf: and was thus made uſe of for a ſupreme title, with which both Deities and kings were honoured. We read of Hadad king of [78] Edom: and there was another of the ſame name at Damaſcus, whoſe ſon and ſucceſſor was ſtiled [79] Benhadad. According to Nicolaus Damaſcenus, the kings of Syria for nine generations had the name of [80] Adad. There was a prince Hadadezer, ſon of Rehob king of [81] Zobah: and Hadoram, ſon of the king of [82] Hamath. The God Rimmon was ſtiled Adad: and mention is made by the Prophet of the

[77] Ovid Metamorph L. 5. v. 162.
So in Virgil. Comites Sarpedonis ambo,
Et clarus Ethemon Lyciâ comitantur ab altâ.
Or, Clarus et Ethemon. Æneis. L. 10. v. 126.
[78] 1 Kings. c. 11. v. 14. Adad the fourth king of Edom. Gen. c. 36. v. 35.
[79] 1 Kings. c. 20. v. 1.
[80] Nicolaus Damaſc. apud Joſephum Antiq. L. 7. c. 5.
[81] 2 Samuel. c. 8. v. 3.
[82] 1 Chron. c. 18. v. 10.

mourning of Adad Rimmon in the valley of [83] Megiddo. The feminine of it was Ada : of which title mention is made by Plutarch in ſpeaking of a [84] queen of Caria. It was a ſacred title, and appropriated by the Babylonians to their chief [85] Goddeſs. Among all the eaſtern nations Ad was a peculiar title, and was originally conferred upon the Sun : and if we may credit Macrobius, it ſignified *One*, and was ſo interpreted by the Aſſyrians : [86] Deo, quem ſummum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio ſignificat unus. Hunc ergo ut potiſſimum adorant Deum.—Simulacrum Adad inſigne cernitur radiis inclinatis. I ſuſpect, that Macrobius in his repreſentation has miſtaken the cardinal number for the ordinal ; and that what he renders *one*, ſhould be *firſt* or *chief*. We find that it was a ſacred title ; and when ſingle, it was conferred upon a Babyloniſh Deity : but when repeated, it muſt denote greater excellence : for the Amonians generally formed their ſuperlative by doubling the poſitive : thus Rab was great ; Rabrab ſignified very great. It is indeed plain from the account, that it muſt have been a ſuperlative ; for he ſays it was deſigned to repreſent what was eſteemed ſummum maximumque, the moſt eminent and great. I ſhould therefore think, that Adad in its primitive ſenſe

[83] Zechariah. c. 12. v. 11.

There was a town of this name in Iſrael. Some ſuppoſe that the Prophet alluded to the death of Joſiah, who was ſlain at Megiddo.

[84] Plutarch. Apothegmata. P. 180. One of the wives of Eſau was of Canaan, and named Adah, the daughter of Elon the Hittite. Gen. c. 36. v. 2.

[85] Αδα, ἡδονη· και ὑπο Βαβυλωνιων ἡ Ηρα. Heſychius.

[86] Macrobii Saturnalia. L. 1. c. 23.

ſignified

ſignified πρωτος, and πρωτευων: and in a ſecondary meaning it denoted a chief, or prince. We may by theſe means rectify a miſtake in Philo, who makes Sanchoniathon ſay, that Adodus of Phenicia was king of the country. He renders the name, Adodus: but we know for certain that it was expreſſed Adad, or Adadus, in Edom, Syria, and Canaan. He moreover makes him βασιλευς Θεων, King of the Gods: but it is plain, that the word Adad is a compound: and as the two terms, of which it is made up, are preciſely the ſame, there ſhould be a reciprocal reſemblance in the tranſlation. If Ad be a chief, or king; Adad ſhould be ſuperlatively ſo, and ſignify a king of kings. I ſhould therefore ſuſpect, that in the original of Sanchoniathon, not βασιλευς Θεων, but βασιλευς βασιλεων was the true reading. In ſhort Ad, and Ada, ſignified *firſt*, πρωτος; and in a more lax ſenſe, a prince or ruler: Adad therefore, which is a reiteration of this title, means πρωτος των πρωτων, or πρωτευοντων; and anſwers to the moſt High, or moſt Eminent.

Ham was often ſtiled Ad-Ham, or Adam contracted; which has been the cauſe of much miſtake. There were many places [87] named Adam, Adama, Adamah, Adamas, Adamana; which had no reference to the protoplaſt, but were by the Amonians denominated from the head of their family.

[87] Adamantis fluv. Gangeticus.

Adam was ſometimes found reverſed, as in Amad, a Canaanitiſh town in the tribe of Aſhur. Joſhua. c. 19. v. 26. There was a town Hamad as well as Hamon in Galilee: alſo Amida in Meſopotamia.

E E S and I S.

Ees, rendered As and Is, like אש of the Hebrews, related to light and fire; and was one of the titles of the Sun. It is ſometimes compounded Ad-Ees, and Ad-Is; whence came the Hades of the Greeks, and Atis and Attis of the Aſiatics; which were names of the ſame Deity, the Sun. Many places were hence denominated: particularly a city in Africa, mentioned by [88] Polybius. There was a river [89] Adeſa, which paſſed by the city Choma in Aſia minor. It was moreover the name of one of the chief, and moſt ancient cities in Syria, ſaid to have been built by Nimrod. It was undoubtedly the work of ſome of his brotherhood, the ſons of Chus, who introduced there the rites of fire, and the worſhip of the Sun; whence it was ſtiled Adeſa, rendered by the Greeks Edeſſa. One of the names of fire, among thoſe in the Eaſt, who worſhip it, is [90] Ateſh at this day. The term *As*, like Adad before mentioned, is ſometimes compounded with itſelf, and rendered

[88] Polybius. L. 1. p. 31.

Atis in Phrygia, and Lydia, was repreſented with a crown of rays, and a tiara ſpangled with ſtars, *την καταστικτον τοις αστροις τιαραν*. Julian. Orat. 5. p. 179.

[89] Podalia, Choma, præfluente Adeſa. Plin. L. 5. c. 17.

It was compounded alſo Az-On. Hence *Αζωνες* in Sicily near Selinus. Diodori Excerpta. L. 22.

[90] Herbert's Travels. P. 316. He renders the word Attaſh.

Hyde of the various names of fire among the Perſians; Va, Adur, Azur, Adiſh, Ateſh, Hyr. c. 29. p. 358. Ateſh Pereſt is a Prieſt of fire. Ibid. c. 29. p. 366.

 Aſas,

Asas, and Azaz; by the Greeks expressed Αζαζος and [91] Αζιζος. In the very place spoken of above, the Deity was worshiped under the name of Azizus. The Emperor Julian acquaints us in his hymn to the [92] Sun, that the people of Edessa possessed a region, which from time immemorial had been sacred to that luminary: that there were two subordinate Deities, Monimus and Azizus, who were esteemed coadjutors, and assessors to the chief God. He supposes them to have been the same as Mars and Mercury: but herein this zealous emperor failed; and did not understand the theology, which he was recommending. Monimus and Azizus were both names of the same God, the Deity of Edessa, and [93] Syria. The former is undoubtedly a translation of Adad, which signifies μονας, or [94] unitas: though, as I have before shewn, more properly primus. Azizus is a reduplication of a like term, being compounded with itself; and was of the same purport as Ades, or Ad Ees, from whence the place was named. It was a title not unknown in Greece; for Ceres was of old called Azazia; by the Ionians Azesia. Hesychius observes, Αζησια, ἡ Δημητης. Proserpine also had this name. In the same author we learn that αζα, aza, signified ασβολος, or sun-burnt: which shews plainly to what the

[91] Aziz, lightning; any thing superlatively bright, analogous to Adad and Rabrab. Hazazon Tamor, mentioned 2 Chron. c. 20. v. 2.

[92] Orat. 4. p. 150.

[93] Azaz, and Asisus, are the same as Asis and Isis made feminine in Egypt; who was supposed to be the sister of Osiris the Sun.

[94] Την ΜΟΝΑΔΑ τες ανδρας ονομαζειν Απολλωνα. Plutarch. Isis & Osiris. P. 354.

primitive word [95] related. This word is often found combined with Or; as in Aforus, and Eforus, under which titles the Deity was worfhiped in [96] Syria, [97] Sicily, and Carthage: of the laft city he was fuppofed to have been the founder. It is often compounded with El, and Il; and many places were from thence denominated Alefia, Elyfa, Eleufa, Halefus, Elyfus, Eleufis, by apocope Las, Lafa, Læfa, Lafaia; alfo Liffa, Liffus, Liffia. Sometimes we meet with thefe terms reverfed; and inftead of El Ees they are rendered Ees El: hence we have places named Azilis, Azila, Afyla, contracted Zelis, Zela, Zeleia, Zelitis; alfo Sele, Sela, Sala, Salis, Sillas, Silis, Soli. All thefe places were founded or denominated by people of the Amonian worfhip: and we may always upon inquiry perceive fomething very peculiar in their hiftory, and fituation. They were particularly devoted to the worfhip of the Sun; and they were generally fituated near hot fprings, or elfe upon foul and fetid lakes, and pools of bitumen. It is alfo not uncommon to find near them mines of falt and nitre; and caverns fending forth peftilential exhalations.

[95] Hence came affo, affare, of the Romans.

Jezebel, whofe father was Ethbaal, king of Sidon, and whofe daughter was Athaliah, feems to have been named from Aza-bel; for all the Sidonian names are compounds of facred terms.

[96] Places, which have this term in their compofition, are to be found alfo in Canaan, and Africa. See Relandi Palæftina. Vol. 2. p. 597. Jofeph. Ant. L. 8. c. 2. Hazor, the chief city of Jabin, who is ftiled king of Canaan, ftood near Lacus Samochonites. Azorus near Heraclea in Theffaly, at the bottom of Mount Œta. Hazor is mentioned as a kingdom, and feemingly near Edom and Kedar. Jeremiah. c. 49. v. 30. 33.

[97] Hazor in Sicily ftood near Enna, and was by the Greeks rendered Αοσωρος, and Αοσωρον. Azor and Azur was a common name for places, where Puratheia were conftructed. See Hyde. Relig. Perf. c. 3. p. 100.

halations. The Elyſian plain near the Catacombs in Egypt ſtood upon the foul Charonian canal: which was ſo noiſome, that every fetid ditch and cavern was from it called Charonian. Aſia Proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a moſt inflammable ſoil; and there were many fiery eruptions about Caroura, and in Hyrcania, which latter was ſtiled by the Greeks *κεκαυμενη*. Hence doubtleſs the region had the name of [98] Aſia, or the land of fire. One of its moſt ancient cities, and moſt reverenced, was Hierapolis, famous for its hot [99] fountains. Here was alſo a ſacred cavern, ſtiled by [100] Strabo Plutonium, and Charonium; which ſent up peſtilential effluvia. Photius in the life of Iſidorus acquaints us, that it was the temple of Apollo at Hierapolis, within whoſe precincts theſe deadly vapours aroſe. [1] *Εν Ἱεραπολει της Φρυγιας Ἱερον ην Απολλωνος, ὑπο δε τον ναον καταβασιον ὑπεκειτο, θανασιμους αναπνοας παρεχομενον.* He ſpeaks of this cavity as being immediately under the edifice. Four caverns of this ſort, and ſtiled Charonian, are mentioned by [2] Strabo in this part of the world. Pliny ſpeaking of

[98] The country about the Cäyſter was particularly named Aſia.

Ασιῳ εν λειμωνι Καϋστριε αμφι ῥεεθρα. Homer. Iliad. B. v. 461.

Of theſe parts ſee Strabo. L. 13. p. 932.

[99] *Ιεραπολις — θερμων υδατων πολλων πλησθεσα, απο τε ἱερα πολλα εχειν.* Stephanus Byzant.

[100] *Ἱεραπολις, ὁπου τα θερμα ὑδατα, και το Πλουτωνιον, αμφω παραδοξολογιαν τινα εχοντα.* Strabo. L. 13. p. 933.

[1] Damaſcius apud Photium in Vitâ Iſidor. c. 242.

[2] At Hierapolis, Acharaca, Magneſia, and Myus. Strabo. L. 12. p. 868. *Αχαρακα, εν ῃ το Πλουτωνιον, εχον και αλσος πολυτελες, και νεων Πλουτω-*

of ſome Charonian hollows in Italy, ſays that the exhalations were inſupportable. [3] Spiracula vocant, alii *Charoneas* ſcrobes, mortiferum ſpiritum exhalantes. It may appear wonderful; but the Amonians were determined in the ſituation both of their cities and temples by theſe ſtrange phænomena. They eſteemed no places ſo ſacred, as thoſe, where there were fiery eruptions, uncommon ſteams, and ſulphureous exhalations. In Armenia near [4] Comana, and Camiſena, was the temple of [5] Anait, or fountain of the Sun. It was a Perſic and Babyloniſh Deity, as well as an Armenian, which was honoured with Puratheia, where the rites of fire were particularly kept up. The city itſelf was named Zela: and cloſe behind it was a large nitrous lake. In ſhort, from the Amonian terms, Al-As, came the Grecian ἅλος, ἅλας, ἅλς; as from the ſame terms reverſed (As-El) were formed the La-

νος τε και Ἥρας και το ΧΑΡΩΝΙΟΝ αντρον ὑπερκειμενον τε αλσεος, θαυμαστον τῃ φυσει. Strabo. L. 14. p. 960.

[3] Plin. H. N. L. 2. c. 93. Spiritus lethales alibi, aut ſcrobibus emiſſi, aut ipſo loci ſitu mortiferi: alibi volucribus tantum, ut Soracte vicino urbi tractu: alibi præter hominem cæteris animantibus: nonnunquam et homini; ut in Sinueſſano agro, et Puteolano. Spiracula vocant, alii Charoneas ſcrobes, mortiferum ſpiritum exhalantes. Strabo of the ſame: Θυμβρια, παρ' ὃν Αορνον εστι σπηλαιον ἱερον, ΧΑΡΩΝΙΟΝ λεγομενον, ολεθριους εχον αποφορας. L. 14. p. 943.

[4] Ἅπαντα μεν ον τα των Περσων ἱερα και Μηδοι και Αρμενιοι τετιμηκασι· τα δε της Αναϊτιδος διαφεροντως Αρμενιοι. Strabo. L. 11. p. 805.

[5] Anait ſignifies a fountain of fire; under which name a female Deity was worſhiped. Wherever a temple is mentioned dedicated to her worſhip, there will be generally found ſome hot ſtreams either of water or bitumen: or elſe ſalt, and nitrous pools. This is obſervable at Arbela. Περι Αρβηλα δε εστι και Δημητριας πολις, ειθ' ἡ τε ναφθα πηγη, και τα πυρα, και το της Αναιας (or Αναϊτιδος) ἱερον. Strabo. L. 16. p. 1072.

Of Anait ſee Strabo. L. 11. p. 779. L. 12. p. 838. L. 15. p. 1066.

tine

tine Sal, Sol, and Salum. Wherever the Amonians found places with theſe natural or præternatural properties, they held them ſacred, and founded their temples near them. [6] Selenouſia in Ionia was upon a ſalt lake, ſacred to Artemis. In Epirus was a city called Aleſa, Eliſſa, and Leſa: and hard by were the Aleſian plains: ſimilar to the Elyſian in Egypt: in theſe was produced a great quantity of foſſil [7] ſalt. There was an Aleſia in Arcadia, and a mountain Aleſium with a temple upon it. Here an ancient perſonage, Æputus, was ſaid to have been ſuffocated with ſalt water: in which hiſtory there is an alluſion to the etymology of the name. It is true that Pauſanias ſuppoſes it to have been called Aleſia from Rhea having wandered thither; [8] *δια την αλην, ὡς φασι, καλουμενον την Ρεας*: but it was not *αλη*, but *ἅλας*, and *ἅλος*, ſal; and the Deity, to whom that body was ſacred, from whence the place was named. And this is certain from another tradition, which there prevailed: for it is ſaid that in ancient times there was an eruption of ſea water in the temple: [9] *Θαλαστης δε αναφαινεσθαι κυμα εν τῳ Ἱερῳ τουτῳ λογος εστιν αρχαιος.* Nor was this appellation confined to one particular ſort of fountain, or water: but all waters, that had any uncommon property, were in like manner ſacred to Elees, or Eeſel. It was an ancient title of Mithras and Oſi-

[6] Strabo. L. 14. p. 951.

[7] *Εστι και Αλησιον πεδιον της Ηπειρου, ἵνα πηγνυται ἅλας.* Stephanus Byzantinus.

[8] Pauſanias. L. 8. p. 618.

[9] Athanaſius, who was of Egypt, ſpeaks of the veneration paid to fountains and waters. *Αλλοι ποταμους και κρηνας, και παντων μαλιστα Αιγυπτιοι το ὑδωρ προτετιμηκασι, και θεους αναγορευουσι.* Oratio contra Gentes. P. 2. Edit. Commelin.

ris in the eaſt, the ſame as [10] Sol, the Sun. From hence the prieſts of the Sun were called Soli and Solimi in Cilicia, Selli in Epirus, Salii at Rome, all originally prieſts of fire. As ſuch they are deſcribed by Virgil:

Tum Salii ad cantus incenſa altaria circum.

In like manner the Silaceni of the Babylonians were worſhipers of the ſame Deity, and given to the rites of fire, which accompanied the worſhip of the Sun.

The chief city of Silacena was Sile or Sele, where were eruptions of fire. Sele is the place or city of the Sun. Whenever therefore Sal, or Sel, or the ſame reverſed, occur in the compoſition of any place's name, we may be pretty certain that the place is remarkable either for its rites or ſituation, and attended with ſome of the circumſtances [11] above-mentioned. Many inſtances may be produced of thoſe denominated from the quality of their waters. In the river [12] Silarus of Italy

[10] It was an obſolete term, but to be traced in its derivatives. From Ees-El came Ασυλον, Aſylum: from El-Ees, Elis, Eliſſa, Eleuſis, Eleuſinia Sacra, Elyſium, Elyſii campi in Egypt and elſewhere.

[11] Of thoſe places called Laſa many inſtances might be produced. The fountain at Gortyna in Crete was very ſacred, and called Laſa, and Lyſa. There was a tradition, that Jupiter when a child was waſhed in its waters: it was therefore changed to Λουσα. Pauſanias ſays, ὕδωρ ψυχροτατον παρεχεται ποταμωι. L. 8. p. 658.

In Judea were ſome medicinal waters and warm ſprings of great repute, at a place called of old Laſa. Laſa ipſa eſt, quæ nunc Callirrhoë dicitur, ubi aquæ calidæ in Mare Mortuum defluunt. Hieron. in Iſaiam. c. 17. 19.

Ἡρωδης τοις κατα Καλλιῤῥοην θερμοις εκεχρητο. Joſephus de B. J. L. 1. c. 33.

Aleſa, urbs et fons Siciliæ. Solinus. c. 11. The fountain was of a wonderful nature.

[12] Strabo. L. 5. p. 385.

every

every thing became petrified. The river [13] Silias in India would ſuffer nothing to ſwim. The waters of the [14] Salaſſi in the Alps were of great uſe in refining gold. The fountain at [15] Selinus in Sicily was of a bitter ſaline taſte. Of the ſalt lake near [16] Selinouſia in Ionia I have ſpoken. The fountain Siloë at Jeruſalem was in ſome degree [17] ſalt. Ovid mentions Sulmo, where he was born, as noted for its [18] cool waters: for cold ſtreams were equally ſacred to the Sun as thoſe, which were of a contrary nature. The fine waters at Ænon, where John baptized, were called [19] Salim. The river Ales near Colophon ran through the grove of Apollo, and was eſteemed the coldeſt ſtream in Ionia. [20] Αλης ποταμος ψυχροτατος των εν Ιωνια. In the country of the Alazonians was a bitter fountain, which ran into the [21] Hypanis. Theſe terms were ſometimes combined with the name of Ham; and expreſſed Hameles, and Hamelas; contracted to Meles and Melas. A river of this name watered the

[13] Strabo. L. 15. p. 1029.

[14] Strabo. L. 4. p. 314.

[15] Strabo. L. 6. p. 421.

[16] Strabo. L. 14. p. 951. Here was a cavern, which ſent forth a moſt peſtilential vapour. Diodorus Sic. L. 4. p. 278.

[17] Voyages de Monconys. Parte 2de. p. 38.

[18] Sulmo mihi patria eſt, gelidis uberrimus undis.

Ovid. Triſtia. L. 5. Eleg. 10. v. 3.

[19] John. c. 3. v. 23. Ην δε και Ιωαννης βαπτιζων εν Αινων εγγυς Σαλειμ· ſo denominated by the ancient Canaanites.

[20] Pauſanias. L. 7. p. 535. The city Arles in Provence was famed for medicinal waters. The true name was Ar-Ales, the city of Ales: it was alſo called Ar-El-Ait, or Arelate.

[21] Herodotus. L. 4. c. 52.

region of Pamphylia, and was noted for a moſt cold and pure [22] water. The Meles near Smyrna was equally admired. [23] Σμυρναιοις δε ποταμος Μελης· ὑδωρ εςι καλλιςον, και σπηλαιον επι ταις πηγαις. The Melas in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools. [24] Και ταυτα δ' εςι τα ἑλη πανταχȣ πυριληπτα. In Pontus was Amaſus, Amaſia, Amaſene, where the region abounded with hot waters: [25] Ὑπερκειται δε της των Αμασεων τα τε θερμα ὑδατα των Φαζημονειτων, ὑγιεινα σφοδρα.

It is wonderful, how far the Amonian religion and cuſtoms were carried in the firſt ages. The ancient Germans, and Scandinavians, were led by the ſame principles; and founded their temples in ſituations of the ſame nature, as thoſe were, which have been above deſcribed. Above all others they choſe thoſe places, where were any nitrous, or ſaline waters. [26] Maxime autem lucos (or lacus) ſale gignendo fæcundos Cœlo propinquare, preceſque mortalium nuſquam propius audiri firmiter erant perſuaſi; prout exemplo Hermundurorum docet teſtis omni exceptione major [27] Tacitus.

[22] Pauſanias. L. 8. p. 659.
[23] Pauſanias. L. 7. p. 535.
[24] Strabo. L. 12. p. 812.
[25] Strabo. L. 12. p. 839.
[26] Gaſpar Brechenmaker. § 45. p. 57.
[27] Tacitus. Annal. L. 13. c. 57.

From this ancient term As, or Az, many words in the Greek language were derived: ſuch as αζομαι, veneror; αζω, ξηραινω; αζαλεον, θερμον; αζα, ασβολος; αζωπες, αἱ ξηραι εκ της θεωριας. Heſychius.

SAN,

SAN, SON, ZAN, ZAAN.

The moſt common name for the Sun was San, and Son; expreſſed alſo Zan, Zon, and Zaan. Zeus of Crete, who was ſuppoſed to have been buried in that Iſland, is ſaid to have had the following inſcription on his tomb:

[28] Ὧδε μεγας κειται Ζαν, ὃν Δια κικλησκουσι.

The Ionians expreſſed it Ζην, and Ζηνα. Heſychius tells us, that the Sun was called Σαως by the Babylonians. It is to be obſerved that the Grecians in foreign words continually omitted the Nu final, and ſubſtituted a Sigma. The true Babyloniſh name for the Sun was undoubtedly Σαων, oftentimes expreſſed Σωαν, Soan. It was the ſame as Zauan of the Sidonians; under which name they worſhiped Adonis, or the Sun. Heſychius ſays, Ζαυανας, θεος τις εν Σιδωνι. Who the Deity was, I think may be plainly ſeen. It is mentioned by the ſame writer, that the Indian Hercules, by which is always meant the chief Deity, was ſtiled Dorſanes: Δορσανης ὁ Ἡρακλης παρ' Ινδοις. The name Dorſanes is an abridgment of Ador San, or Ador-Sanes, that is Ador-Sol, *the lord of light*. It was a title conferred upon Ham; and alſo upon others of his family; whom I have before mentioned to have been collectively called the Baalim. Analogous to this they were likewiſe called the Zaanim, and Zaananim: and a tem-

[28] Cyril. contra Julianum. L. 10. p. 342. And Iamblich. in vitâ Pythagoræ.

Ζαν Κρονου. Lactantii Div. Inſtitut. L. 1. c. 11. p. 53.

Ζαν, Ζευς. Heſychius.

ple was erected to them by the ancient Canaanites, which was from them named [29] Beth-Zaananim. There was alſo a place called Sanim in the ſame country, rendered Sonam[30], Σωναμ, by Euſebius; which was undoubtedly named in honour of the ſame perſons: for their poſterity looked up to them, as the Heliadæ, or deſcendants of the Sun, and denominated them from that luminary. According to Heſychius it was a title, of old not unknown in Greece; where princes and rulers were ſtiled Zanides, Ζανιδες, Ἡγεμονες. In [31] Diodorus Siculus mention is made of an ancient king of Armenia, called Barſanes; which ſignifies the offſpring of the Sun. We find temples erected to the Deity of the ſame purport; and ſtiled in the ſingular Beth-San: by which is meant the temple of the Sun. Two places occur in Scripture of this name: the one in the tribe of Manaſſeh; the other in the land of the Philiſtines. The latter ſeems to have been a city; and alſo a temple, where the body of Saul was expoſed after his defeat upon mount Gilboa.+ For it is ſaid, that the Philiſtines [32] *cut off his head, and ſtripped off his armour—and they put his armour in the houſe of Aſhtoreth, and they faſtened his body to the wall of Bethſan.* They ſeem to have ſometimes uſed this term with a reduplication: for we read of a city in Canaan called [33] Sanſanah; by which is ſignified a place ſacred to the moſt illuſtrious Orb of day.

[29] Joſhua. c. 19. v. 33. Judges. c. 4. v. 11. Alſo Tzaanan. Micah. c. 1. v. 11. Solis Fons.

[30] Relandi Palæſtina. V. 2. p. 983.

[31] Diodorus Siculus. L. 2. p. 90.

[32] 1 Samuel. c. 31. v. 9, 10.

[33] Joſhua. c. 15. v. 31.

+ See V. 3. p. 415

Some

Some ancient ſtatues near mount Cronius in Elis were by the natives called Zanes, as we are told by Pauſanias: [34] Καλουνται δε ὑπο των επιχωριων Ζανες They were ſuppoſed to have been the ſtatues of Zeus: but Zan was more properly the Sun; and they were the ſtatues of perſons, who were denominated from him. One of theſe perſons, ſtiled Zanes, and Zanim, was Chus: whoſe poſterity ſent out large colonies to various parts of the earth. Some of them ſettled upon the coaſt of Auſonia, called in later times Italy; where they worſhiped their great anceſtor under the name of San-Chus. Silius Italicus ſpeaking of the march of ſome Sabine troops, ſays,

[35] Pars Sancum voce canebant
Auctorem gentis.

Lactantius takes notice of this Deity. [36] Ægyptii Iſidem, Mauri Jubam, Macedones Cabirum—Sabini *Sancum* colunt. He was not unknown at Rome, where they ſtiled him Zeus Piſtius, as we learn from Dionyſius of Halicarnaſſus: [37] Εν Ἱερῳ Διος Πιϛιȣ, ὃν Ῥωμαιοι Σαγκον καλȣσι. There are

[34] Pauſanias. l. 5. p. 430.

Ζανα, Ζονα, Ξοανα· all names of the ſame purport, all ſtatues of the Sun, called Zan, Zon, Zoan, Xoan.

[35] Silius Italicus. L. 8. v. 421.

[36] Lactantius, de F. R. L. 1. p. 65.

Fit ſacrificium, quod eſt proficiſcendi gratiâ, Herculi, aut *Sanco*, qui idem deus eſt. Feſtus.

[37] Dionyſius Halicarnaſſ. Antiq. Rom. L. 4. p. 246. St. Auſtin ſuppoſes the name to have been Sanctus. Sabini etiam Regem ſuum primum Sancum, ſive, ut aliqui appellant, Sanctum, retulerunt inter deos. Auguſtinus de Civitate Dei. L. 18. c. 19. The name was not of Roman original; but far prior to Rome.

in

in Gruter inſcriptions, wherein he has the title of Semon prefixed, and is alſo ſtiled Sanctus.

[38] SANCTO. SANCO.
SEMONI. DEO. FIDIO.
SACRUM.

Semon (Sem-On) ſignifies Cœleſtis Sol.

Some of the ancients thought that the ſoul of man was a divine emanation; a portion of light from the Sun. Hence probably it was called Zoan from that luminary; for ſo we find it named in Macrobius. [39] Veteres nullum animal ſacrum in finibus ſuis eſſe patiebantur; ſed abigebant ad fines Deorum, quibus ſacrum eſſet: animas vero ſacratorum hominum, quos Græci ΖΩΑΝΑΣ vocant, Diis debitas æſtimabant.

DI, DIO, DIS, DUS.

Another common name for the Deity was Dis, Dus, and the like; analagous to Deus, and Theos of other nations. The Sun was called Arez in the eaſt, and compounded Dis-arez, and Dus-arez; which ſignifies Deus Sol. The name is mentioned by Tertullian [40]. Unicuique etiam

[38] Gruter. Inſcript. Vol. 1. p. 96. n. 6.
Semoni Sanco Deo Fidio. n. 5.
Sanco Fidio Semo Patri. n. 7.
Sanco Deo Patr. Reatin. ſacrum. n. 8.

From San came the Latine terms, ſanus, ſano, ſanctus, ſancire.

Voſſius derives San or Zan from שנר, ſævire. De Idol. L. 1. c. 22. p. 168.

[39] Macrobii Saturn. L. 3. c. 8. p. 282.

Hence perhaps came ζωειν and ζην to live: and ζωον, animal: and hence the title of Apollo Ζωοδοτης.

[40] Tertullian. Apolog. c. 24.

provinciæ et civitati ſuus Deus eſt, ut Syriæ Aſtarte, Arabiæ Dyſares. Heſychius ſuppoſes the Deity to have been the ſame as Dionuſus. Δουσαρην τον Διονυσον Ναβαταιοι (καλουσιν), ὡς Ισιδωρος. There was a high mountain or promontory in [41] Arabia, denominated from this Deity: analogous to which there was one in Thrace, which had its name [42] from Duſorus, or the God of light, Orus. I took notice, that Hercules, or the chief Deity among the Indians, was called Dorſanes: he had alſo the name of Sandis, and Sandes; which ſignifies Sol Deus. [43] Βηλον μεν τον Δια τυχον, Σανδην τε τον Ἡρακλεα, και Αναϊτιδα την Αφροδιτην, και αλλως αλλους εκαλουν. Agathias of the people in the eaſt. Probably the Deity Bendis, whoſe rites were ſo celebrated in Phrygia and Thrace, was a compound of Ben-Dis, the offſpring of God. The natives of this country repreſented Bendis as a female; and ſuppoſed her to be the ſame as [44] Selene, or the moon. The ſame Deity was often maſculine and feminine: what was Dea Luna in one country, was Deus Lunus in another.

[41] Δουσαρη (lege Δουσαρης) σκοπελος και κορυφη ὑψηλοτατη Αραβιας· ειρηται δ' απο του Δουσαρου. Θεος δε ουτος παρα Αραψι και Δαχαρηνοις τιμωμενος. Stephanus Byz.

Δους, Dous, is the ſame as Deus. Δους-Αρης, Deus Sol.

[42] Δυσωρον καλουμενον ουρος. Herod. L. 5. c. 17.

[43] Agathias. L. 2. p. 62.

[44] Το ονομα τουτο Θρακων ἡ Βενδις· ουτω και Θρακος θεολογου μετα των πολλων της Σελητης ονοματων και την Βενδιν ει. την θεον αναπεμψαντος.

Πλουτωνη τε, και Ευφροσυνη, Βενδις τε κραταια.

Ex Proclo. See Poeſis Philoſophica. Edit. H. Steph. p. 91.

KUR,

KUR, ΚΥΡΟΣ, CURA.

The Sun was likewiſe named Kur, Cur, Κυρος. [45] Κυρον γαρ καλειν Περσας τον Ἡλιον. Many places were ſacred to this Deity, and called Cura, Curia, Curopolis, Curene, Cureſchata, Cureſta, Cureſtica regio. Many rivers in Perſis, Media, Iberia, were denominated in the ſame manner. The term is ſometimes expreſſed Corus: hence Coruſia in Scythia. Of this term I ſhall ſay more hereafter.

COHEN or CAHEN.

Cohen, which ſeems among the Egyptians and other Amonians to have been pronounced Cahen, and Chan, ſignified a Prieſt; alſo a Lord or Prince. In early times the office of a Prince and of a Prieſt were comprehended under one character.

[46] Rex Anius, Rex idem hominum, Phœbique Sacerdos. This continued a great while in ſome parts of the [47] world; eſpecially in Aſia Minor, where even in the time of the Romans the chief prieſt was the prince of the [48] province. The

[45] Plutarch. in Artaxerxe. P. 1012.

[46] Virgil. Æneis. L. 3. v. 80.

Majorum enim hæc erat conſuetudo, ut Rex eſſet etiam Sacerdos, et Pontifex: unde hodieque Imperatores Pontifices dicamus. Servii Scholia ibidem.

[47] Οἱ δ' Ἱερεις το παλαιον μεν δυναςαι τινες ησαν. Strabo. L. 12. p. 851. It is ſpoken particularly of ſome places in Aſia Minor.

[48] Pythodorus, the high prieſt of Zela, and Comana in Armenia was the king of the country. Ην ὁ Ἱερευς κυριος των παντων. Strabo. L. 12. p. 838.

term

term was ſometimes uſed with a greater latitude; and denoted any thing noble and divine. Hence we find it prefixed to the names both of Deities and men; and of places denominated from them. It is often compounded with Athoth, as Canethoth; and we meet with Can-Oſiris, Can-ophis, Can-ebron, and the like. It was ſometimes expreſſed Kun, and among the Athenians was the title of the ancient prieſts of Apollo; whoſe poſterity were ſtiled Κυννιδαι, Cunnidæ, according to Heſychius. Κυννιδαι, γενος εν Αθηνῃσιν, εξ ου ὁ Ἱερευς τȣ Κυννιȣ Απολλωνος. We find from hence, that Apollo was ſtiled Κυννιος, Cunnius. Κυννιος, Απολλωνος επιθετον. Hence came κυνειν, προσκυνειν, προσκυνησις, well known terms of adoration. It was alſo expreſſed Con, as we may infer from the title of the Egyptian Hercules.[49] Τον Ἡρακλην φησι κατα την Αιγυπτιων διαλεκτον ΚΩΝΑ λεγεσθαι. It ſeems alſo to have been a title of the true God, who by [50] Moſes is ſtiled Konah, קנה.

We find this term oftentimes ſubjoined. The Chaldeans, who were particularly poſſeſſed of the land of Ur, and were worſhipers of fire, had the name of Urchani. Strabo limits this title to one branch of the Chaldeans, who were literati, and obſervers of the heavens; and even of theſe to one ſect only. Εϛι δε και των Χαλδαιων των Αϛρονομικων γενη πλειω·

[49] Etymologicum Magnum.
Κυναδης Ποσειδων Αθηνῃσιν ετιματο. Heſychius.
[50] Geneſis. c. 14. v. 19. אל עליון קנה שמים.
Sabacon of Ethiopia was Saba Con, or king of Saba.

 και

και γαρ [51] Ορχηνοι τινες προσαγορευονται. But [52] Ptolemy ſpeaks of them more truly as a nation; as does Pliny likewiſe. He mentions their ſtopping the courſe of the Euphrates, and diverting the ſtream into the channel of the Tigris. [53] Euphratem præcluſere Orcheni, &c. nec niſi Paſitigri defertur in mare. There ſeem to have been particular colleges appropriated to the aſtronomers and prieſts in Chaldea, which were called Conah; as we may infer from [54] Ezra. He applies it to ſocieties of his own prieſts and people; but it was a term borrowed from Chaldea.

The title of Urchan among the Gentile nations was appropriated to the God of fire, and his [55] prieſts; but was aſſumed by other perſons. Some of the prieſts, and princes among the Jews after the return from captivity took the name of Hyrcanus. Orchan, and Orchanes among the Perſic and Tartar nations is very common at this [56] day; among whom the word Chan is ever current for a prince or king. Hence we read of Mangu Chan, Cublai Chan,

[51] Strabo. L. 16. p. 1074.

[52] Ptolem. Geogr. Lib. 5. cap. 19. p. 165. He places very truly the Orcheni upon the Sinus Perſicus: for they extended ſo far.

Παρακειται τη ερημω Αραβια ἡ Χαλδαια χωρα. Idem. L. 5. c. 20. p. 167.

[53] Plin. H. N. L. 6. c. 27.

[54] Ezra. c. 5. v. 6. c. 4. v. 9—17.

[55] The prieſts in Egypt, among other titles, were called Sonchin, ſive Solis Sacerdotes, changed to Σονχης in the ſingular. Pythagoras was inſtructed by a Sonchin, or prieſt of the Sun. It is mentioned as a proper name by Clemens Alexandr. Strom. L. 1. p. 356. And it might be ſo: for prieſts were denominated from the Deity, whom they ſerved.

[56] See Obſervations upon the Ancient Hiſtory of Egypt. P. 164.

Cingis

Cingis Chan. Among ſome of theſe nations it is expreſſed Kon, Kong, and King. Monſieur de Liſle, ſpeaking of the Chineſe, ſays, [57] Les noms de King Che, ou Kong-Sſe, ſignifient Cour de Prince en Chine. Can, ou Chan en langue Tartare ſignifie Roi, ou Empereur.

PETAH.

Of this Amonian term of honour I have taken notice in a treatiſe before. I have ſhewn, that it was to be found in many Egyptian [58] names, ſuch as Petiphra, Petiphera, Petiſonius, Petoſiris, Petarbemis, Petubaſtus the Tanite, and Peteſuccus builder of the Labyrinth. Petes, called Peteos in Homer, the father of Mneſtheus the Athenian, is of the ſame original: [59] Τον γαρ Πετην, τον πατερα Μενεσθεως, τȣ ςρατευσαντος εις Τροιαν, φανερως Αιγυπτιον ὑπαρξαντα κτλ. All the great officers of the Babylonians and Perſians took their names from ſome ſacred title of the Sun. Herodotus mentions [60] Petazithes Magus, and [61] Patiramphes: the latter was charioteer to Xerxes in his expedition to Greece: but he was denominated from another office; for he was

[57] Deſcription de la Ville de Pekin. P. 5. He mentions Chao Kong. P. 3.

[58] See Obſervations and Inquiries. P. 163.

[59] Diodorus Siculus. L. 1. p. 25.

[60] L. 3. c. 61.

[61] L. 7. c. 40.

Patæcion is mentioned by Plutarch de audiendis Poetis. P. 21.

Patiramphes is for Pata-Ramphan, the prieſt of the God Ramphan, changed to Ramphas by the Greeks.

Ram-Phan is the great Phan or Phanes, a Deity well known in Egypt.

brother to Smerdis, and a Magus; which was a prieſt of the Sun. This term is ſometimes ſubjoined, as in Atropatia, a province in [62] Media; which was ſo named, as we learn from Strabo, [63] απο τȣ Ατȣοπατȣ ἡγεμονος. In the accounts of the Amazons likewiſe this word occurs. They are ſaid to have been called Aorpata, or according to the common reading in Herodotus, Oiorpata; which writer places them upon the Cimmerian Boſporus. [64] Τας δε Αμαζονας καλεȣσι Σκυθαι Οιορπατα· δυναται δε το ȣνομα τȣτο κατ' Ἑλλαδα γλωσσαν ανδροκτονοι· Οιορ γαρ καλεȣσι τον ανδρα, το δε πατα κτειν ειν. This etymology is founded upon a notion that the Amazons were a community of women, who killed every man, with whom they had any commerce, and yet ſubſiſted as a people for ages. I ſhall hereafter ſpeak of the nations under this title; for there were more than one: but all of one family; all colonies from Egypt. The title above was given them from their worſhip: for Oiorpata, or, as ſome MSS. have it, Aor-pata, is the ſame as [65] Petah Or, the prieſt of Orus; or in a more lax ſenſe, the votaries of that God. They were Ανδροκτονοι; for they ſacrificed all ſtrangers, whom fortune brought upon their coaſt: ſo that the whole Euxine ſea, upon which they lived, was rendered infamous from their cruelty: but they did not take their name from this circumſtance.

[62] Alſo in Aſampatæ, a nation upon the Mæotis. Plin. L. 6. c. 7.

[63] L. 11. p. 794. He ſpeaks of it as a proper name; but it was certainly a title and term of office.

[64] Herodotus. L. 4. c. 110.

[65] Aor, is אור of the Chaldeans.

One

One of the Egyptian Deities was named Neith, and Neit; and analogous to the above her priests were stiled [66] Pataneit. They were also named Sonchin, which signifies a priest of the Sun: for Son, San, Zan, are of the same signification; and Son-Chin is Ζανος ἱερευς. Proclus says, that it was the title of the priests; and particularly of him, who presided in the college of Neith at Saïs.

BEL and BAAL.

Bel, Bal, or Baal, is a Babylonish title, appropriated to the Sun; and made use of by the Amonians in other countries; particularly in Syria and Canaan. It signified Κυριος, or Lord, and is often found compounded with other terms; as in Bel-Adon, Belorus, Bal-hamon, Belochus, Bel-on; (from which last came Bellona of the Romans) and also Baal-shamaim, the great Lord of the Heavens. This was a title given by the Syrians to the Sun: [67] Τον Ἡλιον Βεελσαμην καλουσιν, ὁ εστι παρα Φοινιξι Κυριος Ουρανου, Ζευς δε παρ' Ἑλλησι. We may from hence decipher the name of the Sun, as mentioned before by Damascius, who stiles that

[66] Proclus in Timæum. L. 1. p. 31.
See Iablonsky. L. 1. c. 3. p. 57.
Clemens Alexand. Strom. L. 1. p. 356.
It is remarkable that the worshipers of Wishnou or Vistnou in India are now called Petacares, and are distinguished by three red lines on their foreheads. The priests of Brama have the same title, Petac Arez, the priests of Arez or the Sun. Lucæ Viecampii Hist. Mission. Evangel. in India, 1747. c. 10. § 3. p. 57.
[67] Eusebius. Præp. Evang. L. 1. c. 10. p. 34.

Deity

Deity Bolathes: [68] Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι. What he terms Bolathes is a compound of Bal-Ath, or Bal-Athis; the ſame as Atis, and Atiſh of Lydia, Perſis, and other countries. Philo Biblius interprets it Zeus: Damaſcius ſuppoſed it to mean Cronus; as did likewiſe Theophilus: [69] Ενιοι μεν σεβονται τον Κρονον, και τουτον αυτον ονομαζουσι Βηλ, και Βαλ, μαλιστα οι οικουντες τα ανατολικα κλιματα. This diverſity amounts to little: for I ſhall hereafter ſhew, that all the Grecian names of Deities, however appropriated, were originally titles of one God, and related to the Sun.

KEREN.

Keren ſignifies in its original ſenſe *a horn*: but was always eſteemed an emblem of power; and made uſe of as a title of ſovereignty, and puiſſance. Hence it is common with the ſacred writers to ſay [70] *My horn ſhalt thou exalt*— [71] *his horn ſhall be exalted with honour*— [72] *the horn of Moab is cut off*: and the Evangeliſt [73] ſpeaks of Chriſt as *a horn of ſal-*

[68] Damaſcius apud Photium. c. 243.

Belus primus Rex Aſſyriorum, quos conſtat Saturnum (quem eundem et Solem dicunt) Junonemque coluiſſe. Servius in Virg. Æneid. L. 1.

[69] Theoph. ad Antolycum. L. 3. p. 399. Μη γινωσκοντες, μητε τις εστιν ὁ Κρονος, μητε τις εστιν ὁ Βηλος. Idem.

[70] Pſalm 92. v. 10.

[71] Pſalm 112. v. 9.

[72] Jeremiah. c. 48. v. 25.

[73] Luke. c. 1. v. 69.

vation

vation to the world. The Greeks often changed the nu final into ſigma: hence from keren they formed κερας, κερατος: and from thence they deduced the words κρατος, κρατερος: alſo κοιρανος, κρεων, and καρηνον; all relating to ſtrength and eminence. Gerenius, Γερηνιος, applied to Neſtor, is an Amonian term, and ſignifies a princely and venerable perſon. The Egyptian Crane for its great ſervices was held in high honour, being ſacred to the God of light, Abis (אב איש) or, as the Greeks expreſſed it, Ibis; from whence the name was given. It was alſo called Keren and Kerenus; by the Greeks Γερανος, the noble bird, being moſt honoured of any. It was a title of the Sun himſelf: for Apollo was named Craneüs, and [74] Carneüs; which was no other than Cereneüs, the ſupreme Deity, the Lord of light: and his feſtival ſtiled Carnea, Καρνεια, was an abbreviation of Κερενεια, Cerenea. The prieſt of Cybele in Phrygia was ſtiled Carnas; which was a title of the Deity, whom he ſerved; and of the ſame purport as Carneus above.

O P H.

Oph ſignifies a ſerpent, and was pronounced at times and expreſſed, Ope, [75] Oupis, Opis, Ops; and by Cicero [76] Upis.

[74] Pauſanias. L. 3. p. 239.

Callimachus. Hymn to Apollo. V. 71. He mentions Minerva Κραναια, Cranæa. L. 10. p. 886.

Among the Romans this title in later times was expreſſed Granus and Grannus: hence in Gruter Inſcriptions, P. 37. n. 10, 11, 12. APOLLINI GRANNO.

[75] The Dorians expreſſed it Ουπις. Palæphatus. P. 78.

[76] Cicero de Nat. Deor. L. 3. 23.

It was an emblem of the Sun; and alſo of time and eternity. It was worſhiped as a Deity, and eſteemed the ſame as Oſiris; by others the ſame as Vulcan. Vulcanus Ægyptiis Opas dictus eſt, eodem Cicerone [77] teſte. A ſerpent was alſo in the Egyptian language ſtiled Ob, or Aub: though it may poſſibly be only a variation of the term above. We are told by Orus Apollo, that the baſiliſk or royal ſerpent was named Oubaios: [78] Ουβαιος, ὁ εϛιν Ἑλληνιϛι Βασιλισκος. It ſhould have been rendered Ουβος, Oubus; for Ουβαιος is a poſſeſſive, and not a proper name. The Deity ſo denominated was eſteemed prophetic: and his temples were applied to as oracular. This idolatry is alluded to by Moſes,[79] who in the name of God forbids the Iſraelites ever to enquire of thoſe dæmons, Ob and Ideone: which ſhews that it was of great antiquity. The ſymbolical worſhip of the ſerpent was in the firſt ages very extenſive; and was introduced into all the myſteries, wherever celebrated: [80] Παρα παντι των νομιζομενων παρ' ὑμιν Θεων ΟΦΙΣ συμβολον μεγα και

[77] Huetii Demonſtratio. P. 83.

[78] Orus Apollo. c. 1. p. 2.

Some have by miſtake altered this to Ουραιον.

[79] Leviticus. c. 20. v. 27.

Deuteronomy. c. 18. v. 11. Tranſlated *a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.*

Tunc etiam ortæ ſunt opiniones, et ſententiæ; et inventi ſunt ex eis augures, et magni divinatores, et ſortilegi, et inquirentes Ob et Iideoni, et requirentes mortuos. Selden de Diis Syris. Synt. 1. c. 2. p. 48. from M. Maimonides in more Nebuchim.

[80] Juſtin Martyr's ſecond Apology. P. 6.

Of ſerpent worſhip ſee Euſebius. P. E. L. 1. c. 10. p. 40, 41. And Clementis Alexand. Cohort. P. 14. Arnobius. L. 5. Ælian. L. 10. c. 31. of the Aſp.

Herodotus. L. 2. c. 74.

μυϛηριον

μυστηριον αναγραφεται. It is remarkable, that wherever the Amonians founded any places of worſhip, and introduced their rites, there was generally ſome ſtory of a ſerpent. There was a legend about a ſerpent at Colchis, at Thebes, and at Delphi: likewiſe in other places. The Greeks called Apollo himſelf Python, which is the ſame as Opis, Oupis, and Oub. The woman at Endor, who had a familiar ſpirit, is called [81] אוב, Oub, or Ob; and it is interpreted Pythoniſſa. The place, where ſhe reſided, ſeems to have been named from the worſhip there inſtituted: for Endor is compounded of En-Ador, and ſignifies Fons Pythonis, the fountain of light, the oracle of the God Ador. This oracle was probably founded by the Canaanites; and had never been totally ſuppreſſed. In ancient times they had no images in their temples, but in lieu of them uſed conical ſtones or pillars, called Βαιτυλια; under which repreſentation this Deity was often worſhipped. His pillar was alſo called [82] Abaddir, which ſhould be expreſſed Abadir, being a compound of Ab, אוב, and Adir; and means the ſerpent Deity, Addir, the ſame as Adorus. It was alſo compounded with On, a title of the ſame Deity: and Kircher ſays that Obion is ſtill among the people of Egypt the name of a ſerpent. אוב, Ob Moſi, Python, vox ab Ægyptiis ſumpta; quibus Obion ho-

[81] 1 Samuel. c. 28. v. 7. בעלת אוב.

[82] It is called Abdir, Abadir, and Abaddir by Priſcian. He ſuppoſes the ſtone Abaddir to have been that which Saturn ſwallowed inſtead of his ſon by Rhea. Abdir, et Abadir Βαιτυλος. l. 1. and in another part, Abadir Deus eſt. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devorâſſe pro Jove, quem Græci Βαιτυλον vocant. l. 2.

dieque ſerpentem ſonat. Ita [83] Kircher. The ſame alſo occurs in the Coptic lexicon. The worſhip of the ſerpent was very ancient among the Greeks; and is ſaid to have been introduced by Cecrops. [84] Philochorus Saturno, et Opi, primam in Atticâ ſtatuiſſe aram Cecropem dicit. But though ſome repreſent Opis as a diſtinct Deity; yet [85] others introduce the term rather as a title, and refer it to more Deities than one: Callimachus, who expreſſes it Oupis; confers it upon Diana, and plays upon the ſacred term:

[86] Ουπι, ανασσ' ευωπι.

It is often compounded with Chan; and expreſſed Canopus, Canophis, Canuphis, Cnuphis, Cneph: it is alſo otherwiſe combined; as in Ophon, Ophion, Oropus, Orobus, Inopus, Aſopus, Elopus, Ophitis, Onuphis, Ophel. From Caneph the Grecians formed Cyniphius, which they uſed for an epithet to Ammon:

[87] Non hic Cyniphius canetur Ammon,
Mitratum caput elevans arenis.

[83] Bochart. Hierozoicon. l. 1. c. 3. p. 22.

[84] Macrobius. Saturnalia. l. 1. c. 10. p. 162.

[85] The father of one of the goddeſſes, called Diana, had the name of Upis. Cicero de Naturâ Deorum. l. 3. 23.

It was conferred upon Diana herſelf, alſo upon Cybele, Rhea, Veſta, Terra, Juno. Vulcan was called Opas. Cicero de Nat. Deor. l. 3.

Ops was eſteemed the Goddeſs of riches: alſo the Deity of fire:

Ωπι ανασσα, πυρα προθυρος, πυρ προ των θυρων. Heſychius.

Την Αρτεμιν Θρακες Βενδειαν, Κρητες δε Δικτυναν, Λακεδαιμονιοι δε Ουπιν καλεσι.) Palæphatus. c 32. p. 78.

[86] Callimachus. Hymn to Diana. v. 204.

[87] Sidonius Apollinaris. Carm. 9. v. 190.

On

On the ſubject of ſerpent worſhip I ſhall ſpeak more at large in a particular treatiſe.

AIN.

Ain, An, En, for ſo it is at times expreſſed, ſignifies a fountain; and was prefixed to the names of many places, which were ſituated near fountains, and were denominated from them. In Canaan near the fords of Jordan were ſome celebrated waters; which from their name appear to have been of old ſacred to the Sun. The name of the place was [88] Ænon, or the fountain of the Sun; the ſame, to which people reſorted to be baptized by John: not from an opinion, that there was any ſanctity in the waters; for that notion had been for ages obliterated; and the name was given by the Canaanite: but [89] *John baptized in Ænon near to Salim, becauſe there was much water there: and they came, and were baptized.* Many places were ſtiled An-ait, An-abor, Anabouria, Anathon, Anopus, Anorus. Some of theſe were ſo called from their ſituation: others from the worſhip there eſtabliſhed. The Egyptians had many ſubordinate Deities, which they eſteemed ſo many emanations, *απορροιαι*, from their chief God; as we learn from Iamblichus, Pſellus, and Porphyry. Theſe derivatives they called [90] fountains, and

[88] Αινων εγγυς τȣ Σαλειμ. Euſebius de locorum nominibus in ſacrâ Script. Ain On, fons ſolis. Salem is not from Salem, peace, but from Sal, the Sun, the Sol of the Latines. Salim, Aquæ ſolis; alſo Aquæ ſalſæ.

[89] St. John. c. 3. v. 23.

[90] Pythagoras uſed to ſwear by τετρακτυν παγαν αειναȣ φυσεως. See Stanley of the Chaldaic Philoſophy, and Selden de Diis Syris. Synt. 2. c. 1. p. 135.

and ſuppoſed them to be derived from the Sun; whom they looked upon as the ſource of all things. Hence they formed Ath-El, and Ath-Ain, the [91] Athela, and Athena of the Greeks. Theſe were two titles appropriated to the ſame perſonage, Divine Wiſdom; who was ſuppoſed to ſpring from the head of her father. Wherever the Amonian religion was propagated, names of this ſort will occur; being originally given from the mode of worſhip eſtabliſhed [92]. Hence ſo many places ſtiled Anthedon, Anthemus, Ain-ſhemeſh, and the like. The nymph OEnone was in reality a fountain, Ain-On, in Phrygia; and ſacred to the ſame Deity: and agreeably to this ſhe is ſaid to have been the daughter of the river [93] Cebrenus. The iſland Ægina was named [94] OEnone, and OEnopia, probably from its worſhip. As Divine Wiſdom was ſometimes expreſſed Aith-Ain, or Αθηνα; ſo at other times the terms were reverſed, and a Deity conſtituted called An-Ait. Temples to this Goddeſs occur at Ecbatana in Media: alſo in Meſopotamia, Perſis, Armenia, and Cappadocia; where the rites of fire were particularly obſerved. She was not unknown

Και πηγη πηγων, και πηγων πειρας ἁπασων. Oracle concerning the Deity, quoted in notes to Iamblichus. P. 299.

[91] Athenagor. Legatio. P. 293.

[92] The Amonians dealt largely in fountain worſhip: that is in the adoration of ſubordinate dæmons, which they ſuppoſed to be emanations and derivatives from their chief Deity. They called them Zones, Intelligences, Fountains, &c. See Pſellus and Stanley upon the Chaldaic Philoſophy. P. 17. c. 3.

See Proclus on the Theology of Plato. L. 5. c. 34. p. 315.

[93] Edita de magno flumine Nympha fui. Ovid. Epiſt. 5. v. 10.

Some make her the daughter of Cebrenus; others of the river Xanthus.

[94] Plin. N. H. L. 4. c. 12.

among

among the ancient Canaanites; for a temple called Beth-Anath is mentioned in the book of [95] Joſhua. Of theſe temples, and the Puratheia there eſtabliſhed, accounts may be ſeen in many parts of Strabo.

I have mentioned, that all ſprings and baths were ſacred to the Sun: on which account they were called Bal-ain; the fountains of the great Lord of Heaven; from whence the Greeks formed Βαλανεια: and the Romans Balnea. The ſouthern ſeas abounded formerly with large whales: and it is well known, that they have apertures near their noſtrils, through which they ſpout water in a large ſtream, and to a great height. Hence they too had the name of Bal-Ain, or Balænæ. For every thing uncommon was by the Amonians conſecrated to the Deity, and denominated from his titles. This is very apparent in all the animals of Egypt.

The term Ουρανος, Ouranus, related properly to the orb of the Sun; but was in aftertimes made to comprehend the whole expanſe of the heavens. It is compounded of Our-ain, the fountain of Orus; and ſhews to what it alludes, by its etymology. Many places were named Ees-ain, the reverſe of Ain-ees, or Hanes: and others farther compounded Am-ees-ain, and Cam-ees-ain, rendered Amiſene, and Camiſene: the natural hiſtories of which places will generally authenticate the etymology. The Amonians ſettled upon the Tiber: and the ancient town Janiculum was originally named [96] Cameſe; and the region about it Cameſene: undoubtedly from the fountain Cameſene, called

[95] Joſhua. c. 1. 19. v. 38.
[96] Macrobius, Sat. l. 1. c. 7. p. 151.

afterward

afterward Anna Perenna, whoſe waters ran into the ſacred pool [97] Numicius: and whoſe prieſts were the Camœnæ.

I am ſenſible, that ſome very learned men do not quite approve of terms being thus reverſed, as I have exhibited them in Ath-ain, Bal-ain, Our-ain, Cam-ain, and in other examples: and it is eſteemed a deviation from the common uſage in the Hebrew language; where the governing word, as it is termed, always comes firſt. Of this there are many inſtances; ſuch as Ain-Shemeſh, Ain-Gaddi, Ain-Miſhpat, Ain-Rogel, &c. alſo Beth-El, Beth-Dagon, Beth-Aven, Beth-Oron. But, with ſubmiſſion, this does not affect the etymologies, which I have laid before the Reader: for I do not deduce them from the Hebrew. And though there may have been of old a great ſimilitude between that language, and thoſe of Egypt, Cutha, and Canaan: yet they were all different tongues. There was once but one language among the ſons of men [98]. Upon the diſperſion of mankind, this was branched out into dialects; and thoſe again were ſubdivided: all which varied every age; not only in reſpect to one another; but each language differed from its ſelf more and more continually. It is therefore impoſſible to reduce the whole of theſe to the mode, and ſtandard of any one. Beſides, the terms, of which I ſuppoſe

[97] Fontis ſtagna Numici. Virg. l. 7. 150.

Egeria eſt, quæ præbet aquas, Dea grata Camœnis. Ovid. See Plutarch. Numa.

[98] It is my opinion that there are two events recorded by Moſes, Gen. c. 10. throughout; and Gen. c. 11. v. 8. 9. One was a regular migration of mankind in general to the countries allotted to them: the other was a diſperſion which related to ſome particulars. Of this hereafter I ſhall treat at large.

theſe names to be formed, are not properly in regimine; but are uſed adjectively, as is common almoſt in every language. We meet in the Grecian writings with [99] Ἑλληνα ςρατον, Ἑλλαδα διαλεκτον, εσβεσεν Ἑλλαδα φωνην. Alſo νασον Σικελαν, γυναικα μαζον, Περσην ςρατον, ναυτην δρομον, Σκυθην οιμον. Why may we not ſuppoſe, that the ſame uſage prevailed in Cutha, and in Egypt? And this practice was not entirely foreign to the Hebrews. We read indeed of Beer-ſheba, Beer-lahoiroi, &c. but we alſo read of [100] Baalath-Beer, exactly ſimilar to the inſtances, which I have produced. We meet in the ſacred writings with Beth-El, and Beth-Dagon: but we ſometimes find the governing word poſtponed, as in Elizabeth, or temple of Eliza. It was a Canaanitiſh [1] name, the ſame as Eliſa, Eleuſa, Elaſa of Greece and other countries. It was a compound of El-Ees, and related to the God of light, as I have before ſhewn. It was made a feminine in aftertimes: and

[99] Νασον Σικελαν. Theocritus. Idyll. 1. v. 124.

Γυναικα τε θησατο μαζον. Homer. Il. Ω. v. 58.

Σκυθην ες οιμον, αβατον εις ερημιαν. Æſchyl. Prometh. v. 2.

To give inſtances in our own language would be needleſs.

[100] Joſhua. c. 19. v. 8. Baalath-Beer, the well or ſpring of Baal-Ath.

[1] The Jews often took foreign names; of which we have inſtances in Onias, Hyrcanus, Barptolemæus, &c.

Solinus, c. 25. mentions an altar found in North-Britain, inſcribed to Ulyſſes: but Goropius Becanus very truly ſuppoſes it to have been dedicated to the Goddeſs Eliſſa, or Eliza.

Ab Eliſſâ Tyriâ, quam quidam Dido autumant. Velleius Paterculus. L. 1.

Eliſa, quamdiu Carthago invicta fuit, pro Deâ culta eſt. Juſtin. L. 18. c. 6.

The worſhip of Eliſa was carried to Carthage from Canaan and Syria: in theſe parts ſhe was firſt worſhiped; and her temple from that worſhip was called Eliza Beth.

was

was a name aſſumed by women of the country ſtiled Phenicia, as well as by thoſe of Carthage. Hence Dido has this as a ſecondary appellation; and mention is made by the Poet of Dii morientis[2] Elizæ, though it was properly the name of a Deity. It may be ſaid, that theſe names are foreign to the Hebrews, though ſometimes adopted by them: and I readily grant it; for it is the whole, that I contend for. All, that I want to have allowed, is, that different nations in their ſeveral tongues had different modes of collocation and expreſſion: becauſe I think it as unreaſonable to determine the uſage of the Egyptians and ancient Chaldeans by the method of the Hebrews, as it would be to reduce the Hebrew to the mode and ſtandard of Egypt. What in Joſhua, c. 19. v. 8. is Baaleth, is, 1 Kings, c. 16. v. 31. Eth-baal: ſo that even in the ſacred writings we find terms of this ſort tranſpoſed. But in reſpect to foreign names, eſpecially of places, there are numberleſs inſtances ſimilar to thoſe, which I have produced. They occur in all hiſtories of countries both ancient and modern. We read of Pharbeth, and Phainobeth in Egypt: of Themiſkir, and [3] Tigranocerta, which ſignifies Tigranes' city,

[2] Sarbeth or Sarabeth is of the ſame analogy, being put for Beth-Sar or Sara, οικος κυριȣ, or κυριακη; as a feminine, anſwering to the houſe of our Lady. Απο ορȣς Σαραβαθα. Epiphanius de vitis Prophetar. P. 248. See Relandi Palæſtina. P. 984.

[3] Damaſcus is called by the natives Damaſec, and Damakir. The latter ſignifies the town of Dama or Adama: by which is not meant Adam, the father of mankind; but Ad Ham, the Lord Ham, the father of the Amonians. Abulfeda ſtiles Damaſcus, Damakir. P. 15. Sec or Shec is a prince. Damaſec ſignifies principis Ad-Amæ (Civitas). From a notion however of Adama ſignifying Adam, a ſtory prevailed that he was buried at Damaſcus. This is ſo far uſeful, as to

city, in Cappadocia, and Armenia. Among the eaſtern nations at this day the names of the principal places are of this manner of conſtruction; ſuch as Pharſabad, Jehenabad, Amenabad: ſuch alſo Indoſtan, Pharſiſtan, Moguliſtan, with many others. Hence I hope, if I meet with a temple or city, called Hanes, or Urania, I may venture to derive it from An-Ees, or Ur-Ain, however the terms may be diſpoſed. And I may proceed farther to ſuppoſe that it was denominated the fountain of light; as I am able to ſupport my etymology by the hiſtory of the place. Or if I ſhould meet with a country called Azania, I may in like manner derive it from Az-An, a fountain ſacred to the Sun; from whence the country was named. And I may ſuppoſe this fountain to have been ſacred to the God of light on account of ſome real, or imputed, quality in its waters: eſpecially if I have any hiſtory to ſupport my etymology. As there was a region named Azania in Arcadia, the reader may judge of my

ſhew that Damaſec was an abbreviation of Adamaſec, and Damakir of Adama-kir.

Alſo Κυρεσκαρτα, the city of Kuros, the Sun. Stephanus Byzant. Manakarta, Δαδοκαρτα, Ζαδρακαρτα. See Bochart. notæ in Steph. Byzantinum. P. 823.

Vologeſakerta. Plin. L. 6. p. 332.

There was No-Amon in Egypt, and Amon-No. Guebr-abad. Hyde. P. 363. Ghavrabad. P. 364. Ateſh-chana, domus ignis. P. 359. An-Ath, whoſe temple in Canaan was ſtiled Beth-Anath, is found often reverſed, and ſtiled Ath-An; whence came Athana, and Αθηνα of the Greeks. Anath ſignified the fountain of light, and was abbreviated Nath and Neith by the Egyptians. They worſhiped under this title a divine emanation, ſuppoſed to be the Goddeſs of Wiſdom. The Athenians, who came from Sais in Egypt, were denominated from this Deity, whom they expreſſed Ath-An, or Αθην, after the Ionian manner. Της πολεως (Σαϊτων) Θεος αρχηγος εστιν, Αιγυπτιστι μεν τ'ονομα Νηϊθ, Ἑλληνιστι δε, ὡς ὁ εκεινων λογος, Αθηνα. Plato in Timæo. P. 21.

 in'er-

interpretation by the account given of the excellence of its waters. [4]Αζανια, μερος της Αρκαδιας—εστι κρηνη της Αζανιας, ἡ τους γευσαμενους τυ ὑδατος ποιει μηδε την οσμην τυ οινυ ανεχεσθαι. Hanes in [5] Egypt was the reverſe of Azan; formed however of the ſame terms, and of the ſame purport preciſely.

In reſpect to this city it may be objected, that if it had ſignified, what I ſuppoſe, we ſhould have found it in the ſacred text, inſtead of חנס, expreſſed עין אש. If this were true, we muſt be obliged to ſuppoſe, whenever the ſacred writers found a foreign name, compoſed of terms not unlike ſome in their own language, that they formed them according to their own mode of expreſſion, and reduced them to the Hebrew orthography. In ſhort, if the etymology of an Egyptian or Syriac name could be poſſibly obtained in their own language, that they had always an eye to ſuch etymology; and rendered the word preciſely according to the Hebrew manner of writing and pronunciation. But this cannot be allowed. We cannot ſuppoſe the ſacred writers to have been ſo unneceſſarily ſcrupulous. As far as I can judge, they appear to have acted in a manner quite the reverſe. They ſeem to have laid down an excellent rule, which would have been attended with great utility, had it been univerſally followed: this was, of exhibiting every name, as it was expreſſed at the time when they wrote, and by the people, to whom they addreſſed themſelves. If this people through length of time did not keep up to the original etymology in their pronun-

[4] Stephanus Byzantinus.

[5] Iſaiah. c. 30. v. 4.

Of Hanes I ſhall hereafter treat more fully.

ciation,

ciation, it was unneceſſary for the ſacred Penmen to maintain it in their writings. They wrote to be underſtood: but would have defeated their own purpoſe, if they had called things by names, which no longer exiſted. If length of time had introduced any variations, thoſe changes were attended to: what was called Shechem by Moſes, is termed [6] Σιχαρ or Συχαρ by the [7] Apoſtle.

APHA, APHTHA, PTHA, PTHAS.

Fire, and likewiſe the God of fire, was by the Amonians ſtiled Apthas, and Aptha; contracted, and by different authors expreſſed, Apha, Pthas, and Ptha. He is by Suidas ſuppoſed to have been the Vulcan of Memphis. Φθας, ὁ Ηφαιστος παρα [8] Μεμφιταις. And Cicero makes him the ſame

[6] Geneſis. c. 34. v. 4. John. c. 4. v. 5. It is called Σηχωρ by Syncellus. P. 100.

[7] The ſame term is not always uniformly expreſſed even by the ſacred writers. They vary at different times both in reſpect to names of places and of men. What is in Numbers, c. 13. 8. הושע, Hoſhea, is in Joſhua. c. 1. v. 1. יהושע Jehoſhua: and in the Acts, c. 7. v. 45. Jeſus, Ιησου. Balaam the ſon of Beor, Numbers, c. 22. v. 5. is called the ſon of Boſor, 2 Peter. c. 2. v. 15.

Thus Quirinus or Quirinius is ſtiled Curenius, Luke. c. 2. v. 2. and Lazarus put for Eleaſar, Luke. c. 16. v. 20. and John. c. 11. v. 2.

Baal-Zebub, Βεελζεβελ, Matthew. c. 12. v. 24. So Bethbara in Judges, c. 7. v. 24. is Bethabara of John. c. 1. v. 28.

Almug, a ſpecies of Cedar mentioned 1 Kings. c. 10. v. 11. is ſtiled Algum in 2 Chron. c. 2. v. 8. The city Chala of Moſes, Gen. c. 10. v. 12. is Calne of Iſaiah. *Is not Chalno as Carchemiſh?* c. 10. v. 9. Jerubbaal of Judges is Jerubbeſeth, 2 Samuel c. 11. v. 21. Ram, 1 Chron. c. 2. v. 10. is Aram in Matth. c. 1. v. 3. Ruth. c. 4. v. 19. Heſron begat Ram.

Percuſſit Dominus Philiſtim a Gebah ad Gazar. 2 Sam. c. 5. v. 25.

Percuſſit Deus Philiſtim a Gibeon ad Gazarah. 1 Chron. c. 14. v. 16.

[8] Iamblichus ſays the ſame: Ἕλληνες δε εις Ἡφαιστον μεταλαμβανουσι τον φθα.
Iamblichus de Myſter. Sect. 8. c. 3. p. 159.

Deity of the Romans. [9] Secundus, (Vulcanus) Nilo natus, Phas, ut Ægyptii appellant, quem cuſtodem eſſe Ægypti volunt. The author of the Clementines deſcribes him much to the ſame purpoſe. [10] Αιγυπτιοι δε ὁμοιως—το πυρ ιδιᾳ διαλεκτῳ Φθα εκαλεσαν, ὁ ἑρμηνευεται Ἡφαιςος. [11] Huetius takes notice of the different ways, in which this name is expreſſed: Vulcano Pthas, et Apthas nomen fuiſſe ſcribit Suidas. Narrat Euſebius Ptha Ægyptiorum eundem eſſe ac Vulcanum Græcorum: Patrem illi fuiſſe Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was properly a title of [12] Amon: and Iamblichus acknowledges as much in a [13] chapter, wherein he particularly treats of him. But at the ſame time it related to fire: and every place, in the compoſition of whoſe name it is found, will have a reference to that element, or to its worſhip.

[9] Cicero de Natura Deorum. L. 3. c. 22.

[10] Auctor Clementinorum. Hom. 9. P. 687. Cotelerii.

[11] Huetii Demonſtratio Evan. P. 88.

[12] It is ſometimes compounded, and rendered Am-Apha; after the Ionic manner expreſſed Ημηφα; by Iamblichus Ημηφ. Κατ' αλλην δε ταξιν προςαττει θεον Ημηφ. Sect. 8. c. 3. p. 158.

Hemeph was properly Ham-Apha, the God of fire.

It was alſo rendered Camephis, Καμηφις and Καμηφη, from Cam-Apha. Stobæus from Hermes.

By Aſclepiades, Καμηφις, or Κμηφις. Καμηφιν τον ἡλιον ειναι φησιν αυτον τον δημιουργον νοητον. Apud Damaſcium in vita Iſidori. Photius.

[13] Iamblichus. Sect. 8. c. 3. p. 159.

Hence ἅπτω, incendo: alſo Aptha, an inflammation, a fiery eruption.

Αφθα, ἡ εν ςοματι ἑλκωσις. Heſychius.

Αφθα, λεγεται εξαιθηματων ειδος κλ. Etymolog. Mag.

There

There was a place called Aphytis in Thrace, where the Amonians ſettled very early; and where was an oracular temple of Amon. [14] Αφυτη, η Αφυτις, πολις προς τη Παλλληνη Θρακης, απο Αφυος τινος εγχωριου. Εσχε δε ἡ πολις μαντειον του Αμμωνος. *Aphyte, or Aphytis, is a city hard by Pallene in Thrace, ſo called from one Aphys, a native of thoſe parts. This city had once an oracular temple of Ammon.*

It ſtood in the very country called Phlegra, where the worſhip of fire once particularly prevailed. There was a city Aphace; alſo a temple of that name in Mount Libanus, ſacred to Venus Aphacitis, and denominated from fire. Here too was an oracle: for moſt temples of old were ſuppoſed to be oracular. It is deſcribed by Zoſimus, who ſays, [15] that near the temple was a large lake made by art, in ſhape like a ſtar. About the building, and in the neighbouring ground, there at times appeared a fire of a globular figure, which burned like a lamp. It generally ſhewed itſelf at times, when a celebrity was held: and he adds, that even in his time it was frequently ſeen.

All the Deities of Greece were αποσπασματα, or derivatives, formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their ſecondary appellations: for we read not only of Vulcan, but of Diana being called [16] Apha, and Aphæa; and in Crete Dictynna had the ſame name: Heſychius obſerves, Αφαια, ἡ Δικτυννα. Caſtor and Pollux were

[14] Stephanus Byzantinus

[15] Zoſimus. L. 1. p. 53.

See Etymolog. Magnum, Apha.

[16] Pauſanias. L. 2. p. 180.

ſtiled

ſtiled [17] Αφετηριοι: and Mars [18] Aphæus was worſhiped in Arcadia. Apollo was likewiſe called [19] Αφητωρ: but it was properly the place of worſhip; though Heſychius otherwiſe explains it. Aphetor was what the ancient Dorians expreſſed Apha-Tor, a [20] fire tower or Prutaneum; the ſame, which the Latines called of old Pur-tor, of the like ſignification. This in aſtertimes was rendered Prætorium: and the chief perſons, who officiated, Prætores. They were originally prieſts of fire; and for that reaſon were called [21] Aphetæ: and every Prætor had a brazier of live coals carried before him, as a badge of his office.

AST, ASTA, ESTA, HESTIA.

Aſt, Aſta, Eſta, ſignified fire, and alſo the Deity of that element. The Greeks expreſſed it Ἑστια, and the Romans, Veſta. Plutarch, ſpeaking of the ſacred water of Numicius being diſcovered by the prieſteſſes of this Deity, calls them the virgins of [22] Heſtia. Eſta and Aſta ſignified alſo a ſacred

[17] Pauſanias. L. 3. p. 242. ſuppoſed to be named from races.

[18] Pauſanias. L. 8. p. 692. or Αφνειος, as ſome read it.

In like manner Αφθαλα και Αφθαια, Ἑκατη. Stephanus Byzantinus.

[19] Cælius Rhodig. L. 8. c. 16. Αφητωρ, ὁ εν τοις Δελφοις θεος. Auctor Antiquus apud Lilium Gyraldum. Syntag. 7.

[20] Theſe towers were oracular temples; and Heſychius expreſly ſays, Αφητορεια, μαντεια. Αφητορος, προφητευοντος. Heſychius. Αφητορος Απολλωνος. Iliad. L. A. v. 404. Προφητευοντος και μαντευομενε. Schol. ibid.

[21] See Hoffman. Lexic.

[22] Plutarch. Numa. Vol. 1. p. 68. Ὑδωρ ἱερον αποδειξαι ταις Ἑστιαισι παρθενοις.

cred hearth. In early times every diſtrict was divided according to the number of the ſacred hearths; each of which conſtituted a community, or pariſh. They were in different parts ſtiled Puratheia, Empureia, Prutaneia, and Prætoria: alſo [23] Phratriai, and Apaturia: but the moſt common name was Aſta. Theſe were all places of general rendezvous for people of the ſame community. Here were kept up perpetual fires: and places of this ſort were made uſe of for courts of judicature, where the laws of the country, θεμιςαι, were explained, and inforced. Hence Homer ſpeaking of a perſon not worthy of the rights of ſociety, calls him [24] Αφρητωρ, αθεμιςος, ανεςιος.

The names of theſe buildings were given to them from the rites there practiſed; all which related to fire. The term Aſta was in aftertimes by the Greeks expreſſed, Αςυ, Aſtu; and appropriated to a city. The name of Athens was at firſt [25] Aſtu; and then Athenæ of the ſame purport: for Athenæ is a compound of Ath-En, Ignis fons; in which name there is a reference both to the guardian Goddeſs of the city; and alſo to the perpetual fire preſerved within its precincts. The God of fire, Hephaiſtus, was an Egyptian

Nec tu aliud Veſtam, quam vivam intellige flammam.
Ovid. Faſti. L. 6. v. 291.

[23] Φρατορας, τϐς της αυτης μετεχοντας Φρατριας, συγγενεις. Heſychius.

Απατϐρια, ἑορτη Αθηνησιν. Heſychius. Apaturia is compounded of Apatour, a fire-tower. Phrator is a metatheſis for Phar-Tor, from Phur, ignis. So Prætor and Prætorium are from Pur-tor of the ſame purport. The general name for all of them was Purgoi, ſtill with a reference to fire.

[24] Iliad. A. v. 63.

[25] Diodorus Siculus. L. 1. p. 24.

compound

compound of Apha-Aſtus, rendered by the Ionian Greeks Hephæſtus.

The [25] Camœnæ of Latium, who were ſuppoſed to have ſhewn the ſacred fountain to the Veſtals, were probably the original prieſteſſes, whoſe buſineſs it was to fetch water for luſtrations from that ſtream. For Cam-Ain is the fountain of the Sun: and the Camœnæ were named from their attendance upon that Deity. The Hymns in the temples of this God were ſung by theſe women: hence the Camœnæ were made preſidents of muſic.

Many regions, where the rites of fire were kept up, will be found to have been named Aſta, Heſtia, Heſtiæa, Hephæſtia; or to have had cities ſo [26] called. This will appear from the hiſtories of Theſſaly, Lycia, Egypt, Lemnos; as well as from other countries.

From Aſta and Eſta come the terms Æſtas, Æſtus, Æſtuo, Αϛυ, Ἑϛια, Ἑϛιαζειν.

SHEM, SHAMEN, SHEMESH.

Shem, and Shameſh, are terms, which relate to the heavens, and to the Sun, ſimilar to שום, שמש שמים, of the He-

[25] Plutarch. Numa. P. 62.

[26] In Syria was Aſtacus, or the city of Chus: and Aſtacur, the city of the Sun. In other parts were Aſtacures, and Aſtaceni, nations: Aſtacenus Sinus; Aſtaboras; Aſtabeni; Aſtabus and Aſtaſaba in Ethiopia; Aſtalepha at Colchis; Aſta and Aſtea in Gedroſia; Aſta in Spain, and Liguria; Aſta and regio Aſtica in Thrace.

Doris named Heſtiæotis. Strabo. L. 9. p. 668.

Παι Ῥέας, ἁ γε Πρυτανεια λελογχας, Ἑϛια.

Pindar. Nem. Ode 11. v. 1.

brews.

brews. Many places of reputed ſanctity, ſuch as Same, Samos, Samothrace, Samorna, were denominated from it. Philo Biblius informs us, that the Syrians, and Canaanites, lifted up their hands to Baal-Samen, the Lord of Heaven; under which title they honoured the Sun: [27] Τας χειρας ορεγειν εις ουρανους προς τον Ἡλιον· τουτον γαρ, φησι, θεον ενομιζον μονον, ΟΥΡΑΝΟΥ ΚΥΡΙΟΝ ΒΑΑΛΣΑΜΗΝ καλουντες. Epheſus was a place of great ſanctity: and its original name was [28] Samorna; which ſeems to be a compound of Sam-Oran, Cœleſtis Sol, fons Lucis. We read of Samicon in Elis, [29] χωριον Σαμικον, with a ſacred cavern: and of a town called [30] Samia, which lay above it. The word Σεμνος was a contraction of Semanos, from Sema-on; and properly ſignified divine and celeſtial. Hence σεμναι θεαι, σεμνη κορα. Ancient Syria was particularly devoted to the worſhip of the Sun, and of the Heavens; and it was by the natives called Shems and Shams: which undoubtedly means the land of Shemeſh, from the worſhip there followed. It retains the name at this [31] day. In Canaan was a town and temple,

[27] Philo apud Euſeb. Præp. Evang. L. 1. c. 10.

Arabibus Sol Talos, Ταλος, et Samaſa. Lilius Gyrald. Syntag. 7. p. 280.

[28] Stephanus Byzant.

[29] Pauſanias. L. 5. p. 386.

[30] Pauſanias. L. 5. p. 387, 388.

[31] Abulfeda. Tab. Syriæ. P. 5. Syria Scham appellata. Dividitur Syria in quinque præfecturas, quarum unicuique nomine proprio nomen, Al Scham, ſcil. *Syriæ*, commune datur. Excerptum ex Ibn Ol Wardi. P. 176.

Abulfeda ſuppoſes, that Syria is called Scham, quaſi ſiniſtra. It was called Sham for the ſame reaſon that it was called Syria. Συρος γαρ ὁ ἡλιος, the ſame as Σειριος. Perſæ Συρη Deum vocant. Lilius Gyraldus. Syntag. 1. p. 5. Συρια θεα, i. e. Dea Cœleſtis. Syria is called at this day Souriſtan. Souris from Sehor, Sol, Σειριος of Greece.

called Beth-Shemesh. What some expressed Shem and Sham, the Lubim seem to have pronounced Zam: hence the capital of Numidia was named Zama, and Zamana, from Shamen, Cœlestis. This we may learn from an inscription in [32] Reineccius.

JULIO. PROCULO.
PRÆF. URB. PATRONO.
COL. BYZACENÆ. ET. PA
TRONO. COLON. ÆLIÆ.
[33] ZAMANÆ. REGIÆ.

Ham being the Apollo of the east, was worshiped as the Sun; and was also called Sham and Shem. This has been the cause of much perplexity, and mistake: for by these means many of his posterity have been referred to a wrong line, and reputed the sons of Shem; the title of one brother not being distinguished from the real name of the other. Hence the Chaldeans have by some been adjudged to the line of [34] Shem: and Amalek, together with the people of that name, have been placed to the same account. His genealogy is accordingly represented by Ebn Patric. He makes him the son of Aad, and great grandson of Shem. [35] Fuitque Aad filius Arami, filius Shemi, filius Noæ. The author

[32] Reineccii Syntagma. Class. 6. cxxii. p. 458.

[33] El-Samen was probably the name of the chief temple at Zama; and comprised the titles of the Deity, whom the Numidians worshiped. El Samen signifies Deus Cœlestis, or Cœlorum: which El Samen was changed by the Romans to Ælia Zamana.

[34] Ἰστεον δε οἱ Χαλδαιοι απο τȣ Σημ καταγονται, εξ ȣ και ὁ Αβρααμ. Syncelli Chronograph. P. 98.

[35] Eutychii sive Ebn Patricii Hist. Vol. 1. p. 60.

of

of the Chronicon Paſchale ſpeaks of [36] Chus, as of the line of Shem: and Theophilus in his treatiſe to Autolycus does the ſame by [37] Mizraïm. Others go farther, and add Canaan to the [38] number. Now theſe are confeſſedly the immediate ſons of [39] Ham: ſo that we may underſtand, who was properly alluded to in theſe paſſages under the name of Shem.

MACAR.

This was a ſacred title given by the Amonians to their Gods; which often occurs in the Orphic hymns, when any Deity is invoked.

[40] Κλυθι, Μακαρ Παιαν, τιτυοκτονε, Φοιβε Λυκωρευ.

[41] Κλυθι, Μακαρ, πανδερκες εχων αιωνιον ομμα.

Many people aſſumed to themſelves this title; and were ſtiled [42] Μακαρες, or Macarians: and various colonies were ſuppoſed to have been led by an imaginary perſonage Macar,

[36] Εκ της φυλης τȣ Σημ Χους ονοματι, ὁ Αιθιοψ. Chron. Paſchal. P. 36.

[37] Ἑτερος δε υιος τȣ Σημ — ονοματι Μεστραειμ. Theophilus ad Autolyc. L. 2. p. 370.

[38] Alii Shemi filium faciunt Canaanem. Relandi Palæſtina. V. 1. p. 7.

[39] The ſons of Ham; Cuſh and Mizraim, and Phut, and Canaan. Geneſis. c. 10. v. 6.

Ham is the father of Canaan. Geneſis. c. 9. v. 18, 22.

From Sam, and Samen, came Summus; and Hercules Summanus; Samabethi, Samanæi, Samonacodoma.

[40] Orphic. Hymn. 33.

[41] Orphic. Hymn. 7. So Ελθε Μακαρ, to Hercules, and to Pan. Κλυθι Μακαρ, to Dionuſus. Alſo Μακαρ Νηρευς. Κλυθι, Μακαρ, φωνων, to Corybas the Sun.

[42] Μελπον δ' ὁπλοτερων Μακαρων γενεσιν τε, κρισιν τε.

Orphic. Argonaut. v. 42.

or [43] Macareus. In consequence of this we find, that the most ancient name of many cities and islands was Macra, Macris, and [44] Macaria. The Grecians supposed the term Macar to signify happy; whence Μακαρες θεοι was interpreted ευδαιμονες: but whether this was the original purport of the word, may be difficult to determine. It is certain that it was a favourite term: and many places of sanctity were denominated from it. Macar, as a person, was by some esteemed the offspring of [45] Lycaon: by others the son of [46] Æolus. Diodorus Siculus calls him [47] Macareus, and speaks of him as the son of Jupiter. This term is often found compounded, Macar-On: from whence people were

[43] Diodorus Siculus. L. 5. p. 327, 328.

We read of Macaria in the Red Sea. Plin. L. 6. c. 29.

Το Τυρκαιον ορος, και Μακαρια. Diodorus Sic. L. 3. p. 173.

[44] Cyprus was called Μακαρια, with a town of the same name. Ptolem.

Lesbos Macaria. Clarissima Lesbos; appellata Lana, Pelasgia, Aigeira, Æthiope, Macaria, a Macareo Jovis nepote. Plin. L. 5. c. 31. and Mela. L. 2. c. 7. p. 209.

Ὅσσον Λεσβος ανω Μακαρος εδος εντος εεργει. Homer. Iliad. Ω. v. 544.

Rhodes called Macaria. Plin. L. 5. c. 31.

A fountain in Attica was called Macaria. Pausanias. L. 1. p. 79.

Part of Thrace, Macaria. Apollonius Rhod. L. 1. v. 1115.

A city in Arcadia, Μακαριαι. Steph. Byzant.

Μακαρ, a king of Lesbos. Clement. Cohort. P. 27.

An island of Lycia, Macara. Steph. Byzant.

The Macares, who were the reputed sons of Deucalion, after a deluge settled in Chios, Rhodes, and other islands. Diodorus Sic. L. 5. p. 347.

[45] Pausanias. L. 8. p. 602. He speaks of Macaria the daughter of Hercules. L. 1. p. 80.

[46] Pausanias. L. 10. p. 896.

[47] Diodorus. L. 5. p. 347. Μακαρ ὁ Κρινακε. Schol. in Homer. Iliad. Ω. v. 544.

deno-

denominated Μακαρωνες, and [48] Μακρωνες; and places were called Μακρων. This probably was the original of the name given to Iſlands, which were ſtiled Μακαρων νησοι. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Bœotia was in like manner called [49] Μακαρων νησος. It was certainly an Amonian ſacred term. The inland city Oäſis ſtood in an Egyptian province, which had the [50] ſame name: ſo that the meaning muſt not be ſought for in Greece. This term was ſometimes expreſſed as a feminine, Macris, and Macra: and by the Grecians was interpreted *longa*; as if it related to extent. It was certainly an ancient word, and related to their theology: but was grown ſo obſolete, that the original purport could not be retrieved. I think we may be aſſured that it had no relation to length. Eubœa was of old called Macris; and may be looked upon as comparatively long: but Icarus, Rhodes, and Chios, were likewiſe called ſo: and they did not project in length more than the iſlands in their [51] neighbourhood. They were therefore not

[48] Ὁι Σαννοι, ὃς προτερον ελεγον Μακρωνας. Strabo. L. 12.

Sanni, Σαννοι, means Heliadæ, the ſame as Macarones. Μακρωιες, near Colchis, οἱ νυν Σαννοι. Stephanus Byzant.

[49] The ſame as the Cadmeum. Μακαρων νησος, ἡ ακροπολις των εν Βοιωτιᾳ Θηβων το παλαιον, ὡς ὁ Παρμενιδης. Suidas.

Diodorus Siculus. L. 5. p. 347. Μακαρων νησοι near Britain and Thule. Scholia in Lycophron. V. 1200.

Ἀιδ' εισιν Μακαρων νησοι, τοθι περ τον αριστον
Ζηνα, Θεων βασιληα, Ῥεη τεκε τῳδ' ενι χωρῳ.

Of the Theban Acropolis, Tzetzes in Lycophron. V. 1194.

[50] Herodotus. L. 3. c. 16.

[51] Macra, a river in Italy. Plin. L. 3. c. 5.

denominated from their figure. There was a cavern in the Acropolis of Athens, which was called Macrai, according to Euripides.

[52] Προσβορρον αντρον, ἃς Μακρας κικλησκομεν.

The ſame author ſhews manifeſtly, that it was a proper name; and that the place itſelf was ſtiled Macrai. This was a contraction for Macar-Ai, or the place of Macar:

[53] Μακραι δε χωρος εϛ' εκει κεκλημενος.

All theſe places were for a religious reaſon ſo denominated from Macar, a title of the Deity.

MELECH.

Melech, or, as it is ſometimes expreſſed, Malech, and Moloch, betokens a king; as does Malecha a queen. It was a title of old given to many Deities in Greece; but in after times grew obſolete, and miſunderſtood: whence it was often changed to μειλιχος, and μειλιχιος, which ſignified the gentle, ſweet, and benign Deity. Pauſanias tells us, that Jupiter was ſtiled Μειλιχιος, both in [54] Attica, and at [55] Argos: and in another part of his work he ſpeaks of this Deity under the ſame title, in company with Artemis at Sicyon.

[52] Euripides in Ione. V. 937. Ενθα προσβορρης πετρας
Μακρας καλεσι γης ανακτες Ατθιδος. Ibid.

Pauſanias informs us that the children of Niobe were ſuppoſed to have been here ſlain in this cavern.

[53] Euripides ibid. Alſo in another place he mentions
Κεκροπος ες Αντρα, και Μακρας πετρηρεφεις.

[54] Διαβασι δε τον Κηφισσον βωμος εϛιν αρχαιος Μειλιχιου Διος. Pauſanias. L. 1. p. 9.

[55] Pauſanias. L. 2. p. 154.

[56] Εςι δε Ζευς Μειλιχιος, και Αρτεμις ονομαζομενη Πατρωα. He mentions, that they were both of great antiquity, placed in the temple before the introduction of images: for the one was represented by a pyramid, and the other by a bare pillar: Πυραμιδι δε ὁ Μειλιχιος, ἡδε κιονι εςιν εικασμενη. He also speaks of some unknown Gods at Myonia in Locris, called Θεοι Μειλιχιοι: and of an altar with an inscription of the same purport, [57] βωμος Θεων Μειλιχιων.

Rivers often had the name of Melech. There was one in Babylonia, generally expressed Nahar Malcha, or the royal stream: these too were often by the Grecians changed to Μειλιχοι. The foregoing writer gives an instance in a [58] river of Achaia. Malaga in Spain was properly Malacha, the royal city. I take the name of Amalek to have been Ham [59] Melech abbreviated: a title taken by the Amalekites from the head of their family. In like manner I imagine [60] Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, βασιλευς Ἡλιος: a title given to the Sun; but conferred also upon the chief of the Amonian [61] family.

[56] Pausanias. L. 2. p. 132.

[57] Pausanias. L. 10. p. 897.

[58] Pausanias. L. 7. p. 573.

[59] The country of the Amalekites is called the land of Ham. 1. Chronicles. c. 4. v. 40.

[60] 1 Kings. c. 11. v. 33.

[61] I will cut off the remnant of Baal from this place, and the name of the Chamerims with the priests; and them that worship the host of heaven upon the house tops, and them that worship, and that swear by the Lord, and that swear by *Malcham*. Zephaniah. c. 1. v. 4.

ANAC.

Anac was a title of high antiquity, and ſeems to have been originally appropriated to perſons of great ſtrength, and ſtature. Such people in the plural were ſtiled Anakim; and one family of them were to be found at [62] Kirjath-Arba. Some of them were likewiſe among the Caphtorim, who ſettled in Paleſtina. Pauſanias repreſents Aſterion, whoſe tomb is ſaid to have been diſcovered in Lydia, as a ſon of Anac, and of an enormous ſize. [63] Ειναι δε Αϛεριον μεν Ανακτος· Ανακτα δε Γης παιδα—οϛα εφανη το σχημα περιεχοντα ες πιϛιν, ὡς εϛιν ανθρωπȣ· επει δια μεγεθος ȣκ εϛιν ὁπως αν εδοξεν. We may from hence perceive that the hiſtory of the Anakim was not totally obliterated among the Grecians. Some of their Deities were ſtiled ανακτες· others ανακτορες, and their temples ανακτορια. Michael Pſellus ſpeaking of hereſies, mentions, that ſome people were ſo debaſed, as to worſhip Satanaki: [64] Αυτον δε μονον επιγειον Σατανακι ενϛερνιζονται. Satanaki ſeems to be Satan Anac, διαβολος βασιλευς.

Necho, Nacho, Necus, Negus, which in the Egyptian and

[62] Judges. c. 1. v. 10. Joſhua. c. 15. v. 13. Deuteronomy. c. 2. v. 21. Joſhua. c. 11. v. 22. and c. 13. v. 12.

The prieſts at the Eluſinian myſteries were called Ανακτοτελεϛαι. Clement. Alex. Cohort. P. 16.

[63] Pauſanias. L. 1. p. 87. It was in the iſland Lade before Miletus. The author adds, when the bones were diſcovered. Αυτικα δε λογος ηλθεν ες τȣς πολλȣς Γηρυονȣ τȣ Χρυσαορȣ ειναι μεν τον νεκρον—κτλ—και χειμαῤῥον τε ποταμον Ωκεανον εκαλουν.

See Cicero de Nat. Deor. L. 3. of Anaces, Ανακτες. Τους Διος κουρȣς Ανακας οἱ Αθηναιοι προσηγορευσαν. Plutarch. Numa.

[64] Michael Pſellus. P. 10.

Ethiopic

Ethiopic languages ſignified a king, probably was an abbreviation of Anaco, and Anachus. It was ſometimes expreſſed Nachi, and Nacchi. The buildings repreſented at Perſepolis are ſaid to be the work of Nacki Ruſtan; which ſignifies the lord, or prince Ruſtan.

ZAR, and SAR.

Sar is a rock, and made uſe of to ſignify a promontory. As temples were particularly erected upon ſuch places, theſe eminences were often denominated Sar-On, from the Deity, to whom the temples were ſacred. The term Sar was oftentimes uſed as a mark of high honour. The Pſalmiſt repeatedly addreſſes God as his Rock, [65] the Rock of his refuge; the Rock of his ſalvation. It is alſo uſed without a metaphor, for a title of reſpect: but it ſeems then to have been differently expreſſed. The ſacred writers call that lordly people the Sidonians, as well as thoſe of Tyre, [66] Sarim. The name of Sarah was given to the wife of Abraham by way of eminence; and ſignifies a [67] lady, or princeſs. It is continually to be found in the compoſition of names, which relate to places, or perſons, eſteemed ſacred by the Amonians. We read of Serapis, Serapion, Serapammon: alſo of Sarchon, and Sardon; which is a contraction for Sar-Adon. In Tobit mention is made of [68] Sarchedonus; the ſame name as the former, but with the eaſtern aſpirate. The

[65] Pſalm 28. v. 1. Deuteron. c. 32. v. 15. Iſaiah. c. 17. v. 10. Pſalm 78. v. 35. It is often ſtiled Selah.

[66] Iſaiah. c. 23. v. 8.

[67] Geneſis. c. 17. v. 15.

[68] Tobit. c. 1. v. 22.

Sarim in Eſther are taken notice of as perſons of high [69] honour: the ſame dignity ſeems to have been known among the Philiſtim, by whom it was rendered [70] Sarna, or Sarana: hence came the [71] Tyrian word Sarranus for any thing noble and ſplendid. In the prophet Jeremiah are enumerated the titles of the chief princes, who attended Nebuchadnezzar in his expedition againſt Judea. Among others he mentions the [72] Sarſechim. This is a plural, compounded of Sar, and Sech, rendered alſo Shec, a prince or governor. Sar-Sechim ſignifies the chief of the princes and rulers. Rabſhekah is nearly of the ſame purport: it ſignifies the great prince; as by Rabſares is meant the chief [73] Eunuch; by Rabmag, the chief of the Magi. Many places in Syria and Canaan have the term Sar in compoſition; ſuch as Sarabetha, Sariphæa, Sareptha. Sardis, the capital of Crœſus, was the city of Sar-Ades, the ſame as Atis, the Deity of the country.

High [74] groves, or rather hills with woods of antient oaks, were named Saron; becauſe they were ſacred to the Deity ſo called. Pliny takes notice of the Saronian bay near Co-

[69] Eſther. c. 1. v. 16.

[70] Joſhua. c. 13. v 3. סרני. Judges. c. 16. v. 5.

In Samuel they are ſtiled Sarnaim. 1. c. 29. v. 7.

[71] Oſtrum Sarranum.

[72] Jeremiah. c. 39. v. 3.

[73] Iſaiah. c. 37. v. 4. Jeremiah. c. 39. v. 3.

[74] It is ſometimes expreſſed Saronas.

Eſt et regio Saronas, ſive δρυμος. Reland. Palæſtina. P. 188: Any place ſacred to the Deity Saron was liable to have this name: hence we find plains ſo called in the Onomaſticon of Euſebius. Ὁ Σαρων—ἡ απο τȣ ορȣς Θαβωρ επι την Τιβεριαδα λιμνην χωρα.

rinth,

rinth, and of the oaks which grew near it. [75] Portus Cœnitis, Sinus Saronicus olim querno nemore redimitus; unde nomen. Both the oaks and the place were denominated from the Deity Sar-On, and Chan-Ait, by the Greeks rendered Σαρων, and Κοινειτις, which are titles of nearly the ſame purport. Saron was undoubtedly an ancient God in Greece. [76] Lilius Gyraldus ſtiles him Deus Marinus: but he was properly the Sun. Diana, the ſiſter of Apollo, is named [77] Saronia: and there were Saronia ſacra, together with a feſtival at [78] Trœzen; in which place Orus was ſuppoſed to have been born. [79] Ωρον γενεσθαι σφισιν εν γῃ πρωτον. Orus was the ſame as Sar-On, the Lord of light. [80] Rocks were called Saronides, from having temples and towers ſacred to this Deity: juſt as groves of oaks were, of which I took notice above. This interpretation is given by [81] Heſychius; and by the Scholiaſt upon the following verſe of Callimachus;

[82] Η πολλας ὑπενερθε Σαρωνιδας ὑγρος Ιαων
Ηειρεν.

As oaks were ſtiled Saronides, ſo likewiſe were the antient

[75] Plin. L. 4. c. 8.

[76] Lilius Gyraldus. Syntag. 4. p. 170. from Pauſanias, and Ariſtides in Themiſtoclem.

[77] Σαρωνια, Αρτεμις· Αχαιοι. Heſych. She was by the Perſians named Sar-Ait. Σαρητις, Αρτεμις· οἱ Περσαι. ibidem.

[78] Pauſanias. L. 2. p. 189.

[79] Pauſanias. L. 2. p. 181.

[80] Callimachus calls the iſland Aſterie κακον σαρον. Αστεριη, ποντοιο κακον σαρον. This by the Scholiaſt is interpreted καλυντρον· but it certainly means a Rock. Hymn. in Delon. v. 225.

[81] Σαρωνιδες πετραι, η αἱ δια παλαιοτητα κεχηνυιαι δρυες. Heſych.

[82] Callimachus. Hymn to Zeus. v. 22.

Druids, by whom the oak was held ſo ſacred. Hence Diodorus Siculus ſpeaking of the prieſts of Gaul, ſtiles them [83] Φιλοσοφοι, θεολογοι — περιττως τιμωμενοι, ὃς ΣΑΡΩΝΙΔΑΣ ονομαζουσι. This is one proof out of many how far the Amonian religion was extended: and how little we know of Druidical worſhip, either in reſpect to its eſſence or its origin.

U C H.

Uch, Υκ, expreſſed alſo Ach, Och, Οχα, was a term of honour among the Babylonians, and the reſt of the progeny of Chus; and occurs continually in the names of men and places, which have any connexion with their hiſtory. I have ſhewn in a former [84] treatiſe that the ſhepherds, who ruled in Egypt, were of that race; and that they came from Babylonia, and Chaldea. Euſebius informs us, that their national title was [85] Υκουσος; or, as it was undoubtedly expreſſed by the people themſelves, Υκκουσος, Uc-Cuſus. It is a term taken notice of by Apion, and Manethon; and they ſpeak of it as a word in the ſacred language of the country, which ſignified a king; [86] Υκ καθ' ἱεραν γλωσσαν βασιλεα σημαινει. I wonder that this word has been paſſed over with ſo little notice; as it is of great antiquity; and at the ſame time of much importance in reſpect to etymology. Uc-Cuſus ſignified the royal or noble Cuſean: and as it was a word in the ſacred language of Egypt, we may from hence learn what that language was; and be aſſured that it was the primitive language of Chus, the

[83] Diodorus Siculus. L. 5. p. 308.

[84] See Obſervations and Inquiries upon ancient Hiſtory. P. 196.

[85] Euſebii Præp. Evang. L. 10. c. 13. p. 500.

[86] Joſephus contra Apion. L. 1. c. 13. p. 445.

ſame

ſame as the ancient Chaldaïc. It was introduced among the Mizraïm by the Auritæ, or Cuthites, together with their rites, and religion: hence it obtained the name of the ſacred language. Diodorus Siculus affords [87] evidence to the ſame purpoſe: and it is farther proved by Heliodorus; who ſays that the ſacred characters of Egypt, and thoſe of the Cuthites in Ethiopia were the [88] ſame. This term occurs very often among the titles, of which the Babyloniſh names are compoſed; ſuch as Ochus and Belochus. Among the Egyptians it is to be found in Acherez, and Achencherez; which are the names of two very ancient princes. Acherez is a compound of Ach-Ares, Magnus Sol; equivalent to Achorus, another name of the ſame Deity, aſſumed in like manner by their kings, The latter was ſometimes expreſſed [89] Achor, Achoris, Ochuras, Uchoreus: which are all the ſame name diverſified in different ages, and by different writers. As prieſts took the titles of the Deities whom they ſerved, Lucan has very properly introduced a prieſt of Egypt under the name of Achoreus:

[90] quos inter Achoreus,
Jam placidus ſenio, fractiſque modeſtior annis.

The name of Oſiris ſeems to have been Uc-Sehor, and Uc-Sehoris. According to Hellanicus, if a perſon had in Egypt made enquiry about the term Oſiris, he would not have been underſtood: for the true name was [91] Uſiris. Philo

[87] Diodorus Siculus. L. 3. p. 144.

[88] Heliodori Æthiopica. L. 4. p. 174.

[89] Achor, θεος απομυιος. Clement. Alexandr. Cohortatio. P. 33.

[90] Lucan. L. 8. v. 475.

[91] Και γαρ τον Οσιριν Ἑλλανικος Υσιριν ειρηκεν ακηκοεναι απο των Ἱερεων λεγομενον. Plutarch. Iſis et Oſiris. Vol. 1. p. 364.

Biblius

Biblius from Sanchoniathon calls the ſame Deity [92] Iſiris; and adds, that he was the brother of Cna, or Canaan; and the inventor of three letters. Ισιρις, των τριων γραμματων ευρετης, αδελφος Χνα τȣ Φοινικος. I take Iſiris, and Uſiris, as well as Oſiris, to be all Uc-Schoris ſoftened, and accommodated to the ears of Greece.

The Sun was ſtiled El-Uc, which the Grecians changed to Λυκος, Lucos; as we learn from [93] Macrobius. He was alſo ſtiled El-Uc-Or, which was changed to Λυκωρευς; and El-Uc-Aon, rendered Lycaon [94], Λυκαων. As this perſonage was the ſame as El-Uc, Λυκος; it was fabled of him, that he was turned into a wolf. The cauſe of this abſurd notion aroſe from hence: every ſacred animal in Egypt was diſtinguiſhed by ſome title of the Deity. But the Greeks never conſidered whether the term was to be taken in its primary, or in its ſecondary acceptation: whence they referred the hiſtory to an animal, when it related to the God, from whom the animal was denominated. Λυκος, Lucos, was, as I have

[92] Euſebius. Præp. Evang. L. 1. c. 10. p. 39.

[93] Annum quoque vetuſtiſſimi Græcorum λυκαβαντα appellant τον απο τȣ ΛΥΚΟΥ, id eſt Sole. &c. Macrob. Saturn. L. 1. c. 17. p. 194.

[94] Lycaon was the ſame as Apollo; and worſhiped in Lycia: his prieſts were ſtiled Lycaones: he was ſuppoſed to have been turned into a wolf. Ovid. Metam. L. 1. v. 232. Apollo's mother Latona was alſo changed to the ſame animal. Ἡ Λητω εις Δηλον ηλθε μεταβαλλȣσα εις λυκον. Scholia in Dionyſ. v. 525.

People are ſaid to have been led to Parnaſſus by the howling of wolves; Λυκων ωρυγαις. Pauſanias. L. 10. p. 811.

The Hirpi were worſhipers of fire; and were conducted to their ſettlement in Campania by a wolf. Strabo. L. 5. p. 383.

In the account given of Danaus, and of the temple founded by him at Argos, is a ſtory of a wolf and a bull. Pauſan. L. 2. p. 153. The temple was ſtiled Απολλωνος ἱερον Λυκιȣ.

ſhewn, the name of the Sun: hence, wherever this term occurs in compoſition, there will be commonly found ſome reference to that Deity, or to his ſubſtitute Apollo. We read of [95] Λυκιȣ Απολλωνος ἱερον: of [96] Lycorus, a ſuppoſed ſon of Apollo: of [97] Lycomedes, another ſon: of [98] Lycoſura, the firſt city, which the Sun beheld. The people of Delphi were of old called [99] Lycorians: and the ſummit of Parnaſſus, [100] Lycorea. Near it was a [1] town of the ſame name; and both were ſacred to the God of light. From Lucos in this ſenſe came lux, luceo, lucidus, and Jupiter Lucetius, of the Latines: and λυχνος, λυχνια, λυχνευω, of the Greeks: alſo Λυκαβας, and αμφιλυκος, though differently expreſſed. Hence it was, that ſo many places ſacred to Apollo were ſtiled Leuce, Leuca, Λυκια, Leucas, Leucate.

Mox et Leucatæ nimboſa cacumina montis,
Et formidatus nautis aperitur [2] Apollo.

[95] Pauſanias above: alſo Apollo Λυκαιος, and Λυκειος. Pauſan. L. 1. p. 44. L. 2. p. 152, 153.

[96] Pauſanias. L. 10. p. 811.

[97] Pauſanias. L. 7. p. 530.

[98] Pauſanias. L. 8. p. 678.

[99] Οι Δελφοι το πρωτον Λυκωρεις εκαλουντο. Scholia in Apollon. Rhod. L. 4. v. 1489.

[100] Stephanus Byzant. and Strabo. L. 9. p. 640. ſaid to have been named from wolves. Pauſanias. L. 10. p. 811.

[1] Λυκωρεια, πολις Δελφιδος, εν ᾗ τιμᾶται ὁ Απολλων. Etymolog. Magnum. Theſe places were ſo named from the Sun, or Apollo, ſtiled not only Λυκος, but Λυκωρευς and Λυκωρειος: and the city Lucoreia was eſteemed the oldeſt in the world, and ſaid to have been built after a deluge by Lycorus, the ſon of Huamus. Pauſan. L. 10. p. 811.

Ὑιωνος Φοιβοιο Λυκωρειοιο Καφαυρος. Apollon. L. 4. v. 1489.

Λυκωρειοιο, αντι τȣ Δελφικȣ. Scholia. ibid. It properly ſignified *Solaris*.

[2] Virgil. Æneid. L. 3. v. 274.

Hence

Hence alſo inſcriptions [3] DEO LEUCANIÆ: which term ſeems to denote, Sol-Fons, the fountain of day. The name Lycophron, Λυκοφρων, which ſome would derive from Λυκος, a wolf, ſignifies a perſon of an enlightened mind. Groves were held very ſacred: hence lucus, which ſome would abſurdly derive a non lucendo, was ſo named from the Deity there worſhiped: as was Ἅιμος, a word of the ſame purport among the Greeks.

This people, who received their theology from Egypt and Syria, often ſuppreſſed the leading vowel; and thought to atone for it by giving a new termination: though to ſay the truth, this mode of abbreviation is often to be obſerved in the original language, from whence theſe terms are derived. Κυρος, the name of Cyrus, ſeems to have ſuffered an abridgment of this nature. It was probably a compound of Uch-Ur, the ſame as Achor, and Achorus of Egypt, the great luminary, the Sun. In ancient times all kings, prieſts, and people of conſequence took to themſelves ſome ſacred title. But as Aneith was abbreviated to Neith, Acherez to Cherez; ſo Achorus was rendered Chorus, Curus. Thus far is manifeſt, that Curus ſignified the Sun. [4] Ὁ μεν ουν Κυρος απο Κυρȣ τȣ παλαιȣ ονομα εσχεν· εκεινῳ δε απο τȣ Ἡλιȣ γενεσθαι φασι· Κυρον γαρ καλειν Περσας τον Ἡλιον. Cteſias likewiſe informs us that the name of Cyrus had this ſignification. [5] Και τιθεϑαι το ονομα αυτȣ απο τȣ Ἡλιȣ: *He was denomi-*

[3] Gruter's Inſcriptions. Vol. I. p. MLXXXII. n. 8.

[4] Plutarch. in Artaxerxe. P. 1012.

[5] Cteſias in Perſicis.

So Heſychius Τον γαρ ἡλιον οἱ Περσαι Κυρον λεγȣσι. Hence Κυρος, αρχων, βασιλευς, ibid. alſo Κυρος, εξȣσια.

nated

nated Cyrus from the Sun, which was so called. It was the same as Orus: and according to Strabo it is sometimes so expressed; as we may infer from a river of this name, of which he says, [6] Εκαλειτο δε προτερον Κορος. We find it sometimes rendered Κυρις, Curis: but still with a reference to the Sun, the Adonis of the east. Hesychius explains Κυρις, ὁ Αδωνις. In Phocis was [7] Κυῤῥα, Currha, where Apollo Κυῤῥαιος was honoured; which names were more commonly expressed Κιῤῥα, and Κιῤῥαιος. The people of Cyrene are said by Palæphatus to have been originally Ethiopians or Cuthites. They, as well as the Egyptians, worshiped the Sun under the title of Achur, and Achor: and like them esteemed him the [8] θεος απομυιος. From the God Achur we may infer that

[6] Strabo, speaking of the river Cur, or Cyrus. L. 11. p. 764.

[7] Quid tibi cum Cyrrhâ? quid cum Permessidos undâ?

Martial. L. 1. Epigram. 77. v. 11.

Phocäicas Amphissa manus, scopulosaque Cyrrha.

Lucan. L. 3. v. 172.

Κιῤῥαν, επινειον Δελφων. Pausan. L. 10. p. 817.

[8] Cyrenäici Achorem Deum (invocant) muscarum multitudine pestilentiam adferente; quæ protinus intereunt, postquam litatum est illi Deo. Plin. L. 10. c. 28. See also Clement. Alexand. Cohort. P. 33.

Some late editors, and particularly Harduin, not knowing that Achor was worshiped at Cyrene, as the θεος απομυιος, have omitted his name, and transferred the history to Elis. But all the ancient editions mention Achor of Cyrene; *Cyrenaïci Achorem Deum*, &c. I have examined those printed at Rome, 1470, 1473. those of Venice, 1472, 1476, 1487, 1507, 1510. those of Parma, 1476, 1479, 1481. one at Brescia, 1496. the editions at Paris, 1516, 1524, 1532. the Basil edition by Froben, 1523: and they all have this reading. The edition also by Johannes Spira, 1469, has Acorem, but with some variation. The spurious reading, *Elei myagrum Deum*, was, I imagine, first admitted into the text by Sigismund Gelenius, who was misled by the similarity of the two histories.

that their country was at firſt called Acurana; which is a compound of Achur-Ain, and betokens the great fountain of light. Acurana was abbreviated to Curane and Curene; but was always ſuppoſed to relate to the Sun, and Heaven. Hence the Greeks, who out of every obſolete term formed perſonages, ſuppoſed Cyrene to have been the daughter of the ſupreme Deity. [9] Κυρηνη, πολις Λιβυης, απο Κυρηνης της Ὑψεως. *The city Cyrene in Libya was denominated from Cyrene, the daughter of the moſt High.* There was a fountain here of great ſanctity, which was in like manner denominated from the Sun. It was called [10] Κυρη πηγη, which terms are equivalent to Kur-Ain, and Achur-ain of the Amonians, and ſignify the fountain of the Sun. Pliny proves, that this was the purport of the terms, when he deſcribes this part of the world. [11] Cyrenaïca, eadem Tripolitana regio, illuſtratur Hammonis oraculo — et *Fonte Solis.* The like account is to be found in Pomponius Mela[12]. Ammonis oraculum, fidei inclytæ; et fons, quem Solis [13] appellant. As Achor was a term, which related

hiſtories. Harduin has followed him blindly, without taking any notice of the more ancient and true reading.

[9] Stephanus Byzantinus. See alſo Scholia on Callimachus. Hymn. in Apoll. V. 91.

[10] Ὁιδ' ὅπω Κυρης πηγης εδυναντο πελασσαι
Δωριεες, πυκινην δε ναπαις Αζειλιν εναιον.
Callimachus. Hymn. in Apoll. V. 88.

[11] Plin. N. H. L. 5. p. 249.

[12] L. 1. c. 8. p. 43.

[13] Juſtin, ſpeaking of the firſt ſettlement made at Cyrene, mentions a mountain Cura, which was then occupied. Montem Cyram, et propter amœnitatem loci, et propter *fontium* ubertatem occupavere. L. 13. c. 7.

to

to the Sun; we find it often compounded with Ων, On, another name of that Deity; from whence was formed Acharon. This was the true name of the city in Paleſtine, called in Scripture, according to our verſion, [14] Ekron. It was denominated from Achor, the God of flies, worſhipped alſo under the name of Baal-zebub with the ſame attribute. The Caphtorim brought the worſhip of this God from Egypt; where was a river called Acharon; ſo denominated from the Deity of the country. This river, and the rites practiſed in its vicinity, are mentioned in a beautiful fragment from ſome Sibylline poetry, but when, or by whom compoſed, is uncertain. The verſes are taken notice of by Clemens Alexandrinus, and what is remarkable, are certainly quoted long before the completion of what is portended. However the purport may perhaps be looked upon rather as a menace, than a prophecy.

[15] Ισι, θεα, τριταλαινα, μενεις επι χευμασι Νειλȣ,
Μουνη, μαινας, αοιδος, επι ψαμαθοις Αχεροντος.

The Deity was likewiſe called Achad, and Achon: and many

[14] Conformably to what I ſay, Ekron is rendered Ακκαρων by the Seventy. 1 Samuel c. 6. v. 15.

So alſo Joſephus Antiq. Jud. l. 6. c. 1. p. 312.

In Achore veſtigia Accaronis: Selden de Dijs Syris. Syntag. 6. p. 228.

Ου ζητησȣσι Μυιαν θεον Ακκαρων. Gregory Nazianz. Editio Etoneni. 1610. Pars ſecunda cont. Julianum. p. 102.

In Italy this God was ſtiled by the Campanians, Ηρακλης Απομυιος. See Clemens. Cohort. p. 33.

The place in Egypt, where they worſhipped this Deity, was named Achoris; undoubtedly the ſame, which is mentioned by Sozomen. l. 6. c. 18.

[15] Clemens Alexand. Cohort. p. 44.

many cities and countries were hence [16] denominated. Acon in Paleſtine is ſaid to have been ſo named in honour of Hercules, the chief Deity in thoſe [17] parts.

I have mentioned, that Ham, ſtiled alſo Cham, was looked up to as the Sun: and worſhipped by his poſterity. Hence both his images and prieſts were ſtiled Chamin: and many princes aſſumed this title, juſt as they did that of Orus, and Arez. His poſterity eſteemed themſelves of the Solar race, by way of eminence: and the great founder of the Perſic Monarchy was ſtiled Achamin, rendered by the Greeks Αχαιμενης, Achæmenes: and all of his family afterwards had the title of Αχαιμενιοι, and Αχαιμενιδαι, from the ſame pretenſions. They all of them univerſally eſteemed themſelves the children of the Sun; though they were likewiſe ſo called from their worſhip. Hence Lutatius Placidus in his Scholia upon Statius interprets the word Achæmenidæ by [18] Solis Cultores. This may ſerve to authenticate my etymology, and ſhew, that the term is derived from Cham,

He quotes another, where the fate of Epheſus is foretold:

Ὑπτια δ' οιμωξεις Εφεσος κλαιουσα παρ' οχθαις,
Και Νηον ζητουσα τον ουκετι ναιεταοντα.

There is a third upon Serapis and his temple in Egypt:

Και συ Σεραπι λιθους αργους επικειμενε πολλους,
Κεισῃ πτωμα μεγιστον εν Αιγυπτῳ τριταλαινῃ.

The temple of Serapis was not ruined till the reign of Theodoſius. Theſe three ſamples of Sibylline poetry are to be found in Clemens above.

[16] Achad was one of the firſt cities in the world. Geneſis. c. 10. v. 10.

Niſibis city was named both Achad and Achar. See Geographia Hebræa Extera of the learned Michaelis. p. 227.

[17] Stephanus Byzant.

[18] Lutatius Placidus upon Statius. Theb. l. 1. v. 718.

the

the Sun: but the purport of it was generally more limited, and the title confined to the royal race of the Perſians; who were looked upon as the offspring of the Sun. The Cuthites of Ethiopia Africana had the ſame high opinion of themſelves: hence Calaſiris in Heliodorus invokes the Sun as his great anceſtor. [19] Επικεκλησθω μαρτυς ὁ Γεναρχης ἡμων Ἡλιος· and Chariclea in another place makes uſe of a like invocation: [20] Ἡλιε, Γεναρχα προγονων ἡμων. *O, Sun, the great ſource of my anceſtry.* The Amonians, who ſettled at Rhodes, ſtiled themſelves Ἡλιάδαι, *the Solar* [21] *race.* Thoſe, who ſettled upon the Padus, did the [22] ſame. Hyde mentions a people in Diarbeker called [23] Chamſi; and ſays, that the meaning of the word is Solares; and the ſame in purport as Shemſi and Shamſi of the Arabians.

The term Υκ, of which I have been treating, was obſolete, and ſcarce known in the times when Greece moſt flouriſhed: yet ſome traces of it may be found, though ſtrangely perverted from its original meaning. For the writers of this nation, not knowing the purport of the words, which they found in their ancient hymns, changed them to ſomething ſimilar in ſound; and thus retained them with a degree of religious, but blind reverence. I have ſhewn, that of El-Uc they formed Λυκος, Lucus; which was acknowledged

[19] Heliodori Æthiopica. l. 4. p. 175.

[20] Heliodori Æthiopica. l. 10. p. 472.

[21] Diodorus Siculus. l. 5. p. 327.

[22] Apollonius Rhod. of the Heliadæ. l. 4. v. 604.

[23] Chamſi, ſeu Solares, ſunt Arabice Shemſi vel Shamſi.
Hyde Religio Vet. Perſ. p. 523. and 575.

Cham

ledged to be the name of the Sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus and Lycoreus:

[24] Η κιθαριν, η τοξα Λυκωρεος εντεα Φοιβε.

So from Uc-Ait, another title of the God, they formed Hecatus, and a feminine, Hecate. Hence Nicander ſpeaks of Apollo by this title:

[25] Εζομενος τριποδεσσι παρα Κλαριοις Ἑκατοιο.

And Herophile the Sibyl of the ſame Deity:

[26] Μοιραν εχουσ' Ἑκατῳ της τοτ' Ανακτοριης.

The only perſon who ſeems knowingly to have retained this word, and to have uſed it out of compoſition, is [27] Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient [28] terms with a degree of enthuſiaſm; and introduced them at all hazards, though he many times did not know their meaning. This word among others he has preſerved; and he makes uſe of

Cham being pronounced Sham, and Shem, has cauſed ſome of his poſterity to be referred to a wrong line.

[24] Callimachus. Hymn to Apollo. v. 19.

[25] Nicander Alexipharmica. v. 11.

[26] Pauſanias. l. 10. p. 827.

[27] It is however to be found in Euripides under the term οχος. Theſeus ſays to Adraſtus:

Εκ τε δ' ελαυνεις ἑπτα προς Θηβας Οχους. Supplices. v. 131.

[28] From Uc and Uch came the word euge: alſo ευχη, ευχομαι, ευχωλη, of the Greeks. Callimachus abounds with ancient Amonian terms. He bids the young women of Argos to receive the Goddeſs Minerva,

Συν τ' ευαγορια, συν τ' ευγμασι, συν τ' αλαλυγαις.

Lavacr. Palladis. v. 139.

From Uc-El came Euclea Sacra, and Ευκλος Ζευς. Ευκλεια, Αρτεμις.

Ευκλος, Διος ἱερευς, εν Μεγαροις και εν Κορινθῳ. Heſychius, ſo amended by Albertus and Hemſterhuſius.

it

it adverbially in its proper ſenſe, when he deſcribes any body ſuperlatively great, and excellent. Thus he ſpeaks of Calchas as far ſuperior to every body elſe in prophetic knowledge, and ſtiles him οχ' αριςος :

[29] Καλχας Θεςοριδης οιωνοπολων οχ' αριςος,
Ος ηδη τα τ' εοντα, τα τ' εσσομενα, προ τ' εοντα.

So on the Trojan ſide Helenus is ſpoken of in the ſame light :

[30] Πριαμιδης Ἑλενος οιωνοπολων οχ' αριςος.

So [31] Φωκηων οχ' αριςον, [32] Αιτωλων οχ' αριςος, and [33] Τυχιος—Σκυτοτομων οχ' αριςος.

In theſe and in all other inſtances of this term occurring in Homer, it is obſervable, that it is always in the ſame acceptation, and uniformly precedes the ſame word, αριςος. It is indeed to be found in the poetry aſcribed to [34] Orpheus : but as thoſe verſes are manifeſtly imitations of Homer, we muſt not look upon it as a current term of the times, when

[29] Iliad. A. V. 69.
[30] Iliad. Z. V. 76.
[31] Iliad. P. V. 307.
[32] Iliad. O. V. 282.
[33] Iliad. H. V. 221. It occurs in other places :
Λευοσει, ὁπως οχ' αριςα μετ' αμφοτεροισι γενηται. Iliad. Γ. V. 110.
Τις τ' αρ των οχ' αριςος ειν, συ μοι εννεπε, Μοσα. Iliad. B. V. 761.
Alſo Odyſſ. Θ. V. 123. and Ω. V. 428.

[34] In the Hymn to Silenus that God is called Σιληνων οχ' αριςε. And in the poem de Lapidibus, the Poet ſpeaking of heroic perſons mentions their reception in heaven :

Αμωμητοι Διος οικοι
Χαιροντας δεξαντο θεηγενεων οχ' αριςους.
Hymn 35. v. 2. and περι Λιθων. Proem. v. 14.

that

that poetry was compoſed: nor was it ever, I believe, in common uſe, not even in the age of Homer. It was an Amonian term, joined inſeparably with another borrowed from the ſame people. For αριςος was from Egypt, and Chaldea. Indeed moſt of the irregular degrees of compariſon are from that quarter; being derived from the Sun, the great Deity of the Pagan world, and from his titles and properties. Both αρειων and αριςος were from αρης, the Arez of the eaſt. From Bel, and Baaltis, came βελτιων, and βελτιςος: αμεινων is an inflection from Amon. From the God Aloeus came λωιος, λωιτερος, and λωιςος: from κερεν changed to κερας, κερατος, were formed κρεσσων, κρεισσων, κρατερος, and κρατιςος.

P H I.

Phi ſignifies a mouth; alſo language, and ſpeech. It is uſed by the Amonians particularly for the voice and oracle of any God; and ſubjoined to the name of that Deity. The chief oracle in the firſt ages was that of Ham, who was worſhiped as the Sun, and ſtiled El, and Or. Hence theſe oracles are in conſequence called Amphi, Omphi, Alphi, Elphi, Urphi, Orphi. It is made to ſignify, in the book of [35] Geneſis, the voice, or command of Pharaoh. From Phi in this acceptation came φημι, φημη, φημυς, φατκω, φατις, fama, fari,—ita farier inſit. I imagine that the term Pharaoh itſelf is compounded of Phi-Ourah, Vox Ori, ſive Dei. It was no unuſual thing among the ancients to call the words of their

[35] Geneſis. c. 45. v. 21.

prince

prince the voice of God. Josephus informs us that it signified a king: [36] Ὁ Φαραων παρ' Αιγυπτιοις βασιλεα σημαινει: and Ouro in the Copto-Arabic Onomasticon is said to signify the same: but I should think, that this was only a secondary acceptation of the original term.

Phi is also used for any opening or cavity: whence we find the head of a fountain often denominated from it; at least the place, whence the fountain issued forth, or where it lost itself. And as all streams were sacred, and all cavities in the earth looked upon with a religious horrour, the Amonians called them Phi-El, Phi-Ainon, Phi-Anes; rendered by the Greeks Phiale, Phænon, Phanes, Phaneas, Paneas. The chief fountain of the river Jordan lost itself underground, and rose again at some miles distance. It sunk at Phiale, and rose again at [37] Paneas. Pliny speaks of a place of this sort at [38] Memphis, called Phiala; and, as he imagines, from its figure: but it was undoubtedly a covert aquæduct, by which some branch of the river was carried. The Nile itself is said to be lost underground near its fountains; and that place also was called Phiala. [39] Phialam appellari fontem ejus, mergique in cuniculos ipsum amnem. There was also a fountain of this name at [40] Constantinople. Sometimes it occurs without the aspirate, as in Pella, a city of Palestine,

[36] Josephus. Antiq. Jud. L. 8. c. 6.

[37] See Relandi Palæstina. Vol. 1. c. 41. p. 265.

[38] Plin. L. 8. c. 46.

[39] Plin. L. 5. c. 9.

[40] Ευρυτατη φιαλη τις ιασπιδος εκτομος ακρης.
Paulus Silentiarius. Part. 11. v. 177. See Relandus above.

named undoubtedly from its fountains: for Pliny calls it Pellam aquis [41] divitem.

Mines were held ſacred; and like fountains were denominated from Ænon, and Hanes, thoſe titles of the Sun. In Arabia near Petra was a mine, worked by condemned perſons, which was named [42] Phinon, and Phænon. Epiphanius mentions [43] Φανησια μεταλλα, or the mines of Hanes; to which Meletius a biſhop of the Thebaïs was condemned.

A I.

Ai, and Aia, ſignifies a diſtrict or province; and as moſt provinces in Egypt were inſular, it is often taken for an iſland. In other parts it was of much the ſame purport as αια of the Greeks, and betokened any [44] region or country. It was from hence, that ſo many places have been repreſented by the Greeks as plurals, and are found to terminate in *ai*; ſuch as Athenai, Thebai, Pherai, Patrai, Amyclai, Therapnai, Clazomenai, Celænai. There are others in *eia*; as Chæroneia, Coroneia, Eleia. In others it was rendered ſhort; as in Oropia, Ellopia, Ortygia, Olympia, Æthiopia, Scythia, Cænia, Icaria. It is likewiſe found expreſſed by a ſingle letter, and ſtill ſubjoined to the proper name: hence we meet with Ætna, Arbela, Lariſſa, Roma, Himera, Hemera, Nuſa,

[41] Plin. L. 5. c. 18.

[42] Athanaſii Epiſt. ad ſolitariam vitam agentes. P. 658.

[43] Epiphanius adverſus Hæres. L. 2. tom. 2. p. 719.

[44] See the learned Profeſſor Michaelis in his Geographia Extera Hebræor. P. 134, 135.

Nuſſa,

Nyſſa, Patara, Arena, [45] Cabaſa, and the like. We may from hence prove, and from innumerable other inſtances, that among the people of the eaſt, as well as among other nations, the word in regimine was often final. Thus the land of Ion was termed Ionia: that of Babylon, Babylonia: from Aſſur came Aſſyria: from Ind, India: from Lud, Ludia: in all which the region is ſpecified by the termination. To ſay Lydia tellus, Aſſyria tellus, is in reality [46] redundant. In the name of Egypt this term preceded, that country being ſtiled Ai-Gupt, Αιγυπτος, the land of the Gupti, called afterwards Cupti, and Copti.

Common Names relating to Places.

As to the common names, which are found combined with additional terms, in order to denote the nature and ſituation of places; they are for the moſt part ſimilar to thoſe in the ancient Chaldaic, and admit of little variation.

Air is a city: often expreſſed Ar, and Ara. Hence Arachoſia, Arachotus, Aracynthus, Arambis, Aramatha (Ar-Ham-aith) Archile, Arzilla, Arthedon: all which were cities, or elſe regions denominated from them.

Kir, Caer, Kiriath, are words of the like purport. We

[45] The Ionians changed this termination into ν. Hence Arene, Camiſſene, Cyrene, Arſace, Same, Capiſſene, Thebe, &c.

[46] Colchis was called Aia ſimply, and by way of eminence: and probably Egypt had the ſame name, for the Colchians were from Egypt. Strabo mentions Ιασονος πλεν τον εις Αιαν, l. 1. p. 38. and Apollonius ſtiles the country of Colchis Aia.

Αια γεμην ετι νυν μενει εμπεδον, ὑιωνοιτε
Των δ' ανδρων, ὃς ὁσγε καθιςατο ναιεμεν Αιαν. l. 4. v. 277.

read in the Scriptures of Kiriath Sepher, Kiriath Arba, Kiriath Jearim. It was in ſome parts pronounced Kirtha, and Cartha. Melicartus, the Hercules of the Phenicians and Cretans, was properly Melech-Carta, the Deity of the place. The city of Tigranes in Armenia was called Tigranocerta. One name of Carthage was Καρχηδων, from Car-Chadon, the ſame as Adon. It was alſo called Carthada from Cartha-Ada, the city of the queen or Goddeſs, who was by the Romans ſuppoſed to be Juno, but was properly the Amonian Eliſa. Caer among many ancient nations ſignified a city, or fortreſs; as we may learn from the places called Carteia, Carnaim, Caronium, Caroura, Carambis. Among the Britons were of old places exactly analagous, ſuch as Caerliſle, Caerdiff, Caerphilly, Caernarvon, and Caeruriah in Cornwall.

Kir and Caer are the ſame term differently expreſſed. In Scripture we meet with Kir Hareſh, and Kir-Harefeth. Iſaiah. c. 16. v. 7. and v. 11. and Kir Moab, c. 15. v. 1. and Kir Heres, of the ſame purport as Kir Hareſh, is mentioned by Jeremiah, c. 48. v. 31. Upon the Euphrates was Cercuſium, and Carchemiſh. In Cyprus was Kironia, rendered Κερωνια by [47] Ptolemy; whoſe true name was Kir-On, the city of the Sun; where was a temple to Our-Ain, ſtiled Urania. Kir-On was often rendered Cironis, Coronis; and the Deity Coronus and [48] Cronus. By theſe means the place was ſubſtituted for the Deity, and made an object of worſhip. Of this abuſe I ſhall often ſpeak. Arte-

[47] Lib. 5. c. 14.

[48] Coronus is to be met with in Greece. He is mentioned as a king of the Lapithæ, and the ſon of Phoroneus: and placed near mount Olympus.

— Ων εβασιλευσε Κορωνος, ο φορωνεως. Diodorus. l. 4. p. 242.

mis

mis was properly a city, Ar-Themis, the ſame as Thamuz of Egypt. What was called Artemis, and Artemiſium, was in ſome places reverſed, and expreſſed by Kir ſubjoined: hence Themiſcir, and Themiſcura in Pontus.

Col, Cal, Calah, Calach, ſignify properly an eminence, like the Collis of the Romans: but are often uſed for a fortreſs ſo ſituated. We ſometimes meet with a place ſtiled abſolute Calah: but the term is generally uſed in compoſition, as Cala Nechus, Cala-Anac, Cala-Chan, Cala-On, Cala-Es, Cala-Ait, Cala-Ur, Cala-Ope, Cala-Ham, Cala-Amon, Cala-Adon: whence came the names of people and places ſtiled [49] Callinicus, Calachene, [50] Colonæ, Cales, Calathe, Caliſtæ, Calathuſa, Calauria, Colorina, Caliope, Calama, Calamos, [51] Calamon, Calymna, Calydnus, Calycadnus; all which were places in Phrygia, Bithynia, Aſſyria, Libya, denominated from their ſituation and worſhip.

Comah is uſed for a wall: but ſeems to be ſometimes taken for thoſe ſacred incloſures, wherein they had their Puratheia: and particularly for the ſacred mount, which ſtood in thoſe incloſures. From Comah came the Greek χωμα, a round hill or mound of earth; called alſo Taph and ταφος; and thence often miſtaken for a tomb: but it was originally a high altar.

[49] Upon the Euphrates.

[50] A city in Parthia.

[51] Calamon or Cal-Amon, was a hill in Judea; which had this name given to it by the Canaanites of old. Cyril mentions—αφικομενοι τινες απο τȣ ΟΡΟΥΣ Καλαμωνος—in epiſtolâ ad Caloſyrium.

By

By Gib is meant an hill. Gibeon was the hill of the Sun: ſaid to be famous for its ſprings. Gibethon is a compound of Gib-Ethon or Ath-On, titles of the ſame Deity. Nadab the ſon of Jeroboam was ſlain by Baaſha at Gibethon of the [52] Philiſtines.

Har and Hor ſignify a mountain; ορος of the Greeks.

Tin ſeems to have ſignified a ſacred place, for ſacrifice; a kind of high altar. The Greeks generally expreſſed it in compoſition, Τις· hence we read of Opheltis, Altis, Baaltis, Abantis, Abſyrtis. It was in uſe among the ancient Hetrurians and other nations: hence came the terms Aventinus, Palatinus, [53] Numantinus, &c. It ſeems to be the ſame as Tan in the eaſt, which occurs continually in compoſition, as in Indos-tan, Mogolis-tan, Pharſis-tan, Chuſis-tan.

Tor is an hill or tower. Many places in Greece had it in their compoſition; ſuch as Torone, Torete, Toreate: alſo in Hetruria, Torchonium. Turzon in Africa was a tower of the [54] Sun. It was ſometimes expreſſed Tar, hence Tarcunia, Taracena, Tarracon in Spain, Tarne (Tar-ain) which gave name to a fountain in Lydia; Taron (Tar-On) in Mauritania. Towers of old were either Prutaneia, or lighthouſes, and were ſtiled Tor-Is: whence came the Turris of the Romans. Sometimes theſe terms were reverſed, and the tower was called Aſtur. Such a one was near ſome hot

[52] 1 Kings. c. 15. v. 27.

[53] In Canaan was a well known region called Palæſtine.

So Tan-agra, Tan-is, Tyndaris.

Tin in ſome languages ſignified, mud, or ſoil.

[54] Ptolemy. l. 4. p. 112.

ſtreams

ſtreams at no great diſtance from Cicero's Villa. It is thus deſcribed by Plutarch: Ασυρα—χωριον παραλιον Κικερωνος. The river too was called Aſtura. There was alſo a place of this name oppoſite to the iſland Leſbos, undoubtedly denominated from the like circumſtances in its ſituation; as may be learned from Pauſanias, who had ſeen it. Ὑδωρ δε απο πηγων ανερχομενον μελαν ιδων οιδα εν Ασυροις· ταδε Ασυρα απαντικρυ εσι Λεσβȣ· λουτρα εσι θερμα εν τῳ Ατερνει καλουμενῳ.

Caph, Cap, and Cephas, ſignify a rock; and alſo any promontory or headland. As temples uſed to be built upon eminences of this ſort; we find this word often compounded with the titles of the Deity there worſhiped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence came Cephale, Cephalonia, Caphareus, Capiſa, Cephiſus, Capiſſene, Cephene, Caphyatæ, Capatiani. In Iberia was a wonderful edifice upon the river Bœtis, mentioned by Strabo, and called Turris Capionis. It was a Pharos, dedicated, as all ſuch buildings were, to the Sun: hence it was named Cap-Eon, Petra Solis. It ſeems to have been a marvellous ſtructure. Places of this ſort, which had towers upon them, were called Caphtor. Such a one was in Egypt, or in its [55] vicinity: whence the Caphtorim had their name. It was probably near [56] Peluſium, which they quitted very early for the land of Canaan.

Diu ſometimes, but ſparingly, occurs for an iſland; and is

[55] See Amos. c. 9. v. 7.

[56] Jeremiah. c. 47. v. 4. ſpeaks of the iſland of Caphtor in Egypt.

generally by the Greeks changed to Dia, Δια. The purport of it may be proved from its being uniformly adapted to the ſame object. The Scholiaſt upon Theocritus takes notice that the iſland Naxos was called Dia: [57] Διαν την νυν καλεμενην Ναξον; and he adds, πολλαι δε και ἑτεραι εισι νησοι Διαι καλεμεναι, ἡτε προ της Κρητης—και ἡ περι Μηλον, και ἡ περι Αμοργον, και ἡ της Κεω χερρονησος, και ἡ Πελοποννησε. All theſe were iſlands, or peninſular regions.

BETH.

Beth is a houſe or temple; as in [58] Beth-El, Beth-Dagon, Beth-Shemeſh, Beth-Oron, or Beth-Or-On, &c. &c. It is ſometimes ſubjoined, as in Phar-beth, and Eliſa-beth; the latter of which is the houſe of [59] Eliſa, the ſame as Eluſa of Idume, and Eleuſa of Egypt. Beth was in different countries expreſſed Bat, Bad, Abad. Hence we meet at this day with Pharſabad, Aſtrabad, Amenabad, Mouſtafabad, Iahenabad in Perſia, India, and other parts of the eaſt. Balbec in Syria is ſuppoſed to be the ſame as Balbeth, the temple of Bal, or the Sun. *There are*, ſays [60] Dr. Pocock, *many cities in*

[57] Theocritus. Idyll. 2. v. 45. Scholia.

It is ſtill common in the Arabian Gulf, and in India; and is often expreſſed Dive, and Diva; as in Lacdive, Serandive, Maldive. Before Goa is an iſland called Diu κατ' εξοχην.

[58] Βαιθηλ, οικος Θεε. Heſychius.

Βαιθηλ, θειος ναος. Suidas.

[59] Eliſa, called Eliza, Eleſa, Eleaſa, Ελεασα. 1 Maccab. c. 9. v. 5. and c. 7. v. 40. often contracted Leſa, Laſa, &c.

[60] Pocock's Travels. Vol. 2. p. 106.

Syria,

Syria, that retain their ancient names. Of this Balbeck, or rather Balbeit, is an inſtance; which ſignifies the houſe or temple of Baal. Gulielmus Tyrius, ſo called from being biſhop of Tyre, who wrote of the Holy war, alludes to Baalbec, under the name of [61] Balbeth. He lived in the eleventh century, and died anno 1127. According to Iablonſky, Bec and Beth are of the ſame meaning. Atarbec in Egypt is the temple of Atar or Athar; called Atarbechis by [62] Herodotus. The ſame is Athyr-bet, and ſtiled Athribites (Αθρειβιτης) by [63] Strabo. The inner receſs of a temple is by Phavorinus and Heſychius called Βαιτης, Βετης, Βετις, ſimilar to בית אש among the Chaldeans. It was the crypta or ſacred place, where of old the everlaſting fire was preſerved. Heſychius obſerves, Βετης, το αποκρυφον μερος τȣ Ἱερȣ. Bet-Is ſignifies the place of fire.

It is ſaid of Horapollo by Suidas, that he was a native of Phainubuth in Egypt, belonging to the nome of Panopolis: Ὡραπολλων Φαινυβυθεως κωμης τȣ Πανοπολιτȣ Νομȣ. Phainubuth is only Phainabeth varied, and ſignifies the place ſacred to Phanes; which was one of the moſt ancient titles of the Deity in Egypt. So Pharbeth was an abbreviation of Pharabeth, or the houſe of Pharaoh.

G A U, expreſſed C A U, C A, and C O.

Gau likewiſe is a term which ſignifies a houſe; as we learn

[61] Iablonſky. Vol. 1. l. 1. c. 1. p. 4. de Gulielmo Tyrio, ex libro 21. c. 6.
[62] Herodotus. L. 2. c. 41.
[63] Strabo. L. 17. p. 1167.

from Plutarch. The great and decisive battle between Alexander and Darius is generally said to have been fought at Arbela. But we are assured by this writer, that it was decided at Gaugamela[64]. He says, that Gau signified in the language of the country a house: and that the purport of the word Gaugamela was the house of a camel. This name, it seems, was given to the town on account of a tribute exacted for the maintenance of a camel, which had saved the life of some king, when he fled from battle: and the reason why the victory of Alexander was adjudged to Arbela, arose from its being more famous than the other place: for Gaugamela was not of sufficient repute: therefore the honour of this victory was given to Arbela, though it was according to some five hundred, according to others six hundred stadia[65] from the field of battle. I have not now time, nor is it to my purpose, to enter into a thorough discussion of this point: I will only mention it as my opinion, that Arbela and Gaugamela were the same place. The king alluded to is said by [66] Strabo to have been Darius the son of Hystaspes. But is it credible, that so great a prince, who had horses of the fa-

[64] Ταυτα μεν ουν Ερατοσθενης ἱστορηκεν· την δε μεγαλην μαχην προς Δαρειον ουκ εν Αρβηλοις—αλλα εν Γαυγαμηλοις γενεσθαι συνεπεσεν· σημαινειν δε φασιν οικον Καμηλου την διαλεκτον. Plutarch. vita Alexand. Vol. 1. p. 683.

Strabo says the same. Εστι μεν ουν τοπος επισημος ὁυτος, και τ᾽ουνομα· μεθερμηνευθεν γαρ εστι Καμηλου οικος. L. 16. p. 1072.

[65] Οι μεν τα πλειστα συγγραψαντες λεγουσιν, ὁτι ἑξακοσιους σταδιους απεχει, οιδε τα ελαχιστα, ὁτι ες πεντακοσιους.

Αλλα εν Γαυγαμηλοις γαρ γενεσθαι την μαχην προς τῳ ποταμῳ Βεμαδῳ λεγει Πτολεμαιος και Αριστοβουλος· πολις δε ουκ ην τα Γαυγαμηλα, αλλα κωμη μεγαλη, ουδε ονομαστος ὁ χωρος, ουδε εις ακοην ἡδυ το ονομα.

Arrian. Expedit. Alex. L. 6. p. 247.

[66] Strabo. L. 16. p. 1072.

mous

mous breed of Nyſa, as well as thoſe of Perſis and Arabia, the moſt fleet of their kind, ſhould be ſo circumſtanced in battle, as to be forced to mount a camel, that could ſcarce move ſix miles in an hour: and this at a time when the greateſt diſpatch was neceſſary? This author gives a different reaſon for the place being thus denominated. He ſays, that it was allotted for the maintenance of a camel, which uſed to bring the king's proviſions from Scythia, but was tired and failed upon the road. I know not which of the two circumſtances in this ſhort detail is moſt exceptionable; a king of Perſia's proviſions being brought to Babylon, or Suſhan from Scythia; or a tired camel having ſuch a penſion. The truth is this: the Grecians miſinterpreted the name, and then forged theſe legendary ſtories to ſupport their [67] miſtake. Had they underſtood the term, they would have been conſiſtent in their hiſtory. Gau, and, as it was at times expreſſed, Cau, certainly ſignifies a houſe, or temple: alſo a cave, or hollow; near which the temple of the Deity was founded. For the Amonians erected moſt of their ſacred edifices near caverns, and deep openings of the earth. Gaugamela was not the houſe of a camel, as Plutarch and Strabo would perſuade us, notwithſtanding the ſtories alledged in ſupport of the notion: but it was the houſe and temple of Cam-El, the Deity of the country. Arbela was a place ſacred to Bel, called Arbel, אור בל of the Chaldeans. It was

[67] Strabo acknowledges the failure of his countrymen in this reſpect.—Πολλα μεν ουν και μη οντα λεγουσιν οἱ Αρχαιοι Συγγραφεις, συντεθραμμενοι τῃ ψευδει δια της μυθολογιας. l. 8. p. 524.

the ſame as Beth Arbel of [68] Hoſea: and Gaugamela is of the ſame purport, relating to the ſame God under different titles. The Grecians were groſly ignorant in reſpect to foreign events, as Strabo repeatedly confeſſes: and other writers do not ſcruple to own it. Lyſimachus had been an attendant upon Alexander during the whole ſeries of his conqueſts in Aſia: there had been nothing of moment tranſacted; in the ſucceſs of which he had not partaken. Yet even in his days, when he was king of Thrace, the accounts of thoſe great actions had been ſo miſrepreſented, that when a hiſtory of them was read in his preſence, they ſeemed quite new to him. It is all very fine, ſays the prince; but where was I when all this happened? There was a ſeries of events exhibited, with which the perſon moſt intereſted was leaſt acquainted. We may then well imagine, that there exiſted in the time of Plutarch many miſtakes, both in reſpect to the geography of countries very remote, and to the [69] language of nations, with whom the Romans were little acquainted. The great battle, of which we have been ſpeaking, was confeſſedly

[68] *All thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-Arbel in the day of battle. The mother was daſhed in pieces upon her children.* Hoſea. c. 10. v. 14. *Ar* in this place does not ſignify a city; but אור, the title of the Deity: from whence was derived ἱερός of the Greeks. The ſeventy, according to ſome of their beſt copies, have rendered Beth Arbel οἶκον Ἱερο-Βαάλ, which is no improper verſion of Beth-Aur-Bel. In ſome copies we find it altered to the houſe of *Jeroboam*; but this is a miſtake for Jero-Baal. Arbelus is by ſome repreſented as the firſt deified mortal. Cyril contra Julian. l. 1. p. 10. and l. 3. p. 110.

There was an Arbela in Sicily. Stephanus, and Suidas. Alſo in Galilee; ſituated upon a vaſt cavern. Joſephus ſeized and fortified it. Joſephi Vita. p. 29.

[69] See Strabo. l. 11. p. 774. l. 15. p. 1006. l. 1. p. 41. p. 81.

See alſo Philo Biblius apud Euſeb. P. E. l. 1. c. 10. p. 34. Iamblichus. § 7. c. 5.

fought

fought at Gaugamela. Ptolemy Ceraunus, who was present, averred it; as did Aristobulus: and it has been recorded by Plutarch and others. It is also adjudged to Arbela by persons of equal credit: and it must certainly have been really there transacted: for notwithstanding the palliating excuse of Plutarch, it is utterly incredible in respect to so great a victory, that the scene of action should be determined by this place, if it were sixty, or, as some say, seventy miles out of the way. But in reality it was at no such distance. Diodorus Siculus says, that Alexander immediately after the victory attacked Arbela, and took it: and found in it many evidences of its being a place of consequence. [70] Θαψας τȣς τετελευτηκοτας επεβαλε τοις Αρβηλοις, και πολλην μεν ἑυρεν αφθονιαν της τροφης, ουκ ολιγον δε κοσμον, και γαζαν βαρβαρικην, αργυριȣ δε ταλαντα δισχιλια. The battle was fought so near the city, that Alexander was afraid of some contagion from the dead bodies of the enemy, which lay close by it in great abundance.

I have mentioned, that Gaugamela was the temple of Cham-El, or Cham-Il. This was a title of the Deity brought from Chaldea to Egypt; and from thence to Greece, Hetruria, and other regions. The Greeks out of different titles, and combinations, formed various Deities; and then invented different degrees of relation, which they supposed to have subsisted between them. According to Acusilaus Cham-Il was the Son of Vulcan, and Cabeira. [71] Ακȣσιλαος δε ὁ Αργειος εκ Καβειρης και Ἡφαιςȣ Καμιλον λεγει. He was by others ren-

[70] Diodorus Siculus. l. 17. p. 538. He makes no mention of Gaugamela.
[71] Strabo. l. 10. p. 724.

dered

dered Camillus, whoſe attendants were the Camilli; and he was eſteemed the ſame as Hermes of Egypt. [72] Statius Tullianus de vocabulis rerum libro primo ait dixiſſe Callimachum, Tuſcos Camillum appellare Mercurium, &c. Romani quoque pueros et puellas nobiles et inveſtes Camillos et Camillas appellant, Flaminicarum et Flaminum præminiſtros. Servius ſpeaks to the ſame purpoſe. [73] Mercurius Hetruſcâ linguâ Camillus dicitur. The reaſon of the attendants being alſo called Camilli was in conſequence of a cuſtom among the ancients of conferring generally upon the prieſts the title of the Deity, whom they ſerved. The Camilli were commonly young perſons of good family, as we learn from Plutarch; and were to be found in the temples of Jupiter, or Zeus: for Zeus and Hermes were originally the ſame: [74] Και τον ὑπηρετεντα τῷ Ἱερῷ τε Διος αμφιθαλη παιδα λεγεσθαι Καμιλλον, ὡς και τον Ἑρμην· ὅτως ενιοι των Ἑλληνων Καμιλλον απο της διακονιας προσηγορευον. He mentions Ἑρμην—Καμιλλον απο της διακονιας, and ſuppoſes that Camillus had the name of Hermes from the ſimilarity of his office, which was waiting upon the Gods. But the Chaldeans and Egyptians from whom theſe titles were borrowed, eſteemed Hermes as the chief Deity, the ſame as Zeus, Bel, and Adon. They knew nothing of Mercurius pediſſequus, nor Hermes the lacky. They ſtiled their chief God Cam-Il, or Camillus, and his prieſts had the ſame title. He did not borrow it from them; but they received it from him. The name is ſometimes expreſſed

[72] Macrobius. Saturn. l. 3. c. 8. p. 284.

[73] Servius in lib. 11. Æneid. v. 558.

[74] Plutarch in Numâ. p. 64.

Camulus:

Camulus: and the Amonians, who travelled weſtward, brought his rites and worſhip into the weſtern parts of Europe: hence there are inſcriptions to be found inſcribed [75] Camulo Sancto Fortiſſimo. He was ſometimes taken for Mars: as we may learn from an inſcription in Gruter.

[76] MARTI CAMULO

Ob Salutem Tiberi Claud. Cæſ. Cives Remi poſuerunt.

Such is the hiſtory of this Deity; whoſe worſhip was better known in the more early ages; and whoſe temple was ſtiled Gau-Camel, by the Greeks rendered Gaugamela. I make no doubt but that Arbela was the ſame place: for places had as many names as the Deity worſhiped had titles. Arbela was probably the city, and Gaugamela the [77] temple; both ſacred to the ſame Deity under different names.

It is remarkable that Syncellus, ſpeaking of Venephres King of Egypt, ſays, that he built the pyramids of [78] Cochone; which are the principal pyramids of that country. Euſebius before him had taken notice of the ſame hiſtory: [79] Ουενεφρης, εφ᾽ ου ὁ λιμος κατεσχε την χωραν, ὁς και τας Πυραμιδας περι Κοχωνην ηγειρεν. *Venephres was a prince, in whoſe time happened a famine in the land of Egypt. He was the ſame, who built the Pyramids about Cochone.* Now Cochone, analogous to Beth-El, Beth-Shan, Beth-Dagon, ſignifies the temple of the Deity; the houſe of the great king,

[75] Gruter. P. lvi. n. 11. vol. 1.

[76] Gruter. Vol. 1. P. lvi. 12. alſo P. xl. 9.

[77] Or elſe Beth-Arbel was another name of the ſame temple.

[78] Syncellus. P. 55.

[79] Euſebii Chron. P. 14.

or ruler: for ſuch is the purport of Con, and Conah. Hercules, the chief Deity of Tyre, and who was alſo highly reverenced in Egypt, was ſtiled Con. [80] Τον Ἡρακλην φησι κατα την Αιγυπτιων διαλεκτον Κωνα λεγεσθαι. From hence we find, that it was a ſacred Egyptian title. According to ſome readings the place is expreſſed Cocome; which is of the ſame purport. Co-Chome, the ſame as Cau-Come, ſignifies the houſe of Chom, or the Sun; and ſeems to betray the purpoſe, for which the chief pyramid was erected: for it was undoubtedly nothing elſe but a monument to the Deity, whoſe name it bore. According to [81] Herodotus the great pyramid was built by Cheops; whom others called Chaops. But Chaops is a ſimilar compound; being made up of the terms Cha-Ops, and ſignifies οικος Πυθωνος, domus Opis Serpentis. It was the name of the pyramid, which was erected to the Sun, the Ophite Deity of Egypt, worſhiped under the ſymbol of a ſerpent. Analogous to Cau-Come in Egypt was a place in Ethiopia, called [82] Cuſcha: doubtleſs ſo named from Chus, the great anceſtor, from whom the Ethiopians were deſcended.

The Sun was ſtiled by the Amonians, among other titles, Zan; as I have before ſhewn: and he was worſhiped under this denomination all over Syria, and Meſopotamia; eſpecially at Emeſa, Edeſſa, and Heliopolis. One region was named Gauzanitis from a city Gauzan, the Goſan of the [83] Scrip-

[80] Etymologicum magnum. Ἡρακλης.

[81] Herodotus. L. 2. c. 124.

[82] Geog. Nubienſis. P. 17.

Michaelis Geog. Hebræorum Extera. P. 154.

[83] 2 Kings. c. 17. v. 6. and c. 18. v. 11. alſo 1 Chron. c. 5. v. 26.

tures. Strabo calls it [84] Χαζηνη, Cha-Zene, and places it near Adiabene. Gauzan, or Go-zan, is literally the houſe of the Sun. I once thought that the land of Goſhen in Egypt was of the ſame purport as Cuſhan; and have ſo mentioned it in a former [85] treatiſe. So far is true: the land of Goſhen was the land of Cuſhan, and poſſeſſed by the ſons of Chus: but the two terms are not of the ſame meaning. Goſhen, or Goſhan, like Gauzan in Meſopotamia, ſignifies the temple of the Sun: hence it was as a city rendered by the Greeks Heliopolis. Artapanus, as we learn from Euſebius, expreſſes it Caiſan, Καισαν. Go-Shan, Gau Zan, Caiſan, Cazena, all denote a place ſacred to the Sun; and are ſuch variations in rendering the ſame term, as muſt be expected in an interval of fifteen hundred years, and from different tranſcribers. This luminary was alſo called Abor, the parent of light; and his temple Cha-Abor, and Cho-Abor, contracted Chabor, and Chobar. Of this name both a city and river were to be found in Gauzanitis; as well as in Suſiana, and other parts: for rivers often took their names from ſome temple, or city, by which they ran. The temple at Dodona was of old called Cha-On, or houſe of the Sun; as we may infer from the country having the name of Chaonia: for Chaonia is the land of Chaon. The prieſts and inhabitants were called [86] Chaones from their place of worſhip: and the former had alſo the name [87] of Selli, which ſig-

[84] Strabo. L. 16. p. 1070.

[85] Obſervations upon the Ancient Hiſtory of Egypt. P. 175.

[86] Strabo. L. 7. p. 505. So alſo Herodotus and Pauſanias.

[87] Σελλοι, οἱ Δωδωναιοι. Steph. Byzantinus.

αμφι δε Σελλοι
Σοι ναιεσ' ὑποφηται. Homer. Iliad. Π. v. 234.

 nifies

nifies the priefts of the Sun. In Arcadia, near the eruption of the river Erafinus, was a mountain, clothed with beautiful trees, and facred to Dionufus. This alfo was called [88] Chaon, *the place of the Sun*; and was undoubtedly fo named from the ancient worfhip: for Dionufus was of old efteemed the fame as Ofiris, the Sun. There was alfo a place called [89] Chaon in Media, and Syria; Chaonitis in Mefopotamia; and in all thefe places the fame worfhip prevailed. So Caballis, the city of the Solymi, was named from Ca-bal, the place of the god Bal, or Baal. It is mentioned by Strabo. In like manner Caballion, in Gallia Narbonenfis, is a compound of Ca-Abelion, a well known Deity, whofe name is made up of titles of the Sun. The priefts of this place were ftiled [90] Salies; the region was called Χαουαρα; undoubtedly from Cha-Our, (אור) fome temple of Ur, erected by the Amonians, who here fettled. Canoubis in Egypt was a compound of Ca-Noubis; Cabafa in the fame country, Ca-Bafa; called by many Befa, the Befeth of the Scriptures, a Goddefs well known in Egypt. She had a temple in Canaan called [91] Beth Befa. Cuamon, near Efdraelon, is a compound of Cu-Amon, the place or houfe of Amon: [92] ἑως τȣ Κυαμωνος. There was a temple in Attica called Cuamites; and a perfonage denominated from it. The hiftory

[88] Paufanias. L. 2. p. 166.

[89] It is called Chau-On, Χαυων, by Steph. Byzantinus, from Ctefias. Χαυων, χωρα τῆς Μηδιας. Κτησιας εν πρωτῳ Περσικων. Chau-On is οικος ἡλιȣ, the houfe of the Sun, which gave name to the diftrict.

[90] Strabo. L. 4. p. 270. and p. 282.

[91] 1 Maccab. c. 9. v. 62, 64.

[92] Judith. c. 7. v. 3.

of

of the place, and the rites, in time grew obſolete; and Pauſanias ſuppoſes, that the name was given from Κυαμος, Cuamos, a bean.[94] Σαφες δε ουδεν εχω λεγειν, ειτε πρωτος Κυαμυς εσπειρεν ουτος *I have not authority for the ſuppoſition, but it ſeems probable that this temple was erected to the memory of ſome perſon, who firſt ſowed beans.* And here it is proper to take notice of a circumſtance, of which I muſt continually put the reader in mind; as it is of great conſequence towards decyphering the mythology of ancient times. The Grecians often miſtook the place of worſhip for the Deity worſhipped: ſo that the names of many Gods are in reality the names of temples where they were adored. Artemis was Ar-Temis, the city of Themis, or Thamis; the Thamuz of Sidon and Egypt. This the Greeks expreſſed Αρτεμις, and made it the name of a Goddeſs. Kir-On was the city and temple of the Sun in Cyprus, and other places. They changed this to Kironus, which they contracted Cronus: and out of it made a particular God. From Cha-Opis they formed a king Cheops; from Cayſter, the ſame as Ca Aſter, they fancied a hero, Cayſtrius; from Cu-Bela, Cybele; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor; as I ſhall hereafter[95] ſhew.

I have mentioned Caucon, or Caucone in Egypt: there was a place of the ſame name in Greece. It was originally ſacred to the Sun; and the prieſts and inhabitants, were

[94] Pauſanias. l. 1. p. 91.

[95] There were many places and temples of Baal, denominated Caballis, Cabali, Cabala, Cabalia, Cabalion, Cabaliſſa, &c. which are mentioned by Pliny, Strabo, Antoninus, and others. Some of them were compounded of Caba: concerning which I ſhall hereafter treat.

called Caucones. Inſtead of Con, which ſignifies the great Lord; the Greeks ſubſtituted a hero[96] Caucon, who was ſuppoſed to have firſt introduced thoſe Orgies, practiſed by the Meſſenians. It was properly a temple of the Sun; and there was another of the ſame name in Bithynia, and from thence the country was called Cauconia. I ſhall hereafter treat at large of Cuthite colonies, which went abroad, and ſettled in different parts. One of the firſt operations when they came on ſhore was to build temples, and to found cities in memory of their principal anceſtors, who in proceſs of time were worſhipped as Deities. A colony of this people ſettled at Colchis, which they called Cutaia[97], from the head of their family, ſtiled both Chus and Cuth. We may infer, that they built a temple which was called Ca-Cuta: and from which the region was alſo denominated: for it is certain, that it has that name at this[98] day. Cocutus, which we render Cocytus, was undoubtedly a temple in Egypt. It gave name to a ſtream, on which it ſtood; and which was alſo called the Charonian branch of the Nile, and the river Acheron. It was a foul canal, near the place of Sepulture, oppoſite to Memphis, and not far from Cochone. Cocutus was the temple of Cutus or Cuth: for he was ſo called by many of his poſterity. A temple of the ſame was to be found in Epirus, upon a river Cocutus. Here was alſo a

[96] Pauſanias. l. 4. p. 282.

Strabo mentions Caucones in Elea. l. 8. p. 531. The Caucones are alſo mentioned by Homer. Odyſſ. γ. v. 366.

Caucane in Sicily was of the ſame purport, mentioned by Ptolemy l. 3. c. 4.

[97] Apollonius Rhodius ſtiles it Cutais: Κυταϊδες ηθεα γαιης. l. 4. v. 512.

[98] See De Liſle's curious map of Armenia and the adjacent parts of Albania, &c.

river

river Acheron, and a lake Acherusia: for a colony from Egypt settled here; and the stream was of as foul a nature as that near Memphis. [99] Ῥει δε και Κωκυτος ὑδωρ ατερπεςατον.

Juno is by Varro stiled Covella. [100] Dies quinque te kalo, Juno Covella; Juno Covella, dies septem te kalo. Here, as in many instances, the place of worship is taken for the person, to whom the worship is directed. Covella is only a variation for Cou-El, or Co-El, the house or region of the Deity, and signifies heavenly. It is accordingly by Varro interpreted Urania, Ουρανια: whence Juno Covella must be rendered Cœlestis. From the substantive, Cou-El, the Romans formed Coel, heaven; in aftertimes expressed Coelus, and Cœlum. I say, in aftertimes: for they originally called it Co-el, and Co-il, and then contracted it to Cœl. Hence Ausonius in his Grammaticomastix mentions a passage to this purpose.

Unde Rudinus ait Divôm domus altisonum Cœl: or as

[99] Pausanias. L. 1. p. 40.

There was a river Acheron in Elis. Strabo. L. 8. p. 530. And the same rites were observed in honour of the θεος μυιαγρος, that were practised in Cyrene. Clement. Cohort. P. 33.

In Pontus was a river Acheron. Ειθα δε και προχοαι ποταμοιο Αχεροντος εασιν. Apollon. Argonaut. L. 2. v. 745. also ακρα Αχερουσια. The like to be found near Cuma in Campania: and a story of Hercules driving away flies there also. Ῥωμαιοι δε ατομυιῳ Ηρακλει (θυουσι). Clementis Cohort. ibid.

[100] Varro de Ling. Lat. Lib. 5. p. 49. altered to Novella by some, contrary to the authority of the best MSS. See Scaliger's notes. P. 81. Edit. anno 1619. Dordrechti.

See Selden de Diis Syris. Syntag. 2. c. 2. p. 174. In vetustioribus excusis de Re Rusticâ non Novella, sed Covella legitur. Covella autem Cœlestis, sive Urania interpretatur.

Ennius, to whom he alludes, has rendered it, according to the present MSS, altisonum [1] Coil. He sometimes subjoins the Latine termination :

Coilum prospexit stellis fulgentibus aptum.
Olim de Coilo laivum dedit inclytus signum.
Saturnus, quem Coilus genuvit.
Unus erit, quem tu tollas in Coirila Coili
Templa.

Cœlus in aftertimes was made a Deity : hence there are inscriptions dedicated [2] Cœlo Æterno. The ancient Deity Celeus, mentioned by [3] Athenagoras, and said to have been worshiped at Athens, was the same as the above.

Many places and regions, held sacred, and called Coel by the Amonians, were by the Greeks rendered κοιλα, cava. Hence we read of Κοιλη Λακεδαιμων, Κοιλη Ηλις, and the like. Syria was by them stiled Κοιλη, the hollow : but the true name was Coëla, the heavenly or sacred. It was so denominated from the Cuthites, who settled there, on account of the religion established. Hence it was also named Shem, and Shama ; which are terms of like purport, and sig-

[1] Ennii Annal. L. 1.

[2] The Persians worshiped Cœlus ; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences : Τον κυκλον παντα τȣ Ουρανȣ Δια καλεοντες. L. 1. c. 131. To the same purpose Euripides ;

Ὁρας τον ὑψȣ τον δ' απειρον' αιθερα,
Τον γην περιξ εχοντ' ὑγραις εν αγκυλαις ;
Τȣτον νομιζε Ζηνα, τον δ' ἡγου Δια.

Clement. Alexand. Strom. L. 5. p. 717. Plutarch. P. 369. p. 424.

Aspice hoc sublime candens, quem invocant omnes Jovem. Cicero de Naturâ Deor. L. 1.

[3] Αλλ' Αθηναιοι μεν Κελεον, και Μεγαειραν ἱδρυνται Θεȣς. Athenag. Legat. P. 290.

nify

nify divine, or heavenly. It is a name, which it retains at this day; as we are informed by [4] Abulfeda, and others. Elis Coela was the moſt ſacred part of Greece; eſpecially the regions of Olympia, Cauconia, and Azania. It was denominated Elis from Ηλ, Eel, the Sun: and what the Greeks rendered Κοιλη, of old meant [5] heavenly. Hence Homer ſtyleth it peculiarly [6] Ηλιδα διαν, *Elis the ſacred.* As Coele Syria was ſtiled Sham, and Sama; ſo we find places, which have a reference to this term, in Elis. A town of great antiquity was named [7] Samicon, which ſignifies Cœli Dominus. Here was alſo a temple of Poſeidon Samius, ſurrounded with a grove of olives; and there were feſtivals obſerved, which were called Samia. There was likewiſe of old a city named Sama, or Samos: which Strabo imagines, might have been ſo named from its high ſituation: *for high places were called* [8] *Samia.* It certainly ſignifies in ſome degree high; but the true meaning of Sama was heavenly, ſimilar to Sam, Sham, Shamem, of the eaſtern nations. Hence Same, Samos, Samothrace, Samacon, were denominated on account of their ſanctity. Strabo ſuppoſes, that the city Samos in Elis was ſituated in the Samian plain: it therefore could not well have this name from its high ſitu-

[4] Abulfeda. Tabula Syriæ. P. 5.

Naſſir Ettuſæus. P. 93. apud Geog. vet.

[5] The city Argos was in like manner called Κοιλον. Πολλακις το Αργος Κοιλον φησι, καθαπερ εν Επιγονοις. Το ΚΟΙΛΟΝ Αργος εκ ετ' οικησοντ' ετι.—ετι και εν Θαμυρα, Αργεϊ Κοιλω. Scholia in Sophoc. Œdipum Colon.

[6] Iliad. B. v. 615.

[7] Strabo. L. 8. p. 529.

[8] Strabo. L. 8. p. 534.

ation. It is moreover inconſiſtent to ſuppoſe regions called κοιλα, or cava, to have been denominated from Sama, high. In ſhort both terms have been miſtaken: and Coilus in the original acceptation certainly ſignified heavenly: whence we read in Heſychius, as alſo in Suidas, Κοιολης, ὁ Ἱερευς. By which we learn, that by Coioles was meant a ſacred or heavenly perſon; in other words, a prieſt of Cœlus. In Coioles there is but a ſmall variation from the original term; which was a compound from Coi-El, or Co-El, the Cœlus of the Romans.

Concerning the term Cœl in Ennius, [9] Janus Gulielmus takes notice, that this poet copied the Dorians in uſing abbreviations, and writing Cœl for Cœlus and Cœlum. But herein this learned perſon is miſtaken. The Dorians were not ſo much to be blamed for their abbreviating, as the other Greeks were for their unneceſſary terminations, and inflexions. The more ſimple the terms, the more ancient and genuine we may for the moſt part eſteem them: and in the language of the Dorians we may perceive more terms relative to the true mythology of the country, and thoſe rendered more ſimilar to the ancient mode of expreſſion, than are elſewhere to be found. We muſt therefore, in all etymological inquiries, have recourſe to the Doric manner of pronunciation, to obtain the truth. They came into Greece, or Hellotia, under the name of Adorians; and from their ſimplicity of manners, and from the little intercourſe maintained with foreigners, they preſerved much of their ancient

[9] Janus Gulielmus Laurenbergius, Antiquarius.

tongue.

tongue. For this there may be another additional reaſon obtained from Herodotus; who tells us, that they were more immediately deſcended from the people of the [10] caſt. The ancient hymns, ſung in the Prutaneia all over Greece, were [11] Doric: ſo ſacred was their dialect eſteemed. Hence they cannot but afford great help in inquiries of this nature. What was by others ſtiled Αθηνη, they expreſſed Αθανα: Cheops they rendered Chaops: Zeen, Zan: Χαζηνη, Χαζανα: Μην, Μαν: Menes, Manes: Orchenoi, Orchanoi: Neith, Naith: Ιηνισος, Ιανισος: Hephæſtus, Hephaſtus: Caiete, Caiate: Demeter, Damater: all which will be found of great conſequence in reſpect to etymology. And if they did not always admit of the terminations uſed by their neighbours; they by theſe means preſerved many words in their primitive ſtate: at leaſt they were nearer to the originals. They ſeem to have retained the very term, of which I have been treating. It was by them ſtiled Χαι, Cai; and ſignified a houſe, or cave: for the firſt houſes in the infancy of the world are ſuppoſed to have been caves or grottos[12]. They expreſſed it Cai, Caia, Caias, ſimilar to the cava, cavus, and cavea of the Romans. When theſe places were of a great depth, or extent, they were looked upon with

[10] Φαινοιατο αν εοντες οι των Δωριεων ηγεμονες Αιγυπτιοι ιθαγενεες. Herod. L. 6. c. 54.

Of their original and hiſtory I ſhall hereafter give a full account.

[11] Οποσα δε αδουσιν εν τω Πρυτανειω, φωνη μεν εστι αυτων ἡ Δωριος. Pauſanias. L. 5. p. 416.

[12] Tum primum ſubiere domos; domus antra fuere.

Ovid. Metamorph. L. 1. v. 121.

a kind of religious horror. A cavern of this ſort was at Lacedæmon, with a building over it; of which in aftertimes they made uſe to confine malefactors. It was called Καιαδης, or as the Spartans expreſſed it, Καιαδας, the houſe of death. [13] Καιαδας δεσμωτηριον—το παρα Λακεδαιμονιοις. Cai ſignified a cavern: Adas, which is ſubjoined, was the Deity, to whom it was ſacred, eſteemed the God of the infernal regions. He was by the Ionians, &c. expreſſed Ades, and Hades; and by other nations Ait, and Atis. Hence theſe caverns were alſo ſtiled Καιετες, and Καιετοι. The author above quoted gives us the terms variouſly exhibited: [14] Καιετοι.—Οι απο των σεισμων ῥωχμοι Καιετοι λεγονται. Και Καιαδας το δεσμωτηριον εντευθεν, το παρα Λακεδαιμονιοις, σπηλαιον. Heſychius renders it in the plural, and as a neuter: καιατα, ορυγματα. Whether it be compounded Cai-Ait, Cai-Atis, or Cai-Ades, the purport is the ſame. The den of Cacus was properly a ſacred cave, where Chus was worſhiped, and the rites of fire were [15] practiſed. Cacus is the ſame name as Cuſcha in Ethiopia, only reverſed. The hiſtory of it was obſolete in the days of Virgil; yet ſome traces of it ſtill remained.

Strabo ſays, that many people called theſe caves, Κωοι.

[13] Strabo. L. 8. p. 564.

It is mentioned by Thucydides: Ες τον Καιαδαν, ὅπερ τοὺς κακουργους εμβαλλειν ειωθεισαν (οἱ Λακεδαιμονιοι.) L. 1. c. 134.

It is expreſſed Κεαδας by Pauſanias; who ſays that it was the place, down which they threw Ariſtomenes, the Meſſenian hero. L. 4. p. 324.

[14] Strabo. Ibidem.

[15] Huic monſtro Vulcanus erat pater: illius atros
Ore vomens ignes, magna ſe mole ferebat. Virgil. Æn. L. 8. v. 193.

Ενιοι

[16] Ενιοι κωους μαλλον τα τοιαυτα κοιλωματα λεγεσθαι φασιν. Hence he very truly explains a paſſage in Homer. The poet, ſpeaking of Theſeus, Dryas, Polyphemus, and other heroes of the Mythic age, mentions their encountering with the mountaineers of Theſſaly; whom he ſtiles φηρες ορεσχωοι:

[17] Καρτιϛοι δη κεινοι επιχθονιων τραφεν ανδρων,
Καρτιϛοι μεν εσαν, και καρτιϛοις εμαχοντο
Φηρσιν ορεσχωοισι—

Ορεσχωος ſignified a perſon, who lived in a mountain habitation: whoſe retreat was a houſe in a mountain. Co, and Coa, was the name of ſuch houſe. Strabo ſays, that this term is alluded to by Homer, when he ſtiles Lacedæmon [18] Λακεδαιμονα κητωεσσαν, *for it was by many thought to have been ſo called on account of the caverns.* From hence we may fairly conclude, that κητωεσσα was a miſtake, or at leaſt a variation, for [19] καιεταεσσα, from Cai-Atis; and that Co, [20] Coa, Caia, were of the ſame purport.

But this term does not relate merely to a cavern; but to temples founded near ſuch places: oftentimes the cave itſelf was a temple. Caieta in Italy near Cuma, called by Diodorus Καιητη, was ſo denominated on this account. It was

[16] Strabo. l. 8. p. 564.

[17] Iliad. l. 1. v. 266.

[18] Iliad. ε. v. 581.

Odyſſ. δ. v. 1. Ὁιδ' ικον ΚΟΙΛΗΝ Λακεδαιμονα ΚΗΤΩΕΣΣΑΝ.

[19] Strabo ſays as much, Ὁιδε, ὁτι οι απο των σεισμων ρωχμοι Καιετοι λεγονται. l. 8. p. 564.

[20] Hence the words cove, alcove, and perhaps to cover, and to cope.

a cave in the rock, abounding with variety of ſubterranes, cut out into various apartments. Theſe were of old inhabited by Amonian prieſts: for they ſettled in theſe parts very early. It ſeems to have been a wonderful work. [21] Ανεωγετ' εντευθεν σπηλαια ὑπερμεγεθη, κατοικιας μεγαλας, και πολυτελεις δεδεγμενα. *In theſe parts were large openings in the earth, exhibiting caverns of a great extent; which afforded very ample, and ſuperb apartments.* Diodorus informs us, that what was in his time called Caiete, had been ſometimes ſtiled [22] Aiete: by which we may ſee, that it was a compound; and conſiſted of two or more terms, but theſe terms were not preciſely applicable to the ſame object. Ai-Ete, or Ai-Ata, was the region of Ait, the Deity to whom it was ſacred. Colchis had the ſame name; whence its king was called Aietes: and Egypt had the ſame, expreſſed by the Greeks [23] Αετια, Aetia. Aiete was the diſtrict: Caiete was the cave and temple in that diſtrict; where the Deity was worſhipped.

In Bœotia was a cavern, into which the river Cephiſus deſcended, and was loſt. It afterwards emerged from this gulf,

[21] Strabo. l. 5. p. 356.

[22] Καταδε φορμιας της Ιταλιας Αιητην τον νυν Καιητην προσαγορευομενον. l. 4. p. 259.

Virgil, to give an air of truth to his narration makes Caieta the nurſe of Æneas.

According to Strabo it was ſometimes expreſſed Cai Atta; and gave name to the bay below.—Και τον μεταξυ κολπον εκεινοι Καιατταν ωνομασαν. l. 5. p. 366.

[23] Scholia Euſtathij in Dionyſij περιηγησιν. v. 239. and Steph. Byzantinus. Αιγυπτος.

and

and paſſed freely to the ſea. The place of eruption was called An-choa, which ſignifies Fontis apertura. The later Greeks expreſſed it Anchoe[24]. Καλειται δ' ὁ τοπος Αγκοη· εϛι δε λιμην ὁμωνυμος. The etymology, I flatter myſelf, is plain; and authenticated by the hiſtory of the place.

From Cho, and Choa, was probably derived the word Χοϊκος, uſed by the apoſtle. [25] Ὁ πρωτος ανθρωπος εκ γης Χοϊκος· ὁ δευτερος ανθρωπος ὁ Κυριος εξ ουρανȣ. Ὁιος ὁ Χοϊκος, και τοιαυτοι ὁι Χοϊκοι. Heſychius obſerves, Χοϊκος, πηλινος, γηινος. From hence we may perceive, that by Cho was originally meant a houſe or temple in the earth. It was, as I have ſhewn, often expreſſed Gau, and Go; and made to ſignify any houſe. Some nations uſed it in a ſtill more extended ſenſe; and by it denoted a town, or village, and any habitation at large. It is found in this acceptation among the ancient Celtæ, and Germans, as we learn from Cluverius. [26] Apud ipſos Germanos ejuſmodi pagorum vernaculum vocabulum fuit Gaw; et variantibus dialectis, gaw, gew, gów, gow, hinc — Briſgaw, Wormeſgaw, Zurichgow, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegow, Weſtergow, Ooſtergow. The ancient term Πυργος, Purgos, was

[24] Χασμα δε γεννηθεν—εδεξατο τον ποταμον—ειτα εξεῤῥηξεν εις την επιφανειαν κατα Λαρυμναν της Λοκριδος την ανω—Καλειται δ' ο τοπος Αγκοη κτλ. Strabo. L. 9. p. 623.

It is called Anchia by Pliny. N. H. L. 4. c. 7. As both the opening, and the ſtream, which formed the lake, was called An-choe; it ſignified either fons ſpeluncæ, or ſpelunca fontis, according as it was adapted.

[25] 1 Corinthians. c. 15. v. 47, 48.

[26] Cluverii Germaniæ Antiq. L. 1. c. 13. p. 91.

properly Pur-Go ; and ſignified a light-houſe, or temple of fire, from the Chaldaic Pur.

PARTICLES.

Together with the words above mentioned are to be found in compoſition the particles Al and Pi. Al or El, for it is differently expreſſed in our characters, is ſtill an Arabian prefix: but not abſolutely confined to that country; though more frequently there to be found. The Sun אור, was called Uchor by the people of Egypt and Cyrene; which the Greeks expreſſed Αχωρ, Achor. He was worſhiped with the ſame title in Arabia, and called Al Achor. [27] Georgius Monachus deſcribing the idolatry, which prevailed in that country before the introduction of the preſent religion, mentions the idol Alachar. Many nations have both expletives and demonſtratives analogous to the particle above. The pronoun Ille of the Romans is ſomewhat ſimilar: as are the terms Le and La of the French: as well as Il and El in other languages. It is in compoſition ſo like to Ηλ, the name of Ἥλιος, the Sun, that it is not always eaſy to diſtinguiſh one from the other.

The Article Pi was in uſe among the ancient Egyptians, and Cuthites, as well as other nations in the eaſt. The natives of India were at all times worſhipers of the Sun; and uſed to call themſelves by ſome of his titles. Porus, with whom

[27] Beyeri Additamenta to Selden de Diis Syris. P. 291.
Achor near Jericho. Joſhua. c. 15. v. 7.

Alexander engaged upon the Indus, was named from the chief object of his worship אור, Pi-Or, and P'Or; rendered by the Greeks Πωρος, Porus. Pacorus the Parthian was of the same etymology, being a compound of P'Achorus, the Achor of Egypt: as was also the [28] city Pacoria in Mesopotamia, mentioned by Ptolemy. Even the Grecian πυρ was of Egyptian or Chaldaïc original; and of the same composition (P'Ur) as the words above: for [29] Plato informs us, that πυρ, ὑδῶρ, κυνες, were esteemed terms of foreign importation. After the race of the Egyptian kings was extinct, and that country came under the dominion of the Grecians, the natives still continued to make use of this prefix; as did other [30] nations, which were incorporated with them. They adapted it not only to words in their own language; but to those of other countries, of which they treated. Hence there is often to be found in their writings, [31] Πιζευς, Πιμαστυρ, Πιμαθητης, πισωμα, πιλαος, Pidux, Picurator, Pitribunus: also names of persons occur with this prefix; such as Piterus, Piturio, Pionius the martyr, also Pior, Piammon, Piambo; who are all mentioned by ecclesiastical [32] writers, as

[28] Ptolem. Lib. 5. c. 18. p. 164.

[29] Plato in Cratylo. P. 410.

[30] See Kircher's Prodromus Copticus. P. 180. and p. 297.

[31] Ibidem, and Jameson's Specilegia. c. 9. § 4.

[32] Pionius. Euseb. Hist. Ecclesiast. L. 4. p. 173.
Pior Monachus Ægyptiacus. Socratis Hist. Eccles. P. 238.
Piammon. Sozomen. H. E. P. 259.
Piambo, or P'ambo. Socratis Eccles. H. P. 268.
It was sometimes expressed Po, as in Poëmon Abbas, in Evagrius.

Th

as natives of that country. This article is ſometimes expreſſed Pa: as in the name of Pachomius, an abbot in Egypt, mentioned by [33] Gennadius. A prieſt named Paapis is to be found in the Excerpta from Antonius [34] Diogenes in Photius. There were particular rites, ſtiled Pamylia Sacra, from [35] Pamyles, an ancient Egyptian Deity. We may infer from Heſychius, that they were very obſcene: Πααμυλης, Αιγυπτιος Θεος Πριαπωδης. Hades, and Pi-Ades was a common title of the Sun: and the latter in early times was current in Greece; where I hope to give ample teſtimony of the Amonians ſettling. He was termed Melech Pi-Adon, and Anac Pi-Adon: but the Greeks out of Pi-Adon formed Παιδων: for it is inconceivable, how very ignorant they were in reſpect to their ancient theology. Hence we read of παιδων Λητυς, παιδων Ζηνος, παιδων Απολλωνος; and legends of παιδων αθανατων; and of παιδων, who were mere foundlings; whoſe fathers could never be aſcertained, though divine honours were paid to the children. This often puzzled the mythologiſts, who could not account for this ſpurious race. Plutarch makes it one of his inquiries to ſift out,

In Apophthegmat. Patrum. apud Cotelerii monumenta. Tom. 1. p. 636.

Baal Peor was only Pi-Or, the Sun: as Priapus was a compound of Peor-Apis, contracted.

[33] Gennad. Vitæ illuſtrium virorum. L. 7. Pachomius, a ſuppoſed worker of many miracles.

[34] Antonius Diogenes in Photius. Cod. 166.

[35] Plutarch. Iſis et Oſiris. V. 1. p. 355.

Paamyles is an aſſemblage of common titles, Am-El-Ees with the prefix. Hence the Greeks formed Meliſſa, a ſacred name: as of Ham El-Ait, they formed Melitta, the name of a foreign Deity, more known in Ionia than in Hellas.

Τις

[36] Τις ὁ Παιδων ταφος παρα Χαλκιδευσι; Pauſanias mentions [37] Αμφιλυκε παιδων βωμος: and in another place, [38] Βωμοι δε Θεων τε ονομαζομενων αγνωστων, και Ἡρωων, και ΠΑΙΔΩΝ τε Θησεως, και Φαληρου. From this miſtake aroſe ſo many boy-deities; among whom were even Jupiter and Dionuſus: [39] Αυτον τον Δια, και τον Διονυσον Παιδας, και νεες, ἡ θεολογια καλει. *According to the theology of the Greeks even Jupiter and Dionuſus are ſtiled boys, and young perſons.* One of the moſt remarkable paſſages to this purpoſe is to be found in the antiquary above quoted; who takes notice of a certain myſterious rite performed by the natives of Amphiſſa in Phocis. The particular Gods, to whom it was performed, were ſtiled Ανακτες παιδες. [40] Αγουσι δε και τελετην οἱ Αμφισσεις των Ανακτων καλεμενων Παιδων. Ὁιτινες δε Θεων εισιν οἱ Ανακτες Παιδες, ου κατα τ' αυτα εςιν ειρημενον. *The people of Amphiſſa perform a ceremony in honour of perſons, ſtiled Anactes Paides, or Royal Boys; but who theſe Anactes Paides were, is matter of great uncertainty.* In ſhort the author could not tell: nor could the prieſts afford him any ſatisfactory information. There are many inſtances in Pau-

[36] Plutarch: Quæſtiones Græcæ. v. p. 296.

[37] Pauſanias. l. 1. p. 83. Amphilucus was a title of the Sun.

[38] Pauſanias. l. 1. p. 4. in like manner, ταφοι των Ιφιμεδειας και Αλωεως παιδων. Pauſanias. l. 9. p. 754.

[39] Proclus in Platonis Parmenidem: See Orphic Fragment of Geſner. p. 406. A twofold reaſon may be given for their having this character: as will be ſhewn hereafter.

[40] Pauſanias. l. 10. p. 896. Many inſtances of this ſort are to be found in this writer.

ſanias of this nature: where divine honours are paid to the unknown children of fathers equally unknown.

Herodotus tells us, that, when he diſcourſed with the prieſts of Thebes about the kings, who had reigned in Egypt; they deſcribed them to him under three denominations, of Gods, of heroes, and of men. The laſt ſucceeded to thoſe above, and were mere mortals. The manner of ſucceſſion is mentioned in the following words: [41] Πιρωμιν εκ Πιρωμιος γεγονεναι—και ουτε ες θεον, ουτε ες Ἡρωα αναδησαν αυτους (οἱ Αιγυπτιοι.) There are many ſtrange and contradictory opinions about this [42] paſſage; which, if I do not deceive myſelf, is very plain; and the purport of it this. *After the fabulous accounts, there had been an uninterrupted ſucceſſion of Piromis after Piromis: and the Egyptians referred none of theſe to the dynaſties of either the Gods or Heroes, who were ſuppoſed to have firſt poſſeſſed the country.* From hence I think it is manifeſt, that Pi-romis ſignifies *a man.* Herodotus indeed ſays, that the meaning of it was καλος καγαθος, *a perſon of a fair and honourable character:* and ſo it might be taken by implication; as we ſay of a native of our own country, that he is a true, and ſtaunch [43] Engliſhman: but

[41] Herodotus. l. 2. c. 143.

[42] See Reland, Diſſertatio Copt. p. 108.

Jablonſky Prolegomena in Pantheon Ægyptiacum: p. 38. Alſo Weſſelinge. Notes on Herod. l. 2. c. 143.

[43] This was certainly the meaning: for Plato, ſpeaking of the native Grecians in oppoſition to other nations, ſtiled Βαρβαροι, makes uſe of the very expreſſion: Πολλη μεν ἡ Ἑλλας, εφη, ω Κεβης, εν ῃ ενεισι που αγαθοι ανδρες, πολλα δε και των βαρβαρων γενη. In Phædone. p. 96.

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the precise meaning is plain from the context; and Piromis certainly meant *a man*. It has this signification in the Coptic: and in the [44] Prodromus Copticus of Kircher, Πιρωμι, Piromi, is *a man*; and seems to imply a native. Pirem Racot is an Alexandrine, or more properly a native of Racotis called Raschid, and Rosetta. Pirem Romi, are [45] Romans.

By means of this prefix we may be led to understand what is meant by Paraia in the account given by Philo from Sanchoniathon: who says, that Cronus had three sons in the region of Paraia: [46] Εγεννηθησαν δε και εν Παραια Κρονω τρεις παιδες. Paraia is a variation of P'Ur-aia; and means literally the land of Ur in Chaldea; the region from whence ancient writers began the history of mankind. A crocodile by the Egyptians was among other names called [47] Σουχος: and the name is retained in the Coptic, where it is expressed [48] Pi-Souchi.

This prefix is sometimes expressed with an aspirate, Phi: and as that word signifies a mouth, and in a more extensive signification, speech and language, it sometimes may cause a little uncertainty about the meaning. However, in most places it is sufficiently plain. Phaethon, a much mistaken

[44] Kircher. Prodromus Copticus. p. 300 and p. 293.

[45] Kircher. Prod. p. 293.

[46] Sanchoniathon apud Euseb. Præp. Evan. l. 1. c. 10. p. 37.

[47] Damascius: Vita Isodori, apud Photium. Cod. ccxlii.

[48] Jablonsky: Pantheon Egypt. v. 2. l. 5. c. 2. p. 70.

perſonage, was an ancient title of the Sun, a compound of Phi-Ath-On. Bacchus was called Phi-Anac by the Myſians, rendered by the poets [49] Phanac and Phanaces. Hanes was a title of the ſame Deity, equally reverenced of old, and compounded Ph' Hanes. It ſignified the fountain of light: and from it was derived Phanes of Egypt: alſo φαινω, φανεις, φανερος: and from Ph'ain on, Fanum. In ſhort theſe particles occur continually in words, which relate to religious rites, and the ancient adoration of fire. They are generally joined to Ur, by which that element is denoted. From P'Ur Tor came Prætor and Prætorium, among the Romans: from P'Ur-Aith, Purathi and Puratheia among the Aſiatics. From P'Ur-tan, πρυτανεις, and πρυτανειια among the Greeks of Hellas: in which Prutaneia there were of old ſacred hearths, and a perpetual fire. The antient name of Latian Jupiter was P'ur, by length of time changed to Puer. He was the Deity of fire; and his miniſters were ſtiled Pueri: and becauſe many of them were handſome youths ſelected for that office, Puer came at length to ſignify any young perſon. Some of the Romans would explain this title away, as if it referred to Jupiter's childhood: but the hiſtory of the place will ſhew

[49] Auſonius. Epigram. 30.

Kircher ſays, that Pi in the Coptic is a prefix, by which a noun is known to be maſculine, and of the ſingular number: and that Pa is a pronoun poſſeſſive. Paromi is Vir meus. It may be ſo in the Coptic: but in ancient times Pi, Pa, Phi, were only variations of the ſame article: and were indifferently put before all names: of which I have given many inſtances. See Prodromus. Copt. p. 303.

that

that it had no ſuch relation. It was a proper name, and retained particularly among the people of Præneſte. They had undoubtedly been addicted to the rites of fire; for their city was ſaid to have been built by Cæculus, the ſon of Vulcan, who was found in the midſt of fire:

[50] Vulcano genitum pecora inter agreſtia Regem,
Inventumque ſocis.

They called their chief God Pur: and dealt particularly in divination by lots, termed of old *Purim*. Cicero takes notice of this cuſtom of divination at Præneſte; and deſcribes the manner, as well as the place: but gives into the common miſtake, that the Purim related to Jupiter's childhood. He ſays, that the place, where the proceſs was carried on, was a ſacred incloſure, [51] is eſt hodie locus ſeptus, religioſe propter Jovis *Pueri*, qui lactens cum Junone in gremio *Fortunæ* mammam appetens, caſtiſſime colitur a Matribus. This manner of divination was of Chaldaïc original, and brought from Babylonia to Præneſte. It is mentioned in Eſther, c. 3. v. 7. They caſt Pur before Haman, that he might know the ſucceſs of his purpoſes againſt the Jews. *Wherefore they call theſe days Purim after the name of Pur* [52]. c. 9. v. 26. The ſame lots of divination being uſed at Præneſte was the occaſion of the God being called Jupiter Pur. This in aftertimes was changed to Puer: whence we find inſcriptions, which mention him under that name; and at

[50] Virgil. Æneid. l. 7. v. 679.
[51] Cicero de Divinatione. l. 2.
[52] See alſo v. 28, 29, 31, and 32.

the

the ſame time take notice of the cuſtom, which prevailed in his temple. Inſcriptions Jovi Puero, and Fortunæ Primigeniæ Jovis [53] Pueri are to be found in Gruter. One is very particular.

[54] Fortunæ Primigeniæ Jovis Pueri D. D.
Ex *SORTE* compos factus
Nothus Ruficanæ
L. P. Plotilla.

That this word Puer was originally Pur may be proved from a well known paſſage in Lucretius:

[55] Puri ſæpe lacum propter ac dolia curva
Somno devincti credunt ſe attollere veſtem.

Many inſtances, were it neceſſary, might be brought to this purpoſe. It was a name originally given to the prieſts of the Deity who were named from the Chaldaic אור, Ur: and by the ancient Latines were called P'uri. At Præneſte the name was particularly kept up on account of this divination by [56] lots. Theſe by the Amonians were ſtiled Purim,

[53] Gruter. Inſcript. lxxvi. n. 6.

[54] Ibid. lxxvi. n. 7.

BONO DEO
PUERO POS-
PORO.

Gruter. Inſcrip. p. lxxxviii. n. 13.

[55] Lucretius. l. 4. v. 1020.

[56] Propertius alludes to the ſame circumſtance:

Nam quid Præneſtis dubias, O Cynthia, *ſortes?*
Quid petis Ææi mœnia Telegoni? l. 2. eleg. 32. v. 3.

What

rim, being attended with ceremonies by fire; and ſuppoſed to be effected through the influence of the Deity. Præneſte ſeems to be a compound of Puren Eſta, the lots of Eſta, the Deity of fire.

Theſe are terms, which ſeem continually to occur in the ancient Amonian hiſtory: out of theſe moſt names are compounded; and into theſe they are eaſily reſolvable. There are ſome few more, which might perhaps be very properly introduced: but I am unwilling to treſpaſs too far, eſpecially as they may be eaſily taken notice of in the courſe of this work. I could wiſh that my learned readers would afford me ſo far credit, as to defer paſſing a general ſentence, till they have peruſed the whole: for much light will accrue; and freſh evidence be accumulated in the courſe of our procedure. A hiſtory of the rites and religion, in which theſe terms are contained, will be given; alſo of the times, when they were introduced; and of the people, by whom they were diffuſed ſo widely. Many poſitions, which may appear doubtful, when they are firſt premiſed, will, I hope, be abundantly proved, before we come to the cloſe. In reſpect to the etymologies, which I have already offered and conſidered, I have all along annexed the hiſtories of the perſons and places ſpoken of, in order to aſcertain

What in the book of Heſter is ſtiled Purim, the ſeventy render, c. 9. v. 29. φρθραι The days of Purim were ſtiled φρθρα.—Τη διαλεκτω αυτων καλθνται φρθραι. ſo in c. 10. The additamenta Græca mention—.ην προκειμενην επιστολην των φρθραι, inſtead of φθραι and Πθραι: from P'Ur and Ph'Ur, ignis.

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my opinion concerning them. But the chief proof, as I have before ſaid, will reſult from the whole; from a uniform ſeries of evidence, ſupported by a fair and uninterrupted analogy.

OF

OF

ETYMOLOGY,

As it has been too generally handled.

Αλλα θεοι των μεν μανιην απετρεψατε γλωσσης,
Εκ δ' ὁσιων ςοματων καθαρην οχετευσατε πηγην.
Και σε, πολυμνηςη, λευκωλενε παρθενε, μουσα,
Αντομαι, ὡν θεμις εςιν εφημεριοισιν ακουειν.
Πεμπε παρ' ευσεβιης ελαυσ' ευηνιον ἁρμα.

EMPEDOCLES.

IT may appear invidious to call to account men of learning, who have gone before me in inquiries of this nature; and to point out defects in their writings: but it is a task which I must in some degree take in hand, as the best writers have in my opinion failed fundamentally in these researches. Many in the wantonness of their fancy have yielded to the most idle surmises; and this to a degree of licentiousness, for which no learning nor ingenuity can atone. It is therefore so far from being injurious, that it appears absolutely necessary to point out the path they took, and the nature of their failure; and this, that their authority may not give a sanction to their mistakes: but on the contrary, if my me-

thod ſhould appear more plauſible or more certain, that the ſuperiority may be ſeen upon comparing; and be proved from the contraſt.

The Grecians were ſo prepoſſeſſed with a notion of their own excellence and antiquity, that they ſuppoſed every ancient tradition to have proceeded from themſelves. Hence their mythology is founded upon the groſſeſt miſtakes: as all extraneous hiſtory, and every foreign term, is ſuppoſed by them to have been of Grecian original. Many of their learned writers had been abroad; and knew how idle the pretenſions of their countrymen were. Plato in particular ſaw the fallacy of their claim. He confeſſes it more than once: yet in this article nobody was more infatuated. His Cratylus is made up of a moſt abſurd ſyſtem of etymology. [57] Herodotus expreſly ſays, that the Gods of Greece came in great meaſure from Egypt. Yet Socrates is by Plato in this treatiſe made to derive Artemis from το αρτεμες, integritas: Poſeidon from ποσι δεσμον, fetters to the feet: Heſtia from ουσια, ſubſtance and eſſence: Demeter, from διδουσα ὡς μητηρ, diſtributing as a mother: Pallas from παλλειν to vibrate, or dance: Ares, Mars, from αῤῥεν, maſculum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from θεειν, to run[58]. Innumerable derivations of this nature are to

[57] Herodotus. l. 2. c. 4. and l. 2. c. 52.

Επειτα δε. Χρονῳ Πολλῳ διελθοντος επυθοντο (οἱ Ἑλληνες) εκ της Αιγυπτου απικομενα τα ονοματα των Θεων.

[58] So δαιμων from δαημων; Απολλων from ἡ ὁμου πολησις· Διονυσος quaſi διδουσος from διδοι and ουρος. and οινος from οιεσθαι. Κρονος, quaſi χρονῳ κορος· Τηθυν, το ηθουμενοι — with many more. Plato in Cratylo.

Ægyptus παρα το αιγας πιαινειν. Euſtath. in Odyſſ. l. 4. p. 1499.

be-

be found in Ariſtotle, Plato, [59] Heraclides Ponticus, and other Greek writers. There is a maxim laid down by the ſcholiaſt upon Dionyſius; which I ſhall have occaſion often to mention. [60] Ει βαρβαρον το ονομα, ου χρη ζητειν Ἑλληνικην ετυμολογιαν αυτȣ. *If the term be foreign, it is idle to have recourſe to Greece for a ſolution.* It is a plain and golden rule, poſterior in time to the writers above, which however common ſenſe might have led them to have anticipated, and followed: but it was not in their nature. The perſon who gave the advice was a Greek, and could not for his life abide by it. It is true, that Socrates is made to ſay ſomething very like the above. [61] Εννοω γαρ, ὅτι πολλα ὁι Ἕλληνες

[59] Poſeidon, ποιȣντα εἰδην. Tiſiphone, Τȣτων φωνη, Athene quaſi αθανατος. Hecate from ἑκατον centum. Saturnus, quaſi ſacer, ιȣς. See Heraclides Ponticus, and Fulgentii Mythologia.

See the Etymologies alſo of Macrobius. Saturnalia. l. 1. c. 17. p. 189.

Μȣσαι· quaſi ὁμȣ ȣσαι. Plutarch de Fraterno Amore. v. 2. p. 480. Δι' ευνοιαν καὶ Φιλαδελφιαν.

Πασιφαη, δια το πασι φαινειν τα μαντεια. Plutarch. Agis and Cleomenes. v. 2. p. 799.

[60] Euſtathius on Dionyſius: περιηγησις.

Ut Joſephus recte obſervat, Græcis ſcriptoribus id in more eſt, ut peregrina, et barbara nomina, quantum licet, ad Græcam formam emolliant: ſic illis Ar Moabitarum eſt Αρεοπολις; Botſra, Βυρτα; Akis, Αγχης; Aſtarte, Αστροαρχη; torrens Kiſon, Χειμαῤῥος των Κισσων; torrens Kedron, Χειμαῤῥος των Κεδρων; et talia ὡσει κονις. Bochart. Geog. Sacra. l. 2. c. 15. p. 111.

We are much indebted to the learned father Theophilus of Antioch: he had great knowledge; yet could not help giving way to this epidemical weakneſs. He mentions Noah as the ſame as Deucalion, which name was given him from calling people to righteouſneſs: he uſed to ſay, δευτε καλει ὑμας ὁ θεος; and from hence, it ſeems, he was called Deucalion. Ad Antol. l 3.

[61] Plato in Cratylo. p. 409.

ονοματα, αλλως τε και οι υπο τοις Βαρβαροις οικουντες, παρα των Βαρβαρων ειληφασι——ει τις ζητοι ταυτα κατα την Ελληνικην φωνην, ως εοικοτως κειται, αλλα μη κατ' εκεινην, εξ ης το ονομα τυγχανει ον, οισθα ὁτι αποροι αν. *I am very ſenſible that the Grecians in general, and eſpecially thoſe who are ſubjects to foreigners, have received into their language many exotic terms: if any perſon ſhould be led to ſeek for their analogy or meaning in the Greek tongue, and not in the language from whence they proceeded, he would be grievouſly puzzled.* Who would think, when Plato attributed to Socrates this knowledge, that he would make him continually act in contradiction to it? Or that other [62] writers, when this plain truth was acknowledged, ſhould deviate ſo ſhamefully? that we ſhould in after times be told, that Tarſus, the ancient city in Cilicia, was denominated from ταρσος, a foot: that the river Nile ſignified νη ιλυς: and that Gader in Spain was Γης δειρα.

The ancients in all their etymologies were guided ſolely by the ear: In this they have been implicitly copied by the moderns. Inquire of Heinſius, whence Thebes, that ancient city in upper Egypt, was named; and he will tell you from תבא, Teba, [63] ſtetit: or aſk the good biſhop Cumberland, why Nineve was ſo called, and he will anſwer from Schindler, that it was a compound of [64] Nin-Nau, נין נוה, *a ſon inhabited.* But is it credible, or indeed poſſible, for theſe cities to have been named from terms ſo vague, caſual,

[62] Suidas, Stephanus, Etymolog. Euſtathius, &c.

So Coptus in Egypt, from κοπτειν.

[63] See Callimachus. vol. 2. Spanheim's not. in Hymn. in Del. v. 87. p. 438.

[64] Cumberland's Origines. p. 165. ſo he derives Goſhen in the land of Egypt from a ſhower of rain. See Sanchon. p. 364.

and

and indeterminate; which ſeem to have ſo little relation to the places, to which they are appropriated; or to any places at all? The hiſtory of the Chaldeans is of great conſequence: and one would be glad to know their original. They are properly called Chaſdim: and are very juſtly thought to have been the firſt conſtituted nation upon earth. It is ſaid of the patriarch Abraham, that he came from the city Ur of the Chaſdim. Whence had they their name? The learned Hyde will [65] anſwer, that it was from Cheſed, their anceſtor. Who was Cheſed? He was the fourth ſon of Nahor, who lived in Aram, the upper region of Meſopotamia. Is it ſaid in hiſtory, that he was the father of this people? There is no mention made of it. Is it ſaid that he was ever in Chaldea? No. Is there the leaſt reaſon to think, that he had any acquaintance with that country? We have no grounds to ſuppoſe it. Is there any reaſon to think, that this people, mentioned repeatedly as prior to him by ages, were in reality conſtituted after him? None. What then has induced writers to ſuppoſe that he was the father of this people? Becauſe Cheſed and Chaſdim have a remote ſimilitude in ſound. And is this the whole? Abſolutely all that is or can be alledged for this notion. And as the Chaſdim are mentioned ſome ages before the birth of Cheſed; ſome would have the paſſage to be introduced proleptically; others ſuppoſe it an interpolation; and would ſtrike it out of the ſacred text: ſo far does whim get the better of judgment, that even the written word is not ſafe. The whole hiſtory of Cheſed is this. About fifty years after the patriarch Abra-

[65] Hyde de Religione veterum Perſarum. c. 2. p. 75.

ham

ham had left his brother Nahor at Haran in Aramea, he received intelligence, that Nahor had in that interval been bleſſed with children. [66] *It was told Abraham, behold Milcah, ſhe alſo hath born children to thy brother Nahor*; *Huz, Buz, Kemuel and Cheſed:* of theſe Cheſed was the fourth. There occurs not a word more concerning him.

It is moreover to be obſerved, that theſe etymologiſts differ greatly from one another in their conceptions; ſo that an unexperienced reader knows not whom to follow. Some deduce all from the Hebrew, others call in to their aſſiſtance the Arabic, and the Coptic; or whatever tongue or dialect makes moſt for their purpoſe. The author of the Univerſal Hiſtory ſpeaking of the Moabitiſh Idol Chemoſh, tells us, [67] *that many make it come from the verb* משש, *maſhaſh, to feel: but Dr. Hyde derives it from the Arabic, Khamûſh, which ſignifies gnats, (though in the particular dialect of the tribe Hodail) ſuppoſing it to have been an aſtronomical taliſman in the figure of a gnat:—and Le Clerc, who takes this idol for the Sun, from Comoſha, a root, in the ſame tongue, ſignifying to be ſwift.* There is the ſame variety of ſentiment about Silenus, the companion of Bacchus. [68] Bochart derives his name from Silan, שילן, and ſuppoſes him to have been the ſame as Shiloh, the Meſſias. Sandford makes him to be Balaam the falſe prophet. [69] Huetius maintains that

[66] Geneſis. c. 22. v. 20.

[67] Univerſal Hiſtory. vol. 1. b. 1. p. 286. notes.

[68] Bochart. Geograph. Sacra. l. 1. c. 18. p. 443.

Sandford de deſcenſu Chriſti. l. 1. §. 21.

See Gale's Court of the Gentiles. vol. 1. b. 2. c. 6. p. 68.

[69] Huetius. Demonſt. p. 138.

he was aſſuredly Moſes. It is not uncommon to find even in the ſame writer great uncertainty: we have ſometimes two, ſometimes three etymologies preſented together of the ſame word: two out of the three muſt be groundleſs, and the third not a whit better: otherwiſe the author would have given it the preference; and ſet the other two aſide. An example to this purpoſe we have in the etymology of Rameſſes, as it is explained in the [70] Hebrew Onomaſticum. Rameſſes, tonitruum vel exprobratio tineæ; aut malum delens ſive diſſolvens; vel confractionem diſſolvens, aut confractus a tineâ—civitas in extremis finibus Ægypti. A ſimilar interpretation is given of Berodach, a king of Babylon. Berodach: creans contritionem, vel electio interitus, aut filius interitus, vel vaporis tui; ſive frumentum; vel puritas nubis, vel vaporis tui. Rex Babyloniæ.

It muſt be acknowledged of Bochart, that the ſyſtem, upon which he has proceeded, is the moſt plauſible of any: and he has ſhewn infinite ingenuity, and learning. He every where tries to ſupport his etymologies by ſome hiſtory of the place, concerning which he treats. But the misfortune is, that the names of places, which ſeem to be original, and of high antiquity, are too often deduced by him from circumſtances of later date: from events in after ages. The hiſtories, to which he appeals, were probably not known, when the country, or iſland, received its name. He likewiſe allows himſelf a great latitude in forming his derivations: for to make his terms accord he has recourſe not only to the Phenician language, which he ſuppoſes to have

[70] Hebræa, Chaldæa, &c. nomina virorum, mulierum, populorum—Antverpiæ, 1505, Plantin.

been

been a dialect of the Hebrew; but to the Arabian, Chaldaic, and Syriac, according as his occasions require. It happens to him often to make use of a verb for a radix, which has many variations, and different significations: but at this rate we may form a similitude between terms the most dissimilar. For take a word in any language, which admits of many inflexions, and variations, and after we have made it undergo all its evolutions, it will be hard, if it does not in some degree approximate. But to say the truth, he many times does not seem to arrive even at this: for after he has analysed the premises with great labour, we often find the supposed resemblance too vague, and remote, to be admitted: and the whole is effected with a great strain and force upon history before he brings matters to a seeming coincidence. The Cyclops are by the best writers placed in Sicily, near Mount [71] Ætna, in the country of the Leontini, called of old Xuthia; but Bochart removes them to the south west point of the island. This he supposes to have been called Lelub, Λιλυβαιον, from being opposite to Libya: and as the promontory was so named, it is, he thinks, probable that the sea below was stiled Chec Lelub, or Sinus Lebub: and as the Cyclops lived hereabouts, they were from hence denominated Chec-lelub, and Chec-lub, out of which the Greeks formed [72] Κυκλωπες. He derives the Siculi first from [73] seclul, perfection: and afterwards from אשכול, Escol,

[71] Pliny. l. 3. c. 8.
Ætna, quæ Cyclopas olim tulit. Mela. l. 2. c. 7.
[72] Bochart. Geog. Sacra. l. 1. c. 30. p. 560.
[73] Ibidem. p. 565, 566.

pro-

pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from שכנ, [74] Sacan, near: becauſe they were near their next neighbours: in other words, on account of their being next to the Pœni. Sicani, qui Siculorum Pœnis proximi. But according to the beſt accounts the Sicani were the moſt ancient people of any in theſe parts. They ſettled in Sicily before the foundation of Carthage; and could not have been named from any ſuch vicinity. In ſhort Bochart in moſt of his derivations refers to circumſtances too general; which might be adapted to one place as well as to another. He looks upon the names of places, and of people, rather as by-names, and chance appellations, than original marks of diſtinction: and ſuppoſes them to have been founded upon ſome ſubſequent hiſtory. Whereas they were moſt of them original terms of high antiquity, imported, and aſſumed by the people themſelves, and not impoſed by others.

How very caſual, and indeterminate the references were by which this learned man was induced to form his etymologies, let the reader judge from the ſamples below. Theſe were taken for the moſt part from his accounts of the Grecian iſlands; not induſtriouſly picked out; but as they caſually preſented themſelves upon turning over the book. He derives [75] Delos from דהל, Dahal timor. [76] Cynthus from חנט, Chanat, in lucem edere. [77] Naxos from nicſa, ſacrificium;

[74] Bochart. Geog. Sacra. l. 1. c. 30. p. 565, 566.

[75] Bochart. Geog. Sacra. l. 1. p. 406.

[76] Ibidem.

[77] P. 412.

or elſe from nicſa, opes. [78] Gyarus from acbar, ſoftened to acuar, a mouſe, for the iſland was once infeſted with mice. [79] Pontus in Aſia Minor from בטנא, botno, a piſtachio nut. [80] Icaria from icar, paſtures: but he adds, tamen alia etymologia occurrit, quam huic præfero אי כורי, Icaure, ſive inſula piſcium. [81] Chalcis in Eubea from Chelca, diviſio. [82] Seriphus from reſiph, and reſipho, lapidibus ſtratum. [83] Patmos from בטמוס, batmos, terebinthus; for trees of this ſort, he ſays, grew in the Cyclades. But Patmos was not one of the Cyclades: it was an Aſiatic iſland, at a conſiderable diſtance. [84] Tenedos is deduced from Tin Edom, red earth: for there were potters in the iſland; and the earth was probably red. [85] Cythnus from katnuth, parvitas: or elſe from גובנא, gubna, or guphno, cheeſe: becauſe the next iſland was famous for that commodity: Ut ut enim Cythnius caſeus proprie non dicatur, qui e Cythno non eſt, tamen receptâ καταχρησει Cythnius dici potuit caſeus a vicinâ Ceo. He ſuppoſes Egypt to have been denominated from [86] Mazor, an artificial fortreſs; and the reaſon he gives, is, becauſe it was naturally ſecure. Whatever may have been the purport of the term, Mizraim was a very ancient and original name, and could have no reference to theſe after conſiderations. The author of the Onomaſticum therefore differs from him, and has tried to mend the matter. He allows that the people, and country, were denominated from Mazor, but in a different

[78] P. 415. [79] P. 388. [80] P. 381. [81] P. 435.
[82] P. 414. [83] P. 381. [84] P. 385.
[85] P. 408. or from Mazor, anguſtiæ.
[86] Ibidem. p. 258.

acceptation:

acceptation: from Mazor, which ſignified, the double preſſure of a mother on each ſide[87], preſſionem matris geminam, i. e. ab utrâque parte. Upon which the learned Michaelis obſerves— [88] quo etymo vix aliud veri diſſimilius ſingi poteſt.

In the theology of the Greeks are many ancient terms, which learned men have tried to analyſe, and define. But they ſeem to have failed here too by proceeding upon thoſe fallacious principles, of which I have above complained. In ſhort they ſeldom go deep enough in their enquiries; nor conſider the true character of the perſonage, which they would decipher. It is ſaid of the God Vulcan, that he was the ſame as Tubalcain, mentioned Geneſis. c. 4. v. 22: and it is a notion followed by many writers: and among others by Gale. [89] *Firſt as to the name* (ſays this learned man) *Voſſius*, de Idolat. l. 1. c. 36, *ſhews us, that Vulcanus is the ſame as Tubalcainus, only by a wonted, and eaſy mutation of B into V, and caſting away a ſyllable.* And he afterwards affects to prove from Diodorus Siculus, that the art and office of Vulcan exactly correſponded to the character of Tubalcain, [90] *who was an inſtructor of every artificer in braſs and iron.* Upon the ſame principles Philo Biblius ſpeaking of Chruſor, a perſon of great antiquity, who firſt built a ſhip, and navigated the ſeas; who alſo firſt taught huſbandry, and hunting, ſuppoſes him to have been Vulcan; becauſe it is farther ſaid of him, [91] that he firſt manufactured iron. From this

[87] Simonis Onomaſticon.

[88] Michaelis Spicilegium Geographiæ Hebræor. Exteræ. p. 158.

[89] Gale's Court of the Gentiles. vol. 1: b. 2. p. 66.

[90] Geneſis. c. 4. v. 22.

[91] Philo apud Euſebium. Præp. Evan. l. 1. c. 10.

partial reſemblance to Vulcan or Hephaſtus, Bochart is induced to derive his name from כרש אור, Chores Ur, an artificer in [92] fire. Theſe learned men do not conſider, that though the name, to which they refer, be ancient, and oriental; yet the character, and attributes, are comparatively modern, having been introduced from another quarter. Vulcan the blackſmith, who was the maſter of the Cyclops, and forged iron in Mount Ætna, was a character familiar to the Greeks, and Romans. But this Deity among the Egyptians, and Babylonians, had nothing ſimilar to this deſcription. They eſteemed Vulcan as the chief of the Gods the ſame as the Sun: and his name is a ſacred title, compounded of Baal-Cahen, Belus ſanctus, vel Princeps; equivalent to Orus, or Oſiris. If the name were of a different original, yet it would be idle to ſeek for an etymology founded on later conceptions, and deduced from properties not originally inherent in the perſonage. According to [93] Hermapion he was looked upon as the ſource of all divinity, and in conſequence of it the inſcription upon the portal of the temple at Heliopolis was Ἡφαιςῳ τῳ Θεων Πατρι. *To Vulcan the Father of the Gods.* In ſhort they, who firſt appropriated the name of Vulcan to their Deity, had no notion of his being an artificer in braſs or iron: or an artificer in any degree. Hence we muſt be cautious in forming ideas of the ancient theology of nations from the current notions

[92] Bochart. Geograph. Sacra. l. 2. c. 2. p. 706.

[93] Marcellinus. l. 22. c. 15. He was alſo called Eloüs. Ἐλωος, Ἡφαιςος παρα Δωριευσιν. Heſych. The Latine title of Mulciber was a compound of Melech Aber, Rex, Parens lucis.

of the Greeks, and Romans; and more eſpecially from the deſcriptions of their poets. Polytheiſm, originally vile, and unwarrantable, was rendered ten times more baſe by coming through their hands. To inſtance in one particular: among all the dæmon herd what one is there of a form, and character, ſo odious, and contemptible as Priapus? an obſcure ill-formed Deity, who was ridiculed and diſhonoured by his very votaries. His hideous figure was made uſe of only as a bugbear to frighten children; and to drive the birds from fruit trees; with whoſe filth he was generally beſmeared. Yet this contemptible God, this ſcarecrow in a garden, was held in high repute at Lampſacus, and eſteemed the ſame as [94] Dionuſus. He was likewiſe by the Egyptians reverenced as the principal God; no other than the Chaldaic [95] Aur, the ſame as Orus and Apis: whoſe rites were particularly ſolemn. It was from hence that he had his name: for Priapus of Greece is only a compound of Peor-Apis among the Egyptians. He was ſometimes ſtiled Peor ſingly; alſo Baal Peor; the ſame with whoſe rites the Iſraelites are ſo often [96] upbraided. His temples likewiſe are mentioned, which are ſtiled Beth Peor. In ſhort this wretched divinity of the Romans was looked upon by others as the ſoul of the world: the firſt principle, which brought all things into light, and

[94] Τιμαται δε παρα Λαμψακηνοις ὁ Πριαπος, ὁ αυτος ων τῳ Διονυσῳ. Athenæus. l. 1. p. 30.

[95] Το αγαλμα Πριαπε, τε και Ωρε παρ' Αιγυπτιοις. Suidas.

[96] Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joſhua. c. 22. v. 17. Kircher derives Priapus from פעור פה, Pehorpeh, os nuditatis.

being.

being. [97] Πριηπος ὁ κοσμος, η ὁ προεςως αυτȣ Λογος. The author of the Orphic hymns ſtiles him [98] Πρωτογονον—γενεσιν μακαρων, θνητων τ' ανθρωπων. *The firſt born of the world, from whom all the immortals, and mortals were deſcended.* This is a character, which will hereafter be found to agree well with Dionuſus. Phurnutus ſuppoſes Priapus to have been the ſame as Pan, the ſhepherd God: who was equally degraded, and miſrepreſented on one hand, and as highly reverenced on the other. [99] Ισως δ' αν ὁυτος και ὁ Πριηπος ειη, καθ' ὁν προεισιν εις φως τα παντα· των αρχαιων δ' εισι Δαιμονων. *Probably Pan is no other than the God Priapus, by whoſe means all things were brought into light. They are both Deities of high* [100] *antiquity.* Yet the one was degraded to a filthy monſter; and of the other they made a ſcarecrow.

[97] Phurnutus de naturâ Deorum. c. 17. p. 205.

[98] Orphic Hymn 5. to Protogonus, the ſame as Phanes, and Priapus. See verſe 10.

[99] Phurnutus. c. 17. p. 204.

[100] Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων. Herodotus. l. 2. c. 145.

Albæ Juliæ Inſcriptio.

PRIEPO
PANTHEO.

Gruter. v. 1. p. xcv. n. 1.

DIS-

DISSERTATION

UPON THE

HELLADIAN and other GRECIAN WRITERS.

Ενθα πυλαι νυκτος τε, και ηματος, ειστ κελευθων.

PARMENIDES.

IT may be proper to take ſome previous notice of thoſe writers, to whoſe aſſiſtance we muſt particularly have recourſe; and whoſe evidence may be moſt depended upon, in diſquiſitions of this nature. All knowledge of Gentile antiquity muſt be derived to us through the hands of the Grecians: and there is not of them a ſingle writer, to whom we may not be indebted for ſome advantage. The Helladians however, from whom we might expect moſt light, are to be admitted with the greateſt caution. They were a bigotted people, highly prejudiced in their own favour; and ſo devoted to idle tradition that no arguments could wean them from their folly. Hence the ſureſt reſources are from Greeks of other countries. Among the Poets, Lycophron, Callimachus, and Apollonius Rhodius are principally to be eſteemed. The laſt of theſe was a native of Egypt; and the other two lived there, and have continual alluſions to the antiquities of that country. Homer likewiſe abounds with

a deal

a deal of myſterious lore, borrowed from the ancient Amonian theology; with which his commentators have been often embarraſſed. To theſe may be added ſuch Greek writers of later date, who were either not born in Hellas, or were not ſo deeply tinctured with the vanity of that country. Much light may be alſo obtained from thoſe learned men, by whom the Scholia were written, which are annexed to the works of the Poets abovementioned. Nonnus too, who wrote the Dionyſiaca, is not to be neglected. He was a native of Panopolis in Egypt, [1] Εκ της Πανος της Αιγυπτȣ γεγενημενος; and had opportunity of collecting many ancient traditions, and fragments of myſterious hiſtory, which never were known in Greece. To theſe may be added Porphyry, Proclus, and Jamblichus, who profeſſedly treat of Egyptian learning. The Iſis and Oſiris of Plutarch may be admitted with proper circumſpection. It may be ſaid, that the whole is ſtill an enigma: and I muſt confeſs that it is: but we receive it more copiouſly exemplified; and more clearly defined; and it muſt neceſſarily be more genuine, by being nearer the fountain head: ſo that by comparing, and adjuſting the various parts, we are more likely to arrive at a ſolution of the hidden purport. But the great reſource of all is to be found among the later antiquaries and hiſtorians. Many of theſe are writers of high rank; particularly Diodorus, Strabo, and Pauſanias, on the Gentile part: and of the fathers Theophilus, Tatianus Athenagoras, Clemens, Origenes, Euſebius, Theodoretus, Syncellus; and the compiler of the Faſti Si-

[1] Agathias. l. 4. p. 133.

culi,

culi, otherwiſe called Chronicon Paſchale. Moſt of theſe were either of Egypt or Aſia. They had a real taſte for antiquity; and lived at a time when ſome inſight could be obtained: for till the Roman Empire was fully eſtabliſhed, and every province in a ſtate of tranquillity, little light could be procured from thoſe countries, whence the mythology of Greece was derived. The native Helladians were very limited in their knowledge. They had taken in the groſs whatever was handed down by tradition; and aſſumed to themſelves every hiſtory, which was imported. They moreover held every nation but their own as barbarous; ſo that their inſuperable vanity rendered it impoſſible for them to make any great advances in hiſtorical knowledge. But the writers whom I juſt now mentioned, either had not theſe prejudices; or lived at a time when they were greatly ſubſided. They condeſcended to quote innumerable authors, and ſome of great antiquity; to whom the pride of Greece would never have appealed. I had once much talk upon this ſubject with a learned friend, ſince loſt to the world, who could ill brook that Herodotus, Thucydides, Xenophon, ſhould be diſcarded for Clemens, Origen, or Euſebius; and that Lyſias and Demoſthenes ſhould give way to Libanius and Ariſtides. The name of Tzetzes, or Euſtathius, he could not bear. To all which I repeatedly made anſwer; that it was by no means my intention to ſet aſide any of the writers, he mentioned: whoſe merits, as far as they extended, I held in great veneration. On the contrary I ſhould have recourſe to their aſſiſtance, as far as it would carry me: But I muſt at the ſame time take upon me to weigh thoſe merits; and ſee wherein they conſiſted;

and to what degree they were to be truſted. The Helladians were much to be admired for the ſmoothneſs of their periods, and a happy collocation of their terms. They ſhewed a great propriety of diction; and a beautiful arrangement of their ideas: and the whole was attended with a rhythm, and harmony, no where elſe to be found. But they were at the ſame time under violent prejudices: and the ſubject matter of which they treated, was in general ſo brief, and limited, that very little could be obtained from it towards the hiſtory of other countries, or a knowledge of ancient times. Even in reſpect to their own affairs, whatever light had been derived to them, was ſo perverted, and came through ſo dim a medium, that it is difficult to make uſe of it to any determinate and ſalutary purpoſe. Yet the beauty of their compoſition has been attended with wonderful [1] influence. Many have been ſo far captivated by this magic, as to give an implicit credence to all that has been tranſmitted; and to ſacrifice their judgment to the pleaſures of the fancy.

It may be ſaid, that the writers, to whom I chiefly appeal are in great meaſure dry, and artleſs, without any grace and ornament to recommend them. They were likewiſe poſterior to the Helladians; conſequently farther removed from the times of which they treat. To the firſt objection I anſwer, that the moſt dry and artleſs hiſtorians are in general the moſt authentic. They who colour and embelliſh, have the leaſt regard for the truth. In reſpect to priority, it is a ſpecious claim; but attended with no validity. When a gra-

[1] See Theophilus ad Autolycum. l. 2. p. 357.

dual

dual darkneſs has been overſpreading the world, it requires as much time to emerge from the cloud, as there paſſed when we were ſinking into it: ſo that they who come later may enjoy a greater portion of light, than thoſe who preceded them by ages. Beſides, it is to be conſidered, that the writers, to whom I chiefly appeal, lived in parts of the world which gave them great advantages. The whole theology of Greece was derived from the eaſt. We cannot therefore but in reaſon ſuppoſe, that Clemens of Alexandria, Euſebius of Cæſarea, Tatianus of Aſſyria, Lucianus of Samoſata, Cyril of Jeruſalem, Porphyry of Syria, Proclus of Lycia, Philo of Biblus, Strabo of Amaſa, Pauſanias of Cappadocia, Eratoſthenes of Cyrene, muſt know more upon this ſubject than any native Helladian. The like may be ſaid of Diodorus, Joſephus, [illegible], Cedrenus, Syncellus, Zonaras, Euſtathius; and numberleſs more. Theſe had the archives of ancient [3] temples, to which they could apply: and had traditions more genuine than ever reached Greece. And though they were poſterior theirſelves, they appeal to authors far prior to any Helladians: and their works are crowded with extracts from the moſt curious and the moſt ancient [4] hiſtories. Such were the writings of Sanchoniathon, Beroſus, Nicholaus Damaſcenus, Mocus, Mnaſeas, Hieronymus Ægyptius, Apion, Manethon: from whom Abydenus, Apollodorus,

[3] See Philo Biblius apud Euſeb. P. E. l. 1. c. 10. p. 32. He mentions applying to a great number of authors, in Phenicia.

[4] Πολλην εξερευνησαμενος ὑλην, ουχι την παρ' Ἑλλησι.
Philo apud Euſeb. P. Evang. l. 1. c. ix. p. 32.

Aſclepiades, Artapanus, Philaſtrius, borrowed largely. We are beholden to Clemens[5], and Euſebius, for many evidences from writers, long ſince loſt; even Euſtathius and Tzetzes have reſources, which are now no more.

It muſt be after all confeſſed, that thoſe, who preceded, had many opportunities of information, had they been willing to have been informed. It is ſaid both of Pythagoras and Solon, that they reſided for ſome time in Egypt: where the former was inſtructed by a Son-chen, or prieſt of the Sun. But I could never hear of any great good, that was the conſequence of his travels. Thus much is certain; that whatever knowledge he may have picked up in other parts, he got nothing from the Grecians. They, who pretended moſt to wiſdom, were the moſt deſtitute of the bleſſing. [6] Αλλα παρ' αλλοις συλλεξαμενος, μονον παρα των σοφων Ἑλληνων εχεν ουδεν, πενια σοφιας και απορια συνοικεντων. And as their theology was before very obſcure, he drew over it a myſterious veil to make it tenfold darker. The chief of the intelligence tranſmitted by Solon from Egypt contained a ſatire upon his own country. He was told by an ancient [7] prieſt, that the Grecians were children in ſcience: that they were utterly ignorant of the mythology of other nations; and did not underſtand their own. Eudoxus

[5] Clemens Alexandrinus Strom. l. 1. p. 356.

[6] Euſebij Præp. Evang. l. 10. c. 4. p. 471.

Τι ωφελησε Πυθαγοραν τα Αδυτα, και Ἡρακλεους ϛηλαι.

Theophilus ad Autol. l. 3. p. 381.

[7] Plato in Timæo. Clemens. Strom. l. 1. p. 426.

Ω Σολων, Σολων, Ἑλληνες αει παιδες—κτλ.

likewiſe

likewiſe and Plato were in Egypt; and are ſaid to have reſided there ſome time: yet very few things of moment have been tranſmitted by them. Plato had great opportunities of rectifying the hiſtory and mythology of Greece: but after all his advantages he is accuſed of trifling ſhamefully, and addicting himſelf to fable. [8] Πλατων δε, ὁ δοκων των Ἑλληνων σοφωτατος γεγενηθαι, εις ποσην φλυαριαν εχωρησεν. Yet all the rites of the Helladians, as well as their Gods and Heroes, were imported from the [9] eaſt: and chiefly from [10] Egypt, though they were unwilling to allow it. Length of time had greatly impaired their true hiſtory; and their prejudices would not ſuffer them to retrieve it. I ſhould therefore think it by no means improper to premiſe a ſhort account of this wonderful people, in order to ſhew whence this obſcurity aroſe; which at laſt prevailed ſo far, that they in great meaſure loſt ſight of their origin, and were involved in myſtery and fable.

The firſt inhabitants of the country, called afterwards Hellas, were the ſons of Javan; who ſeem to have degenerated very early, and to have become truly barbarous. Hence the beſt hiſtorians of Greece confeſs, that their anceſtors were not the firſt inhabitants; but that it was before their arrival

[8] Theophilus ad Autolycum. L. 3. p. 390.

[9] See Euſebius. Præp. Evan. L. 10. c. 4. p. 469. and c. 5. p. 473. alſo Clemens Alexand. Strom. L. 1. p. 361. Diodorus Siculus. L. 1. p. 62, 63. and p. 86, 87.

[10] Καθολου δε φασι τους Ἑλληνας εξιδιαζεσθαι τους επιφανεστατους Αιγυπτιων Ἡρωας τε, και Θεους. L. 1. p. 20.

See here a long account of the mythology of Egypt being tranſported to Greece; and there adopted by the Helladians as their own, and ſtrangely ſophiſticated.

in the poſſeſſion of a people, whom they ſtile [11] Βαρβαροι, or Barbarians. The Helladians were colonies of another family: and introduced themſelves ſomewhat later. They were of the race, which I term Amonian; and came from Egypt and Syria: but originally from Babylonia. They came under various titles, all taken from the religion, which they profeſſed. Of theſe titles I ſhall have occaſion to treat at large; and of the imaginary leaders, by whom they were ſuppoſed to have been conducted.

As ſoon as the Amonians were ſettled, and incorporated with the natives, a long interval of darkneſs enſued. The very union produced a new language: at leaſt the ancient Amonian became by degrees ſo modified, and changed, that the terms of ſcience, and worſhip, were no longer underſtood. Hence the titles of their Gods were miſapplied: and the whole of their theology grew more and more corrupted; ſo that very few traces of the original were to be diſcovered. In ſhort, almoſt every term was miſconſtrued, and abuſed. This [12] æra of darkneſs was of long duration: at laſt the Aſiatic Greeks began to beſtir themſelves. They had a greater correſpondence than the Helladians: and they were led to exert their talents from examples in Syria, Egypt, and other countries. The ſpecimens, which they exhibited of their genius, were amazing: and have been juſtly eſteemed

[11] Εκαταιος μεν ουν ὁ Μιλησιος περι της Πελοποννησου φησιν, ὁτι προ των Ἑλληνων ωκησαν αυτην Βαρβαροι· σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξε το παλαιον. Strabo. L. 7. p. 321.

[12] Οὐδε μεταξυ χρονος παραλελειπται, εν ῳ μηδεν εξαιρετον Ἑλλησιν ἱστορηται. Theopompus in Tricareno.

 a ſtandard

a ſtandard for elegance, and nature. The Athenians were greatly affected with theſe examples. They awoke as it were out of a long and deep ſleep: and as if they had been in the training of ſcience for ages, their firſt efforts bordered upon perfection. In the ſpace of a century, out of one little confined diſtrict, were produced a group of worthies, who at all times have been the wonder of the world: ſo that we may apply to the nation in general, what was ſpoken of the ſchool of a philoſopher: cujus ex ludo, tanquam ex Equo Trojano, meri Principes exierunt. But this happy diſplay of parts did not remedy the evil, of which I have complained. They did not retrieve any loſt annals: nor were any efforts made to diſpel the cloud, in which they were involved. There had been, as I have repreſented, a long interval; during which there muſt have happened great occurrences: but few of them had been tranſmitted to poſterity; and thoſe handed down by tradition, and mixed with inconſiſtency and fable. It is ſaid that letters were brought into Greece very early by [13] Cadmus. Let us for a while grant it; and inquire what was the progreſs. They had the uſe of them ſo far, as to put an inſcription on the pediment of a temple, or upon a pillar, or

[13] How uncertain they were in their notions may be ſeen from what follows. Alii Cadmum, alii Danaum, quidam Cecropem Athenienſem, vel Linum Thebanum, et temporibus Trojanis Palamedem Argivum, memorant ſedecim literarum formas, mox alios, et præcipue Simonidem cæteras inveniſſe. Lilius Gyraldus de Poetis. Dialog. 1. p. 13. Edit. Lugd. Bat. 1696.

Τοτε ὁ Παλαμηδης ἐυρε τα ιϛ γραμματα τȣ αλφαβητȣ, α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, ς, τ, υ· προσεθηκε δε Καδμος ὁ Μιλησιος ἑτερα γραμματα τρια, θ, φ, χ—προς ταυτα Σιμωνιδης ὁ Κειος προσεθηκε δυο, η και ω. Επιχαρμος δε ὁ Συρακεσιος τρια, ζ, ξ, ψ· ȣτως επληρωθησαν τα κδ ϛοιχεια. Euſebii Chron. P. 33. l. 13.

to ſcrawl a man's name upon a tile or an oyſter-ſhell, when they wanted to baniſh, or poiſon him. Such ſcanty knowledge, and ſo baſe materials, go but a little way towards ſcience. What hiſtory was there of Corinth, or of Sparta? what annals were there of Argos, or Meſſena; of Elis, or the cities of Achaia? None: not even of [13] Athens. There are not the leaſt grounds to ſurmiſe, that any ſingle record exiſted. The names of the Olympic victors from Corœbus; and of the prieſteſſes of Argos, were the principal memorials, to which they pretended: but how little knowledge could be obtained from hence. The laws of Draco in the thirty-ninth Olympiad were certainly the moſt ancient writing, to which we can ſecurely appeal. When the Grecians began afterwards to beſtir themſelves, and to look back upon what had paſſed; they collected whatever accounts could be [14] obtained. They tried alſo to ſeparate, and arrange them to the beſt of their abilities; and to make the various parts of their hiſtory correſpond. They had ſtill ſome good materials to proceed upon, had they thoroughly underſtood them: but herein was a great failure. Among the various traditions handed down they did not conſider, which really related to

[13] Ου γαρ μονον παρα τοις αλλοις Ελλησιν ημεληθε τα περι της αναγραφης, αλλ' ουδε παρα τοις Αθηναιοις, ους αυτοχθονας ειναι λεγουσι, και παιδειας επιμελεις, ουδεν τοιουτον ευρισκεται γενομενον. Joſephus contra Apion. L. 1. p. 439. Their hiſtorians were but little before the war with the Perſians: doctrina vero *temporum* adhuc longe recentior—hinc tenebræ ſuperioribus ſæculis, hinc fabulæ. Marſham. Chron. Canon. p. 14.

[14] The Arundel Marbles are a work of this ſort, and contain an account of 1318 years. They begin from Cecrops, and come down to the 160th Olympiad. So that this work was undertaken very late, after the Archonſhip of Diognetus.

their

their country, and which had been introduced from other [15] parts. Indeed they did not chuſe to diſtinguiſh, but adopted all for their own; taking the merit of every ancient tranſaction to themſelves. No people had a greater love for ſcience; nor diſplayed a more refined taſte in compoſition. Their ſtudy was ever to pleaſe, and to raiſe admiration. Hence they always aimed at the marvellous; which they dreſſed up in a moſt winning manner: at the ſame time they betrayed a ſeeming veneration for antiquity. But their judgment was perverted; and this veneration attended with little regard for the truth. [16] They had a high opinion of themſelves and of their country in general: and being perſuaded that they ſprang from the ground on which they ſtood; and that the Arcadians were older than the moon, they reſted ſatisfied with this, and looked no farther. In ſhort they had no love for any thing genuine, no deſire to be inſtructed. Their hiſtory could not be reformed but by an acknowledgment which their pride would not ſuffer them to make. They therefore devoted themſelves to an idle mythology: and there was nothing ſo contradictory and abſurd, but was greedily admitted, if ſanctified by tradition. Even when the truth glared in their very faces, they turned from the light;

[15] See Diodorus above. p. 19, 20.

[16] —Τις ȣ παρ᾽ αυτων συγγραφεων μαθοι ῥαδιως, ὁτι μηδεν βεβαιως ειδοτες συνεγραφον, αλλ᾽ ὡς ἑκαστοι περι των πραγματων εικαζοιντο; πλειον γαρ δια των βιβλιων αλληλȣς ελεγχουσι, και εναντιωτατα περι των αυτων λεγουσι—κτλ. Joſephus contra Apion. vol. 2. l. 1. c. 3. p. 439.

Ὁμοιως δε τȣτῳ (Εφορῳ) Καλλισθενης και Θεοπομπος κατα την ἡλικιαν γεγονοτες ἀπεφηναν των παλαιων μυθων· ἡμεις δε την εναντιαν τȣτοις κρισιν εχοντες, και τον εκ της αναγραφης πονον ὑποφαντες, τη πασαν επιμελειαν επωησαμεθα της αρχαιολογιας. Diod. l. 4. p. 209.

and would not be undeceived. Thoſe, who like Euemerus and Ephorus had the courage to diſſent from their legends, were deemed atheiſts and apoſtates; and treated accordingly. Plutarch more than once inſiſts that it is expedient to veil the truth, and to dreſs it up in [17] allegory. They went ſo far as to deem inquiry a [18] crime; and thus precluded the only means, by which the truth could be obtained.

Nor did theſe prejudices appear only in reſpect to their own rites, and theology, and the hiſtory of their own nation; the accounts which they gave of other countries, were always tinctured with this predominant vanity. An idle zeal made them attribute to their foreſathers the merit of many great performances to which they were utterly ſtrangers: and ſuppoſed them to have founded cities in various parts of the world, where the name of Greece could not have been known: cities which were in being before Greece was a ſtate. Wherever they got footing, or even a tranſient acquaintance, they in their deſcriptions accommodated every thing to their own preconceptions; and expreſſed all terms according to their own mode of writing, and pronunciation,

[17] Plutarch de Audiendis Poetis.

See Strabo's Apology for Fable. l. 1. p. 35, 36.

[18] Πλην γε δη ὅτι εκ ακριβη εξηταςην χρη ειναι των ὑπερ τε Θειε εκ παλαιε μεμυθευμενων. Arrian. Expedit. Alexandri. l. 5.

Herodotus puts theſe remarkable words into the mouth of Darius—Ενθα γαρ τι δει ψευδος λεγεσθαι, λεγεσθω· τε γαρ αυτε γλιχομεθα, οἱ τε ψευδομενοι, και οἱ τη αληθηι διαχρεωμενοι. l. 3. c. 72. We may be aſſured that theſe were the author's own ſentiments, though attributed to another perſon: hence we muſt not wonder if his veracity be ſometimes called in queſtion: add to this, that he was often through ignorance miſtaken: Πολλα τον Ηροδοτον ελεγχει (Μαιεθων) των Αιγυπτιακων υπ' αγνοιας εψευσμενον. Joſephus cont. Ap. l. 1. c. 14. p. 444.

that

that appearances might be in their favour. To this were added a thouſand ſilly ſtories to ſupport their pretended claim. They would perſuade us that Jaſon of Greece founded the empire of the Medes; as Perſeus of the ſame country did that of the Perſians. Armenus a companion of Jaſon was the reputed father of the Armenians. They gave out that Tarſus, one of the moſt ancient cities in the world, was built by people from [19] Argos: and that Peluſium of Egypt had a name of Grecian [20] original. They too built Sais in the ſame [21] country: and the city of the Sun, ſtiled Heliopolis, owed its origin to an [22] Athenian. They were ſo weak as to think that the city Canobus had its name from a pilot of Menelaus, and that even Memphis was built by Epaphos of [23] Argos. There ſurely was never any nation ſo incurious and indifferent about truth. Hence have ariſen thoſe contradictions and inconſiſtences, with which their hiſtory is [24] embarraſſed.

It may appear ungracious, and I am ſure it is far from a pleaſing taſk to point out blemiſhes in a people of ſo refined a turn as the Grecians, whoſe ingenuity and elegance have been admired for ages. Nor would I engage in a diſ-

[19] Ταρσος επισημοτατη πολις Κιλικιας — εστι δ' αποικος Αργειων. Steph. Byzantinus, and Strabo. l. 16. p. 1089.

[20] Ωνομασται δ' απο τȣ πηλȣ. Strabo. l. 17. p. 1155.

According to Marcellinus it was built by Peleus of Theſſaly. l. 22. c. 16. p. 264.

[21] Diodorus. l. 5. p. 328.

[22] Diodorus. l. 5. p. 328. built by Actis.

[23] Apollodorus. l. 2. p. 62. Clemens. l. 1. Strom. p. 383. from Ariſtippus.

[24] See Joſephus contra Apion. l. 1. c. 3. p. 439.

play of this kind, were it not neceſſary to ſhew their prejudices and miſtakes, in order to remedy their failures. On our part we have been too much accuſtomed to take in the groſs with little or no examination, whatever they have been pleaſed to tranſmit: and there is no method of diſcovering the truth, but by ſhewing wherein they failed; and pointing out the mode of error; the line of deviation. By unraveling the clue we may be at laſt led to ſee things in their original ſtate; and to reduce their mythology to order. That my cenſures are not groundleſs, nor carried to an undue degree of ſeverity, may be proved from the like accuſations from ſome of their beſt writers: who accuſe them both of ignorance and forgery. [25] Hecatæus of Miletus acknowledges, *that the traditions of the Greeks were as ridiculous as they were numerous:* [26] and Philo confeſſes *that he could obtain little intelligence from that quarter: that the Grecians had brought a miſt upon learning; ſo that it was impoſſible to diſcover the truth. He therefore applied to people of other countries for information; from whom only it could be obtained.* Plato [27] owned *that the moſt genuine helps to philoſophy were borrowed*

[25] Ὁι γαρ Ἑλληνων λογοι πολλοι και γελοιοι, ὡς εμοι φαινονται. Apud Jamblicum—See notes, p. 295.

[26] Πολυν αυτοι επηγον τυφον, ὡς μη ῥαδιως τινα συνοραν τα κατ' αληθειαν γενομενα. He therefore did not apply to Grecian learning— Ου την παρ' Ἑλλησι, διαφωνος γαρ αυτη και φιλονεικοτερον ὑπ' ενιων μαλλον, η προς αληθειαν συντεθεισα. Philo apud Euſeb. P. E. l. 1. c. ix. p. 32.

See the ſame writer of their love of allegory. p. 32.

[27] Πλατων ȣκ αρνειται τα καλλιστα εις φιλοσοφιαν παρα των βαρβαρων εμποροῦεσθαι. Clemens Alexand. Strom. l. 1. p. 355.

—Κλεπτας

borrowed from those, who by the Greeks were stiled barbarous: and [28] Jamblicus gives the true reason for the preference. *The Helladians*, says this writer, *are ever wavering and unsettled in their principles; and are carried about by the least impulse. They want steadiness: and if they obtain any salutary knowledge, they cannot retain it: nay they quit it with a kind of eagerness: and whatever they do admit, they new mould and fashion, according to some novel and uncertain mode of reasoning. But people of other countries are more determinate in their principles, and abide more uniformly by the very terms, which they have traditionally received.* They are represented in the same light by Theophilus: [29] he says, *that they wrote merely for empty praise, and were so blinded with vanity, that they neither discovered the truth themselves, nor encouraged others to pursue it.* Hence Tatianus says with great truth, [30] *that the writers of other countries were strangers to that vanity, with which the Grecians were infected: that they*

—Κλεπτας της βαρβαρου φιλοσοφιας Ἑλληνας. Clemens Alexand. Strom. l. 2. p. 428.

Clemens accuses the Grecians continually for their ignorance and vanity: yet Clemens is said to have been an Athenian, though he lived at Alexandria. He sacrificed all prejudices to the truth; as far as he could obtain it.

[28] Φυσει γαρ Ἑλληνες εισι νεοτροποι, ϗ ατοντες φερονται πανταχη, ουδεν εχοντες ἑρμα εν ἑαυτοις, ωδ' οπερ δεξωνται παρα τινων διαφυλαττοντες· αλλα και τουτο οξεως αφεντες παντα κατα την αστατον ἑυρεσιλογιαν μεταπλαττουσι. Βαρβαροι δε μονιμοι τοις ηθεσιν οντες, και τοις λογοις βεβαιως τοις αυτοις εμμενουσι. Jamblicus. sect. 7. c. 5. p. 155.

[29] Δοξης γαρ κενης ϗ ματαιου παντες ὁυτοι ἑραδεντες, ουτε αυτοι το αληθες εγνωσαν, ουτε μεν αλλους επι την αληθειαν προετρεψαντο. Theophilus ad Autol. l. 3. p. 382.

[30] Παρ' ἡμιν δε της κενοδοξιας ὁ ἱμερος ουκ εστι· δογματων δε ποικιλιαις ου καταχρωμεθα. Tatianus contra Græcos. p. 269.

were

were more ſimple, and uniform, and did not encourage themſelves in an affected variety of notions.

In reſpect to foreign hiſtory, and geographical knowledge, the Greeks in general were very ignorant: and the writers, who, in the time of the Roman Empire, began to make more accurate inquiries, met with inſuperable difficulties from the miſtakes of thoſe who had preceded. I know no cenſure more ſevere and juſt than that which Strabo has paſſed upon the hiſtorians and geographers of Greece; and of its writers in general. In ſpeaking of the Aſiatic nations he aſſures us, that there never had been any account tranſmitted of them, upon which we can depend. [31] *Some of theſe nations*, ſays this judicious writer, *the Grecians have called Sacæ, and others Maſſagetæ, without having the leaſt light to determine them. And though they have pretended to give a hiſtory of Cyrus, and his particular wars with thoſe who were called Maſſagetæ, yet nothing preciſe and ſatisfactory could ever be obtained; not even in reſpect to the war. There is the ſame uncertainty in reſpect to the ancient hiſtory of the Perſians, as well as to that of the Medes, and Syrians: We can meet with*

[31] Τους μεν Σακας, τους δε Μασσαγετας εκαλουν, ουκ εχοντες ακριβως λεγειν περι αυτων ουδεν, καιπερ προς Μασσαγετας τον Κυρου πολεμον ἱστορουντες· αλλα ουτε περι τουτων ουδεις ηκριβωτο προς αληθειαν ουδεν, ουτε τα παλαια των Περσων, ουτε των Μηδικων, η Συρακων, ες πιστιν αφικνειτο μεγαλην δια την των συγγραφεων ἁπλοτητα και την φιλομυθιαν. Ὁρωντες γαρ τους φανερως μυθογραφους ευδοκιμουντας, ωηθησαν και αυτοι παρεξεδαι την γραφην ἡδειαν, εαν εν ἱστοριας σχηματι λεγωσιν, ἃ μηδεποτε ειδον, μητε ηκουσαν, η ου παρα γε ειδοτων σκοπουντες· δι' αυτο δε μονον τουτο, ὁτι ακροασιν ἡδειαν εχει, και θαυμαστην. Ραδιως δ' αν τις Ἡσιοδῳ καὶ Ὁμηρῳ πιστευσειεν Ἡρωολογουσι, και τοις τραγικοις Ποιηταις, η Κτησιᾳ τε και Ἡροδοτῳ, και Ἑλλανικῳ, και αλλοις τοιουτοις. Ουδε τοις περι Αλεξανδρου δε συγγραψασιν ῥαδιον πιστευειν τοις πολλοις· και γαρ ὁυτω ῥαδιουργουσι δια τε

τον

with little that can be deemed authentic, on account of the weakneſs of thoſe who wrote, and their uniform love of fable. For finding that writers, who profeſſedly dealt in fiction without any pretenſions to the truth, were regarded; they thought that they ſhould make their writings equally acceptable, if in the ſyſtem of their hiſtory they were to introduce circumſtances, which they had neither ſeen nor heard, nor received upon the authority of another perſon; proceeding merely upon this principle that they ſhould be moſt likely to pleaſe peoples fancy by having recourſe to what was marvellous and new. On this account we may more ſafely truſt to Heſiod and Homer, when they preſent us with a liſt of Demigods and Heroes, and even to the tragic poets, than to Cteſias, Herodotus, and Hellanicus, and writers of that claſs. Even the generality of hiſtorians, who wrote about Alexander, are not ſafely to be truſted: for they ſpeak with great confidence, relying upon the glory of the monarch, whom they celebrate; and to the remoteneſs of the countries, in which he was engaged; even at the extremities of Aſia; at a great diſtance from us, and our concerns. This renders them very ſecure. For what is referred to a diſtance is difficult to be confuted. In another place ſpeaking of India,

τὴν δόξαν Αλεξανδρȣ, και δια το τὴν ςρατειαν προς τας εσχατιας γεγονέναι τῆς Ασιας πορρω αφ᾽ ἡμων· το δ᾽η πορρω δυσελεγτον. Strabo. l. 11. p. 774.

Græcis Hiſtoricis plerumque poeticæ ſimilem eſſe licentiam. Quinctilianus. l. 11. c. 11.

—— quicquid Græcia mendax
Audet in Hiſtoriâ. Juvenal.

Strabo of the ancient Grecian hiſtorians: Δει δε των των παλαιων ἱςορεων ακουειν ὀυτας, ὡς μὴ ὁμολογουμενων σφοδρα. ὁι γαρ νεωτεροι πολλακις νομιζȣσι και τ᾽ αναντια λεγειν. l. 8. p. 545.

Παντες μεν γαρ ὁι περι Αλεξανδρον το θαυμαςον αντι τ᾽ αλήθȣς αποδεχονται μαλλον. Strabo. l. 15. p. 1022.

he ſays, that it was very difficult to arrive at the truth: *for the* [32] *writers, who muſt neceſſarily be appealed to, were in continual oppoſition, and contradicted one another. And how,* ſays Strabo, *could it be otherwiſe, for if they erred ſo ſhamefully when they had ocular proof, how could they ſpeak with certainty, where they were led by hearſay?* In another place [33] he excuſes the miſtakes of the ancient poets, ſaying, that we muſt not wonder if they ſometimes deviated from the truth, when people in ages more enlightened were ſo ignorant, and ſo devoted to every thing marvellous and incredible. He had above given the poets even the preference to other writers: but herein his zeal tranſported him too far. The firſt writers were the poets; and the miſchief began from them. They firſt infected tradition; and mixed it with allegory and fable. Of this Athenagoras accuſes them very juſtly; and ſays, [34] *that the greateſt abuſes of true knowledge came from them. I inſiſt,* ſays this learned father, *that we owe to Orpheus, Homer, and Heſiod, the fictitious names and genealogies of the Pagan*

[32] — Αλλα ἑκαστος ἑκαστῳ τ᾽ αναντια λεγει πολλακις· ὁτῳ δε περι των ὁρασθεντων ὁτω διαφερονται, τι δει νομιζειν περι των εξ ακοης. Strabo. l. 15. p. 1006.

See alſo l. 771, 2, 3, 4. And Diodorus Siculus. l. 1. p. 63. Of Herodotus and other writers—Ἑκουσιως προνριναντες της αληθειας το παραδοξολογειν.

[33] Ου θαυμαστον δ᾽ ειναι περι τε Ὁμηρου· και γαρ τους ετι νεωτερους εκεινου πολλα αγνοειν, και τερατολογειν. Strabo. l. 7. p. 458.

[34] Φημι ουν Ορφεα και Ὁμηρον και Ἡσιοδον ειναι τους ονοματα και γενη δοντας τοις ὑπ᾽ αυτων λεγομενοις θεοις· μαρτυρει δε και Ἡροδοτος—Ἡσιοδον γαρ και Ὁμηρον ἡλικιην τετρακοσιοις ετεσι δοκεω τρεσβυτερους εμου γενεσθαι, και ου πλειοσι. Ὁυτοι δε εισιν, οἱ ποιησαντες θεογονιαν Ἑλλησι, και τοισι θεοισι τας επωνυμιας δοντες, και τιμας και τεχνας διελοντες, και ειδεα αυτων σημαινοντες· αἱ δε εικονες μεχρι μηπω πλαστικη και γραφικη, και ανδριαντοποιητικη ησαν, ουδε ενομιζοντο. Athenagoræ Legatio. p. 292. See Herodotus. l. 2. c. 53.

Dæmons,

Dæmons, whom they are pleased to style Gods: and I can produce Herodotus for a witness to what I assert. He informs us, that Homer and Hesiod were about four hundred years prior to himself; and not more. These, says he, were the persons who first framed the theogony of the Greeks; and gave appellations to their Deities; and distinguished them according to their several ranks, and departments. They at the same time described them under different appearances: for till their time there was not in Greece any representation of the Gods, either in sculpture or painting; not any specimen of the statuary's art exhibited: no such substitutes were in those times thought of.

The ancient history and mythology of Greece was partly transmitted by the common traditions of the natives: and partly preserved in those original Doric hymns, which were universally sung in their Prutaneia and temples. These were in the ancient Amonian language; and said to have been introduced by [35] Pagasus, Agyieus, and Olen. This last some represent as a Lycian, others as an Hyperborean: and by many he was esteemed an Egyptian. They were chanted by the Purcones, or priests of the Sun: and by the female, Hierophants: of whom the chief upon record were [36] Phaënnis, [37] Phæmonoë, and Bæo. The last of these mentions Olen, as the inventor of verse, and the most ancient priest of Phœbus.

[35] Pausanias. l. 10. p. 809. Clemens mentions Αγυεα θυρωρον τω Ερμη. Cohort. p. 44.

Ὅσα μεν ᾀδουσιν εν τω Πρυτανειῳ, φωνη μεν εστιν αυτων ἡ Δωρικη. Pausanias. l. 5. p. 416.

[36] Pausanias. l. 10. p. 828. of Phaënnis and the Sibyls.

[37] Pausanias. l. 10. p. 809. of Phæmonoë and ancient hymns.

[38] Ωλην δ' ὁς γενετο πρωτος Φοιβοιο προφητης,
Πρωτος δ' αρχαιων επεων τεχνωσατ' αοιδαν.

Theſe hymns grew by length of time obſolete; and ſcarce intelligible. They were however tranſlated, or rather imitated, by Pamphos, Rhianus, Phemius, Homer, Bion Proconneſius, Onomacritus, and others. Many of the ſacred terms could not be underſtood, nor interpreted; they were however [39] retained with great reverence: and many which they did attempt to decipher, were miſconſtrued and miſapplied. Upon this baſis was the theology of Greece founded: from hence were the names of Gods taken: and various departments attributed to the ſeveral Deities. Every poet had ſomething different in his theogony: and every variety, however inconſiſtent, was admitted by the Greeks without the leaſt heſitation: [40] Φυσει γαρ Ἑλληνες νεοτροποι — Ἑλλησιν αταλαιπωρος της αληθειας ζητησις. *The Grecians*, ſays Jamblicus, *are naturally led by novelty: The inveſtigation of truth is too fatiguing for a Grecian.* From theſe ancient hymns and miſconſtrued terms [41] Pherecydes of Syrus planned his hiſtory of the Gods: which, there is reaſon to think, was the ſource of much error.

[38] Pauſanias. l. 10. p. 809, 810. Ωλην.

[39] Jamblicus de Myſteriis. Sect. vii. c. 5. p. 156.

In like manner in Samothracia the ancient Orphic language was obſolete, yet they retained it in their temple rites: Εσχηκασι δη παλαιαν ἰδιαν διαλεκτον οἱ Αυτοχθονες (εν Σαμοθρακη) ἧς πολλα εν ταις θυσιαις μεχρι τȣ νυν τηρηται. Diodorus. l. 5. p. 322.

[40] Jamblicus de Myſter. Sect. 7. c. 5. See notes. p. 295.

[41] Clemens Alexandrinus Strom. l. 5. p. 676.

Such was Ariſtæus Proconneiſius: Ανηρ γοης ει τις αλλος. Strabo. l. 13.

Such were the principles which gave birth to the mythology of the Grecians; from whence their ancient hiſtory was in great meaſure derived. As their traditions were obſolete, and filled with extraneous matter, it rendered it impoſſible for them to arrange properly the principal events of their country. They did not ſeparate and diſtinguiſh; but often took to themſelves the merit of tranſactions, which were of a prior date, and of another clime. Theſe they adopted, and made their own. Hence, when they came to digeſt their hiſtory, it was all confuſed: and they were embarraſſed with numberleſs contradictions, and abſurdities, which it was impoſſible to [42] remedy. For their vanity, as I have ſhewn, would not ſuffer them to rectify their miſtakes by the authority of more ancient and more learned nations. It is well obſerved by Tatianus [43] Aſſyrius, *that where the hiſtory of times paſt has not been duly adjuſted, it is impoſſible to arrive at the truth: and there has been no greater cauſe of error in writing, than the endeavouring to adopt what is groundleſs and inconſiſtent.* Sir Iſaac Newton ſomewhere lays it down for a rule never to admit for hiſtory, what is antecedent to letters. For traditionary truths cannot be long preſerved without

[42] Thus it is ſaid in Euſebius from ſome ancient accounts, that Telegonus reigned in Egypt, who was the ſon of Orus the ſhepherd; and ſeventh from Inachus: and that he married Iö. Upon which Scaliger aſks: Si ſeptimus ab Inacho, quomodo Iö Inachi filia nupſit ei? How could Iö be married to him when ſhe was to him in degree of aſcent, as far off as his grandmother's great grandmother; that is ſix removes above him. See Scaliger on Euſebius. ad Num. cccclxxxi.

[43] Παρ' οις γαρ ασυναρτητος εστιν ἡ των Χρονων αναγραφη, παρα τουτοις ουδε τα της ἱστοριας αληθευειν δυνατον· τι γαρ το αιτιον της εν τῳ γραφειν πλανης, ει μη το συναπτειν τα μη αληθη; Tatianus. p. 269.

ſome change in themſelves, and ſome addition of foreign circumſtances. This accretion will be in every age enlarged; till there will at laſt remain ſome few outlines only of the original occurrence. It has been maintained by many, that the Grecians had letters very early: but it will appear upon inquiry to have been a groundleſs notion. Thoſe of the ancients, who conſidered the matter more carefully, have made no ſcruple to ſet aſide their [44] pretenſions. Joſephus in particular takes notice of their early claim; but cannot allow it: [45] *They*, ſays this learned hiſtorian, *who would carry the introduction of letters among the Greeks the higheſt, very gravely tell us, that they were brought over by the Phenicians, and Cadmus. Yet after all they cannot produce a ſingle ſpecimen either from their ſacred writings, or from their popular records, which ſavours of that antiquity.* Theophilus takes notice of theſe difficulties; and ſhews that all the obſcurity, with which the hiſtory of Hellas is clouded, aroſe from this deficiency of letters. He complains, *that the* [46] *Hellenes had loſt ſight of the truth*; *and*

[44] Νυν μην οψε ποτε εις Ἑλληνας ἡ των λογων παρηλθε διδασκαλια τε καὶ γραφη. Clemens Alexand. Strom. l. 1. p. 364.

[45] Ὁι μεν ουν αρχαιοτατην αυτων την χρησιν ειναι θελοντες, παρα Φοινικων καὶ Καδμε σεμνυνονται μαθειν. Ου μην ἀλλ' επ' εκεινε τε χρονε δυναιτο τις αν δειξαι σωζομενην αναγραφην εν ἱεροις, ουτ' εν δημοσιοις αναθημασι. Joſeph cont. Apion. l. 1.

[46] Των δε της αληθειας ἱστοριων Ἑλληνες ε μεμνηνται· πρωτον μεν δια το νεωστι αυτες των γραμματων της εμπειριας μετοχους γεγενηθαι· και αυτοι ὁμολογεσι, φασκοντες τα γραμματα ἑυρηθαι, ὁι μεν απο Χαλδαιων, ὁι δε παρ Αιγυπτιων, αλλοι δ' αν απο Φοινικων. δευτερον, ὁτι ε ωταιον, καὶ ωταιοι, περι θεε μη ωαιζμενοι την μνειαν, αλλα περι ματαιων καὶ ανωφελων ωραγματων. Theoph. ad Autol. l. 3. p. 400.

Plutarch aſſures us, that Homer was not known to the Athenians till the time of

and could not recollect any genuine history. The reason of this is obvious: for they came late to the knowledge of letters in comparison of other nations. This they confess, by attributing the invention of them to people prior to themselves; either to the Chaldeans, or the Egyptians: or else to the Phenicians. Another cause of failure, which relates to their theology, and still greatly prevails, is owing to their not making a proper disquisition about the true object of worship: but amusing themselves with idle, and unprofitable speculations.

Notwithstanding this deficiency, they pretended to give a list of Argive princes, of which twenty preceded the war of [47] Troy. But what is more extraordinary, they boasted of a series of twenty-six Kings at Sicyon, comprehending a space of one thousand years, all which kings were before the time of [48] Theseus and the Argonauts. Among those, who have given the list of the Argive kings, is [49] Tatianus Assyrius, who advises every person of sense, when he meets with these high pretensions, to consider attentively, *that there was not a single voucher, not even a tradition of any record, to authenticate these histories: for even Cadmus was many ages after.* It is certain,

of Hipparchus, about the 63d Olympiad, yet some writers make him three, some four, some five hundred years before that æra. It is scarce possible that he should have been so unknown to them if they had been acquainted with letters.

[47] Eusebius. Chron. p. 24.

[48] Eusebius. Chron. p. 19. Syncellus. p. 148, 152.

The kings of Sicyon were taken from Castor Rhodius.

[49] Και χρη τον ιδιεχη συνιεναι κατα πασης ακριβειας, ὁτι κατα την Ἑλληνων παραδοσιν ουδ᾽ ἱστοριας τις ην παρ᾽ αυτοις αναγραφη· Καδμος γαρ — μετα πολλας γενεας. κ λ. Tatianus Assyrius. p. 274.

that the Helladians had no tendency to learning, till they were awakened by the Aſiatic Greeks: and it was even then ſome time before letters were in general uſe; or any hiſtories, or even records attempted. For if letters had been current, and the materials for writing obvious, and in common uſe, how comes it that we have not one ſpecimen older than the reign of Cyrus? And how is it poſſible, if the Grecians had any records, that they ſhould be ſo ignorant about ſome of their moſt famous men? Of Homer how little is known! and of what is tranſmitted, how little, upon which we may depend! Seven places in Greece contend for his birth: while many doubt whether he was of Grecian original. It is ſaid of Pythagoras, [50] that according to Hippobotrus he was of Samos: but Ariſtoxenus, who wrote his life, as well as Ariſtarchus, and Theopompus, makes him a Tyrrhenian. According to Neanthes he was of Syria; or elſe a native of Tyre. In like manner Thales was ſaid by Herodotus, Leander, and Duris, to have been a Phenician: but he was by others referred to Miletus in Ionia. It is reported of Pythagoras, that he viſited Egypt in the time of Cambyſes. From thence he betook himſelf to Croton in Italy: where he is ſuppoſed to have reſided till the laſt year of the ſeventieth Olympiad: conſequently he could not be above thirty or forty years prior to the birth of Æſchylus, and Pindar. What credit can we give to people for hiſtories many ages backward; who were ſo ignorant in

[50] Clemens Alexand. l. 1. p. 352. and Diogenes Laertius, from Dicæarchus, and Heraclides.

matters

matters of importance, which happened in the days of their fathers? The like difficulties occur about Pherecydes Syrius; whom Suidas ſtiles Babylonius: neither the time, when he lived, nor the place of his birth, have been ever ſatisfactorily proved. Till Eudoxus had been in Egypt the Grecians did not know the ſpace of which the true year conſiſted. [51] Αλλ' ηγνοειτο τεως ὁ ενιαυτος παρα τοις Ἑλλησιν, ὡς και αλλα πλειω.

Another reaſon may be given for the obſcurity in the Grecian hiſtory, even when letters had been introduced among them. They had a childiſh antipathy to every foreign language: and were equally prejudiced in favour of their own. This has paſſed unnoticed; yet was attended with the moſt fatal conſequences. They were miſled by the too great delicacy of their ear; and could not bear any term which appeared to them barbarous, and uncouth. On this account they either rejected foreign [52] appellations; or ſo modelled and changed them, that they became in ſound and meaning eſſentially different. And as they were attached to their own country, and its cuſtoms, they preſumed that every thing was to be looked for among themſelves. They did not conſider, that the titles of their Gods, the names of cities, and their terms of worſhip were imported: that their ancient

[51] Strabo. l. 17. p. 1160.

[52] Ælian mentions, that the Bull Onuphis was worſhipped at a place in Egypt, which he could not ſpecify on account of its aſperity. Ælian de Animalibus. l. 12. c. 11.

Even Strabo omits ſome names, becauſe they were too rough, and diſſonant. Ου λεγω δε των εθνων τα ονοματα τα παλαια δια την αδοξιαν, ᾗ ἁμα την ατοπιαν της εκφορας αυτων. l. 12. p. 1123.

hymns

hymns were grown obſolete: and that time had wrought a great change. They explained every thing by the language in uſe, without the leaſt retroſpect or allowance: and all names and titles from other countries were liable to the ſame rule. If the name was diſſonant, and diſagreeable to their ear, it was rejected as barbarous: but if it was at all ſimilar in ſound to any word in their language, they changed it to that word; though the name were of Syriac original; or introduced from Egypt, or Babylonia. The purport of the term was by theſe means changed: and the hiſtory, which depended upon it, either perverted, or effaced. When the title Melech, which ſignified a King, was rendered Μειλιχος and Μειλιχιος, *ſweet and gentle*, it referred to an idea quite different from the original. But this gave them no concern: they ſtill blindly purſued their purpoſe. Some legend was immediately invented in conſequence of this miſpriſion, ſome ſtory about bees and honey, and the miſtake was rendered in ſome degree plauſible. This is a circumſtance of much conſequence; and deſerves our attention greatly. I ſhall have occaſion to ſpeak of it repeatedly; and to lay before the reader ſome entire treatiſes upon the ſubject. For this failure is of ſuch a nature, as when detected, and fairly explained, will lead us to the ſolution of many dark and enigmatical hiſtories, with which the mythology of Greece abounds. The only Author, who ſeems to have taken any notice of this unhappy turn in the Grecians, is Philo Biblius. [53] He

[53] Μετα ταυτα πλαιν Ἑλλησι αιτιαται (ὁ Φιλων) λεγων, ου γαρ ματαιως αυτα πολλακως διεξειλαμεθα, αλλα προς τας αυθις παρεκδοχας των εν τοις πραγμασιν ονοματων· ἁπερ οἱ Ἕλληνες αγνοησαντες, αλλως εξεδεξαντο, πλανηθεντες τῃ αμφιβολιᾳ των ονοματων. Philo apud Euſebium. P. E. l. 1. c. x. p. 34.

ſpeaks

ſpeaks of it as a circumſtance of very bad conſequence, and ſays, that it was the chief cauſe of error and obſcurity: hence, when he met in Sanchoniathon with ancient names, he did not indulge himſelf in whimſical ſolutions; but gave the true meaning, which was the reſult of ſome event or quality whence the name was impoſed. This being a ſecret to the Greeks, they always took things in a wrong acceptation; being miſled by a twofold ſenſe of the terms, which occurred to them: one was the genuine and original meaning; which was retained in the language, whence they were taken: the other was a forced ſenſe, which the Greeks unnaturally deduced from their own language, though there was no relation between them. The ſame term in different languages conveyed different and oppoſite ideas: and as they attended only to the meaning in their own tongue, they were conſtantly [54] miſtaken.

[54] Bozrah, a citadel, they changed to βυρσα, a ſkin. Out of Ar, the capital of Moab, they formed Areopolis, the city of the Mars. The river Jaboc they expreſſed Io Bacchus. They did not know that diu in the eaſt ſignified an iſland: and therefore out of Diu-Socotra in the Red-Sea, they formed the iſland Dioſcorides: and from Diu-Ador, or Adorus, they made an iſland Diodorus. The ſame iſland Socotra they ſometimes denominated the iſland of Socrates. The place of fountains, Ai-Ain, they attributed to Ajax, and called it Αιαντος ακροτηριον, in the ſame ſea. The ancient frontier town of Egypt, Rhinocolura, they derived from ρις, ρινος, a noſe: and ſuppoſed that ſome people's noſes were here cut off. Pannonia they derived from the Latin pannus, cloth. So Nilus was from νηιλυς: Gadeira quaſi Γης δειρα. Necus in Egypt and Ethiopia ſignified a king: but ſuch kings they have turned to νεκυας: and the city of Necho, or Royal City, to Νικοπολις and Νεκροπολις.

Lyſimachus in his Egyptian hiſtory changed the name of Jeruſalem to Ἱεροσυλα: and ſuppoſed that the city was ſo called becauſe the Iſraelites in their march to Canaan uſed to plunder temples, and ſteal ſacred things. See Joſephus contra Ap. l. 1. c. 34. p. 467.

It may appear ſtrange to make uſe of the miſtakes of any people for a foundation to build upon: yet through theſe failures my ſyſtem will be in ſome degree ſupported: at leaſt from a detection of theſe errors I hope to obtain much light. For as the Grecian writers have preſerved a kind of uniformity in their miſtakes; and there appears plainly a rule and method of deviation, it will be very poſſible, when this method is well known, to decipher what is covertly alluded to; and by theſe means arrive at the truth. If the openings in the wood or labyrinth are only as chance allotted, we may be for ever bewildered: but if they are made with deſign, and ſome method be diſcernible, this circumſtance, if attended to, will ſerve for a clue, and lead us through the maze. If we once know that what the Greeks in their mythology ſtiled a wolf, was the Sun; that by a dog was meant a prince, or Deity; that by bees was ſignified an order of prieſts; theſe terms, however miſapplied, can no more miſlead us in writing, than their reſemblances in ſculpture would a native of Egypt, if they were uſed for emblems on ſtone.

Thus much I have been obliged to premiſe: as our knowledge muſt come through the hands of the [55] Grecians. I am ſenſible, that many learned men have had recourſe to

[55] I do not mean to exclude the Romans: though I have not mentioned them; as the chief of the knowledge, which they afford, is the product of Greece. However it muſt be confeſſed, that we are under great obligations to Pliny, Marcellinus, Arnobius, Tertullian, Lactantius, Jerome, Macrobius; and many others. They contain many neceſſary truths, wherever they may have obtained them.

other

other means for information: but I have never ſeen any ſpecimens, which have afforded much light. Thoſe, to which I have been witneſs, have rather dazzled than illuſtrated; and bewildered inſtead of conducting to the truth. Among the Greeks is contained a great treaſure of knowledge. It is a rich mine; which as yet has not been worked far beneath the ſurface. The ore lies deep, and cannot be obtained without much induſtry and labour. The Helladians had the beſt opportunities to have afforded us information about the antiquities of their country: of their negligence, and of their miſtakes I have ſpoken; yet with a proper clue they may ſtill be read to great advantage. To ſay the truth, there is ſcarce an author of them all, from whom ſome good may not be derived.

What has been wanting in the natives of Greece, has been greatly ſupplied by writers of that nation from other countries, who lived in after-times. Of theſe the principal have been mentioned; and many others might be added, who were men of integrity and learning. They were fond of knowledge, and obtained a deep inſight into antiquity: and what is of the greateſt conſequence, they were attached to the truth. They may ſometimes have been miſtaken in their judgment: they may alſo have been deceived: but ſtill truth was the ſcope, at which they aimed. They have accordingly tranſmitted to us many valuable remains, which, but for them, had been buried in oblivion. There are likewiſe many pagan authors, to whom we are greatly indebted; but eſpecially to Strabo and Pauſanias; who in their different departments have afforded wonderful light. Nor muſt we

omit Josephus of Judea; whose treatise against Apion must be esteemed of inestimable value: indeed all his writings are of consequence, if read with a proper allowance.

I have mentioned, that it is my purpose to give a history of the first ages; and to shew the origin of many nations, whose descent has been mistaken; or else totally unknown. I shall speak particularly of one great family, which diffused itself over many parts of the earth; from whom the rites and mysteries, and almost the whole science of the Gentile world, were borrowed. But as I venture in an unbeaten track, and in a waste, which has been little frequented; I shall first take upon me to treat of things near at hand, before I advance to remoter discoveries. I shall therefore speak of those rites and customs, and of the nations, where they prevailed; as I shall by these means be led insensibly to the discovery of the people, from whom they were derived. By a similarity of customs, as well as by the same religious terms, observable in different countries, it will be easy to shew a relation, which subsisted between such people, however widely dispersed. They will be found to have been colonies of the same family; and to have come ultimately from the same place. As my course will be in great measure an uphill labour, I shall proceed in the manner, which I have mentioned; continually enlarging my prospect, till I arrive at the point I aim at.

It may be proper to mention to the reader that the following treatises were not written in the order, in which they now stand; but just as the subject matter presented itself before me. As many, which were first composed, will occur last, I have been forced to anticipate some of the arguments,

as well as quotations, which they contained, according as I found it expedient. Hence there will be ſome few inſtances of repetition, which however I hope will not give any great diſguſt: as what is repeated, was ſo interwoven in the argument, that I could not well diſengage it from the text, where it occurs a ſecond time.

There will alſo be found ſome inſtances, where I differ from myſelf, and go contrary to poſitions in a former treatiſe. Theſe are very few, and of no great moment; being ſuch as would probably eſcape the reader's notice. But I think it more ingenuous, and indeed my ſtrict duty, to own my miſtakes, and point them out, rather than to paſs them over in ſilence; or idly to defend them.

SOME NECESSARY

RULES and OBSERVATIONS

IN RESPECT TO

ETYMOLOGICAL INQUIRIES;

AND FOR

The better underſtanding the MYTHOLOGY of GREECE.

WE muſt never deduce the etymology of an Egyptian or oriental term from the Greek language. Euſtathius well obſerves, Ει βαρβαρον το ονομα ε χρη ζητειν Ἑλληνικην ετυμολογιαν αυτε.

We ſhould recur to the Doric manner of expreſſion, as being neareſt to the original.

The Greeks adopted all foreign hiſtory; and ſuppoſed it to have been of their own country.

They miſtook temples for Deities; and places for perſons.

They

They changed every foreign term to ſomething ſimilar in their own language: to ſomething ſimilar in ſound, however remote in meaning, being led ſolely by the ear.

They conſtantly miſtook titles for names: and from theſe titles multiplied their Deities, and Heroes.

All terms of relation between the Deities to be diſregarded.

As the Grecians were miſtaken; it is worth our while to obſerve the mode of error, and uniformity of miſtake. By attending to this we may bring things back to their primitive ſtate; and deſcry in ancient terms the original meaning.

We muſt have regard to the oblique caſes, eſpecially in nouns imparaſyllabic, when we have an ancient term tranſmitted to us either from the Greeks, or Romans. The nominative in both languages, is often abridged: ſo that from the genitive of the word, or from the poſſeſſive, the original term is to be deduced. This will be found to obtain even in common names. From veteris we have veter for the true term: from ſanguinis we have ſanguen: and that this is right we may prove from Ennius, who ſays:

[56] O! pater, O! genitor, O! ſanguen diis oriundum.

[57] Cum veter occubuit Priamus ſub marte Pelaſgo.

So mentis, and not mens, was the true nominative to mentis, menti, mentem: as we may learn from the ſame author.

[58] Iſtic eſt de ſole ſumptus ignis, iſque mentis eſt.

[56] Ennii Annales l. 2. [57] Ibidem. l. 1.

[58] Apud Ennii fragmenta.

In like manner Plebes was the nominative to Plebi and Plebem.

Deficit alma Ceres, nec plebes pane potitur. Lucilius.

All the common departments of the Deities are to be set aside, as inconsistent, and idle. Pollux will be found a judge; Ceres a law-giver; Bacchus the God of the year; Neptune a physician; and Æsculapius the God of thunder: and this not merely from the poets: but from the best mythologists of the Grecians; from those, who wrote professedly upon the subject.

I have observed before, that the Grecians in foreign words often changed the Nu final to Sigma. For Keren, they wrote Κερας: for Cohen, Κωης: for Athon, Αθως: for Boun, Βυς: for Sain, Saïs.

People of old were stiled the children of the God, whom they worshiped: hence they were at last thought to have been his real offspring; and he was looked up to as the true parent. On the contrary, Priests were represented as foster-fathers to the Deity, before whom they ministered; and Priestesses were stiled τιθηναι, or nurses.

Colonies always went out under the patronage and title of some Deity. This conducting God was in after times supposed to have been the real leader.

Sometimes the whole merit of a transaction was imputed to this Deity solely; who was represented under the character of Perseus, Dionusus, or Hercules. Hence instead of one person we must put a people: and the history will be found consonant to the truth.

As the Greeians made themſelves principals in many great occurrences, which were of another country; we muſt look abroad for the original, both of their rites and mythology; and apply to the nations, from whence they were derived. Their original hiſtory was foreign; and ingrafted upon the hiſtory of the country, where they ſettled. This is of great conſequence, and repeatedly to be conſidered.

One great miſtake too frequently prevails among people, who deal in theſe reſearches, which muſt be carefully avoided. We ſhould never make uſe of a language, which is modern, or comparatively modern, to deduce the etymology of ancient, and primitive terms. Pezron applies to the modern Teutonic, which he ſtiles the Celtic, and ſays, was the language of Jupiter. But who was Jupiter, and what has the modern Celtic to do with the hiſtory of Egypt, or Chaldea? There was an interval of two thouſand years between the times, of which he treats, and any hiſtory of the Celtæ: and there is ſtill an interval not very much inferior to the former, before we arrive at the æra of the language, to which he applies.

It has been the cuſtom of thoſe writers, who have been verſed in the Oriental languages, to deduce their etymologies from roots; which are often ſome portion of a verb. But the names of places and of perſons are generally an aſſemblage of qualities, and titles; ſuch as I have exhibited in the treatiſe above: and I believe were never formed by ſuch evolutions. The terms were obvious, and in common uſe; taken from ſome well known characteriſtics. Thoſe, who impoſed

ſuch names, never thought of a root: and probably did not know the purport of the term. Whoever therefore in etymology has recourſe to this method of inveſtigation, ſeems to me to act like a perſon, who ſhould ſeek at the fountain head for a city, which ſtood at the mouth of a river.

A

SHORT ACCOUNT

OF THE

HELLADIANS, and their ORIGIN;

In order to obviate ſome Objections.

AS I have mentioned, that the Helladians came from Egypt, and the eaſt; it may be proper to obviate an objection, which may be made, to the account I give; as if it were contradictory to the tenor of the ſcriptures, as they are in general underſtood. Greece, and the iſlands of Greece, are continually ſuppoſed, from the account given by Moſes [59], to have been peopled by the ſons of Japhet; and there is ſcarce any body, either ancient or modern, who has touched upon this ſubject, but has imagined Javan to have been the ſame as Ion, the ſon of Xuth, from whom the Ionians were deſcended. This latter point I ſhall not controvert at preſent. In reſpect to the former, the account given in the ſcriptures is undoubtedly moſt true. The ſons of Japhet did

[59] Geneſis. c. 10. v. 5.

people

people the iſles of the Gentiles; by which is meant the regions of Greece and Europe, ſeparated in great meaſure from the Aſiatic continent by the intervention of the ſea. They certainly were the firſt inhabitants of thoſe countries. But the Helladians, though by family Ionians, were not of this race. They came afterwards; and all their beſt writers agree, that when their anceſtors made their way into theſe provinces, they were poſſeſſed by a prior people. Who theſe were is no where uniformly ſaid: only they agree to term them in general Βαρβαροι, or a rude, uncivilized people. As my ſyſtem depends greatly upon this point; to take away every prejudice to my opinion, I will in ſome degree anticipate, what I ſhall hereafter more fully prove. I accordingly ſubmit to the reader the following evidences; which are comparatively few, if we conſider, what might be brought to this purpoſe. Theſe are to ſhew, that the Helladians were of a different race from the ſons of Japhet: and that the country, when they came to it, was in the poſſeſſion of another people: which people they diſtinguiſhed from themſelves by the title of Βαρβαροι.

Ἑκαταιος μεν ουν ὁ Μιλησιος περι της Πελοποννησου φησιν, ὁτι προ των Ἑλληνων ῳκησαν αυτην Βαρβαροι· χεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξατο το παλαιον. Strabo. l. 7. p. 321.

Εισι δε ἡμων αρχαιοτεροι Βαρβαροι. Plato in Cratylo. vol. 1. p. 425.

Παλαι της νυν καλουμενης Ἑλλαδος Βαρβαροι τα πολλα ῳκησαν. Pauſanias. l. 1. p. 100.

Αρκαδιαν

Αρκαδιαν Βαρβαροι ῳκησαν. Scholia Apollonii Rhod. l. 3. v. 461.

Diodorus mentions, Αθηναιους—αποικους Σαϊτων των εξ Αιγυπτου. l. 1. p. 24.

Again—Γενομεναι δε και των ἡγεμονων τινας Αιγυπτιους παρα τοις Αθηναιοις. ibidem.

Africanus having ſpoken of the Egyptian rites, ſays, Ὅτι τε Αθηναιους των αυτων Αιγυπτιοις απολαυειν εικος ην, αποικους εκεινων απονουμενους, ὡς φασιν αλλοι τε, και εν τῳ Τρικαρηνῳ Θεοπομπος. Apud Euſeb. Præp. Evan. l. x. c. x. p. 491.

Concerning perſons from Egypt.

Κεκροψ, Αιγυπτιος ων, δυο γλωσσας ηπιςατο. Cedrenus. p. 82.

Κεκροψ, Αιγυπτιος το γενος, ῳκισε τας Αθηνας. Scholia Ariſtoph. Pluti.

Ὡσδε απο Σαεως πολεως Αιγυπτιας,
Μετα τον κατα Ωγυγον κατακλυσμον εκεινον,
Ὁ Κεκροψ παρεγεγονεν Αθηναις της Ἑλλαδος. J. Tzetzes. Chil. v. hiſt. 18.

Κεκροψ, Αιγυπτιος το γενος, ῳκησε τας Αθηνας. Suidas.

Pauſanias mentions Λελεγα αφικομενον εξ Αιγυπτου. l. 1. p. 95.

Erectheus from Egypt. Και τον Ερεχθεα λεγουσι το γενος Αιγυπτιον οντα. Diodorus. l. 1. p. 25.

Triptolemus from thence, who had been the companion of Oſiris. Diodorus. l. 1. p. 17. He gave the Athenians laws

laws. Porphyry mentions Των Αθηνῃσι νομοθετων Τριπτολεμον. Abſtinent. l. 4. p. 431.

It is ſaid, that Danaus was a native of the city Chemmis; from whence he made his expedition to Greece. Δαναος Χεμμιτης. Herodotus. l. 2. c. 91.

Navem primus ex Ægypto Danaus advexit. Pliny. l. 7. c. 56. He brought a colony with him. Λεγουσι δε τους περι Δαναον ὁρμηθεντας ὁμοιως εκειθεν, ſcil. εξ Αιγυπτου. Diodorus. l. 1. p. 24.

All the heads of the Dorian race from Egypt. Φαινοιατο αν εοντες οἱ των Δωριεων ἡγεμονες Αιγυπτιοι ιθαγενεες. Herodotus. l. 6. c. 53.

The Lacedæmonians eſteemed themſelves of the ſame family as the Caphtorim of Paleſtine: hence they ſurmiſed, that they were related to the Jews. 1 Maccabees. c. 12. v. 20, 21. Joſephus: A. J. l. 12. c. 4. p. 606. Perſeus was ſuppoſed to have been a foreigner. Ὡς δε ὁ Περσεων λογος λεγεται, αυτος ὁ Περσευς εων Ασσυριος εγενετο Ἑλλην. Herodotus. l. 6. c. 54.

It is ſaid of Cadmus, that he came originally from Egypt, in company with Phœnix. Καδμος και Φοινιξ απο Θηβων των Αιγυπτιων. Euſeb. Chron. p. 15.

Euſebius in another place mentions the arrival of Cadmus with a company of Saïtæ. They founded Athens, the principal city of Greece: alſo Thebes in Bœotia. They were of Egypt; but he ſays, that they came laſt from Sidon. It is in a paſſage, where he ſpeaks of a former race in Attica before thoſe of Egypt called Saitæ: Πλην των μετοικησαντων ὑστερον

εκει.

εκει Σαϊτων, και κατοικησαντων την της Ἑλλαδος μητροπολιν Αθηνας, και τας Θηβας. Σιδωνιων γαρ ὑτοι αποικοι εκ Καδμȣ τȣ Αγηνορος. Chron. p. 14. The ancient Athenians worſhiped Iſis: and were in their looks, and in their manners particularly like the Egyptians. Και ταις ιδεαις, και τοις ηθεσιν ὁμοιοτατȣς ειναι τοις Αιγυπτιοις. The whole of their polity was plainly borrowed from that country. Diod. Sic. l. 1. p. 24, 25, 26.

It is ſaid by Sanchoniathon, that Cronus, in his travels over the earth in company with his daughter Athena, came to Attica; which he beſtowed upon her. Euſeb. P. E. lib. 1. c. 10. p. 38.

This is not unlike the account given by the Scholiaſt upon Lycophron concerning Cecrops: from whence the legend may receive ſome light. Ελθων αρ' (ὁ Κεκροψ) απο Σαεως πολεως Αιγυπτȣ τας Αθηνας συνῳκισε. Σαϊς δε κατ' Αιγυπτιȣς ἡ Αθηνα λεγεται, ὡς φησιν Χαραξ. Lycoph. v. 111. Schol.

Hence it is, that almoſt the whole of the mythology of Greece is borrowed from Egypt. Καθολȣ δε, φησι, τȣς Ἑλληνας εξιδιασεθαι τȣς επιφανεςατȣς Αιγυπτιων Ἡρωας τε, και Θεȣς. Diodorus. l. 1. p. 20. All their rites and ceremonies from the ſame quarter.

Πανηγυρεις δε αρα, και πομπας, και προσαγωγας πρωτοι ανθρωπων Αιγυπτιοι ειστν, ὁι ποιησαμενοι, και παρα τȣτων Ἑλληνες μεμαθηκασι. Herod. l. 3. c. 58.

Επειτα χρονȣ πολλȣ διελθοντος, επυθοντο (ὁι Ἑλληνες) εκ της Αιγυπτȣ απικομενα τα ουνοματα των Θεων. Herod. l. 2. c. 52. See alſo l. 2. c. 4.

Και παντα τα ουνοματα των Θεων εξ Αιγυπτȣ εληλυθε ες την Ἑλλαδα. Herod. l. 2. c. 50. Hence it is ſaid that the Corybantes with their mother Comba came and ſettled at Athens: Κομβης ἑπτατοκȣ μετα μητερος. Nonni Dionyſ. l. 13. And that the prieſts at Athens, ſtiled Eumolpidæ, were from Egypt. Diodorus Siculus. l. 1. p. 25. One of the Egyptians, who brought theſe rites to Greece, is mentioned under the name of Melampus: as the Egyptians are in general under the character of Melampodes. Ἑλλησι γαρ δη Μελαμπȣς εςιν, ὁ εξηγησαμενος τȣ Διονυσȣ ονομα, και την θυσιαν, και την πομπην τȣ φαλλȣ. Herod. l. 2. c. 49. He is likewiſe ſaid to have firſt introduced phyſic: by which this only is meant, that phyſic too came from Egypt.

To the ſame purpoſe may be conſulted Lucian de Suriâ Deâ. Πρωτοι μην ανθρωπων Αιγυπτιοι κτλ. Euſebius. P. Evan. lib. 10. c. 4. p. 469. and c. 5. p. 473. Clemens Alexand. l. 1. p. 361, 381. Diodorus Siculus. l. 1. p. 20. p. 62, 63. and p. 86, 87. Tatianus Aſſyrius. p. 243, 274. Thucydides. l. 1. c. 2, 3.

A NEW

A NEW SYSTEM:

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY.

OF

ANCIENT WORSHIP,

AND OF

ETYMOLOGICAL TRUTHS

THENCE DEDUCIBLE,

Exemplified in the Names of Cities, Lakes, and Rivers.

Εςι πȣ και ποταμοις τιμη, η κατ' ωφελειαν, ὥσπερ Αιγυπτιοις προς τον Νειλον, η κατα καλλος, ὡς Θετταλοις προς Πηνειον, η κατα μεγεθος, ὡς Σκυθαις προς τον Ιςρον, η κατα μυθον, ὡς Αιτωλοις προς τον Αχελωον. MAX. TYRIUS. Differt. viii. p. 81.

AS the divine honours paid to the Sun, and the adoration of fire, were at one time almoſt univerſal; there will be found in moſt places a ſimilitude in the terms of worſhip. And though this mode of idolatry took its riſe in one particular part of the world; yet as it was pro-

propagated to others far remote, the ſtream, however widely diffuſed, will ſtill ſavour of the fountain. Moreover, as people were determined in the choice of their holy places by thoſe præternatural phænomena, of which I have before taken notice; if there be any truth in my ſyſtem, there will be uniformly found ſome analogy between the name of the temple, and its rites, and ſituation: ſo that the etymology may be aſcertained by the hiſtory of the place. The like will appear in reſpect to rivers and mountains; eſpecially to thoſe, which were eſteemed at all ſacred; and which were denominated from the Sun, and fire. I therefore flatter myſelf, that the etymologies, which I ſhall lay before the reader, will not ſtand ſingle and unſupported; but there will be an apparent analogy throughout the whole. The alluſion will not be caſual, and remote, nor be obtained by undue inflexions, and diſtortions: but however complicated the name may appear, it will reſolve itſelf eaſily into the original terms: and when reſolved, the truth of the etymology will be aſcertained by the concomitant hiſtory. If it be a Deity, or other perſonage, the truth will appear from his office, and department; or with the attributes imputed to him. To begin then with ancient Latium. If I ſhould have occaſion to ſpeak of the Goddeſs Feronia, and of the city denominated from her, I ſhould deduce the name from Fer-On, ignis Dei Solis: and ſuppoſe the place to have been addicted to the worſhip of the Sun, and the rites of fire. I accordingly find from Strabo and Pliny, that rites of this ſort were practiſed here: and one cuſtom, which remained even to the time of Auguſtus, conſiſted in a ceremony of the prieſts, who uſed

uſed to walk bareſoot over burning coals, [1] Γυμνοις γαρ ποσι διεξιασιν ανθρακιαν, και σποδιαν μεγαλην. *The prieſts with their feet naked walked over a large quantity of live coals, and cinders.* The town ſtood at the bottom of Mount Soracte, ſacred to Apollo: and the prieſts were ſtiled Hirpi. Aruns in Virgil, in his addreſs to Apollo, takes notice of this cuſtom.

[2] Summe Deûm, magni cuſtos Soractis, Apollo,
Quem primi colimus; cui pineus ardor acervo
Paſcitur, et medium freti pietate per ignem
Cultores multâ premimus veſtigia prunâ;
Da, Pater.

The temple is ſaid to have been founded on account of a peſtilential [3] vapour, which aroſe from a cavern: and to which ſome ſhepherds were conducted by (Λυκος) a wolf. Were I to attempt the deciphering of Ferentum, I ſhould proceed in a manner analogous to that above. I ſhould ſuppoſe it to have been named *Fer-En, ignis, vel Solis fons,* from ſomething peculiar either in its rites, or ſituation. I accordingly find, that there was a ſacred fountain, whoſe waters were ſtiled Aquæ Ferentinæ,—cui numen etiam, et divinus cultus tributus [4] fuit. Here was a grove equally ſacred, mentioned by [5] Livy, and others; where the antient Latines uſed to hold their chief aſſemblies. As this grand meeting

[1] Strabo. L. 5. p. 346.
[2] Virgil. Æn. L. xi. v. 785.
[3] Servius upon the foregoing paſſage.
[4] Cluver. Italia. L. 2. p. 719.
[5] Livy. L. 1. c. 49. Pompeius Feſtus.

uſed to be in a place denominated from fire, it was the cauſe of thoſe councils being called Feriæ Latinæ. The fountain, which ran through the grove, aroſe at the foot of mount [6] Albanus, and afterwards formed many [7] pools.

The ancient Cuthites, and the Perſians after them, had a great veneration for fountains, and ſtreams; which alſo prevailed among other nations, ſo as to have been at one time almoſt univerſal. Of this regard among the Perſians Herodotus takes notice: [8] Σεβονται ποταμους των παντων μαλιστα: *Of all things in nature they reverence rivers moſt.* But if theſe rivers were attended with any nitrous, or ſaline quality, or with any fiery eruption, they were adjudged to be ſtill more ſacred; and ever diſtinguiſhed with ſome title of the Deity. The natives of Egypt had the like veneration. *Other nations*, ſays [9] Athanaſius, *reverenced rivers, and fountains; but above all people in the world the Egyptains held them in the higheſt honour, and eſteemed them as divine.* Julius Firmicus gives the ſame account of them. [10] Ægyptii aquæ

[6] Not far from hence was a diſtrict called *Ager* Solonus. Sol-On is a compound of the two moſt common names given to the Sun; to whom the place and waters were ſacred.

[7] Dionyſius Halicarnaſſenſis. L. 3.

[8] Herodotus. L. 1. c. 138.

Θυεσι δε και ὑδατι και ανεμοισιν (οἱ Περσαι). Herodotus. L. 1. c. 131.

Ridetis temporibus priſcis Perſas fluvium coluiſſe. Arnobius adverſus Gentes. L. 6. p. 196.

[9] Αλλοι ποταμους και κρηνας, και παντων μαλιστα οἱ Αιγυπτιοι προτετιμηκασι, και θεους αναγορευουσι. Athanaſius adverſus Gentes. P. 2.

Αιγυπτιοι ὑδατι θυουσι· καιτοι μεν απασι καινον τοις Αιγυπτιοις το ὑδωρ.

Lucian. Jupiter Tragœd. V. 2. p. 223. Edit. Salmurii.

[10] Julius Firmicus. P. 1.

 beneficium

beneficium percipientes aquam colunt, aquis ſupplicant. From hence the cuſtom paſſed weſtward to Greece, Italy, and the extremities of Europe. In proof of which the following inſcription is to be found in Gruter :

[11] Vaſcaniæ in Hiſpaniâ
FONTI DIVINO.

How much it prevailed among the Romans we learn from Seneca. [12] Magnorum fluviorum capita veneramur——coluntur aquarum calentium fontes ; et quædam ſtagna, quæ vel opacitas, vel immenſa altitudo ſacravit. It mattered not what the nature of the water might be, if it had a peculiar quality. At Thebes in Ammonia was a fountain, which was ſaid to have been cold by day, and warm at night. Ἡ κρηνη [13] καλειται τȣ ἡλιȣ. *It was named the fountain of the Sun.* In Campania was a fountain Virena ; which I ſhould judge to be a compound of Vir-En, and to ſignify ignis fons, from being dedicated to the Deity of fire on account of ſome particular quality. I accordingly find in [14] Vitruvius, that it was a medicinal ſpring and of a ſtrong vitriolic nature. The Corinthians had in their Acropolis a [15] Pirene, of the ſame purport as Virena, juſt mentioned. It was a beautiful fountain ſacred to Apollo, whoſe [16] image was at the head of the water within a ſacred incloſure. We read of a Pyrene, which

[11] Gruter. Inſcript. vol. 1. p. xciv.

[12] Senecæ Epiſt. 41.

[13] Herodotus. l. 4. c. 181. The true name was probably Curene, or Curane.

[14] Vitruvij Architect. l. 8. p. 163.

[15] Pliny. l. 4. c. 4. p. 192. Ovid. Metamorph. l. 2.

[16] Pauſanias. l. 2. p. 117. Εϛι γε δη και Απολλωνος αγαλμα προς τη Πειρωνη, και περιβολος εϛιν.

Pirene and Virene are the ſame name.

 was

was a fountain of another nature: yet of the ſame etymology, however differently expreſſed. It was a mountain, and gave name to the vaſt ridge, called Saltus Pyrenæi. It is undoubtedly a compound of [16] Pur-ain, and ſignifies a fountain of fire. I ſhould imagine without knowing the hiſtory of the country, that this mountain once flamed; and that the name was given from this circumſtance. Agreeably to this I find from Ariſtotle de Mirabilibus, that here was formerly an eruption of fire. The ſame is mentioned by Poſidonius in Strabo: and alſo by Diodorus; who adds— [17] Τα μεν ορη δια το συμβεβηκος κληθηναι Πυρηναια. *That the mountains from hence had the name of Pyrenæi.* Mount Ætna is derived very truly by Bochart from Aituna, fornax; as being a reſervoir of molten matter. There was another very ancient name, Ineſſus; by which the natives called the hill, as well as the city, which was towards the bottom of it. The name is a compound of Ain-Es, like Hanes in Egypt; and ſignifies a fountain of fire. It is called Enneſia by Diodorus; who ſays, that this name was afterwards changed to Ætna. He ſpeaks of the city; but the name was undoubtedly borrowed from the mountain, to which it was primarily applicable, and upon which it was originally conferred: [18] Και την νυν ουσαν Αιτνην εκτησαντο, προ τουτου καλουμενην Εννησιαν. Strabo expreſſes the name Inneſa, and informs us more preciſely, that the upper part of the mountain was ſo called. Οι δε [19] Αιτναιοι παρα-

[16] Pur, Pir, Phur, Vir: all ſignify fire.

[17] Diodorus Siculus. l. 5. p. 312.

[18] Diodorus Siculus. l. xi. p. 57.

[19] Strabo. l. 6. p. 412.

χωρησαντες

χωρησαντες την Ιννησαν καλεμενην, της Αιτνης ορεινην, ωκησαν. *Upon this the people withdrawing themſelves went and occupied the upper part of Mount Ætna, which was called Inneſa.* The city Hanes in Egypt was of the ſame etymology; being denominated from the Sun, who was ſtiled Hanes, Ain-Es, fons ignis ſive lucis. It was the ſame as the Arab Heliopolis, called now Matarea. Stephanus Byzantinus calls the city Inys: for that is manifeſtly the name he gives it, if we take away the Greek termination. [20] Ινυσσος, πολις Αιγυπτε: but Herodotus, [21] from whom he borrows, renders it Iënis. It would have been more truly rendered Doricè Iänis; for that was nearer to the real name. The hiſtorian however points it out plainly, by ſaying, that it was three days journey from mount [22] Caſius; and that the whole way was through the Arabian deſert. This is a ſituation, which agrees with no other city in all Egypt, except that, which was the Onium of the later Jews. With this it accords preciſely. There ſeem to have been two cities named On from the worſhip of the Sun. One was called Zan, Zon, and Zoan, in the land of Go-zan, the [23] Goſhen of the ſcriptures. The other was the city On in Arabia;

[20] Stephanus ſays, that it was near mount Caſius: but Herodotus expreſly tells us, that it was at the diſtance of three days journey from it.

[21] Απο ταυτης τα εμπορια τα επι θαλασσης μεχρι Ιννισε πολιος εστι τε Αραβικε. Herodotus. l. 3. c. 5.

[22] Τοδε μεταξυ Ιννισε πολιος, και Κασιε τε ορεος, και της Σερβωνιδος λιμνης, εστι εκ ολιγον χωριον, αλλ' ὅσον επι τρεις ἡμερας ὁδον, αιυδρον εστι δεινως. Herodotus. ibidem.

[23] Go-zan is the place or temple of the Sun. I once thought that Goſhen, or, as it is ſometimes expreſſed, Gozan, was the ſame as Cuſhan: but I was certainly miſtaken. The diſtrict of Goſhen was indeed the nome of Cuſhan: but

Arabia; called alſo Hanes. They were within eight or nine miles of each other: and are both mentioned together by the prophet [24] Iſaiah. *For his princes were at Zoan; and his ambaſſadors came to Hanes.* The name of each of theſe cities, on account of the ſimilarity of worſhip, has by the Greeks been tranſlated [25] Heliopolis; which has cauſed great confuſion in the hiſtory of Egypt. The latter of the two was the Iänis, or Ιανισος, of the Greeks; ſo called from Hanes, the great fountain of light, the Sun: who was worſhiped under that title by the Egyptians and Arabians. It lies now quite in ruins, cloſe to the village Matarea, which has riſen from it. The ſituation is ſo pointed out, that we cannot be miſtaken: and we find moreover, which is a circumſtance very remarkable, that it is at this day called by the Arabians Ain El Sham, the fountain of the Sun; a name preciſely of the ſame purport as Hanes. Of this we are informed by the learned geographer, D'Anville, and others; though the name by different travellers is expreſſed with ſome variation. [26] Cette ville preſque enſévelie ſous des ruines, et voiſine, dit Abulfeda, d'un petit lieu nommé Matarea, conſerve dans les géographies Arabes le nom d'Ainſiems ou du fontain du Soleil.

the two words are not of the ſame purport. Goſhen is the ſame as Go-ſhan, and Go-zan, analogous to Beth-ſhan, and ſignifies the place of the Sun. Goſhen, Go-ſhan, Go-zan, and Gau-zan, are all variations of the ſame name. In reſpect to On, there were two cities ſo called. The one was in Egypt, where Poti-phera was Prieſt. Geneſis. c. 41. v. 45. The other ſtood in Arabia, and is mentioned by the Seventy: Ων, ἥ εστιν Ἡλιοπολις. Exodus. c. 1. v. 11. This was alſo called Onium, and Hanes, the Iänifus of Herodotus.

[24] Iſaiah. c. 30. v. 4.

[25] See Obſervations upon the Ancient Hiſtory of Egypt. p. 124. p. 137.

[26] D'Anville Memoires ſur l'Egypt. p. 114.

leil. A like account is given by Egmont and [27] Hayman; though they expreſs the name Ain El Cham: a variation of little conſequence. The reaſon, why the ancient name has been laid aſide by thoſe who reſide there, is undoubtedly this. Bochart tells us, that ſince the religion of Mahomet has taken place, the Arabs look upon Hanes as the devil: [28] proinde ab ipſis ipſe Dæmon חנאם vocatur. Hence they have aboliſhed Hanes: but the name Ain El Cham, of the ſame purport, they have ſuffered to remain.

I have before taken notice of an objection liable to be made from a ſuppoſition, that if Hanes ſignified *the fountain of light*, as I have preſumed, it would have been differently expreſſed in the Hebrew. This is a ſtrange fallacy; but yet very predominant. Without doubt thoſe learned men, who have preceded in theſe reſearches, would have bid fair for noble diſcoveries, had they not been too limited, and biaſſed, in their notions. But as far as I am able to judge, moſt of thoſe, who have engaged in inquiries of this nature, have ruined the purport of their labours through ſome prevailing prejudice. They have not conſidered, that every other nation, to which we can poſſibly gain acceſs, or from whom we have any hiſtory derived, appears to have expreſſed foreign terms differently from the natives, in whoſe language they were found. And without a miracle the Hebrews muſt have done the ſame. We pronounce all French names differently from the people of that country: and they do the

[27] Travels. vol. 2. p. 107. It is by them expreſſed Ain el Cham, and appropriated to the obeliſk: but the meaning is plain.

[28] Bochart. Geog. Sacra. l. 1. c. 35 p. 638.

ſame

ſame in reſpect to us. What we call London, they expreſs Londres: England they ſtile Angleterre. What ſome call Bazil, they pronounce Bal: Munchen, Munich: Mentz, Mayence: Ravenſpurg, Ratiſbon. The like variation was obſervable of old. Carthago of the Romans was Carchedon among the Greeks. Hannibal was rendered Annibas: Aſdrubal, Aſdroubas: and probably neither was conſonant to the Punic mode of expreſſion. If then a prophet were to riſe from the dead, and preach to any nation, he would make uſe of terms adapted to their idiom and uſage; without any retroſpect to the original of the terms, whether they were domeſtic, or foreign. The ſacred writers undoubtedly obſerved this rule towards the people, for whom they wrote; and varied in their expreſſing of foreign terms; as the uſage of the people varied. For the Jewiſh nation at times differed from its neighbours, and from itſelf. We may be morally certain, that the place, rendered by them Ekron, was by the natives called Achoron; the Accaron, Ακκαρων, of Joſephus, and the Seventy. What they termed Philiſtim, was Peleſtin: Eleazar, in their own language, they changed to Lazar, and Lazarus: and of the Greek συνεδριον they formed Sanhedrim. Hence we may be certified, that the Jews, and their anceſtors, as well as all nations upon earth, were liable to expreſs foreign terms with a variation, being led by a natural peculiarity in their mode of ſpeech. They therefore are ſurely to be blamed, who would deduce the orthography of all ancient words from the Hebrew; and bring every extraneous term to that teſt. It requires no great in-

ſight into that language to ſee the impropriety of ſuch procedure. Yet no prejudice has been more [29] common. The learned Michaelis has taken notice of this [30] fatal attachment, and ſpeaks of it as a ſtrange illuſion. He ſays, that *it is the reigning influenza, to which all are liable, who make the Hebrew their principal ſtudy.* The only way to obtain the latent purport of ancient terms is by a fair analyſis. This muſt be diſcovered by an apparent analogy; and ſupported by the hiſtory of the place, or perſon, to whom the terms relate. If ſuch helps can be obtained; we may determine very truly the etymology of an Egyptian or Syriac name; however it may appear repugnant to the orthography of the Hebrews. The term Hanes is not ſo uncommon as may be imagined. Zeus was worſhipped under this title in Greece, and ſtiled Ζευς Αινησιος. The Scholiaſt upon Apollonius Rhodius mentions his temple, and terms it [31] Διος Αινησιȣ ἱερον-ȣ̀ μνημονευει και Λεων εν περιπλῳ, και Δημοσθενης εν λιμεσι. It is alſo taken notice of by Strabo, who ſpeaks of a mountain Hanes, where the temple ſtood. [32] Μεγιςον δε ορος εν αυτῃ Αινος (lege Αινης) εν ῳ το τȣ Διος Αινησιȣ ἱερον. The mountain of Zeus Aineſius muſt have been Aines, and not Ainos; though it occurs ſo in our preſent copies of Strabo. The Scholiaſt above quotes a verſe from Heſiod, where the Poet ſtiles the Deity Αινησιος.

[29] See Page 59. notes.

[30] Diſſertation of the influence of opinion upon language, and of language upon opinion. Sect. vi. p. 67. of the tranſlation.

[31] Scholia upon Apollonius. l. 2. v. 297.

[32] Strabo. l. 10. p. 700.

Ενθ' οιγ' ευχεσθην Αινηιω υψιμεδοντι.

Aineïus, and Aineſius are both alike from Hanes, the Deity of Egypt, whoſe rites may be traced in various parts. There were places named Aineas, and Aineſia in Thrace; which are of the ſame original. This title occurs ſometimes with the prefix Ph'anes: and the Deity ſo called was by the early theologiſts thought to have been of the higheſt antiquity. They eſteemed him the ſame as [33] Ouranus, and Dionuſus: and went ſo far as to give him a creative [34] power, and to deduce all things from him. The Grecians from Phanes formed Φαναιος, which they gave as a title both to [35] Zeus, and Apollo. In this there was nothing extraordinary, for they were both the ſame God. In the north of Italy was a diſtrict called Ager [36] Piſanus. The etymology of this name is the ſame as that of Hanes, and Phanes; only the terms are reverſed. It ſignifies ignis fons: and in confirmation of this etymology I have found the place to have been famous for its hot ſtreams, which are mentioned by Pliny under the name of Aquæ Piſanæ. Cuma in Campania was certainly denominated from Chum, heat, on account of its ſoil, and ſituation. Its medicinal [37] waters are

[33] Orphyc Hymn 4.

[34] Οι θεολογοι—εν γε τῳ Φανητι την δημιεργικην αιτιαν ανυμνησαν. Orphic Fragment 8. from Proclus in Timæum.

[35] Συ μοι Ζευς ὁ Φαναιος ἡκεις. Eurip. Rheſus. v. 355.

Φαναιος Απολλων εν Χιοις. Heſych.

[36] Pliny. l. 2. c. 106. p. 120.

[37] Λετρα τε παρεχει το χωριον θερμα, γηθεν αυτοματα ανιοντα. Joſephi Antiq. l. 18. c. 14.

well

well known; which were called Aquæ Cumanæ. The term Cumana is not formed merely by a Latine inflection; but consists of the terms Cumain, and signifies a hot fountain; or a fountain of Chum, or Cham, the Sun. The country about it was called Phlegra; and its waters are mentioned by Lucretius.

[39] Qualis apud Cumas locus est, montemque Vesevum,
Oppleti calidis ubi fumant fontibus auctus.

Here was a cavern, which of old was a place of prophecy. It was the seat of the Sibylla Cumana; who was supposed to have come from [40] Babylonia. As Cuma was properly Cuman; so Baiæ was Baian; and Alba near mount Albanus[41], Alban: for the Romans often dropped the n final. Pisa so celebrated in Elis was originally Pisan, of the same purport as the Aquæ Pisanæ above. It was so called from a sacred fountain, to which only the name can be primarily applicable: and we are assured by Strabo [42] Την κρηνην Πισαν ειρησθαι, that the fountain had certainly the name of Pisan. I have mentioned that Mount Pyrene was so called from being a fountain of fire: such mountains often have hot streams in their vicinity, which are generally of great utility. Such we find to have been in Aquitania at the foot of this mountain, which were called Thermæ Onesæ; and are mentioned by Strabo, as [43] Θερμα καλλιστα ποτιμωτατε ὑδατος. What in one

[39] Lucretius. l. 6.

[40] Justin Martyr. Cohort. p. 33.

[41] Mount Albanus was denominated Al-ban from its fountains and baths.

[42] Strabo. l. 8. 545.

[43] Strabo. l. 4. p. 290. Onesa signifies solis ignis, analogous to Hanes.

part of the world was termed Cumana, was in another rendered Comana. There was a grand city of this name in Cappadocia, where ſtood one of the nobleſt Puratheia in Aſia. The Deity worſhipped was repreſented as a feminine, and ſtiled Anait, and Anaïs; which latter is the ſame as Hanes. She was well known alſo in Perſis, Meſopotamia, and at Egbatana in Media. Both An-ait, and An-ais, ſignifies a fountain of fire. Generally near her temples, there was an eruption of that element; particularly at Egbatana, and Arbela. Of the latter Strabo gives an account, and of the fiery matter which was near it. [44] Περι Αρβηλα δε εϛι και Δημητριας πολις· ειθ' ἡ τȣ ναφθα πηγη, και τα πυρα (or πυρεια) και το της Αναιας ἱερον.

I ſhould take the town of Egnatia in Italy to have been of the ſame purport as Hanes above mentioned: for Hanes was ſometimes expreſſed with a guttural, Hagnes; from whence came the ignis of the Romans. In Arcadia near mount Lyceus was a ſacred fountain; into which one of the nymphs, which nurſed Jupiter, was ſuppoſed to have been changed. It was called Hagnon, the ſame as Ain-On, the fount of the Sun. From Ain of the Amonians, expreſſed Agn, came the ἁγνος of the Greeks, which ſignified any thing pure and clean; purus ſive caſtus. Hence was derived ἁγνειον, πηγαιον· ἁγναιον, καθαρον· ἁγνη, καθαρα: as we may learn from Heſychius. Pauſanias ſtiles the fountain [45] Hagno: but it was originally Hagnon, the fountain

[44] Strabo. l. 16. p. 1072. ſee alſo l. 11. p. 779. and l. 12. p. 838. likewiſe Plutarch in Artaxerxe.

[45] Pauſanias. l. 8. p. 678.

of

of the Sun: hence we learn in another place of Hesychius, ἀγνοπόλεισθαι, το ὑπο ἡλιȣ θερεσθαι. The town Egnatia, which I mentioned above, stood in campis Salentinii, and at this day is called Anazo, and Anazzo. It was so named from the rites of fire: and that those customs were here practised, we may learn from some remains of them among the natives in the times of Horace and Pliny. The former calls the place by contraction [46] Gnatia:

Dein Gnatia Nymphis
Iratis extructa dedit risumque, jocumque;
Dum flammis sine thura liquescere limine sacro
Persuadere cupit.

Horace speaks as if they had no fire: but according to Pliny they boasted of having a sacred and spontaneous appearance of it in their temple. [47] Reperitur apud auctores in Salentino oppido Egnatiâ, imposito ligno in saxum quoddam ibi sacram protinus flammam existere. From hence undoubtedly came also the name of Salentum, which is a compound of Sal-En, Solis fons; and arose from this sacred fire to which the Salentini pretended. They were Amonians, who settled here, and who came last from Crete [48] Τȣς δε Σαλεντινȣς Κρητων αποικȣς φασι. Innumerable instances of this sort might be brought from Sicily: for this island abounded with places, which were of Amonian original. Thucydides, and other Greek writers, call them

[46] Horace. l. 1. sat. 5. v. 97.

[47] Pliny. l. 2. c. 110. p. 123.

[48] Strabo. l. 6. p. 430.

The ancient Salentini worshipped the Sun under the title of Man-zan, or Man-zana: by which is meant Menes, Sol. Festus in V. Octobris.

Phenicians[49]: Ωκουν δε ϗ Φοινικες περι πασαν μεν Σικελιαν. But they were a different people from thoſe, which he ſuppoſes. Beſides the term Phenician was not a name, but a title: which was aſſumed by people of different parts; as I ſhall ſhew. The diſtrict, upon which the Grecians conferred it, could not have ſupplied people ſufficient to occupy the many regions, which the Phenicians were ſuppoſed to have poſſeſſed. It was an appellation, by which no part of Canaan was called by the ancient and true inhabitants: nor was it ever admitted, and in uſe, till the Grecians got poſſeſſion of the coaſt. It was even then limited to a ſmall tract; to the coaſt of Tyre and Sidon.

If ſo many inſtances may be obtained from the weſt, many more will be found, as we proceed towards the eaſt; from whence theſe terms were originally derived. Almoſt all the places in Greece were of oriental etymology; or at leaſt from Egypt. I ſhould ſuppoſe that the name of Methane in the Peloponneſus had ſome relation to a fountain, being compounded of Meth-an, the fountain of the Egyptian Deity, Meth, whom the Greeks called Μητις, Meetis.

[50] Και Μητις πρωτος γενετωρ, και Ερως πολυτερπης.

We learn from [51] Pauſanias, that there was in this place a

[49] Thucydides. l. 6. c. 2. p. 379.

[50] Orphic Fragment. vi. v. 19. from Proclus. p. 366.

Μητις, divine wiſdom, by which the world was framed: eſteemed the ſame as Phanes, and Dionuſus.

Αυτος τε ὁ Διονυσος, και Φανης, και Ηρικεπαιος. Ibidem. p. 373.

Μητις—ἑρμηνευεται, Βελη, Φως, Ζωοδοτης—from Orpheus: Euſebij Chronicon. p. 4.

[51] Ισιδος ενταυθα Ἱερον, και αγαλμα, και επι της αγορας Ἑρμε—και θερμα λουτρα. Pauſan. l. 2: p. 190.

temple

temple and a ſtatue of Iſis, and a ſtatue alſo of Hermes in the forum; and that it was ſituated near ſome hot ſprings. We may from hence form a judgment, why this name was given, and from what country it was imported. We find this term ſometimes compounded Meth-On, of which name there was a town in [51] Meſſenia. Inſtances to our purpoſe from Greece will accrue continually in the courſe of our work.

One reaſon for holding waters ſo ſacred aroſe from a notion, that they were gifted with ſupernatural powers. Jamblicus takes notice of many ways, by which the gift of divination was to be obtained. [52] *Some*, ſays he, *procure a prophetic ſpirit by drinking the ſacred water, as is the practice of Apollo's prieſt at Colophon. Some by ſitting over the mouth of the cavern, as the women do, who give out oracles at Delphi. Others are inſpired by the vapour, which ariſes from the waters; as is the caſe of thoſe who are prieſteſſes at Branchidæ.* He adds[53], *in reſpect to the oracle at Colophon, that the prophetic ſpirit was ſuppoſed to proceed from the water. The fountain, from whence it flowed, was in an apartment under ground; and the prieſt went thither to partake of the emanation.* From this hiſtory of the place we may learn the purport of the name,

[51] Pauſanias. l 4. p. 287.

[52] Οἱδ' ὑδωρ πιοντες, καθαπερ ὁ εν Κολοφωνι Ἱερευς τȣ Κλαριȣ. Οἱδε ϛομιοις παρακαθημενοι, ὡς αἱ εν Δελφοις θεσπιζȣσαι. Οἱδ' εξ ὑδατων ατμιζομενοι, καθαπερ αἱ εν Βραγχιδαις Προφητιδες. Jamblicus de Myſterijs. Sect. 3. c. xi. p. 72.

[53] Τοδε εν Κολοφωνι μαντειον ὁμολογειται παρα πασι δια ὑδατος χρηματιζειν· ειναι γαρ πηγην εν οικῳ καταγειῳ, και απ' αυτης πιειν την Προφητην. Jamblicus. ibid.

by

by which this oracular place was called. Colophon is Col-Oph On, tumulus Dei Solis Pythonis, and correſponds with the character given. The river, into which this fountain ran, was ſacred, and named Haleſus; it was alſo called [54] Anelon: An-El-On, Fons Dei Solis. Haleſus is compoſed of well known titles of the ſame God.

Delos was famed for its oracle; and for a fountain ſacred to the prophetic Deity. It was called [55] Inopus. This is a plain compound of Ain-Opus, Fons Pythonis. Places named Aſopus, Elopus, and the like, are of the ſame analogy. The God of light, Orus, was often ſtiled Az-El; whence we meet with many places named Azelis, Azilis, Azila, and by apocope, Zelis, Zela, and Zeleia. In Lycia was the city Phaſelis, ſituated upon the mountain [56] Chimæra; which mountain had the ſame name, and was ſacred to the God of fire. Phaſelis is a compound of Phi, which in the Amonian language is a mouth or opening; and of Azel above mentioned. Ph'Aſelis ſignifies Os Vulcani, ſive apertura ignis; in other words a chaſm of fire. The reaſon why this name was impoſed may be ſeen in the hiſtory of the place[57]. Flagrat in Phaſelitide Mons Chimæra, et quidem immortali diebus, et noctibus flammâ. Chimæra is a compound of

[54] Pauſanias. l. 8. p. 659. Ανελοντος τε εν Κολοφωνι και Ελεγειων ποιηται ψυκροτητα αδουσι.

[55] Callimachus: Hymn to Delos.

Strabo. l. 10. p. 742.

[56] Pliny. l. 2. c. 106. p. 122.

[57] Pliny above.

Ὅτι πυρ εστιν εγγυς Φασηλιδος εν Λυκιᾳ αθανατον, και ὅτι αει καιεται επι πετρας, και νυκτας και ἡμεραν. Cteſias apud Photium. clxxiii.

Cham-Ur,

Cham-Ur, the name of the Deity, whoſe altar ſtood towards the top of the [58] mountain. At no great diſtance ſtood Mount Argaius, which was a part of the great ridge, called Taurus. This Argaius may be either derived from Har, a mountain; or from Aur, fire. We may ſuppoſe Ar-gaius to ſignify Mons cavus: or rather *ignis cavitas*, ſive *Vulcani domus*, a name given from its being hollow, and at the ſame time a reſervoir of fiery matter. The hiſtory of the mountain may be ſeen in Strabo; who ſays, that it was immenſely high, and ever covered with ſnow; it ſtood in the vicinity of Comana, Caſtabala, Cæſarea, and Tyana: and all the country about it abounded with fiery [59] eruptions. But the moſt ſatisfactory idea of this mountain may be obtained from coins, which were ſtruck in its vicinity; and particularly [60] deſcribe it, both as an hollow, and an inflamed mountain.

In Thrace was a region called Pæonia, which ſeems to have had its name from P'Eon, the God of light [61]. The natives of theſe parts were ſtiled both Peonians, and Pierians; which names equally relate to the Sun. Agreeably to this Maximus Tyrius tells us, that they particularly worſhipped that luminary: and adds, that they had no image; but inſtead of it uſed to ſuſpend upon an high pole a diſk of metal; pro-

[58] Παντες, ὅσοι Φοινικον εδος περι παγνυ νεμονται,
Αιπυ τε Μασσικυτοιο ῥοον, ϐωμον τε Χιμαιρας. Nonnus L. 3.

[59] Strabo. l. 12. p. 812. For the purport of Gaius, domus vel cavitas, See Radicals. p. 97.

[60] Patinæ Numiſmata Imperatorum. p. 180. l. 194.

[61] He was called both Peon, and Peor: and the country from him Peonia and Pieria. The chief cities were Alorus, Aineas, Chamſa, Methone: all of oriental etymology.

bably of fine gold, as they were rich in that mineral: and before this they performed their [62] adoration.

There is an apparent analogy between the names of places farther eaſt; whoſe inhabitants were all worſhippers of the Sun. Hence moſt names are an aſſemblage of his titles. Such is Cyreſtia, Chalybon, Comana, Ancura, Cocalia, Cabyra, Arbela, Amida, Emeſa, Edeſſa, and the like. Emeſa is a compound of Ham-Es: The natives are ſaid by Feſtus Avienus to have been devoted to the Sun:

[63] Denique flammicomo devoti pectora Soli
Vitam agitant.

Similar to Emeſa was Edeſſa, or more properly Adeſa, ſo named from Hades, the God of light. The Emperor Julian ſtiles the region — Ἱερον εξ αιωνος τῳ Ἡλιῳ [64] Χωριον. This city was alſo from its worſhip ſtiled [65] Ur, Urhoe and Urchoë; which laſt was probably the name of the [66] temple.

There were many places called Arſene, Arſine, Arſinoë, Arſiana. Theſe were all the ſame name, only varied in different countries: and they were conſequently of the ſame purport. Arſinoë is a compound of arez-ain, Solis fons:

[62] Παιονες σεβεσι τον ἡλιον· αγαλμα δε ἡλιε Παιονικον δισχος ϐραχυς ὑπερ μακρε ξυλε. Maximus Tyrius. Differt. 8. p. 87.

Of the wealth of this people, and of their ſkill in muſic and pharmacy; See Strabo. Epitom. l. vii.

[63] Rufus Feſtus Avienus. Deſcrip. Orbis. v. 1083.

[64] Juliani Oratio in Solem. Orat. 4. p. 150.

Ἱερωνται δε αυτοι (Εδεσσηνοι) τῳ θεῳ ἡλιῳ· τετον γαρ οι επιχωριοι σεβεσι, τῃ Φοινικων φωνῃ Ελαγαϐαλον καλουντες. Herodian. l. 3.

[65] Edeſſeni Urchoienſes — Urhoë, ignis, lux, &c. Theoph. Sigefredi Bayeri Hiſt. Oſrhoeni. p. 4.

[66] Ur-choë ſignifies Ori domus, vel templum; Solis Ædes.

Ur in Chaldea is by Ptolemy called Orchoe.

and

and moſt places ſo denominated will be found famed for ſome fountain. One of this name was in Syria: [67] Αρσινοη πολις εν Συρια, επι βυνω κειμενη. απο δε τυ βυνυ κρηνας ερευγεται πλειονας—αφ' ὧν ἡ πολις ωνομασαι. *Arſinoë is a city in Syria, ſituated upon a riſing ground, out of which iſſue many ſtreams; from hence the city had its name.* Arſine, and Arſiana in Babylonia had [68] fountains of bitumen. Arſene in Armenia was a nitrous lake: [69] Αρσηνη λιμην—νιτριτις. Near Arſinoë upon the Red Sea were hot ſtreams of bitter [70] waters; and Arſinoë near [71] Epheſus had waters equally bitter.

There were many people called Hyrcani; and cities and regions, Hyrcania: In the hiſtory of which there will be uniformly found ſome reference to fire. The name is a compound of Ur-chane, the God of that element. He was worſhipped particularly at Ur in Chaldea: and one tribe of that nation were called Urchani. Strabo mentions them as only one branch of the [72] literati; but [73] Pliny ſpeaks of them as a people, a tribe of the

[67] Etymologicum magnum. The author adds, αρσαι γαρ το ποτισαι, as if it were of Grecian original.

[68] Marcellinus. l. 23. p. 287.

[69] Αρσηνη λιμνη, ἣν και Θωνιτιν καλεσι—εστι δε νιτριτις. Strabo. l. xi. p. 801.

[70] Πρωτον μεν απ' Αρσινοης παράθεοντι την δεξιαν ηπειρον θερμα πλειοσιν αυλοις εκ πετρης ὑψηλης εις θαλατταν διηθειται. Agatharchides de Rubro mari. p. 54.

Ειτα αλλην πολιν Αρσινοην· ειτα θερμων ὑδατων εκβολας, πικρων και ἁλμυρων. Strabo. l. 16. p. 1114.

[71] Some make Epheſus and Arſinoë to have been the ſame. See Scholia upon Dionyſius. v. 828.

[72] Strabo. l. 16. p. 1074. See Radicals. p. 41.

[73] Pliny. l. 6. c.27. Euphraten præcluſere Orcheni: nec niſi Paſitigri defertur ad mare.

Chaldeans. Here was the ſource of fire-worſhip: and all the country was replete with bitumen and fire. There was a region [74] Hyrcania inhabited by the Medes; which ſeems to have been of the ſame inflammable nature. The people were called Hyrcani, and Aſtabeni: which latter ſignifies the ſons of fire. Cellarius mentions a city Hyrcania in [75] Lydia. There were certainly people ſtiled Hyrcani; and a large plain called Campus Hyrcanus [76] in the ſame part of the world. It ſeems to have been a part of that parched and burning region called *κατακεκαυμενη*, ſo named from the fires, with which it abounded. It was near Hierapolis, Caroura, and Foſſa Charonea, all famed for fire.

It may ſeem extraordinary; yet I cannot help thinking, that the Hercynian foreſt in Germany was no other than the Hurcanian, and that it was denominated from the God Urcan, who was worſhipped here as well as in the eaſt. It is mentioned by Eratoſthenes, and Ptolemy under the name of *δρυμος Ορκυνιος*, or the foreſt of [77] Orcun; which is un-

[74] Ptolemy Geog.

Iſidorus Characenus. Geog. Vet. vol. 2. p. 7.

[75] Cellarii Geog. vol. 2. p. 80.

[76] Strabo. l. 12. p. 868, 869. and l. 13. p. 929—932.

Εστι δε επιφανεια τεφρωδης των πεδιων.

Strabo ſuppoſes that the Campus Hyrcanus was ſo named from the Perſians, as alſo Κυρου πεδιον near it, but they ſeem to have been ſo denominated ab origine. The river Organ, which ran into the Mæander from the Campus Hyrcanus, was properly Ur-chan. Ancyra was An-cura, ſo named a fonte Solis κυρος γαρ ὁ ηλιος. All the names throughout the country have a correſpondence: all relate either to the ſoil, or the religion of the natives; and betray a great antiquity.

[77] Ptolemy. Geog. l. 2. c. xi.

doubtedly

doubtedly the ſame name as that above. I have taken notice, that the name of the mountain Pyrene ſignified a fountain of fire, and that the mountain had once flamed. There was a Pyrene among the Alpes [78] Tridentini, and at the foot of it a city of the ſame [79] name; which one would infer to have been ſo denominated from the like circumſtance. I mention this becauſe here was the regio Hercynia, where the Hercynian foreſt [80] commenced, and from which it received its name. Beatus Rhenanus in his account of theſe parts ſays, that there was a tradition of this mountain Pyrene once [81] burning: and conformably to this notion it is ſtill diſtinguiſhed by the name of the great [82] Brenner. The country therefore and the foreſt may have been called Orcunian upon this account. For as the worſhip of the Sun, the Deity of fire, prevailed greatly at places of this nature, I make no doubt but Hercynia, which Ptolemy expreſſes Ορκυνια, was ſo named from Or-cun, the God of that element.

We muſt not be ſurpriſed to find Amonian names among

[78] Mentioned in Pliny's Panegyric: and in Seneca; conſolatio ad Helv. l. 6. Ariſtotle in Meteoris.

[79] Here was one of the fountains of the Danube. Ιστρος τε γαρ ποταμος αρξαμενος εκ Κελτων και Πυρηνης πολιος ῥεει, μεσην σχιζων την Ευρωπην. Herodotus. l. 2. c. 33.

[80] See Cluverii Germania.

[81] Beatus Rhenanus. Rerum Germanic. l. 3.

[82] It is called by the Swiſs, Le Grand Brenner: by the other Germans, Der groſs Verner.

Mount Cænis, as we term it, is properly Mount Chen-Is, Mons Dei Vulcani. It is called by the people of the country Monte Caniſe: and is part of the Alpes Cottiæ. Cluver. Ital. vol. 1. l. 1. c. 32. p. 337. Mons Geneber. Jovij.

the Alpes; for ſome of that family were the firſt who paſſed them. The merit of great performances was by the Greeks generally attributed to a ſingle perſon. This paſſage therefore through the mountains is ſaid by ſome to have been the work of Hercules: by others of Cottus, and [83] Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiæ; and the country was called Regio Cottiana: wherein were about twelve capital [84] cities. Some of that ancient and ſacred nation, the Hyperboreans, are ſaid by Poſidonius to have taken up their reſidence in theſe parts. [85] Τȣς Ὑπερβορεȣς—οικειν περι τας Αλπεις της Ιταλιας. Here inhabited the Taurini: and one of the chief cities was Comus. Strabo ſtiles the country the land of [86] Ideonus, and Cottius. Theſe names will be found hereafter to be very remarkable. Indeed many of the Alpine appellations were Amonian; as were alſo their rites: and the like is to be obſerved in many parts of Gaul, Britain, and Germany. Among other evidences the worſhip of Iſis, and of her ſacred ſhip, is to be noted; which prevailed among the Suevi. [87] Pars Suevorum et Iſidi ſacrificat: unde cauſa et origo peregrino ſacro,

[83] See Marcellinus. l. 15. c. 10. p. 77. and the authors quoted by Cluverius. Italia Antiqua above.

They are ſtiled Αλπεις Σκȣτιαι by Procopius: Rerum Goth. l. 2.

Marcellinus thinks, that a king Cottius gave name to theſe Alps in the time of Auguſtus, but Cottius was the national title of the king; as Cottia was of the nation: far prior to the time of Auguſtus.

[84] Pliny. l. 3. c. 20. Cottianæ civitates duodecim.

[85] Scholia upon Apollonius. l. 2. v. 677.

[86] Τȣτων δε εϛι και ἡ τȣ Ιδεοννȣ γη, και ἡ τȣ Κοττιȣ. Strabo. l. 4. p. 312.

[87] Tacitus de Moribus Germanorum.

parum

parum comperi; nisi quod signum ipsum in modum Liburnæ figuratum docet advectam religionem. The ship of Isis was also reverenced at Rome: and is marked in the [88] calendar for the month of March. From whence the mystery was derived, we may learn from [89] Fulgentius. Navigium Isidis Ægyptus colit. Hence we find, that the whole of it came from Egypt. The like is shewn by [90] Lactantius. To this purpose I could bring innumerable proofs, were I not limited in my progress. I may perhaps hereafter introduce something upon this head, if I should at any time touch upon the antiquities of Britain and Ireland; which seem to have been but imperfectly known. Both of these countries, but especially the latter, abound with sacred terms, which have been greatly overlooked. I will therefore say so much in furtherance of the British Antiquarian, as to inform him, that names of places, especially of hills, promontories, and rivers, are of long duration; and suffer little change. The same may be said of every thing, which was esteemed at all sacred, such as temples, towers, and high mounds of earth; which in early times were used for altars. More particularly all mineral and medicinal waters will be found in a great degree to retain their ancient names: and among these there may be observed a resemblance in most parts of the world. For when names have been once determinately affixed, they

[88] Gruter. vol. 1. p. 138.

[89] Fulgentius: Mytholog. l. 1. c. 25. p. 655.

[90] Lactantius de falsa Relig. vol. 1. l. 1. c. 11. p. 47.

To these instances add the worship of Seatur, and Thuth, called Thautates. See Cluverii Germania. l. 1. c. 26. p. 188, and 189.

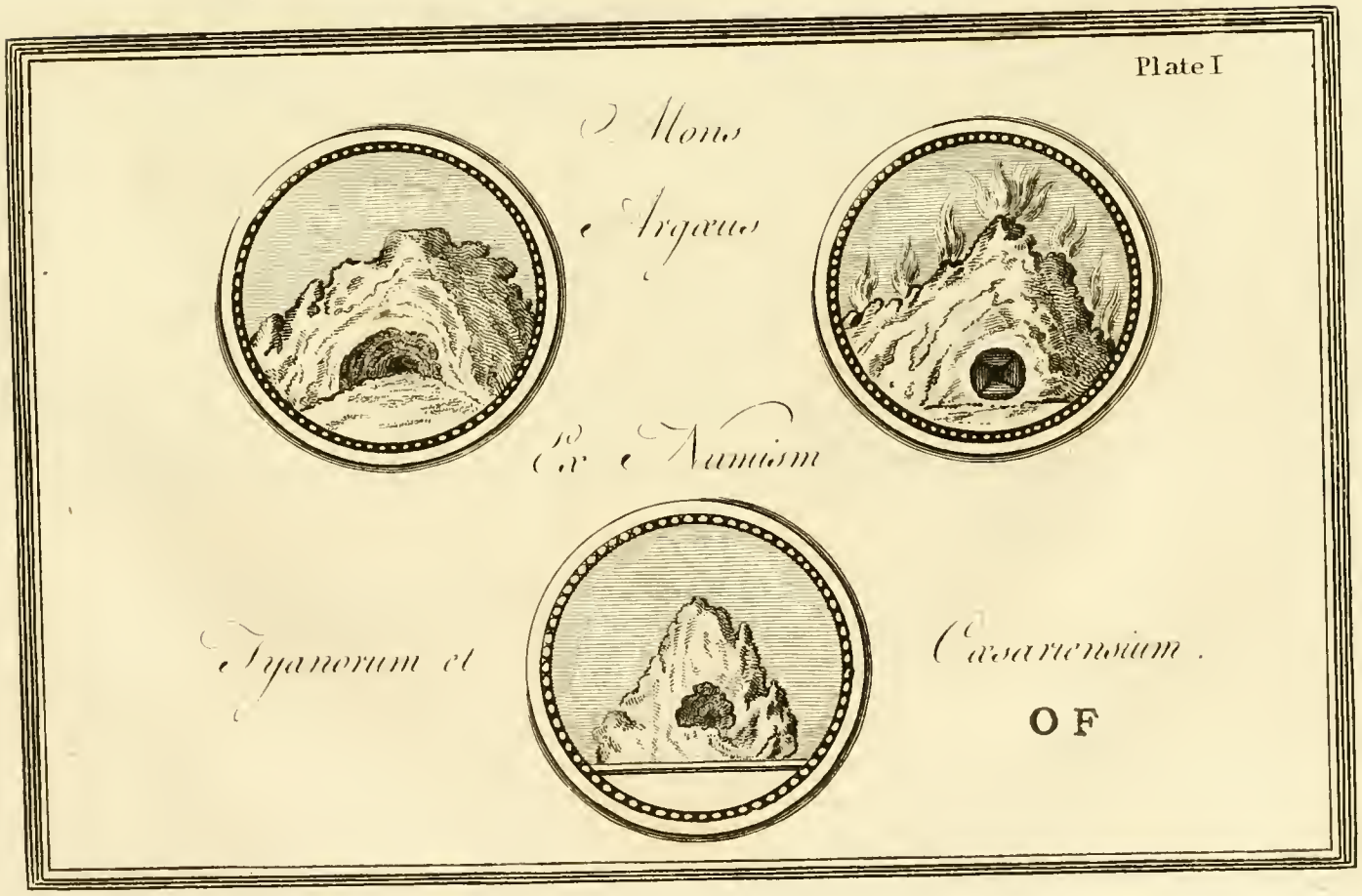
are not easily effaced. The Grecians, who under Alexander settled in Syria, and Mesopotamia, changed many names of places, and gave to others inflections, and terminations after the mode of their own country. But Marcellinus, who was in those parts under the Emperor Julian, assures us, that these changes and variations were all cancelled: and that in his time the ancient names prevailed. Every body, I presume, is acquainted with the history of Palmyra, and of Zenobia the queen; who having been conquered by the emperor Aurelian, was afterwards led in triumph. How much that city was beautified by this princess, and by those of her family, may be known by the stately ruins, which are still extant. Yet I have been assured by my late excellent and learned friend Mr. Wood, that if you were to mention Palmyra to an Arab upon the spot, he would not know to what you alluded: nor would you find him at all more acquainted with the history of Odænatus, and Zenobia. Instead of Palmyra he would talk of Tedmor; and in lieu of Zenobia he would tell you, that it was built by Salmah Ebn Doud, that is by Solomon the son of David. This is exactly conformable to the account in the scriptures: for it is said in the Book of Chronicles,[91] *He also* (Solomon) *built Tadmor in the wilderness.* The Grecian name Palmyra, probably of two thousand years standing, is novel to a native Arab.

As it appeared to me necessary to give some account of the rites, and worship, in the first ages, at least in respect to that great family, with which I shall be principally con-

[91] 2 Chronicles. c. 8. v. 4.

cerned,

cerned, I took this opportunity at the ſame time to introduce theſe etymological inquiries. This I have done to the intent that the reader may at firſt ſetting out ſee the true nature of my ſyſtem; and my method of inveſtigation. He will hereby be able to judge beforehand of the ſcope which I purſue; and of the terms on which I found my analyſis. If it ſhould appear that the grounds, on which I proceed, are good, and my method clear, and warrantable, the ſubſequent hiſtories will in conſequence of it receive great illuſtration. But ſhould it be my misfortune to have my ſyſtem thought precarious, or contrary to the truth, let it be placed to no account, but be totally ſet aſide: as the hiſtory will ſpeak for itſelf; and may without theſe helps be authenticated.



OF

WORSHIP paid at CAVERNS,

AND OF

The ADORATION of FIRE in the first Ages.

AS soon as religion began to lose its purity, it degenerated very fast: and instead of a reverential awe, and pleasing sense of duty, there succeeded a fearful gloom, and unnatural horror, which were continually augmented, as superstition increased. Men repaired in the first ages either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth; which they thought were the residence of their Gods. At the entrance of these they raised their altars, and performed their vows. Porphyry takes notice, how much this mode of worship prevailed among the first nations upon the earth: [1] Σπηλαια τοινυν και αντρα των παλαιοτατων,

[1] Porphyry de Antro Nympharum. p. 262. Edit. Cantab. 1655.

He speaks of Zoroaster, Αυτος ουν σπηλαιον εν τοις πλησιον ορεσι της Περσιδος ανθηρον, και πηγας εχον, ανιερωσαντος εις τιμην τε παιτων ποιητε, και πατρος Μιθρα. p. 254.

λαιοτατων, πριν και ναυς επινοησαι, θεοις αφοσιωντων και εν Κρητη μεν Κυρητων Δι, εν Αρκαδια δε Σεληνη, και Πανι εν Λυκειω, και εν Ναξω Διονυσω. When in proceſs of time they began to erect temples, they were ſtill determined in their ſituation by the vicinity of theſe objects, which they comprehended within the limits of the ſacred encloſure. Theſe melancholy receſſes were eſteemed the places of the higheſt ſanctity: and ſo greatly did this notion prevail, that in aftertimes, when this practice had ceaſed, ſtill the innermoſt part of the temple was denominated the *cavern*. Hence the Scholiaſt upon Lycophron interprets the words παρ' αντρα in the poet, [2] Τους εσωτατους τοπους τω ναω. *The cavern is the innermoſt place of the temple.* Pauſanias ſpeaking of a cavern in Phocis ſays, that it was particularly ſacred to Aphrodite. [3] Αφροδιτη δ' εχει εν σπηλαιω τιμας. *In this cavern divine honours were paid to Aphrodite.* Parnaſſus was rendered holy for nothing more than for theſe unpromiſing circumſtances. Ἱεροπρεπης ὁ Παρνασσος, εχων

Clemens Alexandrinus mentions Βαραθρα σωματα τερατειας εμπλεα. Cohortatio ad Gentes.

Αντρα μεν δη δικαιως οι παλαιοι, και σπηλαια, τω κοσμω καθιερουν. Porphyry de Antro Nymph. p. 252. There was oftentimes an olive-tree planted near theſe caverns, as in the Acropolis at Athens, and in Ithaca.

Αυταρ επι κρατος λιμενος τανυφυλλος Ελαια,
Αγχοθι δ' αυτης Αντρον. Homer de Antro Ithacenſi. Odyſſ. l. ε. v. 346.

[2] Lycophron. v. 208. Scholia.

[3] Pauſanias. l. x. p. 898. I imagine, that the word caverna, a cavern, was denominated originally Ca-Ouran, Domus Cœleſtis, vel Domus Dei, from the ſuppoſed ſanctity of ſuch places.

αντρα

αντρα τε και αλλα χωρια τιμωμενα τε, και, ἁγιζευομενα[5]. *The mountain of Parnaſſus is a place of great reverence, having many caverns, and other detached ſpots highly honoured, and ſanctified.* At Tænarus was a temple with a fearful aperture, through which it was fabled that Hercules dragged to light the dog of hell. The cave itſelf ſeems to have been the temple; for it is ſaid, [6] Επι τῃ ακρᾳ Ναος εικασμενος σπηλαιῳ. *Upon the top of the promontory ſtands a temple in appearance like a cavern.* The ſituation of Delphi ſeems to have been determined on account of a mighty chaſm in the hill, [7] οντος χασμαλος εν τῳ τοπῳ: and Apollo is ſaid to have choſen it for an oracular ſhrine, on account of the effluvia which from thence proceeded.

[8] Ut vidit Pæan vaſtos telluris hiatus
Divinam ſpirare fidem, ventoſque loquaces
Exhalare ſolum, ſacris ſe condidit antris,
Incubuitque adyto: vates ibi factus Apollo.

Here alſo was the temple of the [9] Muſes, which ſtood cloſe upon a reeking ſtream. But what rendered Delphi more remarkable, and more reverenced, was the Corycian

[5] Strabo. l. 9. p. 638.

Ενθα παρθενω
Στυγνον Σιβυλλης εστιν οικητηριον
Γρωνῳ Βερεθρῳ συγκατηρεφες ρεγης. Lycophron of the Sibyls cavern near the promontory Zoſterion. v. 1278.

[6] Pauſanias. l. 3. p. 5. 275.

[7] Scholia upon Ariſtophanes: Plutus. v. 9. and Euripides in the Oreſtes, v. 164.

[8] Lucan. l. 5. v. 82.

[9] Μεσων γαρ ην Ιερον ειταυθα περι την αναπνοην τε ναματος. Plutarch de Pyth. Oracul. vol. 1. p. 402.

cave, which lay between that hill and Parnaſſus. It went under ground a great way: and Pauſanias, who made it his particular buſineſs to viſit places of this nature, ſays, *that it was the moſt extraordinary of any which he ever beheld.* [10] Αντρον Κωρυκιον σπηλαιων, ων ειδον, θεας αξιον μαλιστα. There were many caves ſtiled Corycian: one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who ſpeaks of a city of the ſame name: Παρ' ᾗ το Κωρυκιον αντρον Νυμφων, αξιαγαστον θεαμα. *Near which city was the Corycian cavern, ſacred to the nymphs, which afforded a ſight the moſt aſtoniſhing.* There was a place of this ſort at [11] Samacon in Elis, and, like the above, conſecrated to the nymphs. There were likewiſe medicinal waters, from which people troubled with cutaneous, and ſcrofulous diſorders, found great benefit. I have mentioned the temple at Hierapolis in [12] Phrygia; and the chaſm within its precincts, out of which there iſſued a peſtilential vapour. There was a city of the ſame name in [13] Syria, where ſtood a temple of the higheſt antiquity: and in this temple was a fiſſure, through which, according to the tradition of the natives, the waters at the deluge retired. Innumerable inſtances might be produced to this purpoſe from Pauſanias, Strabo, Pliny, and other writers.

[10] Pauſanias. l. 10. p. 877.

[11] Pauſanias. l. 5. p. 387. Sama Con, Cœli vel Cœleſtis Dominus.

[12] Strabo. l. 12. p. 869. l. 13. p. 934. Demeter and Kora were worſhipped at the Charonian cavern mentioned by Strabo: Χαρωνιον αντρον θαυμαστον τη φυσει. l. 14. p. 961.

[13] Lucian de Deâ Syriâ.

It

It has been obſerved, that the Greek term κοιλος, hollow, was often ſubſtituted for Coëlus, heaven: and, I think, it will appear to have been thus uſed from the ſubſequent hiſtory, wherein the worſhip of the Atlantians is deſcribed. The mythologiſts gave out, that Atlas ſupported heaven: one reaſon for this notion was, that upon mount Atlas ſtood a temple to Coëlus. It is mentioned by Maximus Tyrius in one of his diſſertations, and is here as in many other inſtances changed to κοιλος, hollow. The temple was undoubtedly a cavern: but the name is to be underſtood in its original acceptation, as Coël, the houſe of God; to which the natives paid their adoration. This mode of worſhip among the Atlantians betrays a great antiquity; as the temple ſeems to have been merely a vaſt hollow in the ſide of the mountain; and to have had in it neither image, nor pillar, nor ſtone, nor any material object of adoration: [14] Εστι δε Ατλας ορος κοιλον, επιεικως ὑψηλον. —— Τουτο Λιβυων και ἱερον, και θεος, και ὁρκος, και αγαλμα. *This Atlas (of which I have been ſpeaking) is a mountain with a cavity, and of a tolerable height, which the natives eſteem both as a temple, and a Deity: and it is the great object by which they ſwear; and to which they pay their devotions.* The cave in the mountain was certainly named Co-el, the houſe of God; equivalent to Cœlus of the Romans. To this the people made their offerings: and this was the heaven which Atlas was ſuppoſed to ſupport. It ſeems to have been no uncommon term among the Africans. There was a city in Libya named

[14] Maximus Tyrius. Diſſert. 8. p. 87.

Coël,

Coël, which the Romans rendered Coëlu. They would have expreſſed it Coelus, or Cœlus; but the name was copied in the time of the Punic wars, before the s final was admitted into their writings. Vaillant has given ſeveral ſpecimens of coins ſtruck in this city to the honour of ſome of the Roman [15] emperors, but eſpecially of Verus, Commodus, and Antoninus Pius.

Among the Perſians moſt of the temples were caverns in rocks, either formed by nature, or artificially produced. They had likewiſe Puratheia, or open temples, for the celebration of the rites of fire. I ſhall hereafter ſhew, that the religion, of which I have been treating, was derived from the ſons of Chus: and in the ancient province of Chuſiſtan, called afterwards Perſis, there are to be ſeen at this day many curious monuments of antiquity, which have a reference to that worſhip. The learned Hyde ſuppoſes them to have been either [16] palaces, or tombs. The chief building, which he has taken for a palace, is manifeſtly a Puratheion; one of thoſe open edifices called by the Greeks, Ὑπαιθρα. It is very like the temple at Lucorein in upper Egypt; and ſeems to be ſtill entire. At a glance we may perceive, that it was never intended for an habitation. At a diſtance are ſome ſacred grottos, hewn out of the rock; the ſame which he imagines to have been tombs. Many of the ancients, as well as of the moderns, have been of the ſame opinion. In the

[15] Vaillant: Numiſm. Ærea Imperator. Pars prima. p. 243, 245, 285. and elſewhere.

[16] Hyde. Religio Veterum Perſarum. c. 23. p. 306, 7, 8.

front of thefe grottos are reprefentations of various characters: and among others is figured, more than once, a princely perfonage, who is approaching the altar, where the facred fire is [17] burning. Above all is the Sun, and the figure of a Deity in a cloud, with fometimes a facred bandage, at other times a ferpent entwined round his middle, fimilar to the Cnuphis of Egypt. Hyde fuppofes the figure above to be the foul of the king, who ftands before the altar: but it is certainly an emblem of the Deity, of which we have a fecond example in Le [18] Bruyn, copied from another part of thefe edifices. Hyde takes notice, that there were feveral repetitions of this hiftory, and particularly of perfons, folem et ignem in pariete delineatos intuentes: yet he forms his judgment from one fpecimen only. Thefe curious famples of ancient architecture are defcribed by [19] Kæmpfer, [20] Mandefloe, [21] Chardin, and [22] Le Bruyn. They are likewife taken notice of by [23] Thevenot, and Herbert. In refpect to the grottos I am perfuaded, that they were temples, and not tombs. Nothing was more common among the Perfians, than to have their temples formed out of rocks. Mithras e-

[17] See PLATE ii, iii.

[18] Le Bruyn. Plate 153.

See the fubfequent plate with the characters of Cneuphis.

[19] Kæmpfer. Amœnitates Exoticæ. p. 325.

[20] Mandefloe. p. 3. He mentions the facred fire, and a ferpent.

[21] Sir John Chardin. Herbert alfo defcribes thefe caverns, and a ferpent, and wings; which was the fame emblem as the Cneuphis of Egypt.

[22] Le Bruyn's Travels. Vol. 2. p. 20. See plate 117, 118, 119, 120. Alfo p. 158. 159, 166, 167.

[23] Thevenot. Part 2d. p. 144, 146.

Petrâ

[24] Petrâ was in a manner a proverb. Porphyry aſſures us, that the Deity had always a rock, or cavern for his temple: that people, in all places, where the name of Mithras was known, paid their worſhip at a [25] cavern. Juſtin Martyr ſpeaks to the ſame [26] purpoſe: and Lutatius Placidus mentions that this mode of worſhip began among the Perſians. [27] Perſæ in ſpelæis coli ſolem primi inveniſſe dicuntur. There is therefore no reaſon to think that theſe grottos were tombs; or that the Perſians ever made uſe of ſuch places for the ſepulture of their kings. The tombs of [28] Cyrus, [29] Nitocris, and other oriental princes, were within the precincts of their cities: from whence, as well as from the devices upon the entablatures of theſe grottos, we may be aſſured that they were deſigned for temples. Le Bruyn indeed ſuppoſes them to have been places of burial; which is very natural for a perſon to imagine, who was not acquainted with the antient worſhip of the people. Thevenot alſo ſays, that he [30] went

[24] Οι τα τȣ Μιθρȣ μυςηρια παραδιδοντες λεγȣσιν εκ πετρας γεγενηϑαι αυτον, ȣ σπηλαιον καλȣσι τον τοπον. Cum Tyrphone Dialog. p. 168.

[25] He ſpeaks of people—Πανταχȣ, ȣπȣ τον Μιθραν εργαϑσαν, δια σπηλαιȣ πλεȣμενων. Porphyry de Antro Nympharum. p. 263.

[26] Juſtin Martyr ſupra.

[27] Scholia upon Statius. Thebaid. l. 1. v. 720.

Seu Perſeï de rupibus Antri
Indignata ſequi torquentem cornua Mithran.

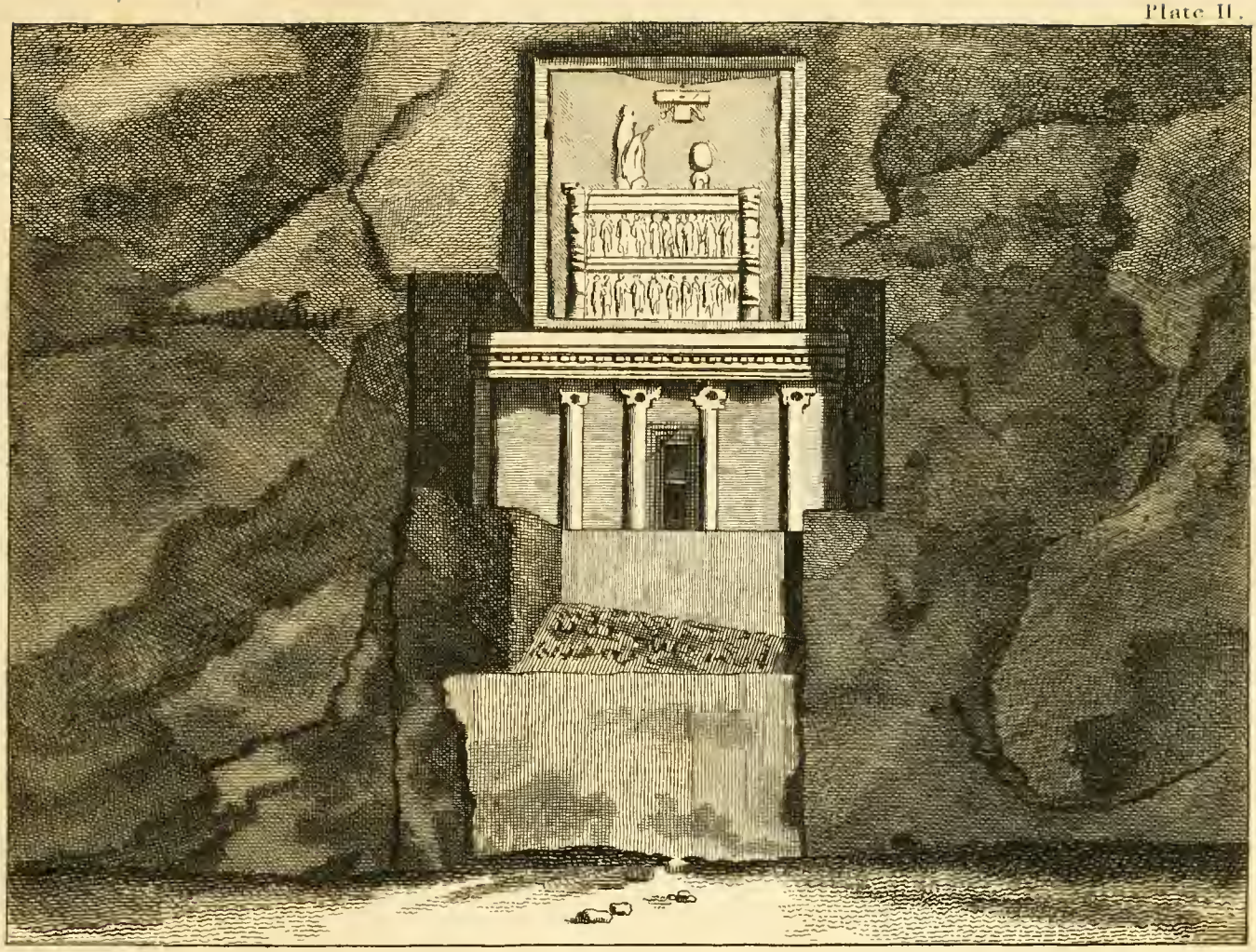
[28] Plutarch: Alexander. p. 703. and Arrian. l. vi. p. 273.

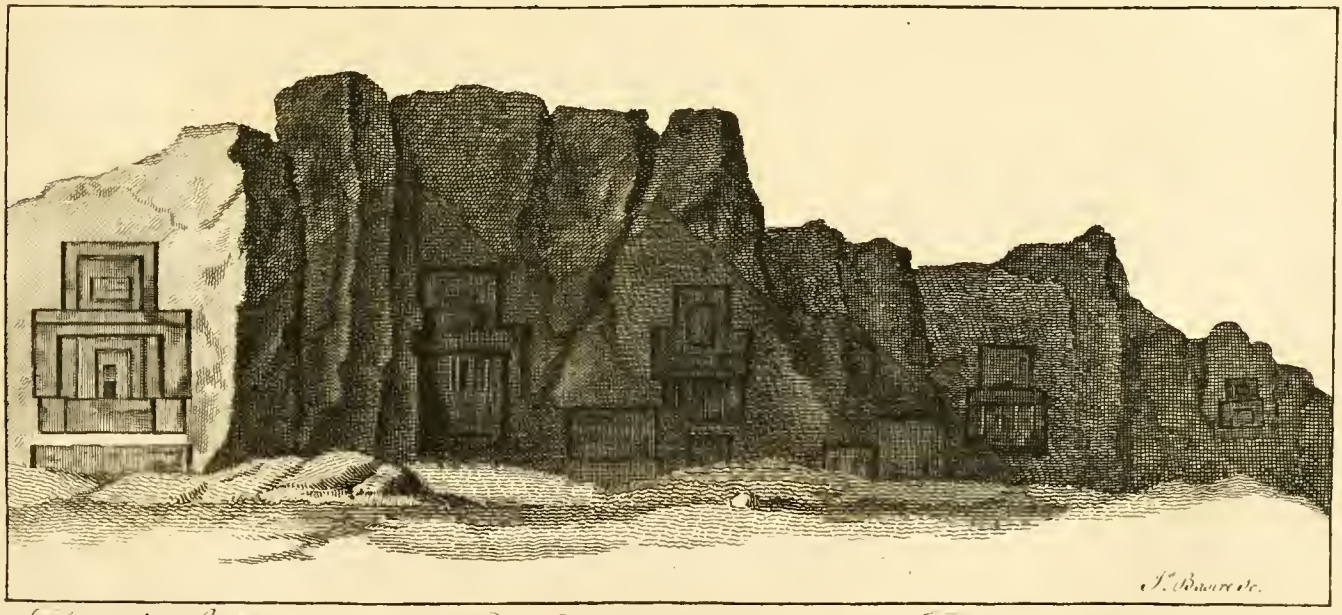
[29] Herodotus. l. 1. c. 187.

[30] Thevenot. Part 2d. p. 144, 146.

Some ſay that Thevenot was never out of Europe: conſequently the travels which go under his name were the work of another perſon: for they have many curious circumſtances, which could not be mere fiction.

into





Temple of **Mithras** *neare Naki Rustan in Persia. Also Temples in the rock near the Plain of the Magi.* —

From Le Bruyn.

into the caverns, and ſaw ſeveral ſtone coffins. But this was merely conjectural: for the things, to which he alludes, were not in the ſhape of coffins, and had undoubtedly been placed there as ciſterns for water, which the Perſians uſed in their nocturnal luſtrations. This we may in great meaſure learn from his own words: for he ſays, that theſe reſervoirs were ſquare, and had a near reſemblance to the baſons of a fountain. The hills, where theſe grottos have been formed, are probably the ſame, which were of old famous for the ſtrange echoes, and noiſes heard upon them. The circumſtance is mentioned by Clemens Alexandrinus[31], who quotes it from the writers, who treated of the Perſic hiſtory. It ſeems that there were ſome ſacred hills in Perſis, where, as people paſſed by, there were heard ſhouts, as of a multitude of people: alſo hymns, and exultations, and other uncommon noiſes. Theſe ſounds undoubtedly proceeded from the prieſts at their midnight worſhip: whoſe voices at that ſeaſon were reverberated by the mountains, and were accompanied with a reverential awe in thoſe who heard them. The country below was called, Χωρα των Μαγων, the region of the Magi.

The principal building alſo, which is thought to have been a palace, was a temple; but of a different ſort. The travellers above ſay, that it is called Iſtachar: and Hyde repeats it, and tells us, that it ſignifies e rupe ſumptum, ſeu rupe conſtans ſaxeum palatium: and that it is derived from the Arabic word ſachr, rupes, in the eighth[32] conjugation. I

[31] Clemens Alexandrinus. l 6. p. 756.

[32] Hyde de Religione Vet. Perſar. p. 306.

am ſorry, that I am obliged to controvert this learned man's opinion, and to encounter him upon his own ground, about a point of oriental etymology. I am intirely a ſtranger to the Perſic, and Arabic languages; yet I cannot acquieſce in his opinion. I do not think, that the words e rupe ſumptum, vel rupe conſtans ſaxeum palatium, are at any rate materials, out of which a proper name could be conſtructed. The place to be ſure, whether a palace, or a temple, is built of ſtone taken from the quarry, or rock: but what temple or palace is not? Can we believe that they would give as a proper name to one place, what was in a manner common to all; and chooſe for a characteriſtic what was ſo general and indeterminate? It is not to be ſuppoſed. Every ſymbol, and repreſentation relates to the worſhip of the country: and all hiſtory ſhews that ſuch places were ſacred, and ſet apart for the adoration of fire, and the Deity of that element, called Iſta, and Eſta.[33] Iſta-char, or Eſta-char is the place or temple of Iſta or Eſta; who was the Heſtia, Ἑςια, of the Greeks, and Veſta of the Romans. That the term originally related to fire we have the authority of Petavius. [34] Hebraïcâ linguâ אש ignem ſignificat, Aramæâ אשתא quâ voce ignem a Noëmo vocatum Beroſus prodidit: atque inde fortaſſis Græci Ἑςιας originem deduxerunt. Herbert therefore with great propriety ſuppoſes the building to have been the temple of [35] Anaia, or Anaïs; who was the ſame as Hanes, as well as

[33] See Radicals. p. 62.

[34] Petavius in Epiphanium. p. 42.

[35] Herbert's Travels. p. 138.

Heſtia.

Heſtia. Procopius, ſpeaking of the ſacred fire of the Perſians, ſays expreſly, that it was the very ſame which in aſtertimes the Romans worſhipped, and called the fire of Heſtia, or Veſta. [36] Τȣτο εϛι το πυρ, ὁπερ Ἑϛιαν εκαλουντο, και εσεβοντο εν τοις ὑϛεροις χρονοις Ρωμαιοι. This is farther proved from a well known verſe in Ovid.

[37] Nec tu aliud Veſtam, quam vivam intellige flammam.

Hyde renders the term after Kæmpfer, Iſta: but it was more commonly expreſſed Eſta, and Aſta. The Deity was alſo ſtiled Aſtachan, which as a maſculine ſignified Sol Dominus, ſive Vulcanus Rex. This we may infer from a province in Parthia, remarkable for eruptions of fire, which was called [38] Aſta-cana, rendered by the Romans Aſtacene, the region of the God of fire. The iſland Delos was famous for the worſhip of the ſun: and we learn from Callimachus, that there were traditions of ſubterraneous fires burſting forth in many parts of it.

[39] Φυκος ἁπαν κατεφλεξας, επει περικαιεο πυρι.

Upon this account it was called [40] Pirpile; and by the ſame poet Hiſtia, and Heſtia, ſimilar to the name above. [41] Ἰϛιη, ω νηϛων ευεϛιη. The ancient Scythæ were worſhippers of fire:

[36] Procopius. Perſica. l. 1. c. 24.

[37] Ovid. Faſt. l. 6. v. 291.

[38] Similis eſt natura Naphthæ, et ita adpellatur circa Babylonem, et in Aſtacenis Parthiæ, pro bituminis liquidi modo. Pliny. l. 2. c. 106. p. 123.

[39] Callim. H. to Delos. v. 201.

[40] Pliny. l. 2. c. 22. p. 112. He ſuppoſes the name to have been given, igne ibi primum reperto.

[41] Callimachus. H. to Delos. v. 325.

and Herodotus deſcribes them as devoted to Hiſtia [42]. Ἱλασκοντας Ἱςιην μεν μαλιςα. From hence, I think, we may know for certain the purport of the term Iſtachar, which was a name given to the grand Pureion in Chuſiſtan from the Deity there worſhipped. It ſtands near the bottom of the hills with the caverns in a widely extended plain: which I make no doubt is the celebrated plain of the magi mentioned above by Clemens. We may from theſe data venture to correct a miſtake in Maximus Tyrius, who in ſpeaking of fire-worſhip among the Perſians, ſays, that it was attended with acclamations, in which they invited the Deity to take his repaſt[43]. Πυρ, δεσποτα, εσθιε. What he renders εσθιε, was undoubtedly Ἑςιε, Heſtie, the name of the God of fire. The addreſs was, Ω Πυρ, δεσποτα, Ἑςιε: O mighty Lord of fire, Heſtius: which is changed to O Fire, come, and feed.

The iſland Cyprus was of old called [44] Ceraſtis, and Ceraſtia; and had a city of the ſame name. This city was more known by the name of Amathus: and mention is made of cruel rites practiſed in its [45] temple. As long as the former name prevailed, the inhabitants were ſtiled Ceraſtæ. They were more particularly the prieſts, who were ſo denominated; and who were at laſt extirpated for their

[42] Herodotus. l. iv. c. 69.

[43] Και θυεσι Περσαι πυρι, επιφερεντες αυτω την πυρος τροφην, επιλεγοντες, Πυρ, Δεσποτα, εδιε. Maximus Tyrius. Differt. 8. p. 83.

[44] See Lycophron. v. 447. and Stephanus. Κυπρος.

Κεραςιδες εις χθονα Κυπρου. Nonni Dionyſ. l. iv.

[45] Hoſpes erat cæſus. Ovid. Metamorph. l. x. v. 228.

cruelty.

cruelty. The poets imagining, that the term Ceraſtæ related to a horn, fabled that they were turned into bulls.

[46] Atque illos gemino quondam quibus aſpera cornu
Frons erat, unde etiam nomen traxere Ceraſtæ.

There was a city of the ſame name in Eubœa, expreſſed Caryſtus, where the ſtone [47] Aſbeſtus was found. Of this they made a kind of cloth, which was ſuppoſed to be proof againſt fire, and to be cleanſed by that element. The purport of the name is plain; and the natural hiſtory of the place affords us a reaſon why it was impoſed. For this we are obliged to Solinus, who calls the city with the Grecian termination, Caryſtos; and ſays, that it was noted for its hot ſtreams: [48] Caryſtos aquas calentes habet, quas Ελλοπιας vocant. We may therefore be aſſured, that it was called Car-yſtus from the Deity of fire, to whom all hot fountains were ſacred. Ellopia is a compound of El Ope, Sol Python, another name of the ſame Deity. Caryſtus, Ceraſtis, Ceraſta, are all of the ſame purport: they betoken a place, or temple of Aſtus, or Aſta, the God of fire. Ceraſta in the feminine is expreſſy the ſame, only reverſed, as Aſtachar in Chuſiſtan. Some places had the ſame term in the compoſition of their names, which was joined with Kur; and they were named in honour of the Sun, ſtiled Κυρος, Curos. He was worſhipped all over Syria; and one large province was

[46] Ovid. Ibidem.

[47] Strabo. l. 10. p. 684.

[48] Solinus. cap. 17. Pliny takes notice of the city Caryſtus. Eubœa—Urbibus clara quondam Pyrrhâ, Orco, Geræſto, Caryſto, Oritano, &c. aquiſque callidis, quæ Ellopiæ vocantur, nobilis. l. 4. c. 12.

hence

hence named Cureſta, and Cureſtica, from Κυρ Ἑστος, Sol Heſtius.

In Cappadocia were many Puratheia; and the people followed the ſame manner of worſhip, as was practiſed in Perſis. The rites, which prevailed, may be inferred from the names of places, as well as from the hiſtory of the country. One city ſeems to have been denominated from its tutelary Deity, and called Caſtabala. This is a plain compound of Ca-Aſta-Bala, the place or temple of Aſta Bala; the ſame Deity, as by the Syrians was called Baaltis. Aſta Bala was the Goddeſs of fire: and the ſame cuſtoms prevailed here, as at Feronia in Latium. The female attendants in the temple uſed to walk with their feet bare over burning[49] coals.

Such is the nature of the temple named Iſtacher; and of the caverns in the mountains of Chuſiſtan. They were ſacred to Mithras, and were made uſe of for his rites. Some make a diſtinction between Mithras, Mithres, and Mithra: but they were all the ſame Deity, the[50] Sun, eſteemed the chief God of the Perſians. In theſe gloomy receſſes people who were to be initiated, were confined for a long ſeaſon in the dark, and totally ſecluded from all company. During this appointed term they underwent, as ſome ſay, eighty

[49] Εν τοις Καταβαλοις εστι το της Περασιας Αρτεμιδος ἱερον, ὅπου φασι τας ἱερειας γυμνοις τοις ποσι δι' ανθακιαν βαδιζειν ατραθεις. Strabo. l. 12. p. 811.

[50] Μιθρας ὁ ἡλιος παρα Περσαις. Heſych.

Μιθρης ὁ πρωτος εν Περσαις Θεος. Ibidem.

Mithra was the ſame. Elias Cretenſis in Gregorij Theologi Opera.

kinds

kinds of trials, or tortures, by way of expiation. [51] Mithra apud Perſas Sol eſſe exiſtimatur: nemo vero ejus ſacris initiari poteſt, niſi per aliquot ſuppliciarum gradus tranſierit. Sunt tormentorum ij lxxx gradus, partim intenſiores.—Ita demum, exhauſtis omnibus tormentis, ſacris imbuuntur. Many [52] died in the trial: and thoſe, who ſurvived were often ſo crazed and ſhaken in their intellects, that they never returned to their former ſtate of mind.

Some traces of this kind of penance may be ſtill perceived in the eaſt, where the followers of Mahomet have been found to adopt it. In the hiſtory given by Hanway of the Perſian Monarch, Mir Maghmud, we have an account of a proceſs ſimilar to that above; which this prince thought proper to undergo. He was of a ſour and cruel diſpoſition, and had been greatly dejected in his ſpirits; on which account he wanted to obtain ſome light and aſſiſtance from heaven. [53] *With this intent Maghmud undertook to perform the ſpiritual exerciſes which the Indian Mahommedans, who are more addicted to them than thoſe of other countries, have introduced into Kandahar. This ſuperſtitious practice is obſerved by ſhutting themſelves up fourteen or fifteen days in a place where no light enters. The only nouriſhment they take is a little bread and water at ſun ſet. During this retreat they employ their time in repeating inceſſantly with a ſtrong guttural*

[51] Elias Cretenſis. Ibidem. In like manner Nonnus ſays, that there could be no initiation—Αχρις ȣ τας υγιȣ ποικοιτα κολασεις παρελθοι. In Nazianzeni Steliteutic. 2.

[52] Και τοτε λοιπον εωυȣσι αυτον τα τελεωτερα, εαν ζητη. Nonnus ſupra.

[53] Account of Perſia by Jonas Hanway, Eſq. vol. 3. c. 31, 32. p 206.

voice the word Hou, *by which they denote one of the attributes of the Deity. These continual cries, and the agitations of the body, with which they are attended, naturally unhinge the whole frame. When by fasting and darkness the brain is distempered, they fancy they see spectres and hear voices. Thus they take pains to confirm the distemper, which puts them upon such trials.*

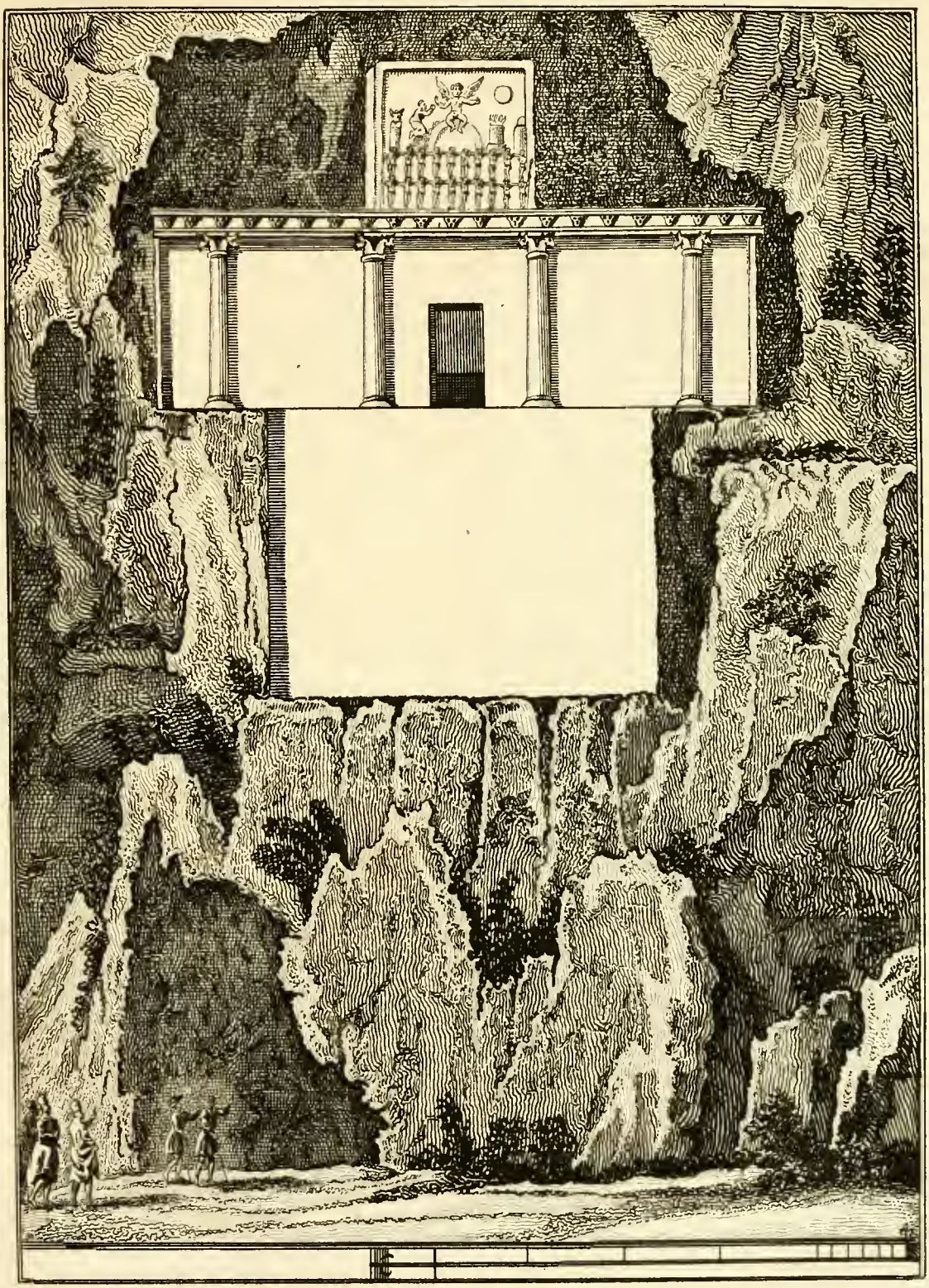
Such was the painful exercise which Maghmud undertook in January this year; and for this purpose he chose a subterraneous vault. In the beginning of the next month, when he came forth, he was so pale, disfigured, and emaciated, that they hardly knew him But this was not the worst effect of his devotion. Solitude, often dangerous to a melancholy turn of thought, had under the circumstances of his inquietude, and the strangeness of his penance, impaired his reason. He became restless, and suspicious, often starting.—In one of these fits he determined to put to death the whole family of his predecessor Sha Hussein; among whom were several brothers, three uncles, and seven nephews, besides that prince's children. All these, in number above an hundred, the tyrant cut to pieces with his own hand in the palace-yard, where they were assembled for that bloody purpose. Two small children only escaped by the intervention of their father, who was wounded in endeavouring to screen them.

The reverence paid to caves, and grottos, arose from a notion that they were a representation of the [54] world; and that the chief Deity whom the Persians worshipped pro-

[54] Εικονα φερουτος σωηλαιȣ τȣ Κοσμȣ. Porphyry de Antro Nymph. p. 254.

ceeded

Plate III.



Petra e Mithræ or Temple of Mithras from Thevenot Part 2.d C. 7.

Basire sc

ceeded from a cave. Such was the tradition, which they had received; and which contained in it matter of importance. Porphyry attributes the original of the cuſtom to Zoroaſter, whoever Zoroaſter may have been: and ſays, that he firſt conſecrated a natural cavern in Perſis to Mithras, the creator and father of all things. He was followed in this practice by others, who dedicated to the Deity places of this [55] nature; either ſuch as were originally hollowed by nature, or made ſo by the art of man. Thoſe, of which we have ſpecimens exhibited by the writers above, were probably enriched, and ornamented by the Achaimenidæ of Perſis, who ſucceeded to the throne of Cyrus. They are modern, if compared with the firſt introduction of the worſhip: yet of high antiquity in reſpect to us. They are noble relics of Perſic architecture, and afford us matter of great curioſity.

[55] Μετα δε τυτον τον Ζωροαςρην κρατησαντος και παρ' αλλοις δι' αντρων και σπηλαιων, ειτ' ουν αυτοφυων, ειτε χειροποιητων, τας τελετας αποδιδοναι. Porph. de Antro Nymph. p. 108. The purport of the hiſtory of Mithras, and of the cave from whence he proceeded, I ſhall hereafter ſhew. Jupiter was nurſed in a cave, and Proſerpine, Κορη Κοσμυ, nurſed in a cave: ὡσαυτως και ἡ Δημητηρ εν αντρῳ τρεφει την Κορην μετα Νυμφων· και αλλα τοιαυτα πολλα ἑυρησει τις επιων τα των θεολογων. Porph. ibid. p. 254.

OF THE

OMPHI,

AND OF

The WORSHIP upon HIGH PLACES.

THE term Omphi is of great antiquity, and denotes an oracular influence, by which people obtained an insight into the secrets of futurity. I have taken notice, with what reverence men in the first ages repaired to rocks, and caverns, as to places of particular sanctity. Here they thought that the Deity would most likely disclose himself either by a voice, or a dream, or some other præternatural token. Many for the same purpose worshipped upon hills, and on the tops of high mountains; imagining that they hereby obtained a nearer communication with heaven. Hence we read as far back as the days of Moses, concerning the high places in [1] Canaan. And under the kings of Israel and Judah, that the people *made their offerings in high places.* We are particularly told of Pekah, the son of Remaliah, that *he walked in the way of the* [2] *kings of Israel*; *yea,*

[1] Numbers. c. 22. v. 41. Leviticus. c. 26. v. 30.

[2] 2 Kings. c. 16. v. 3, 4.

and made his ſons to paſs through the fire according to the abominations of the heathen—and he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree. And many times when a reformation was introduced under ſome of the wiſer and better princes, it is ſtill lamented by the ſacred writer, that [3] *the high places were not taken away: the people ſtill offered, and burnt incenſe on the high places.* It is obſervable, when the king of Moab wanted to obtain an anſwer from God, that he took Balaam the prophet, and brought him to the [4] high places of Baal. And finding that he could not obtain his purpoſe there, he carried him into the field of Zophim unto the top of Piſgah: and from thence he again removed him to the top of Peor. In all theſe places *he erected ſeven altars; and offered a bullock and a ram on every* [5] *altar.* It is ſaid of Orpheus, that he went with ſome of his diſciples to meet Theiodamas, the ſon of Priam, and to partake in a ſacrifice, which he every year offered upon the ſummit of a high [6] mountain. We are told by Strabo, that the Perſians always performed their worſhip upon hills[7]. Περσαι τοινυν

[3] 1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3. c. 15. v. 4—35.

[4] There were two ſorts of high places. The one was a natural eminence; a hill or mountain of the earth. The other was a factitious mound; of which I ſhall hereafter treat at large.

[5] Numbers. c. 22. v. 41. and c. 23. v. 14—28.

[6] Preface of Demetrius Moſchus to Orpheus de Lapidibus— Θειοδαμαντι τȣ Πριαμȣ συνηντησεν Ορφευς—κτλ.

[7] Strabo. l. 15. p. 1064.

Περσας επι τα υψηλοτατα των ορεων θυσιας ερδειν. Herodotus. l. 2. c. 131.

Some nations inſtead of an image worſhipped the hill as the Deity—Ἐπεφημισαν δε και Διι αγαλματα οι πρωτοι ανθρωποι κορυφας ορων, Ολυμπον, και Ιδην, και ει τι αλλο ορος πλησιαζει τῳ Ουρανῳ. Maximus Tyrius Diſſert. 8. p. 79.

αγαλματα

αγαλματα και βωμους ουκ ιδρυονται· θυουσι δε εν υψηλῳ τοπῳ, τον ουρανον ηγουμενοι Δια.

The people of Cappadocia and Pontus obſerved the like method of worſhip: and of all ſacrifices, wherever exhibited upon high places, none perhaps ever equalled in magnificence that, which was offered by Mithridates upon his war with the Romans. He followed the Perſic modes of worſhip, as well as the mixed rites of the Chaldeans, and Syrians. Hence he choſe one of the higheſt mountains in his dominions: upon the top of which he reared an immenſe pile, equal in ſize to the ſummit on which it ſtood: and there he ſacrificed to the God of armies.—[8] Εθυε τῳ Στρατιῳ Δι πατριον θυσιαν, επι ορους υψηλου κορυφην μειζονα αλλην επιτιθεις. The pile was raiſed by his vaſſal princes: and the offerings, beſides thoſe cuſtomary, were wine, honey, oil, and every ſpecies of aromatics. The fire is ſaid to have been perceived at the diſtance of near a thouſand ſtadia. The Roman poet makes his hero chooſe a like ſituation for a temple, which he erected to Venus; and for the grove which he dedicated to the manes of his father.

[9] Tum vicina aſtris Ericino in vertice ſedes
Fundatur Veneri Idaliæ: tumuloque Sacerdos,
Et lucus, late ſacer, additur Anchiſeo.

In Japan moſt of their temples at this day are conſtructed upon eminencies; and often upon the aſcent of high moun-

[8] Appian de Bello Mithridático. p. 215. Edit. Steph. He by an hyperbole makes the pile larger than the apex on which it ſtood.

[9] Virgil. l. 5. v. 760.

tains.

tains. They are all, [9] ſays Kæmpfer, moſt ſweetly ſeated: A curious view of the adjacent country, a ſpring, and rivulet of clear water, and the neighbourhood of a grove with pleaſant walks, being the neceſſary qualifications of thoſe ſpots of ground, where theſe holy ſtructures are to be built: for they ſay, that the Gods are extremely delighted with ſuch high and pleaſant places.

This practice in early times was almoſt univerſal; and every [10] mountain was eſteemed holy. The people, who proſecuted this method of worſhip, enjoyed a ſoothing infatuation, which flattered the gloom of ſuperſtition. The eminences to which they retired were lonely, and ſilent; and ſeemed to be happily circumſtanced for contemplation and prayer. They, who frequented them, were raiſed above the lower world; and fancied that they were brought into the vicinity of the powers of the air, and of the Deity who reſided in the higher regions. But the chief excellence for which they were frequented, was the Omphi, expreſſed ομφη by the Greeks, and interpreted [11] Θεια κληδων, vox divina, being eſteemed a particular revelation from heaven. In ſhort they were looked upon as the peculiar places where God delivered his oracles. Hermæus in Plutarch expreſſes this term ομφις, omphis; and ſays, that it was the name of

[9] Hiſt. Japan. Vol. 2d. book 5. c. 3. p. 417.

[10] Παν δε ορος τη Διος ορος ονομαζεται, επει εθος ην τοις παλαιοις ὑψιστῳ οντι τῳ Θεῳ εν ὑψει θυσιας ποιεισθαι. Melanthes de Sacrificijs. See Natalis Comes. l. 1. 10.

[11] Ομφη, θεια κληδων. Heſych. It was ſometimes expreſſed without the aſpirate, αμβη: hence the place of the oracle was ſtiled Ambon, αμβων. Αμβων, αι προσαναβασεις των ορων. Heſych.

an Egyptian Deity: and he interprets it, I know not for what reaſon, [12] ευεργετης. The word truly rendered was Omphi or Amphi, the oracle of Ham; who, according to the Egyptian theology, was the ſame as the Sun, or Oſiris. He was likewiſe revered as the chief Deity by the Chaldeans; and by moſt nations in the eaſt. He was ſtiled both Ham, and Cham: and his oracles both Omphi and Ompi. In conſequence of this the mountains, where they were ſuppoſed to be delivered, came to be denominated Har-al-Ompi; which al-ompi by the Greeks was changed to Ολυμπος, Olympus; and the mountain was called ορος Ολυμπυ. There were many of this name. The Scholiaſt upon Apollonius reckons up [13] ſix: but there were certainly more, beſides a variety of places ſtiled upon the ſame account [14] Olympian. They

[12] Τον Ομφιν ευεργετην ὁ Ἑρμαιος φησι δηλουν ἑρμηνευομενον. Plutarch: Iſis et Oſiris. Vol. 1. p. 368.

[13] Ολυμποι εισιν ἑξ—κλ. Scholia upon Apollonius Rhodius. l. 1. v. 598.

[14] Many places ſtiled Olympus and Olympian.

In Lycia: Ολυμπος μεγαλη πολις, και ὄρος ὁμωνυμον. Strabo. l. 14. p. 982.

Ολυμπη πολις Ιλλυριας. Stephanus Byzantinus.

In Cyprus: Αμαθος πολις, και ορος μαστοειδης Ολυμπος. Strabo. l. 14. p. 1001.

Ἡδε ακροτεια καλειται Ολυμπος. Strabo. Ibidem.

Joſephus mentions the temple of Olympian Zeus at Tyre. Antiq. Jud. l. 8. c. 1.

At Megara in Greece: Τεμενος Ολυμπειον. Pauſanias. l. 1. p. 97.

In Elis: Ἡ Ολυμπια πρωτον Κρονιος λοφος ελεγετο. Scholia upon Lycophron. v. 42.

In Attica: Ναος Κρονυ, και Ῥεας, και τεμενος την επικλησιν Ολυμπιας. Pauſan. l. 1. p. 43.

In Achaia: Διος Ολυμπιυ ναος. Pauſan. l. 2. p. 123.

At

They were all looked upon to be prophetic; and ſuppoſed to be the reſidence of the chief Deity, under whatever denomination he was ſpecified, which was generally the God of light. For theſe oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun. But the Greeks, who changed Al-omphi to Olympus, perverted theſe terms in a manner ſtill more ſtrange: for finding them ſomewhat ſimilar in ſound to a word in their own language, their caprice immediately led them to think of ομφαλος, a navel, which they ſubſtituted for the original word. This they did uniformly in all parts of the world; and always invented ſome ſtory to countenance their miſtake. Hence, whenever we meet with an idle account of a navel, we may be pretty ſure that there is ſome alluſion to an oracle. In reſpect to Delphi, they preſumed that it was the umbilicus, or center of the whole earth. The poets gave into this notion without any difficulty: Sophocles calls it [15] μεσομφαλα Γης μαντεια: and Euripides avers that it was the preciſe center of the earth:

At Delos: Ολυμπειον, τοπος εν Δηλῳ. Stephanus Byzantinus. Εϛι και πολις Παμφυλιας.

Libya was called Olympia. Stephanus Byzant.

The moon called Olympias: Ἡ γαρ Σελην παρ' Αιγυπτιοις κυριως Ολυμπιας καλειται. Euſebii Chron. p. 45. l. 10.

The earth itſelf called Olympia by Plutarch, who mentions της Γης Ολυμπιας ἱερον in Theſeus, by which is meant the temple of the Prophetic Earth.

Many other inſtances might be produced.

[15] Sophocles: Œdipus Tyrannus. v. 487.

Ομφαλον εριβρομε Χθονος. Pind. Pyth. Ode 6. v. 3.

Οϛθοϛικαν Γας ομφαλον κελαϛητε. Pind. Pyth. Ode 11. antiſt.

Ουτως

[16] Οντως μεσον ομφαλον γας
Φοιβε κατεχει δομος.

Livy, the hiſtorian, does not ſcruple to accede to this notion, and to call it [17] umbilicum orbis terrarum. Strabo ſpeaks of it in this light, but with ſome heſitation. [18] Της Ἑλλαδος εν μεσῳ ΠΩΣ εϛι της συμπασης —— ΕΝΟΜΙΣΘΗ δη και οικουμενης· και εκαλεσαν της γης ΟΜΦΑΛΟΝ. Varro very ſenſibly refutes this idle notion in ſome [19] ſtrictures upon a paſſage in the poet Manilius to the purpoſe above.

O, ſancte Apollo,
Qui umbilicum certum terrarum obtines.

Upon which he makes this remark: Umbilicum dictum aiunt ab umbilico noſtro, quod is medius locus ſit terrarum, ut umbilicus in nobis: quod utrumque eſt falſum. Neque hic locus terrarum eſt medius; neque noſter umbilicus eſt hominis medius. Epimenides long before had ſaid the ſame:

[20] Ουτε γαρ ην γαιης μεσος ομφαλος, ουδε θαλασσης.

[16] Euripides in Ione. v. 233.
Μεσομφαλος Εϛια. v. 461.
[17] Titus Livius. l. 38. c. 47.
[18] Strabo. l. 9. p. 642.
[19] Varro de Ling. Lat. l. 6. p. 68.
Pauſanias gives this account of the omphalus at Delphi. Τον δε ὑπο Δελφων καλουμενον ομφαλον λιθου πεποιημενον λευκου, τουτο ειναι το εν μεσῳ γης παση αυτοι λεγουσιν οἱ Δελφοι· δεικνυται τε και ομφαλος ΤΙΣ εν τῳ ναῳ τιταινωμενος. Pauſan. l. 10. p. 835.
It is deſcribed by Tatianus, but in a different manner. Εν τῳ τεμενει του Λητοϊδου καλειται τις ομφαλος. Ὁδε ομφαλος ταφος εϛιν Διονυσου. P. 251. Oratio contra Græcos.
[20] Plutarch περι λελοιπ. Χρηϛης.

 But

But ſuppoſing, that this name and character had ſome relation to Delphi, how are we to account for other places being called after this manner? They could not all be umbilical: the earth cannot be ſuppoſed to have different centers: nor could the places thus named be always ſo ſituated, as to be central in reſpect to the nation, or the province, in which they were included. Writers try to make it out this way: yet they do not ſeem ſatisfied with the proceſs. The contradictory accounts ſhew the abſurdity of the notion. It was a term borrowed from Egypt, which was itſelf an Omphalian region. Horus Apollo not knowing the meaning of this has made Egypt the center of the earth: [20] Αιγυπτων γη μεση της οικουμενης. Pauſanias mentions an Omphalus in the Peloponneſus, which was ſaid to have been the middle of that country. He ſeems however to doubt of this circumſtance, as he well may [21]. Ου πορρω δε εςιν ὁ καλουμενος Ομφαλος, Πελοποννησου δε παση μεσον, ει δη τα ὀντα ειρηκασι. *At no great diſtance is a place called the Omphalus, or navel; which is the center of the whole Peloponneſus, if the people here tell us the truth.* At Enna in [22] Sicily was an Omphalus: and the iſland of Calypſo is repreſented by Homer as the umbilicus of the ſea. The Goddeſs reſided—[23] Νησῳ εν αμφιρυτῳ ὁθι τ' ομφαλος εςι θαλασσης.

[20] Horus Apollo. § 21. p. 30. Edit. 1729.

[21] Pauſanias. l. 2. p. 141. It is ſpoken of Phliuns, far removed from the center of the Peloponneſus.

[22] This omphalus was near the Plutonian cavern. Diodorus. l. 5.

Τρις δ' επι καλλιςης νησου δραμες ομφαλον Ενης.

Callimachus: Hymn to Ceres. Cicero in Verrem, 4. c. 48.

[23] Homer. Odyſſ. l. α. v. 50.

The

The Ætolians were ſtiled umbilical; and looked upon themſelves as the central people in Greece, like thoſe of Delphi. But this notion was void of all truth in every inſtance which has been produced; and aroſe from a wrong interpretation of ancient terms. What the Grecians ſtiled Omphalus was certainly Ompha-El, the ſame as Al-Ompha; and related to the oracle of Ham or the Sun: and theſe temples were Prutaneia, and Puratheia, with a tumulus or high altar, where the rites of fire were in ancient times performed. As a proof of this etymology moſt of the places ſtiled Olympian, or Omphalian, will be found to have a reference to an oracle. Epirus was celebrated for the oracle at Dodona: and we learn from the antient poet, Reianus, that the natives were of old called Omphalians:

[24] Συν τε Παραυαιοι, και αμυμονες Ομφαλιηεις.

There was an Omphalia in Elis; and here too was an oracle mentioned by [25] Pindar and Strabo: [26] Την δε επιφανειαν εσχεν (ἡ Ολυμπια) εξ αρχης δια το μαντειον τȣ Ολυμπιȣ Διος. *The place derived all its luſtre originally from the oracular temple of Olympian Jove.* In this province was an ancient city [27] Alphira; and a grove of Artemis [28] Alphei-

[24] Stephanus Byzantinus. The Natives were alſo ſtiled Pyrrhidæ, and the country Chaonia from the temple Cha-On, οικος ἡλιȣ.

[25] Pindar. Olymp. Ode 7.

[26] Strabo. l. 8. p. 542.

[27] By Livy called Aliphira. l. 32. c. 5.

In Meſſenia was a city Amphia—Πολισμα επι λοφȣ ὑψηλȣ κειμενον. Pauſan. l. 4. p. 292. The country was called Amphia.

[28] Αλφειονιας Αρτεμιδος, η Αλφειȣσης αλσος. Strabo. l. 8. p. 528.

onia, and the whole was watered by the ſacred river Alpheus. All theſe are derived from El, the prophetic Deity, the Sun; and more immediately from his oracle, Alphi. The Greeks deduced every place from ſome perſonage: and Plutarch accordingly makes Alpheus[29]—Ἑις των το γενος αφ' ἡλιȣ καταγοντων, one of thoſe who derived their race from the Sun. The term Alphi, from whence the Greeks formed Alphira, Alpheionia, and Alpheüs, is in acceptation the ſame as Amphi. For Ham being by his poſterity eſteemed the Sun, or El; and likewiſe Or, the ſame as Orus; his oracles were in conſequence ſtiled not only Amphi, and Omphi, but Alphi, Elphi, Orphi, Urphi.

I have taken notice of ſeveral cities called Omphalian, and have obſerved, that they generally had oracular temples: but by the Greeks they were univerſally ſuppoſed to have been denominated from a navel. There was a place called [30] Omphalian in Theſſaly: and another in Crete, which had a celebrated [31] oracle. It is probably the ſame that is mentioned by Strabo, as being upon mount Ida, where was the city Elorus. Diodorus ſpeaks of this oracle, named Omphalian; but ſuppoſes that the true name was ομφαλος, omphalus: and ſays, that it was ſo called (ſtrange to tell) be-

[29] Plutarch de Fluminibus—Αλφειος.

Alpheus, ſaid to be one of the twelve principal and moſt ancient Deities, called συμβωμοι; who are enumerated by the Scholiaſt upon Pindar. Βωμοι διδυμοι, πρωτος Διος και Ποσειδωνος—κτλ. Olymp. Ode. 5.

[30] Stephanus Byzant. Ομφαλιον. It was properly in Epirus, where was the oracle of Dodona, and whoſe people were ſtiled Ομφαλιηεις above.

[31] Ομφαλιον, τοπος Κρητης—Steph. Byzant. Εϛι δε εν Κρητικοις ορεσι και κατ' ημε ετι Ελωρος πολις. Strabo. l. 10. p. 834. Eluros—אל אור.

cauſe

cauſe Jupiter, when he was a child, loſt his navel here, which dropped into the river Triton: [32] Απο τȣτȣ τοτε συμβαντος Ομφαλον προσαγορευθηναι το χωριον: *from this accident the place had the name of Omphalus, or the navel.* Callimachus in his hymn to Jupiter dwells upon this circumſtance:

[33] Ευτε Θενας απελειπεν επι Κνωσσοιο φερȣση,
Ζευ πατερ, ἡ Νυμφη σε (Θεναι δ' εσαν εγγυθι Κνωσσȣ)
Τȣτακι τοι πεσε, Δαιμον, απ' ομφαλος, ενθεν εκεινο
Ομφαλιον μετεπειτα πεδον καλεȣσι Κυδωνες.

Who would imagine, that one of the wiſeſt nations that ever exiſted could reſt ſatisfied with ſuch idle figments: and how can we account for theſe illuſions, which overſpread the brighteſt minds? We ſee knowing and experienced people inventing the moſt childiſh tales; lovers of ſcience adopting them; and they are finally recorded by the grave hiſtorian: all which would not appear credible, had we not theſe evidences ſo immediately tranſmitted from them. And it is to be obſerved that this blindneſs is only in regard to their religion; and to their mythology, which was grounded thereupon. In all other reſpects they were the wiſeſt of the ſons of men.

We meet in hiſtory with other places ſtiled Omphalian. The temple of Jupiter Ammon was eſteemed of the higheſt antiquity, and we are informed that there was an omphalus here; and that the Deity was worſhipped under the form of a navel. Quintus Curtius, who copied his hiſtory from the

[32] Diodorus Siculus. l. 5. p. 337.
[33] Callimachus. Hymn to Jupiter. v. 42.

Grecks,

Greeks, gives us in the life of Alexander the following ſtrange account, which he has embelliſhed with ſome colouring of his own. [34] Id, quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis Artifices accommodârunt. *Umbilico* maxime ſimilis eſt habitus, ſmaragdo, et gemmis, coagmentatus. Hunc, cum reſponſum petitur, navigio aurato geſtant Sacerdotes, multis argenteis *pateris* ab utroque navigii latere pendentibus. The whole of this is an abuſe of terms, which the author did not underſtand, and has totally miſapplied. One would imagine that ſo improbable a ſtory, as that of an umbilical Deity with his ſilver baſons, though patched up with gold and emeralds, would have confuted itſelf. Yet Schottus in his notes upon Curtius has been taken with this motly deſcription: and in oppoſition to all good hiſtory thinks, that this idle ſtory of a navel relates to the compaſs. Hyde too has adopted this notion; and proceeds to ſhew how each circumſtance may be made to agree with the properties of the magnet. [35] Illa nempe Jovis effigies videtur ſemiglobulare quiddam, uti eſt compaſſus marinus, formâ umbilici librarii, ſeu umbonis, tanquam ενθεον quoddam adoratum, propter ejuſdem divinum auxilium: utpote in quo index magneticus erat ſicut intus exiſtens quidam deus, navigiorum curſum in medio æquore dirigens. Theſe learned men were endued with a ready faith: and not only acquieſce in what they have been told, but contribute largely to eſtabliſh the miſtake. The true

[34] Quintus Curtius. l. 4. c. 7. p. 154. Varior.

[35] Hyde of the Umbilicus. Relig. vet. Perſarum. Appendix 3. p. 527.

hiſtory

hiſtory is this. Moſt places in which was the ſuppoſed oracle of a Deity, the Grecians, as I have before mentioned, ſtiled Olympus, Olympia, and Olympiaca: or elſe Omphale, and Omphalia, and the province χωριον Ομφαλιον. Theſe terms were thought to relate to a navel: but, if ſuch an interpretation could have been made to correſpond with the hiſtory of any one place, yet that hiſtory could not have been reiterated; nor could places ſo widely diſtant have all had the ſame reference. What was terminated ομφαλος was [36] Omph-El, the oracle of God, the ſeat of divine influence: and Al-Omphi was a name given to mountains and eminences upon the ſame account. An oracle was given to Pelias in Theſſaly: and whence did it proceed? from the well wooded omphalus of his mother Earth.

Ηλθε δε οἱ κρυοεν
Πυκινῳ μαντευμα θυμῳ
Παρα μεσον ομφαλον
Ευδενδροιο ἑρηθεν ματερος.—

In other words, it proceeded from the ſtately grove of Heſtia, where ſtood an oracular temple.

In reſpect to the omphalus of Ammon, which Curtius has tranſlated umbilicus, and garniſhed with gold and jewels, the whole ariſes from a miſtake in terms, as in the many

[36] That Olympus and Olympia were of Egyptian original is manifeſt from Euſebius; who tells us, that in Egypt the moon was called Olympias; and that the Zodiac in the heavens had anciently the name of Olympus. Η γαρ Σελήνη παρ' Αιγυπτιοις κυριως Ολυμπιας καλειται, δια το κατα μηνα περιπολεν τον Ζωδιακον κυκλον, ον οἱ παλαιοι αυτων ΟΛΥΜΠΟΝ εκαλουν. Chronicon. p. 45. l. 9. The reaſon given is idle: but the fact is worth attending to.

Olympus was the ſuppoſed præceptor of Jupiter. Diodorus. l. 3. p. 206.

[37] Pindar. Pyth. Ode 4. p. 241.

inſtances before. It was Omphi El, the oracle of Ham, or the Sun: and the ſhrine, from whence it was ſuppoſed to proceed, was carried in a boat. The Pateræ, repreſented as ſo many ſilver baſons, were in reality the interpreters of the oracle. They were the prieſts, who in the ſacred proceſſions walked on each ſide, and ſupported both the image and the boat, in which it was carried. They are ſaid to have been eighty in number; and they pretended to bear the Deity about, juſt as they were by the divine impulſe directed. *The God*, ſays [38] Diodorus Siculus, *is carried about in a ſhip of gold by eighty of his prieſts. They bear him upon their ſhoulders, and purſue their way by inſtinct, juſt as the divine automaton chances to direct them.* Theſe perſons, who thus officiated, were probably the ſame as the Petipharæ of the ancient Egyptians, but were called Pateræ by the Greeks. It was a name, and office, by which the prieſts of Delphi, and of many other places beſides thoſe in Egypt, were diſtinguiſhed: and the term always related to oracular interpretation. Hence Bochart deſcribes theſe prieſts, and their function, very juſtly. [39] Pateræ, Sacerdotes Apollinis, oraculorum interpretes. Pator, or Petor, was an Egyptian word; and Moſes ſpeaking of Joſeph, and the dreams of Pharaoh, more than once makes uſe of it in the ſenſe above. It occurs Geneſis. c. 41. v. 8. —v. 13. and manifeſtly alludes to an interpretation of that

[38] Εστι νεως περιφερεται χρυσης υπο Ἱερων ογδοηκοντα (ὁ Θεος). Ὗτοι δε εστι των ωμων φεροντες τον θεον προαγεσιν αυτοματως, ὅπε αγοι το τε θεε νευμα τον πορειαν. Diodorus. l. 17. p. 528.

It is obſervable, that this hiſtorian does not mention an omphalus: but ſays, that it was a ſtatue, ξοανον, which was carried about.

[39] Bochart. Canaan. l. 1. c. 40.

divine

divine intercourſe, which the Egyptians ſtiled Omphi. This was communicated to Pharaoh by a dream: for the Omphi was eſteemed not only a verbal reſponſe, but alſo an intimation by [40] dreams — Ομφη, φημη θεια, θεια κληδων—ονειρȣ φαντασματα. Heſychius. So it likewiſe occurs in Euſebius; who quotes a paſſage from the oracles of Hecate, wherein the Gods are repreſented, as inſenſibly wafted through the air like an Omphean viſion.

[41] Τȣς δε μεσȣς μεσατοισιν επεμβεβαωτας αηταις
Νοσφι πυρος θειοιο ΠΑΝΟΜΦΕΑΣ ηυτ' ΟΝΕΙΡΟΥΣ.

Theſe Omphean viſions were explained by Joſeph; he interpreted the dreams of Pharaoh: wherefore the title of Pator is reckoned by the Rabbins among the names of Joſeph. There is thought to be the ſame alluſion to divine interpretation in the name of the apoſtle Peter: Πετρος, ὁ επιλυων, ὁ επιγινωσκων. Heſych. Petrus Hebræo ſermone agnoſcens notat. Arator. From theſe examples we may, I think, learn that the prieſt was ſtiled Petor, and Pator: and that it was the place, which properly was called Patora. The Coloſſal ſtatue of Memnon in the Thebaïs was a Patora, or oracular image. There are many inſcriptions upon different parts of it; which were copied by Dr. Pocock[42], and are to be ſeen in the firſt volume of his travels. They are all of late date

[40] Ομφη, θεια κληδων, ὁ εστιν οναρ. Schol. on Homer. Iliad. B. v. 41.

[41] Euſebius. Præp. Evang. l. 5. p. 194.

One title of Jupiter was Πανομφαιος.

Ενθα Πανομφαιῳ Ζηνι ῥηζεσκον Αχαιοι. Homer. Iliad. Θ. v. 250.

Ara Panomphæo vetus eſt ſacrata Tonanti. Ovid. Metamorph. l. 11. v. 198.

[42] Pocock's Egypt. p. 108 Plate xlii.

in comparison of the statue itself; the antiquity of which is very great. One of these inscriptions is particular, and relates to the Omphi, which seems to have frightened away some ill disposed people in an attempt to deface the image:

[43]Εικονα λωβητηρες ελυμηναντ' ὁτι διαν
Θειοτατȣ νυκτωρ ομφην επι Μεμνονος ηλθον.

One of the most famous oracles of Apollo was in Lycia: and in consequence of it the place was named Patara. Patra in Achaia was of the same purport. I should imagine, that the place where Balaam the false [44] prophet resided, was of the same nature; and that by Pethor and Pethora was meant a place of interpretation, or oracular temple. There was probably a college of priests; such as are mentioned to have existed among the Amonians: of whom Balaam had been by the king of Moab appointed chief Petora, or priest. It seems to have been the celebrated place in Arabia, famous in after times for the worship of Alilat, and called by the Romans [45] Petra.

[43] Pocock. Plate xxxix. p. 105.

[44] He sent messengers to Balaam the son of Beor to Pethor. Numbers. c. 22. v. 5.

[45] We learn from Numbers. c. 22. v. 36. and c. 31. v. 8. that the residence of Balaam was in Midian, on the other side of the river to the south, beyond the borders of Moab. This seems to have been the situation of Petra; which was either in Midian or upon the borders of it: so that Pethor, and Petra, were probably the same place. Petra is by the English traveller, Sandys, said to be called now Rath Alilat.

Petra by some is called a city of Palestine: Πετρα πολις Παλαιστινης. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi Palæstina. p. 930. and Strabo. l. 16.

The

The cuſtom of carrying the Deity in a ſhrine, placed in a boat, and ſupported by prieſts, was in uſe among the Egyptians, as well as the [46] Ammonites. It is a circumſtance, which deſerves our notice; as it appears to be very ancient, and had doubtleſs a myſterious alluſion. We have three curious examples of it among [47] Biſhop Pocock's valuable ſpecimens of antiquity, which he collected in thoſe parts. He met with them at Luxorein, or [48] Lucorein near Carnac in the Thebaïs; but mentions not what they relate to: nor do I know of any writer, who has attended to their hiſtory. The accounts given above by Curtius, and Diodorus, are wonderfully illuſtrated by theſe repreſentations from Egypt. It is plain that they all relate to the ſame religious ceremony; and very happily concur to explain each other. It may be worth obſerving that the originals, whence theſe copies were taken, are of the higheſt antiquity: and probably the moſt early ſpecimens of ſculpture in the world. Diodorus mentions, that the ſhrine of Ammon had eighty perſons to attend it: but Dr. Pocock, when he took theſe copies, had not time to be preciſely accurate in this article. In his ſpecimens the greateſt number of attendants are twenty: eighteen ſupport the boat, and one preceeds with a kind of ſceptre; another brings up the rear, having in his hand a rod, or ſtaff, which had undoubtedly a myſtic alluſion. The whole ſeems to

[46] The Ammonites were a mixed race; being both of Egyptian and Ethiopic original: Αιγυπτιων και Αιθιοπων αποικοι. Herod. l. 2. c. 42.

[47] Pocock's Egypt. vol. 1. Plate xlii.

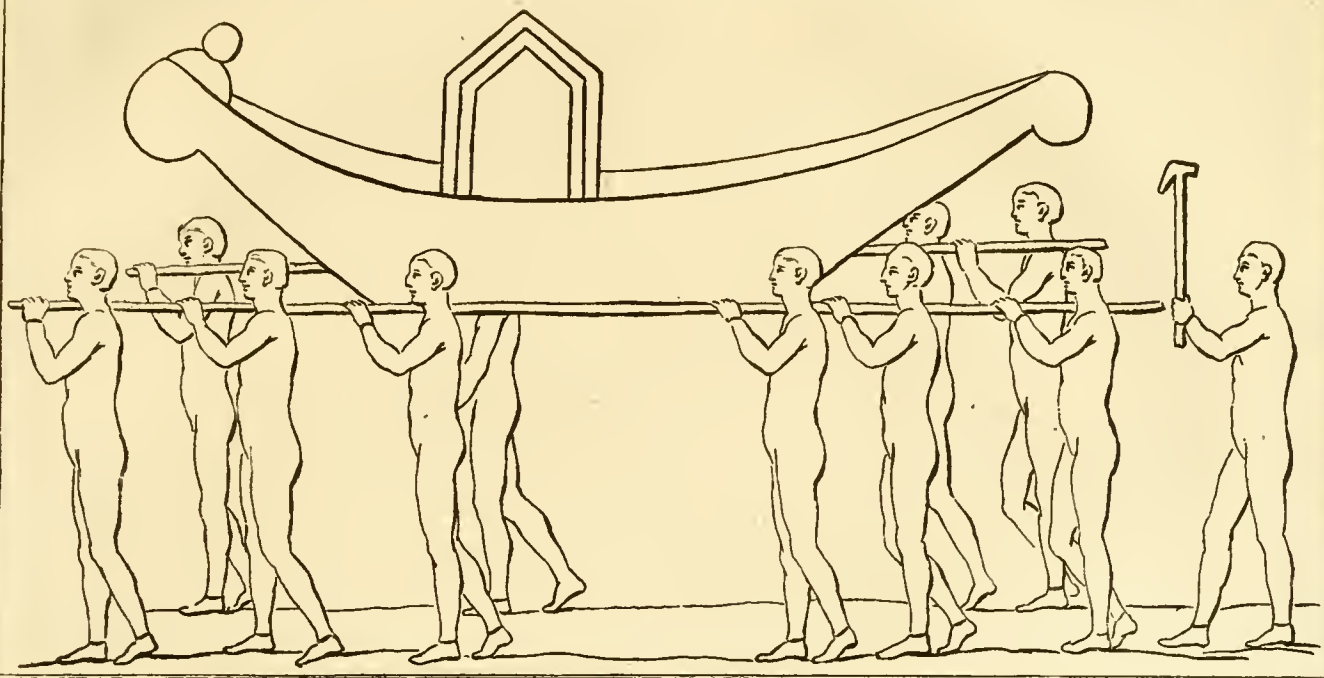
[48] Luxorein by Norden, called Lucorein. It was probably erected to the Sun and Ouranus; and one of the firſt temples upon earth.

have been emblematical; and it will be hereafter ſhewn, that it related to a great preſervation, which was moſt religiouſly recorded; and became the principal ſubject of all their myſteries. The perſon in the ſhrine was their chief anceſtor, and the whole proceſs was a memorial of the deluge; the hiſtory of which muſt have been pretty recent when theſe works were executed in Egypt.

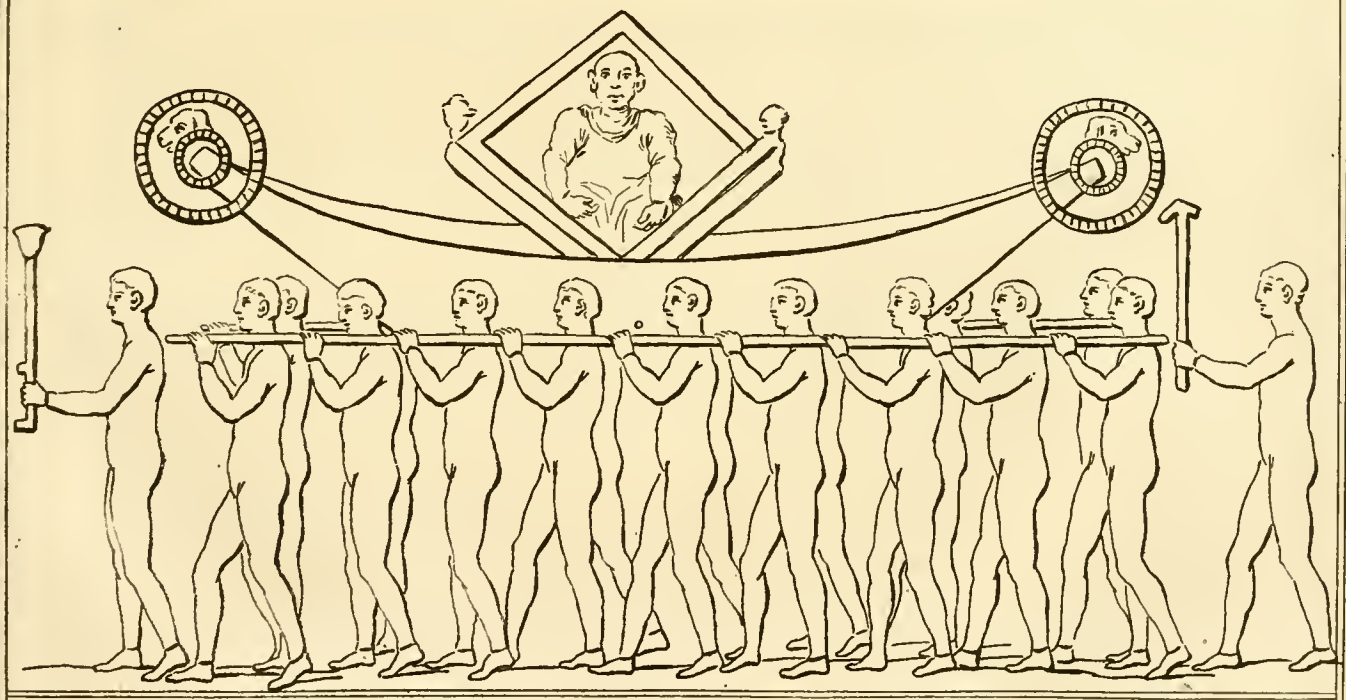
From the ſhrines of Amon abovementioned we may derive the hiſtory of all oracles; which from the Deity, by whom they were ſuppoſed to be uttered, were called Omphi and Amphi, as I have ſhewn: alſo Alphi, Elphi, Orphi, Urphi, from El, and Orus. The Greeks adhered religiouſly to ancient terms, however obſolete and unintelligible. They retained the name of Amphi, though they knew not the meaning: for it was antiquated, before they had letters. That it originally related to oracular revelation is plain from its being always found annexed to the names of ~~perſons~~ places famous on that account; and from its occurring in the names of men, renowned as prieſts and augurs, and ſuppoſed to have been gifted with a degree of foreknowledge. We read of Amphiaraus, Amphilocus, Amphimachus, perſons repreſented as under particular divine influence, and interpreters of the will of the Gods. Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun: and there was a temple, one of the ancient ὑπαιθρα, dedicated to him and Zethus, as we may read in Pauſanias. Mopſus, the diviner, is ſtiled Αμπυκιδης, Ampucides: which is not a patronymic but a title of the oracular Deity.

Ενθα

Plate IV.



The Ship of Isis Biprora with an Ark.



The Ship of Isis, and Image. From Pococke's Account of Egypt. Plate XLII.

Basire Sc.

[49] Ενθα και Αμπυκιδην αυτῳ ενι ηματι Μοψον
Νηλειης ἑλε ποτμος· αδευκεα δ' ȣ φυγεν αισαν
Μαντοσυναις· ȣ γαρ τις αποτροπιη θανατοιο.

Idmon, the reputed ſon of Abas, was a prophet, as well as Mopſus; he was favoured with the divine Omphe, and like the former ſtiled Ampucides.

[50] Ενθα μεν αισα παρεσχε καταφθιθαι δυο φωτας,
Αμπυκιδην Ιδμωνα, κυβερνητηρα τε Τιφυν.

What his attainments were, the Poet mentions in another place.

[51] Δη τοτ' Αβαντος παις νοθος ηλυθε καρτερος Ιδμων,
Τον ρ' υποκυσσαμενη τεκεν Απολλωνι ανακτι
Αμβροσιον παρα κυμα φερετριος Αντιανειρα,
Τῳ και ΜΑΝΤΟΣΥΝΗΝ εποιρε, και θεσφατον ΟΜΦΗΝ.

To ſay the truth, theſe ſuppoſed prophets were Deities, to whom temples were conſecrated under theſe names; or, to ſpeak more properly, they were all titles, which related to one God, the Sun. That they were reputed Deities is plain from many accounts. Dion Caſſius ſpeaks of Αμφιλοχȣ χρηστηριον: and the three principal oracles mentioned by Juſtin Martyr are [52] μαντεια—Αμφιλοχȣ Δωδω-

[49] Apollonius Rhodius. L. 4. v. 1052.

Mopſus was the ſon of Ampycus. Hygin. Fab. C. cxxviii. By ſome he is ſaid to have been the ſon of Apollo. Apollo and Ampycus were the ſame.

[50] Orphic. Argonaut. V. 720.

[51] Ibidem. V. 185.

[52] Juſtin. Martyr. Apolog. P. 54.

Amphilochus was the God of light and prophecy. Plutarch mentions εξ Αμφιλοχȣ μαντεια, in the treatiſe περι βραδεως τιμωρȣμενων. P. 563.

νης, και Πυθυς. We have a ſimilar account from Clemens Alexandrinus. [54] Διηγηται ἡμιν και της αλλης μαντικης, μαλλον δε μανικης, τα αχρηστα χρηστηρια, τον Κλαριον, τον Πυθιον, τον Αμφιαρεω, τον Αμφιλοχον. The Amphictuons were originally prophetic perſonages, who attended at the temple at Delphi. Heſychius obſerves; Αμφικτυονες—περιοικοι Δελφων, πυλαγοραι, ἱερομνημονες. Minerva, heavenly wiſdom, is by Lycophron ſtiled [55] Amphira; which is a compound of Amphi-Ur, the divine influence, or oracle of Orus. Of this name there was a city near Olympia in Elis: for many places were in this manner denominated, on account of their being eſteemed the ſeat of prophecy. In Phocis was the city Hyampolis: and cloſe to it [56] Amphiſſa, famous for the oracle of an unknown Goddeſs, the daughter of Macaria. Amphryſus in Bœotia was much famed for the influence of [57] Apollo: and Amphimallus in Crete was well known for its [58] oracle. Amphiclea in [59] Phocis had Dionuſus for its guardian Deity, whoſe orgies were there celebrated; and whoſe ſhrine was oracular.

[54] Cohortatio. p. 10.

[55] Lycophron. v. 1163.

[56] Pauſanias. L. 10. p. 896.

[57] Hence the prophetic Sibyl in Virgil is ſtiled Amphryſia vates. Virgil. Æn. L. 6. v. 368.

[58] Plin. L. 4. c. 12. Strabo. L. 10. Called Mallus, by Pauſanias Εν Μαλλῳ μαντειον αψευδεστατον L. 1. p. 84.

[59] Λεγεται δε υπο των Αμφικλειεων μαντινητε σφισι τον Θεον τουτον, και βοηθον νοσοις καθεσταναι—προμαντευς δε ὁ ἱερευς εστι. Pauſanias. L. 10. p. 884. The city was alſo called Ophitea.

I imagine,

I imagine, that this ſacred influence under the name of Amphi is often alluded to in the exordia of Poets; eſpecially by the writers in Dithyrambic meaſure, when they addreſs Apollo. Taken in its uſual ſenſe (αμφι circum) the word has no meaning: and there is otherwiſe no accounting for its being choſen above all others in the language to begin hymns of praiſe to this Deity, who was the principal God of prophecy. We have one inſtance of it in the Nubes of Ariſtophanes:

[60] Αμφι μοι αυτε αναξ,
Δηλιε, Κυνθιαν εχων
Ὑψικερατα πετραν.

Periander is mentioned as beginning a hymn with a like exordium: Αμφι μοι αυθις ανακτα: And Terpander has nearly the ſame words: [61] Αμφι μοι αυθις ανακθ' ἑκατηβολον. Apollo was ſo frequently called Αμφι αναξ, that it was in a manner looked upon as a neceſſary proœmium. Suidas obſerves, Αμφιανακτιζειν το προοιμιαζειν: And Heſychius, Αμφιανακτα, αρχη νομυ Κιθαρωδικυ. Much the ſame is told us in the Scholia upon the paſſage above from Ariſtophanes: [62] Μιμειται δε (Αριςοφανης) των Διθυραμβων τα προοιμια· συνεχως γαρ χρωνται ταυτη λεξει· διο αμφιανακτας αυτυς καλυσι. However, none of theſe writers inform us why this word was ſo particularly uſed: nor tell us what was its purport. In the ſhort hymns aſcribed to Homer this term is induſtriouſly re-

[60] Ariſtophanes. Νεφελαι. v. 595.
[61] See Scholia to Ariſtoph. v. 595.
[62] Ibidem.

tained:

tained : and the perſons who compoſed them, have endeavoured to make ſenſe of it, by adopting it according to the common acceptation.

Αμφι μοι Ερμειαο φιλον γονον εννεπε, Μȣσα.
Αμφι Διοσκȣρων ἑλικωπιδες εσπετε, Μȣσαι.
Αμφι Διωνυσου Σεμελης ερικυδεος υἱον
[63] Μνησομαι.

Theſe hymns were of late date, long after Homer ; and were introduced in Ionia, and alſo in Cyprus and Phenicia, when the Grecians were in poſſeſſion of thoſe parts. They were uſed in the room of the ancient hymns, which were not underſtood by the new inhabitants. One of them is confeſſedly addreſſed to the Goddeſs called Venus Ourania in Cyprus ; and was deſigned to be ſung by the prieſt of that Goddeſs upon the ſtated feſtivals at Salamis.

[64] Χαιρε, θεα, Σαλαμινος εὔκτιμενης μεδεȣσα,
Και πασης Κυπρȣ· δοȣ' ἱμεροεσσαν αοιδην,
Αυταρ εγω κεν σειο και αλλης μνησομ' αοιδης.

We may perceive from what has been ſaid, that the word

[63] We meet with the like in the Orphica.
Αμφι δε μαντειας εδαην πολυπειρονας ὁρμȣς
Θηρων, Οιωνων τε. Argonautica. v. 33.
So in Pindar. Κελαδοντι μοι αμφι Κινυραν. Pyth. Ode 2. p. 203.
We have the ſame from the Tripod itſelf.
Αμφι δε Πυθω, και Κλαριȣ μαντευματα Φοιβȣ. Apollo de defectu Oraculor. apud Euſebium. Præp. Evang. l. 5. c. 16. p. 204.

[64] Hymn to Venus of Salamis. See Homer Didymi. vol. 2. p. 528.
The names of the ſacred hymns, as mentioned by Proclus in his Χρηστομαθεια, were Παιανες, Διθυραμβος, Αδωνις, Ιο Βακχον, Ὑπορχηματα, Εγκωμια, Ευκτικα. Photius. c. 236. p. 983.

Amphi was a term of long ſtanding; the ſenſe of which was no longer underſtood: yet the ſound was retained by the Greeks, and uſed for a cuſtomary exclamation. In reſpect to the more antient exordia above quoted, eſpecially that of Terpander, I take the words to be an imitation, rather than a tranſlation, of a hymn ſung at Delphi in the ancient Amonian language: the ſound of which has been copied, rather than the ſenſe, and adapted to modern terms of a different meaning. I make no doubt but that there were many ancient hymns preſerved in thoſe oracular temples, which were for a long time retained, and ſung, when their meaning was very imperfectly known. They were for the moſt part compoſed in praiſe of Ham, or the Sun: and were ſung by the Homeridæ, and Iämidæ. They were called after his titles, Ad, Athyr, Amphi, which the Grecians expreſſed Dithyrambi. They were ſtrains of joy and exultation attended with grand proceſſions: and from the ſame term dithyrambus was derived the θριαμβος of the Greeks, and the triumphus of the Romans. We are informed that triumphs were firſt inſtituted by [65] Bacchus, who was no other than Chus: the hiſtory therefore of the term muſt be ſought for from among the Cuſeans. That it was made up of titles is plain from its being ſaid by Varro to have been a [66] name; and one that was given by the Amonians among other perſonages to Dionuſus: for they were not in this point uniform. Diodorus takes notice that it was a name, and conferred upon the per-

[65] Diodorus. l. 5. p. 213.

[66] Idque a θριαμβῳ Græco, Liberi Patris cognomento. Varro de linguâ Lat. l. 5. p. 58.

ſon ſpoken of: [67] Θριαμβον δε αυτον ωνομαθηναι φασι: *They ſay, that one of the titles given to Dionuſus was Thriambus.* Ham in the very ancient accounts of Greece is called Iämus, and his prieſts Iämidæ. His oracle in conſequence of this was ſtiled Iämphi, and Iämbi, which was the ſame term as Amphi, of which we have been treating. From the name Iambi came the meaſure Ιαμβος Iambus, in which oracles were of old delivered. Ham among the Egyptians was called [68] Tithrambo, which is the ſame name as the Ditherambus of Diodorus. There is a remarkable paſſage in the Scholia upon Pindar concerning Ham, under the name of Iamus, and alſo concerning his temple, which is repreſented as oracular. [69] Μαντειον ην εν Ολυμπια, ὃ αρχηγος γεγονεν Ιαμος, τῃ δια εμπυρων μαντεια, ἡ και μεχρι τȣ νυν ὁι Ιαμιδαι χρωνται. *There was in Olympia, an ancient temple eſteemed a famous ſeat of prophecy, in which Iamus is ſuppoſed to have firſt preſided; and where the will of the Deity was made manifeſt by the ſacred fire upon the altar: this kind of divination is ſtill carried on by a ſet of prieſts, who are called Iamidæ.* Ιαμος αρχηγος was in reality the Deity: and his attendants were the [70] Iamidæ, perſons of great power and repute. Εξ ὁυ πολυκλειτον καθ'

[67] Diodorus Siculus. l. 5. p. 213.

[68] Epiphanius—adverſus Hæreſ. l. 3. p. 1093.

[69] Pindar. Olympic Ode vi. p. 53.

Iämus ſuppoſed by Pindar to have been the ſon of Apollo; but he was the ſame as Apollo, and Oſiris. He makes Apollo afford him the gift of prophecy:

Ενθα ὁι ωπασε

Θησαυρον διδυμον μαντοσυνας (Απολλων). Ibid. p. 53.

[70] Of the Iamidæ, ſee Herodotus. l. v. c. 44. l. ix. c. 33.

Καλλιον των Ιαμιδεων μαντιν.

Ἑλλανος

Ἑλλανος γενος Ιαμιδων. Pindar. Iämus was immortal, and was therefore named αθανατος.

[71] Και καταφαμιξεν καλειθαι μιν
Χρονῳ συμπαντι ματηρ
Αθανατον.

From hence we may be aſſured, that he was of old the real Deity of the place.

I have mentioned, that in the ſacred proceſſions in early times the Deity uſed to be carried about in a ſhrine; which circumſtance was always attended with ſhouts, and exclamations, and the whole was accompanied with a great concourſe of people. The ancient Greeks ſtiled theſe celebrities the proceſſion of the [72] P'omphi, and from hence were derived the words πομπη, and pompa. Theſe originally related to a proceſſion of the oracle: but were afterwards made uſe of to deſcribe any cavalcade or ſhow. In the time of Herodotus the word ſeems in ſome degree to have retained its true meaning, being by him uſed for the oracular influence. He informs us that Amphilutus was a diviner of Acharnan; and that he came to Piſiſtratus with a commiſſion from heaven. By this he induced that prince to proſecute a ſcheme which he recommended. [73] Ενταυθα θειη πομπη χρεωμενος παριςαται Πεισιςρατῳ Αμφιλυτος.—Θειη πομπη is a divine revelation, or commiſſion. Ham was the Hermes of the Egyptians, and his oracle, as I have ſhewn,

[71] Pindar. Ibidem. p. 51.

[72] Pi is the ancient Egyptian prefix.

[73] Herodotus, l. 1. c. 62. p. 30.

was ſtiled Omphi: and when particularly ſpoken of as *the* oracle, it was expreſſed P'omphi, and P'ompi, the πομπη of the Greeks. Hence Hermes had the name of πομπαιος, which was miſinterpreted the meſſenger, and conductor: and the Deity was in conſequence of it made the ſervant of the Gods, and attendant upon the dead. But πομπαιος related properly to divine influence; and πομπη was an oracle. An ox, or cow, was by the Amonians eſteemed very ſacred, and oracular: Cadmus was accordingly ſaid to have been directed πομπῃ βοος.

[74] Ενθα και ενναθη πομπῃ βοος, ἣν ὁι Απολλων
Ωπασε μαντοσυνησι προηγητειραν ὁδοιο.

Many places were from the oracle ſtiled P'ompean: and ſuppoſed by the Romans to have been ſo named from Pompeius Magnus; but they were too numerous, and too remote to have been denominated from him, or any other Roman. There was indeed Pompeiæ in Campania: but even that was of too high antiquity to have received its name from Rome. We read of Pompeiæ among the Pyrenees, Pompion in Athens, Pompelon in Spain, Pompeditha in Babylonia, Pomponiana in Gaul. There were ſome cities in Cilicia and Cappadocia, to which that Roman gave the name of Pompeipolis: but upon enquiry they will be found to have been Zeleian cities, which were oracular: ſo that the Romans only gave a turn to the name in honour of their own countryman, by whom theſe cities were taken.

[74] Apollonius Rhodius. l. 3. v. 1180.

An ox or cow from being oracular was ſtiled Alphi as well as Omphi. Hence Plutarch ſpeaks of Cadmus: Ὃν φασι το αλφα παντων προταξαι. δια το Φοινικας ἑτω καλειν τον βοῦν. Sympoſ. Quæſt. 9. 3.

Beſides

Beſides the cities ſtiled Pompean, there were pillars named in like manner; which by many have been referred to the ſame perſon. But they could not have been built by him, nor were they erected to his memory: as I think we may learn from their hiſtory. There are two of this denomination ſtill remaining at a great diſtance from each other: both which ſeem to have been raiſed for a religious purpoſe. The one ſtands in Egypt at [1] Alexandria; the other at the extream point of the Thracian Boſporus, where is a communication between the Propontis and the ancient Euxine ſea. They ſeem to be of great antiquity, as their baſis witneſſes at this day: the ſhaft and ſuperſtructure is of later date. The pillar at the Boſporus ſtands upon one of the Cyanean rocks: and its parts, as we may judge from [2] Wheeler, betray a difference in their æra. It was repaired in the time of Auguſtus: and an inſcription was added by the perſon, who erected the column, and who dedicated the whole to that Emperor.

[3] DIVO. CAESARI. AUGUSTO.
E.. CL... ANDIDIUS...
L. F CL. ARGENTO...

We may learn from the inſcription, however mutilated, that this pillar was not the work of Pompeius Magnus; nor could it at all relate to his hiſtory: for the time of its being rebuilt was but little removed from the age in which he lived. The

[1] In inſulâ Pharo. Pliny. l. 36. c. 12.
[2] Wheeler's Travels. p. 207.
[3] Wheeler. p. 204. Sandy's travels. p. 32.

original

original work muſt have therefore been far prior. The pillar n Egypt is doubtleſs the ſame which was built upon the ruins of a former, by Soſtratus of Cnidos, before the time of Pompeius: ſo that the name muſt have been given on another account. The inſcription is preſerved by[4] Strabo.

ΣΩΣΤΡΑΤΟΣ ΚΝΙΔΙΟΣ
ΔΕΞΙΦΑΝΟΥΣ
ΘΕΟΙΣ ΣΩΤΗΡΣΙΝ
ΥΠΕΡ ΤΩΝ
ΠΛΩΙΖΟΜΕΝΩΝ.

The narrow ſtreight into the Euxine ſea was a paſſage of difficult navigation. This was the reaſon, that upon each ſide there were temples and ſacred columns erected to the Deity of the country in order to obtain his aſſiſtance. And there is room to think, that the pillars and obeliſks were made uſe of for beacons, and that every temple was a Pharos. They ſeem to have been erected at the entrance of harbours; and upon eminences along the coaſts in moſt countries. The pillars of Hercules were of this ſort, and undoubtedly for the ſame purpoſe. They were not built by him; but erected to his honour, by people, who worſhipped him, and who were called Herculeans. [5] Εθος γαρ παλαιον ὑπηρξε το τιθεσθαι τοιουτους ορους, καθαπερ οἱ Ρηγινοι την ςηλιδα εθεσαν, την επι τῳ πορθμῳ κειμενην, πυργον τι. Και ὁ Πελωρος λεγομενος πυργος αντικειται τῃ ταυτῃ ςηλιδι. *For it was a cuſtom*, ſays Strabo, *among the ancients to erect theſe kind of land-marks, ſuch as*

[4] Strabo. l. 17. p. 1141.
[5] Strabo. l. 3. p. 259.

the pillar at Rhegium near the foot of Italy : which is a kind of tower, and was raiſed by the people of Rhegium at the ſtreight where the paſſage was to Sicily. Directly oppoſite ſtood another building of the ſame ſort, called the tower of Pelorus. Such Pillars were by the Iberians ſtiled Herculean, becauſe they were ſacred to Hercules; under which title they worſhipped the chief Deity. Some of theſe were near Gades, and Onoba[6], Κατ' Ονοβαν της Ιβηριας: others were erected ſtill higher, on the coaſt of Luſitania. This cauſed an idle diſpute between Eratoſthenes, Dicæarchus, and[7] others, in order to determine which were the genuine pillars of Hercules: as if they were not all equally genuine; all denominated from the Deity of the country. Two of the moſt celebrated ſtood upon each ſide of the Mediterranean at the noted paſſage called fretum Gaditanum—κατα τα ακρα τυ πορθμυ. That on the Mauritanian ſide was called Abyla, from Ab-El, parens Sol: the other in Iberia had the name of [8] Calpe. This was an obeliſk or tower, and a compound of Ca-Alpe, and ſignifies the houſe, or cavern of the ſame oracular God: for it was built near a cave; and all ſuch receſſes were eſteemed to be oracular. At places of this ſort mariners uſed to come on ſhore to make their offerings; and to inquire about the ſucceſs of their voyage. They more eſpecially reſorted to

[6] Strabo. l. 2. p. 258.

[7] Strabo. Ibidem. On-Ob. Sol. Pytho. Onoba, regio Solis Pythonis.

[8] Strabo calls the African pillar Abyluca; which is commonly rendered Abila. —Ενιοι δε στηλας υπελαβον την Καλπην, και την Αβυλυκα—κτλ. Ibidem. Ab-El-Uc, and Ca-Alpe.

Calpe is now called Gibel-Tar, or Gibralter: which name relates to the hill where of old the pillar ſtood.

thoſe

thoſe towers, and pillars, which ſtood at the entrance of their own havens. Nobody, ſays [10] Arrian, will venture to quit his harbour without paying due offerings to the Gods, and invoking their favour. Helenus in Virgil charges Æneas, whatever may be the conſequence, not to neglect conſulting the oracle at Cuma.

[11] Hic tibi ne qua moræ fuerint diſpendia tanti,
Quamvis increpitent ſocij, et vi curſus in altum
Vela vocet, poſſiſque ſinus implere ſecundos,
Quin adeas vatem, precibuſque oracula poſcas.

The iſland Delos was particularly frequented upon this account; and the ſailors ſeem to have undergone ſome ſevere diſcipline at the altar of the God, in order to obtain his favour.

[12] Αςερίη, πολυβωμε, πολυλλιτε, τις δε σε ναυτης
Εμπορος Αιγαιοιο παρηλυθε νηι θεϛσῃ ;
Ουχ' ὑτω μεγαλοι μιν επιπνειϛσιν αηται,
Χρειω δ' ὁττι ταχιςον αγει πλοον, αλλα τα λαιφη
Ωκεες εςειλαντο, και ϛ παλιν αυθις εβησαν,
Πριν μεγαν η σεο βωμον ὑπο πληγησιν ἑλιξαι
Ρησσομενοι—

O, ever crown'd with altars, ever bleſt,
Lovely Aſteria, in how high repute
Stands thy fair temple 'mid the various tribes
Who ply the Ægean. Though their buſineſs claims

[10] —Αλλ' απο λιμενος μεν ουδεις αναγηται, μη θυσας τοις Θεοις, και παρακαλεσας αυτης βοηθης. Arrian upon Epictetus. l. 3. c. 22.

[11] Virgil. l. 3. Æneis.

[12] Callimachus. Hymn to Delos. v. 316.

Diſpatch

Diſpatch immediate ; though the inviting gales
Ill brook the lingering mariners' delay:
Soon as they reach thy ſoundings, down at once
Drop the ſlack ſails, and all the naval gear.
The ſhip is moor'd: nor do the crew preſume
To quit thy ſacred limits, till they have paſs'd
A painful penance: with the galling whip
Laſh'd thrice around thine altar.

This iſland was greatly eſteemed for its ſanctity, and there uſed to be a wonderful concourſe of people from all nations continually reſorting to its temple. The prieſts in conſequence of it had hymns compoſed in almoſt all languages. It is moreover ſaid of the female attendants, that they could imitate the ſpeech of various people: and were well verſed in the hiſtories of foreign parts, and of ancient times. Homer ſpeaks of theſe extraordinary qualifications, as if he had been an eye-witneſs:

[13] Περος δε τοδε μεγα θαυμα, ὁτȣ κλεος ȣποτ' ολειται.
Κȣραι Δηλιαδες, Ἑκατηβελετεω θεραπαιναι,
Ἅιτ' επει αν πρωτον μεν Απολλων' ὑμνησωσιν,
Αυτις δ' αυ Λητω τε, και Αρτεμιν ιοχεαιρην,
Μνησαμεναι ανδρων τε παλαιων, ηδε γυναικων,
Ὑμνον αειδȣσιν, θελγȣσι δε φυλ' ανθρωπων.
Παντων δ' ανθρωπων φωνας, και Κρομβαλιαςυν
Μιμειθαι ισασι· φαιης δε κεν αυτος ἑκαςον
Φθεγγεθαι, ȣτω σφι καλη συναρηρεν αοιδη.

[13] Homer. Hymn to Apollo. v. 156.
Helen is ſaid to have been a mimic of this ſort.

The Delian nymphs, who tend Apollo's ſhrine,
When they begin their tuneful hymns, firſt praiſe
The mighty God of day: to his they join
Latona's name, and Artemis, far fam'd
For her fleet arrows, and unerring bow.
Of heroes next, and heroines they ſing,
And deeds of ancient proweſs. Crowds around,
Of every region, every language, ſtand
In mute applauſe, ſooth'd with the pleaſing lay.
Vers'd in each art, and every power of ſpeech,
The Delians mimick all who come: to them
All language is familiar: you would think
The natives ſpoke of every different clime.
Such are their winning ways: ſo ſweet their ſong.

The offerings made at theſe places uſed to be of various kinds, but particularly of liba, or cakes, which were generally denominated from the temple where they were preſented. A curious inſcription to this purpoſe has been preſerved by Spon and Wheeler, which belonged to ſome obeliſk or temple upon the Thracian Boſporus. It was found on the Aſiatic ſide, nearly oppoſite to the Pompean pillar, of which I before took notice. The Deity, to whom it was inſcribed, was the ſame as that above; but called by another title, Aur, and Our, אור; rendered by the Greeks [14] Ουριος; and changed in acceptation ſo as to refer to another element.

[14] Το ἱερον τȣ Ουριȣ απεχει απο τȣ Βυζαντιȣ ϛαδια ρκ· γινοιται δε μιλια ιϛ. και εϛι ϛενοτατον το ϛομα τȣ Ποντȣ καλȣμενον. Anon. Deſcript. Ponti Euxini.

Ουριον

[15] Ουριον εκ πρυμνης τις οδηγητηρα καλειτω
Ζηνα, κατα προτανων ἱςιον εκπετασας.
Ειτ' επι Κυανεας δινας δρομος, ενθα Ποσειδων
Καμπυλον ἑιλισσει κυμα παρα ψαμαθοις,
Ειτε κατ' Αιγαιε ποντε πλακα, νοςον ερευνων
Νειθω, τῳ δε βαλων ψαιςα παρα ξοανῳ.
Τον δε γαρ ευαντητον αει θεον Αντιπατρε παις
Στησε φιλων·αγαθης συμβολον ευπλοϊης.

Great Urian Jove invoke to be your guide:
Then ſpread the ſail, and boldly ſtem the tide.
Whether the ſtormy inlet you explore,
Where the ſurge laves the bleak Cyanean ſhore,
Or down the Egean homeward bend your way,
Still as you paſs the wonted tribute pay,
An humble cake of meal: for Philo here,
Antipater's good ſon, this ſhrine did rear,
A pleaſing omen, as you ply the ſail,
And ſure prognoſtic of a proſperous gale.

The Iapygian promontory had a temple to the ſame God, whoſe name by Dionyſius is rendered Ὑριος.

[16] Φυλατ' Ιηπυγιων τατανυσμενα, μεσφ' Ὑριοιο
Παῤῥαλιας, Ὑριε, τοθι συρεται Ἀδριας ἁλμη.

The more difficult the navigation was, the more places of ſanctity were erected upon the coaſt. The Boſporus was eſteemed a dangerous paſs; and upon that account abounded

[15] See Spon. and Wheeler's travels. p. 209.
[16] Dionyſius περιηγης. v. 380.

with Cippi, and altars. Thefe were originally mounds of earth, and facred to the Sun ; upon which account they were called Col-On, or altars of that Deity. From hence is derived the term Colona, and Κολωνη. It came at laft to denote any nees or foreland; but was originally the name of a facred hill, and of the pillar which was placed upon it. To fay the truth there was of old hardly any headland, but what had its temple or altar. The Bofporus in particular had numbers of them by way of fea-marks, as well as for facred purpofes: and there were many upon the coaft of Greece. Hence Apollonius fays of the Argonauts:

[17] Ηρι δε νισσομενοισιν Αθω ανετελλε κολωνη.

In another place of the Bofporus—

[18] Φαινεται ηερόεν ῥομα Βοσπόρου, ηδε κολωναι
Μυσιαι.

The like occurs in the Orphic Argonauts, where Peleus is pointing out the habitation of the Centaur Chiron:

[19] Ω φιλοι, αθρειτε σκοπιης πρυχοντα κολωνον,
Μεσσῳ ενι πρηωνι κατασκιον, ενθα δε Χειρων
Ναιει ενι σπηλυγγι, δικαιοτατος Κενταυρων.

Thefe Colonæ were facred to the Apollo of Greece: and

[17] Apollonius Rhodius. l. 1. v. 601.

[18] Apollonius Rhodius. l. 1. v. 1114.

In another place,

Φυλα τε Βιθυνων αυτη κτεατισσατο γαιη,
Μεσφ' επι Ρηβαιω προχοας, σκοπελον τε Κολωνης.

Apollon. Rhod. l. 2. v. 790.

[19] Orphic Argonaut. v. 375.

as they were ſea-marks and beacons, which ſtood on eminences near the mouths of rivers, and at the entrances of harbours, it cauſed them to be called ωρια, ουρεα, and ὄρμοι. Homer gives a beautiful deſcription of ſuch hills and head-lands, and of the ſea-coaſt projected in a beautiful landſcape beneath, when in ſome raviſhing poetry he makes all theſe places rejoice at the birth of Apollo:

[20] Πασαι δε σκοπιαι τοι αδον, και πρωονες ακροι
Ὑψηλων ορεων, ποταμοι θ' αλα δε προρεοντες,
Ἀκταιτ' εις ἁλα κεκλιμεναι, λιμενες τε θαλασσης.

In that happy hour
The lofty cliffs, that overlook the main,
And the high ſummits of the towering hills,
Shouted in triumph: down the rivers ran
In pleaſing murmurs to the diſtant deep.
The ſhelves, the ſhores, the inlets of the ſea,
Witneſs'd uncommon gladneſs.

Apollo from this circumſtance was often called επακτιος, or the tutelary God of the coaſt: and had particular offerings upon that account.

[21] Πεισματα τ' ἁψαμενοι πορσυνομεν ἱερα καλα
Ζηνι Πανομφαιῳ, και επακτιῳ Απολλωνι.

It was not only upon rocks and eminences, that theſe Cippi

[20] Homer's Hymn to Apollo.

[21] Orphic Argonaut. v. 1295.

Sophocles calls the ſea coaſt παραβωμιος ακτη, from the numbers of altars. Œdipus Tyrannus. v. 193.

The

Cippi and Obelifks were placed by the ancients. They were to be found in their temples, where for many ages a rude ftock or ftone ferved for a reprefentation of the Deity. They were fometimes quite fhapelefs; but generally of a conical figure: of which we meet with many inftances. Clemens Alexandrinus takes notice of this kind of [22] worfhip: and Paufanias in defcribing the temple of Hercules at Hyettus in [23] Bœotia, tells us that there was no ftatue in it, nor any work of art, but merely a rude ftone after the manner of the firft ages. Tertullian gives a like defcription of Ceres and Pallas. Pallas Attica, et Ceres [24] Phrygia—quæ fine effigie, rudi palo, et informi fpecie proftant. Juno of Samos was little better than a [25] poft. It fometimes happens that aged trees bear a faint likenefs to the human fabric: roots likewife and fprays are often fo fantaftic in their evolutions as to betray a remote refemblance. The ancients feem to have taken

The like province was attributed to the fuppofed fifter of Apollo, Diana: Jupiter tells her—

και μεν αγυιαις
Εσσῃ και λιμενεσσιν επισκοπος.

And in another place:

Τρις δεκα τοι πτολιεθρα και εκ ἑνα Πυργον οπασσω.

Callimachus. Hymn to Diana.

Ποτνια, Μαιυχιη, Λιμενοσκοπε, χαιρε, Φεραια. Ibid. v. 259.

[22] Πριν γε ουν ακριβωθηναι τας των αγαλματων σχεσεις, κιονας ἱσταντες οἱ παλαιοι εσεβον τουτους, ὡς αφιδρυματα του Θεου. Clemens Alexand. l. 1. p. 418.

[23] —Ουτος ουχι αγαλματος συν τεχνῃ, λιθος δε αργος κατα το αρχαιον. Paufan. l. 9. p. 757.

Alfo of the Thefpians: Και σφισιν αγαλμα παλαιοτατον εστιν αργος λιθος. p. 761.

[24] Tertullian adverfus Gentes. l. 1. c. 12.

[25] Και το μεν Σαμιας Ἡρας προτερον ην σανις. Clementis Cohort. p. 40.

advantage

advantage of this fancied ſimilitude, which they improved by a little art; and their firſt efforts towards imagery were from theſe rude and rotten materials. Apollonius Rhodius in his account of the Argonauts gives a deſcription of a monument of this ſort, which was by them erected in a dark grove upon a mountainous part of [26] Bithynia. They raiſed an altar of rough ſtones, and placed near it an image of Rhea, which they formed from an arm or ſtump of an old vine.

Εσκε δε τι ϛιβαρον ϛυπος αμπελȣ, εντρεφον ὑλῃ
Προγνυ γερανδρυον, το μεν εκταμον οφρα πελοιτο
Δαιμονος ȣρειης ἱερον ϐρετας· εξεσε δ' Αργως
Ευκοσμως, και δη μιν επ' οκρυοεντι Κολωνῳ
Ιδρυσαν, φηγοισιν επηρεφες ακροτατησιν·
Ἁι ρα τε πασαων πανυπερταται ἐρριζωντο.
Βωμον δ' αυ χεραδος παρανηνεον, αμφι δε φυλλοις
Στεψαμενοι δρυινοισι θυηπολιης εμελοντο.

A dry and wither'd branch, by time impair'd,
Hung from an ample and an aged vine,
Low bending to the earth: the warriors axe
Lopt it at once from the parental ſtem.
This as a ſacred relick was conſigned
To Argus' hands, an image meet to frame
Of Rhea, dread Divinity, who ruled
Over Bithynia's mountains. With rude art
He ſmooth'd and faſhion'd it in homely guiſe.
Then on a high and lonely promontory
Rear'd it amid a tall and ſtately grove.

[26] Apollonius Rhodius. l. 1. v. 1117. p. 115.

Of

Of ancient beeches. Next of ſtones unwrought
They raiſe an altar; and with boughs of oak
Soft wreaths of foliage weave to deck it round.
Then to their rites they turn, and vows perform.

The ſame circumſtance is mentioned in the Orphic Argonautics[27]; where the poet ſpeaks of Argus, and the vine branch:

Αμφιπλακες ερνος
Αμπελυ αυαλιης οξει απεκερσε σιδηρῳ,
Ξεσσε δ' επιςαμενως.

The Amazonians were a very ancient people, who worſhipped their provincial Deity under the character of a female, and by the titles of Artemis, Oupis, Hippa. They firſt built a temple at Epheſus; and according to Callimachus[28] the image of the Goddeſs was formed of the ſtump of a beech tree.

Σοι και Αμαζονιδες πολεμυ επιθυμητειραι
Εκ κοτε παῤῥαλιῃ Εφεσυ βρετας ἱδρυσαντο
[29] Φηγῳ ὑπο πρεμνῳ, τελεσεν δε τοι ἱερον Ἱππω·
Αυται δ', Ουπι ανασσα, περι πρυλιν ωρχησαντο.

Inſtead of an image made of a ſtump, the poet Dionyſius ſuppoſes a temple to have been built beneath the trunk of a decayed tree.

Ενθα Θεῃ ποτε νηον Αμαζονιδες τετυχοντο
Πρεμνῳ ὑπο πτελεης, περιωσιον ανδρασι θαυμα. v. 827.

[27] Orphic Argonaut. v. 605.

Pliny, l. 16, mentions ſimulacrum vitigineum.

[28] Callimachus. Hymn to Diana. v. 237.

[29] Πρεμνον—τελεχος, βλαςος, παν ριζωμα δενδρυ το γηρασκον· η το αμπελυ προς τῃ γῃ πρεμνον. Heſychius.

Πρεμνιασαι, εκριζωσαι. Ibidem.

It

It is obſervable, that the Chineſe, as well as the people of Japan, ſtill retain ſomething of this cuſtom. When they meet with an uncouth root or ſpray of a tree, they humour the extravagance: and by the addition of a face give it the look of a Joſs or Bonzee, juſt as fancy directs them.

The vine was eſteemed ſacred both to Dionuſus, and Bacchus; for they were two different perſonages, though confounded by the Grecians: indeed the titles of all thoſe, who were originally ſtiled Baalim, are blended together. This tree had therefore the name of Ampel, which the Greeks rendered Αμπελος, from the Sun, Ham, whoſe peculiar plant it was. This title is the ſame as Omphel before mentioned, and relates to the oracular Deity of the Pagan world; under which character Ham was principally alluded to. The Egyptian and Aſiatic Greeks had ſome imperfect traditions about Ham, and Chus: the latter of which they eſteemed Bacchus. And as the term Ampelus did not primarily relate to the vine, but was a ſacred name transferred from the Deity, they had ſome notion of this circumſtance: but as it was their cuſtom out of every title to form a new perſonage, they have ſuppoſed Ampelus to have been a youth of great beauty, and one whom Bacchus particularly favoured. Hence Nonnus introduces the former begging of Selene not to envy him this happineſs.

[30] Μη φθονεσης, ὁτι Βακχος εμην φιλοτητα φυλασσει.
Ὁττι νεος γενομην, ὁτι και φιλος ειμι Λυαιου.

The worſhip of Ham was introduced by the Amonians in

[30] Nonni Dionyſiaca. l. xl. p. 306.

Phrygia and Afia Minor: and in thofe parts the Poet makes Ampelus chiefly converfant.

[31] Ηδη γαρ Φρυγιης υπο δειραδι κερος αθυρων
Αμπελος ηεξητο νεοτρεφες ερνος ερωτων.

He fpeaks of his bathing in the waters, and rifing with frefh beauty from the ftream, like the morning ftar from the ocean.

[32] Πακτωλῳ πορε και συ τεον σελας, οφρα φανειη
Αμπελος αντελλων, ἁτε φωσφορος—
Κοσμησει σεο καλλος ὁλον Πακτωλιον ὑδωρ.

In all thefe inftances there are allufions to a hiftory, which will hereafter be fully difcuffed. Ovid feems to make Ampelus a native of Thrace; and fuppofes him to have been the fon of a fatyr by one of the nymphs in that country:

[33] Ampelon intonfum, Satyro Nymphâque creatum,
Fertur in Ifmariis Bacchus amâffe jugis.

But however they may have miftaken this perfonage, it is certain that in early times he was well known, and highly reverenced. Hence wherever the Amonians fettled, the name of Ampelus will occur: and many places will be found to have been denominated from the worfhip of the Deity under this facred title. We learn from Stephanus Byzantinus, [34] *that*,

[31] Nonni Dion. l. x. p. 278.

[32] Nonni Dion. l. xi. p. 296.

[33] Ovid. Faft. l. 3. v. 409.

[34] Αμπελος, πολις της Λιγυστικης· Ἑκεταιος εν Ευρωπῃ· εστι δε ακρα Τορωναιων Αμπελος λεγομενη· εστι και ἑτερα ακρα της Σαμυ· και αλλη εν Κυρηνῃ. Αγροιτας δε δυο πολεις φησι, την μεν ανω, την δε κατω· εστι δε και Ιταλιας ακρα, ϗ λιμην. Steph. Byzant.

Καλειται μεν ουν και ακρα τις Αμπελος. Strabo of Samos. l. 14. p. 944.

according to Hecatæus in his Europa, Ampelus was the name of a city in Liguria. There was likewise a promontory in the district of Torone called Ampelus: a like promontory in Samos: another in Cyrene. Agrœtas mentions two cities there, an upper, and a lower, of that name. There was likewise a harbour in Italy so called. We read of a city [35] Ampeloëssa in Syria, and a nation in Lybia called Ampeliotæ: Αμπελιωται δε εθνος Λιβυης. Suidas. Also Ampelona in Arabia: and a promontory Ampelusia near Tingis in Mauritania. In all these places, however distant, the Amonians had made settlements. Over against the island Samos stood the sacred promontory, Mycale in Ionia. This too was called Ampelus, according to Hesychius, as the passage is happily altered by Albertus, and others. Αμπελος, μηχανη, και ακρα Μυκαλης, ηγουν ορος. From the words ηγουν ορος one might infer, that Ampelus was no uncommon name for a mountain in general; so far is certain that many such were so denominated: which name could not relate to αμπελος, the vine; but they were so called from the Deity, to whom they were [36] sacred. Many of these places were barren crags, and rocks of the sea, ill suited to the cultivation of the [37] vine. And not only eminences

[35] Ampelusia called Κωττης ακρον. Ptolemy. l. 4. so named according to Strabo απο Κωτεων, or Κωταιων, not far from a city Zilis, and Cota. See Pliny. l. 5. c. 1.

Promontorium Oceani extimum Ampelusia. Pliny. l. 5. c. 1.

Ampelona. Pliny. l. 6. c. 28.

[36] Απο Αμπελου ακρης επι Καταστραιην ακρην. Herodotus. l. 7. c. 123.

Αμπελος ακρα, in Crete. Ptolemy. See Pliny. l. 4. c. 12.

[37] In Samos was Αμπελος ακρα· εστι δε ουκ ευοινος. Strabo. l. 14. p. 944.

nences were ſo called, but the ſtrand and ſhores alſo for the ſame reaſon: becauſe here too were altars, and pillars to this God. Hence we read in Heſychius: Αμπελος—αιγιαλος—Κυρηναιοις αιγιαλος. *By Ampelus is ſignified the ſea ſhore; or Ampelus among the people of Cyrene ſignifies the ſea ſhore.*

From what has been ſaid, we may be aſſured, that Ampelus, and Omphalus, were the ſame term originally; however varied afterwards, and differently appropriated. They are each a compound from Omphe; and relate to the oracular Deity. Ampelus at Mycale in Ionia was confeſſedly ſo denominated from its being a ſacred [38] place, and abounding with waters, by which people, who drank them, were ſuppoſed to be inſpired. They are mentioned in an ancient oracle quoted by Euſebius[39]: Εν Διδυμων γυαλοις Μυκαλησιον ΕΝΘΕΟΝ ὑδωρ. I have mentioned that all fountains were eſteemed ſacred; but eſpecially thoſe which had any præternatural quality, and abounded with exhalations. It was an univerſal notion that a divine energy proceeded from theſe effluvia; and that the perſons, who reſided in their vicinity, were gifted with a prophetic quality. Fountains of this nature from the divine influence, with which they were ſuppoſed to abound, the Amonians ſtiled Ain Omphe, ſive

Some places were called more ſimply Ampe.

See Herodotus of Ampi in the Perſian Gulf. l. 6. c. 20.

Αμπη of Tzetzes. See Cellarius.

[38] Μυκαλης χωριον ἱερον. Herodotus. l. 1. c. 148.

[39] Præp. Evan. l. 5. c. 16.

fontes

fontes Oraculi. Thefe terms, which denoted the fountain of the prophetic God, the Greeks contracted to Νυμφη, a Nymph: and fuppofed fuch a perfon to be an inferior Goddefs, who prefided over waters. Hot fprings were imagined to be more immediately under the infpection of the nymphs: whence Pindar ftiles fuch fountains [40] Θερμα Νυμφαν λϐτρα. The temple of the Nymphæ Ionides in Arcadia ftood clofe to a fountain of great [41] efficacy. The term Nympha will be found always to have a reference to [42] water. There was in the fame region of the Peloponnefus a place called Νυμφας, Nymphas; which was undoubtedly fo named from its hot fprings: [43] Καταῤῥειται γαρ ὑδατι—— Νυμφας: *for Nymphas—abounded with waters.* Another name

[40] Pindar. Olymp. Ode 12.

Νυμφαι εισι εν τῳ φρεατι. Artemidorus Oneirocrit. l. 2. c. 23.

[41] Νυμφων εϛιν ἱερον επι τῃ πηγῃ.—λϐομενοις δε εν τῃ πηγῃ καματων τε εϛι και αλγηματων παντων ἰαματα. Paufanias. l. 6. p. 510.

[42] Νυμφικα, and Λϐτρα, are put by Hefychius, as fynonomous.

Omnibus aquis Nymphæ funt præfidentes. Servius upon Virgil. Eclog. 1.

Thetis was ftiled Nympha, merely becaufe fhe was fuppofed to be water. Thetidem dici voluerunt aquam, unde et *Nympha* dicta eft. Fulgentij Mytholog. c. viii. p. 720.

[43] Paufanias. l. 8. p. 670.

Young women were by the later Greeks, and by the Romans, ftiled Nymphæ; but improperly. Nympha vox, Græcorum Νυμφα, non fuit ab origine Virgini five Puellæ propria: fed folummodo partem corporis denotabat. Ægyptijs, ficut omnia animalia, lapides, frutices, atque herbas, ita omne membrum atque omnia corporis humani loca, aliquo dei titulo mos fuit denotare. Hinc cor nuncupabant Ath, uterum Mathyr, vel Mether: et fontem fæmineum, ficut et alios fontes, nomine Ain Omphe, Græce νυμφη, infignibant: quod

ab

name for these places was Ain-Ades, the fountain of Ades, or the Sun: which in like manner was changed to Ναιαδες, Naiades, a species of Deities of the same class. Fountains of bitumen in Susiana and Babylonia were called Ain-Aptha, the fountains of Aptha, the God of fire: which by the Greeks was rendered Naptha, a name given to [44] bitumen. As they changed Ain Omphe to Numpha, a Goddess; they accordingly denominated the place itself Νυμφειον, Nymphæum: and wherever a place occurs of that name, there will be found something particular in its circumstances. We are told by [45] Pliny, that the river Tigris, being stopped in its course by the mountains of Taurus, loses itself under ground, and rises again on the other side at Nymphæum. According to Marcellinus it seems to be at Nymphæum, that it sinks into the earth. Be it as it may, this, he tells us, is the place where that fiery matter called naptha issued: from whence

ab Ægyptijs ad Græcos derivatum est.—Hinc legimus, Νυμφη πηγη, και νεογαμος γυνη, νυμφην δε καλεσι κτλ. Suidas.

Παρ' Αθηναιοις ἡ τε Διος μητηρ, Νυμφη. Ibidem.

[44] Naptha is called Apthas by Simplicius in Categoric. Aristotelis. Και ὁ Αφθας δεχεται πορρωθεν τε πυρος ειδος. The same by Gregory Nyssen is contracted, and called after the Ionic manner Φθης: ὡσπερ ὁ καλεμενος Φθης εξαπτεται. Liber de animâ. On which account these writers are blamed by the learned Valesius. They are however guilty of no mistake; only use the word out of composition. Ain-Aptha, contracted Naptha, was properly the fountain itself: the matter which proceeded from it was stiled Apthas, Pthas, and Ptha. It was one of the titles of the God of fire, called Apha-Astus, the Hephastus of the Greeks; to whom this inflammable substance was sacred.

See Valesij notæ in Amm. Marcellinum. l. 23. p. 285.

Epirus was denominated from the worship of fire; and one of its rivers was called the Aphas.

[45] Pliny. l. 31. p. 333.

un-

undoubtedly the place had its name. [46] Bitumen nascitur prope lacum Sosingitem, cujus alveo Tigris voratus, fluensque subterraneus, procursis spatiis longis, emergit. Hîc et Naptha gignitur specie piceâ. In his pagis hiatus conspicitur terræ, unde halitus lethalis exsurgens, quodcunque animal prope consistit, odore gravi consumit. There was an island of the like nature at the mouth of the river Indus, which was sacred to the Sun, and stiled Cubile [47] Nympharum: in quâ nullum non animal absumitur. In Athamania was a temple of the Nymphs, or [48] Nymphæum; and near it a fountain of fire, which consumed things brought near to it. Hard by Apollonia was an eruption of bituminous matter, like that in Assyria: and this too was named [49] Nymphæum. The same author (Strabo) mentions, that in Seleucia, stiled Pieria, there was a like bituminous eruption, taken notice of by Posidonius; and that it was called Ampelitis: [50] Την Αμπελιτην γην ασφαλτωδη, την εν Σελευκειᾳ τη Πιεριᾳ μεταλλευομενην. The hot streams, and poisonous effluvia near Puteoli and lake Avernus are well known. It was esteemed a place of great sanctity; and people of a prophetic character are said to have here resided. Here was a [51] Nymphæum, supposed to

[46] Marcellinus. l. 23. p. 285.

[47] Pliny. l. 6. p. 326.

[48] Strabo. l. 7. p. 487. See Antigoni Carystii Mirabilia. p. 163.

[49] Εν τη χωρᾳ των Απολλωνιατων καλειται τι Νυμφαιον· πετρα δε εστι πυρ αναδιδουσα· υπ' αυτη δε κρηναι ρεουσι χλιαρου Ασφαλτου. Strabo. l. 7. p. 407.

[50] Strabo. Ibidem. l. 7. p. 487. He supposes, that it was called Ampelitis from αμπελος, the vine: because its waters were good to kill vermin, Ακος της φθειριωσης αμπελου. A far fetched etymology. Neither Strabo, nor Posidonius, whom he quotes, considers that the term is of Syriac original.

[51] Philostrati vita Apollonii. l. 8. c. 4. p. 416.

have

have been an oracular temple. There was a method of divination at Rome, mentioned by [52] Dion Caſſius, in which people formed their judgment of future events from the ſteam of lighted frankincenſe. The terms of inquiry were remarkable: for their curioſity was indulged in reſpect to every future contingency, excepting death and marriage. The place of divination was here too called [53] Nymphæum. Pauſanias takes notice of a cavern near Platea, which was ſacred to the Nymphs of Cithæron: Ὑπερ δε της κορυφης, εφ' ᾗ τον δωμον ποιουνται, πεντε πυ μαλιςα και δεκα ὑποκαταβαντι ςαδιους ΝΥΜΦΩΝ εςιν αντρον Κιθαιρωνιδων—ΜΑΝΤΕΥΕΣΘΑΙ δε τας Νυμφας το αρχαιον αυτοθι εχει λογος. We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a ſplendid building at Antioch called Nymphæum, remarkable [54] Ναματων πλουτῳ, for the advantage of its waters. There was a Nymphæum at Rome mentioned by Marcellinus. [55] Septemzodium celebrem locum, ubi Nymphæum Marcus condidit Imperator. Here were the Thermæ Antonianæ. As from Ain Ompha came Nympha; ſo from Al Ompha was derived Lympha. This differed from Aqua, or common water, as being of a ſacred, and prophetic nature. The ancients thought, that all mad perſons were gifted with divination; and they were in conſequence of it ſtiled *Lymphati*.

From what has preceded, we may perceive that there once

[52] Dionis Hiſtoria Romana. Johannis Roſin: Antiq. l. 3. c. 11.

[53] Pauſanias. l. 9. p. 718.

[54] Evagrius. l. 3. c. 12.

[55] Marcellinus. l. 15. c. 7. p. 68.

exiſted

exiſted a wonderful reſemblance in the rites, cuſtoms, and terms of worſhip, among nations widely ſeparated. Of this, as I proceed, many inſtances will be continually produced. I have already mentioned, that this ſimilitude in terms, and the religious ſyſtem, which was ſo widely propagated, were owing to one great family, who ſpread themſelves almoſt univerſally. Their colonies went abroad under the ſanction and direction of their prieſts; and carried with them both the rites and the records of their country. Celſus took notice of this; and thought that people payed too little attention to memorials of this nature. He mentions particularly the oracular temples at Dodona, at Delphi, at Claros, with thoſe of the Branchidæ and Amonians: at the ſame time paſſing over many other places, from whoſe prieſts and votaries the whole earth ſeemed to have been peopled[56]. Τα μεν ὑπο της Πυθιας, η Δωδωνιων, η Κλαριȣ, η εν Βραγχιδαις, η εν Αμμωνος, ὑπο μυριων τε αλλων θεοπροπων προειρημενα, ὑφ᾽ ὡν επιεικως πασα γη κατῳκιθη, ταυτα μεν ουδενι λογῳ τιθενται. As colonies went abroad under the influence, and direction of their tutelary Deities; thoſe Deities were ſtiled Ἡγεμονες, and Αρχηγεται: and the colony was denominated from ſome ſacred title of the God. A colony was planted at Miletus; of which the conducting Deity was Diana. [57]Σε γαρ ποιηματο Νηλευς Ἡγεμονην. This Goddeſs is ſtiled πολυπτολις, becauſe this office was particularly aſcribed to her:

[56] Celſus apud Originem. l. 7. p. 333.
See alſo Plutarch. de Oraculorum defectu.
[57] Callimachus. Hymn to Diana. v. 226.

 and

and ſhe had many places under her patronage. Jupiter accordingly tells her:

[58] Τρις δεκα τοι πτολιεθρα, και ȣκ ἑνα πυργον οπασσω.

Thrice ten fair cities ſhall your portion be,
And many a ſtately tower.

Apollo likewiſe was called Οικτιςης and Αρχηγετης, from being the ſuppoſed founder of cities; which were generally built in conſequence of ſome oracle.

[59] Φοιβῳ δ' εσπομενοι πολεας διεμετρησαντο
Ανθρωποι· Φοιβος γαρ αει πολιεσσι φιληδει
Κτιζομεναις· αυτος δε θεμειλια Φοιβος ὑφαινει.

'Tis through Apollo's tutelary aid,
That men go forth to regions far remote,
And cities found: Apollo ever joys
In founding cities.

What colony, ſays [60] Cicero, did Greece ever ſend into Ætolia, Ionia, Aſia, Sicily or Italy, without having firſt conſulted about every circumſtance relative to it, either at Delphi, or Dodona, or at the oracle of Ammon. And Lucian ſpeaks to the ſame purpoſe. [61] Ουτε πολεας ῳκιζον, ȣδε τειχεα περιεβαλλοντο——πριν αν δη παρα Μαντεων ακȣσαι ἑκαςα. *People would not venture to build cities, nor even raiſe the walls, till they had made proper enquiry among thoſe, who were prophetically gifted, about the ſucceſs of their operations.*

[58] Callimachus. ibid. v. 33.
Πολλας δε ξυνη πολεας.
[59] Callimachus. Hymn to Apollo. v. 56.
[60] Cicero de naturâ Deorum. l. 1.
[61] Lucian. Aſtrolog. v. 1. p. 993.

PATOR

PATOR and PATRA.

I Cannot help thinking that the word πατηρ, pater, when uſed in the religious addreſſes of the Greeks and Romans, meant not, as is ſuppoſed, a father, or parent; but related to the divine influence of the Deity, called by the people of the eaſt, Pator, as I have [1] ſhewn. From hence I ſhould infer, that two words, originally very diſtinct, have been rendered one and the [2] ſame. The word pater, in the common acceptation, might be applicable to Saturn; for he was ſuppoſed to have been the father of all the Gods, and was therefore ſo entitled by the ancient poet Sulpitius.

[3] Jane pater, Jane tuens, Dive biceps, biformis,
O, cate rerum ſator, O, principium Deorum.

But when it became a title, which was beſtowed upon Gods of every denomination, it made Jupiter animadvert with ſome warmth upon the impropriety, if we may credit Lucilius:

[1] See in the former treatiſe, inſcribed Ομφη.

[2] Are not all the names, which relate to the different ſtages of manhood, as well as to family cognation, taken from the titles of prieſts, which were originally uſed in temples; ſuch as Pater, Vir, Virgo, Puer, Mater, Matrona, Patronus, Frater, Soror, Αδελφος, Κορος?

[3] Verſes from an ancient Choriambic poem, which are quoted by Terentianus Maurus de Metris.

[4] Ut nemo ſit noſtrum, quin pater optimus Divôm eſt:
Ut Neptunus pater, Liber, Saturnus pater, Mars,
Janus, Quirinus, pater, omnes dicamur ad unum.

And not only the Gods, but the Hierophantæ in moſt temples; and thoſe prieſts in particular, who were occupied in the celebration of myſteries, were ſtiled Patres: ſo that it was undoubtedly a religious term imported from Egypt, the ſame as Pator, and Patora, before mentioned. I have taken notice, that the Pateræ of Curtius were the prieſts of Hamon: but that writer was unacquainted with the true meaning of the word; as well as with the pronunciation, which ſeems to have been penultimâ productâ. The worſhip of Ham, or the Sun, as it was the moſt ancient, ſo it was the moſt univerſal of any in the world. It was at firſt the prevailing religion of Greece; and was propagated over all the ſea coaſt of Europe: from whence it extended itſelf into the inland provinces. It was eſtabliſhed in Gaul and Britain; and was the original religion of this iſland, which the Druids in after times adopted. That it went high in the north is evident from Auſonius, who takes notice of its exiſting in his time. He had relations, who were prieſts of this order and denomination: and who are on that account complimented by him in his ode to Attius Patera [5] Rhetor.

Tu Boiocaſiis ſtirpe Druidarum ſatus,
Si fama non fallat fidem,

[4] Lucilii Fragmenta.

[5] Ode of Auſonius to Attius Patera Rhetor in Profeſſorum Burdigalenſium commemoratione. Ode 10.

Beleni

Beleni ſacratum ducis e templo genus,
Et inde vobis nomina,
Tibi Pateræ: ſic miniſtros nuncupant
Apollinares Myſtici.
Fratri, Patrique nomen a Phæbo datum,
Natoque de Delphis tuo.

He mentions, that this worſhip prevailed particularly in Armorica; of which country his relations were natives.

[6] Nec reticebo Senem,
Nomine Phœbicium,
Qui Beleni Ædituus,
Stirpe ſatus Druidûm,
Gentis Armoricæ.

Belin, the Deity, of whom he ſpeaks, was the ſame as [7] Bel and Balen of Babylonia, and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worſhiped by the people of Aquileia; and ſays, that they called him Belin, and paid great reverence, eſteeming him the ſame as [8] Apollo.

The true name of the Amonian prieſts I have ſhewn to have been Petor or Pator; and the inſtrument, which they held in their hands, was ſtiled Petaurum. They uſed to dance round a large fire in honour of the Sun, whoſe orbit

[6] Auſonius. Ode 4.

[7] He is called Balen by Æſchylus. Perſæ. p. 156. Βαλην, αρχαιος Βαλην.

[8] Βελιν δε καλεσι τετον· σεβεσι δε υπερφυως, Απολλωνα ειναι εθελοντες. Herodian. l. 8. of the Aquileians.

Inſcriptio vetus Aquileiæ reperta. APOLLINI. BELENO. C. AQUILEIENS. FELIX.

they

they affected to describe. At the same time they exhibited other feats of activity, to amuse the votaries, who resorted to their temples. This dance was sometimes performed in armour, especially in Crete: and being called Pyrrhic was supposed to have been so named from Pyrrhus, the son of Achilles. But when was he in Crete? Besides it is said to have been practised by the Argonautic heroes before his time. It was a religious dance, denominated from fire, with which it was accompanied.

[9] Αμφι δε δαιομενοις ευρυν χορον εστησαντο,
Καλον Ιηπαιηον', Ιηπαιηονα Φοιβον
Μελπομενοι.

It was originally an Egyptian dance in honour of Hermes; and practised by the Pataræ or Priests. In some places it was esteemed a martial exercise; and exhibited by persons in armour, who gave it the name of Betarmus. We have an instance of it in the same poet.

[10] Αμυδις δε νεοι Ορφηος ανωγη
Σκαιροντες Βηταρμον ενοπλιον ορχησαντο,
Και σακεα ξιφεεσσιν ὑπεκτυπον.

Βηταρμος, Betarmus, was a name given to the dance from the temple of the Deity, where it was probably first practised. It is a compound of Bet Armes, or Armon, called more properly Hermes, and Hermon. Bet and Beth among the Amonians denoted a temple. There is reason to think that the circular dances of the Dervises all over the east are remains

[9] Apollonius Rhodius. Argonautic. l. 2. v. 703.
[10] Apollonius Rhodius. l. 1. v. 1135.

of

of theſe ancient cuſtoms. In the firſt ages this exerciſe was eſteemed a religious rite, and performed by people of the temple, where it was exhibited: but in aftertimes the ſame feats were imitated by ropedancers, and vagrants, called Petauriſtæ, and Petauriſtarii; who made uſe of a kind of pole, ſtiled petaurum. Of theſe the Roman writers make frequent mention; and their feats are alluded to by Juvenal:

[11] An magis oblectant animum jactata petauro
Corpora, quique ſolent rectum deſcendere funem?

Manilius likewiſe gives an account of this people, and their activity; wherein may be obſerved ſome remains of the original inſtitution:

[12] Ad numeros etiam ille ciet cognata per artem
Corpora, quæ valido ſaliunt excuſſa petauro:
Membraque *per flammas orbeſque* emiſſa flagrantes,
Delphinûmque ſuo per inane imitantia motu,
Et viduata volant pennis, et in aëre ludunt.

I have ſhewn, that the Pateræ, or Prieſts, were ſo denominated from the Deity ſtiled Pator; whoſe ſhrines were named Patera, and Petora. They were oracular temples of the Sun; which in aftertimes were called Petra, and aſcribed to other Gods. Many of them for the ſake of mariners were erected upon rocks, and eminences near the ſea: hence the term πετρα, petra, came at length to ſignify any rock or ſtone, and to be in a manner confined to that meaning. But in the firſt ages it was ever taken in a religious ſenſe; and related to the ſhrines of Oſiris, or the Sun, and to the oracles, which

[11] Juvenal. Sat. 14. v. 265.
[12] Manilius. l. 5. v. 434.

were ſuppoſed to be there exhibited. Thus Olympus near Piſa, though no rock, but a huge mound, or hill ([13] Περι γαρ τον Κρονιον ΛΟΦΟΝ αγεται τα Ολυμπια) was of old termed Petra, as relating to oracular influence. Hence Pindar ſpeaking of Iämus, who was ſuppoſed to have been conducted by Apollo to Olympia, ſays, *that they both came to the Petra Elibatos upon the lofty Cronian mount: there Apollo beſtowed upon Iämus a double portion of prophetic knowledge.*

[14] Ἱκοντο δ' ὑψηλοιο Πετραν
Αλιβατȣ Κρονιȣ,
Ενθ' ὁι ωπασε θησαυρον
Διδυμον ΜΑΝΤΟΣΥΝΑΣ.

The word Ηλιβατος, Elibatos, was a favourite term with Homer, and other poets; and is uniformly joined with Petra. They do not ſeem to have known the purport of it; yet they adhere to it religiouſly, and introduce it wherever they have an opportunity. Ηλιβατος is an Amonian compound of Eli-Bat, and ſignifies ſolis domus, vel [15] templum. It was the name of the temple, and ſpecified the Deity there worſhiped. In like manner the word Petra had in great meaſure loſt its meaning; yet it is wonderful to obſerve how induſ-

[13] Phavorinus.

Ἡ Ολυμπια πρωτον Κρονιος λοφος ελεγετο. Scholia in Lycophron. v. 42.

Σωτηρ ὑψινεφες Ζευ, Κρονιον τε ναιων λοφον. Pindar. Olymp. Ode 5. p. 43.

[14] Pindar. Olympic Ode 6. p. 52.

Apollo was the ſame as Iämus; whoſe prieſts were the Iämidæ, the moſt antient order in Greece.

[15] It is a word of Amonian original, analogous to Eliza-bet, Bet-Armus, Bet-Tumus in India, Phainobeth in Egypt.

triouſly

triouſly it is introduced by writers, when they ſpeak of ſacred and oracular places. Lycophron calls the temple at Elis [16] Λευραν Μολπιδος πετραν: and the Pytho at Delphi is by Pindar ſtiled Petraëſſa: [17] Επει Πετραεσσας ελαυνων ικετ' εκ Πυθωνος. Orchomenos was a place of great antiquity; and the natives are ſaid to have worſhiped Petra, which were ſuppoſed to have fallen from [18] heaven. At Athens in the Acropolis was a ſacred cavern, which was called Petræ Macræ, Petræ Cecropiæ.

[19] Ακουε τοινυν, οιδα Κεκροπιας πετρας,
Προσβορρον αντρον, ας Μακρας κικλησκομεν.

I have ſhewn that people of old made uſe of caverns for places of worſhip: hence this at Athens had the name of Petra, or temple. [20] It is ſaid of Ceres, that, after ſhe had wandered over the whole earth, ſhe at laſt repoſed herſelf upon a ſtone at Eleuſis. They in like manner at Delphi ſhewed the petra, upon which the Sibyl Herophile at her firſt arrival ſat [21] down. In ſhort there is in the hiſtory of every oracular temple ſome legend about a ſtone; ſome reference to the word Petra. To clear this up it is neceſſary to obſerve, that, when the worſhip of the Sun was almoſt univerſal, this was one name of that Deity even among the Greeks.

[16] Lycophron. v. 159. here they ſacrificed Ζευι Ομβριῳ.

[17] Pindar. Olymp. Ode 6. p. 51.

[18] Τας μεν δη πετρας σεβουσι τε μαλιστα, και τῳ Ετεοκλει φασιν αυτας πεσειν εκ του ουρανου. Pauſanias. l. 9. p. 786.

[19] Euripides in Ione. v. 935. See Radicals. p. 67. Macar.

[20] Clemens Alexand. Strom. l. 1. p. 358.

[21] Pauſanias. l. 10. p. 825.

They called him Petor, and Petros; and his temple was ſtiled Petra. This they oftentimes changed to λιθος; ſo little did they underſtand their own mythology. There were however ſome writers, who mentioned it as the name of the Sun, and were not totally ignorant of its meaning. This we may learn from the Scholiaſt upon Pindar. [22] Περι δε τȣ Ἡλιȣ ὁι φυσικοι φασιν, ὡς λιθος καλειται ὁ Ἡλιος. Και Αναξαγορȣ γενομενον Ευριπιδην μαθητην, Πετρον ειρηκεναι τον Ἡλιον δια των προκειμενων.

Ὁ γαρ Μακαριος, κ'ȣκ ονειδιζω τυχας,
Διος πεφυκως, ὡς λεγȣσι, Ταντὰλος,
Κορυφης ὑπερτελλοντα δειμαινων ΠΕΤΡΟΝ,
Αερι ποτᾲται, και τινει ταυτην δικην.

The ſame Scholiaſt quotes a ſimilar paſſage from the ſame writer, where the Sun is called Petra.

[23] Μολοιμι ταν ουρανȣ μεσαν
Χθονος τε τεταμεναν αιωρημασι πετραν,
Αλυσεσι χρυσεαις φερομεναν.

If then the name of the Sun, and of his temples, was among the ancient Grecians Petros, and Petra; we may eaſily account for that word ſo often occurring in the accounts of his worſhip. The Scholia above will moreover lead us to diſcover, whence the ſtrange notion aroſe about the famous Anaxagoras of Clazomenæ; who is ſaid to have propheſied, that a ſtone would fall from the Sun. All, that he had averred, may be ſeen in the relation of the Scholiaſt above: which amounts

[22] Pindar. Olymp. Ode 1. p. 8.
[23] Scholia in Pindar. Olymp. Ode 1. p. 8.

only

only to this, that Petros was a name of the Sun. It was a word of Egyptian original, derived from Petor, the ſame as Ham, the Iämus of the ancient Greeks. This Petros ſome of his countrymen underſtood in a different ſenſe; and gave out, that he had foretold a ſtone would drop from the Sun. Some were idle enough to think that it was accompliſhed: and in conſequence of it pretended to ſhew at Ægoſpotamos the very [25] ſtone, which was ſaid to have fallen. The like ſtory was told of a ſtone at Abydus upon the Helleſpont: and Anaxagoras was here too ſuppoſed to have been the prophet [26]. In Abydi gymnaſio ex eâ cauſâ colitur hodieque modicus quidem (lapis), ſed quem in medio terrarum caſurum Anaxagoras prædixiſſe narratur. The temples, or Petra here mentioned, were Omphalian, or Oracular: hence they were by a common miſtake ſuppoſed to have been in the center of the habitable globe. They were alſo Ηλιβατοι Πετραι: which Elibatos the Greeks derived from βαινω deſcendo; and on this account the Petra were thought to have fallen from the [27] Sun. We may by this clue unravel the myſterious ſtory of Tantalus; and account for the puniſhment, which he was doomed to undergo.

[28] Κορῳ δ' ἑλεν
Αταν ὑπεροπλον,
Ταν ὁι πατηρ ὑπερηρεμασε,
Καρτερον αυτῳ λιθον,

[25] Diogenes Laertius: Vita Anaxagoræ.
[26] Pliny. l. 2. c. 58. p. 102.
[27] Ηλιβατον πετραν they conſtrued λιθον αφ' ἡλιου βαινομενον.
[28] Pindar. Olympic. Ode 1. p. 8.

Τον αει μενοινων κεφαλας βαλειν
Ευφροσυνας αλαται.

The unhappy Tantalus
From a ſatiety of ~~happineſs~~ bliſs
Underwent a cruel reverſe.
He was doom'd to ſit under a huge ſtone,
Which the father of the Gods
Kept over his head ſuſpended.
Thus he ſat
In continual dread of its downfal,
And loſt to every comfort.

It is ſaid of Tantalus by ſome, that he was ſet up to his chin in water, with every kind of fruit within reach: yet hungry as he was and thirſty, he could never attain to what he wanted; every thing, which he caught at, eluding his efforts. But from the account given above by [29] Pindar, as well as by [30] Alcæus, Alcman, and other writers, his puniſhment conſiſted in having a ſtone hanging over his head; which kept him in perpetual fear. What is ſtiled λιθος, was I make no doubt originally Petros; which has been miſinterpreted a ſtone. Tantalus is termed by Euripides ακολαςος την γλωσσαν, a man of an ungovernable tongue: and his hiſtory at bottom relates to a perſon, who revealed the myſteries, in which he had been [31] initiated. The Scholiaſt upon

[29] Τον υπερ κεφαλας Ταντα λθ λιθον. Pindar. Iſthm. Ode 8. p. 482.

[30] Αλκαιος, και Αλκμαν λιθον φασιν ἐπαιωρειθαι Ταντα λῳ. Scholia upon Pindar. Olymp. Ode 1. p. 8.

[31] Πινε λεγει το τοςευμα, και εςγια μανθανε σιγης. Antholog.

Lycophron deſcribes him in this light; and mentions him as a prieſt, who out of good nature divulged ſome ſecrets of his cloiſter; and was upon that account ejected from the ſociety[32]. Ὁ Ταντα̃λος ευσεβης και θεοσεπτωρ ην Ἱερευς, και φιλανθρωπια τα των θεων μυστηρια τοις αμυητοις ὑστερον ειπων, εξεβληθη τȣ ἱερȣ καταλογȣ. The myſteries, which he revealed, were thoſe of Oſiris, the Sun: the Petor, and Petora of Egypt. He never afterwards could behold the Sun in its meridian, but it put him in mind of his crime: and he was afraid that the vengeance of the God would overwhelm him. This Deity, the Petor, and Petora of the Amonians, being by the later Greeks expreſſed Petros, and Petra, gave riſe to the fable above about the ſtone of Tantalus. To this ſolution the ſame Scholiaſt upon Pindar bears witneſs, by informing us,[33] that the Sun was of old called a ſtone: and that ſome writers underſtood the ſtory of Tantalus in this light; intimating that it was the Sun, which hung over his head to his perpetual terror.[34] Ενιοι ακȣȣσι τον λιθον επι τȣ ἡλιȣ —και επηωρειȣθαι αυτȣ (Ταντα̃λȣ) τον ἡλιον, ὑφ' ῳ δειματȣȣθαι, και καταπτησσειν. And again, Περι δε τȣ ἡλιȣ οἱ φυσικοι λεγȣσιν, ὡς λιθος (it ſhould be πετρα) καλειται ὁ ἡλιος. *Some underſtand, what is ſaid in the hiſtory about the ſtone, as relating to the Sun: and they ſuppoſe that it was the Sun, which hung over his head to his terror and confuſion. The naturaliſts ſpeaking of the Sun often call him a ſtone, or petra.*

[32] Scholia upon Lycophron. v. 152.

[33] Scholia upon Pindar. Olymp. Ode 1. p. 8.

[34] Pindar. Scholia. Ibidem.

By

By laying all thefe circumftances together, and comparing them, we may, I think, not only find out wherein the miftake confifted; but likewife explain the grounds, from whence the miftake arofe. And this clue may lead us to the detection of other fallacies, and thofe of greater confequence. We may hence learn the reafon, why fo many Deities were ftiled Πετραιοι, Petræi. We read of [35] Μιθρας, ὁ θεος εκ πετρας, *Mithras, the Deity out of the rock*; whofe temple of old was really a rock or cavern. The fame worfhip feems to have prevailed in fome degree in the weft; as we may judge from an ancient infcription at Milan, which was dedicated [36] Herculi in Petrâ. But all Deities were not fo worfhiped: and the very name Petra was no other than the facred term Petora, given to a cavern, as being efteemed in the firft ages an oracular temple. And fome reverence to places of this fort was kept up a long time. We may from hence underftand the reafon of the prohibition given to fome of the early profelytes to Chriftianity, that they fhould no more [37] ad petras vota reddere: and by the fame light we may poffibly explain that paffage in Homer, where he fpeaks of perfons entering into compacts under oaks, and rocks, as places of [38] fecurity. The oak was

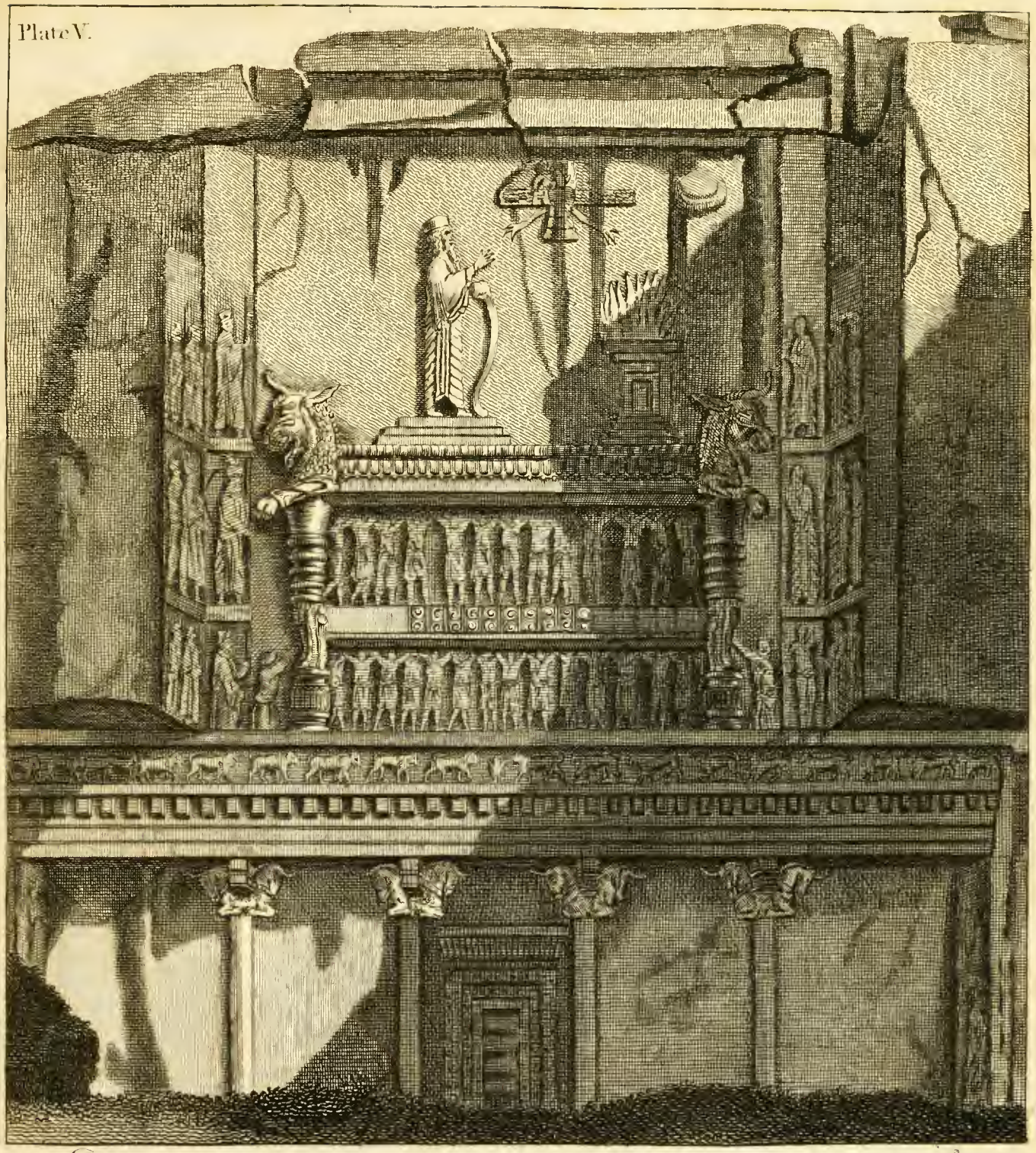
[35] Juftin. Martyr ad Tryphonem. p. 168. The rites of Mithras were ftiled Patrica.

[36] Gruter. Infcript. p. xlix. n. 2.

[37] Indiculus Paganiarum in Confilio Leptinenfi ad ann. Chrifti 743.
See du Frefne Glofs. and Hoffman. Petra.
Nullus Chriftianus ad fana, vel ad Petras vota reddere præfumat.

[38] Ου μεν πως νυν εςιν ὑπο δρυος, ουδ' ὑπο πετρης
Τῳ οαριζεμεναι, ἁτε παρθενος, ηϊθεος τε,
Παρθενος, ηϊθεος τ' οαριζετον αλληλοισιν. Homer. Iliad. χ. v. 126.
Λιθομοται, δημηγοροι, επι τα λιθα ομνυντες. Hefychius.

facred



Temple of **Mithras Petræus** *in the Mountains of Persia. From Le Brun.* Basire sc.

ſacred to Zeus, and called Sar-On: and Petra in its original ſenſe being a temple, muſt be looked upon as an aſylum. But this term was not confined to a rock or cavern: every oracular temple was ſtiled Petra, and Petora. Hence it proceeded that ſo many Gods were called Θεοι Πετραιοι, and Πατρῳοι. Pindar ſpeaks of Poſeidon Petraios; [39] Παι Ποσειδωνος Πετραιε: under which title Neptune was worſhiped by the Theſſalians: but the latter was the more common title. We meet in Paúſanias with Apollo Patroüs, and with [40] Ζευς Μειλιχιος, and Αρτεμις Πατρῳα; alſo [41] Bacchus Πατρῳος, Zeus Patroüs, and Veſta Patroa, together with other inſtances.

The Greeks, whenever they met with this term, even in regions the moſt remote, always gave it an interpretation according to their own preconceptions; and explained θεοι Πατρῳοι, the oracular Deities, by Dii Patrii, or the Gods of

[39] Pindar. Pyth. Ode 4. p. 248.

Πετραιος τιμαται Ποσειδων παρα Θετταλοις. Scholia ibidem.

[40] Zeus was repreſented by a pyramid: Artemis by a pillar. Πυραμιδι δε ὁ Μειλιχιος, ἡ δε κιονι εστιν εικασμενη. Pauſan. l. 2. p. 132.

[41] Pauſanias. l. 1. p. 104.

According to the acceptation, in which I underſtand the term, we may account for ſo many places in the eaſt being ſtiled Petra. Perſis, and India, did not abound with rocks more than Europe: yet in theſe parts, as well as in the neighbouring regions, there is continually mention made of Petra: ſuch as Πετρα Σισιμιθρε in Sogdiana, Petra Aornon in India, και την τε Οξε (Πετραι), οι δε Αριαμαζε: Strabo. l. 11. p. 787. Petra Abatos in Egypt: Πετρα Ναβαταια in Arabia. Many places called Petra occur in the hiſtory of Alexander: Ἑλειν δε και Πετρας ερυμνας σφοδρα εκ προδοσεως. Strabo. l. 11. p. 787. They were in reality ſacred eminences, where of old they worſhiped; which in aftertimes were fortified. Every place ſtiled Arx and Ακροπολις was originally of the ſame nature. The ſame is to be obſerved of thoſe ſtiled Purgoi.

the

the country. Thus in the Palmyrene inſcription two Syrian Deities are characterized by this title.

[42] ΑΓΛΙΒΩΛΩ ΚΑΙ ΜΑΛΑΧΒΗΛΩ
ΠΑΤΡΩΟΙΣ ΘΕΟΙΣ.

Cyrus in his expedition againſt the Medes is repreſented as making vows[43] Ἑςιᾳ Πατρῳᾳ, και Διι Πατρῳῳ, και τοις αλλοις Θεοις. But the Perſians, from whom this hiſtory is preſumed to be borrowed, could not mean by theſe terms Dii Patrii: for nothing could be more unneceſſary than to ſay of a Perſic prince, that the homage, which he payed, was to Perſic Deities. It is a thing of courſe, and to be taken for granted; unleſs there be particular evidence to the contrary. His vows were made to Mithras, who was ſtiled by the nations in the eaſt Pator; his temples were Patra, and Petra, and his feſtivals Patrica. Nonnus gives a proper account of the Petra, when he repreſents it as Omphean, or oracular:

[44] Ομφαιῃ περι Πετρῃ
Εισετι νηπιαχοιο χορȣς ἱδρυσατο Βακχȣ.

At Patara in Lycia was an oracular temple: and Patræ in Achaia had its name from divination, for which it was famous. Pauſanias mentions the temple, and adds, [45] Προ δε τȣ Ἱερȣ της Δημητρος εςι πηγη——μαντειον δε ενταυθα εςιν αψευδες. *Before the temple is the fountain of Demeter—and in the temple an oracle, which never is known to fail.*

[42] Gruter. Inſcript. lxxxvi. n. 8.
[43] Xenophon. Κυρȣπαιδεια.
[44] Nonnus. Dionyſiac. l. ix. p. 266.
[45] Pauſanias. l. 7. p. 577.

The

The offerings, which people in ancient times uſed to preſent to the Gods, were generally purchaſed at the entrance of the temple; eſpecially every ſpecies of conſecrated bread, which was denominated accordingly. If it was an oracular temple of Alphi, the loaves and cakes were ſtiled [46] Alphita. If it was expreſſed Ampi, or Ompi; the cakes were Ompai [47], Ομπαι: at the temple of Adorus [48], Adorea. Thoſe made in honour of Ham-orus had the name of [49] Homoura, Amora, and Omoritæ. Thoſe ſacred to Peon, the God of light, were called [50] Piones. At Cha-on, which ſignifies the houſe of the Sun, [51] Cauones, Χαυωνες. From Pur-Ham, and Pur-Amon, they were denominated Puramoun, [52] Πυραμον. From Ob-

[46] ΑΛΦΙΤΟΝ, το απο νεας κριθης, η σιτω πεφυρμενον αλευρον. Heſychius.

Αλφιτα μελιτι και ελαιῳ δεδευμενα. Heſych.

[47] ΟΜΠΑΙ, θυματα, και πυροι μελιτι δεδευμενοι. Heſychius.

ΟΜΠΙΑ, παντοδαπα τρωγαλια. Ibidem.

If it was expreſſed Amphi, the cakes were Amphitora, Amphimantora, Amphimaſta: which ſeem to have been all nearly of the ſame compoſition.

ΑΜΦΑΣΜΑ, ψαιστα οινῳ και ελαιῳ βεβρεγμενα. Ibidem.

[48] Fine flour had the ſacred name of *Ador*, from *Adorus* the God of day, an Amonian name.

[49] ΌΜΟΥΡΑ, σεμιδαλις ἑφθη, μελι εχουσα, και σησαμον. Heſych.

ΑΜΟΡΑ, σημιδαλις ἑφθη συν μελιτι. Ibidem.

ΌΜΟΡΙΤΑΣ, αρτος εκ πυρου διυρημενου γεγονως. Ibid.

Alſo Αμορβιται, Amorbitæ. See Athenæus. l. 14. p. 646.

[50] ΠΙΟΝΕΣ, πλακουντες. Heſychius.

Pi-On was the Amonian name of the Sun: as was alſo Pi-Or, and Pe-Or.

[51] ΧΑΥΩΝΑΣ, αρτους ελαιῳ αναφυραθεντας κριθινους. Suidas.

[52] The latter Greeks expreſſed Puramoun, Puramous.

ΠΥΡΑΜΟΥΣ, a cake. Ην ὁ Πυραμους παρα τοις παλαιοις επινικιος. Artemidorus. l. 1. c. 74. Και ὁ διαγρυπνησας μεχρι την ἑω ελαμβανε τον πυραμουντα. Schol. Ariſtoph. Ἱππεις.

Ob-El, Pytho Deus, came [53] Obelia. If the place were a Petra or Petora, they had offerings of the ſame ſort called Petora, by the Greeks expreſſed [54] Πιτυρα, Pitura. One of the titles of the Sun was El-Aphas, Sol Deus ignis. This El-aphas the Greeks rendered Elaphos, ελαφος; and ſuppoſed it to relate to a deer: and the title El-Apha-Baal, given by the Amonians to the chief Deity, was changed to ελαφηβολος, a term of a quite different purport. El-aphas, and El-apha-baal, related to the God Oſiris, the Deity of light: and there were ſacred liba made at his temple, ſimilar to thoſe above; and denominated from him Ελαφοι, Elaphoi. In Athenæus we have an account of their compoſition, which conſiſted of fine meal, and a mixture of ſeſamum and honey. [55] Ελαφος πλακυς δια ςαιτος και μελιτος και σησαμυ.

One ſpecies of ſacred bread, which uſed to be offered to the Gods, was of great antiquity, and called Boun. The Greeks, who changed the Nu final into a Sigma, expreſſed it in the nominative βυς; but in the accuſative more truly boun, βυν. Heſychius ſpeaks of the Boun, and deſcribes it, ειδος πεμματος κερατα εχοντος; *a kind of cake with a repreſentation of two horns.* Julius Pollux mentions it after the ſame manner: βυν, ειδος πεμματος κερατα εχοντος; *a ſort of cake with horns.* Diogenes Laertius, ſpeaking of

See Meurſius on Lycophron. v. 593. and Heſych. Πυραμυς, ειδος πλακυντος.

[53] ΟΒΕΛΙΑΙ, placentæ. Athenæus. l. 14. p. 645.

[54] Νυν θυσω τα ΠΙΤΥΡΑ. Theocritus. Idyl. 2. v. 33.

[55] Athenæus. l. 14. p. 646.

the ſame offering being made by Empedocles, deſcribes the chief ingredients, of which it was compoſed; [56] Βȣν εθυσε —εκ μελιτος και αλφιτων. *He offered up one of the ſacred liba, called a boun, which was made of fine flour and honey.* It is ſaid of Cecrops, [57] πρωτος ȣȣν εθυσε: *He firſt offered up this ſort of ſweet bread.* Hence we may judge of the antiquity of the cuſtom from the times, to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is ſpeaking of the Jewiſh women at Pathros in Egypt, and of their baſe idolatry; in all which their huſbands had encouraged them. The women in their expoſtulation upon his rebuke tell him: *Since we left off to burn incenſe to the Queen of heaven, and to pour out drink-offerings unto her, we have wanted all things: and have been conſumed by the ſword and by the famine. And when we burnt incenſe to the Queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our* [58] *men?* The prophet in another place takes notice of the ſame idolatry. [59] *The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make*

[56] Diogenes Laertius: Vita Empedoclis. l. 8.

[57] Some read εθαυμασε. Cedrenus. p. 82. Some have thought, that by ȣȣν was meant an Ox: but Pauſanias ſays, that theſe offerings were πεμματα: and moreover tells us; ὁποσα εχει ψυχην, τουτων μεν ηξιωσεν ȣδεν θυσαι. *Cecrops ſacrificed nothing, that had life.* Pauſan. l. 8. p. 600.

[58] Jeremiah. c. 44. v. 18, 19.

[59] Jeremiah. c. 7. v. 18.

cakes to the Queen of heaven. The word in these instances for sacred cakes is כונים, Cunim. The Seventy translate it by a word of the same purport, Χαυωνας, Chauonas; of which I have before taken notice: [60] Μη ανευ των ανδρων ἡμων εποιησαμεν αυτῃ Χαυωνας. κτλ.

I have mentioned, that they were sometimes called Petora, and by the Greeks Pitura. This probably was the name of those liba, or cakes, which the young virgins of Babylonia, and Persis, used to offer at the shrine of their God, when they were to be first prostituted: for all before marriage were obliged to yield themselves up to some stranger to be deflowered. It was the custom for all the young women, when they arrived towards maturity, to sit in the avenue of the temple with a girdle, or rope, round their middle; and whatever passenger laid hold of it was entitled to lead them away. This practice is taken notice of, as subsisting among the Babylonians, in the epistle ascribed to the prophet Jeremiah; which he is supposed to have written to Baruch. v. 43. Ἀιδε γυναικες περιθεμεναι σχοινια εν ταις ὁδοις εγκαθηνται θυμιωσαι τα ΠΙΤΥΡΑ· ὁταν δε τις αυτων αφελκυθεισα ὑπο τινος των παραπορευομενων κοιμηθῃ, την πλησιον ονειδιζει, ὁτι ουκ ἠξιωται, ὡσπερ αυτη, ουτε το σχοινιον αυτης διερραγη. This is a translation from an Hebrew, or Chaldaïc, original; and, I should think, not quite accurate. What is here rendered γυναικες, should, I imagine, be παρθενοι: and the pur-

[60] Jeremiah. c. 51. v. 19. according to the Seventy.

So also c. 7. v. 18. Χαυκας τῃ στρατιᾳ τȣ Ουρανȣ. Chau-On, domus vel templum Solis.

port

port will be nearly this. *The virgins of Babylonia put girdles about their waist; and in this habit sit by the way-side, holding their Pitura or sacred offerings over an urn of incense: and when any one of them is taken notice of by a stranger, and led away by her girdle to a place of privacy; upon her return she upbraids her next neighbour for not being thought worthy of the like honour; and for having her zone not yet broken, or* [61] *loosed.* It was likewise a Persian custom: and seems to have been universally kept up, wherever their religion prevailed. Strabo gives a particular account of this practice, as it was observed in the temple of Anait in Armenia. This was a Persian Deity, who had many places of worship in that part of the world. *Not only the men and maid servants,* says the author, *are in this manner prostituted at the shrine of the Goddess, for in this there would be nothing extraordinary:* [62] Αλλα και θυγατερας οι επιφανεστατοι τε εθνες ανιερεσι παρθενες, αις νομος εστι, καταπορευθεισαις πολυν χρονον παρα τη Θεω μετα ταυτα δεδοσθαι προς γαμον· ουκ απαξιουντος τη τοιαυτη συνοικειν ουδενος: *But people of the first fashion in the nation use to devote their own daughters in the same manner; it being a religious institution, that all young virgins shall in honour of the Deity be prostituted, and detained for some time in her temple: after*

[61] Herodotus mentions this custom, and stiles it justly αισχιστος των νομων. He says, that it was practised at the temple of the Babylonish Deity Melitta. l. 1. c. 199.

[62] Strabo. l. 11. p. 805. Anais or Anaït called Tanaïs in this passage: they are the same name.

The same account given of the Lydian women by Herodotus: πορνευειν γαρ απασας. l. 3. c. 93: all universally were devoted to whoredom.

which

which they are permitted to be given in marriage. Nor is any body at all ſcrupulous about cohabiting with a young woman afterwards, though ſhe has been in this manner abuſed.

The Patrica were not only rites of Mithras, but alſo of Oſiris; who was in reality the ſame Deity. We have a curious inſcription to this purpoſe, and a repreſentation, which was firſt exhibited by the learned John Price in his obſervations upon Apuleius. It is copied from an original, which he ſaw at Venice: and there is an engraving from it in the Edition of Herodotus by [63] Gronovius, as well as in that by [64] Weſſelinge: but about the purport of it they are ſtrangely miſtaken. They ſuppoſe it to relate to a daughter of Mycerinus, the ſon of Cheops. She died, it ſeems: and her father was ſo affected with her death, that he made a bull of wood, which he gilt; and in it interred his daughter. Herodotus ſays, that he ſaw the bull of Mycerinus; and that it alluded to this hiſtory. But notwithſtanding the authority of this great author, we may be aſſured, that it was an emblematical repreſentation, and an image of the ſacred Bull Apis and Mneuis. And in reſpect to the ſculpture above mentioned, and the characters therein expreſſed, the whole is a religious ceremony, and relates to an event of great antiquity, which was commemorated in the rites of Oſiris. Of this I ſhall treat hereafter: at preſent it is ſufficient to obſerve, that the ſacred proceſs is carried on before a temple; on which is a Greek inſcription, but in the provincial characters; Ενδον

[63] Herodotus. l. 2. c. 129. p. 138.

[64] Herod. l. 2. c. 129. p. 166.

Πατρικην

Πατρικην Ἑορτην Φερω. How can Ἑορτη Πατρικη relate to a funeral? It denotes a festival in honour of the Sun, who was stiled, as I have shewn, Pator; and his temple was called Patra: from whence these rites were denominated Patrica. Plutarch alludes to this Egyptian ceremony, and supposes it to relate to Isis, and to her mourning for the loss of her son. Speaking of the month Athyr he mentions [65] Βαν διαχρυσον ἱματιῳ μελανι βυσσινῳ περιβαλοντες επι πενθει της Θεᾳ δεικνυσιν (οἱ Αιγυπτιοι). *The Egyptians have a custom in the month Athyr of ornamenting a golden image of a bull; which they cover with a black robe of the finest linen. This they do in commemoration of Isis, and her grief for the loss of Orus.* In every figure, as they are represented in the sculpture, there appears deep silence, and reverential awe: but nothing, that betrays any sorrow in the agents. They may commemorate the grief of Isis; but they certainly do not allude to any misfortune of their own: nor is there any thing the least funereal in the process. The Egyptians of all nations were the most extravagant in their [66] grief. If any died in a family of consequence, the women used by way of shewing their concern to soil their heads with the mud of the river; and to disfigure their faces with filth. In this manner they would run up and down the streets half naked, whipping themselves, as they ran: and the men likewise whipped themselves. They cut off their hair upon the death of a dog; and shaved their eyebrows for a dead cat. We may therefore judge, that

[65] Plutarch. Isis et Osiris. p. 366.
[66] Herodotus. l. 2. c. 85, 86.

some

ſome very ſtrong ſymptoms of grief would have been expreſſed, had this picture any way related to the ſepulture of a king's daughter. Herodotus had his account from different people: one half he confeſſedly [67] diſbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a repreſentation of the ſacred [68] bull, durſt have proſtituted it for a tomb: and, as I have before ſaid, Ἑορτὴ Πατρικὴ can never relate to a funeral.

[67] Ταυτα δη λεγουσι φλυηρεοντες. Herod. l. 2. c. 131.

[68] The ſtar between the horns ſhews that it was a repreſentation of the Deity, and the whole a religious memorial.

A N

AN

ACCOUNT

OF THE

GODS of GREECE;

To ſhew that they were all originally one God, the Sun.

AS I ſhall have a great deal to ſay concerning the Grecian Theology in the courſe of this work, it will be neceſſary to take ſome previous notice of their Gods; both in reſpect to their original, and to their purport. Many learned men have been at infinite pains to claſs the particular Deities of different countries, and to point out which were the ſame. But they would have ſaved themſelves much labour, if, before they had bewildered themſelves in theſe fruitleſs enquiries, they had conſidered, whether all the Deities, of which they treat, were not originally the ſame: all from one ſource; branched out and diverſified

in different parts of the world. I have mentioned, that the nations of the eaſt acknowledged originally but one Deity, the Sun: but when they came to give the titles of Orus, Oſiris, and Cham, to ſome of the heads of their family; they too in time were looked up to as Gods, and ſeverally worſhiped as the Sun. This was practiſed by the Egyptians: but this nation being much addicted to refinement in their worſhip, made many ſubtile diſtinctions: and ſuppoſing that there were certain emanations of divinity, they affected to particularize each by ſome title; and to worſhip the Deity by his attributes. This gave riſe to a multiplicity of Gods: for the more curious they were in their diſquiſitions, the greater was the number of theſe ſubſtitutes. Many of them at firſt were deſigned for mere titles: others, as I before mentioned, were *απορροιαι*, derivatives, and emanations: all which in time were eſteemed diſtinct beings, and gave riſe to a moſt inconſiſtent ſyſtem of Polytheiſm. The Grecians, who received their religion from Egypt and the eaſt, miſconſtrued every thing which was imported; and added to theſe abſurdities largely. They adopted Deities, to whoſe pretended attributes they were totally ſtrangers; whoſe names they could not articulate, or ſpell. They did not know how to arrange the elements, of which the words were compoſed. Hence it was, that Solon the Wiſe could not eſcape the bitter, but juſt, cenſure of the prieſt in Egypt, who accuſed both him, and the Grecians in general, of the groſſeſt puerility and ignorance. [1] Ω Σολων, Σολων, Ἕλληνες,

[1] Cyril. contra Julian. p. 15. It is related ſomewhat differently in the Timæus.

Ἕλληνες εςε παιδες αει, γερων δε Ἑλλην ȣκ εςι, νεοι τε ψυχας ἁπαντες· ουδεμιαν γαρ εν ἑαυτοις εχετε παλαιαν δοξαν, ουδε μαθημα χρονῳ πολιον ουδεν. The truth of this allegation may be proved both from the uncertainty, and inconſiſtency of the ancients in the accounts of their Deities. Of this uncertainty Herodotus takes notice. [2] Ενθενδε εγενετο ἑκαςος των θεων, ειτε δ' αει ηςαν παντες, ὁκοιοι δε τινες τα ειδεα, ȣκ ηπιςεατο μεχρι ὁυ πριντε και χθες, ὡς ειπειν λογῳ. He attributes to Homer, and to Heſiod, the various names and diſtinctions of the Gods, and that endleſs polytheiſm, which prevailed. [3] Ὁυτοι δε ειςι, ὁι ποιηςαντες θεογονιαν Ἑλλησι, και τοισι Θεοισι τας επωνυμιας δοντες, και τιμας τε και τεχνας διελοντες, και ειδεα αυτων σημηναντες. This blindneſs in regard to their own theology, and to that of the countries, from whence they borrowed, led them to miſapply the terms, which they had received, and to make a God out of every title. But however they may have ſeparated, and diſtinguiſhed them under different perſonages, they are all plainly reſolvable into one Deity, the Sun. The ſame is to be obſerved in the Gods of the Romans. This may in great meaſure be proved from the current accounts of their own writers; if we attend a

mæus of Plato. vol. 3. p. 22. See alſo Clemens Alexandr. Strom. l. 1. p. 356.

[2] L. 2. c. 53. The evidence of Herodotus muſt be eſteemed early; and his judgment valid. What can afford us a more ſad account of the doubt and darkneſs, in which mankind was inveloped, than theſe words of the hiſtorian? how plainly does he ſhew the neceſſity of divine interpoſition; and of revelation in conſequence of it!

[3] Herodotus. l. 2. c. 53.

little closely to what they say: but it will appear more manifest from those, who had been in Egypt, and copied their accounts from that country. There are few characters, which at first sight appear more distinct, than those of Apollo and Bacchus. Yet the department, which is generally appropriated to Apollo, as the Sun, I mean the conduct of the year, is by Virgil given to Bacchus, or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

[4] Vos, O, clarissima Mundi
Lumina, labentem Cœlo qui ducitis annum,
Liber, et alma Ceres.

[5] Quidam ipsum solem, ipsum Apollinem, ipsum Dionysium eundem esse volunt. Hence we find that Bacchus is the Sun or Apollo; though supposed generally to have been a very different personage. In reality they are all three the same; each of them the Sun. He was the ruling Deity of the world:

[6] Ἥλιε παγγενετορ, παναιολε, χρυσεοφεγγες.

He was in Thrace esteemed, and worshiped as Bacchus, or Liber. [7] In Thraciâ Solem Liberum haberi, quem illi Sebadium nuncupantes magnâ religione celebrant: eique Deo in

[4] Virgil. Georgic. l. 1. v. 6.

Liber is El-Abor contracted: Sol, Parens Lucis.

[5] Scholia in Horat. l. 2. Ode 19.

[6] Orphic. Fragment. in Macrob. Sat. l. 1. c. 23.

[7] Macrob. Sat. l. 1. c. 18.

He is called by Eumolpus Αγροφανη Διονυσον εν ακτινεσσι πυρωπον: apud Euseb. P. E. l. 9. c. 27.

colle [8] Zemiſſo ædes dicata eſt ſpecie rotundâ. In ſhort all the Gods were one, as we learn from the ſame Orphic Poetry:

[9] Ἑις Ζευς, ἑις Αϊδης, ἑις Ἡλιος, ἑις Διονυσος,
Ἑις θεος εν παντεσσι.

Some Deities changed with the ſeaſon.

[10] Ηελιον δε θερευς, μετοπωρης δ' αὖρον Ιαω.

It was therefore idle in the ancients to make a diſquiſition about the identity of any God, as compared with another; and to adjudge him to Jupiter rather than to Mars, to Venus rather than Diana. [11] Τον Οσιριν οἱ μεν Σεραπιν, οἱδε Διονυσον, οἱδε Πλυτωνα, τινες δε Δια, πολλοιδε Παν νενομικασι. *Some*, ſays Diodorus, *think that Oſiris is Serapis; others that he is Dionuſus; others ſtill that he is Pluto: many take him for Zeus, or Jupiter; and not a few for Pan.* This was an unneceſſary embarraſſment: for they were all titles of the ſame God: there being originally by no means that diverſity, which is imagined, as Sir John Marſham has very juſtly obſerved. [12] Neque enim tanta πολυθεοτης Gentium, quanta fuit Deorum πολυωνυμια. It is ſaid above that Oſiris was by ſome

[8] Zemiſſus is the Amonian Sames, or Sameſh, analogous to Beth-Shemeſh in the Scriptures.

[9] Orphic. Fragment. 4. p. 364. Edit. Geſner.

See Stephani Poëſis Philoſoph. p. 80. from Juſtin Martyr.

[10] Macrobius. Saturn. l. 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Dieſpater, the God of day; and adds: Cretenſes Δια την ἡμεραν vocant. *The Cretans call the day dia.* The word dies of the Latines was of the ſame original.

[11] Diodorus Siculus. l. 1. p. 22.

[12] Chronolog. Canon. p. 32.

thought

thought to be Jupiter, and by others to be Pluto. But Pluto among the beſt theologiſts was eſteemed the ſame as Jupiter; and indeed the ſame as Proſerpine, Ceres, Hermes, Apollo, and every other Deity.

[13] Πλȣτων, Περσεφονη, Δημητηρ, Κυπρις, Ερωτες,
Τριτωνες, Νηρευς, Τηθυς και Κυανοχαιτης,
Ἑρμηςθ', Ἡφαιςος τε κλυτος, Παν, Ζευς τε, και Ἡρη,
Αρτεμις, ηδ' Ἑκαεργος Απολλων, ἑις Θεος εςιν.

There were to be ſure a number of ſtrange attributes, which by ſome of the poets were delegated to different perſonages: but there were other writers, who went deeper in their reſearches; and made them all center in one. They ſome-

[13] Hermeſianax.

It may be worth while to obſerve below, how many Gods there were of the ſame titles and departments. Παιονιος Διονυσιος. Heſychius. Pæonia Minerva. Plutarch. de decem Rhetoribus.

Παλαιμων Ἡρακλης. Heſychius.

Ιητηρ παντων, Ασκληπιε, δεσποτα Παιαν. Orphic. H. 66.

Ποσειδων Ιατρος εν Τηνῳ. Clement. Cohort. p. 26.

Olen, the moſt ancient mythologiſt, made Eilithya to be the mother of Eros: ſo that Eilithya and Venus muſt have been the ſame; and conſequently Diana.

Μητερα Ερωτος Ειλιθυαν ειναι. Pauſan. l. 9. p. 762.

Adonim, Attinem, Oſirim et Horum aliud non eſſe quam Solem. Macrobius Sat. l. 1. c. 21. p. 209.

Janus was Juno, and ſtiled Junonius. Macrob. Sat. l. 1. c. 9. p. 159.

Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proſerpinam dicunt. Servius in Georgic. l. 1. v. 5.

Aſtarte, Luna, Europa, Dea Syria, Rhea, the ſame. Lucian. de Syriâ Deâ.

Κειοι Αριςαιον τον αυτον και Δια και Απολλω νομιζοντες. κτλ. Athenagoras. p. 290.

Ἡλιος, Ζευς. Sanchoniathon. Euſeb. P. E. lib. 1. c. x. p. 34.

Ἡλιος, Κρονος. Damaſcius apud Photium. c. 242.

times repreſented this ſovereign Deity as Dionuſus: who according to Auſonius was worſhiped in various parts under different titles; and comprehended all the Gods under one character.

[14] Ogygia me Bacchum vocat;
Oſyrin Ægyptus putat:
Myſi Phanacem nominant:
Dionyſon Indi exiſtimant:
Romana Sacra Liberum;
Arabica Gens Adoneum;
Lucanianus Pantheon.

Sometimes the ſupremacy was given to Pan, who was eſteemed Lord of all the elements.

[15] Πανα καλω, κρατερον Νομιον, κοσμοιο τε συμπαν,
Ουρανον, ηδε θαλασσαν, ιδε χθονα παμβασιλειαν,
Και πυρ αθανατον, ταδε γαρ μελη εσι τα Πανος.
Κοσμοκρατωρ, αυξητα, φαεσφορε, καρπιμε Παιαν,
Αντροχαρες, βαρυμηνις, ΑΛΗΘΗΣ ΖΕΥΣ Ὁ ΚΕΡΑΣΤΗΣ.

More generally it was conferred upon Jupiter:

[16] Ζευς εσιν αιθηρ, Ζευς δε γη, Ζευς δ' Ουρανος·
Ζευς τοι τα παντα.

[14] Auſon. Epigram. 30.

See Gruter for inſcriptions to Apollo Pantheon. Dionuſus was alſo Atis, or Attis. Διονυσον τινες Αττιν προσαγορευεσθαι θελεσιν. Clementis Cohort. p. 16.

[15] Orphic. Hymn. x. p. 200. Geſner.

Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων. Herodotus. l. 2. c. 145. Priapus was Zeus: alſo Pan, and Orus: among the people of Lampſacus eſteemed Dionuſus.

[16] Euphorion.

Poſeidon,

Poſeidon, God of the ſea, was alſo reputed the chief God, the Deity of Fire. This we may infer from his prieſt. He was ſtiled a Purcon, and denominated from him, and ſerved in his oracular temples; as we learn from Pauſanias, who ſays, [17] Ποσειδωνι δ' ὑπηρετην ες τα μαντευματα ειναι Πυρκωνα. He mentions a verſe to the ſame purpoſe. Συν δε τε Πυρκων αμφιπολος κλυτȣ Εννοσιγαιȣ. P'urcon is Ignis vel lucis dominus: and we may know the department of the God from the name of the prieſt. He was no other than the ſupreme Deity, the Sun: from whom all were ſuppoſed to be derived. Hence Poſeidon or Neptune, in the Orphic verſes, is, like Zeus, ſtiled the father of Gods and men.

[18] Κλυθι, Ποσειδαον ——

Ουρανιων, Μακαρων τε Θεων πατερ, ηδε και ανδρων.

In the neighbourhood of Tyre and Sidon the chief Deity went by the name of [19] Ourchol, the ſame as Archel and Arcles of Egypt; whence came the Ἡρακλης, and Hercules of Greece and Rome. Nonnus, who was deeply read in the mythology of theſe countries, makes all the various departments of the other Gods, as well as their titles, center in him. He deſcribes him in ſome good poetry as the head of all.

[20] Αςροχιτων Ἡρακλες, Αναξ πυρος, Ορχαμε κοσμȣ,
Ὑια Χρονȣ Λυκαβαντα δυωδεκαμηνον ἑλισσων,

[17] L. 10. p. 805.

[18] Orphic. Hymn. in Poſeidon. xvi. p. 208.

[19] Selden de Diis Syris. p. 77. and additamenta. He was of old ſtiled Arcles in Greece; and ſuppoſed to have been the ſon of Xuth. Κοθος και Αρκλης, οἱ Χυθȣ παιδες. Plutarch. Quæſtiones Græcæ. v. 1. p. 296.

[20] Nonnus. l. 40. p. 1038.

Ἱππευων

Ἱππευων ἑλικηδον ὁλον πολον αιθοπι δισκῳ,
Κυκλον αγεις μετα κυκλον—
Ομβρον αγεις φερεκαρπον, επ᾽ ευωδινι δε γαιῃ
Ηεριης ηωον ερευγεται αρδμον εερσης.——
Βηλος επ᾽ Ευφρηταο, Λιβυς κεκλημενος Αμμων,
Απις εφυς Νειλῳος, Αραψ Κρονος, Ασσυριος Ζευς.—
Ειτε Σαραπις εφυς Αιγυπτιος, ανεφαλος Ζευς,
Ει Χρονος, ει Φαεθων πολυωνυμος, ειτε συ Μιθρης,
ΗΕΛΙΟΣ ΒΑΒΥΛΩΝΟΣ, εν Ἑλλαδι ΔΕΛΦΟΣ ΑΠΟΛΛΩΝ.

All the various titles, we find, are at laſt compriſed in Apollo, or the Sun.

It may appear ſtrange, that Hercules, and Jupiter, or whomever we put for the chief Deity, ſhould be of all ages. This muſt have been the caſe, if they were the ſame as the boy of love, and Bacchus ever young; and were alſo the repreſentatives of Cronus, and Saturn. But the ancients went farther; and deſcribed the ſame Deity under the ſame name in various ſtages of life: and [21] Ulpian ſpeaking of Dionuſus, ſays that he was repreſented of all ages. Και γαρ παιδα, και πρεσβυτην, και ανδρα γραφεσιν αυτον. But the moſt extraordinary circumſtance was, that they repreſented the ſame Deity of different ſexes. A bearded Apollo was uncommon; but Venus with a beard muſt have been very extraordinary. Yet

[21] In Demoſthenem Κατα Μειδιε. Παν σχημα περιτιθεασιν αυτῳ. P. 647. See alſo Macrob. Sat. l. 1. c. 18.

Αυτον τον Δια και τον Διονυσον παιδας και νεους ἡ θεολογια καλει. Proclus upon Plato's Parmenides. See Orphic Fragments. p. 406.

ſhe is ſaid to have been thus exhibited in Cyprus, under the name of Aphroditus, Αφροδιτος: [22] πωγωνιαν ανδρος την Θεον εσχηματιϑαι εν Κυπρῳ. The ſame is mentioned by Servius: [23] Eſt etiam in Cypro ſimulacrum *barbatæ* Veneris, corpore et veſte muliebri, cum ſceptro, et naturâ virili, quod Αφροδιτον vocant. She was alſo looked upon as prior to Zeus, and to moſt other of the Gods. [24] Αφροδιτη ου μονον Αϑηνας, και Ἡρας, αλλα και ΔΙΟΣ εϛι πρεσβυτερα. The Poet Calvus ſpeaks of her as maſculine: [25] Pollentemque Deum Venerem. Valerius Soranus among other titles calls Jupiter the mother of the Gods.

[26] Jupiter omnipotens, Regum Rex ipſe, Deûmque
Progenitor, *Genetrixque Deûm*; Deus unus et idem.

Syneſius ſpeaks of him in nearly the ſame manner.

[27] Συ πατηρ, συ δ' εσσι μητηρ,
Συ δ' αρσην, συ δε θηλυς.

And

[22] Heſychius. The paſſage is differently read. Kuſter exhibits it Αφροδιτος. Ὀδε τα περι Αμαϑυντα γεγραφως Παιαν, ὡς ανδρα την θεον εσχηματιϑαι εν Κυπρῳ φησιν.

[23] Servius upon Virgil. Æneid. l. 2. v. 632.

[24] Scholia upon Apollon. Rhod. l. 3. v. 52. Των καλϑμενων Μοιρων ειναι πρεσϑυτεραν. In ſome places of the eaſt, Venus was the ſame as Cybele and Rhea, the Mother of the Gods: Περι της χωρας ταυτης σεϑϑσι μεν ὡς επι παν την Αφροδιτην, ὡς μητερα θεων, ποικιλαις και εγχωριοις ονομασι προσαγορευοντες. Ptol. Tetrabibl. l. 2.

[25] Apud Calvum Acterianus. Macrob. Sat. l. 3. c. 8. Putant eandem marem eſſe ac fœminam. Ibidem.

[26] Apud Auguſtin. de Civitate Dei. l. 4. c. 11. and l. 7. c. 9.

The author of the Orphic verſes ſpeaks of the Moon as both male and female. Αυξομενη και λειπομενη, Θηλυστε και αρσην. Hymn 8. v. 4.

Deus Lunus was worſhiped at Charræ, Edeſſa, and all over the eaſt.

[27] Syneſius. Hymn 3. p. 26. Edit. H. Steph.

The

And the like character is given to the ancient Deity Μητις.

[28] Αρσην μεν και θηλυς εφυς, πολυωνυμε Μητι.

In one of the fragments of the Orphic poetry there is every thing, which I have been ſaying, comprehended within a very ſhort compaſs.

[29] Ζευς αρσην γενετο, Ζευς αμβροτος επλετο Νυμφη,
Ζευς πυθμην γαιης τε και ουρανυ ασεροεντος.——
Ζευς ποντυ ριζα, Ζευς [30] Ἡλιος, ηδε Σεληνη,
Ζευς Βασιλευς, Ζευς αυτος ἁπαντων αρχιγενεθλος——
Και Μητις, πρωτος γενετωρ και Ερως πολυτερπης.
Παντα γαρ εν Ζηνος μεγαλῳ ταδε σωματι κειται.
Ἑν κρατος, ἑις Δαιμων, γενεται μεγας αρχος ἁπαντων.

Whom he meant under the title of Zeus, he explains afterwards in a ſolemn invocation of the God Dionuſus.

[31] Κεκλυθι τηλεπορυ δινης ἑλικαυγεα κυκλον
Ουρανιαις ςροφαλιγξι περιδρομον αιεν ἑλισσων,
Αγλαε ΖΕΥ, ΔΙΟΝΥΣΕ, πατερ ποντυ, πατερ αιης,
Ἡλιε, παγγενετορ, παναιολε, χρυσεοφεγγες.

As we have ſeen how the father of the Gods was diverſified; it may be worth while to hear what the ſuppoſed mo-

The Orphic verſes περι φυσεως are to the ſame purpoſe.

Παντων μεν συ πατηρ, μητηρ, τροφος, ηδε τιθηνος. Hymn 9. v. 18.

[28] Orphic Hymn 31. v. 10. p. 224.

[29] Orphic Fragment. vi. p. 366. Geſner's Edit. from Proclus on Plato's Alcibiades. See alſo Poeſis Philoſophica H. Stephani. p. 81.

[30] Jupiter Lucetius, or God of light. Macrob. Sat. l. 1. c. 15. p. 182.

[31] Orphic Fragm. vii. p. 371. See Poeſis Philoſoph. H. Stephani. p. 85. Orpheus of Protogonus.

Πρωτογον', Ηρικαπαιε, θεων πατερ, ηδε και υιε. Hymn. 51. p. 246.

ther of all the Deities ſays of her titles and departments, in Apuleius. [32] Me primigenii Phryges Peſſinuntiam nominant Deûm Matrem: hinc Autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes ſagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proſerpinam: Eleuſinii vetuſtam Deam Cererem. Junonem alii: alii Bellonam: alii Hecaten: Rhamnuſiam alii: et qui naſcentis dei Solis inchoantibus radiis illuſtrantur Æthiopes, Ariique, priſcâque doctrinâ pollentes Ægyptii, ceremoniis me prorſus propriis percolentes, appellant vero nomine Reginam Iſidem.

Porphyry acknowledged, that Veſta, Rhea, Ceres, Themis, Priapus, Proſerpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the [33] ſame. Nobody had examined the theology of the ancients more deeply than Porphyry. He was a determined Pagan: and his evidence in this point is unexceptionable. The titles of Orus and Oſiris being given to Dionuſus, cauſed him in time to partake of the ſame worſhip, which was paid to the great luminary: and as he had alſo many other titles, from them ſprung a multiplicity of Deities. [34] Morichum Siculi Bacchum nominârunt: Arabes vero eundem Orachal et Adonæum: alii Lyæum, Erebinthium, Sabazium; Lacedæmonii Scytidem, et Milichium

[32] Apuleii Metamorph. l. xi. p. 241.

[33] Porphyr. apud Euſebium Præp. Evang. l. 3. c. 11.

Τιμᾶται παρα Λαμψακηνοις ὁ Πριαπος, ὁ αυτος ων τῳ Διονυσῳ. Athenæus. l. 1. p. 30.

[34] Janus Gulielmus Laurenbergius.

voci-

vocitârunt. But let Dionuſus or Bacchus be diverſified by ever ſo many names or titles; they all in reſpect to worſhip relate ultimately to the Sun. [35] Sit Oſiris, ſit Omphis, Nilus, Siris, ſive quodcunque aliud ab Hierophantis uſurpatum nomen, ad unum tandem *Solem*, antiquiſſimum Gentium numen, redeunt omnia.

[35] Selden de Diis Syris. p. 77.

PHOENIX and PHOENICES.

AS there has been much uncertainty about the purport and extent of theſe terms; and they are of great conſequence in the courſe of hiſtory; I will endeavour to ſtate their true meaning. Phoinic, or Poinic, was an Egyptian, and Canaanitiſh term of honour; from whence were formed Φοινιξ, Φοινικες, Φοινικοεις of the Greeks, and Phoinic, Poinicus, Poinicius of the Romans; which were afterwards changed to Phœnix, Punicus, and [1] Puniceus. It was originally a title, which the Greeks made uſe of as a provincial name: but it was never admitted as ſuch by the people, to whom it was thus appropriated, till the Greeks were in poſſeſſion of the country. And even then it was but partially received: for though mention is made of the coaſt of Phœnice, yet we find the natives called Sidonians, Tyrians, and [2] Canaanites, as late as the days of the Apoſtles. It was an honorary term, compounded of Anac with the Egyptian prefix; and rendered at times both Phoinic and Poinic. It ſignified a lord or prince: and was particularly aſſumed by

[1] In all ancient accounts of the Romans the term was expreſſed Poini, and Poinicus. Poinei ſtipendia pendunt. Poinei ſunt ſolitei ſos ſacrificare puellos. Ennius. Annal. vii. Afterwards it was changed to Pœnus, and Punicus.

[2] Simon the Canaanite. Matth. c. 10. v. 4. Alſo the woman of Canaan. Matthew. c. 15. v. 22.

the ſons of Chus and Canaan. The Myſians ſeem to have kept neareſt to the original pronunciation, who gave this title to the God Dionuſus, and called him Ph'anac.

[3] Ogygia me Bacchum vocat,
Oſirin Ægyptus putat,
Myſi Phanacem.

It was alſo conferred upon many things, which were eſteemed princely and noble. Hence the red, or ſcarlet, a colour appropriated to great and honourable perſonages, was ſtiled Phoinic. The palm was alſo ſtiled Phoinic, Φοινιξ: and the ancients always ſpeak of it as a ſtately and noble tree. It was eſteemed an emblem of honour; and made uſe of as a reward of victory. Plurimarum palmarum homo, was a proverbial expreſſion among the Romans, for a ſoldier of merit. Pliny ſpeaks of the various ſpecies of palms; and of the great repute, in which they were held by the Babylonians. He ſays, that the nobleſt of them were ſtiled the royal Palms; and ſuppoſes, that they were ſo called from their being ſet apart for the king's uſe. But they were very early an emblem of royalty: and it is a circumſtance included in their original name. We find from Apuleius, that Mercury, the [4] Hermes of Egypt, was repreſented with a palm branch in his hand: and his prieſts at Hermopolis uſed to have them ſtuck in their [5] ſandals, on the outſide. The

[3] Auſonius. Epigram. 25. Ph'Anac, the Great Lord.

[4] Apuleius. l. xi. p. 246.

[5] Zachlas adeſt Ægyptius, propheta primarius,——et cum dicto juvenem quempiam linteïs amiculis intectum, pedeſque palmeis baxeïs indutum, et aduſque deraſo capite, producit in medium. Apuleius. l. 2. p. 39.

Goddeſs

Goddeſs [6] Iſis was thus repreſented: and we may infer that Hermes had the like ornaments; which the Greeks miſtook for feathers, and have in conſequence of it added wings to his feet. The Jews uſed to carry boughs of the ſame tree at ſome of their feſtivals; and particularly at the celebration of their nuptials: and it was thought to have an influence at the birth. Euripides alludes to this in his Ion; where he makes Latona recline herſelf againſt a Palm tree, when ſhe is going to produce Apollo and Diana.

[7] Φοινικα φαρ' ἀβροκομαν
Ενθα λοχευματα σεμν' ελοχευσατο
Λατω.

In how great eſtimation this tree was held of old, we may learn from many paſſages in the ſacred writings. Solomon ſays to his eſpouſed, [8] *how fair and how pleaſant art thou, O Love, for delights: thy ſtature is like a Palm tree.* And the Pſalmiſt for an encouragement to holineſs ſays, [9] *that the righteous ſhall flouriſh like the Palm tree:* for the Palm was ſuppoſed to riſe under a weight; and to thrive in proportion to its being [10] depreſſed. There is poſſibly a farther alluſion in this, than may at firſt appear. The ancients had an opinion, that the Palm was immortal: at leaſt, if it did die, it

[6] Pedes ambroſios tegebant ſoleæ, palmæ victricis foliis intextæ. Ibid. l. 11. p. 241.

[7] Euripides in Ione. v. 920.

[8] Cantic. c. 7. v. 6.

[9] Pſalm 93. v. 12.

[10] Plutarch Sympoſiac. l. 8. c. 4.
Adverſus pondera reſurgit. Gellius. l. 3. c. 6.

recovered again, and obtained a ſecond life by renewal. Hence the ſtory of the bird, ſtiled the Phœnix, is thought to have been borrowed from this tree. Pliny, in deſcribing the ſpecies of Palm, ſtiled Syagrus, ſays, [11] Mirum de eâ accepimus, cum Phœnice Ave, quæ putatur ex hujus Palmæ argumento nomen accepiſſe, iterum mori, et renaſci ex ſeipſâ. Hence we find it to have been an emblem of immortality among all nations, ſacred and prophane. The bleſſed in heaven are repreſented in the Apocalypſe by St. John, [12] as ſtanding before the throne in white robes with branches of Palm in their hands. The notion of this plant being an emblem of royalty prevailed ſo far, that when our Saviour made his laſt entrance into Jeruſalem, the people took branches of Palm trees, and accoſted him as a prince, crying, [13] *Hoſanna—bleſſed is the King of Iſrael.*

The title of Phoinic ſeems at firſt to have been given to perſons of great ſtature: but in proceſs of time it was conferred upon people of power, and eminence, like αναξ and ανακτες among the Greeks. The Cuthites in Egypt were ſtiled Royal Shepherds, Βασιλεις Ποιμενες, and had therefore the title of Phœnices. A colony of them went from thence to Tyre and Syria: hence it is ſaid by many writers, that Phœnix came from Egypt to Tyre. People, not conſider-

[11] Pliny. Hiſt. Nat. l. 13. c. 4.

Ἱερον Ἡλιῳ το φυτον, αγηρων τε ον. Juliani Imp. Orat. v. p. 330.

[12] Revelations. c. 7. v. 9. Περιβεβλημενοι ςολας λευκας, και Φοινικες εν ταις χερσιν αυτων.

[13] John. c. 12. v. 13.

ing this, have been led to look for the ſhepherd's origin in Canaan; becauſe they were ſometimes called Phœnices. They might as well have looked for them in Greece; for they were equally ſtiled [14] Ἕλληνες, Hellenes. Phœnicia, which the Greeks called Φοινικη, was but a ſmall part of Canaan. It was properly a ſlip of ſea-coaſt, which lay within the juriſdiction of the Tyrians and Sidonians, and ſignifies Ora Regia; or, according to the language of the country, the coaſt of the Anakim. It was a lordly title; and derived from a ſtately and auguſt people. All the natives of Canaan ſeem to have aſſumed to themſelves great honour. The Philiſtines are ſpoken of as [15] Lords, and the merchants of Tyre as Princes: whoſe grandeur and magnificence are often alluded to in the Scriptures. The prophet Ezekiel calls them the princes of the ſea. [16] *Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments.* And Iſaiah ſpeaks to the ſame purpoſe. [17] *Who hath taken this counſel againſt Tyre, that crowning city, whoſe merchants are princes: whoſe traffickers are the honourable of the earth?* The ſcripture term by which they are here diſtinguiſhed is שרים, Sarim: but the title which they aſſumed to themſelves was Ph'anac or Ph'oinac, the Phœnix of the Greeks and Romans. And as it was a

[14] Ἑκκαιδεκατη δυναστεια Ποιμενες Ἕλλητες Βασιλεις. Syncellus. p. 61.

[15] The Lords of the Philiſtines; and the princes of the Philiſtines. 1 Samuel. c. 29. v. 2, 3, 4.

[16] Ezekiel. c. 26. v. 16.

[17] Iſaiah. c. 23. v. 8.

Ezekiel. c. 28. v. 2.

mere title, the ſacred writers of the old teſtament never make uſe of it to diſtinguiſh either the people or country. This part of Canaan is never by them called Phœnicia: yet others did call it ſo; and the natives were ſtiled Phœnices before the birth of Homer. But this was through miſtake: for it was never uſed by the natives as a provincial appellation. I have ſhewn, that it was a title of another ſort, a mark of rank and preeminence: on this account it was aſſumed by other people; and conferred upon other places. For this reaſon it is never mentioned by any of the ſacred writers before the captivity, in order to avoid ambiguity. The Gentile writers made uſe of it; and we ſee what miſtakes have enſued. There were Phœnicians of various countries. They were to be found upon the Sinus [18] Perſicus, upon the Sinus [19] Arabicus, in Egypt, in [20] Crete, in [21] Africa, in [22] Epirus,

[18] Herodotus brings the Phœnicians from the Mare Erythræum; by which he means the Sinus Perſicus. L. 7. c. 89. l. 1. c. 1.

[19] Philo, mentioning the march of the Iſraelites towards the Red ſea, and the Amalekites, adds; νεμονται δ' αυτην Φοινικες. De V. Moſis. vol. 2. p. 115.

Φοινικων κωμη, in Edom. Procopius. Perſic. l. 1. c. 19.

[20] Phœnicus, in Crete. Steph. Byzant.

[21] Αφροι Φοινικες. Gloſſæ.

[22] Κατα Βαθρωτον Φοινικη. Strabo. l. 7. p. 499.

Mount Olympus in Lycia was ſtiled, by way of eminence, Phoinic. Ολυμπος πολις μεγαλη και ορος ὁμωνυμον, ὁ και Φοινικους καλειται. Strabo. l. 14. p. 982. Bochart ſuppoſes, Phœnic and Phœnices (Φοινικες) to be derived from Beni Anac, changed to Pheni Anac, i. e. the ſons of Anac: but how can this be applicable to a mountain; or to the Palm tree? I am happy however that in a part of my etymology, and that a principal part, I am countenanced by that learned man.

Biſhop Cumberland derives it from Anac torquis. Orig. p. 302.

and

and even in Attica. [23] Φοινικες—γενος τι Αθηνησι. *There is a race of people called Phœnicians among the* [24] *Athenians.* In ſhort, it was a title introduced at Sidon, and the coaſt adjoining, by people from Egypt: and who the people were, that brought it, may be known from ſeveral paſſages in ancient hiſtory: but particularly from an extract in Euſebius. [25] Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν, Τυρω και Σιδωνος εβασιλευον. *Phœnix and Cadmus, retiring from Thebes in Egypt towards the coaſt of Syria, ſettled at Tyre and Sidon, and reigned there.* It is ſaid, that [26] Belus carried a colony to the ſame parts: and from what part of the world [27] Belus muſt be ſuppoſed to have come, needs not to be explained. Euripides ſtiles Cepheus the king of Ethiopia, the ſon of Phœnix: and Apollodorus makes him the ſon of Belus: hence we may infer that Belus and Phœnix were the ſame. Not that there were any ſuch perſons as Phœnix and Belus, for they were certainly titles: and under the characters of thoſe two perſonages, Colonies, named Belidæ and Phœnices, went abroad, and ſettled in different parts. Their hiſtory and appellation may be traced from Babylonia to Arabia and Egypt: and from thence to Canaan, and to the regions in the weſt. It were therefore to be wiſhed, that the terms Phœnix and Phœnicia had never

[23] Heſychius.

[24] A city and mountain in Bœotia called Phœnice: the natives Phœnicians. Strabo. l. 9. p. 629.

[25] Chron. p. 27.

[26] Syncellus. p. 126. from Euſebius.

[27] Βηλος απ' Ευφρηταο. κτλ. Nonnus.

been

been uſed in the common acceptation; at leaſt when the diſcourſe turns upon the more ancient hiſtory of Canaan. When the Greeks got poſſeſſion of the coaſt of Tyre, they called it Phœnicia: and from that time it may be admitted as a provincial name. In conſequence of this, the writers of the New Teſtament do not ſcruple to make uſe of it, but always with a proper limitation; for the geography of the Scriptures is wonderfully exact. But the Greek and Roman writers often ſpeak of it with a greater latitude; and include Judea and Paleſtina within its borders: and ſometimes add Syria, and Idume. But theſe countries were all ſeparate, and diſtinct; among which Phœnicia bore but a ſmall proportion. Yet ſmall as it may have been, many learned men have thought, that all the colonies, which at times ſettled upon the coaſt of the Mediterranean, were from this quarter: and that all ſcience was of Phœnician original. But this is not true according to their acceptation of the term. Colonies did ſettle; and ſcience came from the eaſt: but not merely from the Sidonian. I ſhall ſhew, that it was principally owing to a prior and ſuperior branch of the family.

ADDENDA.

Of the PALM TREE.

PHOENIX was a colour among horſes. They were ſtiled Phœnices, and [28] Phœniciati, from the colour of the Palm tree, which they reſembled; and upon the

[28] Bochart. Hierazoican. l. 2. c. 7.

ſame

ſame account had the name of Spadices. This, according to Aulus Gellius, was a term ſynonymous with the former. [29] Rutilus, et Spadix Phœnicii συνωνυμος, exuberantiam ſplendoremque ſignificant ruboris, quales ſunt fructus Palmæ arboris, nondum ſole incocti: unde ſpadicis et Phœnicei nomen eſt. [30] Spadix, σπαδιξ, avulſus eſt a Palmâ termes cum fructu. Homer, deſcribing the horſes of Diomedes, ſays, that the one was Phœnix, or of a bright Palm colour, with a white ſpot in his forehead like a moon.

[31] Ος το μεν αλλο τοσον φοινιξ ην, ενδε μετωπῳ
Λευκον σημ᾽ ετετυκτο περιτροχον ηὔτε μηνη.

Upon this the Scholiaſt obſerves, Φοινικος το χρωμα, ητοι πυῤῥος. The horſe was of a Palm colour, which is a bright red. We call ſuch horſes bays; which probably is a term of the ſame original. The branch of a Palm tree was called Bai in Egypt: and it had the ſame name in other places. Baia, Βαια, are uſed for Palm-branches by St. John. [32] Τα βαια των Φοινικων. And it is mentioned by the author of the book of Maccabees, that the Jews upon a ſolemn occaſion entered the temple. [33] Μετα αινεσεως και βαϊων. And Demetrius writes to the high prieſt, Simon, [34] Τον στεφανον τον χρυσουν και την Βαϊνην, ἃ απεστειλατε, κεκομισμεθα. Coronam auream et Baïnem, quæ miſiſtis, accepimus. The Greeks formed the

[29] Gellius. l. 2. c. 26.
[30] Gellius. Ibidem.
[31] Iliad ψ v. 454.
[32] John. c. 12. v. 13.
[33] 1 Maccab. c. 13. v. 51.
[34] 1 Maccab. c. 13. v. 37.

word

word βαϊνη from the Egyptian Bai. The Romans called the ſame colour Badius. [35] Varro, ſpeaking of horſes, mentions,

Hic badius, ille gilvus, ille Murinus.

As the Palm tree was ſuppoſed to be immortal; or at leaſt, if it did die, to revive, and enjoy a ſecond life, the Egyptians gave the name of Bai to the ſoul: [36] Εϛι μεν γαρ τα βαι ψυχη.

[35] Varro apud Nonium Marcellum.

[36] Horapollo. L. 1. c. 7. p. 11.

OF

OF THE TERM CAHEN,

The COHEN, כהן, of the HEBREWS.

I HAVE before taken notice, that the term Cahen denoted a Prieſt, or Preſident: and that it was a title often conferred upon princes and kings. Nor was it confined to men only: we find it frequently annexed to the names of Deities, to ſignify their rule and ſuperintendency over the earth. From them it was derived to their attendants, and to all perſons of a prophetical or ſacred character. The meaning of the term was ſo obvious, that one would imagine no miſtake could have enſued: yet ſuch is the perverſeneſs of human wit, that we find it by the Greeks and Romans conſtantly miſapplied. They could not help imagining from the ſound of the word, which approached nearly to that of κυων and canis, that it had ſome reference to that animal: and in conſequence of this unlucky reſemblance they continually miſconſtrued it *a dog*. Hence we are told by

[1] Ælian and [2] Plutarch not only of the great veneration paid to dogs in Egypt, and of their being maintained in many cities, and temples; in which they certainly exceed the truth: but we are moreover aſſured, that the people of Ethiopia had a dog for their king: that he was kept in great ſtate; being ſurrounded with a numerous body of officers and guards; and in all reſpects royally treated. Plutarch ſpeaks of him, as being [3] σεμνως προσκυνομενος, worſhiped with a degree of religious reverence. The whole of this notion took its riſe from a miſinterpretation of the title above. I have mentioned, that in early times Cahen was a title univerſally conferred upon prieſts and prophets: hence Lycophron, who has continually alluſions to obſolete terms, calls the two diviners Mopſus and Amphilocus, Κυνας.

[4] Δοιαιδε ῥειθρων Πυραμυ προς εκβολαις
Αυτοκτονοις σφαγαισι Δηραινυ ΚΥΝΕΣ
Δμηθεντες αιχμαζυσι λοισθιον ϐοαν.

Upon which the Scholiaſt obſerves; Κυνες οἱ Μαντεις: *by Cunes are meant Diviners*: and again Κυνας Απολλωνος τυς μαντεις ειπειν. *The Poet by* Κυνας *means the miniſters and prophets of Apollo.* Upon this the learned [5] Meurſius obſerves,

[1] Ælian de Animalibus. l. 7. c. 60.

He cites Hermippus and Ariſtotle for vouchers.

[2] Εθνος ειναι φασιν Αιθιοπων, ὅπυ, κυων ϐασιλευει, και ϐασιλευς προσαγορευται, και ἱερα και τιμας εχει ϐασιλεων. Ανδρες δε πρασσουσιν, ἅπερ ἡγεμοσι πολεων προσηκει, και αρχυσιν. Plutarch adverſus Stoïcos. vol. 2. p. 1064.

[3] Ibid.

[4] Lycophron. v. 439.

[5] Comment. upon Lycophron. p. 68.

 that

that Lycophron had here made uſe of a term imported from Egypt: ſo that, I think, we cannot be miſtaken about the purport of the word, however it may have been perverted.

The name of the Deity Canouphis, expreſſed alſo Canuphis, and Cnuphis, was compounded with this term. He was repreſented by the Egyptians, as a princely perſon, with a ſerpent entwined round his middle, and embelliſhed with other characteriſtics, relating to time and duration, of which the ſerpent was an emblem. Oph, and Ouph, ſignified a ſerpent in the Amonian language: and the Deity was termed Can-uph, from his ſerpentine repreſentation. The whole ſpecies in conſequence of this were made ſacred to him, and ſtiled Canyphian. To this Lucan alludes, when in ſpeaking of the Seps he calls all the tribe of ſerpents Cinyphias peſtes:

[6] Cinyphias inter peſtes tibi palma nocendi.

Canuphis was ſometimes expreſſed Anuphis and Anubis: and, however rendered, was by the Greeks and Romans continually ſpoken of as a dog: at leaſt they ſuppoſed him to have had a dog's head, and often mention his [7] barking. But they were miſled by the title, which they did not underſtand. The Egyptians had many emblematical perſonages, ſet off with heads of various animals, to repreſent particular virtues, and affections; as well as to denote the various attributes of their Gods. Among others was this canine figure; which I have no reaſon to think was appropriated to Canuph, or

[6] Lucan. Pharſalia. l. 9. v. 787.

[7] Auſa Jovi noſtro latrantem opponere Anubim. Propert. l. 3. El. 11.

Ἑξῆς δέ ἐστιν ὁ κυνοπολιτικὸς νομός, καὶ Κυνῶν πόλις, ἐν ᾗ Ἀνουβὶς τιμᾶται, καὶ τοῖς κυσὶ τιμὴ, καὶ σῖτις τέτακται τις ἱερά. Strabo. l. 17. p. 1166.

Cneph. And though upon gems and marbles his name may be ſometimes found annexed to this character; yet it muſt be looked upon as a Grecian work, and ſo denominated in conſequence of their miſtaken notion. For we muſt make a material diſtinction between the hieroglyphics of old, when Egypt was under her own kings; and thoſe of later date, when that country was under the government of the Greeks: at which time their learning was greatly impaired, and their ancient theology ruined. Horus Apollo aſſures us, if any credit may be given to what he ſays, that this canine figure was an emblem of the earth: [8] Οικουμενην γραφοντες κυνοκεφαλον ζωγραφουσι. *When they would deſcribe the earth, they paint a Cunocephalus.* It could not therefore, I ſhould think, in any degree relate to Canuphis. The ſame [9] writer informs us, that under the figure of a dog, they repreſented a prieſt or ſacred ſcribe, and a prophet; and all ſuch as had the chief management of funerals: alſo the ſpleen, the ſmell, ſneezing; rule and government, and a magiſtrate, or judge: which is a circumſtance hard to be believed. For as hieroglyphics were deſigned to diſtinguiſh, it is ſcarce credible, that the Egyptians ſhould crowd together ſo many different and oppoſite ideas under one character, whence nothing could well enſue but doubt and confuſion. Beſides, I do not remember, that in any group of ancient hieroglyphics the figure of a dog occurs. The meaning of this hiſtory, I think, may be with a

[8] Σελήνην δε γραφοντες, Η ΟΙΚΟΥΜΕΝΗΝ, η γραμματεα, η ἱερεα, η ορχην, η κολυμβον, κυνοκεφαλον ζωγραφουσι. L. 1. c. 14. p. 26.

[9] Ἱερογραμματεα τε παλιν, η προφητην, η οσφρησιν, η πταρμον, η αρχην, η δικαστην, βουλομενοι γραφειν κυνα ζωγραφουσιν. L. 1. c. 39. p. 52.

little

little attention made out. The Egyptians were refined in their ſuperſtitions, above all the nations in the world: and conferred the names and titles of their Deities upon vegetables, and animals of every ſpecies: and not only upon theſe, but alſo upon the parts of the human body; and the very paſſions of the mind. Whatever they deemed ſalutary, or of great value, they diſtinguiſhed by the title of Sacred, and conſecrated it to ſome [10] God. This will appear from words borrowed from Egypt. The Laurel, Laurus, was denominated from Al-Orus: the berry was termed bacca from Bacchus: Myrrh, Μυῤῥα, was from Ham-Ourah: Caſia from Chus. The Crocodile was called Caimin and Campſa: the Lion, El-Eon: the Wolf, El-Uc: the Cat, Al-Ourah: from whence the Greeks formed λεων, λυκος, αιλυρος. The Egyptians ſtiled Myrrh, Baal; balſam, baal-ſamen; Camphire, Cham-phour, καμφυρα of Greece; opium, Ophion. The ſweet reed of Egypt was named [11] Canah, and Conah by way of eminence: alſo [12] Can-Oſiris. Cinnamon was denominated from Chan-Amon: Cinnabar, κιννάβαρις, from Chan-Abor: the ſacred beetle, Cantharus, from Chan-Athur. The harp was ſtiled Cinnor, and was ſuppoſed to have been

[10] Εω γαρ τους Αιγυπτιους, οιπερ και δεισιδαιμονεστατοι εισι παντων· ὁμως τοις θειοις ονομασιν εις κορον επιχαιρειους· σχεδον γαρ τα πλειστα ΕΞ ΟΥΡΑΝΟΥ εστιν. Lucian de imaginibus.

See Obſervations on Antient Hiſtory. p. 166.

Solebant autem Ægyptii ſibi ſuiſque Deorum patriorum nomina plerumque imponere.—Moremque hunc gens illa ſervare perrexit, poſtquam ſalutari luce Evangelicâ diu fruita eſſet. Jablonſky. v. 1. l. 1. c. 5. p. 105.

[11] It is poſſibly alluded to in Pſalm 80. v. 16. and in Jeremiah. c. 6. v. 20.

[12] Plutarch. Iſis et Oſiris. p. 365. Χενσιρις.

found

found out by Cinaras: which terms are compounded of Chan-Or, and Chan-Arez; and relate to the Sun or Apollo, the ſuppoſed inventor of the lyre. Prieſts and magiſtrates were particularly honoured with the additional title of Cahen: and many things held ſacred were liable to have it in their compoſition. Hence aroſe the errour of Horus Apollo; who having been informed, that the ancient Egyptians diſtinguiſhed many things, which were eſteemed holy, by this ſacred title, referred the whole to hieroglyphics; and gave out that they were all repreſented under the figure of a dog. And it is poſſible, that in later times the Grecian artiſts, and the mixed tribes of Egypt, may have expreſſed them in this manner; for they were led by the ear; and did not inquire into the latent purport of the [13] theology tranſmitted to them. From hence we may perceive, how little in later times even the native Egyptians knew of their rites and hiſtory.

Farther accounts may be produced from the ſame writer in confirmation of what I have been ſaying. He not only mentions the great veneration paid by the Egyptians to dogs, but adds, that in many temples they kept κυνοκεφαλοι, a kind of baboons, or animals with heads like thoſe of dogs, which were wonderfully endowed. By their aſſiſtance the Egyp-

[13] The purport of the term Cahen, or Cohen, was not totally unknown in Greece. They changed it to κοης, and κοιης; but ſtill ſuppoſed it to ſignify a prieſt. Κοιης, ἱερευς Καβειρων, ὁ καθαιρωμενος φορεα. Heſychius. Κοιαται ἱερατται. Ibid.

It was alſo uſed for a title of the Deity. Κοιας, ὁ τρογγυλος λιθος; ſcilicet Βαιτυλος. Moſcopulus. p. 5. The Bætulus was the moſt ancient repreſentation of the Deity. See Apollon. Rhod. Schol. ad L. 1. v. 919.

tians

tians found out the particular periods of the Sun and Moon. Theſe did not, like other animals, die at once, but by piece-meal; ſo that one half of the animal was oftentimes buried, while the other half [14] ſurvived. He moreover aſſures us, that they could read and write: and whenever one of them was introduced into the ſacred apartments for probation, the prieſt preſented him with a [15] tablet, and with a pen and ink, and by his writing could immediately find out, if he were of the true intelligent breed. Theſe animals are ſaid to have been of infinite uſe to the ancient Egyptians in determining times and ſeaſons: for, it ſeems, they were in ſome particular functions the moſt accurate, and punctual of any creatures upon earth, [16] Per æquinoctia enim duodecies in die urinam reddere, et in nocte [17] compertus (Cunocephalus), æquali interſtitio ſervato, Triſmegiſto anſam dedit diem dividendi in duodecim partes æquales. Such is the hiſtory of theſe wonderful [18] animals. That Apes and Baboons were among the Egyptians held in veneration is very certain. The

[14] Ου, καθαπερ τα λοιπα ζωα εν ἡμερᾳ μιᾳ τελευτᾳ, ὑτω και τυτυς: αλλα μερος αυτων καθ' ἑκαςην ἡμεραν ιεκρεμενον ὑπο των Ἱερεων θαπτεσθαι. κτλ.

Ἑως δ' αν αἱ ἑβδομηκοντα και δυο πληρωθωσιν ἡμερας, τοτε ὁλος αποθνησκει. Horapollo. l. 1. c. 14. p. 2.

[15] Εις ἱερον επειδαν πρωτα κομιθῇ Κυνοκεφαλος, δελτον αυτῳ παρατιθησιν ὁ Ἱερευς, και σχοινιον, και μελαν, πειραζων, ει εκ της επιςαμενης ἐςι συγγενειας γραμματα, και ει γραφει. Horapollo. l. 1. c. 14. p. 28.

[16] Horapollo. l. 1. c. 16. p. 30. Δωδεκατις της ἡμερας καθ' ἑκαςην ὡραν ηρει· τοδε αυτο ᾳ ταις δυσι νυξι ποιει. κτλ. Speaking of the two Equinoxes.

[17] Hoffman: Cunocephalus.

Voſſius de Idol. Vol. 2. l. 3. c. 78.

[18] What Orus Apollo attributes to the Cunocephalus, Damaſcius (in Vitâ Iſidori) mentions of the Cat. Photii Bibliotheca. c. 242. p. 1049.

ſacred

Ape was ſacred to the God Apis; and by the Greeks was rendered Capis, and [19] Ceipis. The Baboon was denominated from the Deity [20] Babon, to whom it was equally ſacred. But what have theſe to do with the ſuppoſed Cunocephalus, which, according to the Grecian interpretation is an animal with the head of a dog? This characteriſtic does not properly belong to any ſpecies of Apes; but ſeems to have been unduly appropriated to them. The term Cunocephalus, Κυνοκεφαλος, is an Egyptian compound: and this ſtrange hiſtory relates to the prieſts of the country, ſtiled Cahen; alſo to the novices in their temples; and to the examinations, which they were obliged to undergo, before they could be admitted to the prieſthood. To explain this I muſt take notice, that in early times they built their temples upon eminences, for many reaſons; but eſpecially for the ſake of celeſtial obſervations. The Egyptians were much addicted to the ſtudy of aſtronomy: and they uſed to ſound their colleges in upper Egypt upon rocks and hills, called by

[19] By Strabo expreſſed Κειπος, who ſays, that it was reverenced by the people at Babylon oppoſite to Memphis. L. 17. p. 1167. Κειπον δε Βαβυλωνιοι οι κατα Μεμφιν (σεβουσι.)

[20] Babun, Βαβυν, of Hellanicus Leſbius. Athenæus. l. 15. p. 680. called Bebon, Βεβων, by Manethon. Plutarch. Iſis et Oſiris. p. 371. 376. Babon was thought to have been the ſame as Typhon: by ſome eſteemed a female, and the wife of that perſonage. Plutarch. ibid.

The Ape and Monkey were held ſacred, not in Egypt only, but in India; and likewiſe in a part of Africa. Diodorus Sicul. l. 20. P. 793. Maffeus mentions a noble Pagoda in India, which was called the monkeys Pagoda. Hiſtoria Ind. l. 1. p. 25: and Balbus takes notice of Peguan temples, called by the natives Varelle; in which monkeys were kept out of a religious principle. See Balbi Itinerarium.

them

them Caph. Thefe, as they were facred to the Sun, were farther denominated Caph-El, and fometimes Caph-Aur, and Caph-Arez. The term Caph-El, which often occurs in hiftory, the Greeks uniformly changed to Κεφαλη, Cephale: and from Cahen-Caph-El, the facred rock of Orus, they formed Κυνοκεφαλη, and Κυνοκεφαλος; which they fuppofed to relate to an animal with the head of a dog. But this Cahen-Caph-El was certainly fome royal feminary in upper Egypt; from whence they drafted novices to fupply their colleges and temples. Thefe young perfons were before their introduction examined by fome fuperior prieft; and accordingly, as they anfwered upon their trial, they were admitted or refufed. They were denominated Caph-El, and Cahen-Caph-El, from the academy, where they received their firft inftruction: and this place, though facred, yet feems to have been of a clafs fubordinate to others. It was a kind of inferior cloifter and temple, fuch as Capella in the Romifh church; which, as well as Capellanus, was derived from Egypt: for the church in its firft decline borrowed largely from that country. That there was fome particular place of this fort fituated upon a rock, or eminence, may, I think, be proved from Martianus Capella: and moreover that it was a feminary well known, where the youth of Upper Egypt were educated. For in defcribing the fciences under different perfonages, he gives this remarkable account of Dialectica upon introducing her before his audience. [21] Hæc fe educatam

[21] Martianus Capella. L. 4. fub initio.
Aftronomia is made to fpeak to the fame purpofe.—Per immenfa fpatia feculorum,

educatam dicebat in *Ægyptiorum Rupe*; atque in Parmenidis exinde gymnasium, atque Atticam demeâsse. And Johannes Sarisburiensis seems to intimate, that Parmenides obtained his knowledge from the same quarter, when he mentions [22] *in Rupe* vitam egisse. In this short detail we have no unpleasing account of the birth of science in Egypt; and of its progress from thence to Attica. It is plain, that this rupes Ægyptiaca could be nothing else but a seminary, either the same, or at least similar to that, which I have before been describing. As the Cunocephali are said to have been sacred to Hermes, this college and temple were probably in the nome of Hermopolis. Hermes was the patron of Science, and particularly stiled Cahen, or [23] Canis: and the Cunocephali are said to have been worshiped by the people of that [24] place. They were certainly there reverenced: and this history points out very plainly the particular spot alluded to. Hermopolis was in the upper region stiled Thebaïs: and

culorum, ne profanâ loquacitate vulgarer, Ægyptiorum clausa adytis occulebar. Martianus Capilla. L. 8.

[22] Johannes Sarisburiensis Metalogic. L. 2. p. 787. Editio Lugd. Bat. anno 1639.

He speaks of Parmenides, as if he were a native of Egypt: and seems to have understood, that Parmenides took up his residence in the Egyptian seminary, in order to obtain a thorough knowledge in science. Et licet Parmenides Ægyptius in rupe vitam egerit, ut rationem Logices inveniret, tot et tantos studii habuit successores, ut ei inventionis suæ totam fere præripuerint gloriam.

[23] Hermes was the same as Anubis Latrator. Jablonsky. L. 5. c. 1.

Κυνα σεβεις· τυπτω δ' εγω. Anaxandrides apud Athenæum. L. 7. p. 300.

Ἑρμην κυνα. Plutarch. Isis et Osiris.

[24] Strabo. L. 17. p. 1167. Κυνοκεφαλον δε (τιμωσιν) Ἑρμοπολιται.

there

there was in this diſtrict a tower, ſuch as has been [25] mentioned. It was in aftertimes made uſe of for a repoſitory, where they laid up the tribute. This may have been the rupes Ægyptiaca, ſo famed of old for ſcience; and which was the ſeat of the Chancephalim, or Cunocephalians.

It is ſaid of the Cunocephali, that when one part was dead and buried, the other ſtill ſurvived. This can relate to nothing elſe but a ſociety, or body politic, where there is a continual decrement, yet part ſtill remains; and the whole is kept up by ſucceſſion. It is an enigma, which particularly relates to the prieſthood in Egypt: for the ſacred office there was hereditary, being veſted in certain families; and when part was dead, a reſidue ſtill [26] ſurvived, who admitted others in the room of the deceaſed. [27] Επεαν δε τις αποθανη, τετε ὁ παις αντικατιςατται. The ſons, we find, ſupplied the place of their fathers: hence the body itſelf never became extinct, being kept up by a regular ſucceſſion. As to the Cunocephali giving to Hermes the firſt hint of dividing the day into twelve parts from the exactneſs, which was obſerved in their [28] evacuations, it is a ſurmiſe almoſt too trifling to be diſcuſſed. I have ſhewn, that the Cunocephali were a ſacred college, whoſe members were perſons of great learn-

[25] Ἑρμοπολιτικη φυλακη. Strabo. ibid.

[26] Analogous to this we read in Herodotus, that the Perſian brigade, whoſe deficiencies were ſupplied by continual recruits, was ſtiled αθανατος, immortalis. Herodotus. l. 7. c. 83.

It conſiſted of ten thouſand men.

[27] Herodotus. L. 2. c. 37.

[28] Δωδεκατις ἡμερας καθ' ἑκαστην ὡραν ΟΥΡΕΙ Κυνοκεφαλος. Horapollo. L. 1. c. 16.

ing: and their ſociety ſeems to have been a very ancient inſtitution. They were particularly addicted to aſtronomical obſervations; and by contemplating the heavens, ſtiled Ouran, they learned to diſtinguiſh the ſeaſons, and to divide the day into parts. But the term Ouran the Greeks by a ſtrange miſconception changed to ουρειν; of which miſtake they have afforded other inſtances: and from this abuſe of terms the ſilly figment took its riſe.

The Cunocephali are not to be found in Egypt only, but in India likewiſe; and in other parts of the world. Herodotus [28] mentions a nation of this name in Libya: and ſpeaks of them, as a race of men with the heads of dogs. Hard by in the neighbourhood of this people he places the Ακεφαλοι, men with no heads at all: to whom out of humanity, and to obviate ſome very natural diſtreſſes, he gives eyes in the breaſt. But he ſeems to have forgot mouth and ears, and makes no mention of a noſe: he only ſays, [29] Ακεφαλοι, οι εν στηθεσιν οφθαλμους εχοντες. Both theſe and the Cunocephali were denominated from their place of reſidence, and from their worſhip: the one from Cahen-Caph-El, the other from Ac-Caph-El: each of which appellations is of the ſame purport, the right noble, or ſacred [30] rock of the Sun.

Similar

[28] Herodot. L. 4. c. 191.

Upon the Mare Erythræum, ἱδρυμα Κυνοκεφαλων καλουμενον. Strabo. L. 16. p. 1120. Alſo Pliny. L. 6. c. 30. and L. 7. c. 2. of Cunocephali in Æthiopia and India.

[29] Herodot. L. 4. c. 191.

[30] Many places were named Cunocephale: all which will be found upon enquiry to have been eminences, or buildings ſituated on high, agreeably to this etymology.

Similar to the hiſtory of the Cunocephali, and Acephali, is that of the Cunodontes. They are a people mentioned by Solinus and Iſidorus, and by them are ſuppoſed to have had the teeth of dogs. Yet they were probably denominated, like thoſe above, from the object of their worſhip, the Deity Chan-Adon; which the Greeks expreſſed Κυνοδων, and ſtiled his votaries [31] Cunodontes.

The Greeks pretended, that they had the uſe of the ſphere, and were acquainted with the zodiac, and its aſteriſms very early. But it is plain from their miſtakes, that they received the knowledge of theſe things very late; at a time when the terms were obſolete, and the true purport of them not to be obtained. They borrowed all the ſchemes under which the ſtars are comprehended, from the Egyptians; who had formed them of old, and named them from circumſtances in their own religion and mythology. They had particularly conferred the titles of their Deities upon thoſe ſtars, which appeared the brighteſt in their hemiſphere. One of the moſt remarkable and brilliant they called Cahen Se-

etymology. Κυνοσκεφαλη, ΛΟΦΟΣ τις Θεσσαλιας. Stephanus Byzant. from Polybius. L. 17.

Κυνωνκεφαλαι near Scotiuſſa. ΛΟΦΩΝ πυκνων παραλληλων ΑΚΡΑΙ. Plutarch in Flaminino, of the ſame place.

The citadel at Thebes was called Κυνοσκεφαλη by Xenophon. Thoſe who ſpeak of the Cunocephali as a people, deſcribe them as Mountaineers. Megaſthenes per diverſos Indiæ montes eſſe ſcribit nationes caninis capitibus. Solinus. C. 52.

A promontory of this name upon the coaſt of the Red Sea, mentioned above from Strabo. Another promontory Cunocephale in Corcyra. Procopius. Goth. L. 3. c. 27.

[31] Solinus. C. 4. and Iſidorus. Origi L. 9. de Portentis.

hor; another they termed Purcahen; a third Cahen Ourah, or Cun Ourah. These were all misconstrued, and changed by the Greeks; Cahen-Sehor to Canis Sirius; P'urcahen to Procyon; and Cahen Ourah to Cunosoura, the dog's tail. In respect to this last name I think, from the application of it in other instances, we may be assured, that it could not be in acceptation what the Greeks would persuade us: nor had it any relation to a dog. There was the summit of a hill in Arcadia of this [32] name: also a promontory in [33] Attica; and another in [34] Eubœa. How could it possibly in its common acceptation be applicable to these places? And as a constellation if it signified a dog's tail, how came it to be a name given to the tail of a bear? It was a term brought from [35] Sidon, and Egypt: and the purport was to be sought for from the language of the Amonians.

The ancient Helladians used upon every promontory to raise pillars and altars to the God of light, Can-Our, the Chan-Orus of Egypt. But Can-Our, and Can-Ourah, they changed to κυνοσουρα, as I have shewn: yet notwithstanding this corruption the true name is often to be discovered. The place which is termed Cunosoura by Lucian in his Icaromenippus, is called Cunoura by Stephanus Byzant. and by

[32] Steph. Byzantinus.

[33] Ptolemy. L. 3. c. 15.

[34] Hesychius. Also a family at Lacedæmon, Φυλη Λακωνικη: and Cunosouroi, the name of a family at Megara. See Alexander ab Alexandro. l. 1. c. 17.

[35] Esse duas Arctos, quarum Cynosura petatur
Sidoniis; Helicen Graia carina notet. Ovid. Fastor. L. 3. v. 107.

Pausanias.

[36] Pauſanias. Cunoura is alſo uſed by Lycophron, who underſtood ancient terms full well, for any high rock or headland.

[37] Εν ἁισι προς κυνουρα καμπυλους σχασας
Πευκης οδοντας.

Προς κυνουρα, προς τραχειας πετρας. Scholiaſt. ibid.

We find the ſame miſtake occur in the account tranſmitted to us concerning the firſt diſcovery of purple. The ancients very gratefully gave the merit of every uſeful and ſalutary invention to the Gods. Ceres was ſuppoſed to have diſcovered to men corn, and bread: Oſiris ſhewed them the uſe of the plough; Cinyras of the harp: Veſta taught them to build. Every Deity was looked up to as the cauſe of ſome bleſſing. The Tyrians and Sidonians were famous for the manufacture of purple: the die of which was very exquiſite, and the diſcovery of it was attributed to Hercules of Tyre; the ſame who by Palæphatus is ſtiled Hercules [38] Philoſophus. But ſome will not allow him this honour; but ſay, that the dog of Hercules was the diſcoverer. For accidentally feeding upon the Murex, with which the coaſt abounded, the dog ſtained his mouth with the ichor of the fiſh; and from hence the firſt hint of dying was [39] taken.

[36] L. 3. p. 207.

[37] V. 99.

[38] Palæphatus περι εφευρησεως κογχυλης. p. 124.

[39] Caſſiodorus of the purple. Cum fame canis avida in Tyrio littore projecta conchylia impreſſis mandibulis contudiſſet, illa naturaliter humorem ſanguineum diffluentia ora ejus mirabili colore tinxerunt: et ut eſt mos hominibus occaſiones repentinas ad artes ducere, talia exempla meditantes fecerunt principibus decus nobile. L. 9. c. 36.

See alſo Chronicon Paſchale. P. 43. Achilles Tatius. L. 3. Julius Pollux. L. 1. c. 4. p. 30. Ed. Amſtel. Pliny. L. 9. c. 36.

This

This gave birth to the proverbial expreſſion, [40] Ἕυρημα κυνος ην ἡ σεβαση πορφυρα. Nonnus mentions the particular circumſtance of the dog's ſtaining his mouth :

[41] Χιονεας πορφυρε παρηϊδας αἱματι κοχλυ.

Such is the ſtory, which at firſt ſight is too childiſh to admit of credit. It is not likely, that a dog would feed upon ſhell-fiſh: and if this may at any time have happened, yet whoever is at all converſant in natural hiſtory, muſt know, that the murex is of the turbinated kind, and particularly aculeated; having ſtrong and ſharp protuberances, with which a dog would hardly engage. The ſtory is founded upon the ſame miſconception, of which ſo many inſtances have been produced. Hercules of Tyre, like all other oriental divinities, was ſtiled Cahen, and Cohen ; as was allowed by the Greeks themſelves. [42] Τον Ἡρακλην φασι κατα την Αιγυπτιων διαλεκτον ΧΩΝΑ λεγεσθαι. *We are told, that Hercules in the language of the Egyptians is called Chon.* This intelligence however they could not abide by; but changed this ſacred title to [43] κυων, a dog, which they deſcribed as an attendant upon the Deity.

The Grecians tell us, that the Egyptians ſtiled Hermes a dog: but they ſeem to have been aware, that they were guilty of an undue repreſentation. Hence Plutarch tries to

[40] Cyrus Prodromus επι αποδημῳ τῃ φιλιᾳ.

[41] Nonni Dionyſiaca. L. 40. p. 1034.

[42] Etymologicum Magnum.

[43] Johannes Antiochenus, who tells the ſtory at large, ſays, that purple was the diſcovery κυνος ποιμενικης which in the original hiſtory was undoubtedly a ſhepherd king.

ſoften

ſoften, and qualify what is mentioned, by ſaying, [46] Ου γαρ κυριως τον Ἑρμην ΚΥΝΑ λεγουσιν (οἱ Αιγυπτιοι): by which this learned writer would inſinuate, that it was not ſo much the name of a dog, as the qualities of that animal, to which the Egyptians alluded. Plutarch thought by this refinement to take off the impropriety of conferring ſo baſe a name upon a Deity. But the truth is, that the Egyptians neither beſtowed it nominally; nor alluded to it in any degree. The title, which they gave to Hermes, was the ſame, that they beſtowed upon Hercules: they expreſſed it Cahen, and Cohen; and it was very properly repreſented above by the Greek term Χων, Chon. It is ſaid of Socrates, that he ſometimes made uſe of an uncommon oath, *μα τον κυνα, και τον χηνα, by the dog and the gooſe:* which at firſt does not ſeem conſiſtent with the gravity of his character. But we are informed by Porphyry, that this was not done by way of ridicule: for Socrates eſteemed it a very ſerious and religious mode of atteſtation; and under theſe terms made a ſolemn appeal to the ſon of [47] Zeus. The purport of the words is obvious:

[46] Plutarch. Iſis et Oſiris. P. 355

[47] Ουδε Σωκρατης τον κυνα και τον χηνα ομνυς επαιζεν. Porphyry de Aſtinentiâ. L. 3. p. 286.

It is ſaid to have been firſt inſtituted by Rhadamanthus of Crete: Εκελευσε (Ῥαδαμανθυς) κατα χηνος, και κυνος, και κριου ομνυναι. Euſtathius upon Homer. Odyſſ. Υ. P. 1871.

See Ariſtophan. Ορνιθες. Scholia. v. 521. Ομνυναι κελευσαι (Ῥαδαμανθυν) χηνα, και κυνα, κτλ. from Socrates. L. 12. de Rebus Creticis.

The ancient Abantes of Eubœa ſtiled Zeus himſelf Cahen; called in aftertimes Cenæus. There was a promontory of the ſame name: Κηναιον ακρωτη-

 ριον

obvious: and whatever hidden meaning there may have been, the oath was made ridiculous by the abſurdity of the terms. Beſides, what poſſible connection could there have ſubſiſted between a dog and a Deity; a gooſe and the ſon of Jove? There was certainly none: yet Socrates, like the reſt of his fraternity, having an antipathy to foreign terms, choſe to repreſent his ideas through this falſe medium; by which means the very eſſence of his invocation was loſt. The ſon of Zeus, to whom he appealed, was the Egyptian Cahen abovementioned; but this ſacred title was idly changed to κυνα και χηνα, a dog and a gooſe, from a ſimilitude in ſound. That he referred to the Egyptian Deity is manifeſt from Plato, who acknowledges, that he ſwore, [48] μα τον κυνα τον Αιγυπτιων θεον. By which we are to underſtand a Cahen of Egypt. Porphyry expreſly ſays, that it was the God Hermes the ſon of Zeus, and Maia: [49] Κατα τον τȣ Διος και Μαιας παιδα εποιειτο τον ὁρκον.

I cannot account upon any other principle than that, upon which I have proceeded, for the ſtrange repreſentation of Apollo, and Bacchus, gaping with open mouths. So it ſeems they were in ſome places deſcribed. Clemens of Alexandria mentions from Polemon, that Apollo was thus

ριον (Αἰαντων) Steph. Byzant. Here Hercules was ſuppoſed to have ſacrificed after his conqueſt of Æchalia.

Victor ab Æchaliâ Cenæo ſacra parabat
Vota Jovi. Ovid. Metamorph. L. 9. v. 136.

Sophocles in Trachin. V. 242. mentions, Βαμȣς, τελητ' εγκαρπα Κηναιῳ Διι.

[48] Plato in Gorgiâ. Vol. 1. p. 482.

[49] Porphyry. L. 3. p. 286. ſo corrected by Jablonſky. L. v. c. 1. p. 10.

exhibited

exhibited: [50] Πολεμων δε κεχηνοτος Απολλωνος οιδεν αγαλμα. And we are told, that a gaping [51] Bacchus was particularly worſhiped at Samos. They were both the ſame as the Egyptian Orus; who was ſtiled Cahen-On, Rex, vel Deus Sol; out of which Cahen-On the Grecians ſeem to have formed the word Χαινων: and in conſequence of it, theſe two Deities were repreſented with their jaws widely extended. This term was ſometimes changed to κοινος, communis: hence it is that we ſo often meet with κοινοι Θεοι, and κοινοι ϐωμοι, upon coins and marbles: alſo κοινος Ἑρμης. And as Hermes was the reputed God of gain, every thing found was adjudged to be κοινος, or common.

[52] Αλλ' εσιδϐσα
Εξαπινης, Ἑρμης κοινος, εφη θυγατηρ.

[53] Κοινον ειναι τον Ἑρμην.

Notwithſtanding this notion ſo univerſally received, yet among the Grecians themſelves the term κοινος was an ancient title of eminence. [54] Κοινος, ὁ Δεσποτης. *Coinos ſignifies a lord and maſter:* undoubtedly from Cohinus; and that from Cohen. It would be endleſs to enumerate all the inſtances which might be brought of this nature. Of this, I think, I am aſſured, that whoever will conſider the uncouth names both of Deities, and men, as well as of places, in the light recommended; and attend to the mythology

[50] Clementis Cohortatio. P. 32.
[51] Pliny. L. 8. p. 446.
[52] Anthologia. L. 1. Epigram. 144.
[53] Theophraſt. Charact.
[54] Heſychius.

tranſmitted concerning them; will be able by theſe helps to trace them to their original meaning. It is, I think, plain, that what the Grecians ſo often interpreted κυνες, was an ancient Amonian title. When therefore I read of the brazen dog of Vulcan, of the dog of Erigone, of Orion, of Geryon, of Orus, of Hercules, of Amphilochus, of Hecate, I cannot but ſuppoſe, that they were the titles of ſo many Deities; or elſe of their prieſts, who were denominated from their office. In ſhort the Cahen of Egypt were no more dogs, than the Pateræ of Amon were baſons: and though Diodorus does ſay, that at the grand celebrity of [55] Iſis the whole was preceded by dogs, yet I cannot help being perſuaded that they were the prieſts of the Goddeſs.

By this clue we may unravel many intricate hiſtories tranſmitted from different parts. In the temple of Vulcan near mount Ætna there are ſaid to have been a breed of dogs, which fawned upon good men, but were implacable to the bad. [56] Inde etiam perpetuus ignis a Siculis alebatur in Ætnæo Vulcani templo, cui cuſtodes adhibiti ſunt ſacri canes, blandientes piis hominibus, in impios ferocientes. In the celebrated gardens of Electra there was a golden dog, which ſhewed the ſame regard to good men, and was as inveterate to others.

[57] Χρυσεος οιδαινοντι κυων συνυλακτεε λαιμῳ
Σαινων ηθαδα φωτα.

[55] Diodorus Siculus de pompâ Iſiacâ. L. 1. p. 78.

[56] Huetius. Præp. Evang. P. 86. from Cornutus de naturâ Deorum.

A like hiſtory is given of ſerpents in Syria by Ariſtotle, περι θαυμασιων ακουσματων: and by Pliny and Iſidorus of birds in the iſlands of Diomedes.

[57] Nonni Dionyſica. L. 3. p. 94.

What

What is more remarkable, there were many gaping dogs in this temple; which are repreſented as ſo many ſtatues, yet were endowed with life.

[58] Χασμασι ποιητοισι σεσηροτες ανθεριωνες
Ψευδαλεων σκυλακων ϛιχες εμφρονες.

Homer deſcribes ſomething of the ſame nature in the gardens of Alcinous.

[59] Χρυσειοι δ' εκατερθε και αργυρεοι κυνες ησαν,
Ους Ηφαιϛος ετευξεν ιδυιησι πραπιδεσσιν,
Αθανατες οντας, και αγηρως ηματα παντα.

All this relates to the Cuſean prieſts of Vulcan or Hephaiſtos and to the prieſthood eſtabliſhed in his temple: which prieſthood was kept up by ſucceſſion, and never became extinct. What was Cuſean, the Greeks often rendered Χρυσειον, as I ſhall hereafter ſhew. The ſame people were alſo ſtiled Cuthim; and this word likewiſe among the ancients ſignified gold: from hence theſe prieſts were ſtiled Χρυσειοι κυνες. We find the like hiſtory in Crete: here too was a golden dog, which Zeus had appointed to be the guardian of his temple[60]. By comparing theſe hiſtories I think we cannot fail of arriving at the latent meaning. The God of light among other titles was ſtiled Cahen, or Chan-Ades: but the term being taken in the ſame acceptation here, as in the inſtances above, the Deity was changed to a dog, and ſaid

[58] Ibid.

[59] Homer. Odyſſ. L. 8. v. 92.

[60] Τον Κυνα τον χρυσεον απεδειξεν (ὁ Ζευς) φυλαττειν το ἱερον εν Κρητῃ. Antoninus Liberalis. C. 35. p. 180.

to

to reſide in the infernal regions. From hence he was ſuppoſed to have been dragged to light by Hercules of Thebes. The notion both of Cerberus and Hades being ſubterraneous Deities took its riſe from the temples of old being ſituated near vaſt caverns, which were eſteemed paſſages to the realms below. Such were in Meſſenia, in Argolis, in Bithynia, and at Enna in Sicily; not to mention divers other places. Theſe temples were often named Kir-Abor; and the Deity Chan-Ades; out of which terms the Greeks formed Τον Κερβερον κυνα ἅδε; and fabled, that he was forced into upper air by Hercules through theſe infernal inlets. And as temples ſimilar in name and ſituation were built in various parts, the like hiſtory was told of them all. Pauſanias takes notice of this event, among other places, being aſcribed to the cavern at [61] Tænarus; as well as to one at [62] Træzen, and to a third near the city [63] Hermione. The Poet Dionyſius ſpeaks of the feat being performed in the country of the Marianduni near Colchis.

[64] Και Μαριανδυνων ἱερον πεδον, ενθ' ενεπεσιν
Ουδαιε Κρονιδαο μεγαν κυνα Χαλκεοφωνον
Χερσιν ανελκομενον μεγαλητορος Ἡρακληος,
Δεινον απο ςοματων βαλεειν σιαλωδεα χυλον.

But however the Deity in all theſe inſtances may have been

[61] Pauſanias of Tænarus. L. 3. p. 275.

[62] ——— of Træzen. L. 2. p. 183.

[63] ——— of Hermione. L. 2. p. 196.

[64] Dionyſ. Περιηγης. V. 791. This temple ſtood, according to Diodorus Siculus and Arrian, in the country of the Cimmerians near the Acheruſian Cherſoneſe. See Scholia to Dionyſius above.

degraded to the regions of darkneſs, yet he was the God of light, Κυν-ᾱδης; and ſuch was the purport of that name. He was the ſame as Apollo, as may be proved from the Cunidæ at Athens, who were a family ſet apart for his ſervice. Κυννιδαι, γενος Αθηνῃσιν, εξ ου ὁ ἱερευς τȣ Κυννιȣ Απολλωνος. Heſychius. *The Cunnidai are a family at Athens; out of which the prieſt of Apollo Cunnius is choſen.* He ſtiles him Apollo Cunnius: but the Cunidai were more properly denominated from Apollo Cunides, the ſame as Cun-Ades. Poſeidon was expreſly ſtiled Cun-Ades; and he was the ſame Deity as Apollo; only under a different title, as I have ſhewn. Κυναδης Ποσειδων Αθηνῃσιν ετιμᾱτο. Heſychius. *Poſeidon was worſhiped at Athens under the title of Cun-Ades.*

Though I have endeavoured to ſhew, that the term, of which I have been treating, was greatly miſapplied in being ſo uniformly referred to dogs; yet I do not mean to inſinuate, that it did not ſometimes relate to them. They were diſtinguiſhed by this ſacred title, and were held in ſome degree of [65] veneration: but how far they were reverenced is not eaſy to determine. Herodotus [66] ſpeaking of the ſanctity of ſome animals in Egypt, ſays, that the people in every family, where a dog died, ſhaved themſelves all over: and he mentions it as a cuſtom ſtill ſubſiſting in his own time. Plutarch[67] differs from him. He allows, that theſe animals were at

[65] Oppida tota canem venerantur. Juvenal. Sat. 15. v. 8.
Diodorus. L. 1. p. 16.
[66] Herodotus. L. 2. c. 66.
[67] Plutarch. Iſis et Oſiris. P. 368.

one

one time esteemed holy; but it was before the time of Cambyses: from the æra of his reign they were held in another light: for when this king killed the sacred Apis, the dogs fed so liberally upon his entrails without making a proper distinction, that they lost all their sanctity. It is of little consequence, whichever account be the truest. They were certainly of old looked upon as sacred; and esteemed emblems of the Deity. And it was perhaps with a view to this, and to prevent the Israelites retaining any notion of this nature, that a dog was not suffered to come within the precincts of the temple at [68] Jerusalem. In the Mosaic law the price of a dog, and the hire of a harlot are put upon the same level. [69] *Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for both these are an abomination to the Lord thy God.*

To conclude: The Dog in Egypt was undoubtedly called Cahen, and Cohen; a title by which many other animals and even vegetables were honoured, on account of their being consecrated to some Deity. The Greeks did not consider, that this was a borrowed appellation, which belonged to the Gods, and their Priests; and was from them extended to many things held sacred. Hence they have continually referred this term to one object only: by which means they have misrepresented many curious pieces of history; and a number of idle fables have been devised to the disparagement of all that was true.

[68] Εξω κυνες was a proverbial expression among the Jews.

[69] Deuteronomy. C. 23. v. 18.

OF

OF CHUS

STILED

ΧΡΥΣΟΣ, and ΧΡΥΣΑΩΡ.

AMONG the different branches of the great Amonian family, which ſpread themſelves abroad, the ſons of Chus were the moſt conſiderable; and at the ſame time the moſt enterpriſing. They got acceſs into countries widely diſtant; where they may be traced under different denominations, but more particularly by their family title. This we might expect the Greeks to have rendered Chuſos, and to have named the people Χυσαιοι, Chuſæi. But by a fatal miſpriſion they uniformly changed theſe terms to words more familiar to their ear, and rendered them Χρυσος, and Χρυσειος, as if they had a reference to gold. I have before mentioned the various parts of the world, where the Amonians ſettled; and eſpecially this branch of that family. Their moſt conſiderable colonies weſtward were in Ionia, and Hellas; and about Cuma, and

Liguria in Italy; and upon the coaſt of Iberia in Spain. They were likewiſe to be found in Cyrene; and ſtill farther in Mauritania, and in the iſlands oppoſite to that coaſt. In the north they were to be met with at Colchis, towards the foot of Mount Caucaſus, and in moſt regions upon the coaſt of the Euxine ſea. In the hiſtories of theſe countries the Grecians have conſtantly changed Chuſos, the Gentile name, to Chruſos, Χρυσος; and Chus-Or, Chuſorus, to Χρυσωρ, Chruſor: and in conſequence of this alteration they have introduced in their accounts of theſe places ſome legend about gold. Hence we read of a golden fleece at Colchis; golden apples at the Heſperides; at [1] Tarteſſus a golden cup; and at Cuma in Campania a golden branch:

Aureus et foliis, et lento vimine, ramus.

Something ſimilar is obſervable in the hiſtory of Cyrene. The natives were not remarkable for either mines, or merchandiſe: yet Palæphatus having mentioned that they were κατα γενος Αιθιοπες, Ethiopians by extraction, that is, Cuſeans, ſubjoins: [2] Ειστι δε σφοδρα χρυσοι. Pindar in celebrating each happy circumſtance of the Inſulæ Fortunatæ mentions, that there were trees with branches of gold: [3] Ανθεμα δε χρυσυ φλεγει. The river Phaſis in Colchis was ſuppoſed

[1] In this golden cup Hercules was ſuppoſed to have paſſed over the ocean. Χρυσεο: ——δεπας, εν ῳ τον ωκεανον διεπερασεν Ηρακλης. Apollodorus. L. 2. p. 100.

There was likewiſe in the ſame place a ſtory about a golden belt. Philoſtratus: Vita Apollon. L. 5. p. 212.

[2] Palæphatus. Edit. Elz. 1642. p. 76. the author would not ſay σφοδρα πλουσιοι, but keeps to the ancient term χρυσοι, though it is ſcarce ſenſe.

[3] Pindar. Olymp. Ode 2. στροφ. δ. P. 25.

to

to have abounded with gold: and the like was pretended of the Hermus and Pactolus in Ionia. Not only the Poets, but many of the graver [4] hiſtorians ſpeak of their golden ſands. Yet there is reaſon to doubt of the fact: for not one of them produces any good voucher for what they ſuppoſe. They do not mention any trade carried on, nor riches accruing from this lucky circumſtance: ſo that there is no reaſon to think, that one grain of gold was gathered from theſe celebrated ſtreams. Among the ſeveral iſlands occupied by this people were Rhodes, and Delos. In the former the chief city is ſaid to have been bleſſed with ſhowers of gold. [5] Ενθα ποτε βρεχε θεων Βασιλευς ὁ μεγας χρυσαις νιφαδεσσι πολιν. At Delos every thing was golden, even the ſlippers of the God.

[6] Χρυσεα και τα πεδιλα, πολοχρυσος γαρ Απολλων.

And this not only in after times, when the iſland was enriched with offerings from different nations, but even at the birth of the God; by which is meant the foundation of his temple, and introduction of his rites.

[7] Χρυσεα τοι τοτε παντα θεμειλια γεινατο, Δηλε,

[4] Χρυσοφορεσι δ' εκ τε Καυκασε πολλαι πηγαι ψημα αφαιες. Appian de Bello Mithridat. P. 242. Salauces, an ancient king of Colchis, was ſaid to have abounded with gold. Pliny. L. 33. c. 15. p. 614. Arrian ſuppoſes that they put fleeces into the rivers to intercept (ψημα αφαιε) this imperceptible mineral: and that from hence aroſe the fable of the Golden Fleece.

[5] Pindar. Olymp. Ode 7. p. 64.

[6] Callimachus. Hymn to Apollo. V. 34.

In like manner there was a ſhower of gold at Thebes in Bœotia. Pindar ſpeaks of Jupiter Χρυσῳ μεσονυκτιον νιφοντα. Iſthm. Ode 7. p. 476.

[7] Callimachus. Hymn to Delos. V. 260.

Χρυσῳ δε τροχοεσσα πανημερος ερρεε λιμνη,
Χρυσειον δ' εκομισσε γενεθλιον ερνος ελαιης,
Χρυσῳ δε πλημμυρε βαθυς Ινωπος ἑλιχθεις,
Αυτη δε χρυσοιο απ' εδεος ἑιλεο παιδα,
Εν δ' εβαλευ κολποισιν.

We find, that the very ſoil and foundations of the iſland were golden: the lake floated with golden waves: the olive tree vegetated with golden fruit: and the river Inopus, deep as it was, ſwelled with gold. Homer in a Hymn to the ſame perſonage repreſents the whole more compendiouſly by ſaying, that the iſland was weighed down with treaſure:

[8] Χρυσῳ δ' αρα Δηλος ἁπασα
Βεβριθει.

I have before mentioned, that the Amonians ſettled in Liguria: and in conſequence of it the Heliadæ are repreſented as weeping not only amber, but gold. Philoſtratus, ſpeaking of a particular ſpecies of fir-trees in Bœtica, ſays, that they dropped blood, juſt as the Heliadæ upon the Padus did [9] gold.

Chus by the Egyptians and Canaanites was ſtiled Or-Chus, and [10] Chus-Or; the latter of which was expreſſed by the Greeks, analogous to the examples above, Χρυσωρ,

[8] Homer. Hymn to Apollo. V. 135.

[9] Πευκης ειδος ἑτερον· λειβεσθαι δ' αἱματι, καθαπερ τῳ χρυσῳ την Ἡλιαδα αιγειρον. Philoſtratus. L. 5. p. 211. Æſchylus mentions the Arimaſpians as living upon a golden ſtream;

Ὁι Χρυσορρυτον
Οικεσιν αμφι ναμα Πλουτωνος πορω. Prometheus. P. 49.

[10] Hence the celebrated city in Egypt had the name of Cerchuſora. Some traces of Orcus may be found in Zeus Hircius, and Orcius, mentioned by Pauſanias. L. 5. p. 442. He ſuppoſes the name to be from ὁρκος, an oath, and mentions a legend to that purpoſe.

Chruſor:

Chrufor: and we learn in Eufebius from Philo, that Chrufor was one of the principal Deities of the Phenicians, a great benefactor to mankind; and by fome fuppofed to have been the fame as Hephaiftus. Both the Tyrians and Sidonians were undoubtedly a mixed race; and preferved the memory of Ham, and Chus, equally with that of Canaan.

This name fo often rendered Chrufos, and Chrufor, was fometimes changed to Χρυσαωρ, Chrufaor; and occurs in many places, where the Cuthites were known to have fettled. We have been fhewn, that they were a long time in Egypt; and we read of a Chrufaor in thofe parts, who is faid to have arifen from the blood of Medufa.

[11] Εξεθορε Χρυσαωρ τε μεγας, και Πηγασος ἵππος.

We meet with the fame Chrufaor in the regions of Afia Minor, efpecially among the Carians. In thefe parts he was particularly worfhiped, and faid to have been the firft deified mortal. The great Divan of that nation was called Chrufaorium; and there was a city [12] Chrufaoris; and a temple of the fame name. [13] Εγγυς δε της πολεως το τȣ Χρυσαορεως Διος κοινον ἁπαντων Καρων, εις ὁ συνιασι θυσαντες τε και βȣλευσαμενοι. This city was properly called Chus-Or; and built in memory of the fame perfon, as the city Chufora, called alfo [14] Cerchufora, in Egypt. It was undoubtedly founded

[11] Hefiod. Theog. V. 281.

[12] Χρυσαορις, πολις Καριας——Επαφροδιτος δε την Καριαν πασαν Χρυσαοριδα λεγεσθαι (φησι). Steph. Byzant.

[13] Strabo. L. 14. p. 975. Zeus was a title conferred upon more than one of the family.

[14] Herodotus. L. 2. c. 15. Alfo C. 17. and 97. called by Strabo Κερκεσωρα. L. 17. p. 1160.

by

by ſome of the ſame family, who in aftertimes worſhiped their chief anceſtor; as the Sidonians and Syrians did likewiſe. For this we have the teſtimony of Sanchoniathon; who having mentioned the various benefits beſtowed upon mankind by Chruſaor, ſays at the concluſion, [15] Διο και ὡς θεον αυτον μετα θανατον εσεβασθησαν· *for which reaſon after his death they worſhiped him as a God.* The firſt king of Iberia was named Chruſaor, the reputed father of [16] Geryon; and he is ſaid to have been πολυχρυσος, a perſon of great wealth: all which is an Egyptian hiſtory transferred from the Nile to the Bœtis.

[17] Χρυσαωρ δ' ετεκε τρικαρηνον Γηρυονηα,
Μιχθεις Χαλλιροη κερη κλυτε Ωκεανοιο.

Geryon of Spain was, according to this mythology of the Poet, the ſon of Chruſaor; and Chruſaor was confeſſedly of Egyptian original: ſo that whatever the fable may allude to, it muſt have been imported into Bœtica from Egypt by ſome of the ſons of Chus. The Grecians borrowed this term, and applied it to Apollo; and from this epithet, Chruſaor, he was denominated the God of the golden ſword. Homer accordingly ſtiles him [18] Απολλωνα Χρυσαορα: and ſpeaking of Apollo's infancy he ſays, [19] Ουδ' αρ' Απολλωνα Χρυσαορα

[15] Sanchoniathon apud Euſeb. Præp. Evan. L. 1. p. 35.
[16] Diodorus Sic. L. 4. p. 224.
[17] Heſiod. Theog. V. 287.
Τρισωματον βοτηρ' Ερυθειας. Euripides. Hercules Furens. V. 423.
[18] Homer. Iliad. O. V. 256.
[19] Homer. Hymn to Apollo. V. 123.

θησατο μητης: and Diana is termed [20] Αυτοκασιγνητη Χρυσαορος Απολλωνος.

This title cannot possibly relate to the implement supposed: for it would be idle to stile an infant the God of the golden sword. It was a weapon, which at no time was ascribed to him: nor do I believe, that he is ever represented with one either upon a gem, or a marble. He is described as wishing for a harp, and for a bow.

[21] Ειη μοι κιθαρις τε φιλη, και καμπυλα τοξα.

And his mother is said to have been pleased, that she produced him to the world an archer:

[22] Χαιρε δε Λητω,
Ουνεκα τοξοφορον και καρτερον υιον ετικτεν.

These habiliments are often specified: but I do not recollect any mention made of a sword, nor was the term Chrusaor of Grecian etymology.

Since then we may be assured that Chus was the person alluded to under the name of Chrusos, Chrusor, and Chrusaor; we need not wonder that his substitute Apollo is so often stiled Χρυσοκομης, and Χρυσολυρος: that the harp, called by the Amonians [23] Chan-Or, and Cuth-Or, from the supposed inventor, should by the Grecians be denominated Χρυσεα φορμιγξ [24] Απολλωνος: that so many cities, where Apollo was

[20] Second Hymn to Diana. V. 3.

Perseus is stiled Χρυσαορος in Orpheus de Lapid. C. 15. v. 41.

[21] Homer. Hymn to Apollo. V. 131.

[22] Ibid. V. 126.

[23] Apollo was represented as the author of the lyre, called among the oriental nations Kinor, and Cuthar: from the latter of which came κιθαρις, and cithara in the west.

[24] Pindar. Pyth. Ode 1.

particularly

particularly worſhiped, ſhould be called Chruſe, and Chruſopolis; the number of which was of no ſmall [25] amount. Nor is this obſervable in cities only, but in rivers, which were named in the ſame manner. For it was uſual in the firſt ages to conſecrate rivers to Deities, and to call them after their names. Hence many were denominated from Chuſorus, which by the Greeks was changed to Χρυσόῤῥοας; and from this miſtake they were ſuppoſed to abound with gold. The Nile was called Chruſorrhoas [26], which had no pretenſions to gold: and there was a river of this name at [27] Damaſcus. Others too might be produced, none of which had any claim to that mineral. There was a ſtream Chruſorrhoas near the Amazonian city Themiſcura in [28] Pontus: and the river Pactolus was of old ſo called, whence probably came the notion of its abounding with gold. [29] Πακτώλος ποταμος εϛι της Λυδιας——εκαλειτο δε προτερον Χρυσόῤῥοας. It was named Chruſorrhoas firſt, and in aftertimes Pactolus: whence we may conclude in reſpect to gold, that the name was not

[25] Χρυση, ἡ πολις τȣ Απολλωνος εγγυς Λημνȣ—και της Λεσβιας τοπος· και Παυψαιϛια της Λημνȣ ακρωτηριον—και εν Βιθυνια, και περι Χαλκηδονα, και της Καριας· και εν τη Ἁλικαρνασσȣ Δωριον πεδιον· και εν Ἑλλησποντῳ· εϛι και αλλη Χερρονησος της Ινδικης· εν δε τη εκτος Γανγȣ Ινδικη. Stephanus Byzant.

See alſo Χρυσοπολις ibidem.

[26] Cedrenus. P. 12.

[27] Strabo. L. 16. p. 1095.

[28] Hoffman Lexic.

[29] Plutarch de fluminibus. P. 1151. The original name was Chruſaor, which had no relation to a golden ſtream: at leaſt that part of it was ſo named which ran through the city Maſtaura. See Stephanus Byzant. Μαϛαυρα.

given

given on account of any ſuch circumſtance; but the notion was inferred from the name.

It is apparent that this repeated miſtake aroſe in great meaſure from the term Chuſus and Chruſus being ſimilar: whence the latter was eaſily convertible into the former; which to the Grecians appeared a more intelligible, and at the ſame time a more ſplendid, title. But there was ſtill another obvious reaſon for this change. Chus was by many of the eaſtern nations expreſſed Cuth; and his poſterity the Cuthim. This term in the ancient Chaldäic, and other Amonian languages, ſignified [30] gold: hence many cities and countries, where the Cuthites ſettled, were deſcribed as golden, and were repreſented by the terms Chruſos and Chruſe. Theſe, as I have ſhewn, had no relation to gold, but to Chus, who was reverenced as the Sun, or Apollo; and was looked upon as Dionuſus; but may more truly be eſteemed Bacchus. Hence, when the poet Dionyſius mentions the iſland Chruſe in [31] India, his commentator obſerves; Χρυση νησος, λεγομενη ἑτως, η δια το χρυσον φερειν, η κατα τον Διονυσον· and at laſt concludes, [32] Χρυσος ειναι πως δοκει ὁ ἡλιος.

In a former diſſertation concerning the Shepherd Kings in Egypt, I have ſhewn that they were the ſons of Chus, who

[30] כתם of the Hebrews.

[31] Dionyſius περιηγης. V. 589. Scholia ibidem.

[32] The ancients, as I have before obſerved, were not conſiſtent in their theology. The Sun was properly Cham, ſtiled alſo Orus; but, as a title, was beſtowed upon more perſons than one.

came into that country under the title of Auritæ. They ſettled in a province named from them Cuſhan, which was at the upper part of Delta; and in after times called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewiſe [33] occupied. I have mentioned that Chuſos was often expreſſed Chruſos, and the country of the Cuthim rendered the golden country. If then there be that uniformity in errour which I maintain, it may be expected that in the hiſtory of theſe places there ſhould be ſome reference to gold. It is remarkable that all this part of Egypt, conformably to what I have ſaid, was called Χρυση, Chruſe. Here was the campus aureus, and Aphrodite Aurea of the Romans: and all the country about Memphis was ſtiled golden. To this Diodorus, among others, bears witneſs: [34] Την τε Αφροδιτην ονομαζεσθαι παρα τοις εγχωριοις Χρυσην ΕΚ ΠΑΛΑΙΑΣ ΠΑΡΑΔΟΣΕΩΣ, και πεδιον ειναι καλεμενον Χρυσης Αφροδιτης περι την ονομαζομενην Μεμφιν. When the Cuthite ſhepherds came into Egypt, they made Memphis the ſeat of royal [35] reſidence: and hard by was the nome of Aphrodite, and the Arabian nome, which they particularly poſſeſſed: and which in conſequence of it were both ſtiled the regions of the Cuthim. Hence came the title of [36] Aphrodite Chruſe: and hence

[33] Joſephus of Salatis, the firſt Shepherd King; Ουτος εν τη Μεμφιδι κατεθετο. Contra Apion. L. 1. §. 14.

[34] Diodorus Sic. L. 1. p. 88.

[35] Joſephus contra Apion. L. 1. c. 14.

[36] Juſtin Martyr mentions this: Εγω θαρ και τεμενος Χρυσης Αφροδιτης εν Αιγυπτῳ λεγομενον, και πεδιον Χρυσης Αφροδιτης ονομαζομενον. Cohort. P. 28. Chruſe Aphrodite is plainly the Cuthite Venus; the Deity of the Cuthim.

the

the country had the name of the Golden diſtrict. The iſland at the point of Delta, where ſtood the city Cercuſora, is called Gieſerat [37] Eddahib, or the Golden Iſland, at this day. Diodorus mentions, that this appellation of Chruſe was derived from *a very antient tradition*. This tradition undoubtedly related to the ſhepherds, thoſe ſons of Chus, who were ſo long in poſſeſſion of the country; and whoſe hiſtory was of the higheſt antiquity.

The Cuthites in the weſt occupied only ſome particular ſpots: but from Babylonia eaſtward the greateſt part of that extenſive ſea-coaſt ſeems to have been in their poſſeſſion. In the hiſtory of theſe parts there is often ſome alluſion to gold, as may be ſeen in the iſland Chruſe, above mentioned; and in the Cherſoneſus Aurea, which lay beyond the Ganges: and not only of gold, but ſometimes a reference to braſs; and this from a ſimilar miſtake. For as Chuſus was changed to Chruſus, Χρυσος, gold; ſo was Cal-Chus, the hill, or place of Chus, converted to Chalcus, Χαλκος, braſs. Colchis was properly Col-Chus; and therefore called alſo Cuta, and Cutaia. But what was Colchian being ſometimes rendered Chalcion, Χαλκιον, gave riſe to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis in [38] India: for where the Cuthites ſettled, they continually kept up the memory of their forefathers, and called places by their names. This being a

[37] Pocock's and Norden's Travels, and maps of the country about Cairo.

[38] Colchis near Comar. Arrian Periplus maris Erythræi. Geog. Vet. Vol. 1. P. 33.

ſecret to Philoſtratus has led him into a deal of myſterious errour. It is well known, that this people were ſtiled Oreitæ, and Auritæ, both in Egypt and in other parts. Philoſtratus ſays that [39] Apollonius came to a ſettlement of the Oreitæ upon the Indian Ocean. He alſo viſited their Pegadæ; and, what is remarkable, he met with a people, whoſe very rocks were brazen; their ſand was brazen: the rivers conveyed down their ſtreams fine filaments of braſs: and the natives eſteemed their land golden on account of the plenty of braſs. Now what is this detail, but an abuſe of terms, ill underſtood, and ſhamefully miſapplied? Philoſtratus had heard of a region in India; the hiſtory of which he would fain render marvellous. The country, whither Apollonius is ſuppoſed to go, was a province of the Indo-Cuthites, who were to be met with in various parts under the title of Oreitæ. They were worſhipers of fire, and came originally from the land of Ur; and hence had that name. The Pegadæ of the country are what we now call Pagodas; and which are too well known to need deſcribing. There were in this part of the world ſeveral cities, and temples, dedicated to the memory of Chus. Some of theſe are famous at this day, though denominated after the Babyloniſh dialect Cutha, and Cuta; witneſs Calcutta, and Calecut. The latter ſeems to have been the capital of the region called of old Colchis. This was more truly expreſſed Cal-Chus; which Philoſtratus has

[39] Κατασχειν δε φασι και ες Πηγαδας της των Ωρειτων χωρας. Οιδε Ωρειται, χαλκαι μεν αυτοις αι πετραι, χαλκη δε η ψαμμος, χαλκον δε ψηγμα οι ποταμοι αγουσι. Χρυσιτιν ηγουνται την γην δια την ευγενειαν του Χαλκου. Philoſtratus. Vita Apollon. L. 3. p. 155.

miſtaken

miſtaken for Χαλκος, braſs; and made the very [40] rocks and rivers abound with that mineral. And yet, that the old miſtake about gold may not be omitted, he concludes with a ſtrange antitheſis, by ſaying, that the natives eſteemed their country Chruſiſtis, or golden, from the quantity of [41] braſs.

It has been my endeavour to prove that what the Grecians repreſented by Chruſos, Chruſor, and Chruſaor, ſhould have been expreſſed Chus, Chuſos, and Chuſor, called alſo Chus-Orus. Chus was the ſon of Ham; and though the names of the Grecian Deities are not uniformly appropriated, yet Ham is generally looked upon as Ἥλιος, the Sun; and had the title Dis, and Dios: hence the city of Amon in Egypt was rendered Dioſpolis. If then Chruſos, and Chruſor, be, as I have ſuppoſed, Chus; the perſon ſo denominated muſt have been, according to the more ancient mythology, the ſon of Helius, and Dios. We find accordingly that it was ſo. The Scholiaſt upon Pindar expreſly ſays, [42] Διος παις ὁ Χρυσος. And in another place he is ſaid to have been the offspring of Helius, who was no other than Cham. [43] Εκ θειας και Ὑπεριονος Ἥλιος, εκ δε Ἡλιȣ ὁ Χρυσος. Magic and incantations are attributed to Chus, as the inventor; and they were certainly firſt practiſed among his ſons: hence it is ſaid by Sanchoniathon, [44] Τον Χρυσωρ λογȣς ασκηϑαι και

[40] The Petra, and Pagoda were the ſame: both names for temples.

[41] This miſtake aroſe from Cal-Chus being ſtiled the region of the Cuthim.

[42] Scholia upon Pindar. Pyth. Ode 4. p. 259.

[43] Scholia upon Pindar. Iſth. Ode 5. p. 462.

[44] Sanchoniathon apud Euſeb: Præp. Evan. L. 1. c. 10. p. 35.

επῳδας, και μαντειας. He was however eſteemed a great benefactor; and many ſalutary inventions were aſcribed to him. He had particularly the credit of being the firſt who ventured upon the ſeas: [45] Πρωτον τε παντων ανθρωπων πλευσαι. Whether this can be ſaid truly of Chus himſelf, is uncertain: it agrees full well with the hiſtory of his ſons; who, as we have the greateſt reaſon to be aſſured, were the firſt great navigators in the world.

[45] Sanchoniath: ibid.

OF

OF

CANAAN, CNAAN, and ΧΝΑΣ:

And of the Derivative ΧΥΚΝΟΣ.

LUCIAN tells us, that reflecting upon the account given of Phaethon, who fell thunderſtruck into the Eridanus, and of his ſiſters, who were changed to poplars, weeping amber, he took a reſolution, if he ſhould ever be near the ſcene of theſe wonderful tranſactions, to inquire among the natives concerning the truth of the [1] ſtory. It ſo happened, that, at a certain time, he was obliged to go up the river above mentioned: and he ſays, that he looked about very wiſtfully; yet to his great amazement he ſaw neither amber, nor poplar. Upon this he took the liberty to aſk the people, who rowed him, when he ſhould arrive at the amber-dropping trees: but it was with ſome difficulty that he could make them underſtand, what he meant. He then explained to them the ſtory of Phaethon: how he borrowed the chariot of the Sun; and being an awkward cha-

[1] Lucian de Electro. Vol. 2. p. 523. Edit. Salmurii.

riotcer,

rioteer, tumbled headlong into the Eridanus: that his ſiſters pined away with grief; and at laſt were transformed to trees, the ſame of which he had juſt ſpoken: and he aſſured them, that theſe trees were to be found ſomewhere upon the banks, weeping amber. Who the deuce, ſays one of the boatmen, could tell you ſuch an idle ſtory? We never heard of any charioteer tumbling into the river; nor have we, that I know of, a ſingle poplar in the country. If there were any trees hereabouts dropping amber, do you think, maſter, that we would ſit here day after day, tugging againſt ſtream for a dry groat, when we might ſtep aſhore, and make our fortunes ſo eaſily? This affected Lucian a good deal: for he had formed ſome hopes of obtaining a little of this precious commodity; and began to think that he muſt have been impoſed upon. However as Cycnus, the brother of Phaethon, was here changed to a ſwan, he took it for granted that he ſhould find a number of thoſe birds, ſailing up and down the ſtream, and making the groves echo with their melody. But not perceiving any in a great ſpace, he took the liberty, as he paſſed onward, to put the queſtion again to the boatmen; and to make enquiry about theſe birds. Pray, gentlemen, ſays he, at what particular ſeaſon is it that your ſwans hereabouts ſing ſo ſweetly? It is ſaid, that they were formerly men, and always at Apollo's ſide; being in a manner of his privy council. Their ſkill in muſick muſt have been very great: and though they have been changed into birds they retain that faculty, and, I am told, ſing moſt melodiouſly. The watermen could not help ſmiling at this account. Why, ſir, ſays one of them, what ſtrange ſtories

you

you have picked up about our country, and this river? We have plied here, men and boys, for years: and to be ſure we cannot ſay, that we never ſaw a ſwan: there are ſome here and there towards the fens; which make a low dull noiſe: but as for any harmony, a rook or a jackdaw in compariſon of them may be looked upon as a nightingale.

Such are the witty ſtrictures of Lucian upon the ſtory of Phaethon, and Cycnus, as deſcribed by the poets. Whatever may have been the grounds upon which this fiction is founded, they were certainly unknown to the Greeks; who have miſinterpreted what little came to their hands, and from ſuch miſconſtruction deviſed theſe fables. The ſtory, as we have it, is not uniformly told. Some, like Lucian, ſpeak of ſwans in the plural; and ſuppoſe them to have been the miniſters, and attendants of Apollo, who aſſiſted at his concerts. Others mention one perſon only, called Cycnus; who was the reputed brother of Phaethon, and at his death was transformed to the bird of that name. The fable is the ſame whichever way it may be related, and the purport of it is likewiſe the ſame. There is one miſtake in the ſtory, which I muſt ſet right before I proceed; as it may be of ſome conſequence in the proceſs of my enquiry. Phaethon is repreſented by many of the poets as the offſpring of the Sun, or Apollo: [2] Sole ſatus Phaethon. But this was a miſtake, and to be found chiefly among the Roman poets. Phaethon was the Sun. It was a title of Apollo; and was given to him as the God of light. This is manifeſt from the teſtimony of the more early

[2] Ovid. Metamorph. L. 1. v. 751.

Greek poets, and particularly from Homer, who uſes it in this acceptation.

[3] Ουδεποτ' αυτως
Ηελιος Φαεθων επιδερκεται ακτινεσσιν.

In reſpect to Cycnus and his brotherhood, thoſe vocal miniſters of Apollo, the ſtory, which is told of them, undoubtedly alludes to Canaan the ſon of Ham; and to the Canaanites his poſterity. They ſent out many colonies; which colonies, there is great reaſon to think, ſettled in thoſe places, where theſe legends about ſwans particularly prevailed. The name of Canaan was by different nations greatly varied, and ill expreſſed: and this miſconſtruction among the Greeks gave riſe to the fable. To ſhew this it will be proper to give an account of the rites and cuſtoms of the Canaanites, as well as of their extenſive traffick. Among the many branches of the Amonian family, which ſettled in various parts of the world, and carried on an early correſpondence, the Canaanites were not the leaſt reſpectable. They traded from Sidon chiefly, before that city was taken by the king of

[3] Homer. Odyſſ. L. λ. v. 15. Phaethon was univerſally allowed to be the Sun by the ancient mythologiſts of Greece; to whom we muſt appeal, and not to the Roman poets. Orpheus ſays,

Ηελιον Φαεθοντα εφ' ἁρμασι πωλοι αγουσι. de Lapid. v. 90.

And in another place;

Ευθυς ὁτ' εκ περατων γαιης Φαεθων ανορουσων, κλ.

Phaethon was the ſame as Phanes: and there is ſomething very myſterious in his character. He is repreſented as the firſt born of heaven: Πρωτογονος Φαεθων περιμηκεος Ηερος υιος—Hunc ait (Orpheus) eſſe omnium Deorum parentem; quorum cauſâ cœlum condiderit, liberiſque proſpexerit, ut haberent habitaculum, ſedemque communem: Εκτισεν Αθανατοις δομον αφθιτον. Lactantius de falſâ religione. L. 1. c. 5. p. 15. His hiſtory will be explained hereafter.

Aſcalon: and upon their commerce being interrupted here, they [4] removed it to the ſtrong hold of Tyre. This place was ſoon improved to a mighty city, which was very memorable in its day. The Canaanites, as they were a ſiſter tribe of the Mizraïm, ſo were they extremely like them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably with the [5] cuſtoms of Egypt. Their chief Deity was the Sun, whom they worſhiped together with the Baalim, under the titles Ourchol, Adonis, Thamuz. It was a cuſtom among the Grecians at the celebration of their religious feſtivals to crown the whole with hymns of praiſe, and the moſt joyful exclamations. But the Egyptians were of a gloomy turn of mind, which infected the whole of their worſhip. Their hymns were always compoſed in melancholy affecting airs, and conſiſted of lamentations for the loſs of Oſiris, the myſtic flight of Bacchus, the wanderings of Iſis, and the ſufferings of the Gods. Apuleius takes notice of this difference in the rites and worſhip of the two nations: [6] Ægyptiaca numinum fana plena plangoribus: Græca plerumque choreis. Hence the author of the Orphic Argonautica, ſpeaking of the initiations in Egypt, mentions,

[7] Θρηνυς τ' Αιγυπτιων, και Οσιριδος ἱερα χυτλα.

[4] Phœnices poſt multos deinde annos, a Rege Aſcaloniorum expugnati, navibus appulſi, Tyron urbem ante annum Trojanæ cladis condiderunt. Juſtin. L. 18. c. 3. See Iſaiah. C. 23. v. 12. They enlarged Tyre: but it was a city before: for it is mentioned, Joſhua. C. 19. v. 29. as the ſtrong city Tyre.

[5] Porphyry de Abſtinentiâ. L. 2. p. 158.

[6] Apuleius de genio Socratis.

[7] Argonautica. V. 32. See Clementis Cohortatio. P. 12.

The Canaanites at Byblus, Berytus, Sidon, and afterwards at Tyre, uſed particularly mournful dirges for the loſs of Adonis, or Thamuz; who was the ſame as Thamas, and Oſiris in Egypt. The Cretans had the like mournful hymns, in which they commemorated the grief of Apollo for the loſs of Atymnius.

[8] Αιλινα μελπειν,
Ὁια παρα Κρητεσσιν αναξ ελιγαινεν Απολλων
Δακρυχεων ερατεινον Ατυμνιον.

The meaſures and harmony of the Canaanites ſeem to have been very affecting, and to have made a wonderful impreſſion on the minds of their audience. The infectious mode of worſhip prevailed ſo far, that the children of Iſrael were forbidden to weep, and make lamentation upon a feſtival: [9] Ειναι γαρ εορτην, και μη δειν εν αυτῃ κλαιειν, ȣ γαρ εξειναι. And Nehemiah gives the people a caution to the ſame purpoſe: [10] *This day is holy unto the Lord your God: mourn not, nor weep.* And Eſdras counſels them in the ſame manner: [11] *This day is holy unto the Lord: be not ſorrowful.* It is likewiſe in another place mentioned, that [12] *the Levites ſtilled all the people, ſaying, Hold your peace, for the day is holy: neither be ye grieved.* Such was the prohibition given to the Iſraelites: but among the Canaanites this ſhew of ſorrow was encouraged, and made part of their [13] rites.

The

[8] Nonni Dionyſiaca. L. 19. p. 520.
[9] Joſeph. Antiq. L. 11. c. 5. p. 563.
[10] Nehemiah. C. 8. v. 9.
[11] 1 Eſdras. C. 9. v. 52, 53.
[12] Nehemiah. C. 8. v. 11.
[13] Sanchoniathon alludes to the ſongs of Canaan, and their great ſweetneſs, when

The father of this people is represented in the Mosaïc history, according to our version, Canaan: but there is reason to think that by the Egyptians and other neighbouring nations it was expressed Cnaan. This by the Greeks was rendered Χναας, and Χνας; and in later times Χνα, Cna. [14] Χνα, ὅτως ἡ Φοινικη εκαλειτο—το εθνικον Χναος. We are told by Philo from Sanchoniathon, that [15] Isiris the Egyptian, who found out three letters, was the brother of Cna: by which is meant that Mizraim was the brother of Canaan. I have taken notice more than once of a particular term, Υκ, Uc; which has been passed over unnoticed by most writers: yet is to be found in the composition of many words; especially such as are of Amonian original. The tribe of Cush was stiled by Manethon, before the passage was depraved, Υκκουσος. Uch, says this author, in the sacred language of Egypt signifies a [16] king. Hence it was conferred as a title upon the God Sehor, who, as we may infer from Manethon and [17] Hellanicus, was called Ucsiris, and Icsiris; but by the later Greeks the name was altered to Isiris and Osiris. And not only the God Sehor, or Sehoris was so expressed; but Cnas, or Canaan, had the same title, and was stiled Uc-Cnas, and

when he is in an allegorical manner speaking of Sidon; whom he makes a person, and the inventress of harmony. Απο δε Ποντου γινεται Σιδων, ἡ καθ' ὑπερβολην ευρωνιας πρωτη υμνον ᾠδης ἑυρεν. Apud Euseb. P. E. Lib. 1. c. 10. p. 38.

[14] Stephanus Byzant.

[15] Sanchoniathon apud Euseb. L. 1. c. 10. p. 39.

[16] Υκ καθ' ἱεραν γλωσσαν βασιλεα σημαινει. Josephus contra Ap. L. 1. c. 13. p. 445.

[17] Osiris, Υσιρις, according to Hellanicus. Plutarch de Iside et Osiride.

the

the Gentile name or poſſeſſive was Uc-cnaos, Υκ-κναος: το εθνικον γαρ Χναος, as we learn from Stephanus. The Greeks, whoſe cuſtom it was to reduce every foreign name to ſomething ſimilar in their own language, changed Υκκναος to Κυκνειος, Uc Cnaus to Cucneus; and from Υκ Κνας formed Κυκνος. Some traces of this word ſtill remain, though almoſt effaced; and may be obſerved in the name of the Goddeſs Ichnaia. Inſtead of Uc-Cnaan the ſon of Ham, the Greeks have ſubſtituted this perſonage in the feminine, whom they have repreſented as the daughter of the Sun. She is mentioned in this light by Lycophron: [18] Της Ἡλιȣ θυγατρος Ιχναιας βραβευς. They likewiſe changed Thamuz and Thamas of Canaan and Egypt to Themis a feminine; and called her Ichnaia Themis. She is ſo ſtiled by Homer.

[19] Θεαι δ' εσαν ενδοθι πασαι,
Ὁσσαι αριςαι εσαν, Διωνη τε, Ῥειη τε,
Ιχναιη τε Θεμις, και αγαςονος Αμφιτριτη.

Ιχναια is here uſed adjectively. Ιχναια Θεμις ſignifies Themis, or Thamuz, of [20] Canaan.

There was another circumſtance, which probably aſſiſted to carry on the miſtake: a Canaanitiſh temple was called both Ca-Cnas, and Cu-Cnas; and adjectively [21] Cu-Cnaios; which terms there is reaſon to think, were rendered Κυκνος,

[18] Verſe 129.

[19] Homer's Hymn to Apollo. V. 92.

[20] Ichnaia was a city in Sicily, and elſewhere.

Αχναι πολις Θεσσαλιας—εςι και πολις Βοιωτιας. Steph. Byzant.

Αραχναιον ορος Αργȣς. Ibid. Ar-Achnaion is the hill of Canaan, or the Canaanitiſh mount.

[21] See Radicals, P. 89.

and

and Κυκνειος. Besides all this, the swan was undoubtedly the insigne of Canaan, as the eagle and vulture were of Egypt, and the dove of Babylonia. It was certainly the hieroglyphic of the country. These were the causes which contributed to the framing many idle legends; such as the poets improved upon greatly. Hence it is observable, that wherever we may imagine any colonies from Canaan to have settled and to have founded temples, there is some story about swans: and the Greeks in alluding to their hymns, instead of Υκκναον ασμα, the musick of Canaan, have introduced κυκνειον ασμα, the singing of these birds: and instead of the death of Thamuz lamented by the Cucnaans, or priests, they have made the swans sing their own dirge, and foretell their own funeral. Wherever the Canaanites came they introduced their national worship: part of which, as I have shewn, consisted in chanting hymns to the honour of their country God. He was the same as Apollo of Greece: on which account Lucian, in compliance with the current notion, says, that the Cycni were formerly the assessors, and ministers of that Deity. By this we are to understand, that people of this denomination were in ancient times his priests. One part of the world, where this notion about swans prevailed, was in Liguria upon the banks of the Eridanus. Here Phaethon was supposed to have met with his downfall: and here his brother Cycnus underwent the metamorphosis, of which we have spoken. In these parts some Amonians settled very early; among whom it appears, that there were many from Canaan. They may be traced by the

mighty

mighty works, which they carried on: for they drained the river towards its mouth; and formed ſome vaſt canals, called Foſſæ Philiſtinæ. Pliny ſpeaking of the entrance into the Eridanus ſays, [22] Inde oſtia plana, Carbonaria, ac foſſiones Philiſtinæ, quod alii Tartarum vocant: omnia ex Philiſtinæ foſſæ abundatione naſcentia. Theſe canals were undoubtedly the work of the Canaanites, and particularly of ſome of the Caphtorim, who came from Philiſtim: and from hence theſe outlets of the river were named Philiſtinæ. The river betrays its original in its name: for it has no relation to the Celtic language; but is apparently of Egyptian or Canaanitiſh etymology. This is manifeſt from the terms, of which it is made up: for it is compounded of Ur-Adon, ſive Orus Adonis; and was ſacred to the God of that name. The river ſimply, and out of compoſition was Adon, or Adonis: and it is to be obſerved, that this is the name of one of the principal rivers in Canaan. It ran near the city Biblus, where the death of Thamuz was particularly lamented. It is a circumſtance taken notice of by many authors; and moſt pathetically deſcribed by Milton.

[23] Thammuz came next behind,
Whoſe annual wound in Lebanon allur'd
The Syrian damſels to lament his fate
In amorous ditties all a ſummer's day:
While ſmooth Adonis from his native rock
Ran purple to the ſea; ſuppos'd with blood
Of Thammuz yearly wounded.

[22] Pliny. L. 3. p. 173.
[23] Milton. Paradiſe Loſt. L. 1. v. 445. See alſo Ezekiel. C. 8. v. 14.

It

It is ſaid, that the Eridanus was ſo called firſt by [24] Pherecydes Syrus: and that my etymology is true, may in great meaſure be proved from the [25] Scholiaſt upon Aratus. He ſhews, that the name was of Egyptian original, at leaſt conſonant to the language of Egypt; for it was the ſame as the Nile. It is certain, that it occurred in the ancient ſphere of Egypt, from whence the Grecians received it. The great effuſion of water in the celeſtial ſphere, which Aratus ſays was the Nile, is ſtill called the Eridanus: and as the name was of oriental original, the purport of it muſt be looked for among the people of thoſe parts. The river Strymon in Thrace was ſuppoſed to abound with ſwans, as much as the Eridanus: and the ancient name of this river was Palæſtinus. It was ſo called from the Amonians, who ſettled here under the name of Adonians, and who founded the city Adonis. They were by the later Greeks ſtiled after the Ionic manner Edonians, and their city Edonis. [26] Στρυμων ποταμος εστι της Θρακης κατα πολιν Ηδωνιδα, προσηγορευετο δε προτερον Παλαιστινος. *The Strymon is a river of Thrace, which runs by the city Edonis: it was of old called the river Palæſtinus.* In theſe places, and in all others, where any of the Canaanites ſettled, the Grecians have introduced ſome ſtory about ſwans.

Some of them ſeem to have gained acceſs at Delphi: as

[24] Hyginus. Fab. 154. P. 266. not. 7.

Ἕτεροι δε φασι, δικαιοτατον αυτον ειναι Νειλον. Eratoſthenes. Cataſteriſm. 37.

[25] Καλειται δε ὑπο των εγχωριων Βυχερνος. Αιγυπτιοι δε φασι Νειλον ειναι τον κατηστηρισμενον. Scholia in Aratum. P. 48.

[26] Plutarch de Fluminibus. Vol. 2. p. 1154.

did likewiſe others from Egypt: and by ſuch was that oracle firſt founded. Egypt among other names was called Ait, and Ai Ait, by the Greeks expreſſed Αετια: [27] Εκληθη δε— και ΑΕΤΙΑ. The natives in conſequence of it were called Αετιοι, and Αεται; which was interpreted eagles. Hence we are told by Plutarch, that ſome of the feathered kind, either eagles or ſwans, came from the remote parts of the earth, and ſettled at Delphi. [28] Αετους τινας, η Κυκνους, ω Τερεντιανε Περισκε, μυθολογουσιν απο των ακρων της γης επι το μεσον φερομενους εις ταυτο συμπεσειν Πυθοι περι τον καλουμενον ομφαλον. Theſe eagles and ſwans undoubtedly relate to colonies from Egypt and Canaan. I recollect but one philoſopher ſtiled Cygnus: and, what is remarkable, he was of Canaan. Antiochus the Academic, mentioned by Cicero in his philoſophical works, and alſo by [29] Strabo, was of Aſcalon in Paleſtine, and he was ſurnamed Cygnus, the ſwan: which name, as it is ſo circumſtanced, muſt, I think, neceſſarily allude to this country.

As in early times colonies went by the name of the Deity, whom they worſhiped; or by the name of the inſigne, and hieroglyphic, under which their country was denoted; every

[27] Euſtathius in Dionyſium. V. 239. See Steph. Byzant. Αιγυπτος.

[28] Plutarch περι των εκλελοιποτων χρησηριων. Vol. 1. p. 409.

[29] Strabo. L. 16. p. 1101. There was ſuppoſed to have been a perſon in Theſſaly named Cycnus, the ſon of Apollo. He lived upon a lake Uria; which was ſo called from his mother.

Inde lacus Hyries videt, et Cycnëia Tempe,
Quæ ſubitus celebravit olor. Ovid. Metam. L. 7. v. 371.

Uria was alſo a river in Bœotia: and here was a Cycnus, ſaid to have been the ſon of Poſeidon. Pauſan. L. 10. p. 831.

depredation

depredation made by ſuch people was placed to the account of the Deity under ſuch a device. This was the manner in which poets deſcribed things: and in thoſe days all wrote in meaſure. Hence, inſtead of ſaying that the Egyptians, or Canaanites, or Tyrians, landed and carried off ſuch and ſuch perſons; they ſaid, that it was done by Jupiter in the ſhape of an eagle, or a ſwan, or a bull: ſubſtituting an eagle for Egypt, a ſwan for Canaan, and a bull for the city of [30] Tyre. It is ſaid of the Telchines, who were Amonian prieſts, that they came to Attica under the conduct of Jupiter in the ſhape of an eagle.

[31] Αιετος ἡγεμονευε δι' αιθερος αντιτυπος Ζευς.

By which is meant, that they were Egyptian prieſts; and an eagle was probably the device in their ſtandard, as well as the inſigne of their nation.

Some of the ſame family were to be found among the Atlantes of Mauritania; and are repreſented as having the ſhape of ſwans. Prometheus in Æſchylus ſpeaks of them in the commiſſion, which he gives to Io, [32] *You muſt go*, ſays he, *as*

[30] Ερασθεντα δε Πασιφαης Δια γενεσθαι μεν Ταυρον· ιυν δε αετον και κυκνον. Porphyry de Abſtin. L. 3. p. 285.

Πθ νυν εκεινος ὁ αετος; πθ δαι ὁ κυκνος; πθ δαὶ αυτος ὁ Ζευς. Clemens. Alex. Cohort. P. 31.

[31] Nonni Dionyſiaca. L. 24. p. 626.

[32] Προς Γοργονεια πεδια Κιθενης, ἵνα
Ἁι φορκιδες ναιθσι, δηναιοι κοραι,
Τρεις κυκνομορφοι, κοινον ομμ' εκτημεναι. Æſchyli Prometheus. P. 48.

Ἁι μεν φορκιδες τρεις—ειχον ειδος Κυκνων. Scholia ibidem.

Φορκυν ην ανηρ Κυρηναιος· οἱδε Κυρηναιοι κατα γενος μεν εισιν Αιθιοπες. Palæphatus. Edit. Elz. P. 76.

far as the city Cisthene in the Gorgonian plains, where the three Phorcides reside, those ancient venerable ladies, who are in the shape of swans, and have but one eye; of which they make use in common. This history relates to an Amonian temple founded in the extreme parts of Africa: in which there were three priestesses of Canaanitish race; who on that account are said to be in the shape of swans. The notion of their having but one eye among them took its rise from an hieroglyphic very common in Egypt, and probably in Canaan: this was the representation of an eye, which was said to be engraved upon the pediment of their [33] temples. As the land of Canaan lay so opportunely for traffic, and the emigrants from most parts went under their conduct, their history was well known. They navigated the seas very early, and were necessarily acquainted with foreign regions; to which they must at one time have betaken themselves in great numbers, when they fled before the sons of Israel. In all the places, where they settled, they were famous for their hymns and musick: all which the Greeks have transferred to birds; and supposed, that they were swans, who were gifted with this harmony. Yet, sweet as their notes are said to have been, there is not, I believe, a person upon record, who was ever a witness to it. It is certainly all a fable. When therefore Plutarch tells us,

[33] Τατε ωτα, και τȣς οφθαλμȣς οἱ δημιȣργȣντες εξ ὑλης τιμιας καθιερȣσι, τοις Θεοις ανατιθεντες εις τȣς νεως· τȣτο δηπȣ αινισσομενοι, ὡς παντα θεος ὁρᾳ, και ακȣει. Clemens Alexand. L. 5. p. 671.

See Diodorus L. 3. p. 145. This may have been one reason among others, why the Cyclopians and Arimaspians are represented with one eye: τον μονωπα στρατον Αριμασπων. Æschylus Prometh. P. 49. The Arimaspian history was written by Aristeus Proconnesius, and stiled Αριμασπεια επη.

that

that Apollo was pleaſed with the muſick of ſwans, [34] μεσικη τε ἡδεται, και κυκνων φωναις; and when Æſchylus mentions their ſinging their own dirges; they certainly allude to Egyptian and Canaanitiſh prieſts, who lamented the death of Adon, and Oſiris. And this could not be entirely a ſecret to the Grecians: for they ſeem often to refer to ſome ſuch notion. Socrates termed ſwans his fellow-ſervants: in doing which he alluded to the ancient prieſts, ſtiled Cycni. They were people of the choir, and officiated in the temples of the ſame Deities; whoſe ſervant he profeſſed himſelf to be. Hence Porphyry aſſures us, [35] Ου παιζων ὁμοδουλους αυτου ελεγεν τους κυκνους (Σωκρατης), *that Socrates was very ſerious, when he mentioned ſwans as his fellow-ſervants.* When therefore Ariſtophanes ſpeaks of the [36] Delian and Pythian ſwans, they are the prieſts of thoſe places, to whom he alludes. And when it is ſaid by Plato, that the ſoul of Orpheus out of diſguſt to womankind led the life of a [37] ſwan; the meaning certainly is, that he retired from the world to ſome cloiſter, and lived a life of celibacy, like a prieſt. For the prieſts of many countries, but particularly of Egypt, were recluſes; and devoted themſelves to [38] celibacy: hence monkery came originally from Egypt. Lycophron, who was of Egypt, and ſkilled in ancient terms, ſtiles Calchas, who was the prieſt of Apollo, a ſwan. [39] Μολοσσου κυπεως κοιτου

[34] Plutarch. Ei. Vol. 2. p. 387.

[35] Porph. de Abſt. L. 3. p. 286.

[36] Ariſtophanes. Aves. Κυκνῳ Πυθιῳ και Δηλιῳ. V. 870.

[37] Plato de Republicâ. L. 10. p. 620. vol. 2.

[38] Porph. de Abſtin. L. 4. p. 364.

[39] Lycophron. V. 426. Scholia Ibidem.

κυκνον. Theſe epithets, the Scholiaſt tells us, belong to Apollo; and Calchas is called a ſwan, δια το γηραιον, και μαντικον: *becauſe he was an old prophet, and prieſt.* Hence at the firſt inſtitution of the rites of Apollo, which is termed the birth of the Deity, at Delos, it is ſaid, that many ſwans came from the coaſt of Aſia; and went round the iſland for the ſpace of ſeven days.

[40] Κυκνοι δε θεȣ μελποντες αοιδοι
Μηονιον Πακτωλον εκυκλωσαντο λιποντες
Ἑȣδομακις περι Δηλον· επηεισαν δε λοχειη
Μουσαων ορνιθες, αοιδοτατοι πετεηνων.

The whole of this relates to a choir of prieſts, who came over to ſettle at Delos, and to ſerve in the new erected temple. They circled the iſland ſeven times, becauſe ſeven of old was looked upon as a myſterious and ſacred number.

[41] Ἑȣδομη ειν αγαθοις, και ἑȣδομη εϛι γενεθλη.
Ἑȣδομη εν πρωτοισι, και ἑȣδομη εϛι τελειη.
Ἑȣδοματη δη ὁι τετελεσμενα παντα τετυκται.
Ἑπτα δε παντα τετυκται εν ουρανῳ αϛερροεντι.

The birds in the iſland of Diomedes, which were ſaid to have been originally companions of that hero, were undoubtedly prieſts, and of the ſame race as thoſe, of whom I have been treating. They are repreſented as gentle to good men, and averſe to thoſe who are bad. Ovid deſcribes their ſhape,

[40] Callimachus. Hymn to Delos. V. 249.

[41] Fragmenta Lini. Ex Ariſtobulo. See Poeſis Philoſop. H. Steph. P. 112.

and

and appearance, [42] Ut non cygnorum, ſic albis proxima cygnis; which, after what has been ſaid, may I think be eaſily underſtood.

If then the harmony of ſwans, when ſpoken of, not only related to ſomething quite foreign, but in reality did not of itſelf exiſt, it may appear wonderful that the ancients ſhould ſo univerſally give into the notion. For not only the poets, but [43] Plato, Plutarch, Cicero, Pliny, with many others of high rank, ſpeak of it as a circumſtance well known. But it is to be obſerved, that none of them ſpeak from their own experience: nor are they by any means conſiſtent in what they ſay. Some mention this ſinging as a general faculty; which was exerted at all times: others limit it to particular ſeaſons, and to particular places. Ariſtotle ſeems to confine it to the ſeas of [44] Africa: [45] Aldrovandus ſays, that it may be heard upon the Thames near London. The account given by Ariſtotle is very remarkable. He ſays, that mariners, whoſe courſe lay through the Libyan ſea, have often met with ſwans, and heard them ſinging in a melancholy ſtrain: and upon a nearer approach, they could perceive that ſome of them were dying, from whom the harmony proceeded. Who would have expected to have

[42] Ovid. Metamorph. L. 14. v. 509.

[43] Plato in Phædone. Vol. 1. p. 84. Plutarch. in Ei. V. 2. p. 387.

Cicero Tuſc. Quæſt. L. 1. Pliny. L. x. c. 23.

Ælian de Animal. L. 2. c. 32. L. x. c. 36.

Philoſtratus. Vita Apollon. L. 3. c. 23.

[44] De Animalibus. L. 9. Και τινες ηδη πλεοντες παρα την Λιβυην περιετυχον εν τη θαλαττη πολλοις αδουσι φωνη χοωδει· και τουτων εωρων αποθνησκοντας ενιους. Vol. 2. p. 423.

[45] See Brown's Vulgar Errours. L. 3. c. 27.

found ſwans ſwimming in the ſalt ſea, in the midſt of the Mediterranean? There is nothing that a Grecian would not deviſe in ſupport of a favourite errour. The legend from beginning to end is groundleſs: and though moſt ſpeak of the muſick of ſwans as exquiſite; yet ſome abſolutely deny [46] the whole of it; and others are more moderate in their commendations. The watermen in Lucian give the preference to a jackdaw: but Antipater in ſome degree diſſents, and thinks that the ſwan has the advantage.

[47] Λωιτερος κυκνων μικρος θροος, ηε κολοιων
Κρωγμος.

And Lucretius confeſſes, that the ſcreaming of a crane is not quite ſo pleaſing:

[48] Parvus ut eſt, Cygni melior canor, ille gruum quam
Clamor:

Which however is paying them no great compliment. To theſe reſpectable perſonages I muſt add the evidence of a modern; one too of no ſmall repute, even the great Scaliger. He ſays, that he made a ſtrict ſcrutiny about this affair, when in Italy; and the reſult of his obſervations was this: [49] Ferrariæ multos (cygnos) vidimus, ſed cantores ſane malos, neque melius anſere canere.

[46] Ὁ δε Μυνδιος φησιν Αλεξανδρος πολλοις τελευτωσι παρακολυθησας ουκ ακουσαι αδοντων. Athenæus. L. 9. c. 11.

[47] Epigram. in Erinnam. L. 3. p. 280. H. Steph.

[48] Lucretius. L. 4. v. 182.

[49] See Voſſius de Idol. Vol. 2. l. 3. c. 88. p. 1212. and Pierius de Cygnis. P. 254.

OF

OF TEMPLE SCIENCE.

THE Egyptians were very famous for geometrical knowledge: and as all the flat part of their country was annually overflowed, it is reaſonable to ſuppoſe that they made uſe of this ſcience to determine their lands, and to make out their ſeveral claims, at the retreat of the waters. Many indeed have thought, that the confuſion of property, which muſt for a while have prevailed, gave birth to practical [1] geometry, in order to remedy the evil: and in conſequence of it, that charts and maps were firſt delineated in this country. Theſe, we may imagine, did not relate only to private demeſnes: but included alſo the courſe of the Nile in its various branches; and all the ſea coaſt, and its inlets, with which lower Egypt was bounded.

It is very certain, that the people of Colchis, who were a colony from Egypt, had charts of this ſort, with written deſcriptions of the ſeas and ſhores, whitherſoever they traded: and they at one time carried on a moſt extenſive

[1] Herod. L. 2. c. 109.

Γεωμετριας τε αυ ἑυρεται γεγονασιν (οἱ Αιγυπτιοι.) Clemens. Strom. L. 1. p. 361.

commerce. We are told, ſays the [2] Scholiaſt upon Apollonius, that the Colchians ſtill retain the laws and cuſtoms of their forefathers: and they have pillars of ſtone, upon which are engraved maps of the continent, and of the ocean: Εισι δε, φησι, και νομοι παρ' αυτοις των Προγονων, και Στηλαι, εν αις γης και θαλασσης αναγραφαι εισι. The poet, upon whom the above writer has commented, calls theſe pillars, κυβεις: which, we are told, were of a ſquare figure, like obeliſks: and on theſe, he ſays, were delineated all the paſſages of the ſea; and the boundaries of every country upon the earth.

[3] Οι δη τοι γραπτας πατερων εθεν ειρυονται
Κυβεας, οις ενι πασαι οδοι, και πειρατ' εασιν
Υγρης τε, τραφερης τε, περιξ επινεισσομενοισιν.

Theſe delineations had been made of old, and tranſmitted to the Colchians by their forefathers; which forefathers were from [4] Egypt.

If then the Colchians had this ſcience, we may preſume that their mother country poſſeſſed it in as eminent a degree: and we are aſſured, that they were very knowing in this article. Clemens Alexandrinus [5] mentions, that there were maps of Egypt, and charts of the Nile very early. And we are moreover told, that Seſoſtris (by which is meant the

[2] L. 4. v. 279.

[3] Apollonius Rhodius. L. 4. v. 279.

[4] Dionyſ. Περιηγησις. V. 688.

[5] Clem. Alexand. ſpeaks Περι τε της Κοσμογραφιας και Γεωγραφιας κτλ.— Χωρογραφιας τε της Αιγυπτου, και της του Νειλου διαγραφης. Strom. 6. p. 757.

Sethoſians)

Sethoſians) drew upon boards ſchemes of all the countries, which he had traverſed: and copies of theſe were given both to [6] the Egyptians, and to the Scythians, who held them in high eſtimation. This is a curious account of the firſt delineation of countries, and origin of Maps; which were firſt deſcribed upon [7] pillars. We may from hence be enabled to ſolve the enigma concerning Atlas, who is ſaid to have ſupported the heavens upon his ſhoulders. This took its riſe from ſome verſes in Homer, which have been ſtrangely miſconſtrued. The paſſage is in the Odyſſy; where the poet is ſpeaking of Calypſo, who is ſaid to be the daughter of Atlas, ολοοφρονος, a perſon of deep and recondite knowledge:

[8] Ατλαντος θυγατηρ ολοοφρονος, ὁστε θαλασσης
Πασης βενθεα οιδεν, εχει δε τε ΚΙΟΝΑΣ αυτος
Μακρας, ἁι Γαιαν τε και Ουρανον αμφις εχουσιν.

It is to be obſerved, that when the ancients ſpeak of the feats of Hercules, we are to underſtand the Herculeans; under the name of Cadmus is meant the Cadmians; under that of Atlas, the Atlantians. With this allowance how plain are the words of Homer! The [9] Atlantians ſettled in Phrygia and Mauritania; and, like the Colchians, were of the

[6] Σεσωστρις δε, φασιν, ὁ Αιγυπτιος, πολλην περιελθυθως γην πιναξι τε δεδωκε την περιοδον, και της των πινακων αναγραφας ουκ Αιγυπτιοις μονον, αλλα και Σκυθαις εις θαυμα μεταδουναι ηξιωσεν. Euſtath. Præf. Epiſt. to Dionyſ. P. 12.

[7] Ægyptios primos omnium tam cœlum quam terram eſſe dimenſos: ejuſque rei ſcientiam columnis inciſam ad poſteros propagâſſe. Petavii Uranalogia. P. 121. taken from Achilles Tatius.

[8] Homer. Odyſſ. L. α. v. 52.

[9] The Atlantians were ſtiled Ουρανιωνες, or ſons of heaven. The head of the family was ſuppoſed to be the brother of Saturn. Diodorus. L. 3. p. 193.

family of Ham. They had great experience in sea affairs: and the poet tells us, that they knew all the soundings in the great deep.

Εχει δε τε Κιονας αυτος
Μακρας, αἱ Γαιην τε και Ουρανον αμφις εχουσιν.

They had also long pillars, or obelisks, which referred to the sea; and upon which was delineated the whole system both of heaven and earth; αμφις, *all around, both on the front of the obelisk, and on the other sides.* Κιονες Κοσμου were certainly maps, and histories of the universe; in the knowledge of which the Atlantians seem to have instructed their brethren the Herculeans. The Grecians in their accounts, by putting one person for a people, have rendered the history obscure; which otherwise would be very intelligible. There is a passage in Eusebius, which may be rendered very plain, and to the purpose, if we make use of the clue above-mentioned. [9] Ἡροδοτος δε λεγει τον Ηρακλεα μαντιν και φυσικον γενομενον παρα Ατλαντος του Βαρβαρου-του Φρυγος διαδεχεσθαι τας του Κοσμου Κιονας. This may be paraphrased in the following manner; and with such latitude will be found perfectly consonant to the truth. *The Herculeans were a people much given to divination, and to the study of nature. Great part of their knowledge they are thought to have had transmitted to them from those Atlantians, who settled in Phrygia, especially the history of the earth and heavens; for all such knowledge the Atlantians had of old consigned to pillars and obelisks in that country: and from them it was derived to the*

[9] Euseb. Ἱστοριων συναγωγη. P. 374. c. 2.

Herculeans,

Herculeans, or Heraclidæ, of Greece. The Atlantians were esteemed by the Grecians as barbarous: but they were in reality of the same family. Their chief ancestor was the father of the Peleiadæ, or Ionim; of whom I shall hereafter have much to say: and was the supposed brother of Saturn. The Hellenes, though they did not always allow it, were undoubtedly of his race. This may be proved from Diodorus Siculus, who gives this curious history of the Peleiadæ, his offspring. [10] Ταυτας δε μιγεισας τοις ευφυεστατοις Ἡρωσι και Θεοις αρχηγους καταστηναι τους πλειστους γενους των ανθρωπων, τεκουσας τους δι' αρετην Θεους και Ἡρωας ονομασθεντας.—Παραπλησιως δε και τας αλλας Ατλαντιδας γεννησαι παιδας επιφανεις, ὧν τους μεν εθνων, τους δε πολεων γενεσθαι κτιστας· διοπερ ου μονον παρ' ενιοις των Βαρβαρων, αλλα και παρα τοις Ἑλλησι τους πλειστους των αρχαιοτατων Ἡρωων εις ταυτας αναφερειν το γενος. *These daughters of Atlas, by their connections and marriages with the most illustrious heroes, and divinities, may be looked up to as the heads of most families upon earth. And from them proceeded all those, who upon account of their eminence were in aftertimes esteemed Gods and Heroes.* And having spoken of Maia, and her offspring, the author proceeds to tell us, that *the other Atlantides in like manner gave birth to a most noble race: some of whom were the founders of nations; and others the builders of cities: insomuch that most of the more ancient heroes, not only of those abroad, who were esteemed Barbari, but even of the Helladians, claimed their ancestry from them.* And they received not only their ancestry,

[10] L. 3. 194.

but their knowledge alſo, τȣ κοσμȣ κιονας; all the celeſtial and terreſtrial phænomena, which had been entruſted to the ſacred pillars of the Atlantes, ἁι γαιην τε και ȣρανον αμφις εχȣσιν, which contained deſcriptions both of the heavens, and the earth. From Phrygia they came at laſt to Hellas, where they were introduced by Anaximander, who is ſaid, [11] Εσδȣναι πρωτον γεογραφικον πινακα, *to have been the firſt who introduced a geographical chart*: or, as Laertius expreſſes it, [12] Γης και Θαλαττης περιμετρον, *the circumference of the terraqueous globe delineated.*

Though the origin of maps may be deduced from Egypt; yet they were not the native Egyptians, by whom they were firſt conſtructed. Delineations of this nature were the contrivance of the Cuthites, or Shepherds. They were among other titles ſtiled Saïtæ; and from them both aſtronomy and geometry were introduced in thoſe parts. They with immenſe labour drained the lower provinces, erected ſtupendous buildings, and raiſed towers at the mouths of the river, which were opportunely ſituated for navigation. For though the Mizraim were not addicted to commerce, yet it was followed by other families beſides the Cuthites, who occupied the lower provinces towards the ſea. The towers, which were there raiſed, ſerved for lighthouſes, and were at the ſame time temples, denominated from ſome title of the Deity, ſuch as Canoph, Caneph, Cneph, alſo Perſes, Proteus, Phanes, and Canobus. They were on both accounts much

[11] Strabo. L. 1. p. 13.

[12] Diog. Laert. Anaximander.

reſorted to by mariners, and enriched with offerings. Here were depoſited charts of the coaſt, and of the navigation of the Nile, which were engraved on pillars, and in aftertimes ſketched out upon the Nilotic Papyrus. There is likewiſe reaſon to think, that they were ſometimes delineated upon walls. This leads me to take notice of a paſſage from Pherecydes Syrus, which ſeems to allude to ſomething of this nature: though, I believe, in his ſhort detail that he has miſrepreſented the author, from whom he copied. He is ſaid by Theopompus [13] πρωτον περι της φυσεως, και Θεων, Ἑλλησι γραφειν, *to have been the firſt who wrote for the benefit of his countrymen about nature and the Gods.* Suidas [14] mentions, that he compoſed a theogony; all which knowledge we are aſſured came from Egypt. It is certain, that he ſtudied in that [15] country; whence we may conclude, that the following hiſtory is Egyptian. He ſays, that Zas, or Jupiter, compoſed a large and curious robe, upon which he deſcribed the earth, and the ocean, and the habitations upon the ocean. [16] Ζας ποιει φαρος μεγα τε, και καλον, και εν αυτῳ ποικιλλει Γην, και Ωγηνον, και τα Ωγηνου δωματα. Now Zas, or as it ſhould be rendered, Zan, was the Dorian title of Amon. And Ogenus, the Ocean, was the moſt ancient name of the Nile, from whence the Grecians borrowed their Oceanus. [17] Οι γαρ Αιγυπτιοι νομιζουσιν ωκεανον ειναι τον παρ' αυτοις πο-

[13] Laertius. L. 1. p. 74.
[14] In Pherecyde.
[15] Joſephus cont. Apion. L. 1. c. 2.
[16] Clemens. Strom. L. 6. p. 741.
[17] Diodorus Sic. L. 1. p. 12.

ταμον

ταμον Νειλον. *The Egyptians by the term Oceanus underſtand their own river Nilus.* The ſame author in another place calls this river Oceames[18]. Τον δε ποταμον αρχαιοτατον μεν ονομα σχειν Ωκεαμην, ὁς εςιν Ἑλληνιςι ωκεανος. The former term, Ogenus, from whence the Greeks borrowed their Oceanus, was a compound of Oc-Gehon, and was originally rendered Ogehonus. It ſignifies the noble Gehon, and is a name taken from one of the rivers of Paradiſe. The Nile was ſometimes called ſimply Gehon, as we learn from the author of the Chronicon Paſchale.[19] Εχει δε (ἡ Αιγυπτος) ποταμον Γηων —Νειλον καλȣμενον. It was probably a name given by the Cuthites, from whom, as will be hereafter ſhewn, the river Indus had the name of Phiſon. [20] Ποταμοι ονομαςοι Ινδος, ὁ και Φεισων, Νειλος, ὁ και Γηων. *The two moſt celebrated rivers are the Indus, the ſame as the Phiſon, and the Nile, which is called the Gehon.* The river alſo of Colchis, rendered Phaſis, and Phaſin, was properly the Phiſon. The Nile being of old ſtiled Oc-Gehon, and having many branches, or arms, gave riſe to the fable of the ſea monſter Ægeon, whom Ovid repreſents as ſupporting himſelf upon the whales of the ocean.

[21] Balænarumque prementem
Ægæona ſuis immania terga lacertis.

[18] Diodorus. L. 1. p. 17.

[19] P. 30.

[20] Chron. Paſchale. P. 34. Zonaras. P. 16.

See Salmaſius upon Solinus. C. 35. concerning Ogen. Alſo Windelini Admiranda Nili. P. 12. and 16

[21] Metamorph. L. 2. v. 9.

The

The Scholiaſt upon Lycophron informs us farther, that the river had three names; and imagines, that upon this account it was called Triton. [21] Τριτων ὁ Νειλος, ὅτι τρις μετωνομαϑη· προτερον γαρ Ωκεανος αν εκαλειτο, δευτερον Αετος· —το δε Νειλος νεον εϛι. I ſhall not at preſent controvert his etymology. Let it ſuffice, that we are aſſured both by this author, and by others, that the Nile was called Oceanus: and what is alluded to by Pherecydes is certainly a large map or chart. The robe, of which he ſpeaks, was indeed a Pharos, Φαρος; but a Pharus of a different nature from that which he deſcribes. It was a building, a temple, which was not conſtructed by the Deity, but dedicated to him. It was one of thoſe towers, of which I have before treated; in which were deſcribed upon the walls, and otherwiſe delineated, Ωγηνος και Ωγηνϑ δωματα, the courſe of the Gehon, or Nile; and the towns, and houſes upon that river.

I imagine that the ſhield of Achilles in Homer was copied from ſomething of this ſort, which the Poet had ſeen in Egypt. For Homer is continually alluding to the cuſtoms, as well as to the hiſtory, of that kingdom. And it is evident, that what he deſcribes on the central part of the ſhield, is a map of the earth, and of the celeſtial appearances.

[22] Εν μεν Γαιαν ετευξ', εν δ' Ουρανον, εν δε ϑαλασσαν.
Εν δ' ετιϑει ΠΟΤΑΜΟΙΟ μεγα ϑενος ΩΚΕΑΝΟΙΟ.

The ancients loved to wrap up every thing in myſtery and

[21] V. 119.
[22] Iliad. L. 18. v. 483. and v. 606.

 fable:

fable: they have therefore described Hercules also with a robe of this sort:

[23] Ποικιλον ἑιμα φερων, τυπον Αιθερος, εικονα Κοσμου:

He was invested with a robe, which was a type of the heavens, and a representation of the whole world.

The garment of Thetis, which the poets mention as given her upon her supposed marriage with Peleus, was a Pharos of the same kind, as that described above. We may learn from Catullus, who copied the story, that the whole alluded to an historical picture preserved in some tower: and that it referred to matters of great antiquity; though applied by the Greeks to later times, and ascribed to people of their own nation.

[24] Pulvinar vero Divæ geniale locatur
Sedibus in mediis; Indo quod dente politum
Tincta tegit roseo conchylis purpura fuco.
Hæc vestis priscis hominum variata figuris
Heroum mirâ virtutes indicat arte.

It contained a description of some notable achievements in the first ages: and a particular account of the Apotheosis of Ariadne; who is described, whatever may be the meaning of it, as carried by Bacchus to heaven. The story is said to have been painted on a robe, or coverlet; because it was delineated upon a Pharos: that word being equivocal, and to be taken in either sense. And here I cannot but take notice of the inconsistency of the Greeks, who make Theseus a partaker in this history; and suppose him to have been ac-

[23] Nonni Dionus. L. 40. p. 1040.

[24] Catull. Epithalamium of Peleus and Thetis. V. 47.

quainted with Ariadne. If we may credit Plutarch[25], Theſeus, as ſoon as he was advanced towards manhood, went by the advice of his mother Æthra from Trœzen in queſt of his father Ægeus at Athens. This was ſome years after the Argonautic expedition; when Medea had left Jaſon, and put herſelf under the protection of this ſame Ægeus. After having been acknowledged by his father, Theſeus went upon his expedition to Crete; where he is ſaid to have firſt ſeen Ariadne, and to have carried her away. All this, I ſay, was done, after Jaſon had married Medea, and had children by her: and after ſhe had left him, and was come to Athens. But the ſtory of Ariadne in the above ſpecimen is mentioned as a fact of far older date. It was prior to the arrival of Medea in Greece, and even to the Argonautic expedition. It is ſpoken of as a circumſtance of the higheſt antiquity: conſequently [26] Theſeus could not any ways be concerned in it.

There is an account in Nonnus of a Robe or Pharos, which Harmonia is ſuppoſed to have worn, when ſhe was viſited by the Goddeſs of beauty. There was delineated here, as in ſome above mentioned, the earth, and the heavens, with all the ſtars. The ſea too, and the rivers were repreſented: and the whole was at the bottom ſurrounded by the ocean.

[25] Plutarch. Life of Theſeus.

[26] Add to this, what I have before taken notice of, the great abſurdity of making the Grecian Argo the firſt ſhip which ſailed upon the ſeas: Illa rudem curſu prima imbuit Amphitriten: when the Poet at the ſame inſtant is deſcribing Theſeus previous to the Argo *in a ſhip*, and attended with a *fleet of ſhips:*

Namque fluentiſono proſpectans littore Diæ
Theſea *cedentem celeri cum claſſe* tuetur,
Indomitos in corde gerens Ariadna furores.

Catulli. Epithal. Pel. et Thet. V. 52. See Famiani Stradæ Prolus. L. 3. p. 285.

[27] Πρωτην Γαιαν επασσε μεσομφαλον, αμφι δε γαιη
Ουρανον εσφαιρωσε τυπῳ κεχαραγμενον αςρων.
Συμφερτην δε θαλασσαν εφηρμοσε συζυγι Γαιη,
Και ποταμους ποικιλλεν· επ' ανδρομεῳ δε μετωπῳ
Ταυροφυης μορφουτο κερασφορος εγχλοος εικων.
Και πυματην παρα πεζαν εὐκλωςοιο χιτωνος
Ωκεανος κυκλωσε περιδρομον αντυγα Κοσμου.

All this relates to a painting either at Sidon or Berytus; which was delineated in a tower or temple, ſacred to Hermon.

Orpheus alludes to a Pharos of this ſort, and to the paintings and furniture of it, in his deſcription of the Robes, with which Apollo, or Dionuſus, is inveſted. He ſpeaks of them as the ſame Deity.

[28] Ταυτα δε παντα τελειν ἱερᾳ σκευη πυκασαντα,
Σωμα θεου πλαττειν εριαυγους Ηελιοιο.
Πρωτα μεν αργυφεαις εναλιγκιον ακτινεσσι
Πεπλον φοινικεον, πυρι εικελον, αμφιβαλεσθαι.
Αυταρ ὑπερθε νεβροιο παναιολου ἑυρυ καθαψαι
Δερμα πολυςικτον θηρος κατα δεξιον ωμον,
Αςρων δαιδαλεων μιμημ,' ἱερου τε πολοιο.
Ειτα δ' ὑπερθε νεβρης χρυσεον ζωςηρα βαλεσθαι,
Παμφανοωντα, περιξ ςερνων φορεειν, μεγα σημα.
Ευθυς, ὁτ' εκ περατων γαιης Φαεθων ανορουσων
Χρυσειαις ακτισι βαλη ῥοον Ωκεανοιο,

[27] Nonni Dionyſiaca. L. 41. p. 1070.
[28] Orphica ex Macrobio Saturn. L. 1. c. 18. p. 202.

Αυγη

Αυγη δ' ασπετος η, ανα δε δροσῳ αμφιμιγεισα,
Μαρμαιρη δινησιν ἑλισσομενη κατα κυκλον
Προθε θεȣ, ζωνη δ' αρ' ὑπο ϛερνων αμετρητων
Φαινετ' αρ' ωκεανȣ κυκλος, μεγα θαυμ' εσιδεθαι.

When the Poet has thus adorned the Deity, we find towards the conclusion, that these imaginary robes never shew to such advantage, as in the morning. *When the sun*, says he, *rises from the extremities of the earth, and enlightens the ocean with his horizontal rays; then they appear in great splendour, which is increased by the morning dew.* All this investiture of the Deity relates to the earth and the heavens, which were delineated upon a [29] skin, δερμα πολυϛικτον θηρος, stiled πεπλον. This is described, Αϛρων δαιδαλεων μιμημ', ἱερȣ τε

[29] Maps, and books too, when writing was introduced, were made of skins, called διφθεραι. Τας βιβλȣς διφθερας καλεȣσι απο τȣ παλαιȣ οἱ Ιωνες. Herodot. L. 5. c. 58.

A Zone of curious imagery is given by Homer to Hercules. Odyss. L. Λ. v. 609.

Χρυσεος ην τελαμων, ἱνα θεσκελα εργα τετυκτο.

A remarkable passage from Isidorus Basilidis quoted by Clemens Alexandrin. Και γαρ μοι δοκει τȣς προσποιȣμενȣς φιλοσοφειν, ἱνα μαθωσι, τι εϛιν ἡ ὑποπτερος δρυς, και το επ' αυτῃ πεποικιλμενον ΦΑΡΟΣ. Παντα ὁσα Φερεκυδης αλληγορησας εθεολογησεν, λαβων απο της τȣ Χαμ προφητειας. Strom. L. 6. p. 767.

In the former verses from Nonnus we may see the method of deviation. Pharos a tower is taken for Pharos a garment; and this altered to Χιτων: and after all, the genuine history is discernable, notwithstanding the veil which is spread over it. The author says, that at the bottom ἐυκλωϛοιο Χιτωνος, of the well woven garment, flowed the Ocean, which surrounded the world. This is certainly a misinterpretation of the term φαρος: and in the original writings, whence these verses were copied, the history related to a tower: and it was at the foot ΦΑΡΟΥ ΕΥΚΛΥΣΤΟΙΟ that the ocean beat, by which the earth was encircled.

πολαιο

πολοιο: *as a copy and imitation of all the celeſtial appearances.* The whole was depoſited in a Pharos upon the ſea-ſhore, upon which the ſun at his riſing darted his early rays; and whoſe turrets glittered with the dew: Ὑπο ϛεϱνων αμετϱητων φαινετ' αϱ' ωκεανȣ κυκλος: from the upper ſtory of the tower, which was of an unmeaſurable height, there was an unlimited view of the ocean. This vaſt element ſurrounded the edifice like a zone; and afforded a wonderful phænomenon. Such, I imagine, is the ſolution of the enigma.

TAR,

TAR, TOR, TARIT.

I Have taken notice of the fears and apprehenſions, under which the firſt navigators muſt neceſſarily have been, when they traverſed unknown ſeas; and were liable to be entangled among the rocks, and ſhelves of the deep: and I mentioned the expedients, of which they made uſe, to obviate ſuch difficulties, and to render the coaſt leſs dangerous. They built upon every hill, and promontory, where they had either commerce or ſettlement, obeliſks, and towers, which they conſecrated to ſome Deity. Theſe ſerved in a twofold capacity, both as ſeamarks by day, and for beacons by night. And as people in thoſe times made only coaſting voyages, they continually went on ſhore with offerings, in order to gain the aſſiſtance of the God, whoever there preſided: for theſe towers were temples, and oftentimes richly furniſhed and endowed. They were built ſometimes on artificial mounds; but generally on natural eminences, that they might be ſeen at a great diſtance. They were called by the Amonians, who firſt erected them, [1] Tar, and Tor;

[1] Bochart Geog. Sacra. L. 1. c. 228. p. 524. of תור.

the

the ſame as the תור of the Chaldees, which ſignified both a hill and tower. They were oftentimes compounded, and ſtiled Tor-Is, or fire towers: on account of the light, which they exhibited, and the fires, which were preſerved in them. Hence came the turris of the Romans; and the τυρις, τυρρις, τυρσις, τυρσος, of the Greeks. The latter, when the word Tor occurred in ancient hiſtory, often changed it to ταυρος, a bull; and invented a number of idle ſtories in conſequence of this change. The Ophite God Oſiris, the ſame as Apollo, was by the Amonians ſtiled Oph-El, and Ope-El: and there was upon the Sinus Perſicus a city Opis, where his rites were obſerved. There ſeems likewiſe to have been a temple ſacred to him, named Tor-Opel; which the Greeks rendered Ταυροπολος. Strabo ſpeaks of ſuch an oracular temple; and ſays, that it was in the iſland Icaria towards the mouth of the Tigris: [2] Νησον Ικαριον, και ιερον Απολλωνος αγιον εν αυτη, και μαντειον Ταυροπολε. Here, inſtead of Oſiris, or Mithras, the ſerpent Deity, the author preſents us with Apollo, the manager of bulls.

One of the principal, and moſt ancient ſettlements of the Amonians upon the ocean was at Gades; where a prince was ſuppoſed to have reigned, named Geryon. The harbour at Gades was a very fine one; and had ſeveral Tor, or Towers to direct ſhipping: and as it was uſual to imagine the Deity, to whom the temple was erected, to have been the builder, this temple was ſaid to have been built by Hercules. All this the Grecians took to themſelves: they attributed the

[2] Strabo. L. 16. p. 1110.

whole to the hero of Thebes: and as he was ſuppoſed to conquer wherever he came, they made him ſubdue Geryon; and changing the Tor, or Towers, into ſo many head of cattle, they [3] deſcribe him as leading them off in triumph over the Pyranees and Alpes, to Hetruria, and ſo on to Calabria. From thence, for what reaſon we know not, he ſwims them over to Meſſana in Sicily: and after ſome ſtay he ſwims with them through the ſea back again, all the while holding by one of their horns. The bulls of Colchis with which Jaſon was ſuppoſed to have engaged, were probably of the ſame nature and original. The people of this country were Amonians, and had once a [4] mighty trade; for the ſecurity of which they erected at the entrance of the Phaſis towers. Theſe ſerved both as light-houſes, and temples; and were ſacred to Adorus. They were on this account called Tynador, whence the Greeks formed Tyndarus, Tyndaris, and Tyndaridæ. They were built after ſome, which ſtood near the city [5] Parætonium of Egypt; and they are alluded to by the geographer Dionyſius:

[6] Παρ δε μυχον Ποντοιο, μετα χθονα Τυνδαριδαων,
Κολχοι ναιεταωσιν επηλυδες Αιγυπτοιο.

Colchis was ſtiled Cutaia, and had been early occupied by the ſons of Chus. The chief city, whence the country has been in general denominated, was from its ſituation called

[3] Diodorus Siculus. L. 4. p. 231.
[4] Strabo. L. 11. p. 762.
[5] Τυνδαριοι σκοπελοι. Ptolemæus. P. 122. See Strabo. L. 17. p. 1150.
[6] Dionyſius. V. 688. Pliny ſtiles them oppida.
Oppida—in ripâ celeberrima, Tyndarida, Circæum, &c. L. 6. c. 4.

Cal-Chus, and Col-Chus, the hill, or place of Chus. This by the Greeks was rendered Colchis: but as travellers are not uniform in expreſſing foreign terms, ſome have rendered, what was Colchian, Chalcian, and from Colchus they have formed Χαλκος, braſs. The Chalcian towers being moreover interpreted ταυροι, bulls, a ſtory took its riſe about the brazen bulls of Colchis. Beſides this there was in theſe towers a conſtant fire kept up for the direction of ſhips by night: whence the bulls were ſaid to breath fire.

We however ſometimes meet with ſacred towers, which were really denominated Tauri from the worſhip of the myſtic bull, the ſame as the Apis, and Mneuis of Egypt. Such was probably the temple of Minotaurus in Crete, where the [7] Deity was repreſented under an emblematical figure; which conſiſted of the body of a man with the head of a bull. In Sicily was a promontory Taurus, mentioned by Diodorus Siculus; which was called alſo Tauromenium. He acquaints us, that Hanno the Carthaginian ſent his Admiral with orders παραπλειν επι τον λοφον καλουμενον Ταυρον, *to ſail along the coaſt to the promontory named Taurus.* This Taurus, he thinks, was afterwards named Ταυρομενιον, Tauromenium, from the people who ſettled, and [8] remained there: as if this

[7] The Minotaur was an emblematical repreſentation of Menes, the ſame as Oſiris; who was alſo called Dionuſus, the chief Deity of Egypt. He was alſo the ſame as Atis of Lydia, whoſe rites were celebrated in conjunction with thoſe of Rhea, and Cybele, the mother of the Gods. Gruter has an inſcription, M. D. M. IDÆ, et ATTIDI MINOTAURO. He alſo mentions an altar of Attis Minoturannus. Vol. 1. p. xxviii. n. 6.

[8] Diodor. Sicul. L. 16. p. 411.

were

were the only place in the world where people ſettled and remained. It was an ancient compound, and no part of it of Grecian [9] original. Tauromenium is the ſame as Menotaurium reverſed: and the figure of the Deity was varied exactly in the ſame manner; as is apparent from the coins and engravings, which have been found in Sicily. The Minotaur is figured as a man with the head of a bull; the Tauromen as a bull with the face of a [10] man.

Among the [11] Hetrurians this term ſeems to have been taken in a more enlarged ſenſe; and to have ſignified a city, or town fortified. When they ſettled in Italy, they founded many places of ſtrength; and are reputed to have been the firſt who introduced the art of fortification. [12] Τυρσηνοι πρωτον εφευρον την τειχοποιϊαν. Hence the word Tar, and Tur, is often found in the compoſition of names, which relate to people of this country. They worſhiped the Sun, ſtiled Zan, and Zeen; whoſe temples were called Tur-Zeen: and in conſequence of it one of the principal names by which their country was diſtinguiſhed, was Turzenia. The Scholiaſt upon Lycophron mentions it as [13] Χωραν απο Τυρσηνȣ κληθεισαν Τυρσηνιαν, *a region, which from Tur-Seen was named Turſenia.* The Poet above takes notice of two perſons by the

[9] Meen was the moon: and Meno-Taurus ſignified Taurus Lunaris. It was a ſacred emblem, of which a great deal will be ſaid hereafter.

[10] See Paruta's Sicilia nummata.

[11] Τυρις, ὁ περιβολος τȣ τειχȣς. Heſych. From whence we may infer, that any place ſurrounded with a wall or fortification might be termed a Tor or Turris.

Ταρχωνιον πολις Τυῤῥηνιας. Stephan. Byzant.

[12] Scholia upon Lycophron. V. 717.

[13] Scholia upon Lycophron. V. 1242.

The Poet ſays of Æneas, Παλιν πλανητην δεξεται Τυρσηνια. V. 1239.

names of Tarchon, and Turſeen. [14] Ταρχων τε, και Τυρσηνος, αιθωνες λυκοι. From Tarchon there was a city and diſtrict named [15] Tarcunia; from whence came the family of the Tarquins, or Tarquinii, ſo well known in the hiſtory of [16] Rome. The Amonians eſteemed every emanation of light a fountain; and ſtiled it Ain, and Aines: and as they built lighthouſes upon every iſland and inſular promontory, they were in conſequence of it called Aines, Agnes, Inis, Ineſos, Neſos, Nees: and this will be found to obtain in many different countries and languages. The Hetrurians occupied a large tract of ſea-coaſt; on which account they worſhiped Poſeidon: and one of their principal cities was Poſeidonium. They erected upon their ſhores towers and beacons for the ſake of their navigation, which they called Tor-ain: whence they had a ſtill farther denomination of Tur-aini, and their country was named Tur-ainia; the Τυῤῥηνια of the later Greeks. All theſe appellations are from the ſame object, the edifices which they erected: even Hetruria ſeems to have been a compound of Ai-tur; and to have ſignified the land of Towers.

Another name for buildings of this nature was Turit, or Tirit; which ſignified a tower or turret. I have often mentioned, that temples have been miſtaken for Deities, and places for perſons. We have had an inſtance of this above; where Tarchon, and Turſenus are ſuppoſed to have been

[14] Lycophron. V. 1248.

[15] Ταρκυνια πολις Τυῤῥηνιδος απο Ταρχωνος· το εθνικον Ταρκυνιος. Steph. Byzant.

[16] Strabo. L. 5. p. 336. Ταρκωνα, αφ' ὑ Ταρκυνια ἡ πολις.

founders

founders of colonies. Torone was a place in Macedonia; and ſignifies literally the Tower of the Sun. The Poets have formed out of it a female perſonage; and ſuppoſed her to have been the wife of [17] Proteus. So Amphi-Tirit is merely an oracular tower. This too has by the Poets been changed to a female, Amphitrite; and made the wife of Neptune. The name of Triton is a contraction of Tirit-On; and ſignifies the tower of the Sun, like Torone: but a Deity was framed from it, who was ſuppoſed to have had the appearance of a man upwards, but downwards to have been like a fiſh. From this emblematical repreſentation we may judge of the figure of the real Deity; and be aſſured, that it could be no other than that of Atargatis and Dagon. The [18] Hetrurians were thought to have been the inventors of trumpets: and in their towers upon the ſea-coaſt there were people appointed to be continually upon the watch both by day and night; and to give a proper ſignal, if any thing happened extraordinary. This was done by a blaſt from the trumpet: and Triton was hence feigned to have been Neptune's trumpeter. He is accordingly deſcribed by Nonnus,

[19] Τυρσηνης Βαρυδοπον εχων σαλπιγγα θαλασσης;

as poſſeſſing the deep toned trumpet of the Hetrurian ~~deep~~ main.

However in early times theſe brazen inſtruments were but little known: and people were obliged to make uſe of, what was near at hand, the conchs of the ſea, which every ſtrand

[17] Lycophron. V. 116.

Ἡ Τυρωνη, γυνη Πρωτεως. Scholia ibidem.

[18] Τυρρηνοι σαλπιγγα. Tatianus Aſſyrius. P. 243.

[19] L. 17. p. 468.

afforded.

afforded. By ſounding theſe they gave ſignals from the top of the towers, when any ſhip appeared: and this is the implement, with which Triton is more commonly furniſhed. The ancients divided the night into different watches; the laſt of which was called cockcrow: and in conſequence of this they kept a cock in their Tirat, or Towers, to give notice of the dawn. Hence this bird was ſacred to the Sun, and named Alector, Αλεκτωρ: which ſeems to be a compound out of the titles of that Deity, and of the tower ſet apart for his ſervice: for all theſe towers were temples. Thoſe ſtiled Tritonian were oracular; as we may infer from the application made by the Argonauts. What Homer attributes to Proteus, Pindar aſcribes to Triton. [20] Μαντευεται δε ὡς παρ' Ομηρῳ Πρωτευς, και παρα Πινδαρῳ Τριτων τοις Αργοναυταις. Pauſanias mentions a tradition of a [21] Triton near Tanagra, who uſed to moleſt women, when they were bathing in the ſea; and who was guilty of other acts of violence. He was at laſt found upon the beach overpowered with wine; and there ſlain. This Triton was properly a Tritonian, a prieſt of one of theſe temples: for the prieſts appear to have been great tyrants, and oftentimes very brutal. This perſon had uſed the natives ill; who took advantage of him, when overpowered with liquor, and put him to death.

The term Tor in different parts of the world occurs ſometimes a little varied. Whether this happened through miſtake, or was introduced for facility of utterance, is uncer-

[20] Scholia upon Lycophron. V. 754.

[21] Pauſanias. L. 9. p. 749.

tain.

tain. The temple of the Sun, Tor Heres, in Phenicia was rendered Τριηρης, Trieres: the promontory Tor-Ope-On in Caria, Triopon: Tor-Hamath in Cyprus, Trimathus: Tor-Hanes in India, Trinesia: Tor-Chom, or Chomus, in Palestine, Tricomis. In ancient times the title of Anac was often conferred upon the Deities; and their temples were stiled Tor Anac, and Anac-Tor. The city Miletus was named [22] Anactoria: and there was an Heroüm at Sparta called Ανακτορον, Anactoron; where Castor and Pollux had particular honours, who were peculiarly stiled Anactes. It was from Tor-Anac that Sicily was denominated Trinacis and Trinacia. This in process of time was still farther changed to Trinacria; which name was supposed to refer to the triangular form of the island. But herein was a great mistake: for the more ancient name was Trinacia, as is manifest from Homer:

[23] Ὁππότε δὴ πρῶτον πελάσῃς ἐυεργέα νῆα.
Τρινακίῃ νήσῳ.

And the name originally did not relate to the island in general, but to a part only; and that a small district near Ætna. This spot had been occupied by the first inhabitants, the Cyclopians, Lestrygons, and Sicani: and it had this name from some sacred tower, which they built. Callima-

[22] Pausanias. L. 7. p. 524.

Δειμε δε τοι μαλα καλον Ανακτορον. Callimachuus. Hymn to Apollo. V. 77.

[23] Homer. Odyss. λ. V. 105. Strabo supposes Trinakis to have been the modern name of the island; forgetting that it was prior to the time of Homer. L. 6. p. 407: he also thinks, that it was called Trinacria from its figure: which is a mistake.

chus calls it miſtakenly Trinacria; but ſays that it was near Ætna, and a portion of the ancient Sicani.

[24] Αυε δ' αρ' Αιτνα,
Αυε δε Τρινακριη Σικανων ἔδος.

The iſland Rhodes was called [25] Trinacia, which was not triangular: ſo that the name had certainly ſuffered a variation; and had no relation to any figure. The city Trachin, Τραχιν, in Greece was properly Tor-chun, turris ſacra vel regia, like Tarchon in Hetruria. Chun and Chon were titles, ſaid peculiarly to belong to Hercules: [26] Τον Ἡρακλην φησι κατα τον Αιγυπτιων διαλεκτον Κωνα λεγεσθαι. We accordingly find that this place was ſacred to Hercules: that it was ſuppoſed to have been [27] founded by him; and that it was called [28] Heraclea.

I imagine that the trident of Poſeidon was a miſtaken implement; as it does not appear to have any relation to the Deity, to whom it has been by the Poets appropriated. Both the towers on the ſea-coaſt, and the beacons, which ſtood above them, had the name of Tor-ain. This the Grecians changed to Triaina, Τριαινα, and ſuppoſed it to have been a three pronged fork. The beacon or Torain conſiſted of an iron or brazen frame, wherein were three or four tines, which ſtood up upon a circular baſis of the ſame metal. They were bound

[24] Hymn to Diana. V. 56. I make no doubt, but Callimachus wrote Τρινακια.

[25] Pliny. L. 5. c. 31.

[26] Etymolog. Magn.

[27] Stephanus Byzant.

[28] Τραχιν, ἡ νυν Ἡρακλεια καλεμενη. Heſych. or, as Athenæus repreſents it more truly, Ἡρακλειαν, την Τραχινιαν καλεομενην. L. 11. p. 462.

with a hoop: and had either the figures of Dolphins, or elſe foliage in the intervals between them. Theſe filled up the vacant ſpace between the tines; and made them capable of holding the combuſtible matter, with which they were at night filled. This inſtrument was put upon a high pole, and hung ſloping ſea-ward over the battlements of the tower, or from the ſtern of a ſhip: with this they could maintain either a ſmoke by day, or a blaze by night. There was a place in Argos named [29] Triaina; which was ſuppoſed to have been ſo called from the trident of Neptune. It was undoubtedly a tower, and the true name Tor-ain; as may be ſhewn from the hiſtory, with which it is attended. For it ſtood near a fountain; though a fountain of a different nature from that, of which we have been ſpeaking. The waters of Amumone roſe here: which Amumone is a variation from Amim-On, *the waters of the Sun.* The ſtream roſe cloſe to the place; which was named Tor-ain from its vicinity to the fountain.

Cerberus was the name of a place, as well as Triton, and Torone, though eſteemed the dog of hell. We are told by [30] Euſebius from Plutarch, that Cerberus was the Sun: but the term properly ſignified the temple, or place of the Sun. The great luminary was ſtiled by the Amonians both Or, and Abor; that is, *light*, and *the parent of light:* and Cerberus is properly Kir-Abor, the place of that Deity. The

[29] Τριαινα τοπος Αργους· ενθα την τριαιναν ορθην εςησεν ὁ Ποσειδων, συγγινομενος τῃ Αμυμωνῃ, και ευθυς κατ' εκεινο ὑδωρ ανεβλυσεν, ὃ και την επικλησιν εσχεν εξ Αμυμωνης. Scholia in Euripidis Phœniſſ. V. 195.

[30] Euſebius. Præp. Evan. L. 3. c. 11. p. 113.

ſame temple had different names from the diverſity of the God's titles, who was there worſhiped. It was called Tor-Caph-El; which was changed to τρικεφαλος, juſt as Cahen-Caph-El was rendered κυνοκεφαλος: and Cerberus was from hence ſuppoſed to have had three heads. It was alſo ſtiled Tor-Keren, Turris Regia; which ſuffered a like change with the word above, being expreſſed τρικαρηνος: and Cahen Ades or Cerberus was from hence ſuppoſed to have been a triple-headed monſter. That theſe idle figments took their riſe from names of places, ill expreſſed, and miſinterpreted, may be proved from Palæphatus. He abundantly ſhews, that the miſtake aroſe from hence; though he does not point out preciſely the mode of deviation. He firſt ſpeaks of Geryon, who was ſuppoſed to have had three heads, and was thence ſtiled τρικεφαλος. [31] Ην δε τοιονδε τουτο· πολις εςιν εν τῳ Ευξινῳ ποντῳ Τρικαρηνια καλουμενη κλ. *The purport of the fable about Geryones is this. There was upon the Pontus Euxinus a city named Tricarenia: and from thence came the hiſtory* Γηρυονου του Τρικαρηνου, *of Geryon the Tricarenian, which was interpreted, a man with three heads.* He mentions the ſame thing of Cerberus. [32] Λεγουσι περι Κερβερου, ὡς κυων ην, εχων τρεις κεφαλας· δηλον δε ὁτι και ὁυτος απο της πολεως εκληθη Τρικαρηνος, ὡσπερ ὁ Γηρυονης. *They ſay of Cerberus, that he was a dog with three heads: but it is plain that he was ſo called from a city named Tricaren, or Tricarenia, as well*

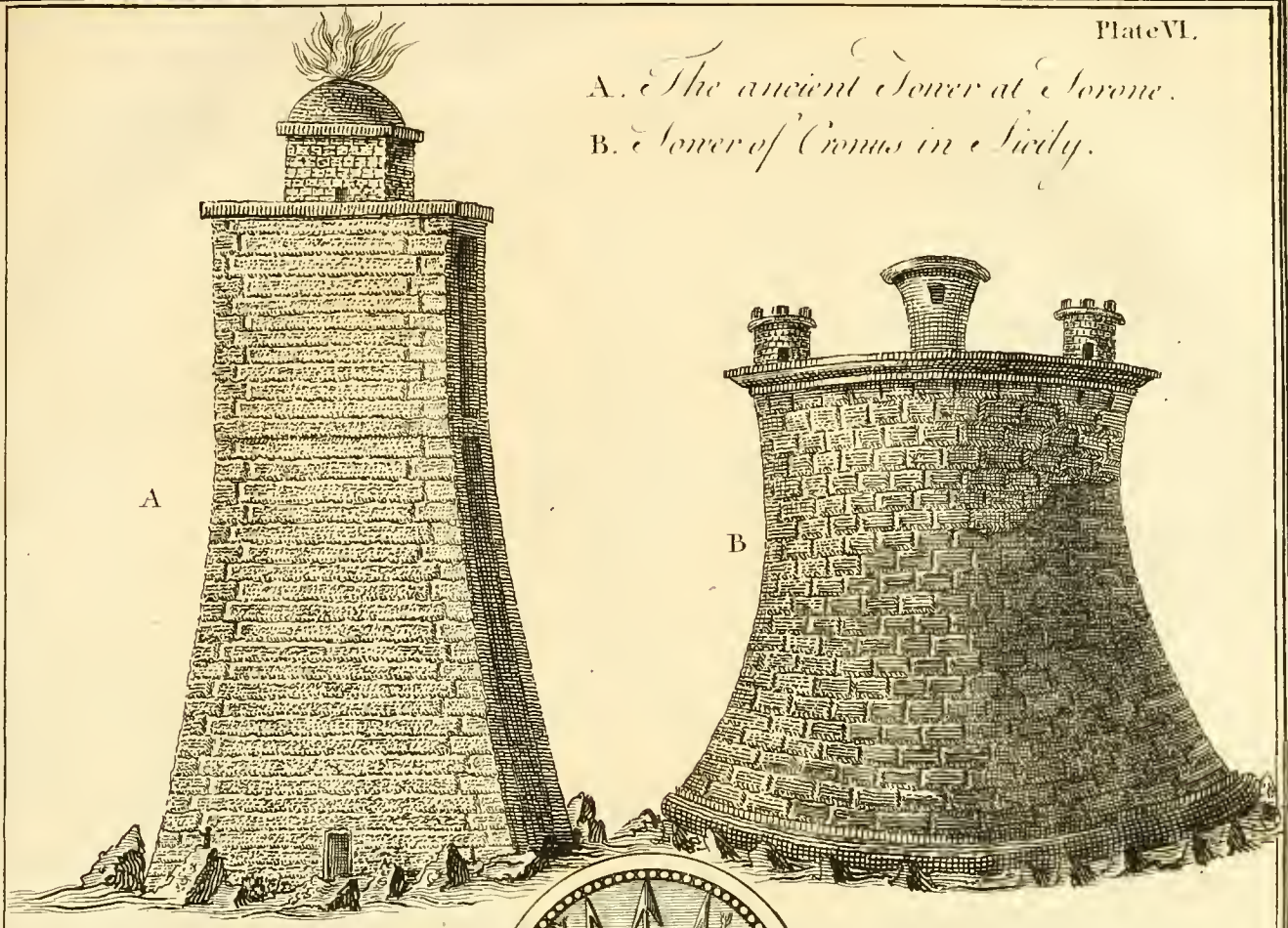
[31] Palæphatus. P. 56.
[32] Palæphatus. P. 96.

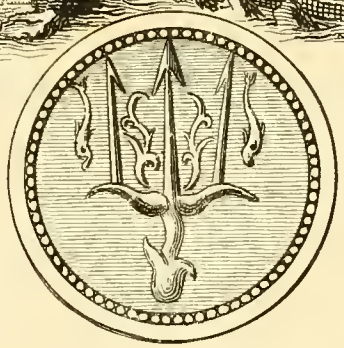
as

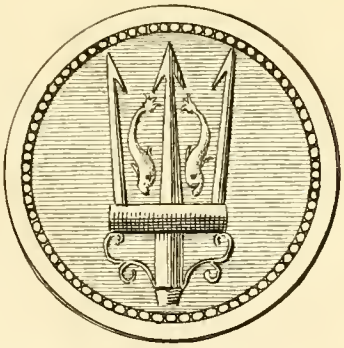
Plate VI.

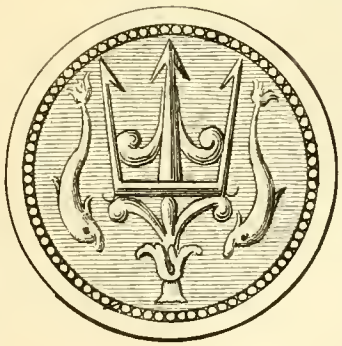
A. The ancient Tower at Sorone.

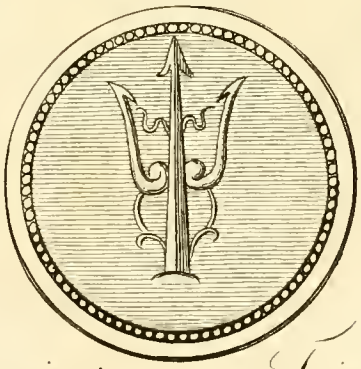
B. Tower of Cronus in Sicily.











Ancient Tridents.

Basire Sc.

as Geryones. Palæphatus ſays very truly that the ſtrange notion aroſe from a place. But to ſtate more preciſely the grounds of the miſtake, we muſt obſerve that from the ancient Tor-Caph-El aroſe the blunder about τρικεφαλος; as from Tor-Keren, rendered Tricarenia, was formed the term τρικαρηνος: and theſe perſonages in conſequence of it were deſcribed with three heads.

As I often quote from Palæphatus, it may be proper to ſay ſomething concerning him. He wrote early: and ſeems to have been a ſerious, and ſenſible perſon; one, who ſaw the abſurdity of the fables, upon which the theology of his country was founded. In the purport of his name is ſignified an antiquarian; a perſon, who dealt in remote reſearches: and there is no impoſſibility, but that there might have caſually ariſen this correſpondence between his name and writings. But, I think, it is hardly probable. As he wrote againſt the mythology of his country, I ſhould imagine that Παλαιφατος, Palæphatus, was an aſſumed name, which he took for a blind, in order to ſcreen himſelf from perſecution: for the nature of his writings made him liable to much ill will. One little treatiſe of [33] Palæphatus about Orion is quoted verbatim by the Scholiaſt upon [34] Homer, who ſpeaks of it as a quotation from Euphorion. I ſhould therefore think, that Euphorion was the name of this writer: but as there were many learned men ſo called, it may be difficult to determine which was the author of this treatiſe.

[33] Palæphatus. P. 20.
[34] Iliad. Σ. V. 486.

Homer, who has conſtructed the nobleſt poem, that was ever framed, from the ſtrangeſt materials, abounds with allegory and myſterious deſcription. He often introduces ideal perſonages, his notions of which he borrowed from edifices, hills, and fountains; and from whatever ſavoured of wonder and antiquity. He ſeems ſometimes to blend together two different characters of the ſame thing, a borrowed one, and a real; ſo as to make the true hiſtory, if there ſhould be any truth at bottom, the more extraordinary, and entertaining.

I cannot help thinking, that Otus and Ephialtes, thoſe gigantic youths, ſo celebrated by the Poets, were two lofty towers. They were building to Alohim, called [34] Aloëus; but were probably overthrown by an earthquake. They are ſpoken of by Pindar as the ſons of Iphimedeia; and are ſuppoſed to have been ſlain by Apollo in the iſland Naxos.

[35] Εν δε Ναξῳ
Φαντι θανειν λιπαρᾳ Ιφιμεδειας παιδας
Ωτον, και σε, τολμαεις Εφιαλτα αναξ.

They are alſo mentioned by Homer, who ſtiles them γηγενεις, or earthborn: and his deſcription is equally fine.

[36] Και ῥ' ετεκεν δυο παιδε, μιννυθαδιω δε γενεσθην,
Ωτον τ' αντιθεον, τηλεκλειτον τ' Εφιαλτην·
Ους δη μηκιςους θρεψε ζειδωρος αρουρα,
Και πολυ καλλιςους μετα γε κλυτον Ωριωνα.

[34] Diodorus Siculus. L. 5. p. 324.
[35] Pindar. Pyth. Ode 4. p. 243.
[36] Homer. Odyſſ. Λ. V. 306.

Εννεωρoι γαρ τοιγε, και εννεαπηχεες ησαν
Ευρος, αταρ μηκος γε γενεσθην εννεοργυιοι.

Homer includes Orion in this deſcription, whom he mentions elſewhere; and ſeems to borrow his ideas from a ſimilar object, ſome tower, or temple, that was ſacred to him. Orion was Nimrod, the great hunter in the Scriptures, called by the Greeks Nebrod. He was the founder of Babel, or Babylon; and is repreſented as a gigantic perſonage. The author of the Paſchal Chronicle ſpeaks of him in this light. [37] Νεβρωδ Γιγαντα, τον την Βαβυλωνιαν κτισαντα—ὁντινα καλεσιν Ωριωνα. He is called Alorus by Abydenus, and Apollodorus; which was often rendered with the Amonian prefix Pelorus. Homer deſcribes him as a great hunter; and of an enormous ſtature, even ſuperior to the Aloeidæ above mentioned.

[38] Τον δε μετ' Ωριωνα Πελωριον εισενοησα,
Θηρας ὁμε ειλευντα κατ' ασφοδελον λειμωνα.

The Poet ſtiles him Pelorian; which betokens ſomething vaſt, and is applicable to any towering perſonage, but particularly to Orion. For the term Pelorus is the name, by which the towers of Orion were called. Of theſe there ſeems to have been one in Delos: and another of more note, to which Homer probably alluded, in Sicily; where Orion was particularly reverenced. The ſtreight of Rhegium was a dangerous paſs: and this edifice was erected for the ſecurity of

[37] Chron. Paſchale. P. 36.
Νεβρωδ —— καλεσιν Ωριωνα. Cedrenus. P. 14.
[38] Homer. Odyſſ. Λ. V. 571.

thoſe,

thoſe, who were obliged to go through it. It ſtood near Zancle; and was called [39] Pelorus, becauſe it was ſacred to Alorus, the ſame as [40] Orion. There was likewiſe a river named from him, and rendered by Lycophron [41] Elorus. The tower is mentioned by Strabo; but more particularly by Diodorus Siculus. He informs us that, according to the tradition of the place, Orion there reſided; and that, among other works, he raiſed this very mound and promontory, called Pelorus and Pelorias, together with the temple, which was ſituated upon it. [42] Ωριωνα προσχωσαι το κατα την Πελωριαδα κειμενον ακρωτηριον, και το τεμενος τȣ Ποσειδωνος κατασκευασαι, τιμωμενον ὑπο των εγχωριων διαφεροντως. We find from hence that there was a tower of this ſort, which belonged to Orion: and that the word Pelorion was a term borrowed from theſe edifices, and made uſe of metaphorically, to denote any thing ſtupendous and large. The deſcription in Homer is of a mixed nature: wherein he retains the ancient tradition of a gigantic perſon; but borrows his ideas from the towers ſacred to him. I have taken notice before, that all temples of old were ſuppoſed to be oracular; and

[39] Strabo. L. 3. p. 259.

[40] Alorus was the firſt king of Babylon; and the ſame perſon as Orion, and Nimrod. See Radicals. P. 9. notes.

[41] Ἔλωρος, ενθα ψυχρον εκβαλλει ποτον. Lycophron. V. 1033.

Ῥειθρων Ἔλωρȣ προσθεν. Idem. V. 1184. Ὁ ποταμος ὁ Ἔλωρος εσχε το ονομα απο τινος βασιλεως Ἔλωρȣ. Schol. ibid. There were in Sicily many places of this name; Πεδιον Ἔλωριον. Diodorus. L. 13. p. 148. Elorus Caſtellum. Fazellus. Dec. 1. L. 4. c. 2.

Via Helorina. Ἔλωρος πολις. Cluver. Sicilia Antiqua. L. 1. c. 13. p. 186.

[42] Diodorus Siculus. L. 4. p. 284.

by

by the Amonians were called Pator and Patara. This temple of Orion was undoubtedly a Pator; to which mariners resorted to know the event of their voyage, and to make their offerings to the God. It was on this account stiled Tor Pator; which being by the Greeks expressed τριπατωρ, tripator, gave rise to the notion, that this earthborn giant had three fathers.

[43] Ωριων τριπατωρ απο μητερος ανθορε γαιης.

These towers near the sea were made use of to form a judgment of the weather, and to observe the heavens: and those, which belonged to cities, were generally in the Acropolis, or higher part of the place. This by the Amonians was named Bosrah; and the citadel of Carthage, as well as of other cities, is known to have been so denominated. But the Greeks by an unavoidable fatality rendered it uniformly [44] βυρσα, bursa, a skin: and when some of them succeeded to Zancle [45] in Sicily, finding that Orion had some reference to Ouran or Ouranus, and from the name of the temple (τριπατωρ) judging that he must have had three fathers, they immediately went to work, in order to reconcile these different ideas. They accordingly changed Ouran to ουρειν; and thinking the misconstrued hide βυρσα no improper utensil for their purpose, they made these three fathers cooperate in a most wonderful manner for the production of this ima-

[43] Nonni Dionysiaca. L. 13. p. 356.

[44] Κατα μεσην δε την πολιν ἡ ακροπολις, ἣν εκαλουν Βυρσαν, οφρυς ἱκανως ορθια. Strabo. L. 17. p. 1189.

See also Justin. L. 18. c. 5. and Livy. L. 34. c. 62.

[45] Ζαγκλη πολις Σικελιας—απο Ζαγκλου του γηγενους. Stephanus Byzant.

ginary perſon; inventing the moſt ſlovenly legend, that ever was deviſed. [46] Τρεις (θεοι) τȣ σφαγεντος βοος βυρσῃ ενȣρησαν, και εξ αυτης Ωριων εγενετο. Tres Dei in bovis mactati pelle minxerunt, et inde natus eſt Orion.

[46] Scholia in Lycophron. V. 328.

Ωριων—κατα τροπην τȣ ȣ εις ω απο τȣ ȣριων εστιν απο ἱστοριας τȣ ȣρηται τȣς θεȣς εν τῃ βυρσῃ, και γενεσθαι αυτον. Etymolog. Mag. Ωριων.

TIT

T I T and T I T H.

WHEN towers were ſituated upon eminences faſhioned very round, they were by the Amonians called Tith; which anſwers to תד in Hebrew, and to [1] τιτθη, and τιτθος in Greek. They were ſo denominated from their reſemblance to a woman's breaſt; and were particularly ſacred to Orus, and Oſiris, the Deities of light, who by the Grecians were repreſented under the title of Apollo. Hence the ſummit of Parnaſſus was [2] named Tithorea from Tith-Or: and hard by was a city, mentioned by Pauſanias, of the ſame name; which was alike ſacred to Orus, and Apollo. The ſame author takes notice of a hill near Epidaurus, called [3] Τιτθειον ορος Απολλωνος. There was a ſummit of the like nature at Samos, which is by Callimachus ſtiled *the breaſt of Parthenia:* [4] Διαβροχον ὑδατι μαστον Παρθενιης. Mounds of this nature are often by Pauſanias, and

[1] Τιτθη, τιτθος, τιτθιον, μαστος. Heſychius.

[2] Pauſanias. L. 10. p. 878.

[3] Ορος—ὃ δη Τιτθειον ονομαζουσιν εφ' ἡμων, τηνικαυτα δε εκαλειτο Μυρτιον. Pauſan. L. 2. p. 170.

[4] Callimach. Hymn in Delon. V. 48. Μαστοι often taken notice of by Xenophon. Anaβas. L. 4. p. 320. A hill at Leſbos. Εν Λεσβῳ κλειτης Ερεσου περικυμονι ΜΑΣΤΩι. Athenæus. L. 3. p. 111. Εχει δ' εν αυτῳ και μαστοι. Polyb. L. 1. p. 57.

Strabo, termed from their resemblance [5] μαςοειδεις. Tithonus, whose longevity is so much celebrated, was nothing more than one of these structures, a Pharos sacred to the sun, as the name plainly shews. Tith-On is μαςος ἡλιȣ, *the mount of the* [6] *Sun.* As he supplied the place of that luminary, he is said to have been beloved by Aurora, and through her favour to have lived many ages. This indeed is the reverse of that, which is fabled of the [7] Cyclopes, whose history equally relates to edifices. They are said to have raised the jealousy of Apollo, and to have been slain by his arrows: yet it will be found at bottom of the same purport. The Cyclopian turrets upon the Sicilian shore fronted due east: and their lights must necessarily have been extinguished by the rays of the rising Sun. This, I imagine, is the meaning of Apollo's slaying the Cyclopes with his arrows. Tethys, the ancient Goddess of the sea, was nothing else but an old tower upon a mount; of the same shape, and erected for the same purposes, as those above. On this account it was called Tith-Is, μαςος πυςος. Thetis seems to have been a transposition of the same name; and was probably a Pharos, or Firetower near the sea.

These mounts, λοφοι μαςοειδεις, were not only in Greece; but in Egypt, Syria, and most parts of the world. They

[5] Strabo mentions in Cyprus, Αμαθες πολις—και ορος μαςοειδες Ολυμπος. L. 14. p. 1001.

[6] The Circean promontory in Italy seems to have been named Tit-On; for the bay below is by Lycophron stiled Titonian. Τιτωνιον τε χευμα. V. 1275. Rivers and seas were often denominated from places, near which they flowed.

[7] Of the Cyclopes I shall hereafter treat at large.

were

were generally formed by art; being compoſed of earth, raiſed very high; which was ſloped gradually, and with great exactneſs: and the top of all was crowned with a fair tower. The ſituation of theſe buildings made them be looked upon as places of great ſafety: and the reverence, in which they were held, added to the ſecurity. On theſe accounts they were the repoſitories of much wealth and treaſure: in times of peril they were crowded with things of value. In Aſſyria was a temple named Azara; which the Parthian plundered, and is ſaid to have carried off ten thouſand talents: [8] Και ηρε ταλαντων μυριων γαζαν. The ſame author mentions two towers of this ſort in Judea, not far from Jericho, belonging to Ariſtobulus and Alexander, and ſtiled [9] Γαζοφυλακια των Τυραννων: which were taken by Pompeius Magnus in his war with the Jews. There were often two of theſe mounds of equal height in the ſame incloſure; ſuch as are deſcribed by Joſephus at Machærus near ſome warm fountains. He mentions here a cavern and a rock; [10] σπηλαιον—τη πετρα προσχουση σκεπομενον· ταυτης ανωθεν ωσανει μαζοι δυο ανεχουσιν, αλληλων ολιγω διεζωτες: *and above it two round hills like breaſts, at no great diſtance from each other.* To ſuch as theſe Solomon alludes, when he makes his beloved ſay, [11] *I am a wall, and my breaſts like towers.* Though the word חומה, Chumah, or Comah, be ge-

[8] Strabo. L. 16. p. 1080. Azara ſignified a treaſure.

[9] Strabo. L. 16. p. 1106.

[10] Bell. Jud. L. 7. p. 417.

[11] Canticles. C. 8. v. 10.

nerally rendered a wall ; yet I ſhould think that in this place it ſignified the ground, which the wall ſurrounded : an incloſure ſacred to Cham, the Sun, who was particularly worſhiped in ſuch places. The Mizraïm called theſe hills Typhon, and the cities, where they were erected, Typhonian. But as they ſtood within encloſures ſacred to Chom, they were alſo ſtiled Choma. This, I imagine, was the meaning of the term in this place, and in ſome others; where the text alludes to a different nation, and to a foreign mode of worſhip. In theſe temples the Sun was principally adored, and the rites of fire celebrated : and this ſeems to have been the reaſon, why the judgment denounced againſt them is uniformly, that they ſhall be deſtroyed by fire. If we ſuppoſe Comah to mean a mere wall, I do not ſee why fire ſhould be ſo particularly deſtined againſt a part, which is the leaſt combuſtible. The Deity ſays, [12] *I will kindle a fire in the wall of Damaſcus.* [13] *I will ſend a fire on the wall of Gaza.* [14] *I will ſend a fire on the wall of Tyrus.* [15] *I will kindle a* [16] *fire in the wall of Rabbah.* As the crime, which brought down this curſe, was idolatry, and the term uſed in all theſe inſtances is Chomah ; I ſhould think that it related to a temple of Chom, and his high places, called by the Greeks λοφοι μαστοειδεις : and to theſe the ſpouſe of Solomon cer-

[12] Jeremiah. C. 49. v. 27.

[13] Amos. C. 1. v. 7.

[14] Amos. C. 1. v. 10.

[15] Amos. C. 1. v. 14.

[16] It is remarkable, that in many of the very ancient temples there was a tradition of their having ſuffered by lightning.

tainly

tainly alludes, when ſhe ſays, εγω τειχος, και οι μαςοι μου ὡς πυργοι. This will appear from another paſſage in Solomon, where he makes his beloved ſay, [17] *We have a little ſiſter, and ſhe hath no breaſts. If ſhe be a Comah, we will build upon her a palace of ſilver.* A palace cannot be ſuppoſed to be built upon a wall; though it may be incloſed with one. The place for building was a Comah, or eminence. It is ſaid of Jotham king of Judah, that [18] *on the wall of Ophel he built much.* Ophel is literally Pytho Sol, the Ophite Deity of Egypt and Canaan. What is here termed a wall, was a Comah, or high place, which had been of old erected to the ſun by the Jebuſites. This Jotham fortified, and turned it to advantage; whereas before it was not uſed, or uſed for a bad purpoſe. The ground ſet apart for ſuch uſe was generally oval; and towards one extremity of the long diameter, as it were in the focus, were theſe mounds and towers erected. As they were generally royal edifices, and at the ſame time held ſacred; they were termed Tarchon, like Tarchonium in Hetruria: which by a corruption was in later times rendered Trachon, Τραχων. There were two hills of this denomination near Damaſcus; from whence undoubtedly the Regio Trachonitis received its name: [19] ὑπερκειται δε αυτης (Δαμασκου) δυο λεγομενοι Τραχωνες. Theſe were hills with towers, and muſt have been very fair to ſee to. Solomon takes notice of a hill of this ſort upon [20] *Lebanon*,

[17] Canticles. C. 8. v. 8.
[18] 2 Chron. C. 27. v. 3.
[19] Strabo. L. 16. p. 1096.
[20] Canticles. C. 7. v. 4.

looking

looking toward Damaſcus; which he ſpeaks of as a beautiful ſtructure. The term Trachon ſeems to have been ſtill farther ſophiſticated by the Greeks, and expreſſed Δρακων, Dracon: from whence in great meaſure aroſe the notion of treaſures being guarded by [21] Dragons. We read of the gardens of the Heſperides being under the protection of a ſleepleſs ſerpent: and the golden fleece at Colchis was entruſted to ſuch another guardian; of which there is a fine deſcription in Apollonius.

[22] Πυργȣς ειϛοψεȣϑε Κυϑαεος Αιηϑαο,
Αλϛος τε ϛκιοεν Αρεος, τοϑι κωας επ' ακρης
Πεπϑαμενον φηγοιο Δρακων, τερας αινον ιδεϑαι,
Αμφις οπιπτευει δεδοκημενος· ουδε οι ημαρ,
Ου κνεφας ἡδυμος ὑπνος αναιδεα δαμναται οσσε.

Nonnus often introduces a dragon as a protector of virginity; watching while the damſel ſlumbered, but ſleepleſs itſelf: [23] Ὑπναλεης αγρυπνον οπιπτευτηρα κορειης: and in another place he mentions [24] Φρȣρον εχεις απελεϑερον Οφιν. Such a one guarded the nymph Chalcomeda, [25] Παρϑενικης αγαμοιο ϑοηϑοος. The Goddeſs Proſerpine had two [26] dragons to protect her, by the appointment of her mother Demeter.

[21] Pervenit ad Draconis ſpeluncam ultimam,
Cuſtodiebat qui theſauros abditos. Phædrus. L. 4. Fab. 18.
See Macrobius. Saturn. L. 1. c. 20. of dragons guarding treaſures.
[22] Apollonius Rhodius. L. 2. v. 405.
[23] Nonni Dionyſiaca. L. 14. p. 408.
[24] Nonni Dionyſ. L. 33. p. 840.
[25] Nonni Dionyſ. L. 35. p. 876.
[26] Nonni Dionyſ. L. 6. p. 186.

Such are the poetical repreſentations: but the hiſtory at bottom relates to ſacred towers, dedicated to the ſymbolical worſhip of the ſerpent; where there was a perpetual watch, and a light ever burning. The Titans, Τιτανες, were properly Titanians; a people ſo denominated from their worſhip, and from the places, where it was celebrated. They are, like Orion and the Cyclopians, repreſented as gigantic perſons: and they were of the ſame race, the children of Anak. The Titanian temples were ſtately edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, λοφοι μαςοειδεις, and ſacred to Hanes; Τιτανις, and Τιτανες are compounds of Tit-Hanes; and ſignify literally μαςος ἡλιȣ, the conical hill of Orus. They were by their ſituation ſtrong, and probably made otherwiſe defenſible.

In reſpect to the legends about dragons, I am perſuaded that the ancients ſometimes did wilfully miſrepreſent things, in order to increaſe the wonder. Iphicrates related, that in Mauritania there were dragons of ſuch extent, that graſs grew upon their backs: [27] Δρακοντας τε λεγει μεγαλȣς, ὡςε και ποαν επιπεφυκεναι. What can be meant under this repreſentation but a Dracontium, within whoſe precincts they encouraged verdure? It is ſaid of Taxiles, a mighty prince in India, and a rival of Porus, that, upon the arrival of Alexander the Great, he ſhewed him every thing that was in his country curious, and which could win the attention of a foreigner. Among other things he carried him to ſee a

[27] Strabo. L. 17. p. 1183.

Dragon,

[28] Dragon, which was ſacred to Dionuſus; and itſelf eſteemed a God. It was of a ſtupendous ſize, being in extent equal to five acres; and reſided in a low deep place, walled round to a great height. The Indians offered ſacrifices to it: and it was daily fed by them from their flocks and herds; which it devoured at an amazing rate. In ſhort my author ſays, that it was treated rather as a tyrant, than a benevolent Deity. Two Dragons of the like nature are mentioned by [29] Strabo; which are ſaid to have reſided in the mountains of Abiſares, or Abioſares in India: the one was eighty cubits in length, the other one hundred and forty. Similar to the above is the account given by Poſidonius of a ſerpent, which he ſaw in the plains of *Macra*, a region in Syria; and which he ſtiles [30] δρακοντα πεπτωκοτα νεκρον. He ſays, that it was about an acre in length; and of a thickneſs ſo remarkable, as that two perſons on horſeback when they rode on the oppoſite ſides, could not ſee one another. Each ſcale was as

[28] Εν δε τοις εδειξε και ζωον υπερφυες, Διονυσου αγαλμα, ῳ Ινδοι εθυον. Δρακων ην, μηκος πενταπλεθρον· ετρεφετο δε εν χωριῳ κοιλῳ, εν κρημνῳ βαθει, τειχει ὑψηλῳ ὑπερ των ακρων περιβεβλημενος· και ανηλισκε τας Ινδων αγελας. κτλ. Maximus Tyr. Differt. 8. C. 6. p. 85.

[29] Strabo. L. 15. p. 1022.

[30] Μακρα πεδιον. Εν τουτῳ δε Ποσειδωνιος ἱστορει τον Δρακοντα πεπτωκοτα ὁραθηναι νεκρον, μηκος σχεδον τι και πλεθριαιον, παχος δε, ὡσθ' ἱππεας ἑκατερωθεν παραστανταςαλληλους μη καθορᾶν· χασμα δε, ὡς' εφιππον δεξασθαι, της δε φολιδος λεπιδα ἑκαστην ὑπεραιρεσαν θυρεος. Strabo. L. 16. p. 1095. The epithet πεπτωκως could not properly be given to a ſerpent: but to a building decayed, and in ruins nothing is more applicable. A ſerpent creeps upon its belly, and is even with the ground, which he goes over; and cannot fall lower. The moderns indeed delineate dragons with legs: but I do not know that this was cuſtomary among the ancients.

big

big as a ſhield: and a man might ride in at its mouth. What can this deſcription allude to, this δρακων πεπτωκως, but the ruins of an ancient Ophite temple; which is repreſented in this enigmatical manner to raiſe admiration? The plains of Macra were not far from Mount Lebanon, and Hermon; where the Hivites reſided; and where ſerpent-worſhip particularly prevailed. The Indian Dragon above mentioned ſeems to have been of the ſame nature. It was probably a temple, and its environs; where a ſociety of prieſts reſided, who were maintained by the public; and who worſhiped the Deity under the ſemblance of a ſerpent. Tityus muſt be ranked among the monſters of this claſs. He is by the Poets repreſented as a ſtupendous being, an earthborn giant;

[31] Terræ omniparentis alumnum,
——per tota novem cui jugera corpus
Porrigitur.

By which is meant, that he was a tower, erected upon a conical mount of earth, which ſtood in an encloſure of nine acres. He is ſaid to have a vulture preying upon his heart, or liver; immortale jecur tondens. The whole of which hiſtory is borrowed from Homer, who mentions two vultures engaged in tormenting him.

[32] Και Τιτυον ειδον Γαιης ερικυδεος υιον,

[31] Virgil. Æneis. L. 6. v. 595.
[32] Homer. Odyſſ. L. Λ. v. 575.
Quintus Calaber ſtiles him πελυπελεθρος.
Πελυπελεθρος εκειτο κατα χθονος ευρυπεδοιο. L. 3. v. 395.
Τιτυον μεγαν, ὃν ρ' ετεκεν γε
Δι' Ἑλαρη, θρεψεν δε και αψ ελοχευσατο Γαια.
Apollon. Rhodius. L. 1. v. 761.

Κειμενον εν δαπεδῳ· ὁδ' επ' εννεα κειτο πελεθρα·
Γυπε δε μιν ἑκατερθε παρημενοι ηπαρ εκειρον,
Δερτρον εσω δυνοντες, ὁδ' ουκ απαμυνετο χερσι.

The ſame ſtory is told of Prometheus, who is ſaid to have been expoſed upon Mount Caucaſus near Colchis; with this variation, that an eagle is placed over him, preying upon his heart. Theſe ſtrange hiſtories are undoubtedly taken from the ſymbols and devices, which were carved upon the front of the ancient Amonian temples; and eſpecially thoſe of Egypt. The eagle, and the vulture, were the inſignia of that country: whence it was called Ai-Gupt, and [33] Aetia, from Ait and Gupt, which ſignified an eagle and vulture. Ait was properly a title of the Deity, and ſignified heat: and the heart, the center of vital heat, was among the Egyptians ſtiled [34] Ait: hence we are told by [35] Orus Apollo, that a heart over burning coals was an emblem of Egypt. The Amonians dealt much in hieroglyphical repreſentations. Nonnus mentions one of this ſort, which ſeems to have been a curious emblem of the Sun. It was engraved upon a jaſper, and worn for a bracelet. Two ſerpents entwined together, with their heads different ways, were depicted in a ſemicircular manner round the extreme part of the gem. At

[33] Αιγυπτος — εκληθη Μυσαρα — και Αερια, και Ποταμιτις, και ΑΕΤΙΑ, απο τινος Ιδιου Αετου. Stephanus Byzant.

Euſtathius mentions, Και Αετια, απο τινος Ιδιου Αετου. κτλ. In Dionyſium. V. 239. p. 42.

[34] Orus Apollo ſtiles it in the Ionian manner Ηθ. L. 1. c. 7. p. 10. Τοδε Ηθ καρδια.

[35] Αιγυπτον δε γραφοντες, θυμιατηριον καιομενον ζωγραφουσι, και επανω καρδιαν. L. 1. c. 22. p. 38. It alſo ſignified an eagle,

the

the top between their heads was an eagle; and beneath a ſacred carriage, called Cemus.

[35] Αιετος ην χρυσειος, ὁτε πλατυν ηερα τεμνων,
Ορθος, εχιδναιων διδυμων μεσσηγυ καρηνων,
Ὑψιφανης πτερυγων πισυρων τετραζυγι κημῳ.
Τῃ μεν ξανθος ιασπις επετρεχε.

The hiſtory of Tityus, Prometheus, and many other poetical perſonages, was certainly taken from hieroglyphics miſunderſtood, and badly explained. Prometheus was worſhiped by the Colchians as a Deity; and had a temple and high place, called [36] Πετρα Τυφαονια, upon Mount Caucaſus: and the device upon the portal was Egyptian, an eagle over a heart. The magnitude of theſe perſonages was taken from the extent of the temple incloſures. The words, per tota novem cui jugera corpus Porrigitur, relate to a garden of ſo many acres. There were many ſuch incloſures, as I have before taken notice: ſome of them were beautifully planted, and ornamented with pavilions and fountains, and called Paradiſi. One of this ſort ſtood in Syria upon the river [37] Typhon, called afterwards Orontes. Places of this nature are alluded to under the deſcription of the gardens of the Heſperides, and Alcinous; and the gardens of Ado-

[35] See the whole in Nonnus. L. 5. p. 148. It ſeems to have been a winged machine, which is called Κημος, from Cham the Sun. Hence the notion of the chariot of the Sun, and horſes of the ſame.

[36] Καυκασῳ εν κνημοισι, Τυφαονιη ὁτε πετρη. Apollonius Rhodius. L. 2. v. 1214.

[37] Typhon was a high place; but repreſented as a Giant, and ſuppoſed to be thunderſtruck here, near the city Antioch. Strabo. L. 16. p. 1090. Here was Νυμφαιον, σπηλαιον τι ἱερον. P. 1091.

nis. Such were thoſe at Phaneas in Paleſtine; and thoſe beautiful gardens of Daphne upon the Orontes above mentioned; and in the ſhady parts of Mount Libanus. Thoſe of Daphne are deſcribed by Strabo, who mentions, [38] Μεγα τε και συνηρεφες αλσος, διαρρεομενον πηγαιοις ὑδασιν· εν μεσῳ δε Ασυλον τεμενος, και νεως Απολλωνοι και Αρτεμιδος. *There was a fine wide extended grove, which ſheltered the whole place; and which was watered with numberleſs fountains. In the centre of the whole was a ſanctuary and aſylum, ſacred to Artemis and Apollo.* The Groves of Daphne upon the mountains Heræi in Sicily, and the garden and temple at bottom were very noble; and are finely deſcribed by [39] Diodorus.

I have taken notice that the word δρακων, draco, was a miſtake for Tarchon, Ταρχων: which was ſometimes expreſſed Τραχων; as is obſervable in the Trachones at Damaſcus. When the Greeks underſtood that in theſe temples people worſhiped a ſerpent Deity, they concluded that Trachon was a ſerpent: and hence came the name of Draco to be appropriated to ſuch an animal. For the Draco was an imaginary being, however afterwards accepted and underſtood. This is manifeſt from Servius, who diſtributes the ſerpentine ſpecies into three tribes; and confines the Draco ſolely to temples: [40] Angues aquarum ſunt, ſerpentes terrarum,

[38] Strabo. L. 16. p. 1089. He mentions a place near the fountains of the river Orontes called Paradiſos: Μεχρι και των τȣ Ορονтȣ πηγων, ἁι πλησιον τȣ τε Λιβανȣ ȣ τȣ Παραδεισȣ. Strabo. L. 16. p. 1096.

[39] Diodorus Siculus. L. 4. p. 283.

[40] Servii Comment. in Virgil. Æneid. L. 2. v. 204.

Dra-

Dracones templorum. That the notion of ſuch animals took its riſe from the temples of the Syrians and Egyptians, and eſpecially from the Trachones, Τραχωνες, at Damaſcus, ſeems highly probable from the accounts above: and it may be rendered ſtill more apparent from Damaſenus, a ſuppoſed hero, who took his name from the city Damaſene, or Damaſcus. He is repreſented as an earthborn giant, who encountered two dragons: [41] Και χθονος απλετον υια, δρακοντοφονον Δαμασηνα. One of the monſters, with which he fought, is deſcribed of an enormous ſize, πεντηκονταπελεθρος Οφις, *a ſerpent in extent of fifty acres:* which certainly, as I have before inſinuated, muſt have a reference to the grove and garden, wherein ſuch Ophite temple ſtood at Damaſcus. For the general meaſurement of all theſe wonderful beings by [42] jugera or acres proves that ſuch an eſtimate could not relate to any thing of ſolid contents; but to an encloſure of that ſuperficies. Of the ſame nature as theſe was the gigantic perſonage, ſuppoſed to have been ſeen at Gades by Cleon Magneſius. He made, it ſeems, no doubt of Tityus and other ſuch monſters having exiſted. For being at Gades, he was ordered to go upon a certain expedition by Hercules: and upon his return to the iſland, he ſaw upon the ſhore a huge ſeam-an, who had been thunderſtruck, and lay ex-

[41] Nonni Dionyſ. L. 25. p. 668.

[42] Tot jugera ventre prementem. Ovid of the Pytho of Parnaſſus. Met. L. 1. v. 459.

See Pauſanias. L. 10. p. 695. He ſays, the extent related to the place, ενθα ὁ Τιτυος ετεθη.

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tended upon the ground: [43] *τουτον πλεθρα μεν πεντε μαλιςα επεχειν*; *and his dimenſions were not leſs than five acres.* So Typhon, Caanthus, Orion, are ſaid to have been killed by lightning. Orpheus too, who by ſome is ſaid to have been torn to pieces by the Thracian women, by others is repreſented as ſlain by the bolt of Jupiter: and his epitaph imports as much.

[44] *Θρηϊκα χρυσολυρην τηδ' Ορφεα Μουσαι εθαψαν,*
Ὃν κτανεν ὑψιμεδων Ζευς ψολοεντι βελει.

All theſe hiſtories relate to ſacred incloſures; and to the worſhip of the ſerpent, and rites of fire, which were practiſed within them. Such an incloſure was by the Greeks ſtiled [45] *τεμενος*, and the mound or high place *ταφος* and *τυμβος*; which had often a tower upon it, eſteemed a ſanctuary and aſylum. Lycophron makes Caſſandra ſay of Diomedes, [46] ΤΥΜΒΟΣ *δ' αυτον εκσωσει*: *the temple, to which he ſhall fly, ſhall ſave him.* In proceſs of time both the word *τυμβος*, as well as *ταφος*, were no longer taken in their original ſenſe; but ſuppoſed uniformly to have been places of ſepulture. This has turned many temples into tombs: and the Deities, to whom they were ſacred, have been repreſented as

[43] Ὡς δε αυθις επανηκειν (τον Κλεοιτα) ες τα Γαδειρα, ανδρα ἑυρειν θαλασσιον ΕΚΠΕΠΤΩΚΟΤΑ ες την γην· τουτον πλεθρα μεν πεντε μαλιςα επεχειν, κεραυνωθεντα δε ὑπο τȣ θεȣ καιεσθαι. Pauſan. L. 10. p. 806.

[44] Diogenes Laertius. Proœm. P. 5.

[45] Τεμενος· ἱερον χωριον αφωρισμενον Θεῳ. Scholia in Homer. Il. L. Γ. v. 696. Και τεμενος περιπυςον Αμυκλαιοιο Κανωβȣ. Dionyſius. Περιηγης. V. 13. Ασυλον τεμενος at Daphne upon the Orontes. See above. P. 428.

[46] Lycophron. V. 613.

 there

there buried. There was an Orphic Dracontium at Lesbos; where a serpent was supposed to have been going to devour the remains of Orpheus: and this temple being of old stiled Petra, it was fabled of the serpent, that he was turned into stone.

[47] Hic ferus expositum peregrinis anguis arenis
Os petit, et sparsos stillanti rore capillos.
Tandem Phœbus adest: morsusque inferre parantem
Arcet; et in lapidem rictus serpentis apertos
Congelat; et patulos, ut erant, indurat hiatus.

All the poetical accounts of heroes engaging with dragons have arisen from a misconception about these towers and temples; which those persons either founded, or else took in war. Or if they were Deities, of whom the story is told; these buildings were erected to their honour. But the Greeks made no distinction. They were fond of Heroism; and interpreted every ancient history according to their own prejudices: and in the most simple narrative could find out a martial atchievement. No colony could settle any where, and build an Ophite temple, but there was supposed to have been a contention between a hero and a dragon. Cadmus, as I have shewn, was described in conflict with such a one near Thebes; whose teeth he sowed in the earth:

[48] οδοντας
Αονιοιο δρακοντος, ὁν ωγυγιη ενι Θηβῃ

[47] Ovid. Metamorph. L. 11. V. 56.
[48] Apollonius Rhodius. L. 3. v. 1176.

Καδμος,

Καδμος, ὁτ' Ευρωπην διζημενος εισαφικανε,
Πεφνε.

Serpents are ſaid to have infeſted [49] Cyprus, when it was occupied by its firſt inhabitants: and there was a fearful dragon in the iſle of [50] Salamis. The Python of Parnaſſus is well known, which Apollo was ſuppoſed to have ſlain, when he was very young: a ſtory finely told by Apollonius.

[51] Ὡς ποτε πετραιῃ ὑπο δειραδι Παρνησσοιο
Δελφυνην τοξοισι πελωριον εξεναριξε,
Κουρος εων ετι γυμνος, ετι πλοκαμοισι γεγηθως.

After all, this dragon was a ſerpent temple; a tumbos, τυμβος, formed of earth, and eſteemed of old oracular. To this Hyginus bears witneſs. [52] Python, Terræ filius, Draco ingens. Hic ante Apollinem ex oraculo in monte Parnaſſo reſponſa dare ſolitus eſt. Plutarch ſays, that the diſpute between Apollo and the Dragon was about the privilege of the place. [53] Οι Δελφων θεολογοι νομιζουσιν ενταυθα ποτε προς οφιν τῳ Θεῳ περι του χρηστηριου μαχην γενεσθαι. From hence we may perceive, that he was in reality the Deity of the temple; though the Greeks made an idle diſtinction: and he was treated with divine honours. [54] Πυθοι μεν ουν ὁ Δρακων ὁ Πυθιος θρησκευεται, και του Οφεως ἡ πανηγυρις καταγγελλεται

[49] Βη δ' επ' εραν Διας φευγων οφιωδεα Κυπρον.
Parthenius, as corrected by Voſſius. See Notes to Pompon. Mela. P. 391.
[50] Lycophron. V. 110.
[51] Apollonius Rhodius. L. 2. v. 707.
[52] Hyginus. Fab. 140.
[53] Plutarch de Oraculorum defectu. V. 1. p. 417.
[54] Clemens Alexand. Cohort. P. 29.

Πυθια.

Πυθια. It is ſaid moreover, that the ſeventh day was appointed for a feſtival in the temple, and celebrated with a Pæan to the [55] ſerpent.

We often read of virgins, who were expoſed to dragons, and ſea-monſters; and of dragons, which laid waſte whole provinces, till they were at length by ſome perſon of proweſs encountered, and ſlain. Theſe hiſtories relate to women, who were immured in towers by the ſea-ſide; and to Banditti, who got poſſeſſion of theſe places, from whence they infeſted the adjacent country. The [56] author of the Chronicon Paſchale ſuppoſes, that Andromeda, whom the Poets deſcribe as chained to a rock, and expoſed to a ſea-monſter, was in reality confined in a temple of Neptune, a Petra of another ſort. Theſe dragons are repreſented as ſleepleſs; becauſe in ſuch places there were commonly lamps burning, and a watch maintained. In thoſe more particularly ſet apart for religious ſervice, there was a fire, which never went out.

[57] Irreſtincta focis ſervant altaria flammas.

The dragon of Apollonius is ever watchful.

Ουδε οι ημαρ,
Ου κνεφας ηδυμος υπνος αναιδεα δαμναται οσσε.

What the Poet ſtiles the eyes of the Dragon, were undoubtedly windows in the upper part of the building, through which the fire appeared. Plutarch takes notice, that in the

[55] Prolegomena to the Pyth. Odes of Pindar.
[56] P. 39.
[57] Silius Ital. L. 3. v. 29.

temple of Amon, there was a [58] light continually burning. The like was obſervable in other temples of the [59] Egyptians. Pauſanias mentions the lamp of Minerva [60] Polias at Athens, which never went out: the ſame cuſtom was kept up in moſt of the [61] Prutaneia. The Chaldeans and Perſians had ſacred hearths; on which they preſerved a [62] perpetual fire. In the temple of [63] Apollo Carneus at Cyrene the fire upon the altar was never ſuffered to be extinguiſhed. A like account is given by Said Ebn Batrick of the ſacred fire, which was preſerved in the great temple at [64] Aderbain in Armenia. The Nubian Geographer mentions a nation in India, called [65] Caimachitæ, who had large Puratheia, and maintained a perpetual fire. According to the Levitical law, a conſtant fire was to be kept up upon the altar of God. [66] *The fire ſhall be ever burning upon the altar: it ſhall never go out.*

From what has preceded, we may perceive, that many perſonages have been formed out of places. And I cannot

[58] Λυχνον ασβεστον. Plutarch de Defect. Orac. Vol. 1. p. 410.

[59] Porphyr. de Abſtinentiâ. L. 2.

[60] L. 1. p. 63.

[61] Το δε λυχνιον εν Πρυτανειῳ. Theoc. Idyll. 21. v. 36.

Πυρος τε φεγγος αφθιτον κεκλημενον. Æſch. Χοηφοροι. V. 268.

[62] See Hyde Relig. Vet. Perſarum: and Stanley upon the Chaldäic religion.

[63] Αει δε τοι αεναον πυρ. Callimach. Hymn to Apollo. V. 84.

[64] Vol. 2. P. 84.

[65] Clima. 4. p. 213.

[66] Leviticus. c. 6. v. 13. Hence the ξυλεφορια; a cuſtom, by which the people were obliged to carry wood, to repleniſh the fire when decaying.

help ſuſpecting much more of ancient hiſtory, than I dare venture to acknowledge. Of the mythic age I ſuppoſe almoſt every circumſtance to have been imported, and adopted; or elſe to be a fable. I imagine, that Chiron, ſo celebrated for his knowledge, was a mere perſonage formed from a tower, or temple, of that name. It ſtood in Theſſaly; and was inhabited by a ſet of prieſts, called Centauri. They were ſo denominated from the Deity, they worſhiped, who was repreſented under a particular form. They ſtiled him Cahen-Taur: and he was the ſame as the Minotaur of Crete, and the Tauromen of Sicilia; conſequently of an emblematical and mixed figure. The people, by whom this worſhip was introduced, were many of them Anakim; and are accordingly repreſented as of great ſtrength and ſtature. Such perſons among the people of the eaſt were ſtiled [67] Nephelim: which the Greeks in after times ſuppoſed to relate to νεφελη, a cloud. In conſequence of this, they deſcribed the Centaurs as born of a cloud: and not only the Centaurs, but Ixion, and others, were reputed of the ſame original. The chief city of the Nephelim ſtood in Theſſaly, and is mentioned by [68] Palæphatus: but through the miſconceptions of his countrymen it was expreſſed Νεφελη, Nephele, a cloud. The Grecians in general were of this race; as will be abundantly ſhewn. The Scholiaſt upon Lycophron men-

[67] It is ſaid in the Scriptures, that *there were giants in the earth in thoſe days; and alſo after that.* Geneſis. c. 6. v. 4. The word in the original for giants is Nephelim.

[68] C. 2: p. 6.

tions, that the deſcendants of Hellen were by a woman named Nephele, whom Athamas was ſuppoſed to have married. [69] Αθαμας ὁ Αιολȣ τȣ Ἑλληνος παις εκ Νεφελης γεννᾳ. Ἑλλην, και Φριξον. The author has made a diſtinction between Helle, and Hellen; the former of which he deſcribes in the feminine. By Phrixus is meant Φρυξ, Phryx, who paſſed the Helleſpont, and ſettled in Aſia minor. However obſcured the hiſtory may be, I think the purport of it is plainly this, that the Hellenes, and Phrygians were of the Nephelim or Anakim race. Chiron was a temple, probably at Nephele in Theſſalia, the moſt ancient ſeat of the Nephelim. His name is a compound of Chir-On, in purport the ſame as Kir-On, the tower and temple of the Sun. In places of this ſort people uſed to ſtudy the heavenly motions: and they were made uſe of for ſeminaries, where young people were inſtructed; on which account they were ſtiled παιδοτροφοι. Hence Achilles was ſuppoſed to have been taught by [70] Chiron, who is reported to have had many diſciples. They are enumerated by Xenophon in his treatiſe upon hunting, and amount to a large number. [71] Εγενοντο αυτῳ μαθηται κυνηγεσιων τε, και ἑτερων καλων, Κεφαλος, Ασκληπιος, Μελανιων, Νεςωρ, Αμφιαραος, Πηλευς, Τελαμων, Μελεαγρος, Θησευς, Ἱπολυτος, Παλαμηδης, Οδυσσευς, Μενεσθευς, Διομηδης, Καςωρ, Πολυδευκης, Μαχαων, Ποδαλειριος, Αντιλοχος, Αινειας, Αχιλλευς. Jaſon is by Pindar made to

[69] V. 22.
[70] Orphic. Argonaut. V. 395.
[71] De Venatione. P. 972.

ſay

ſay of himſelf, [72] Φαμι διδασκαλιαν Χειρωνος οισειν: and the ſame circumſtance is mentioned in another place; [73] Κρονιδᾳ δε τραφεν Χειρωνι δωκαν (Ιασονα). Theſe hiſtories could not be true of Chiron as a perſon: for, unleſs we ſuppoſe him to have been, as the Poets would perſuade us, of a different ſpecies from the reſt of mankind, it will be found impoſſible for him to have had pupils in ſuch different ages. For not only Æſculapius, mentioned in this liſt, but Apollo likewiſe learnt of him the medicinal arts. [74] Ασκληπιος και Απολλων παρα Χειρωνι τῳ Κενταυρῳ ιαθαι διδασκονται. Xenophon indeed, who was aware of this objection, ſays, that the term of Chiron's life was ſufficient for the performance of all, that was attributed to him: [75] Ὁ Χειρωνος βιος πασιν εξηρκει· Ζευς γαρ και Χειρων αδελφοι: but he brings nothing in proof of what he alledges. It is moreover incredible, were we to ſuppoſe ſuch a being as Chiron, that he ſhould have had pupils from ſo many different [76] countries. Beſides many of them, who are mentioned, were manifeſtly ideal perſonages. For not to ſpeak of Cephalus and Caſtor, Apollo was a Deity; and Æſculapius was the [77] like: by ſome indeed eſteemed the ſon of the former; by others introduced rather as a title, and

[72] Pyth. Ode 4. p. 244.

[73] Ibid. p. 246.

[74] Juſtin. Martyr de Monarchiâ. P. 42.

[75] De Venat. P. 972.

[76] Æſculapius was of Egypt. Cephalus is ſaid to have lived in the time of Cecrops αυτοχθων: or, as ſome ſay, in the time of Erectheus; many centuries before Antilochus and Achilles, who were at the ſiege of Troy.

[77] Æſculapius was the Sun. Euſeb. Præp. Evang. L. 3. p. 112.

annexed

annexed to the names of different Gods. Ariſtides uſes it as ſuch in his invocation of [78] Hercules: Ιω, Παιαν, Ἡρακλες, Ασκληπιε: and he alſo ſpeaks of the temple of Jupiter Æſculapius, Διος Ασκληπιȣ νεως. It was idle therefore in the Poets to ſuppoſe that theſe perſonages could have been pupils to Chiron. Thoſe, that were inſtructed, whoever they may have been, partook only of Chironian education; and were taught in the ſame kind of academy: but not by one perſon, nor probably in the ſame place. For there were many of theſe towers, where they taught aſtronomy, muſic, and other ſciences. Theſe places were likewiſe courts of judicature, where juſtice was adminiſtered: whence Chiron was ſaid to have been φιλοφρονεων, και δικαιοτατος:

[79] Ὀν Χειρων εδιδαξε δικαιοτατος Κενταυρων.

The like character is given of him by Hermippus of Berytus.

[80] Ὀυτος
Εις τε δικαιοσυνην θνητων γενος ηγαγε, δειξας
Ὀρκον, και θυσιας ἱλαρας, και σχηματ' Ολυμπȣ.

Right was probably more fairly determined in the Chironian temples, than in others. Yet the whole was certainly attended with ſome inſtances of cruelty: for human ſacrifices are mentioned as once common, eſpecially at Pella in Theſſaly; where if they could get a perſon, who was an Achean

[78] Oratio in Herculem. Vol. 1. p. 64. Oratio in Æſculapium. P. 67.
[79] Homer. Iliad. Λ. V. 831.
[80] Clemens Alexand. Strom. L. 1. p. 361.

by

by birth, they uſed to offer him at the altars of Peleus and [81] Chiron.

There were many edifices denominated Chironian, and ſacred to the Sun. Charon was of the ſame purport, and etymology; and was ſacred to the ſame Deity. One temple of this name, and the moſt remarkable of any, ſtood oppoſite to Memphis on the weſtern ſide of the Nile. It was near the ſpot, where moſt people of conſequence were buried. There is a tower in this province, but at ſome diſtance from the place here ſpoken of, called [82] Kiroon at this day. As Charon was a temple near the catacombs, or place of burial; all the perſons, who were brought to be there depoſited, had an offering made on their account, upon being landed on this ſhore. Hence aroſe the notion of the fee of Charon, and of the ferryman of that name. This building ſtood upon the banks of a canal, which communicated with the Nile: but that, which is now called Kiroon, ſtands at ſome diſtance to the weſt, upon the lake [83] Mœris; where only the kings of Egypt had a right of ſepulture. The region of the catacombs was called the Acheronian and [84] Acheruſian plain, and likewiſe the Elyſian: and the ſtream, which ran by it, had the name of Acheron. They are often alluded to by Homer, and other Poets, when they treat of the region of

[81] Μονίμος δε ἱςορεῖ, εν τῃ των θαυμασιων συναγωγῃ, εν Πελλῃ της Θετταλιας Αχαιον ανθρωπον Πηλει και Χειρωνι καταθυεσθαι. Clementis Cohort. P. 36.

[82] Pocock's Travels. V. 1. p. 65.

[83] Pocock's Travels. Ibid.

[84] Παρα την λιμνην την καλουμενην Αχερουσιαν. Diodorus Sic. L. 1. p. 86.

departed

departed ſouls. The Amonians conferred theſe names upon other places, where they ſettled, in different parts of the world. They are therefore to be met with in [85] Phrygia, [86] Epirus, [87] Hellas, [88] Apulia, [89] Campania, and other countries. The libri [90] Acherontii in Italy, mentioned by Arnobius, were probably tranſcripts from ſome hieroglyphical writings, which had been preſerved in the Acherontian towers of the Nile. Theſe were carried by Tages to Hetruria; where they were held in great veneration.

As towers of this ſort were ſeminaries of learning, Homer from one of them has formed the character of ſage Mentor; under whoſe reſemblance the Goddeſs of wiſdom was ſuppoſed to be concealed. By Mentor, I imagine, that the Poet covertly alludes to a temple of Menes. It is ſaid, that Homer in an illneſs was cured by one [91] Mentor, the ſon of Αλκιμος, Alcimus. The perſon probably was a Mentorian prieſt, who did him this kind office, if there be any truth in the ſtory. It was from an oracular temple ſtiled Mentor;

[85] In Phrygiâ—juxta ſpecus eſt Acheruſia, ad manes, ut aiunt, pervius. Mela. L. 1. c. 19. p. 100.

[86] River Acheron, and lake Acheruſia in Epirus. Pauſan. L. 1. p. 40. Strabo. L. 7. p. 499. Thucydides. L. 1. p. 34.

[87] Near Corinth Acheruſia. Pauſan. L. 2. p. 196.

In Elis Acheron. Strabo. L. 8. p. 530.

[88] Celſæ nidum Acherontiæ. Horat. L. 3. Ode. 4. v. 14.

[89] Near Avernus. In like manner there were πεδια Ηλυσια in Egypt, Meſſenia, and in the remoter parts of Iberia. See Plutarch in Sertorio, and Strabo. L. 3. p. 223.

[90] Alſo Libri Tarquitiani Aruſpicum Hetruſcorum; ſo denominated from Tarcuſhan. Marcellinus. L. 25. c. 2. p. 322.

[91] Herodot. Vit. Hom. C. 3.

and

and Man-Tor, that the ſacred cakes had the name of Amphimantora. [92] Αμφιμαντορα, αλφιτα μελιτι δεδευμενα.

Caſtor, the ſuppoſed diſciple of Chiron, was in reality the ſame as Chiron; being a ſacred tower, a Chironian edifice, which ſerved both for a temple and Pharos. As theſe buildings for the moſt part ſtood on ſtrands of the ſea, and promontories; Caſtor was eſteemed in conſequence of it a tutelary Deity of that element. The name ſeems to be a compound of Ca-Aſtor, the temple or place of Aſtor; who was rendered at different times Aſterius, Aſterion, and Aſtarte. Ca-Aſtor was by the Greeks abbreviated to Caſtor; which in its original ſenſe I ſhould imagine betokened a fire-tower: but the Greeks in this inſtance, as well as in innumerable others, have miſtaken the place and temple for the Deity, to whom it was conſecrated. The whole hiſtory of Caſtor and Pollux, the two Dioſcuri, is very ſtrange, and inconſiſtent. Sometimes they are deſcribed as two mortals of Lacedæmon, who were guilty of violence and rapine, and were ſlain for their wickedneſs. At other times they are repreſented as the two principal Deities; and ſtiled Dii Magni, Dii Maximi, Dii Potentes, Cabeiri. Mention is made by Pauſanias of the great regard paid to them, and particularly by the Cephalenſes. [93] Μεγαλους γαρ σφας οι ταυτη Θεους ονομαζουσιν. *The people there ſtile them by way of eminence the Great Gods.* There are altars extant, which are inſcribed [94] CASTORI ET POLLUCI DIIS MAGNIS.

[92] Heſychius.

[93] L. 1. p. 77.

[94] Fleetwood's Inſcript. P. 42.

In [95] Gruter is a Greek inſcription to the ſame purport. Γαιος Γαιȣ Αχαϱνευς Ἱεϱευς γενομενος Θεων Μεγαλων Διοσκοϱων Καβειϱων. But though Caſtor was enſhrined, as a God, he was properly a Tarchon, ſuch as I have before deſcribed; and had all the requiſites, which are to be found in ſuch buildings. They were the great repoſitories of treaſure; which people there entruſted, as to places of great ſecurity. The temple of Caſtor was particularly famous on this account, as we may learn from Juvenal:

[96] Æratâ multus in arcâ
Fiſcus, et ad vigilem ponendi Caſtora nummi.

The Deity, who was alluded to under the name of Caſtor, was the Sun: and he had ſeveral temples of that denomination in Laconia, and other parts of Greece. His rites were firſt introduced by people from Egypt, and Canaan. This we may infer among other circumſtances from the title of Anac being ſo particularly conferred on him and his brother Pollux: whence their temple was ſtiled Ανακειον in Laconia; and their feſtival at Athens ανακεια, anakeia. For Anac was a Canaanitiſh term of honour; which the Greeks changed to αναξ and [97] ανακτες. I have before mentioned, that in theſe places were preſerved the Archives of the cities, and provinces, in which they ſtood: and they were

[95] P. 319. n. 2.

[96] Sat. 14. v. 259.

[97] Pauſanias. L. 2. p. 161, 162.

There was a hill called Anakeion: Ανακειον· ορος, η των Διοσκϑϱων Ἱϱον. Suidas.

It is ſaid of the celebrated Polygnotus, that he painted τας εν τῳ θησαυϱῳ και εν τῳ Ανακειῳ γϱαφας. Harpocration. The treaſury we may ſuppoſe to have been a part of the temple.

often

often made uſe of for courts of judicature, called πρυτανεια, and prætoria; whither the ancient people of the place reſorted, to determine about right and wrong. Hence it is that Caſtor and Pollux, two names of the ſame perſonage, were ſuppoſed to preſide over judicial affairs. This department does but ill agree with the general and abſurd character, under which they are repreſented: for what has horſemanſhip and boxing to do with law and equity? But theſe were miſtaken attributes, which aroſe from a miſapplication of hiſtory. Within the precincts of their temples was a parade for boxing and wreſtling; and often an Hippodromus. Hence aroſe theſe attributes, by which the Poets celebrated theſe perſonages:

[98] Καςορα θ' Ἱπποδαμον, και πυξ αγαθον Πολυδευκεα.

The Deity, originally referred to, was the Sun. As he was the chief Deity, he muſt neceſſarily have been eſteemed the ſuperviſor and arbitrator of all ſublunary things:

[99] Ηελιος, ὁς παντ' εφορᾳ, και παντ' επακουει.

On this account the ſame province of ſupreme judge was conferred on his ſubſtitute Caſtor, in conjunction with his brother Pollux: and they were accordingly looked upon as the conſervators of the rights of mankind. Cicero makes a noble appeal to them in his ſeventh oration againſt Verres; and enlarges upon the great department, of which they were preſumed to be poſſeſſed: at the ſame time mentioning the treaſures, which were depoſited in their temples. [100] Vos omnium rerum forenſium,

[98] Homer. Iliad. Γ. v. 237.

[99] Homer. Odyſſ. M. v. 323.

[100] Cicero in Verrem. Orat. 7. Sect. ult.

conſiliorum maximorum, legum, judiciorumque arbitri, et teſtes, celeberrimo in loco PRÆTORII locati, Caſtor et Pollux; quorum ex templo quæſtum ſibi iſte (Verres) et prædam maximam improbiſſime comparavit—teque, Ceres, et Libera—a quibus initia vitæ atque victûs, legum, morum, manſuetudinis, humanitatis exempla hominibus et civitatibus data ac diſpertita eſſe dicuntur. Thus we find that they are at the cloſe joined with Ceres, and Libera; and ſpoken of as the civilizers of the world: but their peculiar province was law and judicature.

Many inſtances to the ſame purpoſe might be produced; ſome few of which I will lay before the reader. Trophonius, like Chiron and Caſtor, was a ſacred tower; being compounded of Tor-Oph-On, Solis Pythonis turris, rendered Trophon, and Trophonius. It was an oracular temple, ſituated near a vaſt cavern: and the reſponſes were given by dreams. Tireſias, that ancient prophet, was an edifice of the ſame nature: and the name is a compound of Tor-Ees, and Tor-Aſis; from whence the Greeks formed the word Tireſias. He is generally eſteemed a diviner, or ſoothſayer, to whom people applied for advice: but it was to the temple that they applied, and to the Deity, who was there ſuppoſed to reſide. He was moreover ſaid to have lived nine ages: till he was at laſt taken by the Epigoni, when he died. The truth is, there was a tower of this name at Thebes, built by the Amonians, and ſacred to the God Orus. It ſtood nine ages, and was then demoliſhed. It was afterwards repaired, and made uſe of for a place of augury: and its ſituation

was

was close to the temple of Amon. [101] Θηβαιοις δε μετα τȣ Αμμωνος το Ἱερον, οιωνοσκοπειον τε Τειρεσιȣ καλȣμενον. Tiresias according to Apollodorus was the son of Eueres, [102] Ευηρης, or, according to the true Dorian pronunciation, Euares, the same as the Egyptian Uc Arez, the Sun. He is by Hyginus stiled [103] Eurimi filius; and in another place Eurii filius, Pastor. Eurius, Eurimus, Euarez, are all names of the Sun, or places sacred to him; but changed to terms of relation by not being understood. Tiresias is additionally stiled Pastor; because all the Amonian Deities, as well as their princes, were called Shepherds: and those, who came originally from Chaldea, were stiled the children of Ur, or Urius.

By the same analogy we may trace the true history of Terambus, the Deity of Egypt, who was called the Shepherd Terambus. The name is a compound of Tor-Ambus, or Tor-Ambi, the oracular tower of Ham. He is said to have been the son of Eusires, [104] Ευσειρȣ τȣ Ποσειδωνος; and to have come over, and settled in Thessaly near mount Othrys. According to Antoninus Liberalis he was very rich in flocks; and a great musician, and particularly expert in all pastoral measure. To him they attributed the invention of the pipe. The meaning of the history is, I think, too plain, after what has preceded, to need a comment. It is fabled of him, that he was at last turned into a bird called Cerambis, or Cerambix.

[101] Pausanias. L. 9. p. 741.
[102] Apollodorus. L. 3. p. 154.
[103] Hyginus. Fab. 68, and 75.
[104] Antonin. Liberalis Metamorph. c. 22.

Terambus

Terambus and Cerambis are both ancient terms of the ſame purport: the one properly expreſſed is Tor-Ambi; the other Cer-Ambi, the oracular temple of the Sun.

I have taken notice that towers of this ſort were the repoſitories of much treaſure; and they were often conſecrated to the Ophite Deity, called Opis and Oupis. It is the ſame, which Callimachus addreſſes by the title of [105] Ουπι, Ανασσ' ευωπι: and of whom Cicero ſpeaks, and ſtiles Upis: [106] quam Græci Upim paterno nomine appellant. The temple was hence called Kir-Upis; which the Grecians abridged to Γρυπες: and finding many of the Amonian temples in the north, with the device of a winged ſerpent upon the frontal, they gave this name to the hieroglyphic. Hence, I imagine, aroſe the notion of Γρυπες, or Gryphons; which, like the dragons abovementioned, were ſuppoſed to be guardians of treaſure, and to never ſleep. The real conſervators of the wealth were the prieſts. They kept up a perpetual fire, and an unextinguiſhed light in the night. From Kir Upis, the place of his reſidence, a prieſt was named Grupis; and from Kir-Uph-On, Gryphon. The Poets have repreſented the Grupes as animals of the ſerpentine kind; and ſuppoſed them to have been found in countries of the Arimaſpians, Alazonians, Hyperboreans, and other the moſt northern regions, which the Amonians poſſeſſed. In ſome of

[105] Hymn. in Dian. V. 204.

[106] Cicero de Nat. Deorum. L. 3. 23.

She is ſuppoſed to be the ſame as Diana. Καλεσι δε την Αρτεμιν Θρακες Βενδειαν, Κρητες δε Δικτυναν, Λακεδαιμονιοι δε Ουπιν. Palæphatus. C. 32. p. 78.

the temples women officiated, who were denominated from the Deity, they ſerved. The Scholiaſt upon Callimachus calls the chief of them Upis; and ſtiles her, and her aſſociates, Κορας [107] Ὑπερβορεας, Hyperborean young women. The Hyperboreans, Alazonians, Arimaſpians, were Scythic nations of the ſame family. All the ſtories about Prometheus, Chimæra, Meduſa, Pegaſus, Hydra, as well as of the Grupes, or Gryphons, aroſe in great meaſure from the ſacred devices upon the entablátures of temples.

[107] Scholia in Callimach. Hymn. in Dianam. V. 204.
Ὦπιν, και Ἑκαεργην—εκ των Ὑπερβορεων. Pauſan. L. 5. p. 392.

Metuenda feris Hecaerge,
Et Soror, optatum numen venantibus, Opis.
Claudian in Laudes Stilic. L. 3. v. 253.

TAPH.

TAPH, TUPH, TAPHOS.

THERE was another name current among the Amonians, by which they called their λοφοι, or high places. This was Taph; which at times was rendered Tuph, Toph, and Taphos. Lower Egypt being a flat, and annually overflowed, the natives were forced to raiſe the ſoil, on which they built their principal edifices, in order to ſecure them from the inundation: and many of their ſacred towers were erected upon conical mounds of earth. But there were often hills of the ſame form conſtructed for religious purpoſes, upon which there was no building. Theſe were very common in Egypt. Hence we read of Taphanis, or Taph-Hanes, Taph-Oſiris, Taph-Oſiris parva, and contra Taphias, in Antoninus; all of this country. In other parts were Taphiouſa, Tape, Taphura, Tapori, Taphus, Taphoſus, Taphitis. All theſe names relate to high altars, upon which they uſed oftentimes to offer human ſacrifices. Typhon was one of theſe; being a compound of Tuph-On, which ſignifies the hill or altar of the Sun. Tophet, where the Iſraelites made their children paſs through

fire to [1] Moloch, was a mount of this form. And there ſeem to have been more than one of this denomination; as we learn from the prophet Jeremiah. [2] *They have built the high places of Tophet, which is in the valley of the ſon of Hinnom, to burn their ſons, and their daughters in the fire.* And in another place: *They have built alſo the high places of Baal, to burn their ſons with fire for burnt-offerings unto Baal.* Theſe cruel operations were generally performed upon mounts of this ſort; which from their conical figure were named Tuph, and Tupha. It ſeems to have been a term current in many countries. The high Perſian [3] bonnet had the ſame name from its ſhape: and Bede mentions a particular kind of ſtandard in his time; which was made of plumes in a globular ſhape, and called in like manner,[4] Tupha, vexilli genus, ex conſertis plumarum globis. There was probably a tradition, that the calf, worſhiped by the Iſraelites in the wilderneſs near Horeb, was raiſed upon a ſacred mound, like thoſe deſcribed above: for Philo Judæus ſays, that it was exhibited after the model of an Egyptian Tuphos: [5] Αιγυπτιακȣ μιμημα Τυφȣ. This I do not take to have been a Grecian word; but the name of a ſacred orbicular mount, analogous to the Touphas of Perſis.

[1] 2 Kings. c. 23. v. 10. 2 Chron. c. 28. v. 3.

[2] C. 7. v. 31. and c. 19. v. 5. There was a place named Tophel (Toph-El) near Paran upon the Red ſea. Deuteron. c. 1. v. 1.

[3] Zonar. Vol. 2. p. 227. Τȣφαν καλει ὁ δημωδης και πολυς ανθρωπος.

[4] Bedæ Hiſt. Angliæ. L. 2. c. 16.

[5] De legibus ſpecialibus. P. 320.

The Greek term τυφος, fumus, vel faſtus, will hardly make ſenſe, as introduced here.

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The Amonians, when they ſettled in Greece, raiſed many of theſe Tupha, or Tapha in different parts. Theſe beſide their original name were ſtill farther denominated from ſome title of the Deity, to whoſe honour they were erected. But as it was uſual in ancient times to bury perſons of diſtinction under heaps of earth formed in this faſhion; theſe Tapha came to ſignify tombs: and almoſt all the ſacred mounds, raiſed for religious purpoſes, were looked upon as monuments of deceaſed heroes. Hence [6] Taph-Oſiris was rendered ταφος, or the burying place of the God Oſiris: and as there were many ſuch places in Egypt and Arabia, ſacred to Oſiris and Dionuſus; they were all by the Greeks eſteemed places of ſepulture. Through this miſtake many different nations had the honour attributed to them of theſe Deities being interred in their country. The tumulus of the Latines was miſtaken in the ſame manner. It was originally a ſacred hillock; and was often raiſed before temples, as an altar; ſuch as I have before deſcribed. It is repreſented in this light by Virgil:

[7] Eſt urbe egreſſis tumulus, templumque vetuſtum
Deſertæ Cereris; juxtaque antiqua cupreſſus.

In proceſs of time the word tumulus was in great meaſure looked upon as a tomb; and tumulo ſignified to bury. The Greeks ſpeak of numberleſs ſepulchral monuments, which they have thus miſinterpreted. They pretended to ſhew the tomb of [8] Dionuſus at Delphi; alſo of Deucalion, Pyrrha,

[6] Plutarch. Iſis et Oſiris. V. 1. p. 359.

[7] Virgil. Æn. L. 2 v. 713.

[8] Την ταφην (Διονυσου) ειναι φασιν εν Δελφοις παρα τον Χρυσουν Απολλωνα. Cyril. cont. Julian. L. 1. p. 11.

Orion, in other places. They imagined that Jupiter was buried in Crete: which Callimachus ſuppoſes to have been a forgery of the natives.

[9] Κρῆτες αἰεὶ ψεῦσαι· καὶ γὰρ τάφον, ὦ Ἄνα, σεῖο
Κρῆτες ἐτεκτήναντο, σὺ δ' οὐ θανες, ἐσσὶ γὰρ αἰεί.

I make no doubt, but that there was ſome high place in Crete, which the later Greeks, and eſpecially thoſe, who were not of the country, miſtook for a tomb. But it certainly muſt have been otherwiſe eſteemed by thoſe, who raiſed it: for it is not credible, however blind idolatry may have been, that people ſhould enſhrine perſons as immortal, where they had the plaineſt evidences of their mortality. An inſcription *Viro Immortali* was in a ſtile of flattery too refined for the ſimplicity of thoſe ages. If divine honours were conferred, they were the effects of time, and paid at ſome diſtance; not upon the ſpot, at the veſtibule of the charnel-houſe. Beſides it is evident, that moſt of the deified perſonages never exiſted: but were mere titles of the Deity, the Sun; as has been in great meaſure proved by Macrobius. Nor was there ever any thing of ſuch detriment to ancient hiſtory, as the ſuppoſing that the Gods of the Gentile world had been natives of the countries, where they were worſhiped. They have by theſe means been admitted into the annals of times: and it has been the chief ſtudy of the learned to regiſter the legendary ſtories concerning them; to conciliate abſurdities, and to arrange the whole in a chronolo-

[9] Callimach. Hymn. in Jovem. V. 8.
Ὧδε μεγας κειται Ζαν, ὃν Δια κικλησκεσι.
Porphyr. Vita Pythagoræ. P. 20.

gical

gical ſeries. A fruitleſs labour, and inexplicable: for there are in all theſe fables ſuch inconſiſtences, and contradictions, as no art, nor induſtry, can remedy. Hence all, who have expended their learning to this purpoſe, are in oppoſition to one another; and often at variance with themſelves. Some of them by theſe means have rendered their works, which might have been of infinite uſe to the world, little better than the reveries of Mons'. Voltaire. The greateſt part of the Grecian theology aroſe from miſconceptions and blunders: and the ſtories concerning their Gods and Heroes were founded on terms miſinterpreted and abuſed. Thus from the word ταφος, taphos, which they adopted in a limited ſenſe, they formed a notion of their gods having been buried in every place, where there was a tumulus to their honour. This miſled biſhop Cumberland, Uſher, Pearſon, Petavius, Scaliger, with numberleſs other learned men; and among the foremoſt the great Newton. This extraordinary genius has greatly impaired the excellent ſyſtem, upon which he proceeded, by admitting theſe fancied beings into chronology. We are ſo imbued in our childhood with notions of Mars, Hercules, and the reſt of the celeſtial outlaws, that we ſcarce ever can lay them aſide. We abſolutely argue upon Pagan principles: and though we cannot believe the fables, which have been tranſmitted to us; yet we forget ourſelves continually; and make inferences from them, as if they were real. In ſhort, till we recollect ourſelves, we are ſemi-pagans. It gives one pain to ſee men of learning, and principle, debating which was the Jupiter, who lay with Semele; and whether it was the ſame, that outwitted Amphitryon.

This is not, ſays a critic, the Hermes, who cut off Argus's head; but one of later date, who turned Battus into a ſtone. I fancy, ſays another, that this was done, when Iö was turned into a cow. It is ſaid of Jupiter, that he made the night, in which he enjoyed Alcmena, as long as [10] three; or, as ſome ſay, as long as nine. The Abbe [11] Banier with ſome phlegm excepts to this coalition of nights; and is unwilling to allow it. But he is afterwards more complying; and ſeems to give it his ſanction, with this proviſo, that chronological verity be not thereby impeached. *I am of opinion*, ſays he, *that there was no foundation for the fable of Jupiter's having made the night, on which he lay with Alcmena, longer than others: at leaſt this event put nothing in nature out of order; ſince the day, which followed, was proportionably ſhorter, as Plautus* [12] *remarks.*

Atque quanto nox fuiſti longior hâc proximâ,
Tanto brevior dies ut fiat, faciam; ut æque diſparet,
Et dies e nocte accedat.

Were it not invidious, I could ſubjoin names to every article, which I have alledged; and produce numberleſs inſtances to the ſame purpoſe.

It may be ſaid, that I run counter to the opinions of all antiquity: that all the fathers, who treated of this ſubject, and many other learned men, ſuppoſed the Gods of the hea-

[10] Hence Hercules was ſtiled Τριεσπερος. Lycoph. V. 33.
Ζευς τρεις ἑσπερας εις μιαν μεταβαλων συνεκαθευδε τῃ Αλκμηνῃ. Schol. ibid.

[11] Abbe Banier. Mythology of the Ancients explained. Vol. 4. B. 3. c. 6. p. 77, 78. Tranſlation.

[12] Plaut. Amphitryo. Act. 1. S. 3.

then to have been deified mortals, who were worſhiped in the countries, where they died. It was the opinion of Clemens, Euſebius, Cyril, Tertullian, Athenagoras, Epiphanius, Lactantius, Arnobius, Julius Firmicus, and many others. What is more to the purpoſe, it was the opinion of the heathen themſelves; the very people, by whom theſe gods were honoured: yet ſtill it is a miſtake. In reſpect to the fathers, the whole of their argument turns upon this point, the conceſſions of the Gentiles. The more early writers of the church were not making a ſtrict chronological inquiry: but were labouring to convert the heathen. They therefore argue with them upon their own principles; and confute them from their own teſtimony. The Romans had their Dii Immortales; the Greeks their Θεοι Αθανατοι: yet acknowledged, that they had been men; that they died, and were buried. Cicero owns; [13] ab Euhemero et mortes, et ſepulturæ demonſtrantur deorum. It matters not whether the notion were true; the fathers very fairly make uſe of it. They avail themſelves of theſe conceſſions; and prove from them the abſurdity of the Gentile worſhip, and the inconſiſtency of their opinions. Even Maximus Tyrius, the Platonic, could not but ſmile, at being ſhewn in the ſame place the temple, and tomb of the deity [14]; ἱερον Θεȣ, και ταφον Θεȣ. Theſe ſuppoſed places of ſepulture were ſo numerous, that Clemens Alexandrinus tells us, they were not

[13] Cicero de Nat. Deor. L. 1. c. 42.

Αλλα και ταφον αυτȣ (Ζηνος) δεικνυȣσι. Lucian. de Sacrificiis. V. 1. p. 355.

[14] Maximus Tyrius. Differt. 38. p. 85.

to

to be counted. [15] Αλλα γαρ επιοντι μοι τȣς προσκυνȣμενȣς ὑμιν ταφȣς, εμοι μεν ουδ' ὁ πας αν αρκεσῃ χρονος. But after all, theſe Ταφοι were not tombs, but λοφοι μαςοειδεις, conical mounds of earth; on which in the firſt ages offerings were made by fire. Hence τυφω, tupho, ſignified to make a ſmoke, ſuch as aroſe from incenſe upon theſe Tupha, or eminences. Beſides, if theſe were deified men, who were buried under theſe hills; how can we explain the difficulty of the ſame perſon being buried in different places, and at different times? To this it is anſwered, that it was another Bacchus, and another Jupiter. Yet this ſtill adds to the difficulty: for it is hard to conceive, that whoever in any country had the name of Jupiter, ſhould be made a God. Add to this, that Homer and Heſiod, and the authors of the Orphic poetry, knew of no ſuch duplicates. There is no hint of this ſort among the ancient writers of their nation. It was a refinement in after ages; introduced to obviate the difficulties, which aroſe from the abſurdities in the pagan ſyſtem. Arnobius juſtly ridicules the idle expedients, made uſe of to render a baſe theology plauſible. Gods, of the ſame name and character, were multiplied to make their fables conſiſtent; that there might be always one ready at hand upon any chronological emergency. Hence no difficulty could ariſe about a Deity, but there might be one produced, adapted to all climes, and to every age. [16] Aiunt Theologi veſtri, et vetuſtatis abſconditæ conditores, tres in rerum na-

[15] Clementis Cohort. P. 40.

[16] Arnobius contra Gentes. L. 4. p. 135. Clem. Alexand. Cohort. P. 24.

turâ

turâ Joves esse——quinque Soles, et Mercurios quinque. Aiunt iidem Theologi quatuor esse Vulcanos, et tres Dianas; Æsculapios totidem, et Dionysos quinque; ter binos Hercules, et quatuor Veneres; tria genera Castorum, totidemque Musarum. But Arnobius is too modest. Other writers insist upon a greater variety. In respect to Jupiters, Varro according to Tertullian makes them in number three hundred. [17] Varro trecentos Joves, sive Jupiteres, dicendum, —— introducit. The same writer mentions forty heroes of the name of Hercules; all which variety arose from the causes above assigned: and the like multiplicity may be found both of kings and heroes; of kings, who did not reign; of heroes, who never existed. The same may be observed in the accounts transmitted of their most early prophets, and poets: scarce any of them stand single: there are duplicates of every denomination. On this account it is highly requisite for those, who suppose these personages to have been men, and make inferences from the circumstances of their history, to declare explicitly, which they mean; and to give good reasons for their determination. It is said of Jupiter, that he was the son of Saturn; and that he carried away Europa, before the arrival of Cadmus. He had afterwards an amour with Semele, the supposed daughter of Cadmus: and they mention his having a like intimacy with Alcmena an age or two later. After this he got acquainted with Leda, the wife of Tyndarus: and he had children at the siege of

[17] Tertullian. Apolog. c. 14.

Πευσομαι δε σε κἀγω, ω ανθρωπε, ποσοι Ζηνες ευρισκονται. Theoph. ad Autolyc. L. 1. p. 344.

Troy. If we may believe the poets, and all our intelligence comes originally from the poets, Jupiter was perſonally intereſted in that war. But this interval contains little leſs than two hundred years. Theſe therefore could not be the actions of one man: on which account I want to know, why Sir Iſaac Newton [18] in his chronological interpretations chooſes to be determined by the ſtory of Jupiter and Europa, rather than by that of Jupiter and Leda. The learned [19] Pezron has pitched upon a Jupiter above one thouſand years earlier, who was in like manner the ſon of Saturn. But Saturn, according to ſome of the beſt mythologiſts, was but four generations incluſive before the æra of Troy. Latinus, the ſon of Faunus, was alive ſome years after that city had been taken; when Æneas was ſuppoſed to have arrived in Italy. The poet tells us, [20] Fauno Picus pater: iſque parentem Te, Saturne, refert; Tu ſanguinis ultimus auctor. The ſeries amounts only to four, Latinus, Faunus, Picus, Saturn. What authority has Pezron for the anticipation of which he is guilty in determining the reign of Jupiter? and how can he reconcile theſe contradictory hiſtories? He ought to have given ſome good reaſon for ſetting aſide the more common and accepted accounts; and placing theſe events ſo [21] early. Shall we ſuppoſe with the critics and commentators that this was a prior Jupiter? If it were a different perſon,

[18] Newton's Chronology. P. 151.

[19] Pezron. Antiquities of nations. c. 10, 11, 12.

[20] Virgil. Æn. L. 7. v. 48.

[21] Sir Iſaac Newton ſuppoſes Jupiter to have lived after the diviſion of the kingdoms in Iſrael; Pezron makes him antecedent to the birth of Abraham, and even before the Aſſyrian monarchy.

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the circumſtances of his life ſhould be different: but the perſon, of whom he treats, is in all reſpects ſimilar to the Jupiter of Greece and Rome. He has a father Saturn; and his mother was Rhea. He was nurſed in Crete; and had wars with the Titans. He dethrones his father, who flies to Italy; where he introduces an age of gold. The mythology concerning him we find to be in all reſpects uniform. It is therefore to little purpoſe to ſubſtitute another perſon of the ſame name by way of reconciling matters, unleſs we can ſuppoſe that every perſon ſo denominated had the ſame relations and connexions, and the ſame occurrences in life reiterated: which is impoſſible. It is therefore, I think, plain, that the Grecian Deities were not the perſons [22] ſuppoſed: and that their imputed names were titles. It is true, a very ancient and reſpectable writer, [23] Euhemerus, of whom I have before made mention, thought otherwiſe. It is ſaid, that he could point out preciſely, where each god departed: and could particularly ſhew the burying-place of Jupiter. Lactantius, who copied from him, ſays, that it was at Cnoſſus in [24] Crete.

[22] Arnobius has a very juſt obſervation to this purpoſe. Omnes Dii non ſunt: quoniam plures ſub eodem nomine, quemadmodum accepimus, eſſe non poſſunt, &c. L. 4. p. 136.

[23] Antiquus Auctor Euhemerus, qui fuit ex civitate Meſſene, res geſtas Jovis, et cæterorum, qui Dii putantur, collegit; hiſtoriamque contexuit ex titulis, et inſcriptionibus ſacris, quæ in antiquiſſimis templis habebantur; maximeque in fano Jovis Triphylii, ubi auream columnam poſitam eſſe ab ipſo Jove titulus indicabat. In quâ columnâ geſta ſua perſcripſit, ut monumentum eſſet poſteris rerum ſuarum. Lactant. de Falſâ Relig. L. 1. c. 11. p. 50.

(Euhemerus), quem noſter et interpretatus, et ſecutus eſt præter cæteros, Ennius. Cicero de Nat. Deor. L. 1. c. 42.

[24] Lactantius de Falſâ Relig. L. 1. c. 11. p. 52.

Jupiter, ætate peſſum actâ, in Cretâ vitam commutavit.— Sepulchrum ejus eſt in Cretâ, et in oppido Cnoſſo: et dicitur Veſta hanc urbem creaviſſe: inque ſepulchro ejus eſt inſcriptio antiquis literis Græcis, Ζαν Κρονου. If Jupiter had been buried in Crete, as theſe writers would perſuade us, the accounts would be uniform about the place where he was depoſited. Lactantius, we find, and ſome others, ſay, that it was in the city Cnoſſus. There are writers who mention it to have been in a cavern upon [25] Mount Ida: others upon Mount [26] Jaſius. Had the Cretans been authors of the notion, they would certainly have been more conſiſtent in their accounts: but we find no more certainty about the place of his burial, than of his birth; concerning which Callimachus could not determine.

[27] Ζευ, σε μεν Ιδαιοισιν εν ȣρεσι φασι γενεσθαι,
Ζευ, σε δ' εν Αρκαδιῃ.

He was at times ſuppoſed to have been a native of Troas, of Crete, of Thebes, of Arcadia, of Elis: but the whole aroſe from the word ταφος being through length of time miſunderſtood: for there would have been no legend about the birth of Jupiter, had there been no miſtake about his funeral. It was a common notion of the Magneſians, that Jupiter was buried in their country upon Mount Sipylus. Pauſanias ſays, that he aſcended the mountain, and beheld the tomb, which

[25] Varro apud Solinum. c. 16.

[26] Epiphanius in Ancorato. P. 108.

Cyril. contra Julianum. L. 10. p. 342. See Scholia upon Lycophron. V. 1194.

[27] Callimach. Hymn. in Jovem. V. 6.

was

was well worthy of [28] admiration. The tomb of [9] Isis in like manner was supposed to be at Memphis, and at Philæ in upper Egypt: also at Nusa in Arabia. Osiris was said to have been buried in the same places: likewise at Taphosiris, which is thought by Procopius to have had its name, [30] because it was the place of sepulture of Osiris. The same is said of another city, which was near the mouth of the Nile, and called Taphosiris parva. But they each of them had their name from the worship, and not from the interment of the Deity. This is plain from the account given of the ταφος Οσιριδος, or high altar of Osiris, by Diodorus; from whom we learn that Busiris and Osiris were the same. [31] *The Grecians*, says this author, *have a notion, that Busiris in Egypt used to sacrifice strangers: not that there was ever such a king, as Busiris; but the* ταφος, *or altar, of Osiris had this name in the language of the natives.* In short Bu-

[28] Ταφον θεας αξιον. Pausan. L. 2. p. 161.

[29] Diodor. Sicul. L. 1. p. 23. Ταφηναι λεγουσι την Ισιν εν Μεμφει.

Osiris buried at Memphis, and at Nusa. Diodorus above. Also at Byblus in Phenicia.

Εισι δε ενιοι Βυβλιων, οι λεγουσι παρα σφισι τεθαφθαι τον Οσιριν τον Αιγυπτιον. Lucian. de Syriâ Deâ. V. 2. p. 879.

Τα μεν ουν περι της ταφης των Θεων τουτων διαφωνειται παρα τοις πλειστοις. Diodor. L. 1. p. 24.

[30] Procopius περι κτισματων. L. 6. c. 1. p. 109.

Αιγυπτιοι τε γαρ Οσιριδος πολλαχου θηκας, ωσπερ ειρηται, δεικνυουσι. Plutarch. Isis et Osiris. P. 358. He mentions πολλας Οσιριδος ταφας εν Αιγυπτω. Ibid. P. 359.

[31] L. 1. p. 79. Περι της Βουσιριδος ξενοκτονιας παρα τοις Ελλησιν ενισχυσαι τον μυθον· ου τον Βασιλεως ονομαζομενου Βουσιριδος, αλλα του Οσιριδος ταφου ταυτην εχοντος την προσηγοριαν κατα την των εγχωριων διαλεκτον. Strabo likewise says, that there was no such king as Busiris. L. 17. p. 1154.

siris,

ſiris was only a variation for Oſiris: both were compounded of the Egyptian term [32] Sehor, and related to the God of day. Hence the altars of the ſame Deity were called indifferently the altars of Oſiris, or Buſiris, according as cuſtom prevailed.

I have in a former chapter taken notice of the Tarchons and Dracontia in Syria, and other parts: which conſiſted of ſacred ground incloſed with a wall, and an altar or two at the upper part. Such an incloſure is deſcribed by Pauſanias, which muſt have been of great antiquity: hence the hiſtory of it was very imperfectly known in his time. He is ſpeaking of Nemea in Argolis; [33] *near which*, ſays he, *ſtands the temple of Nemean Jupiter, a ſtructure truly wonderful, though the roof is now fallen in. Round the temple is a grove of cypreſs; in which there is a tradition that Opheltes was left by his nurſe upon the graſs, and in her abſence killed by a ſerpent.—In the ſame place is the tomb of Opheltes, ſurrounded with a wall of ſtone; and within the incloſure altars. There is alſo a mound of earth ſaid to be the tomb of Lycurgus, the father of Opheltes.* Lycurgus is the ſame as Lycus, Lycaon, Lycoreus, the Sun: and Opheltes, his ſuppoſed offſpring, is of the ſame purport. To ſay the truth, [34] Opheltes, or, as it ſhould be expreſſed, Ophel-tin, is the place; and Ophel the Deity, Sol Pytho, whoſe ſymbol was a ſerpent. Ophel-

[32] Bou-Sehor and Uch-Sehor are preciſely of the ſame purport, and ſignify the great Lord of day.

[33] Pauſanias. L. 2. p. 144.

[34] Altis. Baaltis, Orontis, Opheltis, are all places compounded with ſome title, or titles, of the Deity.

tin

tin was a Taphos with a τεμενος, or ſacred incloſure: it was a ſacred mound to the Ophite Deity; like that which was incloſed and fortified by [35] Manaſſeh king of Judah; and which had been previouſly made uſe of to the ſame purpoſe by [36] Jotham. A hiſtory ſimilar to that of Opheltes is given of Archemorus; who was ſaid to have been left in a garden by his nurſe Hypſipyle, and in her abſence ſlain by a ſerpent. Each of them had feſtivals inſtituted, together with ſacred games, in memorial of their misfortune. They are on this account by many ſuppoſed to have been the ſame perſon. But in reality they were not perſons, but places. They are however ſo far alike, as they are terms, which relate to the ſame worſhip and Deity. Opheltin is the place, and altar of the Ophite God above mentioned: and Archemorus was undoubtedly the ancient name of the neighbouring town, or city. It is a compound of Ar-Chemorus; and ſignifies the city of Cham-Orus, the ſame who is ſtiled Ophel. In many of theſe places there was an ancient tradition of ſome perſon having been injured by a ſerpent in the beginning of life; which they have repreſented as the ſtate of childhood. The mythology upon this occaſion is different: for ſometimes the perſonages ſpoken of are killed by the ſerpent: at other times they kill it: and there are inſtances where both hiſtories are told of the ſame perſon. But whatever may have been the conſequence, the hiſtory is generally made to refer

[35] 2 Chron. c. 33. v. 14.

[36] 2 Chron. c. 27. v. 3. *On the wall* (חומת) *of Ophel he built much:* or rather on the Comah, or ſacred hill of the Sun, called Oph-El, he built much.

to a ſtate of childhood. Hercules has accordingly a conflict with two ſerpents in his cradle: and Apollo, who was the ſame as Python, was made to engage a ſerpent of this name at Parnaſſus, when he was a child;

[37] Κȣρος, εων, ΕΤΙ ΓΥΜΝΟΣ, ετι πλοκαμοισι γεγηθως. Near mount Cyllene in Arcadia was the ſacred Taphos of [38] Æputus, who was ſuppoſed to have been ſtung by a ſerpent. Æputus was the ſame as Iapetus, the father of mankind. In the Dionuſiaca the prieſts uſed to be crowned with ſerpents; and in their frantic exclamations to cry out [39] Eva, Eva; and ſometimes Evan, Evan: all which related to ſome hiſtory of a ſerpent. Apollo, who is ſuppoſed by moſt to have been victor in his conflict with the Pytho, is by Porphyry ſaid to have been ſlain by that ſerpent: Pythagoras affirmed, that he ſaw his tomb at Tripos in [40] Delphi; and wrote there an epitaph to his honour. The name of Tripos is ſaid to have been given to the place, becauſe the daughters of Triopus uſed to lament there the fate of Apollo. But Apollo and the Python were the ſame; and Tripus, or Triopus, the ſuppoſed father of theſe humane

[37] Apollon. Rhodii Argonaut. L. 2. v. 709. Apollo is ſaid to have killed Tityus, Βȣπαις εων. Apollon. L. 1. v. 760.

[38] Τον δε του Αιπυτου ταφον σπουδῃ μαλιστα εθεασαμην—εστι μεν ουν γης χωμα ου μεγα, λιθου κρηπιδι εν κυκλῳ περιεχομενον. Pauſan. L. 8. p. 632.

Αιπυτιον τυμβον, celebrated by Homer, Iliad. β. V. 605.

Αιπυτος ſuppoſed to be the ſame as Hermes. Ναος Ἑρμȣ Αιπυτȣ near Tegea in Arcadia. Pauſan. L. 8. p. 696. Part of Arcadia was called Αιπυτις.

[39] Clemens Alexand. Cohort. P. 11. Ανεστεμμενοι τοις οφεσιν επολολυζοντες Ευαν, Ευαν κτλ.

[40] Porphyrii Vita Pythagoræ.

ſiſters,

ſiſters, was a variation for Tor-Opus, the ſerpent-hill, or temple; where neither Apollo, nor the Python were ſlain, but where they were both worſhiped, being one and the ſame Deity. [41] Πυθοι μεν ουν ὁ Δρακων ὁ Πυθιος θρησκευεται, και τȣ Οφεως ἡ πανηγυρις καταγελλεται Πυθια. *At Python* (the ſame as Delphi) *the Pythian Dragon is worſhiped*; *and the celebrity of the ſerpent is ſtiled Pythian.* The daughters of Triopus were the prieſteſſes of the temple; whoſe buſineſs it was to chant hymns in memory of the ſerpent: and what is very remarkable, the feſtival was originally obſerved upon the ſeventh [42] day.

The Greeks had innumerable monuments of the ſort, which I have been deſcribing. They were taken for the tombs of departed heroes, but were really conſecrated places: and the names, by which they were diſtinguiſhed, ſhew plainly their true hiſtory. Such was the ſuppoſed tomb of [43] Orion at Tanagra, and of Phoroneus in [44] Argolis; the tomb of [45] Deucalion in Athens; and of his wife [46] Pyrrha in Locris: of [47] Endymion in Elis: of Tityus in [48] Panopea: of Aſte-

[41] Clement. Alexand. Cohort. p. 29.

[42] The Scholiaſt upon Pindar ſeems to attribute the whole to Dionuſus, who firſt gave out oracles at this place, and appointed the ſeventh day a feſtival. Εν ῳ πρωτος Διονυσος εθεμιςευσε, και αποκτεινας τον Οφιν τον Πυθωνα, αγωνιζεται τον Πυθικον αγωνα κατα Ἑβδομην ἡμεραν. Prolegomena in Pind. Pyth. p. 185.

[43] Pauſanias. L. 9. p. 749.

[44] Pauſan. L. 2. p. 155.

[45] Strabo. L. 9 p. 651.

[46] Strabo. Ibidem.

[47] Pauſan. L. 5. p. 376.

[48] Pauſan. L. 10. p. 806.

rion in the iſland [49] Lade: of the Egyptian [50] Belus in Achaia. To theſe may be added the tombs of Zeus in Mount Sipylus, Mount Iaſius, and Ida: the tombs of Oſiris in various parts: and thoſe of Iſis, which have been enumerated before. Near the Æaceum at Epidaurus was a hill, reputed to have been the tomb of the hero [51] Phocus. This Æaceum was an incloſure planted with olive trees of great antiquity; and at a ſmall degree above the ſurface of the ground was an altar ſacred to Æacus. To divulge the traditions relative to this altar would, it ſeems, be an high profanation. The author therefore keeps them a ſecret. Juſt before this ſacred ſeptum was the ſuppoſed tomb of Phocus, conſiſting of a mound of raiſed earth, fenced round with a border of ſtone work: and a large rough ſtone was placed upon the top of all. Such were the rude monuments of Greece, which were looked upon as ſo many receptacles of the dead: but were high altars, with their ſacred τεμενη, which had been erected for divine worſhip in the moſt early times. The Helladians, and the Perſians, were of the ſame [52] family: hence we find many ſimilar rites ſub-

49 Pauſan. L. 1. p. 87.

50 At Patræ, μνημα Αιγυπτιȣ τȣ Βηλȣ. Pauſan. L. 7. p. 578.

51 Pauſanias. L. 2. p. 179.

52 Herodotus. L. 7. c. 150. and L. 6. c. 54.

Plato in Alcibiad. 1mo. Vol. 2. p. 120.

Upon Mount Mænalus was ſaid to have been the tomb of Arcas, who was the father of the Arcadians.

Εϛι δε Μαιναλιη δυσχειμερος, ενθα τε κειται·
Αρχας, αφ᾽ ȣ δη παντες επικλησιν καλεονται.

Oraculum apud Pauſan. L. 8. p. 616.

ſifting

ſiſting among the two nations. The latter adhered to the purer Zabaïſm, which they maintained a long time. They erected the ſame ſacred Tupha, as the Grecians: and we may be aſſured of the original purpoſe, for which theſe hills were raiſed, from the uſe, to which they put them. They were dedicated to the great fountain of light, called by the Perſians, Anaït: and were ſet apart as Puratheia, for the celebration of the rites of fire. This people, after they had defeated the Sacæ in Cappadocia, raiſed an immenſe Comah in memorial of their victory. [53] Strabo, who deſcribes it very minutely, tells us, that they choſe a ſpot in an open plain; where they reared a Petra, or high place, by heaping up a vaſt mound of earth. This they faſhioned to a conical figure; and then ſurrounded it with a wall of ſtone. In this manner they founded a kind of temple in honour of Anaït, Omanus, and Anandrates, the Deities of their country. I have mentioned that the Egyptians had hills of this nature: and from them the cuſtom was tranſmitted to Greece. Typhon, or more properly Tuphon, Τυφων, who was ſuppoſed to have been a giant, was a compound of Tuph-On, as I have before mentioned; and ſignified a ſacred [54] mount of the ſun. Thoſe cities in Egypt, which had a high place of

But what this ſuppoſed tomb really was, may be known from the ſame author: Το δε χωριον τυτο, ενθα ὁ ταφος εϛι τυ Αρκαδος, καλουσιν Ἡλιυ Βωμους. Ibid.

Ταφος, η τυμβος, η σημειον. Heſych.

[53] Strabo. L. 11. p. 779. Εν δε τω πεδιω ΠΕΤΡΑΝ ΤΙΝΑ προσχωματι συμπληρωσαντες εις βουνοειδες σχημα κτλ.

[54] Typhon was originally called Γηγενης, and by Hyginus Terræ Filius. Fab. 152. p. 263. Diodorus. L. 1. p. 79. he is ſtiled Γης υιος εξαιστιος. Antoninus Liberal. c. 25.

this ſort, and rites in conſequence of it, were ſtiled Typhonian. Upon ſuch as theſe they ſacrificed red haired men, or men with hair of a light colour; in other words ſtrangers. For both the ſons of Chus, and the Mizräim were particularly dark and woolly: ſo that there could be no ſurer mark than the hair to diſtinguiſh between a native and a foreigner. Theſe ſacrifices were offered in the city [55] Idithia, [56] Abaris, [57] Heliopolis, and Taphoſiris; which in conſequence of theſe offerings were denominated Typhonian cities. Many writers ſay, that theſe rites were performed to Typhon at the [58] tomb of Oſiris. Hence he was in later times ſuppoſed to have been a perſon, one of immenſe ſize: and he was alſo eſteemed a [59] God. But this aroſe from the common miſtake, by which places were ſubſtituted for the Deities there worſhiped. Typhon was the Tupha, or altar, the ſuppoſed tomb of the God: and the offerings were made to the Sun, ſtiled On; the ſame as Oſiris, and Buſiris. As there were Typhonian mounts in many parts, he was in conſequence of it ſuppoſed to have been buried in different places: near mount Caucaſus in Colchis; near the river Orontes in Syria; and under lake Serbonis. Typhon,

[55] Plutarch. Iſis et Oſiris. P. 380.

[56] Joſephus contra Apion. L. 1. p. 460.

[57] Porphyry de Abſtinen. L. 2. p. 223.

There was Πετρα Τυφαονια in Caucaſus. Etymolog. Magnum. Τυφως· Τυφαονια Πετρα εϛιν ὑψηλη εν Καυκασῳ.

Καυκασȣ εν κνημοισι, Τυφαονιη ὁτι Πετρη. Apollon. L. 2. v. 1214.

[58] Diodorus Sicul. L. 1. p. 79.

[59] Παρηγορȣσι θυσιαις και πραϋνȣσι (τον Τυφωνα). Plutarch. Iſis et Oſiris. p. 362.

phon, or rather Typhonian worſhip, was not unknown in the region of [60] Troas, near which were the Scopuli Typhonis. Plutarch mentions that in the Phrygian Theology Typhon was eſteemed the grandſon of Iſaac or Iſæac: and ſays that he was ſo ſpoken of εν τοις Φρυγιοις [61] γραμμασιν. But all terms of relation are to be diſregarded. The purport of the hiſtory was this. The altar was termed Tuphon Iſiac, ſive Βωμος Ισιακος, from the ſacra Iſiaca, which were performed upon it. The ſame Iſaac or Iſæac was ſometimes rendered Æſacus, and ſuppoſed to have been a ſon of the river Granicus.

[62] Æſacon umbroſâ furtim peperiſſe ſub Idâ
Fertur Alexirhoë Granico nata bicorni.

The ancient Arcadians were ſaid to have been the offſpring of [63] Typhon, and by ſome the children of Atlas; by which was meant, that they were people of the Typhonian, and Atlantian religion. What they called his tombs were certainly mounds of earth, raiſed very high, like thoſe which have been mentioned before: only with this difference, that ſome of theſe had lofty towers adorned with pinnacles, and battlements. They had alſo carved upon them various ſymbols; and particularly ſerpentine hieroglyphics, in memorial of the God, to whom they were ſacred. In their upper ſtory was a perpetual fire, which was plainly ſeen in the night. I have

[60] Diodorus Sicul. L. 5. p. 338.

[61] Plutarch. Iſis et Oſiris. P. 362. Ισαακυ τυ Ἡρακλεους ὁ Τυφων.

[62] Ovid. Metamorph. L. 11. v. 762.

[63] Ενιοι δε ὑπο τυ Τυφωνος, ὑπο δε Ατλαντος Ξεναγορας ειρηκεν. Schol. Apollon. L. 4. v. 264.

men-

mentioned, that the poets formed their notions about Otus and Ephialtes from towers: and the idea of Orion's ſtupendous bulk was taken from the Pelorian edifice in Sicily. The gigantic ſtature of Typhon was borrowed from a like object: and his character was formed from the hieroglyphical repreſentations in the temples ſtiled Typhonian. This may be inferred from the allegorical deſcription of Typhœus, given by Heſiod. Typhon and Typhœus, were the ſame perſonage: and the poet repreſents him of a mixed form, being partly a man, and partly a monſtrous dragon, whoſe head conſiſted of an aſſemblage of ſmaller ſerpents.

[64] Εκ δε οἱ ωμων
Ην ἑκατον κεφαλαι οφιος, δεινοιο Δρακοντος.

As there was a perpetual fire kept up in the upper ſtory, he deſcribes it as ſhining through the apertures in the building.

[65] Εκ δε οἱ οσσων
Θεσπεσιης κεφαλῃσιν ὑπ' οφρυσι πυρ αμαρυσσε·
Πασεων δ' εκ κεφαλεων πυρ καιετο δερκομενοιο.

But the nobleſt deſcription of Typhon is given in ſome very fine poetry by Nonnus. He has taken his ideas from ſome ancient tower ſituated near the ſea upon the ſummit of an high mountain. It was probably the Typhonian temple of Zeus upon mount Caſius near the famed Serbonian lake. He mentions ſad noiſes heard within, and deſcribes the roaring of the ſurge below: and ſays that all the monſters of

[64] Heſiod. Theogon. V. 824.

[65] Ibid. V. 826. Typhis, Typhon, Typhaon, Typhœus, are all of the ſame purport.

the

the ſea ſtabled in the cavities at the foot of the mountain, which was waſhed by the ocean.

[66] Εν ιχθυοεντι δε ποντῳ
Ἱϛαμενȣ Τυφωνος εσω ϐρυοεντος εναυλȣ
Βενθεϊ ταρσα πεπηκτο, και ηερι μιγνυτο γαϛηρ
Θλιϐομενη νεφεεσσι· Γιγαντειȣ δε καρηνȣ
Φρικτον αερσιλοφων αϊων ϐρυχημα λεοντων,
Ποντιος ειλυοεντι λεων εκαλυπτετο κολπῳ. κτλ.

We may perceive, that this is a mixed deſcription, wherein, under the character of a gigantic perſonage, a towering edifice is alluded to; which was ſituated upon the ſummit of a mountain, and in the vicinity of the ſea.

[66] Nonni Dionyſ. L. 1. p. 24.

OB, OUB, PYTHO,

SIVE DE

OPHIOLATRIA.

Παρα παντι των νομιζομενων παρ' ὑμιν Θεων Οφις συμβολον μεγα και μυςηριον αναγραφεται. Juſtin. Martyr. Apolog. L. 1. p. 60.

IT may ſeem extraordinary, that the worſhip of the ſerpent ſhould have ever been introduced into the world: and it muſt appear ſtill more remarkable, that it ſhould almoſt univerſally have prevailed. As mankind are ſaid to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted, as the moſt ſacred and ſalutary ſymbol; and rendered the chief object of [1] adoration. Yet ſo we find it

[1] Οφεις—τιμασθαι ισχυρως. Philarchus apud Ælian: de Animal. L. 17. c. 5.

to have been. In moſt of the ancient rites there is ſome alluſion to the [2] ſerpent. I have taken notice, that in the Orgies of Bacchus the perſons, who partook of the ceremony, uſed to carry ſerpents in their hands, and with horrid ſcreams call upon Eva, Eva. They were often crowned with [3] ſerpents, and ſtill made the ſame frantic exclamation. One part of the myſterious rites of Jupiter Sabazius was to let a ſnake ſlip down the boſom of the perſon to be initiated, which was taken out below [4]. Theſe ceremonies, and this ſymbolic worſhip began among the Magi, who were the ſons of Chus: and by them they were propagated in various parts. Epiphanius thinks, that the invocation, Eva, Eva, related to the great [5] mother of mankind, who was deceived by the ſerpent: and Clemens of Alexandria is of the ſame opinion. He ſuppoſes, that by this term was meant [6] Ευαν εκεινην, δι' ἣν ἡ πλανη παρηκολουθησε. But I ſhould think, that Eva was the ſame as Eph, Epha, Ophia, which the Greeks rendered Οφις, Ophis, and by it denoted a ſerpent. Clemens acknowledges, that the term Eva pro-

[2] See Juſtin Martyr above.

Σημειον Οργιων Βακχικων Οφις εστι τετελεσμενος. Clemens Alexand. Cohort. P. 11. See Auguſtinus de Civitate Dei. L. 3. c. 12. and L. 18. c. 15.

[3] Ανεστεμμενοι τοις ιοφεσιν. Clemens above.

[4] In myſteriis, quibus Sabadiis nomen eſt, aureus coluber in ſinum dimittitur conſecratis, et eximitur rurſus ab inferioribus partibus. Arnobius. L. 5. p. 171. See alſo Clemens. Cohort. P. 14. Δρακων διελκομενος τυ κολπυ. κ. λ.

Sebazium colentes Jovem anguem, cum initiantur, per ſinum ducunt. Julius Firmicus. P. 23. Σαβαζιος, επωνυμον Διονυσυ. Heſych.

[5] Τυς Οφεις ανεστεμμενοι, ευαζοντες το Ουα, Ουα, εκεινην την Ευαν ετι, την δια τυ Οφ ως απατηθεισαν, επικαλυμενοι. Epiphanius. Tom. 2. L. 3. p. 1092.

[6] Cohortatio. P. 11.

perly aſpirated had ſuch a ſignification. [7] Το ονομα το Ευια δασυνομενον ἑρμηνευεται Οφις. Olympias, the mother of [8] Alexander, was very fond of theſe Orgies, in which the ſerpent was introduced. Plutarch mentions, that rites of this ſort were practiſed by the Edonian women near mount Hæmus in Thrace; and carried on to a degree of madneſs. Olympias copied them cloſely in all their frantic manœuvres. She uſed to be followed with many attendants, who had each a thyrſus with [9] ſerpents twined round it. They had alſo ſnakes in their hair, and in the chaplets, which they wore; ſo that they made a moſt fearful appearance. Their cries were very ſhocking: and the whole was attended with a continual repetition of the words, [10] Evoe, Saboe, Hues Attes, Attes Hues, which were titles of the God Dionuſus. He was peculiarly named Ὑης; and his prieſts were the Hyades, and Hyantes. He was likewiſe ſtiled Evas. [11] Ευας ὁ Διονυσος.

In Egypt was a ſerpent named Thermuthis, which was looked upon as very ſacred; and the natives are ſaid to have made uſe of it as a royal tiara, with which they ornamented the ſtatues of [12] Iſis. We learn from Diodorus Siculus, that the

[7] Cohortatio. P. 11.

[8] Plutarch. Alexander. P. 665.

[9] Οφεις μεγαλȣς χειροηθεις εφειλκετο τοις θιασοις (ἡ Ολυμπιας), οἱ πολλακις εκ τȣ κιττȣ και των μυστικων λικνων παραναδυομενοι, και περιελιττομενοι θυρσοις των γυναικων, και τοις στεφανοις, εξεπλητττον τους ανδρας. Plutarch. ibid.

[10] Τους οφεις τους Παρειας θλιβων, και ὑπερ της κεφαλης αιωρων, και βοων, Ευοι, Σαβοι, και επορχȣμενος Ὑης Αττης, Αττης Ὑης. Demoſth. Περι στεφανȣ. P. 516.

[11] Heſych.

[12] Της Ισιδος αγαλματα ανεδȣσι ταυτῃ, ὡς τινι διαδȣματι βασιλειῳ. Ælian. Hiſt. Animal. L. 10. c. 31.

kings of Egypt wore high bonnets, which terminated in a round ball: and the whole was ſurrounded with figures of [13] aſps. The prieſts likewiſe upon their bonnets had the repreſentation of ſerpents. The ancients had a notion, that when Saturn devoured his own children, his wife Ops deceived him by ſubſtituting a large ſtone in lieu of one of his ſons, which ſtone was called Abadir. But Ops, and Opis, repreſented here as a feminine, was the ſerpent Deity, and Abadir is the ſame perſonage under a different denomination. [14] Abadir Deus eſt; et hoc nomine lapis ille, quem Saturnus dicitur devorâſſe pro Jove, quem Græci βαιτυλον vocant.—Abdir quoque et Abadir βαιτυλος. Abadir ſeems to be a variation of Ob-Adur, and ſignifies the ſerpent God Orus. One of theſe ſtones, which Saturn was ſuppoſed to have ſwallowed inſtead of a child, ſtood according to [15] Pauſanias at Delphi. It was eſteemed very ſacred, and uſed to have libations of wine poured upon it daily; and upon feſtivals was otherwiſe honoured. The purport of the above hiſtory I imagine to have been this. It was for a long time a cuſtom to offer children at the altar of Saturn: but in proceſs of time they removed it, and in its room erected a ςυλος, or ſtone pillar; before which they made their vows, and offered ſacrifices of another nature. This ſtone, which they thus ſubſtituted, was called Ab-Adar from the Deity re-

[13] Τȣς Βασιλεις—χρησθαι πιλοις μακροις επι τȣ περατος ομφαλον εχȣσι, και περιεσπειραμενοις οφεσι, ȣς καλȣσιν ασπιδας. L. 3. p. 145.

[14] Priſcian. L. 5. and L. 6.

[15] Pauſan. L. 10. p. 859.

prefented

presented by it. The term Ab generally signifies a [16] father: but in this instance it certainly relates to a serpent, which was indifferently stiled Ab, Aub, and [17] Ob. I take Abadon, or, as it is mentioned in the Revelations, Abaddon, to have been the name of the same Ophite God, with whose worship the world had been so long infected. He is termed by the Evangelist [18] Αβαδδων, τον Αγγελον της Αβυσσου, the angel of the bottomless pit; that is, the prince of darkness. In another place he is described as the [19] dragon, that old serpent, which is the devil, and Satan. Hence I think, that the learned Heinsius is very right in the opinion, which he has given upon this passage; when he makes Abaddon the same as the serpent Pytho. Non dubitandum est, quin Pythius Apollo, hoc est spurcus ille spiritus, quem Hebræi Ob, et Abaddon, Hellenistæ ad verbum Απολλυωνα, cæteri Απολλωνα, dixerunt, sub hâc formâ, quâ miseriam humano generi invexit, primo cultus [20].

It is said, that in the ritual of Zoroaster, the great expanse of the heavens, and even nature itself, was described under the symbol of a serpent [21]. The like was mentioned in the

[16] Bochart supposes this term to signify a father, and the purport of the name to be Pater magnificus. He has afterwards a secondary derivation. Sed fallor, aut Abdir, vel Abadir, cum pro lapide sumitur, corruptum ex Phœnicio Eben-Dir, lapis sphæricus. Geog. Sac. L. 2. c. 2. p. 708.

[17] See Radicals. P. 49. and Deuteronomy. c. 18. v. 11.

[18] Εχουσαι βασιλεα εφ' αυτων τον Αγγελον της Αβυσσου· ονομα αυτῳ Εβραϊστι Αβαδδων, εν δε τῃ Ελληνικῃ ονομα εχει Απολλυων. Revelations. c. 9. v. 11.

[19] Revelations. c. 20. v. 2, Abadon signifies serpens Dominus, vel Serpens Dominus Sol.

[20] Daniel Heinsius. Aristarchus. P. 11.

[21] Euseb. P. E. L. 1. p. 41, 42.

Octateuch.

Octateuch of Oſtanes: and moreover, that in Perſis and in other parts of the eaſt they erected temples to the ſerpent tribe, and held feſtivals to their honour, eſteeming them [22] Θεους τους μεγιςους, και αρχηγους των ὁλων, *the ſupreme of all Gods, and the ſuperintendants of the whole world.* The worſhip began among the people of Chaldea. They built the city Opis upon the [23] Tigris, and were greatly addicted to divination, and to the worſhip of the ſerpent [24]. Inventi ſunt ex iis (Chaldeis) augures, et magi, divinatores, et ſortilegi, et inquirentes Ob, et Ideoni. From Chaldea the worſhip paſſed into Egypt, where the ſerpent Deity was called Canoph, Can-eph, and C'neph, It had alſo the name of Ob, or Oub, and was the ſame as the Baſiliſcus, or Royal Serpent; the ſame alſo as the Thermuthis: and in like manner was made uſe of by way of ornament to the ſtatues of their [25] Gods. The chief Deity of Egypt is ſaid to have been Vulcan, who was alſo ſtiled Opas, as we learn from [26] Cicero. He was the ſame as Oſiris, the Sun; and hence was often called Ob-El, ſive Pytho Sol: and there were pillars ſacred to him with curious hieroglyphical inſcriptions, which had the ſame name. They were very loſty, and narrow in compariſon of their length; hence among the Greeks, who co-

[22] Euſeb. ibidem. Ταδε αυτα και Οφανης κτλ.

[23] Herod. L. 2. c. 189. alſo Ptolemy.

[24] M. Maimonides in more Nevochim. See Selden de Diis Syris. Synt. 1. c. 3. p. 49.

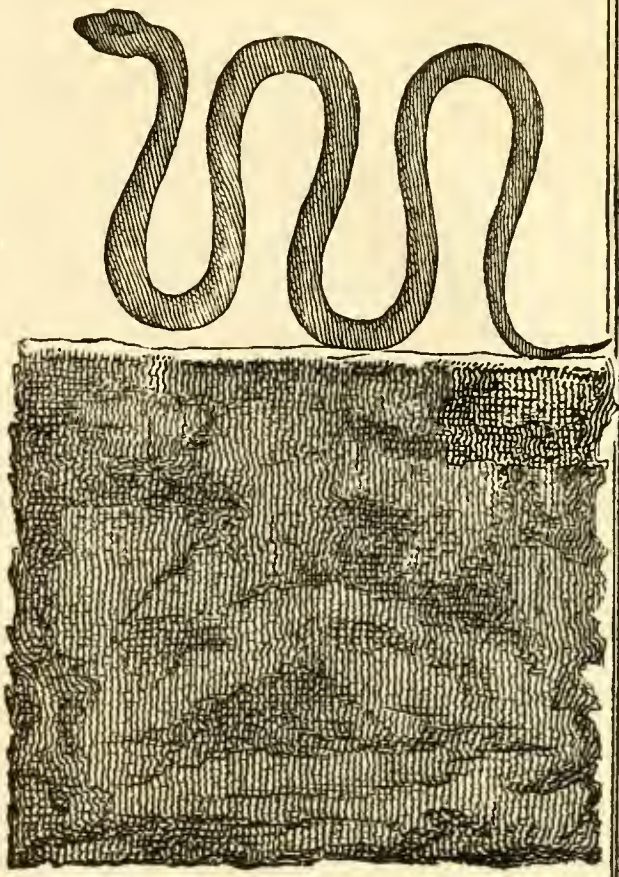
[25] Ουβαιον, ὁ εστιν Ἑλληνιστι Βασιλισκον· ὁνπερ χρυσουν ποιουντες Θεοις περιτιθεασιν. Horapollo. L. 1. p. 2.

Ουβαιον is ſo corrected for Ουραιον, from MSS. by J. Corn. De Pauw.

[26] Cicero de Nat. Deor. L. 3.

pied

Plate VII.



Ophis Chemuthis, sive Ob Basilicus Aegyptiacus, cum Sacerdote Supplicante.

A. Pasco del & sc.

pied from the Egyptians, every thing gradually tapering to a point was ſtiled Obelos, and Obeliſcus. Ophel (Oph-El) was a name of the ſame purport: and I have ſhewn, that many ſacred mounds, or Tapha, were thus denominated from the ſerpent Deity, to whom they were ſacred.

Sanchoniathon makes mention of an hiſtory, which he once wrote upon the worſhip of the ſerpent. The title of this work according to Euſebius was, [27] Ethothion, or Ethothia. Another treatiſe upon the ſame ſubject was written by Pherecydes Syrus, which was probably a copy of the former; for he is ſaid to have compoſed it, [28] παρα Φοινικων λαβων τας αφορμας, *from ſome previous accounts of the Phenicians.* The title of his book was the Theology of Ophion, ſtiled Ophioneus; and of his worſhipers, called Ophionidæ. Thoth, and Athoth, were certainly titles of the Deity in the Gentile world: and the book of Sanchoniathon might very poſſibly have been from hence named Ethothion, or more truly Athothion. But from the ſubject, upon which it was written, as well as from the treatiſe of Pherecydes, I ſhould think, that Athothion, or Ethothion, was a miſtake for Ath-ophion, a title which more immediately related to that worſhip, of which the writer treated. *Ath* was a ſacred title, as I have ſhewn: and I imagine, that this diſſertation did not barely relate to the ſerpentine Deity; but contained accounts of his votaries, the Ophitæ, the principal of which were the ſons of Chus. The worſhip of the Serpent began among

[27] Præp. Evan. L. 1. p. 41.
[28] Euſeb. ſupra.

them;

them; and they were from thence denominated Ethopians, and Aithopians, which the Greeks rendered Αἰθιοπες. It was a name, which they did not receive from their complexion, as has been commonly surmised; for the branch of Phut, and the Lubim, were probably of a deeper die: but they were so called from Ath-Ope, and Ath-Opis, the God, which they worshiped. This may be proved from Pliny. He says that the country Æthiopia (and consequently the people) had the name of Æthiop from a personage who was a Deity— ab [29] Æthiope Vulcani filio. The Æthiopes brought these rites into Greece: and called the island, where they first established them, [30] Ellopia, Solis Serpentis insula. It was the same as Eubœa, a name of the like purport; in which island was a region named Æthiopium. Eubœa is properly Oub-Aia; and signifies the Serpent-Island. The same worship prevailed among the Hyperboreans, as we may judge from the names of the sacred women, who used to come annually to Delos. They were priestesses of the Tauric Goddess, and were denominated from her titles.

[31] Ουπις τε, Λοξω τε, και Ευαιων Ἑκαεργη.

Hercules was esteemed the chief God, the same as Chronus; and was said to have produced the Mundane egg. He was represented in the Orphic Theology under the mixed symbol of a [32] lion and a serpent: and sometimes of a [33] serpent

[29] L. 6. p. 345.

[30] Strabo. L. 10. p. 683. It was supposed to have had its name from Ellops, the Son of Ion who was the brother of Cothus.

[31] Callimachus. H. in Delon. V. 292. Ευαιων, Eva-On, Serpens Sol.

[32] Athenagoras. Legatio. P. 294. Ηρακλης Χρονος.

[33] Athenag. P. 295. Ηρακλης Θεος—δρακων ἑλικτος.

only.

only. I have before mentioned, that the Cuthites under the title of Heliadæ ſettled at Rhodes: and, as they were Hivites or Ophites, that the iſland in conſequence of it was of old named Ophiuſa. There was likewiſe a tradition, that it had once ſwarmed with [34] ſerpents. The like notion prevailed almoſt in every place, where they ſettled. They came under the more general titles of Leleges and Pelaſgi: but more particularly of Elopians, Europians, Oropians, Aſopians, Inopians, Ophionians, and Æthiopes, as appears from the names, which they bequeathed; and in moſt places, where they reſided, there were handed down traditions, which alluded to their original title of Ophites. In Phrygia, and upon the Helleſpont, whither they ſent out colonies very early, was a people ſtiled Οφιογενεις, or the ſerpent-breed; who were ſaid to retain an affinity and correſpondence with [35] ſerpents. And a notion prevailed, that ſome hero, who had conducted them, was changed from a ſerpent to a man. In Colchis was a river Ophis; and there was another of the ſame name in Arcadia. It was ſo named from a body of people, who ſettled upon its banks, and were ſaid to have been conducted by a ſerpent: [36] Τον ἡγεμονα γενεσθαι δρακοντα. Theſe reptiles are ſeldom found in iſlands, yet Tenos one of the Cyclades was ſuppoſed to have once ſwarmed with them. [37] Εν τῃ Τηνῳ, μιᾳ των Κυκλαδων νησῳ,

[34] It is ſaid to have been named Rhodus from Rhod, a Syriac word for a ſerpent. Bochart. G. S. P. 369.

[35] Ενταυθα μυθευσι τους Οφιογενεις συγγενειαν τινα εχειν προς τους οφεις. Strabo. L. 13. p. 880. Ophiogenæ in Helleſponto circa Parium. Pliny. L. 7. p. 371.

[36] Pauſan. L. 8. p. 614.

[37] Ariſtoph. Plutus. Schol. V. 718.

 οφεις

οφεις και σκορπιοι δεινοι εγινοντο. Thucydides mentions a people of Ætolia called [38] Ophionians: and the temple of Apollo at Patara in Lycia ſeems to have had its firſt inſtitution from a prieſteſs of the ſame [39] name. The iſland of Cyprus was ſtiled Ophiuſa, and Ophiodes, from the ſerpents, with which it was ſuppoſed to have [40] abounded. Of what ſpecies they were is no where mentioned; excepting only that about Paphos there was ſaid to have been a [41] kind of ſerpent with two legs. By this is meant the Ophite race, who came from Egypt, and from Syria, and got footing in this [42] iſland. They ſettled alſo in Crete, where they increaſed greatly in numbers; ſo that Minos was ſaid by an unſeemly allegory, [43] οφεις ερησαι, ſerpentes minxiſſe. The iſland Seriphus was one vaſt rock, by the Romans called [44] ſaxum ſeriphium; and made uſe of as a larger kind of priſon for baniſhed perſons. It is repreſented as having once abounded with ſerpents; and it is ſtiled by Virgil *ſerpentifera*, as the paſſage is happily corrected by Scaliger.

[45] Æginamque ſimul, ſerpentiferamque Seriphon.

[38] L. 3. c. 96. Strabo. L. 10. p. 692.

[39] Steph. Byzant. Παταρα.

[40] Βη δ' επ' ερραν Διας φευγων οφιωδεα Κυπρον. Parthenius. See Voſſius upon Pomp. Mela. L. 1. c. 6. p. 391.

Ovid Metamorph. L. 10. v. 229. Cypri arva Ophiuſia.

[41] They were particularly to be found at Paphos. Apollon. Diſcolus. Mirabil. c. 39. Οφις ποδας εχων δυο.

[42] Herodotus. L. 7. c. 90. Οι δε απο Αιθιοπιης, ως αυτοι Κυπριοι λεγουσι.

[43] Ο γαρ Μινως οφεις, και σκορπιους, και σκολοπενδρας ουρεσκεν κλ. Antonin. Liberalis. c. 41. p. 202. See notes, P. 276.

[44] Tacitus. Annal. L. 4. c. 21.

[45] In Ceiri.

It

It had this epithet not on account of any real ſerpents, but according to the Greeks from [46] Meduſa's head, which was brought hither by Perſeus. By this is meant the ſerpent Deity, whoſe worſhip was here introduced by people called Pereſians. Meduſa's head denoted divine wiſdom: and the iſland was ſacred to the ſerpent, as is apparent from its name [47]. The Athenians were eſteemed Serpentigenæ; and they had a tradition, that the chief guardian of their Acropolis was a [48] ſerpent. It is reported of the Goddeſs Ceres, that ſhe placed a dragon for a guardian to her temple at [49] Eleuſis; and appointed another to attend upon Erectheus. Ægeus of Athens according to Androtion was of the [50] ſerpent breed: and the firſt king of the country is ſaid to have been [51] Δρακων, a Dragon. Others make Cecrops the firſt who reigned. He is ſaid to have been [52] διφυης, *of a twofold nature*; συμφυες εχων σωμα ανδρος και δρακοντος, *being formed with the body of a man blended with that of a ſerpent.* Diodorus ſays, that this was a circumſtance deemed by the Athenians inexplicable: yet he labours to explain it by repreſenting Cecrops, as half a man, and half a [53] brute; becauſe

[46] Strabo. L. 10. p. 746.

[47] What the Greeks rendered Σεριφος was properly Sar-Iph; and Sar-Iphis, the ſame as Ophis: which ſignified Petra Serpentis, ſive Pythonis.

[48] Herodotus. L. 8. c. 41.

[49] Strabo. L. 9. p. 603.

[50] Lycophron Scholia. V. 496. απο των οφεντων τȣ δρακοντος.

[51] Meurſius de reg. Athen. L. 1. c. 6.

[52] Apollodorus. L. 3. p. 191.

[53] Diodorus. L. 1. p. 25. Cecrops is not by name mentioned in this paſſage according

cauſe he had been of two different communities. Euſtathius likewiſe tries to ſolve it nearly upon the ſame principles, and with the like ſucceſs. Some had mentioned of Cecrops, that he underwent a metamorphoſis, [54] *απο οφεως εις ανθρωπον ελθειν, that he was changed from a ſerpent to a man.* By this was ſignified according to Euſtathius, that Cecrops by coming into Hellas diveſted himſelf of all the rudeneſs, and barbarity of his [55] country, and became more civilized and humane. This is too high a compliment to be payed to Greece in its infant ſtate, and detracts greatly from the character of the Egyptians. The learned Marſham therefore animadverts with great juſtice. [56] Eſt veriſimilius illum ex Ægypto mores magis civiles in Græciam induxiſſe. *It is more probable, that he introduced into Greece, the urbanity of his own country, than that he was beholden to Greece for any thing from thence.* In reſpect to the mixed character of this perſonage, we may, I think, eaſily account for it. Cecrops was certainly a title of the Deity, who was worſhiped under this [57] emblem. Something of the like nature was mentioned of Triptolemus, and [58] Ericthonius:

according to the preſent copies: yet what is ſaid, certainly relates to him, as appears by the context, and it is ſo underſtood by the learned Marſham. See Chron. Canon. P. 108.

[54] Euſtat. on Dionyſ. P. 56. Edit. Steph.

[55] Τον βαρβαρον Αιγυπτιασμον αφεις. κτλ. ibid.

See alſo Tzetzes upon Lycophron. V. 111.

[56] Chron. Canon. P. 109.

[57] It may not perhaps be eaſy to decipher the name of Cecrops: but thus much is apparent, that it is compounded of Ops, and Opis, and related to his ſymbolical character.

[58] Δρακοντας δυο περι τον Εριχθονιον. Antigonus Caryſtius. c. 12.

and

and the like has been ſaid above of Hercules. The natives of Thebes in Bœotia, like the Athenians above, eſteemed themſelves of the ſerpent race. The Lacedæmonians likewiſe referred themſelves to the ſame original. Their city is ſaid of old to have ſwarmed with [59] ſerpents. The ſame is ſaid of the city Amyclæ in Italy, which was of Spartan original. They came hither in ſuch abundance, that it was abandoned by the [60] inhabitants. Argos was infeſted in the ſame manner, till Apis came from Egypt, and ſettled in that city. He was a prophet, the reputed ſon of Apollo, and a perſon of great ſkill and ſagacity. To him they attributed the bleſſing of having their country freed from this evil.

[61] Απις γαρ ελθων εκ περας Ναυπακτιας,
Ιατρομαντις, παις Απολλωνος, χθονα
Την δ' εκκαθαιρει κνωδαλων βροτοφθορων.

Thus the Argives gave the credit to this imaginary perſonage of clearing their land of this grievance: but the brood came from the very quarter, from whence Apis was ſuppoſed to have arrived. They were certainly Hivites from Egypt: and the ſame ſtory is told of that country. It is repreſented as having been of old over-run with ſerpents; and almoſt depopulated through their numbers. Diodorus Siculus ſeems to underſtand this [62] literally: but a region, which was annually overflowed, and that too for ſo long a ſeaſon, could

[59] Ariſtot. de Mirabilibus. Vol. 2. p. 717.
[60] Pliny. L. 3. p. 153. L. 8. p. 455.
[61] Æſchyli Supplices, P. 516.
[62] L. 3. p. 184.

not

not well be liable to ſuch a calamity. They were ſerpents of another nature, with which it was thus infeſted: and the hiſtory relates to the Cuthites, the original Ophitæ, who for a long time poſſeſſed that country. They paſſed from Egypt to Syria, and to the Euphrates: and mention is made of a particular breed of ſerpents upon that river, which were harmleſs to the natives, but fatal to every body elſe. [63] This, I think, cannot be underſtood literally. The wiſdom of the ſerpent may be great; but not ſufficient to make theſe diſtinctions. Theſe ſerpents were of the ſame nature as the [64] birds of Diomedes, and the dogs in the temple of Vulcan: and theſe hiſtories relate to Ophite prieſts, who uſed to ſpare their own people, and ſacrifice ſtrangers, a cuſtom, which prevailed at one time in moſt parts of the world. I have mentioned that the Cuthite prieſts were very learned: and as they were Ophites, whoever had the advantage of their information, was ſaid to have been inſtructed by ſerpents. Hence there was a tradition, that Melampus was rendered prophetic from a communication with theſe [65] animals. Something ſimilar is ſaid of Tireſias.

As the worſhip of the ſerpent was of old ſo prevalent, many places, as well as people from thence, received their names. Thoſe who ſettled in Campania were called Opici; which ſome would have changed to Ophici; becauſe they were denominated from ſerpents. [66] Οι δε (φασιν) ὅτι Οφικοι

[63] Apollonius Diſcolus. c. 12. and Ariſtot. de Mirabilibus. Vol. 2. p. 737.

[64] Aves Diomedis—judicant inter ſuos et advenas, &c. Iſidorus Orig. L. 12. c. 7. Pliny. L. 10. c. 44.

[65] Apollodorus. L. 1. p. 37.

[66] Stephanus Byzant. Οφικοι.

απο

απο των οφιων. But they are in reality both names of the ſame purport, and denote the origin of the people. We meet with places called Opis, Ophis, Ophitæa, Ophionia, Ophioëſſa, Ophiodes, and Ophiuſa. This laſt was an ancient name, by which, according to Stephanus, the iſlands Rhodes, Cythnus, Beſbicus, Tenos, and the whole continent of Africa, were diſtinguiſhed. There were alſo cities ſo called. Add to theſe places denominated Oboth, Obona, and reverſed Onoba, from Ob, which was of the ſame purport. Clemens Alexandrinus ſays that the term Eva ſignified a ſerpent, if pronounced with a proper [67] aſpirate. We find that there were places of this name. There was a city Eva in [68] Arcadia: and another in [69] Macedonia. There was alſo a mountain Eva, or Evan, taken notice of by [70] Pauſanias, between which and Ithome lay the city Meſſene. He mentions alſo an Eva in Argolis, and ſpeaks of it as a large town. Another name for a ſerpent, of which I have as yet taken no notice, was Patan, or Pitan. Many places in different parts were denominated from this term. Among others was a city in [72] Laconia; and another in [73] Myſia, which Stephanus ſtiles a city of Æolia. They were

[67] The ſame is ſaid by Epiphanius. Ἕυια τον οφιν παιδες Ἑβραιων ονομαζουσι. Epiphanius adverſ. Hæres. L. 3. tom. 2. p. 1092.

[68] Steph. Byzant.

[69] Ptolemy. P. 93. Ευια.

[70] Pauſanias. L. 4. p. 356.

[71] L. 2. p. 202.

[72] Pauſan. L. 3. p. 249.

[73] There was a city of this name in Macedonia, and in Troas. Alſo a river.

undoubtedly

undoubtedly ſo named from the worſhip of the ſerpent, Pitan: and had probably Dracontia, where were figures and devices relative to the religion, which prevailed. Ovid mentions the latter city, and has ſome alluſions to its ancient hiſtory, when he deſcribes Medea as flying through the air from Attica to Colchis.

[74] Æoliam Pitanem lævâ de parte relinquit,
Factaque de ſaxo longi ſimulacra *Draconis*.

The city was ſituated upon the river Eva or Evan, which the Greeks rendered [75] Evenus. It is remarkable, that the Opici, who are ſaid to have been denominated from ſerpents, had alſo the name of Pitanatæ: at leaſt one part of that family were ſo called. [76] Τινας δε και Πιτανατας λεγεσθαι. Pitanatæ is a term of the ſame purport as Opici, and relates to the votaries of Pitan, the ſerpent Deity, which was adored by that people. Menelaus was of old ſtiled [77] Pitanates, as we learn from Heſychius: and the reaſon of it may be known from his being a Spartan, by which was intimated one of the ſerpentigenæ, or Ophites. Hence he was repreſented with a ſerpent for a device upon his ſhield. It is ſaid that a brigade, or portion of infantry, was among ſome of the Greeks named [78] Pitanates; and the ſoldiers in conſequence of it muſt have been termed Pitanatæ: undoubt-

[74] Ovid Metamorph. L. 7. v. 357.

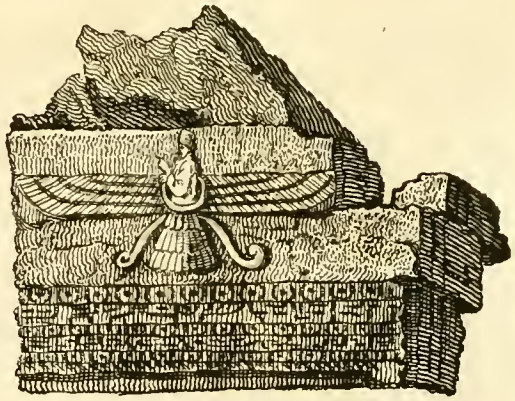
[75] Strabo. L. 13. p. 913. It is compounded of Eva-Ain, the fountain, or river of Eva, the ſerpent.

[76] Strabo. L. 5. p. 383.

[77] Μενελαον, ὁς ην Πιτανατης. Heſych.
Δρακων επι τη ασπιδι (Μενελαυ) εστιν ειργασμενος. Pauſan. L. 10. p. 863.

[78] Πιτανατης, λοχος. Heſych.

From Kæmpfer.



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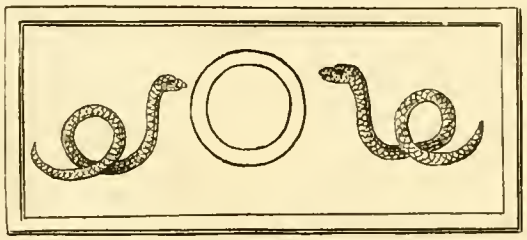
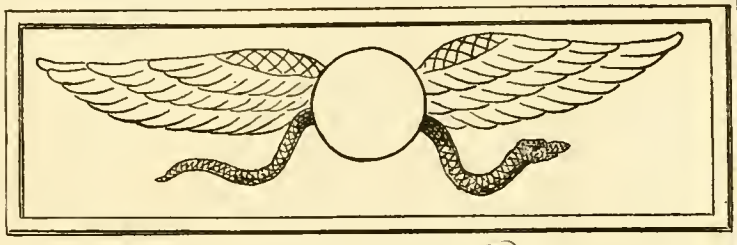
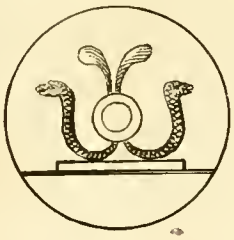
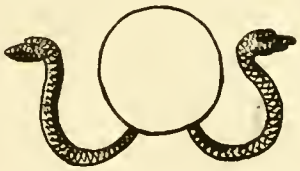


A Chinese Device

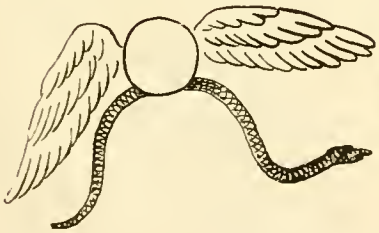


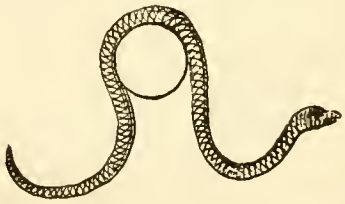
From the Ruins of Naki Rustan.

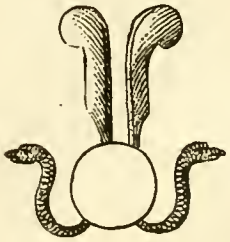




From the Isiac Table.







Basire sc.

edly, becauſe they had the Pitan, or ſerpent, for their [79] ſtandard. Analogous to this among other nations there were ſoldiers called [80] Draconarii. I believe, that in moſt countries the military ſtandard was an emblem of the Deity there worſhiped.

From what has been ſaid, I hope, that I have thrown ſome light upon the hiſtory of this primitive idolatry: and have moreover ſhewn, that wherever any of theſe Ophite colonies ſettled, they left behind from their rites, and inſtitutes, as well as from the names, which they bequeathed to places, ample memorials, by which they may be clearly traced out. It may ſeem ſtrange, that in the firſt ages there ſhould have been ſuch an univerſal defection from the truth; and above all things ſuch a propenſity to this particular mode of worſhip, this myſterious attachment to the ſerpent. What is ſcarce credible, it obtained among chriſtians; and one of the moſt early hereſies in the church was of this ſort, introduced by a ſect, called by [81] Epiphanius Ophitæ, by [82] Clemens of Alexandria Ophiani. They are particularly deſcribed by Tertullian, whoſe account of them is well

[79] It was the inſigne of many countries.

Textilis *Anguis*
Diſcurrit per utramque aciem. Sidon. Apollinaris. Carm. 5. v. 409.

[80] Stent bellatrices Aquilæ, ſævique *Dracones*.
Claudian de Nuptiis Honor. et Mariæ. V. 193.

Ut primum veſtras Aquilas Provincia vidit,
Deſiit hoſtiles confeſtim horrere *Dracones*.
Sidon. Apollinaris. Carm. 2. V. 235.

[81] Epiphanius Hæres. 37. P. 267.

[82] Clemens. L. 7. p. 900.

worth our notice. [83] Acceſſerunt his Hæretici etiam illi, qui Ophitæ nuncupantur: nam ſerpentem magnificant in tantum, ut illum etiam ipſi Chriſto præferant. Ipſe enim, inquiunt, ſcientiæ nobis boni et mali originem dedit. Hujus animadvertens potentiam et majeſtatem Moyſes æreum poſuit ſerpentem: et quicunque in eum aſpexerunt, ſanitatem conſecuti ſunt. Ipſe, aiunt, præterea in Evangelio imitatur ſerpentis ipſius ſacram poteſtatem, dicendo, et ſicut Moyſes exaltavit ſerpentem in deſerto, ita exaltari oportet filium hominis. Ipſum introducunt ad benedicenda Eucharistia ſua. In the above we ſee plainly the perverſeneſs of human wit, which deviates ſo induſtriouſly; and is ever after employed in finding expedients to countenance errour, and render apoſtaſy plauſible. It would be a noble undertaking and very edifying in its conſequences, if ſome perſon of true learning, and a deep inſight into antiquity, would go through with the hiſtory of the [84] ſerpent. I have adopted it, as far as it relates to my ſyſtem, which is in ſome degree illuſtrated by it.

[83] Tertullian de Præſcript. Hæret. c. 47. p. 221.

[84] Voſſius, Selden, and many learned men have touched upon this ſubject. There is a treatiſe of Philip Olearius de Ophiolatriâ. Alſo Diſſertatio Theologico—Hiſtorico, &c. &c. de cultu ſerpentum. Auctore M. Johan. Chriſtian. Kock. Lipſiæ. 1717.

CUCLOPES

CUCLOPES or CYCLOPES.

Παλαιοτατοι μεν λεγονται εν μερει τινι της χωρας (της Σικελιας) Κυκλωπες, και Λαιςρυγονες οικηται· ων εγω ȣτε γενος εχω ειπειν, ȣτε ὁποθεν εισηλθον, η ὁποι απεχωρηταν. Thucydides. L. 6. p. 378.

THUCYDIDES acquaints us concerning the Cyclopes and Læſtrygones, that they were the moſt ancient inhabitants of Sicily, but that he could not find out their race: nor did he know from what part of the world they originally came, nor to what country they afterwards betook themſelves. I may appear preſumptuous in pretending to determine a hiſtory ſo remote, and obſcure; and which was a ſecret to this learned Grecian two thouſand years ago. Yet this is my preſent purpoſe: and I undertake it with a greater confidence, as I can plainly ſhew, that we have many lights, with which the natives of Hellas were unacquainted; beſides many advantages, of which they would not avail themſelves.

The gigantic Cyclopes were originally Ophitæ, who worſhiped the ſymbolical ſerpent. They have been repreſented by the poets, as perſons of an enormous [1] ſtature, rude and ſavage in their demeanour, and differing from the reſt of mankind in countenance. They are deſcribed as having only one large eye; which is ſaid to have been placed, contrary to the uſual ſituation of that organ, in the middle of their foreheads. Their place of reſidence was upon mount Ætna, and in the adjacent diſtrict at the foot of that [2] mountain, which was the original region ſtiled Trinacia. This is the common account, as it has been tranſmitted by the Poets, as well as by the principal mythologiſts of Greece: and in this we have been taught to acquieſce. But the real hiſtory is not ſo obvious and ſuperficial. There are accounts of them to be obtained, that differ much from the repreſentations, which are commonly exhibited. The Poets have given a mixed deſcription: and in lieu of the Deity of the place have introduced theſe ſtrange perſonages, the ideas of whoſe ſize were borrowed from ſacred edifices, where the Deity was worſhiped. They were Petra, or temples of Cœlus; of the ſame nature and form as the tower of Orion, which was at no great diſtance from them. Some of them had the name of [3] Charon, and Tarchon: and they were eſteemed Pelorian, from the God Alorus, the ſame as Cœlus and Py-

[1] Homer. Odyſſ. L. 10. v. 106.

[2] Hæc a principio patria Cyclopum fuit. Juſtin. of the iſland Sicily. L. 4. c. 2.

[3] Ος οφεται μεν τυ μονογλωτυ τρεγας
Χαρωνος. Lycophron. V. 659. Charon was not a perſon, but Char-On, the temple of the Sun.

thon. The Grecians confounded the people, who raiſed theſe buildings, with the ſtructures themſelves. Strabo places them near [4] Ætna, and Leontina: and ſuppoſes, that they once ruled over that part of the iſland. And it is certain that a people ſtiled Cyclopians did poſſeſs that [5] province. Polyphemus is imagined to have been the chief of this people: and Euripides deſcribes the place of his reſidence as towards the foot of the mountain: [6] Οικεις ὑπ' Αιτνῃ τῃ πυροσακτῳ Πετρᾳ. They are repreſented as a people ſavage, and lawleſs, and delighting in human fleſh. Hence it is propheſied by Caſſandra, as a curſe upon Ulyſſes, that he would one day be forced to ſeek for refuge in a Cyclopian [7] manſion. And when he arrives under the roof of Polyphemus, and makes inquiry about his hoſt, and particularly upon what he fed; he is told, that the Cyclops above all things eſteemed the fleſh of ſtrangers. [8] Chance never throws any body upon this coaſt, ſays Silenus, but he is made a meal of; and it is looked upon as a delicious repaſt. This character of the Cyclopians aroſe from the cruel cuſtom of ſacrificing ſtrangers, whom fortune brought upon their coaſt. This was practiſed in many parts of the world, but eſpecially here, and upon the coaſt of the Lamii in

[4] Των περι την Αιτνην και Λεοντινην Κυκλωπας (δυναςυσαι). Strabo. L. 1. p. 38.

[5] The province of Leontina called Xuthia. Diodorus. L. 5. p. 291.

[6] Cyclops V. 297.

[7] Lycophron. V. 659.

[8] Γλυκυτατα φασι τα κρεα τυς ξενυς φερειν.
Ουδεις μολων δευρ', ὁςις υ κατεσφαγη. Euripid. Cyclops. V. 126.

Italy;

Italy; and among all the Scythic nations upon the Euxine ſea: into all which regions it was introduced from Egypt and Canaan.

But we muſt not conſider the Cyclopians in this partial light: nor look for them only in the iſland of Sicily, to which they have been by the Poets confined. Memorials of them are to be found in many parts of Greece, where they were recorded as far ſuperior to the natives in ſcience and ingenuity. The Grecians by not diſtinguiſhing between the Deity, and the people, who were called by his titles, have brought great confuſion upon this hiſtory. The Cyclopians were denominated from Κυκλωψ, Cyclops, the ſame as Cœlus. According to Parmeno Byzantinus he was the God [9] Nilus of Egypt, who was the ſame as [10] Zeus, and Oſiris. The hiſtory both of the Deity, and of the people, became in time obſolete: and it has been rendered more obſcure by the mixed manner, in which it has been repreſented by the Poets.

It is generally agreed by writers upon the ſubject, that the Cyclopians were of a ſize ſuperior to the common race of mankind. Among the many tribes of the Amonians, which went abroad, were to be found people, who were

[9] The river Nilus was called Triton, and afterwards Nilus. Μετωνομασθη δε ατο Νειλε τε Κυκλωπος. Scholia in Apollon. L. 4. v. 268.

Nilus Deorum maximus. Huetii Demons. Evang. Prop. 4. P. 111.

[10] Αιγυπτιε Ζευ, Νειλε. Athenæus. L. 5. p. 203.

Vulcanus—Nilo natus, Opas, ut Ægyptii appellant. Cicero de Naturâ Deor. L. 3. c. 22. Hence Νειλος Κυκλωψ muſt have been the chief Deity; and the Cyclopians his votaries and prieſts.

Νειλοιο τεμενος Κρονιδα. Pindar. Pyth. Ode 4. p. 239. He was no other than Ouranus, and Cœlus.

ſtiled [11] Anakim, and were deſcended from the ſons of Anac: ſo that this hiſtory, though carried to a great exceſs, was probably founded in truth. They were particularly famous for architecture; which they introduced into Greece, as we are told by [12] Herodotus: and in all parts, whither they came, they erected noble ſtructures, which were remarkable for their height and beauty: and were often dedicated to the chief Deity, the Sun, under the name of Elorus, and P'elorus. People were ſo ſtruck with their grandeur, that they called every thing great and ſtupendous, Pelorian. And when they deſcribed the Cyclopians as a lofty towering race, they came at laſt to borrow their ideas of this people from the towers, to which they alluded. They ſuppoſed them in height to reach to the clouds; and in bulk to equal the promontories, on which they were founded. Homer ſays of Polyphemus,

[13] Και γαρ θαυμ' ετετυκτο πελωριον, ουδε εωκει
Ανδρι γε σιτοφαγῳ, αλλα ῥιῳ ὑληεντι.

Virgil ſays of the ſame perſon,

[14] Ipſe arduus, altaque pulſat ſidera.

As theſe buildings were oftentimes light-houſes, and had in their upper ſtory one round caſement, Argolici clypeï, aut

[11] Αρτεριων, υιος Ανακτος, who was buried in the iſland Lade near Miletus, is mentioned as a gigantic perſonage by Pauſanias. L. 1. p. 87. Large bones have been found in Sicily; which were probably the bones of elephants, but have been eſteemed the bones of the Cyclopians by Kircher and Fazellus. Fazellus. Dec. 1. L. 1. c. 6.

[12] Herodotus. L. 5. c. 61. He alludes to them under the name of Cadmians.

[13] Odyſſ. 10. v. 190.

[14] Æneid. L. 3. v. 619.

Phœbeæ

Phœbeæ lampadis inſtar, by which they afforded light in the night-ſeaſon; the Greeks made this a characteriſtic of the people. They ſuppoſed this aperture to have been an eye, which was fiery, and glaring, and placed in the middle of their foreheads. Hence Callimachus deſcribes them as a monſtrous race:

[15] αινα Πελωρα,
Πρηοσιν Οσσειοισιν εοικοτα· πασι δ' ὑπ' οφρυν
Φαεα μεγογληνα σακει ισα τετραβοειῳ.

The Grecians have ſo confounded the Cyclopian Deity with his votaries, that it is difficult to ſpeak preciſely of either. They ſometimes mention him as a ſingle perſon; the ſame as Nilus of Egypt, who was eſteemed the father of the Gods. At other times they introduce a plurality, whom they ſtill repreſent as of the higheſt antiquity, and make the brethren of Cronus: [16] Κυκλωπες—οἱ αδελφοι ηταν τȣ Κρονȣ, τȣ πατρος τȣ Διος. Proclus in Photius informs us, that, according to the ancient mythology of the Auctores Cyclici, the giants with an hundred hands, and the Cyclopes were the firſt born of the [17] Earth and Cœlus. But in theſe hiſtories every degree of relation has been founded upon dle ſurmiſes; and is uniformly to be ſet aſide. The Cyclo-

[15] Hymn in Dian. V. 51.

Μȣνος δ' οφθαλμος μεσσῳ επεκειτο μετωπῳ. Heſiod. Theogon. V. 143.

Clemens Alexandrinus tells us, that Homer's account of Polyphemus is borrowed from the character of Saturnus in the Orphic poetry. Strom. L. 6. p. 751.

[16] Scholia in Æſchyl. Prometh. P. 56.

[17] Παιδες Ουρανȣ, και Γης.

pian

pian Deity was [18] Ouranus, and the Cyclopians were his priefts and votaries: fome of whom had divine honours paid to them, and were efteemed as Gods. Upon the Ifthmus of Corinth was an ancient temple; which feems to have been little more than a ταφος or high altar, where offerings were made to the Cyclopian [19] Deities. People of this family fettled upon the fouthern coaft of Sicily at Camarina; which fome have fuppofed to have been the Hupereia of Homer, where the Pheacians once refided.

[20] Ὁι περιν μεν ποτ' εναιον εν ευρυχορῳ Ὑπερειᾳ,
Αγχȣ Κυκλωπων ανδρων ὑπερηνορεοντων.

But there is no reafon to think, that the city Hupereia was in Sicily; or that the Pheacians came from that country. The notion arofe from a common miftake. All the Greek, and Roman, Poets, and even Strabo with other refpectable writers, have taken it for granted, that the Cyclopians of Homer were near Ætna in Sicily. Others except to their being near Ætna; and infift, that they were in the vicinity of Erix upon the oppofite part of the ifland. But Homer does not once mention the ifland during his whole account of the Cyclopes: nor does Ulyffes arrive in Sicily, till after many fubfequent adventures. That there were

[18] Εξ ἧς αυτῳ (Ουρανῳ) τρεις παιδας γινωσκȣσιν ἑκατονταχειρας, και τρεις ἑτερȣς αποτικτȣσι Κυκλωπας. Proclus in Photio. C. ccxxxix. p. 982.

Euripides makes them the fons of Oceanus.

Ἵν' οι μονωπες ποντιȣ παιδες Θεȣ
Κυκλωπες οικȣσ' αντρ' ερημ, ανδροκτονοι. Cyclops. V. 21.

[19] Και δη Ἱερον εςιν αρχαιον, Κυκλωπων καλȣμενος Βωμος, και θυȣσιν επ' αυτῳ Κυκλωψι. Paufanias. L. 2. p. 114.

[20] Odyff. Z. V. 5. Ὑπερειαν, ὁι μεν την εν Σικελιᾳ Καμαριναν. Schol. ibid.

Cyclopians near Ætna is certain: but thoſe mentioned by Homer were of another country, and are repreſented as natives of the continent though his account is very indeterminate and obſcure. There were probably people of this family in many parts of Sicily, eſpecially about the city Camarina. They ſeem to have been of the Anakim race, and worſhipers of the Sun. Hence they were ſtiled Camarin, and their chief city Camarina, which was ſo called from a city of the ſame name in [21] Chaldea, the Ur of the Scriptures. Polyphemus is mentioned as a muſician and a ſhepherd; but of a ſavage and brutal diſpoſition: which character aroſe from the cruel rites practiſed by the Cyclopians. According to [22] Bacchylides it was ſaid, that Galatus, Illyrius, and Celtus were the ſons of Polyphemus. By this was certainly ſignified, that the Galatæ, Illyrii, and Celtæ, were of Cyclopian original, and of the Anakim race; all equally Amonians. Lycophron mentions the cave of this perſonage, by which was meant an ancient temple; and he calls it [23] μονογληνε ςεγας Χαρωνος: *the habitation of Charon, a perſonage with one eye.* But here, as I have often obſerved, the place is miſtaken for a perſon; the temple for the Deity. Charon was the very place; the ancient temple of the Sun. It was

[21] Εν πολει της Βαβυλωνιας Καμαρινη, ἣν τινας λεγειν πολιν Ουριαν. Alexand. Polyhiſt. apud Euſeb. Præp. Evan. L. 9. p. 418.

[22] Natalis Comes. L. 9. p. 510. By the Celtæ are meant thoſe of Iberia: ομογενοι Τιτηνες of Callimachus.

[23] Lycoph. V. 659. Appian mentions a nation of Cyclopians in Illyria, who were near the Pheacians.

there-

therefore ſtiled Char-On from the God, who was there worſhiped; and after the Egyptian cuſtom an eye was engraved over its portal. Theſe temples were ſometimes called Charis, [23] Χαρις; which is a compound of Char-Is, and ſignifies a prutaneion, or place ſacred to Hephaſtus. As the rites of fire were once almoſt univerſally practiſed, there were many places of this name, eſpecially in [24] Parthia, Babylonia, and Phrygia. The Grecians rendered Char-Is by Χαρις, a term in their own language, which ſignified grace and elegance. And nothing witneſſes their attachment to ancient terms more than their continually introducing them, though they were ſtrangers to their true meaning. The Arimaſpians were Hyperborean Cyclopians; and had temples named Charis, or Chariſia, in the top of which were preſerved a perpetual fire. They were of the ſame family as thoſe of [25] Sicily, and had the ſame rites; and particularly worſhiped the Ophite Deity under the name of [26] Opis. Ariſteas Proconneſius wrote their hiſtory; and among other things mentioned that they had but one eye, which was placed in their graceful forehead.

[23] The liba made in ſuch temples were from it named Chariſia. Χαρισιον, ειδος πλακουντων. Heſych.

[24] In Parthia, Καλλιοπη, Χαρις. Appian. Syriac. P. 125.

Φρυγιας πολις Καρις. Steph. Byzant.

Chariſiæ in Arcadia. Ibid. The iſland Cos, called of old Caris. Ibid.

[25] Herodotus. L. 4. c. 13. Αριμασπους ανδρας μονοφθαλμους.

Strabo. L. 1. p. 40. Ταχα δε και τους μονομματους Κυκλωπας εκ της Σκυθικης ἱστοριας μετενηνοχεν (Ὁμηρος.)

[26] Ουπις τε, Λοξω τε, και ευαιων Ἑκαεργη. Callimach. H. in Delon. V. 292.

[27] Οφθαλμον δ' ἑν' ἑκαςος εχει χαριεντι μετωπῳ.

How could the front of a Cyclopian, one of the moſt hideous monſters that ever poetic fancy framed, be ſtiled graceful? The whole is a miſtake of terms: and what this writer had miſapplied, related to Charis, a tower; and the eye was the caſement in the top of the edifice, where a light, and fire were kept up. What confirmed the miſtake was the repreſentation of an eye, which, as I have mentioned, was often engraved over the entrance of theſe temples. The chief Deity of Egypt was frequently repreſented under the ſymbol of an eye, [28] and a ſcepter. I have obſerved, that Orion was ſuppoſed to have had three fathers, merely becauſe a tower, ſacred to him in Sicily, and called Tor-Pator, was altered to Τριπατωρ; which change ſeemed to countenance ſuch an opinion. The Cyclopians were of the ſame region in that iſland; and their towers had undoubtedly the ſame name: for the Cyclopians were ſtiled [29] Τριτοπατερες, and were ſuppoſed to have been three in number. Some ſuch miſtake was made about the towers ſtiled Charis: whence the Grecians formed their notion of the Graces. As Charis was a tower ſacred to fire; ſome of the Poets have ſuppoſed a nymph of that name, who was beloved by

[27] Caſaubon. not. in Strabon. L. 1. p. 40.

Μετωπα ςρατον Αριμασπον. Æſchyl. Prineth. P. 49.

[28] Τον γαρ βασιλεα και κυριον Οσιριν οφθαλμῳ και σκηπτρῳ γραφουσιν. Plutarch. Iſis et Oſiris. P. 354.

[29] Lycophron. V. 328. See Suidas.

Φιλοχορος Τριτοπατορας παντων γεγονεναι πρωτους. Etymolog. Mag. See Meurſii not. in Lycophron. V. 328. Ῥαισει Τριπατρῳ φασγανῳ Καυδαονος.

Vulcan.

Vulcan. Homer ſpeaks of her as his wife: [30] Χαρις— Καλη, ἣν ωπυιε περικλυτος Αμφιγυηεις. But Nonnus makes her his miſtreſs; and ſays, that he turned her out of doors for her jealouſy.

[31] Εκ δε δομων εδιωκε Χαριν ζηλημονα νυμφην.

The Graces were ſaid to be related to the Sun, who was in reality the ſame as Vulcan. The Sun among the people of the eaſt was called Hares, and with a guttural Chares: and his temple was ſtiled Tor-Chares. But as Tor-Pator was changed to Tripator; ſo Tor-Chares was rendered Tri-chares, which the Greeks expreſſed Τριχαρις; and from thence formed a notion of three Graces. Cicero ſays that they were the daughters of night, and Erebus: but Antimachus, more agreeably to this etymology, maintained, that they were the offſpring of the Sun and light; [32] Αιγλης και Ἡλιȣ θυγατερας. Theſe ſeeming contradictions are not difficult to be reconciled.

The Amonians, wherever they ſettled, were celebrated

[30] Iliad. Σ. v. 382. and Ξ. V. 275. See Pauſan. L. 9. p. 781.

[31] Nonni Dionyſiaca. L. 29. p. 760.

The Graces and the Furies (Charites et Furiæ) were equally denominated from the Sun, and fire; and in conſequence of it had joint worſhip in Arcadia. Pauſan. L. 8. p. 669. Charis, Χαρις, of the Greeks was the ſame perſonage as Ceres of the Romans. She was alſo called Damater, and eſteemed one of the Furies. Pauſan. L. 8. p. 649.

[32] Pauſanias. L. 9. p. 781. So Coronis is ſaid to have been the daughter of Phlegyas. Pauſan. L. 2. p. 170: and Cronus the ſon of Apollo. L. 2 p. 123. Chiron the ſon of Saturn; Charon the ſon of Erebus and night. The hero Chariſius, the ſon of Lycaon, which Lycaon was no other than Apollo, the God of light. Theſe were all places, but deſcribed as perſonages; and made the children of the Deity, to whom they were ſacred.

for

for their ſuperiority in ſcience; and particularly for their ſkill in building. Of this family were Trophonius, and his brother Agamedes, who are repreſented as very great in the profeſſion. They were truly wonderful, ſays [33] Pauſanias, for the temples, which they erected to the Gods; and for the ſtately edifices, which they built for men. They were the architects, who contrived the temple of Apollo at Delphi, and the treaſury conſtructed to Urius. They were, I make no doubt, ſome of thoſe, who were ſtiled Cyclopians; as the people under this appellation were far the moſt eminent in this way. When the Sibyl in Virgil ſhews Æneas the place of torment in the ſhades below, and leads him through many melancholy receſſes, we find that the whole was ſeparated from the regions of bliſs by a wall built by the Cyclopians. The Sibyl accordingly at their exit tells him,

[34] Cyclopum educta caminis
Mænia conſpicio.

From hence we find that they were the reputed builders of the infernal manſions; which notion aroſe from the real buildings, which they erected. For all the ideas of the ancients about the infernal regions, and the torments of hell, were taken from the temples in each country; and from the rites, and inquiſition, practiſed in them. But the Cyclopians were not merely imaginary operators. They founded ſeveral cities in Greece; and conſtructed many temples to

[33] Δειινες Θεοις τε ἱερα κατασκευασασθαι, και βασιλεια ανθρωποις· και γαρ τῳ Απολλωνι τον Ναον ᾠκοδομησαντο τον εν Δελφοις, και Ὑριει τον Θησαυρον. Pauſan. L. 9. p. 785.

Turres, ut Ariſtoteles, Cyclopes (invenerunt). Pliny. L. 7. c. 56.

[34] Virgil. Æn. L. 6. v. 630.

the

the Gods, which were of old in high repute. They were ſo much eſteemed for their ſkill, that, as the Scholiaſt upon Statius obſerves, every thing great and noble was looked upon as Cyclopian : [35] quicquid magnitudine ſuâ nobile eſt, Cyclopum manu dicitur fabricatum. Nor was this a fiction, as may be ſurmiſed; for they were in great meaſure the real architects. And if in the room of thoſe portentous beings the Cyclopes, Κυκλωπες, we ſubſtitute a colony of people called Cyclopians; we ſhall find the whole to be true, which is attributed to them; and a new field of hiſtory will be opened, that was before unknown. They were undoubtedly a part of the people ſtiled Academians, who reſided in Attica; where they founded the Academia, and Ceramicus, and introduced human ſacrifices. Hence we are informed, that the Athenians in the time of a plague ſacrificed three virgin daughters of Hyacinthus at the tomb Geræſtus, the [36] Cyclops. But Geræſtus was not a perſon, but a place. Γεραιςος is a ſmall variation for Ker-Aſtus; and ſignifies the temple of Aſtus the God of fire. It was certainly the ancient name of the place, where theſe ſacrifices were exhibited: and the Taphos was a Cyclopian altar, upon which they were performed. The Cyclopians are ſaid to have built the ancient city Mycene, which Hercules in Seneca threatens to ruin.

— [37] quid moror? majus mihi

[35] Lutatius Placidus in Statii Thebaïd. L. 1. p. 26.

[36] Τας Ὑακινθȣ κορας—επι τον Γεραιςȣ τȣ Κυκλωπος ταφον κατεσφαξαν. Apollodorus. L. 3. p. 205.

[37] Hercules furens. Act. 4. V. 996.

Bellum

Bellum Mycenis reſtat, ut Cyclopea
Everſa manibus mænia noſtris concidant.

Nonnus ſpeaks of the city in the ſame light:

[38] Στεμματι τειχιοεντι περιζωσθεντα Μυκηνη,
Κυκλωπων κανονεσσι.

The gate of the city, and the chief tower were particularly aſcribed to them: [39] Κυκλωπων δε και ταυτα εργα ειναι λεγουσιν. *Theſe too are repreſented as the work of the Cyclopians.* They likewiſe built Argos; which is mentioned by Thyeſtes in Seneca as a wonderful performance.

[40] Cyclopum ſacras
Turres, labore majus humano decus.

All theſe poetical hiſtories were founded in original truths. Some of them built Hermione, one of the moſt ancient cities in Greece. The tradition was, that it was built by [41] Hermion the ſon of Europs, or Europis, a deſcendant of Phoroneus, and Niobe; and was inhabited by Dorians, who came from Argos: in which hiſtory is more than at firſt appears. The city ſtood near a ſtagnant lake, and a deep cavern; where was ſuppoſed to be the moſt compendious paſſage to the ſhades below: [42] την εις αδε καταβασιν συντομον. The lake was called the pool of Acheruſia; near

[38] Nonni Dionyſiaca. L. 41. p. 1068.
Euripides ſtiles the walls of Argos Ουρανια:
Ἵνα τειχεα λαϊνα, Κυκλωπεῖ, ουρανια νεμονται. Troades. V. 1087.

[39] Pauſanias. L. 2. p. 146.

[40] Seneca Thyeſtes. Act. 2. V. 406.

[41] Εντος δε τε Ισθμε της Τροιζηνος ὁμορος εστιν Ἑρμιονη· Οικιστην δε της αρχαιας πολεως Ἑρμιονεις γενεσθαι φασιν Ἑρμιονα Ευρωπος. Pauſan. L. 2. p. 191.

[42] Strabo. L. 8. p. 573. It was inhabited by people particularly ſtiled Ἁλιεις, or men of the ſea; who were brought thither by Druops Arcas.

to

to which and the yawning cavern the Cyclopians chose to take up their habitation. They are said to have built [43] Tiryns; the walls of which were esteemed no less a wonder than the [44] pyramids of Egypt. They must have resided at Nauplia in Argolis; a place in situation not unlike Hermione above mentioned. Near this city were caverns in the earth, and subterraneous passages, consisting of [45] labyrinths cut in the rock, like the syringes in Upper Egypt, and the maze at the lake Mæris: and these too were reputed the work of Cyclopians. Pausanias thinks very truly, that the Nauplians were from Egypt. [46] Ησαν δε οἱ Ναυπλιεις, εμοι δοκειν, Αιγυπτιοι τα παλαιοτερα. *The Nauplians seem to me to have been a colony from Egypt in the more early times.* He supposes that they were some of those emigrants, who came over with Danaüs. The nature of the works, which the Cyclopians executed, and the lake, which they named Acherusia, shew plainly the part of the world, from whence they came. The next city to Nauplia was Trœzen, where Orus was said to have once reigned, from whom the country was called Oraia: but Pausanias very justly thinks, that it was an Egyptian history; and that the region was denominated from [47] Orus of Egypt, whose worship undoubt-

[43] Pausan. L. 2. p. 147. Κυκλωπων μεν εστιν εργον. P. 169.

See Strabo. L. 8. p. 572. Τειχισαι δια Κυκλωπων.

[44] Τα τειχη τα εν Τιρυνθι—ουδε οντα ελαττονος θαυματος (των Πυραμιδων). Pausanias. L. 9. p. 783.

[45] Εφεξης δε τη Ναυπλιᾳ, τα σπηλαια, και οἱ εν αυτοις οικοδομητοι λαβυρινθοι. Κυκλωπεια δ' ονομαζουσιν. Strabo. L. 8. p. 567.

[46] Pausanias. L. 4. p. 367.

[47] Εμοι μεν ουν Αιγυπτιον φαινεται, και ουδαμως Ἑλληνικον ονομα Ωρος ειναι. κτλ. Pausan. L. 2. p. 181.

edly had been here introduced. So that every circumſtance witneſſes the country, from whence the Cyclopians came. Hence when [48] Euripides ſpeaks of the walls of ancient Mycene, as built by the Cyclopians after the Phenician rule and method: the Phenicians alluded to were the Φοινικες of Egypt, to which country they are primarily to be referred. Thoſe who built Tiryns are repreſented as ſeven in number; and the whole is deſcribed by Strabo in the following manner. [49] Τιρυνθι ὁρμητηριῳ χρησασθαι δοκει Προιτος, και τειχισαι δια Κυκλωπων· ους ἑπτα μεν ειναι, καλεισθαι δε Γαστεροχειρας, τρεφομενους εκ της τεχνης. *Prætus ſeems to have been the firſt, who made uſe of Tiryns, as an harbour; which place he walled round by the aſſiſtance of the Cyclopians. They were ſeven in number, ſtiled Gaſtrocheirs; and lived by their labour.* Heſychius in ſome degree reverſes this ſtrange name, and ſays, that they were called Εγχειρογαστερες. The Grecians continually miſtook places for perſons, as I have ſhewn. Theſe ſeven Cyclopes were, I make no doubt, ſeven Cyclopian towers built by the people, of whom I have been treating. Some of them ſtood towards the harbour to afford light to ſhips, when they approached in the night. They were ſacred to Aſter, or [50] Aſtarte; and ſtiled Aſtro-caer, and Caer-

[48] Κυκλωπων ϐαθρα
Φοινικι κανονι και τυκοις ἡρμοσμενα.
Eurip. Herc. Furens. V. 944.

[49] Strabo. L. 8. p. 572.

[50] Many places were denominated from Aſter; ſuch as Aſteria, Aſterion, Aſteris, Aſtræa, Aſtarte. See Steph. Byzantinus. Αστεριον, πολις Θετταλιας— ἡ νυν Πιρεσια. Idem. Αστερη, ἡ Δηλος, και ἡ Κρητη, εκαλειτο. Heſychius. Δηλος

Caer-After; out of which the Greeks formed Γαςεοχειρ, and Εγχειρογαςηρ; a ſtrange medley made up of hands, and bellies. Strabo in particular having converted theſe buildings into ſo many maſons, adds, [51] Γαςεροχειρας, τρεφομενυς εκ της τεχνης. *They were honeſt bellyhanded men, induſtrious people, who got their livelihood by their art.* Theſe towers were erected likewiſe for Purait, or Puratheia, where the rites of fire were performed: but Purait, or Puraitus, the Greeks changed to Προιτος; and gave out that the towers were built for [52] Prœtus, whom they made a king of that country.

I imagine, that not only the common idea of the Cyclopians was taken from towers and edifices; but that the term Κυκλωψ, and Κυκλωπις, Cuclops, and Cuclopis, ſignified a building or temple; and, from thence the people had their name. They were of the ſame family as the Cadmians, and Phœnices; and as the Hivites, or Ophites who came from Egypt, and ſettled near Libanus and Baal Hermon,

λος Αςεριη. Callimach. H. in Delon. V. 37. and 40. Aſteria ſignifies the iſland of Aſter.

[51] L. 8. p. 572.

[52] Pauſanias mentions the apartments of the daughters of Prœtus. L. 2. p. 169. But the daughters of Prœtus were properly the virgins who officiated at the Purait, the young prieſteſſes of the Deity.

The Sicilian Cyclopes were three, becauſe there were three towers only, erected upon the iſlands called Cyclopum Scopuli; and that they were lighthouſes is apparent from the name which ſtill remains: for they are at this day ſtiled Faraglioni, according to Fazellus. The Cyclopes of Tiryns were ſeven, as we learn from Strabo; becauſe the towers probably were in number ſo many. From this circumſtance we may preſume, that the ideas of the ancients concerning the Cyclopians were taken from the buildings, which they erected.

upon the confines of Canaan. They worſhiped the Sun under the ſymbol of a ſerpent: hence they were ſtiled in different parts, where they in time ſettled, Europians, Oropians, Anopians, Inopians, Aſopians, Elopians; all which names relate to the worſhip of the Pytho Ops, or Opis. What may be the preciſe etymology of the term Κυκλωψ, Cuclops, I cannot preſume to determine. Cuclops, as a perſonage, was ſaid to have been the ſon of [53] Ouranus and the earth: which Ouranus among the Amonians was often ſtiled Cœl, or Cœlus; and was worſhiped under the forementioned emblem of a ſerpent. Hence the temple of the Deity may have been originally called Cu-Cœl-Ops, Domus Cœli Pythonis; and the prieſts and people Cucelopians. But whatever may have been the purport of the name, the hiſtory of theſe perſonages is ſufficiently determinate.

There was a place in Thrace called [54] Cuclops, where ſome of the Cyclopian race had ſettled: for many of the Amonians came hither. Hence Thrace ſeems at one time to have been the ſeat of ſcience: and the Athenians acknowledged, that they borrowed largely from them. The natives were very famous; particularly the Pierians for

[53] The Cyclopian buildings were alſo called Ouranian. Κυκλωπεια τ' ϑρανια τειχεα. Euripid. Electra. V. 1158.

[54] Both Cuclops, and Cuclopes, was the name of a place. We may therefore, I think, be pretty well aſſured, that the Cyclopians were from hence denominated. And as ſacred places had their names from the Deity, to whom they were dedicated, it is very probable, that the Cuclopian towers were named from Cœlus Ops, the Deity there worſhiped: for I have ſhewn, that this people were the reputed children of Ouranus, and Cœlus.

their

their muſick, the Peonians for pharmacy, and the Edonians for their rites and worſhip. Thoſe, who went under the name of Cyclopes, probably introduced architecture; for which art they ſeem to have been every where noted. There was a fountain in theſe parts, of which Ariſtotle takes notice, as of a wonderful nature. [55] Εν δε Κυκλωψι τοις Θρᾳξι κρηνιδιον εςιν, ὑδωρ εχων, ὁ τῃ μεν οψει καθαρον, και διαφανες, και τοις αλλοις ὁμοιον· ὁταν δε πιῃ τι ζωον εξ αυτȣ, παραχρημα διαφθειρεται. *In the region of the Cyclopians of Thrace is a fountain, clear to the eye, and pure, and in no wiſe differing from common water: of which however if an animal drinks, it is immediately poiſoned.* There is another account given by Theopompus; who ſpeaks of the people by the name of the Chropes, which is a contraction for Charopes. He ſays, that even going into the water was fatal. [56] Θεοπομπος ἱςορει κρηνην εν Χρωψι της Θρακης, εξ ἧς τȣς λȣσαμενȣς παραχρημα μεταλλασσειν. *Theopompus mentions a fountain among the Charopes of Thrace, in which if a perſon attempts to bathe, he immediately loſes his life.* I have taken notice of this hiſtory, becauſe we find, that the perſons, who are called [57] Cuclopes by one writer, are ſtiled Char-opes by another, and very juſtly: for the terms are nearly of the ſame purport. The Charopes were denominated from a temple, and place called Char-Ops, or Char-Opis, locus

[55] Ariſtoteles de mirabil. auſcult. P. 732.

[56] In excerptis apud Sotionem. See not. Meurſii in Antigonum Caryſtium. P. 183.

[57] Of the Cyclopians of Thrace ſee Scholia in Euripid. Oreſt. V. 966. Κυκλωπες, Θρακικον εθνος. Alſo Scholia in Statia Theb. L. 2. p. 104.

Dei

Dei Pythonis: and the Cyclopes were, as I have before ſuppoſed, denominated from Cu-Cœl-Ops, or Cu-Cœl-Opis, the temple of the ſame Deity. They were both equally named from the Ophite God, the great object of their adoration, and from the temple, where he was worſhiped.

The head of Meduſa in Argolis is ſaid to have been the work of the [58] Cyclopians. This ſeems to have been an ancient hieroglyphical repreſentation upon the temple of Caphiſus. It was uſual with the Egyptians and other Amonians to deſcribe upon the Architrave of their temples ſome emblem of the Deity, who there preſided. This repreſentation was often an eagle, or vulture; a wolf, or a lion; alſo an heart, or an eye. The laſt, as I have ſhewn, was common to the temples of [59] Oſiris, and was intended to ſignify the ſuperintendency of Providence, from whom nothing was hid. Among others the ſerpent was eſteemed a moſt ſalutary emblem: and they made uſe of it to ſignify ſuperiour ſkill, and knowledge. A beautiful female countenance ſurrounded with an aſſemblage of ſerpents was made to denote divine wiſdom, which they ſtiled Meed, and Meet, the Μητις of the Greeks. Under this characteriſtic they repreſented an heavenly perſonage, and joined her with Eros, or divine Love: and by theſe two they ſuppoſed that the preſent mundane ſyſtem was produced. Orpheus ſpeaks of this Deity in the maſculine gender:

[58] Παρα δε το ἱερον τȣ Κηφισσȣ Μεδȣσης λιθȣ πεποιημενη κεφαλη. Κυκλωπων φασιν ειναι και τȣτο εργον. Pauſan. L. 2. p. 156. Κηφισσος, Doricè Καφισσος, vel Καφισος: from Caph-Iſis, Petra Deæ Iſidis.

[59] Ἡελιου, ὃς παντ' εφορᾳ και παντ' ὑπακȣει. Homer. Odyſſ. L. Λ. v. 108.

Και

[60] Και Μητις, πρωτος γενετωρ, και Ερως πολυτερπης.

On this account many ancient temples were ornamented with this curious hieroglyphic: and among others the temple of Caphiſus [61] in Argolis. Caphiſus is a compound of Caph-Iſis, which ſignifies Petra Iſidis, and relates to the ſame Deity as Metis. For we muſt not regard ſexes, nor difference of appellations, when we treat of ancient deities.

[62] Αρσην μεν και θηλυς εφυς, πολεματοκε Μητι.

[63] Παντοφυης, γενετωρ παντων, πολυωνυμε Δαιμον.

I have taken notice that the Cyclopians of Thrace were ſtiled Charopes; which name they muſt have received from their rites, and place of worſhip. Char-Opis ſignifies the temple of the Python, or ſerpent: and we find that it was ſituated near a poiſonous pool. It was ſacred to the Sun: and there were many temples of this name in [64] Egypt, and other countries. The Sun was called Arez; and the lion, which was an emblem of the Sun, had the ſame denomina-

[60] Orphic Fragment. 6. V. 19. the ſame as Phanes, and Dionuſus. Frag. 8. V. 2. Schol. ibid.

[61] Hence the ſtream and lake of Cephiſus in Bœotia were ſtiled ὑδατα και λιμνη Κηφισσιδος: by the ancient Dorians expreſſed Καφ-ισιδος, from Καφ-Ισις.

[62] Orphic Hymn. 31. V. 10.

[63] Hymn. 10. V. 10. Metis was the ſame as Pan.

Meed-Ous, whence came Μεδουσα, is exactly analogous to Cotinouſa, Aithouſa, Alphiouſa, Ampelouſa, Pithecouſa, Scotouſa, Arginouſa, Lampadouſa, Amathouſa, Ophiouſa, Afterouſa; and ſignifies the temple of Metis, or divine wiſdom. After-Ous was a temple on Mount Caucaſus: Amath-Ous, the ſame in Cyprus: Ampel-Ous, a temple in Mauritania: Alphi-Ous, in Elis: Achor-Ous, in Egypt: all dedicated to the Deity under different titles.

[64] Χασμασι λεοντειοις τα των ἱερων θυρωματα κοσμουσιν (οι Αιγυπτιοι.) Plutarch. Iſis et Oſiris. P. 366.

tion: and there is reaſon to think, that the device upon Charopian temples was ſometimes a lion. Homer undoubtedly had ſeen the fierce figure of this animal upon ſome ſacred portal in Egypt; to which he often alludes, when he ſpeaks of a Charopian lion.

[65] Αρκτοιτ', αγροτεροι τε Συες, χαροποι τε Λεοντες.

The devices upon temples were often eſteemed as taliſmans, and ſuppoſed to have an hidden, and ſalutary influence, by which the building was preſerved. In the temple of Minerva at Tegea was ſome ſculpture of Meduſa, which the Goddeſs was ſaid to have given,[66] αναλωτον ες τον παντα κρονον ειναι (την πολιν); *to preſerve the city from ever being taken in war.* It was probably from this opinion, that the [67] Athenians had the head of Meduſa repreſented upon the walls of their acropolis: and it was the inſigne of many cities, as we may find from ancient coins. The notion of the Cyclopes framing the thunder and lightning for Jupiter aroſe chiefly from the Cyclopians engraving hieroglyphics of this ſort upon the temples of the Deity. Hence they were repreſented as perſons,

[65] Odyſſ. Λ. V. 610. It is a term which ſeems to have puzzled the commentators. Χαροποι, επιπληκτικοι, φοβεροι. Scholiaſt. Ibid. It was certainly an Amonian term: and the Poet alluded to a Charopian temple.

Της δ' ην Τρεις κεφαλαι, μια μεν χαροποιο λεοντος. Heſiod. Theogon. V. 321. Homer in another place mentions,

Λυκων κλαγγην, χαροπων τε Λεοντων. Hymn. εις Μητερα θεων. V. 4.

As a lion was from hence ſtiled Charops, ſo from another temple it was named Charon. Χαρων ὁ λεων. Heſych. Achilles is ſtiled Αιχμητης Χαρων, Lycoph. V. 260. a martial Charonian Lion.

[66] Pauſan. L. 8. p. 696.

[67] Pauſan. L. 1. p. 49.

James Basire delin. et sculp.

MEDUSA.

From a Gem in the Collection of

His GRACE the Duke of MARLBOROUGH.

[68] Ὁι Ζηνι βροντην τ' εδοσαν, τευξαν τε κεραυνον.

The Poets considered them merely in the capacity of blacksmiths, and condemned them to the anvil. This arose from the chief Cyclopian Deity being called Acmon, and Pyracmon. He was worshiped under the former title in Phrygia; where was a city and district called Acmonia, mentioned by Alexander [69] Polyhistor. The Amazonians paid the like reverence: and there was a sacred grove called Acmonium upon the [70] Thermodon, which was held in great repute. He was by some looked upon as the offspring of heaven; by others worshiped as Ouranus, and Cœlus, the heaven itself: and Acmonides was supposed to have been his [71] son, whom some of the mythologists made the ruling spirit of the earth. Hence Simmias Rhodius introduces Divine Love displaying his influence, and saying, that he produced

[68] Hesiod. Theogon. V. 141. Scholia Apollon. L. 1. v. 730.

Κυκλωπες τοτε Διι μεν διδοασι βροντην, και αστραπην, και κεραυνον. Apollodorus. L. 1. p. 4.

[69] See Stephanus. Ακμονια πολις Φρυγιας. κτλ. He stiles Acmon Ακμονα τον Μανεως. Manes was the chief Deity of Lydia, Lycia, and Persis; and the same as Menes of Egpyt.

There was a city Acmonia in Thrace. Ptol. L. 5. p. 138.

[70] Εστι και αλλο Ακμονιον αλσος περι Θερμαδοντα. Steph. Byzant. Apollonius takes notice of Αλσεος Ακμονιοιο. L. 2. v. 994. Here Mars was supposed to have married Harmonia the mother of the Amazonians.

[71] Acmonides is represented as a patronymic; but there is reason to think that it is an Amonian compound, Acmon-Ades, Acmon the God of light, the same as Cœlus, Cronus, and Osiris. Acmon and Acmonides were certainly the same person: Ακμων· Κρονος, Ουρανος. Hesych. Ακμονιδης, ὁ Χαρων, και ὁ Ουρανος. ibid. He was the Cyclopian God, to whom different departments were given by the mythologists. Charon Cyclops is mentioned by Lycophron. V. 659. above quoted.

Acmonides, that mighty monarch of the earth, and at the ſame time founded the ſea. [72] Λευσσε με τον Γας τε βαρυσεργε Ανακτ' Ακμονιδαν, ταν ἁλα θ' ἑδρασαντα.

Acmon ſeems to have been worſhiped of old at Tiryns, that ancient city of Greece, whoſe towers were ſaid to have been built by the Cyclopians. For Acmon was the Cyclopian Deity; and is repreſented by Callimachus as the tutelary God of the place, though the paſſage has been otherwiſe interpreted.

[73] Τοιος γαρ αει Τιρυνθιος Ακμων
Ἑστηκε προ πυλεων.

The term has commonly been looked upon as an adjective; and the paſſage has been rendered Talis Tirynthius indefeſſus, which is ſcarce ſenſe. Callimachus was very knowing in mythology, and is here ſpeaking of the Cyclopian God Acmon, whom he makes the θεος προπυλαιος, or guardian Deity of the place. It was the ſame God, that was afterwards called Hercules, and particularly ſtiled Tirynthius, to whom Callimachus here alludes under a more ancient name.

As the Cyclopians were great artiſts, they probably were famous for works in braſs, and iron: and that circumſtance in their hiſtory may have been founded in truth. The Idæi Dactyli were Cyclopians: and they are ſaid to have firſt forged metals, and to have reduced them to common [74] uſe; the

[72] Simmiæ Rhodii Πτερυγια. Theocritus. Heinſii. P. 214.

[73] Callimachi Hymn. in Dianam. V. 146.

[74] Δακτυλοι Ιδαιοι Κρηταεες. Apollonius Rhod. L. 1. v. 1129.

The

the knowledge of which art they obtained from the fusion of minerals at the burning of mount [75] Ida. Whether this was an eruption of fire from the internal part of the mountain, or only a fire kindled among the forests, which crowned its summit, cannot be determined. It was an event of ancient date; and admitted, as a remarkable epocha, in the most early series of chronology. From this event the Curetes, and Corybantes, who were the same as the [76] Idæi Dactyli, are supposed to have learned the mystery of fusing and forging metals. From them it was propagated to many countries westward, particularly to the Pangæan mountains, and the region Curetis, where the Cyclopians dwelt in Thrace: also to the region Trinacia and Leontina near Ætna, which they occupied in Sicily.

Thus have I endeavoured to shew the true history [77] and antiquity of this people: and we may learn from their

The Scholiast upon this Poet takes notice of only three; of which one was Acmon:

Κελμις, Δαμναμενευς τε μεγας, και ὑπερβιος Ακμων,
Ὁι πρωτοι τεχνην πολυμητιος Ἡφαιςοιο
Ἐυρον εν βρειῃσι ναπαις ιοεντα σιδηρον,
Ες πυρ τ' ηνεγκαν, και αριπρεπες εργον εδειξαν.

These verses are quoted from the ancient author, ὁ την φορωνιδα συνθεις.

Diodorus Siculus, L. 1. p. 333. says, that some made the Idæi Dactyli ten in number; others an hundred.

[75] Clemens Alexand. Strom. L. 1. p. 401. Strabo. L. 10. p. 725.

[76] Strabo. L. 10. p. 715. They are by Tatianus Assyrius spoken of as the Cyclopes, and the same invention attributed to them. Χαλκευειν Κυκλωπες (εδιδαξαν). P. 243.

Fabricam ferrariam primi excogitârunt Cyclopes. See Hoffman. Ferrum.

[77] Κυκλωπες, Θρακικον εθνος, απο Κυκλωπος βασιλεως ὑτως ονομαζομενοι.—πλειονες δε αυτων εν τῃ Κρητιδι ησαν δε ΑΡΙΣΤΟΙ ΤΕΧΝΙΤΑΙ. Schol. in Euripid. Orest. V. 966.

Mention

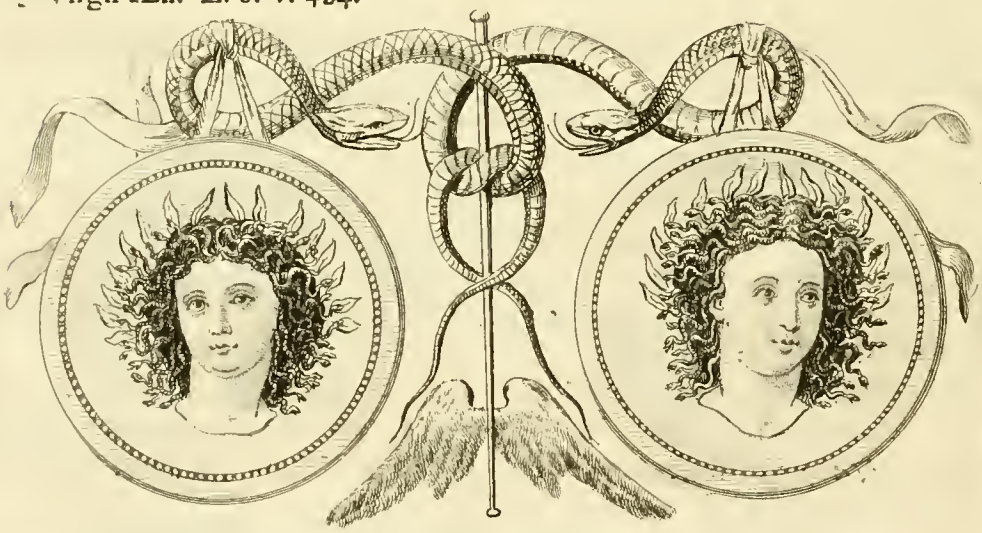
their works, [78] that there was a time, when they were held in high eſtimation. They were denominated from their worſhip: and their chief Deity among other titles was ſtiled Acmon, and Pyracmon. They ſeem to have been great in many ſciences: but the term Acmon ſignifying among the Greeks an anvil, the Poets have limited them to one baſe department, and conſidered them as ſo many black-ſmiths. And as they reſided near Ætna, they have made the burning mountain their forge:

[79] Ferrum exercebant vaſto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.

Mention is afterwards made *των εκ της Κυρητιδος Κυκλωπων*. The Curetes worſhiped Cronus: ſo that Cronus and Cuclops, were the ſame. See Porphyry de Abſtin. L. 2. p. 225.

[78] They are ſaid to have made the altar upon which the Gods were ſworn, when the Titans rebelled againſt Jupiter. Scholiaſt upon Aratus. P. 52. In memorial of this altar an Aſteriſm was formed in the Sphere, denominated *Εωμος*, ara.

[79] Virgil Æn. L. 8. v. 424.



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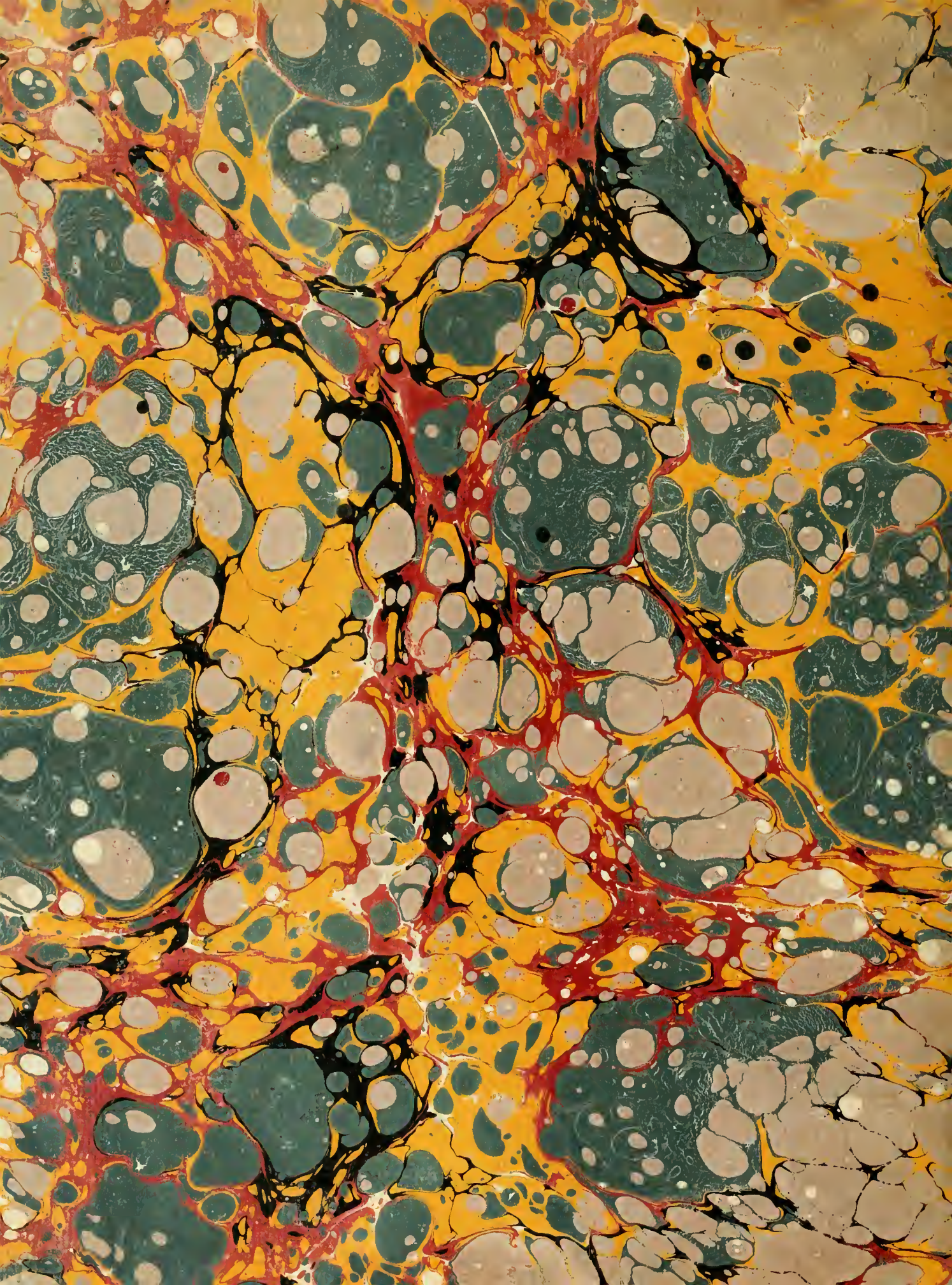

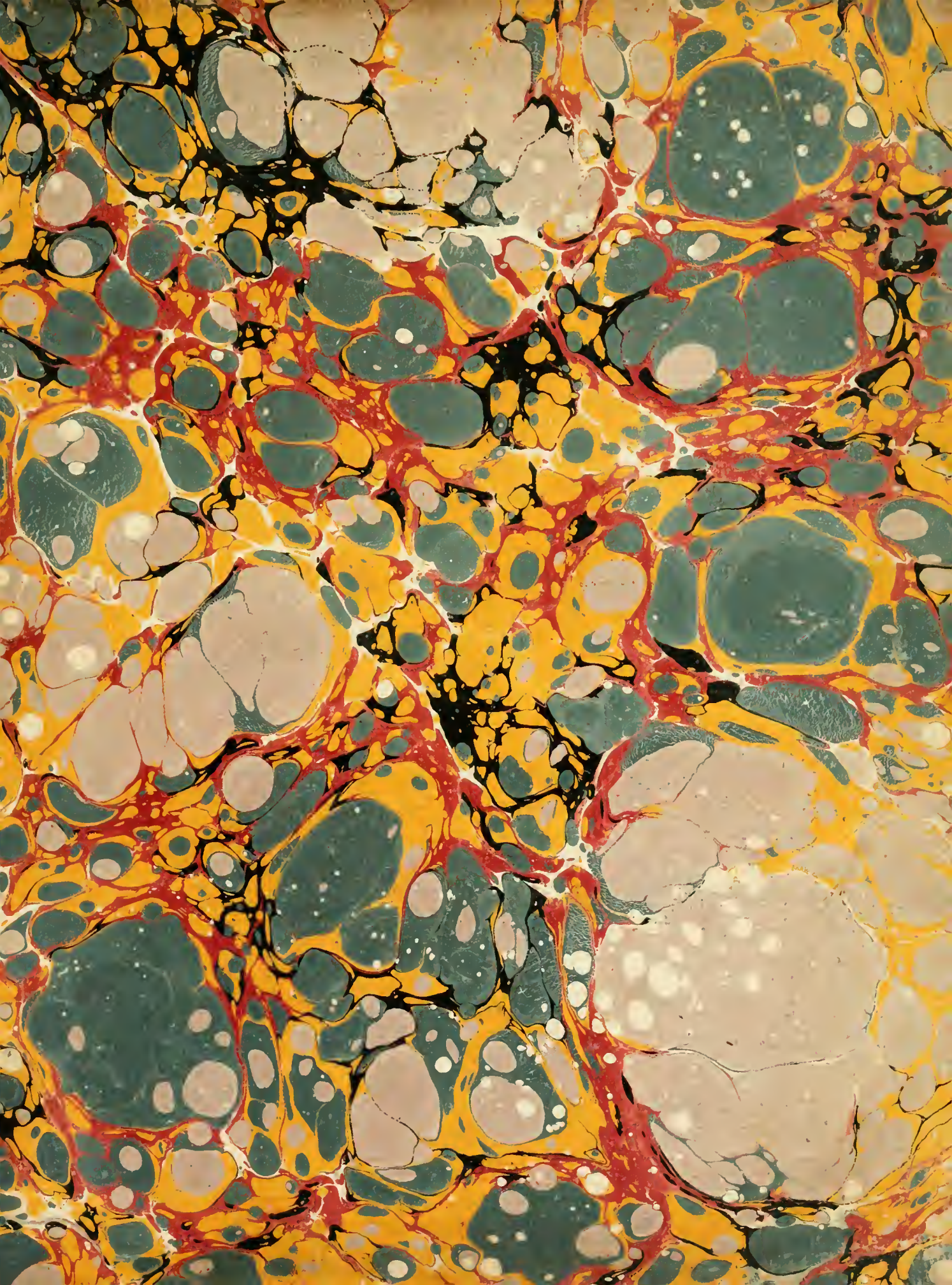

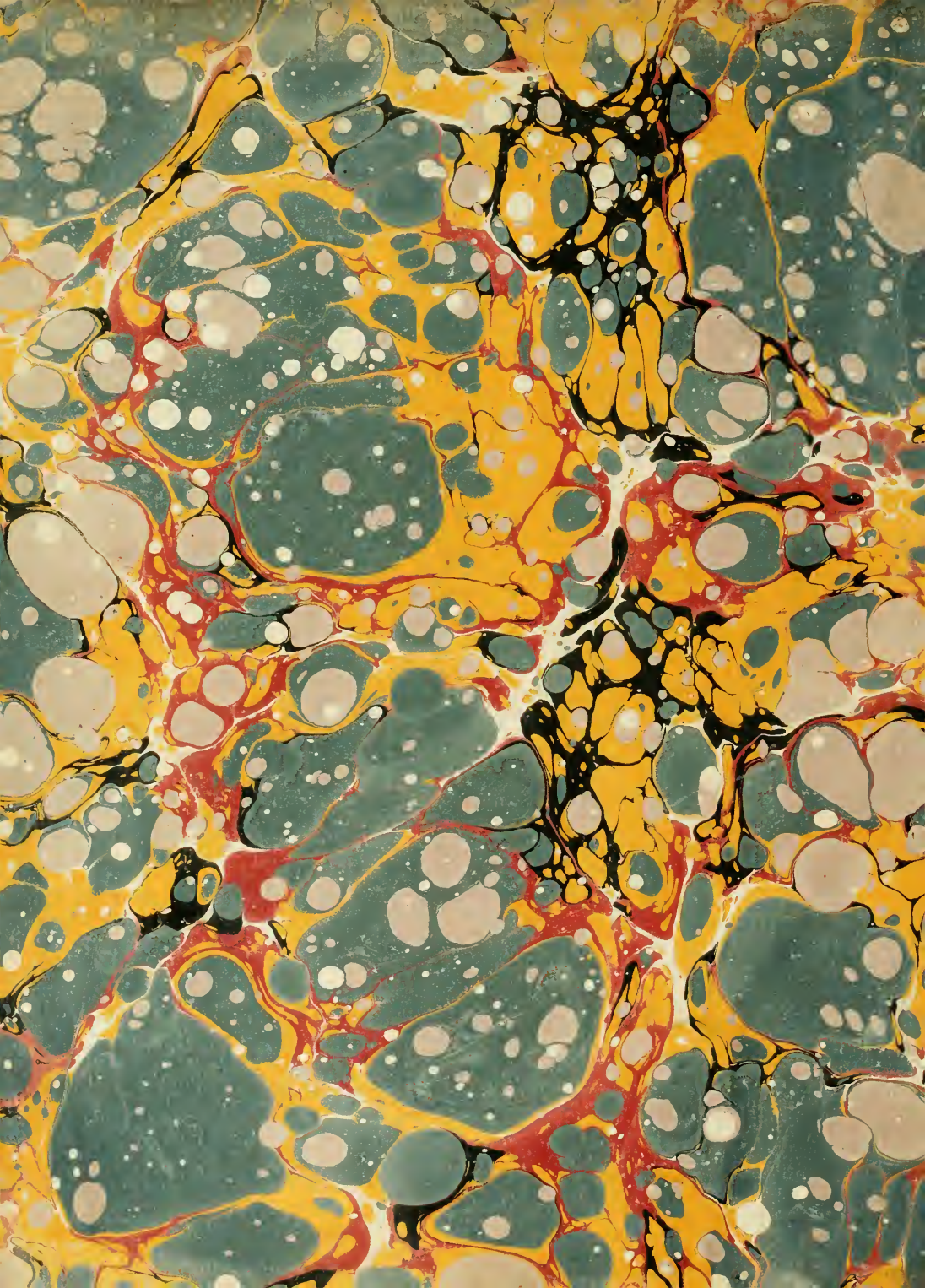

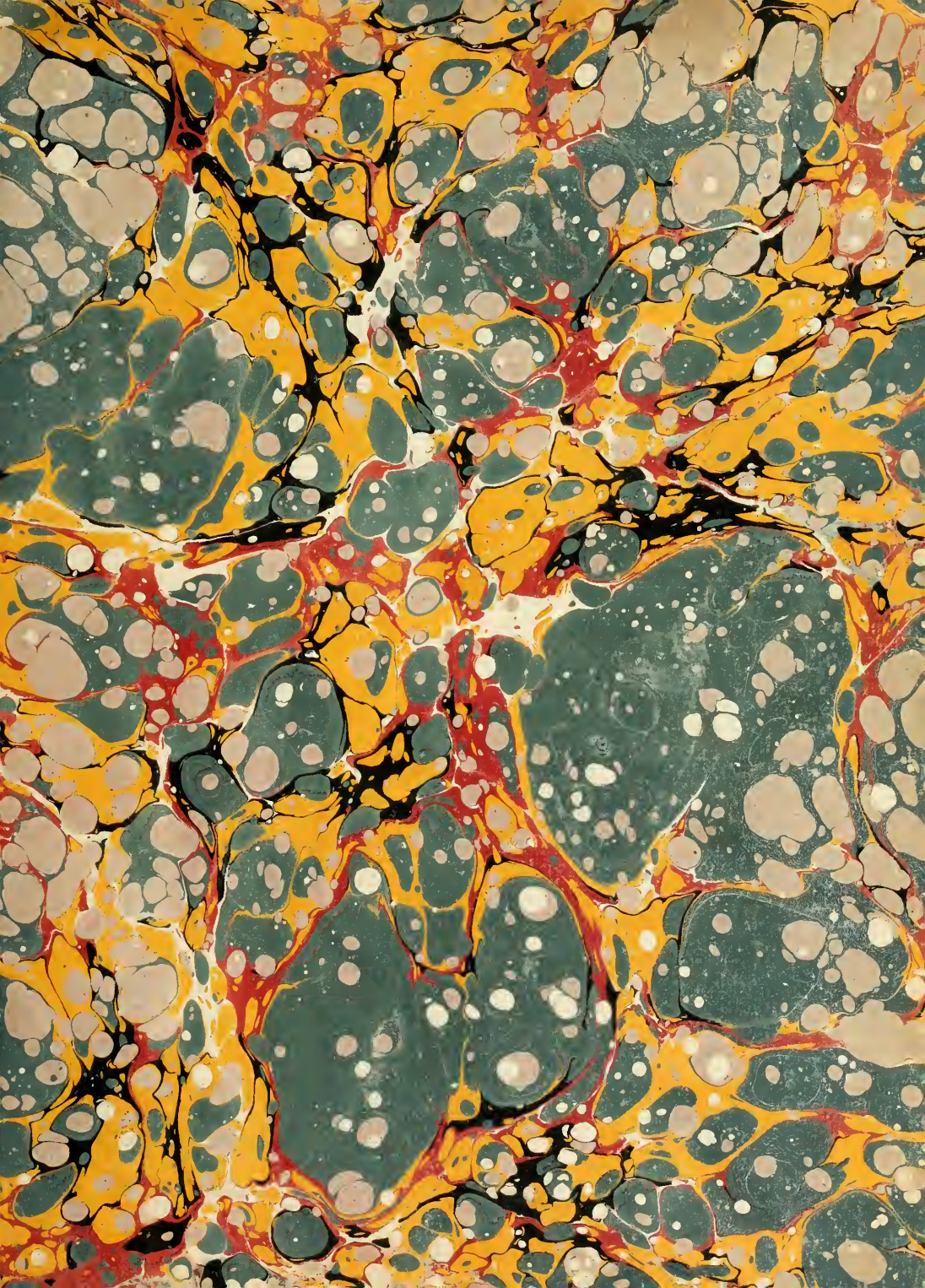

A

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,	DORIANS,
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: Circumſtances of great Conſequence, which were ſubſequent to the GENTILE HISTORY of MOSES.

VOL. II.

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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M.DCC.LXXIV.

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XVIII.

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ERRATA.

E R R A T A.

Page	Line	
6	8	*for* Γυϐερνητης, *read* Κυϐερνητης.
10	20	*for* ὡπλιζατω, *read* ὡπλισσατο.
19	13	*for* οικαδι, *read* οικαδε.
21	5	*for* απεθεριωθη, *read* απεθηριωθη.
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* ἑλκιχιτωνες, *read* ἑλκεχιτωνες.
51	14	*for* ἁλοχοισι, *read* αλοχοισι.
51	15	*for* Cercynians, *read* Cercyonians.
54	14	*for* him, *read* her.
55	18	*for* ſynonimous, *read* ſynonymous.
61	20	*for* Hecatopolos, *read* Hecatompulos.
65	14	*after* and, *inſert* in.
67	11	*for* Sogdiania, *read* Sogdiana.
97	*note*	30, *for* headſman, *read* headman.
101	21	*for* Strabrobrates, *read* Strabrobates.
113	13	*for* Hermadorus, *read* Hermodorus.
158	18	*for* ωνομασθεν, *read* ονομασθεν.
159	6	*after* and, *inſert* it.
166	23	*after* cities, *inſert* were.
183	2	*for* μαθηματικος, *read* μαθεματικος.
184	19	*for* μετωνομασας, *read* μετονομασας.
188	15	*for* Biblus, *read* Byblus, *paſſim.*
253	13	*for* ϟϟ', *read* ϟϟ'.
260	11	*for* inſimulate, *read* inſinuate.
298	11	*for* διερμηνευε ται, *read* διερμηνευεται.
301	14	*for* ιχθον, *read* ιχθυν.
333	3	*for* ſynonimous, *read* ſynonymous.
336	*note*	71, *for* δεκαμηνος, *read* δεκα μηνος.
370	*note*	28, *for* κλυτρην, *read* καλυπτρην.
400	2	*for* Nymphæum, *read* Nymphæa, line 13, *the ſame.*
404	3	*for* μοσικα, *read* μυσικα.
433	19	*for* ξενοκτενησιν, *read* ξενοκτονησιν.
477	2	*for* Jokchus, *read* Jolcus.

A

NEW SYSTEM:

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY.

OE

TEMPLE RITES.

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

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 Tor-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 Προιτος, Prœtus, whoſe daughters, or rather prieſteſſes, were the Prœtides. And as they followed the Egyptian rites, and held a Cow ſacred; they were in conſequence of it ſuppoſed to have been turned into [1] 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

[1] Prœtides implerunt falſis mugitibus auras. Virgil. Eclog. 6. V. 48.

Torone

Torone likewiſe was a Pharos, and therefore ſtiled by Lycophron φλεγραια Τορωνη, the flaming Torone. The country about it was in like manner called [2] 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,

[3] φλεγραιας ποσις
Στυγνος Τορωνης, ᾧ γελως απεχθεται,
Και δακρυ.

The epithet ςυγνος, 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 [4] Pallene, which was ſtiled [5] 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

[2] Herod. L. 7. c. 123.

Ἡ Παλληνη Χερρονησος, ἡ εν τῳ Ισθμῳ κειται. ἡ πριν μεν Ποτιδαια, νυν δε Κασσανδρεια, Φλεγραια δε πριν ἐκαλειτο. ωκουν δ' αυτην οἱ μυθυομενοι Γιγαντες, εθνος ασεβες, και ανομον. Strabo. Epitome. L. 7. p. 510.

[3] Lycophron. V. 115.

[4] Stephanus places Torone in Thrace, and ſuppoſes it to have been named from Torone, who was not the wife, but daughter of Proteus. Απο Τορωνης της Πρωτεως. Some made her the daughter of Poſeidon and Phœnice. See Steph. Φλεγραια. There were more towers than one of this name.

[5] Παλληνιαν επηλθε 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,

[6] 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. [7] Αποκατεςη εις Φαρον 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 [8] Memphis. He was the ſame as Oſiris, and Canobus: and particularly the God of mariners, who confined his department to the [9] ſea. From hence, I think, we may unravel the myſtery about the pilot of Menelaus, who is ſaid to have been named Canobus, and to have given name to the principal ſeaport in Egypt. The prieſts of the country laughed at the idle [10] 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-

[6] Lycophron. V. 124.

[7] Euſtath. on Dionyſius. V. 259.

[8] Herodot. L. 2. c. 112.

[9] Πρωτεα κικλησκω, ποντε κλειδας εχοντα. Orphic Hymn. 24.

[10] Ariſtides. Oratio Ægyptiaca. V. 3. p. 608.

ſervable,

ſervable, that Stephanus of Byzantium gives the pilot another name, calling him, inſtead of Canobus, Φαρος, Pharus. His words are Φαρος ὁ Πρωρευς Μενελαου, 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 Πρωτευς Μενελαου; 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 Πρωτευς Μενελαου has been changed to πρωρευς; 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. [11] Πρωρευς εν τῃ νησῳ δηχθεις υπο οφεως εταφη. *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 [12] 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 [13] prophet.

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

[11] Stephanus Byzant. Φαρος.

[12] Chilias. 2. Hiſt. 44. p. 31. Πρωτευς φοινικης φινικος παις—περι την φαρον κατοικων.

[13] Orphic Hymn to Proteus. 24.

ever

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, Oſiris, 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. [14] Κυβερνητης αριςος Μενελαϋ ὁ Φροντις, υἱος 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 lighthouſes. 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-

[14] Euſtath. in Dionyſ. V. 14.

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

fore

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

[15] 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.

[16] — Phlegyaſque miſerrimus omnes
Admonet, et triſti teſtatur voce per umbras,
Diſcite 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. [17] 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

[15] Æneid. L. 6. v. 556.
[16] Virg. Æneid. L. 6. v. 618.
[17] Stephanus. Αιθιοπια.

eminently

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 Quæſitor 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 [18] 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 [19] 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.

[18] The hieroglyphic was a man with the head of a bull; which had the ſame reference, as the Apis, and Mneuis of Egypt.

[19] Diodorus Sic. L. 20. p. 756.

[20] Σκυλλην δ' ουκετ' εμυθεομην απρηκτον ανιην,
Μηπως μοι δεισαντες απολληξειαν ἑταιροι,
Ειρεσιης, εντος δε πυκαζοιεν σφεας αυτως.

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, [21] Scyllam ſaxum eſſe, et quidem non terribile navigantibus. It was the temple, built of old upon that [22] eminence, and the cuſtoms which prevailed within, that made it ſo deteſted. This temple was a Petra: hence Scylla is by Homer ſtiled Σκυλλη Πετραιη; 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 Lamiæ, Leſtrygons, and Cyclopes, upon the river On-Baal, which the Greeks rendered Onoballus. From hence we may conclude, that it was one of the Cyclopian 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:

[20] Homer. Odyſſ. M. V. 222.

[21] Epiſt. 79.

[22] Ακεσιλαος Φορκυνος και Εκατης την Σκυλλαν λεγει. Στησικορος δε, εν τη Σκυλλη, Λαμιας την Σκυλλαν φησι θυγατερα ειναι. 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.

[23] Γλυκυτατα, φησι, τα κρεα τȣς ξενȣς φερειν·
Ουδεις μολων δευρ', ὁςις ȣ κατεσφαγη.

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.

[24] Συν δε δυω μαρψας ὡςε σκυλακας ποτι γαιῃ
Κοπτ', εκ δ' εγκεφαλος χαμαδις ῥεε, δευε δε γαιαν.
Τȣς τε διαμελεϊςι ταμων ὡπλιζατο δορπον·
Ησθιε δ' ωςε λεων ορεσιτροφος, ȣδ' απελειπεν
Εγκατα τε, σαρκας τε, και οςεα μυελοεντα.
Ἡμεις δε κλαιοντες ανεσχεθομεν Διι χειρας,
Σκετλια εργ' ὁρωντες, αμηχανιη δ' εχε θυμον.

[25] He anſwered with his deed: his bloody hand
Snatch'd two unhappy of my martial band,

[23] Euripides. Cyclops. V. 126.
[24] Odyſſ. L. I. v. 389.
[25] Imitated by Mr. Pope.

And

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 [26] Ennius, that not only Saturn, but Ops, and the rest of mankind in their days, used to feed upon human flesh.— [27] Saturnum, et Opem, cæterosque 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, Lamiæ,

[26] 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.

[27] Ex Ennii Historiâ sacrâ, quoted by Lactantius. Divin. Institut. Vol. 1. c. 13. p. 59.

and Leſtrygons, 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 [28] of Zancle, and lived in the very country, of which we have been ſpeaking, in the land of the Leſtrygons, 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 [29] orgies of Bacchus and in the rites of Ceres, as well as of other Deities, one part of the myſteries conſiſted in a ceremony ſtiled ωμοφαγια; at which time they eat the fleſh quite crude with the blood. In Crete at the [30] Dionuſiaca they uſed to tear the fleſh with their teeth from the animal, when alive. This

[28] Μεσσηνιον Ευημερον. Strabo. L. 1. p. 81.

[29] Clemens. Cohort. P. 11. Arnobius. L. 5.

[30] Διονυσον Μαινολον οργιαστεσι Βακχοι, ωμοφαγια την ἱερομανιαν αγοντες, και τελισκεσι τας κρεονομιας των φονων ανεστεμμενοι τοις οφεσιν. Clemens Cohort. P. 11.

they

they did in commemoration of Dionusus. [31] Festos funeris dies statuunt, et annuum sacrum trieterica consecratione componunt, omnia per ordinem facientes, quæ puer moriens aut fecit, aut passus est. *Vivum laniant dentibus Taurum*, crudeles epulas annuis commemorationibus excitantes. Apollonius Rhodius speaking of persons like to Bacchanalians, represents them [32] Θυασιν ωμοβοροις ικελαι, as savage as the Thyades, who delighted in bloody banquets. Upon this the Scholiast observes, that the Mænadas, and Bacchæ, used to devour the raw limbs of animals, which they had cut or torn asunder. [33] Πολλακις τη μανια κατασχιθεντα, και ωμοσπαρακτα, εσθιουσιν. In the island of Chios it was a religious custom to tear a man limb from limb by way of sacrifice to Dionusus. The same obtained in Tenedos. It is Porphyry, who gives the account. He was a staunch Pagan, and his evidence on that account is of consequence. He quotes for the rites of Tenedos Euelpis the Carystian. [34] Εθυοντο δε και εν Χιῳ τῳ Ωμαδιῳ Διονυσῳ ανθρωπον διεσπωντες· και εν Τενεδῳ, φησιν Ευελπις ὁ Καρυστιος. 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 Lestrygones, Lamiæ, and Cyclopians, who were inhabitants of Sicily, and lived nearly in the same part of the island. They seem to have been the priests, and priestesses, of the

[31] Julius Firmicus. P. 14.
[32] Apollon. Rhod. L. 1. V. 636.
[33] Scholia Apollon. L. 1. v. 635.
[34] Porphyry περι αποχης. L. 2. p. 224.

Leontini,

Leontini, who resided at Pelorus, and in the Cyclopian towers: on which account the Lamiæ are by Lucilius termed [35] Turricolæ. They are supposed to have delighted in human blood, like the Cyclopians, 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.

[36] Ἑβδοματῃ δ' ἱκομεσθα Λαμυ αιπυ πτολιεθρον.

And the inhabitants are represented as of the giant race.

[37] Φοιτων δ' ιφθιμοι Λαιςρυγονες, αλλοθεν αλλος,
Μυριοι, ουκ ανδρεσσιν εοικοτες, αλλα Γιγασι.

Many give an account of the Lestrygons, and Lamiæ, 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 [38] Sicily near Leontium, as the Scholiast upon Lycophron observes. [39] Λαιςρυγονες, οἱ νυν Λεοντινοι. *The ancient Lestrygons were the people, whose posterity are now called Leontini.* The same writer takes notice

[35] Turricolas Lamias, Fauni quas Pompiliique
Instituere Numæ. Lactant. de falsâ Relig. L. 1. c. 22. p. 105.

[36] Homer Odyss. K. V. 81.

[37] ——————K. V. 120.

[38] Εν μερει τινι της χωρας (της Σικελιας) Κυκλωπες, και Λαιςρυγονες, οικησαι. Thucyd. L. 6. p. 378.

[39] Scholia. V. 956. Leon in Leontium is a translation of Laïs (ליש) Leo: Bochart.

of their incivility to ſtrangers : [40] Ουκ ησαν ειθισμενοι ξενους ὑποδεχεσθαι. 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. [41] Σιβυλλαν— Λαμιας ουσαν θυγατερα τυ 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. [42] Οι δε αυτην Βαβυλωνιαν, ἑτεροι δε Σιβυλλαν καλουσιν Αιγυπτιαν. If the Sibyl came from Babylonia and Egypt, her ſuppoſed parent Lamia muſt have been of the ſame original.

The Lamiæ were not only to be found in Italy, and Sicily, but Greece, Pontus, and [43] Libya. And however widely they may have been ſeparated, they are ſtill repre-

[40] Lycoph. above.

[41] Plutarch de Defect. Orac. Vol. 1. P. 398.

Ἑτεροι δε φασιν εκ Μαλιαιων αφικεσθαι Λαμιας θυγατερα Σιβυλλαν. Clem. Alex. Strom. L. 1. p. 358. Pauſanias makes her the daughter of Jupiter and Lamia. L. 10. p. 825.

[42] Clemens Alex. L. 1. p. 358.

[43] See Diodorus. L. 20. p. 778. of the Lamia in Libya, and of her cavern.

ſented

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

[44] Τις τ'ουνομα τοδ' επονειδιςον βροτοις
Ουκ οιδε Λαμιας της Λιβυςικης γενος.

Philoſtratus ſpeaks of their beſtial appetite, and unnatural gluttony. [45] Λαμιας σαρκων, και μαλιςα ανθρωπειων εραν. 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.* [46] Λεγω δε τας θηριωδεις, οιον την ανθρωπον, την λεγουσι τας κυουσας αναστχιζουσαν τα παιδια κατεσθειν. 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 Lamiæ ſeated themſelves, was about Formiæ; of which Horace takes notice in his Ode to Ælius Lamia.

[47] 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

[44] Euripides quoted ibid.

[45] Philoſtratus. Vita, Apollon. L. 4. p. 183.

[46] Ariſtot. Ethic. L. 7. c. 6. p. 118. See Plutarch περι πολυπραγμοσυνης. And Ariſtoph. Veſpæ. Schol. V. 1030.

[47] Horace. L. 3. Ode 17.

Caiete.

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 [48] 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 [49] etymology. There were alſo in the rock ſome wonderful ſubterranes, which branched out into various apartments. Here the ancient Lamii, the prieſts of Ham, [50] reſided: whence Silius Italicus, when he ſpeaks of the place, ſtiles it [51] 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. [52] 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

[48] Virgil Æn. L. 7. v. 1. See Servius.

[49] Strabo. L. 5. p. 357. Κολπον Καιατταν. κλ.

[50] Ibid. P. 356.

[51] Silius. L. 8.

[52] De Virgilianâ continentiâ. P. 762. Caiat ſignified a kind of whip, or thong, probably ſuch was uſed at Caiate.

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.

[53] 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:

[54] 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

[53] Virgil. Æneid. L. 5. v. 873.
[54] See Nonnus. L. 19. p. 320.

them

them the children of the Muſe [55] 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 [56] Apollonius Rhodius: and by the Author of the Orphic [57] Argonautica: but the account given by Homer is by far the moſt affecting.

[58] Σειρηνας μεν πρωτον αφιξεαι, ἁι ῥα τε παντας
Ανθρωπους θελγουσιν, ὁτις σφεας εισαφικανει.
Ὁστις αϊδρειῃ πελασει, και φθογγον ακουσει
Σειρηνων, τῳ δ' ουτι γυνη, και νηπια τεκνα
Οικαδε νοστησαντι παριστασαι, ουδε γανυνται·
Αλλα τε Σειρηνες λιγυρῃ θελγουσιν αοιδῃ,
Ἡμενοι εν λειμωνι· πολυς τ' αμφ' οστεοφιν θις
Ανδρων πυθομενων, περι δε ῥινοι φθινυθουσιν.

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

[59] 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.

[55] V. 653. See Natalis Comes.
[56] L. 4. v. 892.
[57] V. 1269.
[58] Odyſſ. L. M. v. 39.
[59] 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.

[60] Σκυλλα, γυνη κατακασα, και ου ψυθος ϐνομ' εχϐσα.

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 ἑταιρα, 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

[60] Callimachi Frag. 184. P. 510.

ſtrumpet.

ſtrumpet. Her name it ſeems betokened as much, and ſhe did not belie it: ȣ ψυθος ȣνομ' εχȣσα. We may from theſe data decipher the hiſtory of Scylla, as given by Tzetzes. Ην δε πρωτον Σκυλλα γυνη ευπρεπης· Ποσειδωνι δε συνȣσα 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 Steſichorus to have been the daughter of [61] 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 [62] families. One of their principal cities was Curium, which was denominated from [63] 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, Θεȣ φιλιȣ, και ξενιȣ, *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. Whoever laid their hands upon the altar of Apollo,

[61] 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 Hephaſtus.

[62] Herodotus. L. 7. c. 90.

[63] Κυρος ὁ ἡλιος. See Radicals. P. 40.

were caſt down the precipice, upon which it ſtood. [64] Ευθυς εςιν ακρα, αφ' ης ριπτουσι τους ἁψαμενους του βωμου του 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. [65] Θυουσι μεν τῃ Παρθενῳ τους τε ναυηγους, και τους αν λαβωσι Ἑλληνων επαναχθεντας, τροπῳ τοιῳδε. Καταρξαμενοι ῥοπαλῳ παιουσι την κεφαλην. Ὁι μεν δη λεγουσι, ὡς το σωμα απο του κρημνου διωθεουσι κατω· επι γαρ κρημνου ἱδρυται το Ἱρον. 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,

[64] Strabo. L. 14. p. 1002. the promontory was called Curias. Κυριας ακρα· ειτα πολις Κυριον.

[65] L. 4. c. 103.

 which

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

[66] Jam primum faxis fufpenfam hanc afpice rupem,
Disjectæ procul ut moles, defertaque montis
Stat domus, et fcopuli ingentem traxere ruinam.
Hic fpelunca fuit, vafto fubmota receffu,
Semihominis Caci, facies quam dira tegebat,
Solis inacceffum radiis: femperque recenti
Cæde tepebat humus; foribufque affixa fuperbis
Ora virûm trifti pendebant pallida tabo.
Huic monftro Vulcanus erat pater.

Livy mentions Cacus as a fhepherd, and a perfon of great ftrength, and violence. [67] Paftor, accola ejus loci, Cacus, ferox viribus. He is mentioned alfo by Plutarch, who ftiles him Caccus, Κακκος. [68] Τον μεν γαρ Ἡφαιςȣ παιδα Ρωμαιοι Κακκον ἱςορȣσι πυρ και φλογας αφιεναι δια τȣ ςοματος εξω ῥεȣσας. As there were both priefts, and priefteffes, in temples of this fort, perfons ftiled both Lami, and Lamiæ; fo we read both of a Cacus, and a Caca. The latter was fuppofed to have been a Goddefs, who was made a Deity for having betrayed her brother to Hercules. [69] Colitur et Caca,

[66] Virgil. Æneid. L. 8. v. 190.
[67] Livy. L. 1. c. 7.
[68] Plutarch. in Amatorio. Vol. 2. P. 767.
[69] Lactantius de F. R. L. 1. c. 20. p. 90.

quæ

quæ Herculi fecit indicium boum; divinitatem confecuta, quia perdidit fratrem. In ſhort, under the characters of Caca, and Cacus, we have a hiſtory of Cacuſian 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.

[70] 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 απομυιος 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

[70] Milton. L. 2. v. 579.
[71] Theoc. Idyl. 17. v. 47.

as a melancholy ſtream, and by the Poet Theocritus ſtiled [71] Αχεροντα πολυδονον, *the river of lamentations.* Ariſtophanes ſpeaks of an eminence of this name, and calls it [72] Αχεροντιος σκοπελος αἱματοδαγης, *the rock of Acheron, dropping blood.*

[71] Theoc. Idyll. 17. V. 47.

[72] Ariſtoph. Βατραχ. V. 474. So Cocytus is by Claudian deſcribed as the river of tears.

——— preſſo lacrymarum fonte reſedit
Cocytos. De Rapt. Proſerp. L. 1. v. 87.

OF

MEED or MHTIΣ,

AND

The GODDESS HIPPA.

ONE 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 [1] things: which Proclus expreſſes [2] *την δημιουργικην αιτιαν*: and ſuppoſes this perſonage to be the ſame as Phanes, and Dionuſus, 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

[1] 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.
[2] Ibid. Fragm. 8. P. 373.

Ορφευς)

[3] Ορφευς) ὁτι το φως ῥηξαν τον αιθερα εφωτισε πασαν την κτισιν· ειπων, εκεινο ειναι το φως το ῥηξαν τον αιθερα το προειρημενον, το ὑπερτατον παντων, ȣ ὀνομα ὁ αυτος Ορφευς ακȣσας εκ Μαντειας εξειπε ΜΗΤΙΣ, ὁπερ ἑρμηνευεται ΒΟΥΛΗ, ΦΩΣ, ΖΩΟΔΟΤΗΡ. Ειπεν εν τῃ αυτȣ εκθεσει ταυτας τας τρεις θειας των ονοματων δυναμεις μιαν ειναι δυναμιν, και ἑν κρατος τȣτων Θεον, ὁν ουδεις ὁρᾳ. 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 [4] Dionuſus, and ſeems to have been the ſame as Cybele, who was worſhiped in the mountains of [5] Phrygia, and by the Lydians upon Tmolus. She is ſaid to have been the ſoul of the [6] 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

[3] Euſebii. Chron. Log. P. 4. l. 42.

[4] Ἱππαν κικλησκω Βακχȣ τροφον. Hymn. 48.

[5] Hymn. 47. V. 4.

[6] Orphic Frag. 43. Ἡ μεν γαρ Ἱππα τȣ παντος ȣσα ψυχη κτλ. Proclus. ibid. P. 401.

of

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 [7] horſes. Hence it was often prefixed to the names of Gods, and of Goddeſſes, when it had no relation to their department; and ſeemed inconſiſtent with their character. We have not only an account of Αρης Ἱππιος, Mars the horſeman; but of Poſeidon Hippius, though a God of the ſea. He is accordingly complimented upon this title by the Poet Ariſtophanes.

[8] Ἱππι' Αναξ Ποσειδον, ᾧ
Χαλκοκροτων ἱππων κτυπος
Και χρεματισμος ἀνδανει.

Ceres had the title of Hippia: and the Goddeſs of wiſdom Minerva had the ſame. We read alſo of Juno Hippia, who at Olympia partook of joint rites, and worſhip with thoſe equeſtrian Deities Neptune, and Mars. Pauſanias mentions [9] Ποσειδωνος Ἱππιȣ, και Ἡρας Ἱππιȣ ϐωμοι: and hardby τῃ μεν Αρεως Ἱππιȣ, τῃ δε Αθηνας Ἱππιȣ ϐωμος. In Arcadia, and Elis, the moſt ancient rites were preſerved: and the Grecians might have known, that the terms Hippa and Hippia were of foreign purport from the other titles given to Juno at Olympia. For they ſacrificed here to [10] Amo-

[7] 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.

[8] Ἱππεις. V. 548.

[9] Pauſan. L. 5. p. 414.

[10] Pauſan. L. 5. p. 416.

nian

nian Juno, and to Juno Paramonian; which were alſo titles of Hermes. Hippa was a ſacred Egyptian term, and as ſuch was conferred upon Arſinoë, the wife of Ptolemy Philadelphus: for the princes of Egypt always aſſumed to themſelves ſacred appellations. [11] Ἵππια Αρσινοη, ἡ τȣ Φιλαδελφȣ γυνη. 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 [12] 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.

[13] Et te, flava comas, frugum mitiſſima mater
Senſit equum: te ſenſit avem crinita colubris
Mater equi volucris.

The like is mentioned of the nymph [14] Ocuroë: alſo of Phyllyra, 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.

[15] 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

[11] Heſych. Ἵππια.
[12] Pauſan. L. 8. p. 649.
[13] Metam. L. 6. v. 117.
[14] Ovid. Metam. L. 2. v. 668.
[15] Virg. Georg. L. 3. v. 92.

obſolete,

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

[16] Τας εν Πιεριη 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.

[17] Φοιβον και Νομιον κικλησκομεν, εξετ' εκεινε,
Εξετ' επ' Αμφρυσῳ ζευγητιδας ετρεφεν ἱππας,
Ηιθεε ὑπ' ερωτι κεκαυμενος Αδμητοιο.

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 [18]. Ἡτε δη Κιρτα πολις ενταυθα και οἱ δυο Ἱππωνες. Argos was of old called Hippeion; not from the animal Ἱππος, but [19] απο Ἱππης τε Δαναε, *from*

[16] Iliad. B. V. 766. He alſo mentions the mares of Ereſicthon, with which Boreas was ſuppoſed to have been enamoured.

Ταων και Βορεης ηρασσετο βοσκομεναων,
Ἱππῳ δ' εισαμενος παρελεξατο κυανοχαιτη.
Αἱ δ' ὑποκυσσαμεναι ετεκον δυοκαιδεκα πωλους. Odyſſ. Υ. V. 224.

[17] H. to Apollo. V. 47.

[18] Strabo. L. 17. p. 1188.

[19] Heſych. Ἱππειον.

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, [20] *that at particular intervals from this monument ſtood ſeven pillars,* κατα τροπον οιμαι αρχαιον, *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 [21] 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: Ἵππυ κωμη in Lycia: Ἵππυ ακρα in Li-

[20] Προϊουσί δε Ἵππυ καλουμενον μνημα εστιν.—Κιονες δε ἑωτα, οἱ τυ μνηματος τυτυ διεχουσιν ου πολυ, κατα τροπον οιμαι τον αρχαιον, ους αστερων των Πλανητων φασιν αγαλματα. Pauſan. L. 3. p. 262.

[21] They included the moon among the primary planets; not being acquainted with any ſecondary.

bya:

bya: Ἵππȣ ὄρος in Egypt: and a town Hippos in Arabia Felix. There occur alſo in compoſition[22], Hippon, Hipporum, Hippouris, Hippana, Hipponeſus, 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 Dionuſus 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.

[23] 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.

[24] Τῶν δ' ἐπι θαλαττῃ κειμενων ἐστιν πολις
Ἀβδηρ', απ' Ἀβδηρȣ μεν ωνομασμενη,
Τȣ και κτισαντος προτερον αυτην· ὁς δοκει
Ὑπο των Διομηδους ὑστερον ξενοκτονων
Ἵππων φθαρηναι.

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

[22] See Steph. Byzant. and Cellarius.

[23] Ovid. Deianira ad Herc. Epiſt.

[24] Geog. Vet. Vol. 2. V. 665. See alſo Diodorus. L. iv. p. 223. alſo Strabo Epitome. L. 7. p. 511.

an island, and probably in the Thracian Chersonese: which they denominated [25] 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 Apulia 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 [26] 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 Scymnus 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 [27] priests. The very name must have come

[25] See Radicals. P. 96.

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

[27] Glaucus, the son of Sisiphus is said to have been eaten by horses. Palæphatus. 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 [28] Palæphatus of one Metra, who in the more authentic manuſcripts is called Μηςρα, Meeſtra. It is ſaid of her, that ſhe could change herſelf into various forms, particularly εκ κορης γενεσθαι ϐεν, και αυθις κυνα, και ορνεον, *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 Eriſicthon: and theſe uncommon properties are mentioned by Ovid [29], 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 [30] Meſtra and [31] 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 [32] Dodona. Many of them were prieſteſſes of Hippa, and upon that account ſtiled Hippai, as I have ſhewn. Hence the mytholo-

[28] P. 54.

[29] Metamorph. L. 8. v. 873.

[30] Joſephus calls Egypt Meſtra. Antiq. L. 1. c. 6. §. 2. See Radicals. P. 7. Notes.

[31] Ὁ πρωτος οικησας την Μεςραιαν χωραν, ητοι Αιγυπτον, Μεςραιμ. Euſeb. Chron. P. 17.

[32] 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, βον, κυνα, και ορνεον: *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.

RITES

R I T E S

O F

DAMATER, or CERES.

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.

[1] Prima Ceres unco terram dimovit aratro,
Prima dedit leges.

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

[1] 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' Αιγυπτιοις οι ιερεις ησαν.

Deities, [2] a quibus initia vitæ, atque victus, *legum*, *morum*, manſuetudinis, humanitatis, exempla hominibus, et civitatibus data, ac diſpertita 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 [3] Gerys, and Terra, and Demeter, were the ſame. Ἡ [4] Αχερω, και Ωπις, και Ἑλλη, και Γηρυς, και Γη, και Δημητηρ, [5] το αυτο. Ceres was the Deity of fire: hence at Cnidus ſhe was called Κυρα, [6] Cura, a title of the Sun. Her Roman name Ceres, expreſſed by Heſychius Gerys, was by the Dorians more properly rendered [7] Garys. It was originally a name of a city, called Χαρις: for many of the Deities were erroneouſly called by the names of the places where they worſhiped. Charis is Char-Is, the [8] city of fire; the place where Orus and Hephaſtus were worſhiped. Hence as a per-

[2] Oratio in Verrem. 5. Sect. ultima. Vol. 3. p. 291.

[3] Ceres is mentioned by Varro quaſi Geres. L. 4. p. 18.

[4] Heſychius. Αχειρω.

[5] Reperitur in poematiis antiquis, a Pithæo editis, carmen in laudem Solis; quod eum eſſe Liberum, et Cererem, et Jovem ſtatuit. Huetius. Demonſt. Evang. Prop. 4. p. 142.

[6] Cœlius. Rhodog. L. 17. c. 27.

[7] Varro ſpeaks of Ceres, as if her name was originally Geres. L. 4. p. 18.

[8] There was a place called Chariſia in Arcadia. Pauſan. L. 8. p. 603. Chareſus, and Chareſene, in Phrygia. Charis in Perſis, and Parthia. See Treatiſe upon the Cyclopes.

ſonage ſhe is made the wife of [9] 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 bad originally became continually more depraved, through their ignorance. The towers of Ceres were P'urtain, or Πυρτανεια; ſo called from the fires, which were perpetually there preſerved. The Grecians interpreted this πυρω 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. [10] Τοπος ην παρ' Αθηναιοις, εν ῳ κοιναι σιτησεις τοις δημοσιοις ευεργεταις εδιδοντο· ὁθεν και Πυρτανειον εκαλειτο, ὁιονει πυροταμειον· πυρος γαρ ὁ σιτος. In early times the corn there depoſited ſeems to have been for the prieſts and [11] 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. [12] Δημητρος, και Κορης ἱερον, πυρ δε ενταυθα καιωσι, ποιωμενοι φρουτιδα, μη λαθη σφισιν αποσβεσθεν. He mentions a like circumſtance

[9] Pauſan. L. 9. p. 781. Nonnus. L. 29. p. 760.

[10] Etymolog. Mag. and Suidas.

[11] Χρησμολογοι μετειχον της εν τῳ Πυρτανειῳ σιτησεως. Ariſtoph. Ειρηνη. Scholia. V. 1084.

[12] L. 8. p. 616.

at

at the Prutaneion in Elis [13]: Εςι δε ἡ Ἑςια τεφρας και αυτη πεποιημενη, και επ᾽αυτης πυρ ανα πασαν τε ἡμεραν, και εν παςη νυκτι ὡσαυτως 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 [14] 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 [15] 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. [16] Πρυτανειον, πυρος ταμειον, ενθα ην ασβεςον πυρ. The Scholiaſt upon Thucydides ſpeaks to the ſame purpoſe. [17] Αλλοι δε φασιν, ὁτι το Πρυτανειον πυρος ην ταμειον, ενθα ην ασβεςον πυρ. *Others tell us, that the Prutaneion was of old called Puros Tameion, 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. [18] Ἑςιαν δ᾽αν κυριωτατα καλοιης την εν

[13] L. 5. p. 415.

[14] Πρυτανεια τε εχουσα και Αρχοντας. Thucyd. L. 2. p. 107.

[15] Το δε λυχνιον εν Πρυτανειῳ. Theocrit. Idyl. 21.

[16] Suidas.

[17] L. 2. p. 107. Others gave another reaſon. Πρυτανειον εκαλειτο, επειδη εκει εκαθηντο ὁι Πρυτανεις, ὁι των ὁλων πραγματων διοικηται. Ibid.

[18] Julius Pollux. L. 1. c. 1. p. 7.

Πρυτανειῳ,

Πρυτανειῳ, εφ' ἧς το πυρ το ασβεστον αναπτεται. 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 [19] engraved. These laws were described upon wooden cylinders: some of which remained to the time of [20] 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 fœminine 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,

[21] Περσεφονη θωρηξεν Ερινυας.

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

[19] Πρυτανειον εστιν, εν ᾧ νομοι τῳ Σολωνος εισι γεγραμμενοι. Pausan. L. 1. p. 41.

[20] Plutarch in Solone. P. 92.

[21] L. 44. p. 1152.

were called by the Latines Furiæ; and were originally only priefts of fire: but were at laft ranked among the hellifh tormentors. Ceres the benefactrefs, and lawgiver, was fometimes enrolled in the lift of thefe dæmons. This is manifeft from a paffage in Antimachus, quoted by Paufanias, where her temple is fpoken of as the fhrine of a Fury.

[22] Δημητρος, τοθι φασιν Ερινυος ειναι εδεθλον.

The like is mentioned by the Scholiaft upon Lycophron, [23] Ερινυς ἡ Δημητης εν Ογκαις πολει της Αρκαδιας τιμαται. Her temple ftood upon the river Ladon, and fhe had this name given to her by the people of the place. Καλεσι δε Ερινυν οι Θελπεσιοι την Θεον. *The Thelpufians call the Goddefs Demeter a Fury.* Herodotus fpeaks of a Prutaneion in Achaia Pthiotic, called Leïtus; of which he gives a fearful account. *No perfon*, he fays, *ever entered the precincts, who returned. Whatever perfon ever ftrayed that way, was*

[22] L. 8. p. 649. Mount Caucafus was denominated, as is fuppofed, from a fhepherd Caucafus. The women, who officiated in the temple, were ftiled the daughters of Caucafus, and repreefented as Furies: by which was meant prieftefles of fi e.

Caucafi filiæ Furiæ. See Epiphanius Anchorat. P. 90.

[23] Lycophron. Scholia. V. 1225. Και Καλλιμαχος Ερινυν καλει την Δημητρα. Ibid.

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

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

Ου παππον εν γαμφαισιν Ενναια ποτε
Ερκυν Ερινυς, θουρια, ξιφηφορος,
Δσαρκα μιςυλλους ετυμξευσεν ταφῳ. 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. [24] Λητιον δε καλεϋσι το Πρυτανηιον οἱ Αχαιοι· ην δε εσελθῃ, ϋκ εςι, ὁκως εξεισι, πριν η θυσεσθαι μελλῃ· ὡςε τι προς τϋτοισι πολλοι ηδε των μελλοντων τϋτεων θυσεσθαι, δεισαντες οιχοντο αποδραντες ες αλλην χωρην. Χρονϋ δε προϊοντος, οπισω κατελθοντες, ην αλισκωνται, εςελλοντο ες το Πρυτανηιον, ὡς θυεται τε εξηγεοντο, ςεμμασι πας πυκασθεις, και ὡς συν πομπῃ εξαχθεις. The people of Leïtus are ſaid to have been the ſons of Cutiſſorus. 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 Theſſaly, 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,

[24] 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 Calaïs, and Zethus, tells them, that it would be a profanation to offer any injury to thoſe perſonages.

[25] Ου θεμις, ω υἱεις Βορεω ξιφεεσσιν ελασσαι
Ἁρπυιας, 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 [26] 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 [27] Ἁρπυιαι. 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

[25] L. 2. v. 288.

[26] 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.

[27] Harpya, Ἁρπυια, was certainly of old a name of a place. The town ſo called is mentioned to have been near Encheliæ in Illyria. Here was an Amonian Petra of Cadmus, and Harmonia.

as

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 [28] 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 [29] 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 [30] place; and they were the Cercyonians, the prieſts of the temple, who were noted for theſe atchievements. Pauſanias gives an account of them under the character of one perſon. [31] Ειναι δε ὁ Κερκυων λεγεται και τα αλλα αδικος εις τȣς ξενȣς, και παλαιειν ȣ βȣλομενοις. *Cercyon was in other reſpects lawleſs in his behaviour towards ſtrangers; but eſpecially towards thoſe who would not contend with him in wreſtling.* Theſe Cercynians were undoubtedly prieſts of Ceres, or Damater: who ſeems to have been tired of their ſervice, and glad to get rid of them, as we are informed by the poet.

[28] Τιτυῳ εναλιγκιος ανηρ. Theocrit. Idyl. 22. V. 94.

[29] Pauſan. L. 1. p. 94.

[30] Κερκυον is compounded of Ker-Cuon, and ſignifies the temple of the Deity.

[31] L. 1. p. 94.

[31] Quæque Ceres læto vidit pereuntia vultu
Corpora Theseâ Cercyonea manu.

Before most temples of old were areas, which were designed for Gumnasia, where these feats of exercise were performed. Lucian speaks of one before the temple of [32] Apollo Lucius. And Pausanias mentions that particular [33] 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 [34] 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 Palæstric art, that they slew all strangers,

[31] Ovid. Ibis. V. 411.

[32] Anacharsis. Vol. 2. p. 388. Γυμνασιον ὑφ' ἡμων ονομαζεται, και εστιν ἱερον Απολλωνος Λυκιου.

[33] Και ὁ τοπος ὁυτος παλαιστρα και ες εμε εκαλειτο, ολιγον που ταφου της Αλοπης απεχων. Pausan. L. 1. p. 94.

That very ancient temple of Pan on Mount Lycæum in Arcadia had a Gymnasium in a grove. Εστι εν τῳ Λυκαιῳ Πανος τε Ἱερον, και περι αυτο αλσος δενδρων, και Ἱπποδρομος τε, και προ αυτου σταδιον. Pausan. L. 8. p. 678.

[34] 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 [35] renowned wreſtler, and many perſons are ſaid to have been ſent from Athens to be victims to his proweſs. Euſebius ſtiles him, [36] ωμος και ανημερος, a man of a cruel and ſour diſpoſition. Aſter 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. [37] Λεγεται δε ὁ Κερκυων τους διαγαντας παντας ες παλην [38] 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. [39] Βασιριν

35 Plutarch. Theſeus. P. 6.

36 Chron. Logos. P. 31. He was alſo named Aſterus, Aſterion, and Aſterius. Lycoph. V. 1299. Schol. and Etymolog. Mag. Minoïs. Aſterius was repreſented as the ſon of Anac. Αστεριω τω Ανακτος. Pauſan. L. 7. p. 524 Ανδρειας τους αποθανοντας υπο Θησεως υπεβαλλεν ὁ Αστεριων (ὁ Μινω.) Pauſan. L. 2. p. 183.

37 Pauſan. L. 1. p. 94.

38 Diodorus explains farther the character of this perſonage, τον παλαιοντα τοις παριουσι, και τον ηττηθεντα δ αφθειροντα. L. 4. p. 226.

39 Diodorus Sic. L. 4. p. 225, and 233.

δε κατα την Αιγυπτον τῳ Διι καλλιερειν σφαγιαζοντα τȣς παρεπιδημȣντας 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 ſculls of foreigners, whom he forced to engage with him. The manner of the engagement was by [40] 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,

[41] Ταυρȣ γυμναδας κακοξενȣ
Παλης κονισραις.

This the Scholiaſt interprets παλαισραν τȣ Ερυκος τȣ ξενοκτονȣ, *The Gymnaſium of Eryx, who uſed to murder ſtrangers.* Androgeos the ſon of Minos came to the [42] like end, who had been ſuperior to every body in this art. Euripides ſtiles the hero Cycnus [43] 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

[40] Ιδεως τον Ανταιον φησι των ΞΕΝΩΝ των ἡττημενων ΤΟΙΣ ΚΡΑΝΙΟΙΣ ερεφειν τον τȣ Ποσειδωνος ναον. Pindar. Iſth. Ode 4. Scholia. p. 458. See Diodorus concerning Antæus συναναγκαζοντα τους ξενȣς διαπαλαιειν. L. 4. p. 233.

[41] V. 866, and Scholia.

[42] Diodorus Sic. L. 4. p. 263.

[43] 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. [44] Κακοξενος ὁ Κυκνος, και εν παροδῳ της θαλασσης οικων, επεκερατομει τους παριοντας, ναον τῳ Απολλωνι βουλομενος εκ των κεφαλων οικοδομηται. Mention is made of Lycaon, qui advenas et hoſpites trucidavit. He is ſaid to have founded the temple of Jupiter [45] Lycæus, and to have firſt introduced human ſacrifices, particularly thoſe of infants. Λυκαων δε επι τον βωμον του [46] Λυκαιου Διος βρεφος ηνεγκεν ανθρωπου, και εθυσε το βρεφος, και εσπεισεν επι τȣ βωμȣ το αἷμα. *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 [47] 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, Εχετος, was a title of Apollo, rendered more commonly [48] Ἑκατος by the

[44] Pindar. Olymp. Ode 10. P. 97. Scholia. from the Cygnus of Steſichorus.

[45] 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.

[46] Pauſan. L. 8. p. 600.

[47] Odyſſ. L. Φ. v. 307.

[48] Μνησομαι, ȣδε λαθοιμι Απολλωνος Εκατοιο. Homer. H. to Apollo. V. 1.
Ευ ειδως αγορευε θεοπροπιας Ἑκατοιο. Iliad. A. V. 385.
Αρτεμις ιοχεαιρα, κασιγνητη Ἑκατοιο. Iliad. Υ. V. 71.

Greeks, as if it came from the word ἕκας. It was an Amonian title by which Orus, and Osiris, 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] Πεμψω σ' Ηπειρονδε βαλων εν νηι μελαινῃ
Εις Εχετον βασιληα, βροτων δηλημονα παντων.
Ος κ' απο ῥινα ταμῃσι, και ϋατα νηλεϊ χαλκῳ,
Μηδεα τ' εξερυσας δωῃ κυσιν ωμα δασασθαι.

I'll send 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 proecdure was esteemed a proper method of [50] sacrifice.

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

[49] Odyss. Ν. V. 83.

[50] Purchass. 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 [51] 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.

[52] Αλλα συ Δηλῳ, Φοιβε, μαλις' επιτερπεαι ητορ.
Ενθα τοι ἑλκεχιτωνες Ιαονες ηγερεθονται,
Αυτοις συν παιδεσσι, και αιδοιης αλοχοισι.
Ὁιδε σε ΠΥΓΜΑΧΙΗι τε, και ορχηθμῳ, και αοιδῃ
Μνησαμενοι τερπουσιν, ὁταν ςησωνται αγωνα.

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.

[51] See Plutarch's life of Theſeus. P. 3, 4. Vol. 1.
[52] V. 146.

CAMPE and CAMPI.

ANOTHER 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—Ιπποδρομος, Σικυλοι. Heſychius. It was properly a place of exerciſe in general, and not confined to races. Hence a combatant was ſtiled [1] Campio, and the chief perſons, who preſided, [2] Campigeni. The exerciſe itſelf was by the Greeks ſtiled αγων, αεθλος, ἁμιλλα; 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-

[1] Campio, Gladiator. Iſidorus.

[2] 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,

[3] Ἣς απο δειρης
Ηνθεε πεντηκοντα καρηατα 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

[3] Nonnus. L. 18. p. 500.

there was of old ſuch a place: Καμπος—κτισμα Καμπανε: 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. [4] Καμπανοι απο των ὑποκαθημενων εκει Καμπων ωνομαθηταν, η απο Καμπε πολεως. There were many of theſe Campi in Greece, which are ſtiled by Pauſanias ὑπαιθρα, in contradiſtinction 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.

[4] Euſtathius on Dionyſius. V. 357.

ANCIENT

ANCIENT HEROES.

Καθολου δε φασιν (οἱ Αιγυπτιοι) τους Ἑλληνας εξιδιαζεσθαι τους επιφανεςατους Ἡρωας τε, και Θεους, ετι δε και αποικιας τας παρ' ἑαυτων. Diodorus Sic. L. 1. p. 21.

IT 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 atchievements 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.

O S I R I S.

IF we consider the history of Osiris, he will appear a wonderful conqueror, who travelled over the face of the whole [1] 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 Nusa in their [2] country. Others supposed his birthplace to have been at Nusa in [3] 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 [4] 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

[1] Diodorus Sicul. L. 1. p. 13, 14.

[2] Ὁμοίως δὲ τοὺς Ἰνδοὺς τὸν θεὸν τοῦτον παρ' ἑαυτοῖς ἀποφαίνεσθαι γεγονέναι. Diod. Sic. L. 4. p. 210.

[3] Diodorus. L. 1. p. 14.

[4] Diodorus. L. 1. p. 17.

Campania.

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 [5] 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 [6] 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 [7] wine of barley, little inferior to the juice of the grape. He was eſteemed a great bleſſing to the Egyptians both as a [8] Lawgiver, and a King. He firſt built temples to the Gods: and was reputed a general benefactor of [9] 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-

[5] Diodorus. L. 1. p. 14. This city is alſo ſaid to have been built by Hercules. Diodorus. L. 4. p. 225.

[6] Primus aratra manu ſolerti fecit Oſiris,
Et teneram ferro ſollicitavit humum. Tibull. L. 1. El. 8. v. 29.

[7] Ζυθος, εκ των κριθων ποιουμενος. Diodorus. L. 1. p. 37.

[8] Βασιλευοντα δε Οσιριν Αιγυπτιοι ευθυς ατοπον ειναι και θηριωδες απαλλαξαι, καρπους τε δειξαντα, και νομους θεμενον αυτοις. Plut. If. et Oſir. p. 356.

[9] 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. [10] *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* (Σωος) *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 [11] Cronus we are here to underſtand the ſame perſon, as is alſo re-

[10] Diodorus Sic. L. 1. p. 24.

[11] Both the Patriarch, and his ſon Ham, had the name of Cronus, as may be learned from Sanchoniathon. Εγεννηθησαν δε και εν Παραιᾳ Κρονῳ τρεις παιδες, Κρονος ὁμωνυμος τῳ πατρι, κτλ. Euſeb. Præp. L. 1. c. 10. p. 37.

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

preſented

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 Osiris they generally meant Ham. Σωον, Soön, is the same as [12] 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 Ousoüs 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 [13] seas. In respect to the travels of Osiris 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 Hecatompulos, which they denominated Theba, after the name of their reputed mother. They also built Zoan, the city of the Sun.

Osiris 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 Osiris being exposed in an ark, and being afterward restored to day; of his planting the vine, and teaching man-

[12] See Radicals. P. 35.

[13] Ῥαγδαιων δε γενομενων ομβρων και πνευματων,—δενδρω λαβομενον τον Ουσωον, και αποκλαδευσαντα, πρωτον τολμησαι εις θαλασσαν εμβηναι. Euseb. Pr. Ev. L. 1. c. 10. p. 35.

kind

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 heroïnes 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 [14] Seſoſtris.

[14] Euſeb. Chron. P. 7. l. 43.

PERSEUS.

PERSEUS was one of the moſt ancient heroes in the mythology of Greece: the merit of whoſe ſuppoſed atchievements the Helladians took to themſelves; and gave out that he was a native of Argos. He travelled to the temple of [1] Ammon; and from thence traverſed the whole extent of Africa. He ſubdued the [2] 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 [3] mountain he only and

[1] Strabo. L. 17. p. 1168.

[2] Τας Γοργονας επ ωκεανον ϐσας τον περι πολιν Ιϐηριας την Ταρτησσον. Schol. in Lycophr. ad v. 838.

[3] [Atlas] Apex Perſeo et Herculi pervius. Solin. C. 24.

Her-

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 [4] Andromeda, the daughter of Cepheus king of the eaſtern Ethiopia, who was expoſed to a ſea-monſter. Some imagine this to have happened at [5] Joppa in Paleſtine, where the [6] bones of this monſter of an extraordinary ſize are ſuppoſed to have been for a long time preſerved. He is ſaid to have built [7] Tarſus in Cilicia, reputed the moſt ancient city in the world; and to have planted the peach tree at [8] Memphis. The Perſians were ſuppoſed to have been his deſcendants. He travelled through Aſia Minor, to the country of the [9] 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-

[4] Andromedam Perſeus nigris portârit ab Indis. Ovid. Art. Amand. L. 1. v. 53.

[5] Pauſan. L. 4. p. 370.

[6] 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.

[7] Deſeritur Taurique jugum, Perſeaque Tarſus. Lucan. L. 3. v. 225. See Solin. c. 38.

[8] Perſeam quoque plantam —— a Perſeo Memphi ſatam. Plin. L. 15. c. 13. Of Perſeus in Cilicia, ſee Chron. Paſch. p. 39.

[9] Pindar. Pyth. Od. 10. v. 49 & 70. Εις το των Μακαρων 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:

[10] Ardea ——————— quam dicitur olim
Acriſioneïs Danäe fundâſſe colonis.

But [11] 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 [12] 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 [13]: Φασι δε και τον Περσεα γεγονεναι κατ' Αιγυπτον. Herodotus more truly repreſents him as an [14] Aſſyrian; by which is meant a Babylonian: and agreeably to this he is ſaid to have married [15] 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

[10] Virgil. Æn. L. 7. v. 409.

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

[11] Servius in Virgil. Æn. L. 8.

[12] Diodorus Sic. L. 1. P. 21.

[13] Ibidem.

[14] Herodotus. L. 6. c. 54. See Chron. Paſchale. P. 38.

Some make him a Colchian. Ἡλιῳ γαρ φησιν υιεις γενεσθαι δυο εν τοις τοποις εκεινοις, οις ονοματα ην Περσευς και Αιητης· τουτους δε καταχειν την χωραν· και Αιητην μεν Κολχους και Μαιωτας, Περσεα δε Ταυρικης βασιλευσαι. Schol. in Apollon. Argonautic. L. 3. v. 199.

[15] Ἡ δε Περσου γυνη Ασερια παις ην Κοιου και Φοιβης· ὁ Κοιος δε και Φοιβη ΟΥΡΑΝΟΥ παιδες. Schol. in Lycophron. v. 1175.

of

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 [16] 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; [17] 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 [18] Chemmis, as well as at Memphis, and in 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 Pereſis, Perſes, and Perſeus: and in the account given of this perſonage we have the hiſtory of the Pereſians, 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

[16] Natalis Comes. L. 7. c. 18.

[17] Schol. in Lycophr. V. 18.

Lycophr. V. 17.

Τον χρυσοπατρον μορφνον—τον Περσεα. Schol. in Lycophr. V. 838.

[18] Εγγυς της Νεης πολιος. 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 [19] 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 פרס, 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 [20] 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 Parrhaſians. Hence the ancient Arcadians, thoſe Selenitæ, who were undoubtedly an Amonian colony, had this appellation.

[19] Εν λαρνακι ξυλινῳ. Schol. in Lycophr. v. 838.

Εν κιβωτῳ τινι. Chron. Paſch. p. 38. from Euripides.

The father of Danäe ενειρξας αυτην εις την Κιβωτον μετα τȣ ΠΑΙΔΟΣ καθηκεν εις το πελαγος. Schol. in Pind. Pyth. Od. 10. v. 72.

[20] 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 Urſa. This aſteriſm was confeſſedly firſt taken notice of by Perez or Perſeus, by which is meant the Perſians.

[21] Verſaque ab axe ſuo Parrhaſis Arctos erat.

In the eaſt, where the worſhip of Arez greatly prevailed, there were to be found many nations called after this manner. Part of Media, according to [22] Polybius, had the name of Parrhaſia. There were alſo Parrhaſii and Parrhaſini in [23] Sogdiana; and [24] the like near Caucaſus: alſo a town named [25] Paraſinum in the Tauric Cherſoneſus. The people ſtiled [26] 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: [27] Το δε Ἡρακλεους τε γενος και το Αχαιμενεως εις Περσεα τον Διος αναφερεται. On this account [28] Herodotus makes Xerxes

[21] Ovid. Triſt. L. 1. Eleg. 3. v. 48. See Natalis Comes. L. 7. c. 18.

[22] Polyb. L. 5. p. 389.

[23] Plin. Hiſt. Nat. L. 6. c. 16. See Q. Curtius, and Strabo.

[24] Parrhaſii in Hyrcania. Strabo. L. 11. p. 775.

[25] Plin. Hiſt. Nat. L. 2. c. 98.

[26] Of Parrhaſians in Arcadia. Strabo. L. 8. p. 595. See Plin. Hiſt. Nat. L. 4. c. 6.

Ὑιος Διυυτα Δαμαρχος την δ' ανεθηκεν
Εικον', απ' Αρκαδιας Παρρασιος γενεαν.
Pauſan. L. 6. p. 471. See alſo L. 8. p. 654.

[27] Plato in Alcibiad. Vol. 2. p. 120.

[28] 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.

[29] Phœbe parens—ſeu te roſeum Titana vocari
Gentis Achæmeniæ ritu; ſeu præſtat Oſirin
Frugiferum; ſeu Perſeï ſub rupibus antri
Indignata ſequi torquentem cornua Mithram.

Of MYRINA,

And the AMAZONIANS of LIBYA.

FROM a notion that the Amazons were a community of women, hiſtorians have repreſented the chief perſonage of their nation as a [30] female. She is mentioned by ſome as having flouriſhed long before the æra of [31] 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 [32] Africa, at the extremity of Atlas; where the mountain

[29] Statii Theb. L. 1. v. 717.

[30] Diodorus Sicul. L. 3. p. 185.

[31] Πολλαις γενεαις προτερον των Τρωικων. Ibid.

[32] Της Λιβυης εν τοις προς ἑσπεραν μερεσιν επι τυ περατος της οικυμενης. Diodorus Sic. L. 3. p. 186.

She likewiſe was in poſſeſſion of the νησοι ευδαιμονες, 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 [33] 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 Cäicus. 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

[33] Writers mention that ſhe raiſed over the ſlain three large mounds of earth, which were called ταφοι Αμαζονων, 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.

[34] Εϛι δε τις προπαροιθε πολεως αιπυια κολωνη,
Εν πεδιῳ απανευθε, περιδρομος ενθα και ενθα·
Την ητοι ανδρες Βατιειαν κικλησκεσιν,
Αθανατοι δε τε σημα πολυσκαρθμοιο Μυρινης.

The tomb of this heroïne 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.

HERCULES.

SIMILAR 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

[34] Iliad B. v. 811. Μυρινα· ονομα κυριον Αμαζονος. Scholia ibid.

the

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 [35] 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 [36] founds the city Corunna, and likewiſe [37] Aleſia in Gaul. He afterwards fights with the giants Albion and Bergion near Arelate, in the plain ſtiled Campus Lapideus; where are the ſalt waters of Salona. He then paſſes the [38] Alpes; and upon

[35] 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.

[36] Ludovicus Nonnius in Hiſpania. P. 196. 170.

[37] Diodorus Sicul. L. 4. p. 227.

Corunna the ſame as Kir-Ona.

Many Amonian cities of ſimilar analogy to Aleſia.

[38] Diodorus, above.

the

the banks of the Eridanus encounters a perſon of ſhepherd race; whom he kills, and ſeizes his [39] 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 [40] 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 Herculanea, 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

[39] Χρυσα μηλα—προβατα. Schol. in Apollon. Argonaut. L. 4. v. 1396. εξ Αγροιτε εν γ' Λιβυκων.

[40] Τον Ἡρακλεα, συμμαχθντων αυτῳ των Θεων, κρατησαι τῃ μαχῃ, και τες πλειςες ανελοντα την χωραν ξημερωσαι. 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 [41] Megaſthenes and others, to have made an expedition into [42] 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 [43] 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 [44] 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 [45] bowl. In Phrygia he freed Heſione 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

[41] Strabo. L. 15. p. 1007. and L. 11. p. 771. Diodorus Sic. L. 2. p. 124.

[42] Arrian. Hiſt. Indica. P. 321.

[43] Herod. L. 4. c. 9. Ariſtid. Orat. V. 1. p. 85.

[44] Ovid. Metam. L. 11. v. 218.

[45] Poculo Herculem vectum 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 Agroitas. Λαβων χρυσειην δεπας παρ' Ἡλιοιο—δια τε ωκεανοιο πλειν.

ſome writers, peopled by [46] him. By Syncellus he is ſaid to have reſided in Italy, and to have reigned in [47] Latium. The Grecians ſuppoſed that he was burnt upon Mount OEta: but the people of Gades ſhewed his Taphos in their [48] 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 [49] hero: and Strabo ſeems to have thought a great part of them to have been a [50] 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. [51] Quanquam, 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 priſcis Græcorum literis invenimus. Ex eo igitur et Lyſito eſt is Her-

[46] 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.

[47] Syncellus. P. 171.

[48] Pomponius Mela. L. 3. c. 6.

[49] Athenæus. L. 12. c. 512.

[50] Strabo. L. 15. p. 1009. Πλασμα των Ἡρακλειαν ποιουντων.

[51] Nat. Deorum. L. 3. c. 16.

cules,

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 ſororis, quem Tyrii maxime colunt; cujus Carthaginem filium ferunt. Quintus in [52] 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, Pereſians, and Cuthites. They built Tarteſſus in Bœtica, and occupied great part of Iberia. They likewiſe founded [53] Corunna in Cantabria, and [54] Aleſia in Gaul: of which there are traditions to this day. Some of them ſettled near [55] Arelate; others among the [56] Alps: alſo at Cuma, and Heraclea in Campania. They were alſo to be found at Tyre, and in Egypt; and even in the re-

[52] Arrian ſpeaks of this Indian Hercules together with the others mentioned by Cicero. Ει δε τῳ πιϛα ταυτα, αλλος αν ϐτος Ἡρακλης ειη, ϐχ ὁ Θηϐαιος, η ὁ Τυριος ϐτος, η ὁ Αιγυπτιος, η τις και κατα ανω χωρην ϐ ποῤῥω της Ινδων γης ᾳκισμενην μεγας ϐασιλευς. Hiſt. Ind. P. 319. Varro mentions forty of this name, who were all reputed Deities.

[53] See Ludovicus Nonnius, in Hiſpan. P. 196. 170.

[54] See Audigier Origines des François. Part. 1. p. 225. 230.

[55] Mela. L. 2. c. 5. l. 30.

[56] Petronius. P. 179. Eſt locus Herculeis aris ſacer;

moteſt parts of [57] India. In ſhort, wherever there were Heraclidæ, or Herculeans, an Hercules has been ſuppoſed. Hence his character has been variouſly repreſented. One while he appears little better than a ſturdy vagrant: at other times he is mentioned as a great benefactor; alſo as the patron of ſcience, the [58] God of eloquence with the Muſes in his train. On this account he had the title of [59] Muſagetes; and the Roman general Fulvius dedicated a temple, which he had erected to his honour, and inſcribed it [60] *Herculi Muſarum.* There are gems, upon which he is repreſented as preſiding among the Deities of [61] Science. He is ſaid to have been ſwallowed by a Cetus, or large fiſh, from which he was after ſome time delivered. This hiſtory will hereafter be eaſily deciphered. He was the chief deity of the [62] Gentile world; the ſame as Hermes, Oſiris, and Dionuſus; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained, in great meaſure, an hiſtory of that people, and of their ſettlements. Each of theſe the Greeks have deſcribed as a warlike expedition; and have taken the glory of it to themſelves. He is ſaid to have had many ſons. One

[57] He was worſhiped by the Suraceni, a particular Indian nation, who ſtiled him Γηγενης, or the Man of the Earth. Arrian. Hiſt. Indic. P. 321.

[58] Hercules apud Celtas. See Voſs. de Idolat. L. 1. c. 35. L. 2. c. 15.

[59] Eumenius in Orat. pro Scholis inſtaurandis. See Lilius Gyraldus, Synt. 10. p. 330.

[60] Suetonius in Auguſto. C. 29. Livy. L. 40. c. 51.

[61] Johan. Sambuci Emblemata.

[62] He was the ſame as Oſiris, 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

of these was [63] 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; [64] 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 purport of this history, that the Sardinians, Corsicans, Iberians, Celtæ, Galatæ, Scythæ, &c. &c. together with those stiled Shepherds, were Herculeans; all descended from that [65] Hercules, who was the father of Archemagoras the chief of the Magi.

DIONUSUS.

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 [66] Nusa in Ara-

[63] See Lilius Gyraldus Syntag. 10. p. 592. Pausanias expresses the name Αιχμαγορας. L. 8. p. 624.

[64] Lilius Gyrald. P. 595.

[65] In the following extracts we may see the character of this Deity among different nations. Ἡρακλεα δε ὁντινα ες Ινδους αφικεσθαι λογος κατεχει παρ' αυτοισιν Ινδοισιν Γηγενεα λεγεσθαι· τουτον τον Ἡρακλεα μαλιστα προς Συρασηνων γεραιρεσθαι, Ινδικω εθνεϊ. Arrian. Hist. Ind. P. 321.

Αλλα τις αρχαιος εστι θεος Αιγυπτιοισι Ἡρακλεης· ὡς δε αυτοι λεγουσι ετεα εστι επτακισχιλια και μυρια ες Αμασιν βασιλευσαντα. Herod. L. 2. c. 43.

Αλλ' ισμεν Αιγυπτιους, ὁσον τινα αγουσιν Ἡρακλεα, και Τυριους, ὁτι πρωτον σεβουσι Θεων. Aristid. Orat. V. 1. p. 59. He had at Tyre a Temple, as old as the city. Εφασαν γαρ ἁμα Τυρῳ οικιζομενῃ και το Ἱερον του θεου ἱδρυνθηναι. Herod. L. 2. c. 44.

Εστι γαρ εν Τυρῳ Ἱερον Ἡρακλεους παλαιοτατον, ὡν μνημη ανθρωπινη διασωζεται· ου τε Αργειου Ἡρακλεους. κ. λ. Arrian. Expedit. Alex. P. 88.

[66] Diodorus Sic. L. 3. p. 195. 196. and p. 200.

bia:

bia: but the people upon the Indus insisted, that he was a native of their [67] country; and that the city Nusa, 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 [68] 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 [69] world. The account

[67] Διονυσθ απογονθς Οξυδρακας. Strabo. L. 15. p. 1008. The Tyrians laid the same claim to him. Τον Διονυσον Τυριοι νομιζθσιν ἑαυτων ειναι. Achill. Tatius. 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 Dionusus the benefactor, see Arrian. Hist. Ind. P. 321.

Of his coming to India from the west. Philostratus. L. 2. p. 64. Επηλυτον αυτον Ασσυριοι.

[68] Of his travels, see Strabo. L. 15. p. 1008.

[69] Τον δ' ουν Διονυσον, επελθοντα μετα στρατοπεδθ πασαν την οικουμενην, διδαξαι την φυτειαν τθ αμπελθ. Diodor. Sic. L. 3. p. 197.

Και προ Αλεξανδρθ, Διονυσθ περι πολλος λογος κατεχει, ὡς και τθτθ στρατευσαντος ες Ινδθς. 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 [70] 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 [71] 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 [72] perſonages as Hercules. His hiſtory was looked upon as very intereſting; and therefore was the chief theme of all the ancient [73] bards. His flight, ſtiled φυγη Διονυσου,

[70] Diodorus. L. 3. p. 204.

[71] Ἱκανοὶ καὶ Τυῤῥηνοὺς λεγουσιν, ὡς κατεστρέψατο (Διονυσος). Ariſtid. Orat. in Dionuſ. p. 54.

[72] Cic. de Nat. Deor. L. 3. c. 23. Of the various places of his birth, ſee Diodorus Sic. L. 3. p. 200.

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

was particularly [74] recorded. He was the ſame as Oſiris; and many of the later mythologiſts acknowledged this truth. Αιγυπτιοι μεν γαρ τον παρ' αυτοις θεον Οσιριν ονομαζομενον φασιν ειναι τον παρ' Ἑλλησι Διονυσον· τουτον δε μυθολογουσιν επελθειν πασαν την οικουμενην—Ὁμοιως δε και τους Ινδους τον θεον τουτον παρ' ἑαυτοις αποφανεσθαι γεγονεναι. *The Egyptians*, ſays [75] 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* [76] *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 [77] Ark, and wonderfully preſerved. The purport of which

[74] It was a common ſubject for Elegy. Plutarch. Iſis et Oſir.

Ποιησομεθα δε την αρχην απο Διονυσου, διο και παλαιον ειναι σφοδρα τουτον, και μεγιστοις ευεργεσιαις κατατεθεισθαι τω γενει των ανθρωπων. Diodorus Sicul. L. 4. p. 210.

Λιινον φασι τοις Πελασγικοις γραμμασι συνταξαμενον τας τε πρωτου Διονυσου πραξεις. Diodorus Sic. L. 3. p. 201.

[75] L. 4. p. 210.

Τον Οσιριν Διονυσον ειναι λεγουσιν. Herodot. L. 2. c. 42. c. 145.

[76] The Indians gave the ſame account of Dionuſus, as the Egyptians did of Oſiris. Πολιας τε οικησαι (Διονυσον) και νομους θεσθαι τησι πολεσιν, ουτω τε δοτηρα Ινδοις γενεσθαι'—και σπειρειν διδαξαι την γην, διδοντα αυτον σπερματα'—ζοας τε ὑπ' αροτρῳ ζευξαι Διονυσον πρωτον'—και θεους σεβειν ὁτι εδιδαξε Διονυσος—κτλ. Arrian. Hiſt. Indic. P. 321.

[77] 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 Πυριγενης, and Πυρισπορος. Strabo. L. 13. p. 932. Ελθε, μακαρ Διονυσε, ΠΥΡΙΣΠΟΡΕ, ταυρομετωπε. Orphic. Hymn. 44. V. 1.

hiſtories

hiſtories is plain. We muſt however for the moſt part conſider the account given of Dionuſus, as the hiſtory of the Dionuſians. 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 Oſirians 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 [78] 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 [79] Cronus, and Aſtarte, that they went over the whole earth; diſpoſing of the countries at their pleaſure, and doing good where-

[78] There was a cavern, where they ſuppoſed him to be buried, at Delphi, παρα χρυσεῳ Απολλωνι. Cyril contra Jul. P. 342.

[79] Κρονος περιεων την οικουμενην. Sanchoniath. apud Euſeb. Præp. Evang. L. 1 c. 10. p. 38.

ever they came. Cronus in consequence of it is represented as an universal [80] 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 [81] Atlantians, who observing mankind in an unsettled 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 [82] 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 [83] 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

[80] Τον μεν ουν Κρονον οντα πρεσβυταταν βασιλεα γενεσθαι· και τους καθ' εαυτον ανθρωπους εξ αγριου διαιτης εις βιον ημερον μεταστησαι, και δια τουτο αποδοχης μεγαλης τυχοντα πολλους επελθειν της οικουμενης τοπους· εισηγησασθαι δε πασι την τε δικαιοσυνην και την απλοτητα της ψυχης. Diodorus Sicul. L. 5. p. 334.

[81] Ουρανον—τους ανθρωπους σποραδην οικουντας συναγαγειν εις πολεως περιβολον, και τους μεν ανομιας και θηριωδους βιου παυσαι—κατακτησασθαι δε αυτον της οικουμενης την πλειστην. Diodorus Sicul. L. 3. p. 189.

[82] Απολλωνα μετα Θεμιδος, ωφελησαι βουλομενον το γενος ημων· ειτα την ωφελειαν ειπων, ότι εις ημεροτητα προκαλειτο. Strabo. L. 9. p. 646.

[83] Καθ' ον χρονον Απολλωνα την γην επιοντα ημερον τους ανθρωπους απο τε των ανημερων καρπων και βιων. Ibid.

pacific

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: [84] Τον Δια κυριον γενομενον των ὁλων επελθειν ἁπασαν την οικουμενην, ευεργετουντα το γενος των ανθρωπων· διενεγκειν δε αυτον και σωματος ῥωμῃ και ταις αλλαις ἁπασαις αρεταις, και δια τουτο ταχυ κυριον γενεσθαι του 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. [85] Ειτα Οσιρις, μεθ' ὁν Ωρος,

[84] Diodorus Sicul. L. 3. p. 195.

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

[85] Euſebii Chron. P. 7. l. 37.

και μετα αυτον Θθλης, ὁς και ἑως τθ ωκεανθ πασαν την γην παρειληφεν. After him (that is, Söus, or Sosis,) *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 [86] Suidas, and by the author of the [87] Chronicon Paschale.

These accounts I have collated, and brought in succession 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 atchievements; 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.

86 Θθλις. Ουτος εβασιλευσε πασης Αιγυπτθ, και ἑως ωκεανθ· και μιαν των εν αυτῳ νησων εκαλεσεν απο τθ ιδιθ ονοματος Θθλην. Suidas.

87 Μετα Οσιριν εβασιλευσεν Ορος· και μετα τον Ορον εβασιλευσε Θθλις, ὁςις παρελαβε μετα δυναμεως τινος πασαν την γην ἑως τθ ωκεανθ. Chron. Pasch. P. 46.

He is mentioned by Cedrenus. Θθλης, ὁς και ἑως τθ ωκεανθ πασαν την γην παρειληφεν. P. 20.

SESOSTRIS.

SESOSTRIS.

AMONG 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 [1] 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

[1] Diodorus Sicul. L. 1. p. 49.

continent

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 [2] 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 [3] 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 [4] 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 [5] victory, he returned laden with spoils

[2] See Apollon. Argonaut. L. 4. v. 277. and Herodot. L. 2. c. 102. Syncellus. P. 59, 60.

[3] Diodorus Sicul. above. He was near losing his whole army.

[4] Την δε την χωραν οπλοις κατεστρεψατο τοις εαυτου Βασιλευς Βασιλεων, και Δεσποτης Δεσποτων Σεσοωσις. Diodor. Sicul. ibid.

[5] 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 στηλαι και επιγραφαι.

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

to

to Egypt, after an abſence of [6] 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 inconſiſtence. 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: [7] Τα πιθανωτατα, και τοις ὑπαρχουσιν ετι κατα την χωραν σημειοις τα μαλιστα συμφωνουντα διελθειν. 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

[6] Σεσωστρις ετη μη, ὁς ἁπασαν εχειρωσατο την Ασιαν εν ενιαυτοις ενιεα. Syncellus. P. 59.

Some make him advance farther, and conquer all Europe: ὁμοιως ὑπεταξε και την Ασιαν πασαν, και ΤΗΝ ΕΥΡΩΠΗΝ, και την Σκυθιαν, και την Μυσιαν. Chron. Paſch. P. 47. Herodotus thinks that he did not proceed farther than Thrace. L. 2. c. 103.

[7] Diodorus Sicul. L. 1. p. 49.

writer

writer afterwards mentions the mighty [8] 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 [9] little could be obtained that was precisely true. He has without doubt culled the most probable atchievements 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 [10] 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 Sesac 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 Sesac is presumed from his large [11] army

[8] Of all the great actions of Sesostris, see Marsham. Can. Chron. Sec. 14. p. 354.

[9] Περι δε τουτων το μεν αληθες εκδεσθαι μετ' ακριβειας ου ῥαδιον. Diodorus Sicul. L. 1. p. 52.

[10] Sir John Marsham's Can. Chron. Sec. 14. P. 354.

Sir Isaac Newton's Chronology. P. 217.

[11] 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 Seſac, than that he formed a plan of conquering the king of Judah; and accordingly came wtih the army before mentioned, to put his deſign in execution. But the [12] 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 Seſac, 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 Seſac 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-

[12] Παραλαβων δε Σεσακος αμαχητι την πολιν. Joſeph. Antiq. L. 8. c. 10.

ferred to the firſt ages. He is repreſented under the name of Sethos, [13] Sethoſis, Seſooſis, Seſonchoſis, Seſoſtris; 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 Hephaiſtus or Vulcan, mentions them in the following order: [14] *Then ſucceeded his ſon Helius; after him Soſis, then Oſiris, then Orus, then Thoules, who conquered the whole earth to the ocean; and laſt of all Seſoſtris.* The [15] Scholiaſt upon Apollonius Rhodius calls him Seſonchoſis; and places him immediately after Orus, and the third in ſucceſſion from Oſiris: giving at the ſame time an account of his conqueſts. He adds that he was the perſon whom Theopompus called Seſoſtris. The ſame Scholiaſt quotes a curious paſſage from Dicæarchus, in which Seſonchoſis maintains the ſame rank, and was conſequently of the higheſt antiquity. [16] *Dicæarchus in the firſt book of his hiſtory mentions, that immediately after the reign of Orus, the ſon of Iſis and Oſiris, in Egypt, the government devolved to Seſonchoſis: ſo that from the time of Seſonchoſis to Nilus were two thouſand years.* Cedrenus [17] calls him Seſoſtris; and mentions him after Oſiris, and Orus, and

[13] Sethoſis of Joſephus contra Apion. L. 1. p. 447.

[14] Euſeb. Chron. P. 7. l. 43. Θθλης μετα δε τθτον Σεσωςρις.

[15] Σεσογχωσις, Αιγυπτθ πασης βασιλευς μετα Ωρον της Ισιδος και Οσιριδος παιδα, την μεν Ασιαν ὁρμησας πασαν κατεςρεψατο, ὁμοιως δε τα πλειςα της Ευρωπης. Θεοπομπος δε εν τριτῳ Σεσωςριν αυτον καλει. Schol. in Apollon. Argonaut. L. 4. v. 272.

[16] Δικαιαρχος εν πρωτῳ, μετα τον Ισιδος και Οσιριδος Ωρον, βασιλεα γεγονεναι Σεσογχωσιν λεγει· ὡς ε γενεσθαι απο της Σεσογχωσιδος βασιλειας μεχρι της Νειλθ ετη δισχιλια. Schol. in Apollon. Argonaut. ibid.

[17] Cedrenus. V. 1. p. 20. Oſiris, Orus, Thoules, Seſoſtris.

Thoules;

Thoules; which laſt was by the above writer omitted. Οσιρις. Ωρος. Θουλης. μετα δε τουτον Σεσωστρις. 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 Seſoſtris. 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. [18] Εν τουτοις μετα ταυτα χρονοις εβασιλευε των Αιγυπτιων πρωτος εκ της φυλης ΤΟΥ ΧΑΜ [19] Σεσωστρις. Ariſtotle ſpeaks of Seſoſtris; 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 [20] 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 [21] Seſoſtris; particularly the ſettling a Colony at Colchis,

[18] Succeeded by Φαραω. Chron. Paſch. P. 48.

[19] Joannes Antiochenus has borrowed the ſame hiſtory, and calls this king Soſtris. Εβασιλευσεν Αιγυπτιων πρωτος εκ της φυλης του Χαμ Σωστρις. P. 28. He adds, that Soſtris, or Seſoſtris, lived in the time of Hermes, Ερμης ὁ τρισμεγιστος Αιγυπτιος. He was ſucceeded by Pharaoh, πρωτος, the firſt of the name. Ibid. Herodotus calls him Pheron, and Pherona. L. 2. c. 111.

[20] Πολυ υπερτεινει τοις χρονοις την Μινω βασιλειαν ἡ Σεσωστριος. Politic. L. 7. c. 10.

[21] Apollon. Argonaut. L. 4. v. 272. Ενθεν δη τινα φασι—Σεσογχωσις, Αιγυπτου πασης βασιλευς—Θεοτομπος δε εν τριτῳ Σεσωστριν αυτον καλει. Schol. ibid.

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

μυρια δ'αςη
Νασσατ' εποιχομενος.

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 [22] Orus, who in the catalogue of Panodorus is placed firſt of the Demigods, that reigned in Egypt; but by [23] 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 [24] Marſham; who

Περι δε των χρονων, καθ' ὁς εγενετο Σεσογχωσις, ὁ μεν Απολλωνιος τϐτο μονον φησι, πολυς γαρ αδην απεινοϑεν αιων. Schol. ibid.

Lycophron ſpeaks of Apollo Ζωςηριος, and a promontory Ζωςηριον, εν ᾧ ἱερον Ζωςηριϐ Απολλωνος. Schol. ad V. 1278.

[22] Schol. Apollon. L. 4. v. 272. Syncellus joins him with Serapis. P. 91.

[23] Herodotus. L. 2. c. 144.

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

[24] 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 Seſoſtris and Seſonchoſis are the Seſac of the Scriptures; though every circumſtance of their hiſtory is repugnant to that notion. [25] *I know not*, ſays he, *what to make of this Seſonchoſis; who is repreſented as five thouſand years before Menes, and who is referred to the time of the Demigods.* In another place: *Seſoſtris, 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 Seſoſtris is made prior to Seſoſtris; and this too by no leſs than 2355 years: for it is manifeſt, as I will ſhew from Scripture, that Seſoſtris 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 Seſoſtris, 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-

[25] Quis igitur Seſonchoſis ille, qui, Menen antevertens annis amplius 5000, inter Semideos locum habere videatur? Marſham. Canon Chronic. Sec. 10. p. 238.

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

nethon

nethon from Joſephus, to prove that the great actions of Seſoſtris were the ſame as were performed by Seſac. But Manethon ſays no ſuch thing: nor does Joſephus attribute any ſuch exploits to Seſac: but expreſsly ſays more than once, that Seſac, and Seſoſtris were two different [26] perſons. It is no where ſaid of Seſac, that he made an expedition into Aſia; much leſs that he conquered it, as is ſuppoſed of Seſoſtris. Seſac 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 [27] 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 Seſac, and ſufficiently confute themſelves. Firſt Oſiris is ſaid to have conquered the whole earth: then Zeus, then Perſeus, then [28] Hercules,

[26] Antiq. L. 8. c. 10. p. 449. and 450.

[27] He came meerly 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.

[28] Hercules is ſaid to have commanded the armies of Oſiris. Diodorus Sicul. L. 1. p. 15.

all

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. [28] 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 [29] notice of a coloſſal ſtatue in the Thebäis, 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-

[28] L. 2. c. 106. Concerning the interpretation of theſe emblems, ſee Joan Pierii Hieroglyph. L. 34. c. 20.

[29] 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.

Ενθα τε και Στηλαι Θηβαιγενεος Διονυσου. Dionys. Perieg. V. 623.

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

mong

mong whom were obelifks attributed to the fame perfon. How came they to be fo determinate about an Egyptian work; when people of that country in the fame circumftances were fo utterly at a lofs? the whole undoubtedly was matter of furmife. I fhall not therefore fay any thing more of Sefoftris; as I muft again fpeak of him, when I come to the kings of Egypt.

If we compare the above hiftories, we may perceive that they bear a manifeft fimilitude to one another; though they are attributed to different perfons. They contain accounts of great atchievements in the firft ages: in effecting which thefe ancient heroes are reprefented as traverfing immenfe regions, and carrying their arms to the very limits of the known world: the great Tartarian ocean to the eaft, and the Atlantic weftward, being the boundaries of their travel. Some of them feem to have been of the fame age; and to have carried on thefe conquefts at nearly the fame time: and thofe, whofe æra may poffibly differ, have this in common with the others; that they vifit the fame countries, march for the moft part by the fame rout; and are often joined by the fame allies, and are followed by the like attendants. They are in general efteemed benefactors, wherever they go: and carry the fciences with them, as well as their religious rites; in which they inftruct the natives in different parts of the world. Thefe are to be fure noble occurrences; which however could not poffibly have happened, as they are reprefented above. It is not to be fuppofed, that any perfon in thofe early ages, or in any age, could go over fuch a tract of country; much lefs that he

fhould

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 [30] 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 [31] 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 [32] Provinces: and the inhabitants were

[30] 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.

[31] Benhadad of Damaſcus was attended with thirty-two kings, when he invaded Samaria. 1 Kings. C. 20. v. 1.

[32] 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 [33] 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.

[33] 2 Kings. C. 17. v. 6. and C. 18. v. 11. and v. 34. Iſaiah. C. 10. v. 9. C. 37. v. 13.

NINUS

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 [1] 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 [2] 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, Myſia, Lydia, Cap-

[1] Diodorus Sicul. L. 2. p. 90.
[2] 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 Suſiana, 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 [3] 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 ſhephered 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

[3] Diodorus Sicul. L. 1. p. 92.

mound

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 [4] 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 Strabrob ates 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

[4] Ἀυτη μεν απεδεξατο χωματα ανα το πεδιον εοντα αξιοθεητα. Herod. L. 1. c. 184.

Such χωματα were raiſed by the Amonians in all places where they ſettled, called ταφοι.

Four ſuch were in Troas. Εισι μεν ὑν λοφοι τεττᾶρες, Ολυμπιοι καλεομενοι. 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 [5] 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: [6] Σεμιραμιν και την Ῥεαν καλουμενην 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

[5] She carried back but twenty men, according to Strabo. L. 15. p. 1051.

[6] Chron. Paſchale. P. 36. Semiramis was, we find, Rhea: and Rhea was the ſame as Cybele, the mother of the Gods: την Ῥεαν, Κυβελην, και Κυβην, και Δινδυμηνην. Strabo. L. 10. p. 721.

daughter:

[7] daughter: and about the time of her birth they vary beyond meaſure. She is ſometimes made coëval with the city Nineve: at other times ſhe is brought down within a few centuries of [8] Herodotus. She invades the Babylonians before the city was [9] built, from whence they were denominated: and makes ſumptuous gardens at Ecbatana. Hence that city is introduced as coëval with Nineve: though, if the leaſt credit may be given to [10] Herodotus, it was built many ages after by Deïoces the Mede. The city Nineve itſelf is by Cteſias placed upon the [11] 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

[7] Cononis narrationes apud Phot. P. 427.

[8] Herodot. L. 1. c. 184. five ages (γενεαι) before Nitocris the mother of Labynitus, 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
Helvicus — — — — —	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.

[9] Diodorus Sicul. L. 1. p. 90.

[10] Herodotus. L. 1. c. 98.

[11] Diodorus Sicul. L. 1. p. 92.

to

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 [12] parts. Arrian ſeems to ſpeak of it as a groundleſs [13] ſurmiſe. Her building of Babylon was by [14] Beroſus treated as a fable. Herennius Philo maintained, that it was built by a ſon of Belus the wife, two thouſand years before her [15] birth. Suidas ſays, that ſhe called Nineve [16] 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 [17] firſt ſhip; and likewiſe the invention of weaving cotton: and another invention more extraordinary, which was that of emaſculating [18] men, that they might be guardians, and overſeers in her ſervice. Yet it is ſaid of her, that ſhe took a man to her

[12] Strabo. L. 15. p. 1007.
[13] Arrian. Hiſt. Ind. P. 318.
[14] Joſephus cont. Ap. L. 1. c. 19. p. 451.
[15] Steph. Byzant. Βαβυλων.
[16] Suidas: Σεμιραμις.
[17] Pliny. L. 7. p. 417.
[18] Semiramis teneros mares caſtravit omnium prima. Marcellinus. L. 14. c. 6.

bed

bed every night, whom ſhe put to death in the morning. How can it be imagined, if ſhe was a woman of ſuch unbridled [19] 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.

[20] Seu prima Semiramis aſtu
Aſſyriis mentita virum, ne vocis acutæ
Mollities, leveſque 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

[19] Σεμιραμις λαγνος γυνη, και μιαιφονος. Athenag. Legatio. P. 307.
[20] 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 Tanaïs, 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 [21] 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 [22] Strabo, *almoſt over the face of the whole earth, vaſt* [23] *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 [24] 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,

[21] 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.

[22] Strabo. L. 16. p. 1071.

[23] 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.

[24] 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. [25] Επι τε Σεμιραμεως βασιλεως Αιγυπτιων τα βυσσινα ἱματια ἐυρησθαι ἱστορουσιν. 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.

ZOROASTER.

THE 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, Dionusus, 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:

[25] Clemens Alexand. Strom. L. 1. 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 reverenced; 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; reverenced 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[26]; and looked upon it, as one of his moſt honourable titles, to be called a profeſſor of thoſe doctrines. The Perſians were originally named Pereſians, from the Deity Perez, or Parez the Sun; whom they alſo worſhiped under the title of [27] Zor-Aſter. They were at dif-

26 He ordered it to be inſcribed upon his tomb, ὅτι καὶ Μαγικῶν γεγοιτο διδάσκαλος. Porph. de Abſtin. L. 4. p. 399.

27 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 Yeſdegerd. 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 Perſees, 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 [28] 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 Theologiſt 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-

[28] Zerdûſht, ſeu, ut ſemel cum vocali damna ſcriptum vidi, Zorduſh't, idem eſt, qui Græcis ſonat Ζωροαστρης. Hyde Relig. Vet. Perſar. C. 24. p. 312.

Medes:

Medes: and deſcribes them both as great in ſcience. There was a Zoroaſter Proconneſius, in the time of Xerxes, ſpoken of by [29] Pliny. Arnobius mentions Zoroaſtres Bactrianus: and Zoroaſtres Zoſtriani nepos [30] Armenius. Clemens Alexandrinus takes notice of Zoroaſter [31] 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 [32] 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 reverenced and worſhipped by them. There was another ſtiled a Perſian, whom Pythagoras is ſaid to have [33] viſited. Juſtin takes notice of the Bactrian [34] Zoroaſter, whom he places in the time of Ninus. He is alſo mentioned by [35] Cephalion, who ſpeaks of his birth, and the birth of Semiramis (γενεσιν Σεμιραμεως και Ζωροαςρȣ Μαγȣ) 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 [36] Hyde. This learned man ſuppoſes all theſe

[29] L. 30. c. 1. p. 523.

[30] Arnobius. L. 1. p. 31.

[31] Clemens. L. 1. p. 399.

[32] Clemens. L. 5. p. 711. Ταδε συνεγραφεν Ζοροαςρης ὁ Αρμενιȣ το γενος Παμφυλος. κλ. Ενα δη γενομενος εξ ανν παρα Θεων.

[33] Clemens. L. 1. p. 357. Apuleius Florid. C. 15. p. 795, mentions a Zoroaſter after the reign of Cambyſes.

[34] Juſtin. L. 1. c. 1.

[35] Syncellus. P. 167.

[36] P. 315. It is alſo taken notice of by Huetius. Sinam recentiores Perſæ apud Indos degentes faciunt (Zoroaſtrem). D. E. Prop. 4. P. 89.

per-

perſonages, the Mede, the Medo-Perſic, 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 [37] 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 [38] many: but this ingenious writer unfortunately oppoſes all, who have written upon the ſubject; however determinately they may have expreſſed themſelves. [39] At quicquid dixerint, ille (Zoroaſter) fuit tantum unus, iſque tempore Darii Hyſtaſpis: nec ejus nomine plures unquam extitere. It is to be obſerved, that the perſon, whom he ſtiles Zoroaſter, was one Zerduſht. He lived, it ſeems, in the reign of Darius, the father of Xerxes; which was about the time of

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

[38] 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 Philoſophy.

[39] P. 312.

the

the battle of Marathon: consequently not a century before the birth of Eudoxus, Xenophon, and Plato. We have therefore no authority to suppose [30] 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 [31] six hundred years prior. And [32] 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 [33] æra. Hermippus, who professedly wrote of his doctrines, supposed him to have been of the same [34] antiquity. Plutarch also [35] 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

[30] 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 stiles him Zorodasht, but places him in the time of Nahor, the father of Terah, before the days of Abraham. Vol. 1. p. 63.

[31] Diogenes Laert. Procem. P. 3.

[32] Προ των Τρωικων ετεσι φ' Ζωροαστρης.

[33] Leartius Procem. P. 3.

[34] Pliny. L. 30. c. 1.

[35] Ζωροαστρις ὁ Μαγος, ὁν πεντακισχιλιοις ετεσιν των Τρωικων γεγονεναι πρεσβυτερον ἱστορουσιν. Isis et Osir P. 369.

the death of [36] Plato. Moſes [37] Chorenenſis, and [38] 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. [39] 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 [40] uncertain. Ariſtotle wrote not long after

[36] Zoroaſtrem hunc ſex millibus annorum ante Platonis mortem. Pliny. L. 30. C. 1.

[37] P. 16. and P. 47.

[38] Euſeb. Chron. P. 32. Syncellus. P. 167.

[39] Pliny. L. 30. c. 1. p. 524.

[40] Ουκ ειναι μαθειν ποτερον Δαρειος πατηρ, 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 [41] 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. [42] 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 [43] Nimrod: and by Huetius for Moſes. It may be worth while to conſider the

he could not find out, when Zoroaſter lived. Ὁπηνικα μεν (ὁ Ζωροαστρης) ηχμασε την αρχην, και τους νομους εθετο, ουκ ενεστι σαφως διαγνωναι. L. 2. p. 62.

[41] Pliny. L. 30. c. 1.

[42] Huetii Demons. Evan. Prop. 4. p. 88. 89.

[43] 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 [44] Egyptians, and to the Greeks. Zoroaster was looked upon as the head of all those, who are supposed to have followed his [45] 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. [46] Αριςοτελης δ' εν πρωτῳ περι φιλοσοφιας (τους Μαγους) και πρεσβυτερους ειναι των Αιγυπτιων. *The Magi, according to Aristotle, were prior even to the Egyptians:* and with the antiquity of the Egyptians, we are well acquainted. Plato stiles him the son of [47] 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 [48] 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 [49] Azonaces: which I should imagine was a name of

[44] Αςρονομιαν πρωτοι Βαβυλωνιοι εφευρον δια Ζωροαςρου, μεθ' ὁν Οςανης—αφ' ὑν Αιγυπτιοι και Ἑλληνες εδεξαντο. Anon. apud Suidam. Αςρον.

[45] Primus dicitur magicas artes invenisse. Justin. L. 1. c. 1.

[46] Diog. Laertius Procem. P. 6.

[47] Την Μαγειαν την Ζωροαςρου του Ωρομαζου. Plato in Alcibiade. L. 1. p. 122. Agathias calls him the son of Oromasdes. L. 2. p. 62.

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

[49] 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 [50] piety, and juſtice. He firſt ſacrificed to the Gods, and taught men to do the [51] ſame. He like wiſe inſtructed them in ſcience, for which he was greatly [52] 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 [53] Zarades, which ſignifies the Lord of light, and is equivalent to Orus, Oromanes, and Oſiris. It was ſometimes expreſſed [54] Zar-Atis, and ſuppoſed to belong to a feminine Deity of the Perſians. Moſes Chorenenſis ſtiles him [55] 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 [56]: the former of theſe was named Oromazes, the latter Areimanius. But theſe notions were of late [57] date, in compariſon of the antiquity which is attributed

[50] Dio. Chryſoſtom. Oratio Boryſthenica. 38. Fol. 448. Euſeb. Præp. L. 1. p. 42. See alſo Agathias above.

[51] Θυειν ευκταιά και χαριςηρια. Plutarch. Iſ. et Oſir. P. 369.

[52] Primus dicitur artes magicas inveniſſe, et mundi principia, ſiderumque motus diligentiſſime ſpectâſſe. Juſtin. L. 1. c. 1.

[53] Ζαραδης· διττη γαρ επ' αυτῳ επωνυμια. Agath. L. 2. p. 62.

[54] Ζαρητις, Αρτεμις, Περσαι. Heſych.

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

[55] L. 1. c. 5. p. 16. Of the title Zar-Ovanus, I ſhall treat hereafter.

[56] Plutarch. Iſ. et Oſiris. P. 369.

[57] See Agathias. L. 2. p. 62.

to

to [58] 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 Oſtanes were genuine, it would prove, that there had been a true notion of the Deity tranſmitted from [59] 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 [60] 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 [61] Gods. Some ſpeak of his retiring to a mountain of Armenia, where he had an intercourſe with the [62] Deity: and when the mountain burned with fire, he was preſerved unhurt. The place to which he retired, according to the Perſic writers, was in the region called [63] 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

[58] Plutarch ſays, that Zoroaſter lived five thouſand years before the Trojan war. Plutarch above.

[59] Ὁυτος (ὁ Θεος) εϛιν ὁ πρωτος, αφθαρτος, αἴδιος, αγεννητος, αμερης, ανομοιοτατος, ἡνιοχος παντος καλε, αδωροδοκητος, αγαθων αγαθωτατος, φρονιμων φρονιμωτατος. Εϛι δε και πατηρ ευνομιας, και δικαιοσυνης, αυτοδιδακτος, φυσικος, και τελειος, και σοφος, και ἱερου φυσικε μονος ἑυρετης. Euſeb. P. E. L. 1. p. 42.

[60] Clemens. L. 5. p. 711.

[61] Εν ᾳδη γενομενος εδαην παρα Θεων. Ibid.

[62] Dion. Chryſoſtom. Oratio Boryſthenica. P. 448.

[63] Hyde. P. 312.

of

of the Gordiæan [64] 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. [65] Μαγον, τον θεοσεβη, και θεολογον, και ἱερεα, ὁι Περσαι ἑτως λεγουσιν. *By a Magus, the Perſians underſtand a ſacred perſon, a profeſſor of theology, and a Prieſt.* Παρα Περσαις [66] Μαγοι ὁι φιλοσοφοι, και θεοφιλοι. *Among the Perſians, the Magi are perſons addicted to philoſophy, and to the worſhip of the Deity.* [67] 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 inſtructer of men in their duty to God. The war of Ninus with Zoroaſter of Bactria relates probably to ſome hoſtilities carried

[64] Abulpheda. Vol. 3. p. 58. See Hyde. P. 312.

[65] Heſych. Μαγον.

[66] Suidas. Μαγοι.

[67] Oratio Boryſthen. P. 449.

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

Apuleius ſtiles Magia—Diis immortalibus acceptam, colendi eos ac venerandi pergnaram, piam ſcilicet et divinifcientem, 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 Laertium. Procem. 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 [68] 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. [69] Cujus ſcientiæ ſæculis priſcis multa ex Chaldæorum arcanis Bactrianus addidit Zoroaſtres. When the Perſians gained the empire in Aſia, they renewed theſe rites, and doctrines. [70] Multa deinde (addidit) Hyſtaſpes 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 Pereſians, 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. [71] Primogeniti Cham filii Noë fuit Chus. Hic ad Perſas tranſiit, 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-

[68] Diodorus Sic. L. 2. p 94.

[69] Marcellinus. L. 23. p. 288.

[70] Ibidem. It ſhould be Regis prudentiſſimi; for Hyſtaſpes was no king.

[71] Rerum Franc. L. 1. He adds, Ab hoc etiam ignem adorare conſueti, ipſum divinitus igne conſumptum, ut Deum colunt.

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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 [72] 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 ζωον, and αστηρ. 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 Perſic 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, Sehor, among the Amonians always related to the Sun. Euſebius ſays, that Oſiris was eſteemed the ſame as Dionuſus, and the Sun: and that he was called [73] Surius. The region of Syria was hence denominated Συρια; and is at this day called Souria, from Sur, and Sehor, 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 [74] Beth-

[72] Αστρον ζωον. Clemens Recognit. L. 4. c. 28. p. 546. Greg. Turonenſis ſupra. Some have interpreted the name αστροθυτης.

[73] Προσαγορευουσι και Συριον. Pr. Evan. L. 1. p. 27. Some would change it to Σειριον: but they are both of the ſame purport; and indeed the ſame term differently expreſſed. Perſæ Συρη Deum vocant. Lilius Gyrald. Synt. 1. p. 5.

[74] Joſhua. C. 15. v. 58.

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

[81] DEÆ 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 vivens astrum. I have mentioned, that both Zon and [82] 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

[75] 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.

[76] Βηθσωρ. Antiq. L. 8. c. 10.

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

Σειριος, ὁ Ἥλιος. Hesych. Σειριος ονομα αστερος, η ὁ Ἥλιος. Phavorinus.

[77] Βεθσωρ — εστι νυν κωμη Βεθωορων. In Onomastico.

[78] Bethsur est hodie Bethsoron. In locis Hebræis.

[79] Lilius Gyraldus Syntag. 13. P. 402.

[80] Jovi. O. M. et Deæ Suriæ: Gruter. P. 5. n. 1.

D. M. SYRIÆ sacrum. Patinus. P. 183.

[81] Apud Brigantas in Northumbriâ. Camden's Britannia. P. 1071.

[82] See Radicals. P. 35. of Zon.

mode

DEUS AZON PERSICUS.

Basire sc.

mode of miſtake expreſſed the latter ζωον; and interpreted Zoroaſter αςερα ζωον. 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 [83] Taurus, from the emblem under which he was repreſented. This Taurus was alſo called Aſter, and Aſterius, as we learn from [84] Lycophron, and his Scholiaſt. Ὁ Αςηριος ὁυτος εςιν ὁ και Μινοταυρος. *By Aſterius is ſignified the ſame perſon as the Minotaur.* This Taur-Aſter is exactly analogous to [85] 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 [86] entablatures at Naki Ruſtan, ſuppoſed to have been the ancient Perſepolis, we find the Sun to be deſcribed under the appearance of a bright [87] ſtar: and nothing can better explain the hiſtory there repreſented, than the account given of Zoroaſter. He was the reputed ſon of Oromazes, the chief Deity; and his principal inſtructor was

[83] Chron. Paſchale. P. 43. Servius upon Virg. Æneid. L. 6. v. 14.

[84] Lycophron. V. 1301.

[85] Zor and Taur among the Amonians had ſometimes the ſame meaning.

[86] See the engraving of the Mneuis, called by Herodotus the bull of Mycerinus. Herod. L. 2. c. 130. Editio Weſſeling. et Gronov.

[87] See the Plates annexed, which are copied from Kæmpfer's Amœnitates Exoticæ. P. 312. Le Bruyn. Plate 158. Hyde. Relig. Vet. Perſ. 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 [88] 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 [89] 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 [90] Zona. They ſeem to have been ſecondary Deities, who were called Zoni and [91] Azoni. The term ſignifies Heliadæ: and they were

[88] 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.

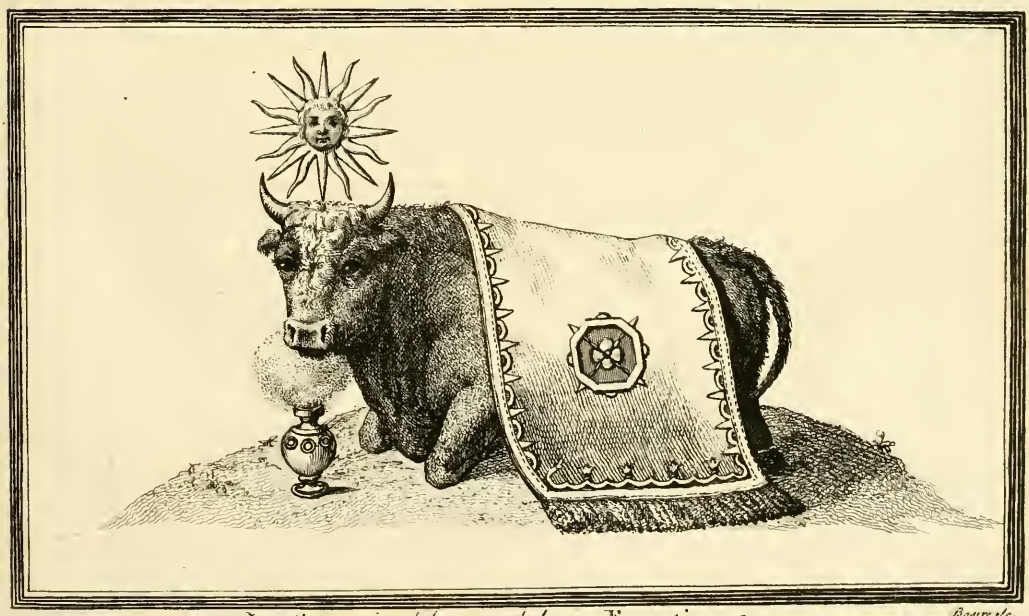
[89] See Stanley's Chaldaic Philoſ. P. 7. and p. 11. They were by Damaſcius ſtiled Ζωνοι, and Αζωνοι: both terms of the ſame purport, though diſtinguiſhed by perſons, who did not know their purport.

[90] See Plates annexed.

[91] Martianus Capella. L. 1. c. 17. Ex cunctis igitur Cœli regionibus advocatis Diis, cæteri, quos Azonos vocant, ipſo commonente Cyllenio, convocantur. Pſellus ſtiles them Αζωνοι, and Ζωναιοι. See Scholia upon the Chaldaic Oracles.

Plate II.

Apud Kæmpferum in Amœnitat Exot p. 312.



Zor-Aster, sive Taurus Solaris Ægyptiacus.

Basire sc.

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. [92] Age, nunc, veniat, quæſo, per igneam zonam Magus ab interiore orbe Zoroaſtres. I imagine, that by Azonaces, Αζωνακης, before mentioned, the reputed teacher of Zoroaſter, was meant the chief Deity, the ſame as Oromanes, and Oromaſdes. 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, [93] 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.

[92] Arnobius. L. 1. p. 31.

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

ORPHEUS.

ORPHEUS.

THE 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.

[1] Ουκ ετι κοιμασεις ανεμων ϐρομον, ϐχι χαλαζαν,
Ου νιφετων συρμους, ϐ παταγευσαν ἁλα.
Ωλεο γαρ. κλ.

He is mentioned, as having been twice in a ſtate of [2] 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

[1] Antholog. L. 3. p. 269.
[2] See Huetius. Demonſ. Evang. Prop. 4. P. 129.

we

we learn from Proclus. [3] Ορφικοι δια συμβολων, Πυθαγορειοι δια εικονων, τα θεια μηνυειν 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: [4] ἃς Ορφειη κατεγραψε γηρυς. Plato ſtiles his works [5] βιβλων ὁμαδον, *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 mouut [6] Cithæron. He is ſaid to have been the firſt who inſtituted thoſe rites: and was the author of all myſterious worſhip. [7] Πρωτος Ορφευς μυςηρια 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 Chaonia in order to recover his loſt Eurydice; who had been killed by a ſerpent. According to [8] Agatharchides Cnidius it was at Aorthon in Epirus, that he deſcended for this purpoſe to the ſhades below. The ſame account is given by

[3] In Theolog. Platonis. L. 1. c. 4.

[4] Ουδε τι φαρμακον
Θρησσαις εν σανισι,
Τας Ορφειη κατεγραψε γηρυς. Alceſtis. V. 968.

[5] Plato de Repub. L. 2. p. 364.

[6] Lactant. de F. R. L. 1. p. 105.

[7] Scholia in Alceſtin. V. 968.

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

[8] L. 22. See Natalis comes. L. 7. p. 401.

Pau-

[9] Pauſanias, who calls the place more truly Aornon. In the Orphic Argonauts it is ſaid to have been performed at Tænarus in [10] 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.

[11] Ὡς ἱκομην επι γαιαν απειρετον, ηδε ποληας,
Αιγυπτῳ, Λιβυῃ τε, βροτοις ανα θεσφατα φαινων.

Some make Orpheus by birth a Thracian; ſome an Arcadian; others a Theban. Pauſanias mentions it as an opinion among the [12] 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 [13] Goddeſs. By ſome his mother was ſaid to have been Menippe; by others [14] Polymnia. He is alſo mentioned as the ſon of [15] Thamyras. Plato differs from them all, and ſtiles both Orpheus, and Muſæus, [16] Σελῃνης και Μεσων εγγονοι, *the offspring of the Moon, and the Muſes:* in which account is contained ſome curious

[9] L. 9. p. 768.
[10] V. 41.
[11] Ibid. V. 99.
[12] L. 6. p. 505.
[13] Apollon. Rhod. L. 1. v. 23.
[14] Scholia. ibid.
[15] Natalis Comes. L. 7. p. 400.
[16] De Repub. L. 2. p. 364 Muſæus is likewiſe by the Scholiaſt upon Ariſtophanes ſtiled υἱος Σελῃνης. Ranæ. V. 1065. Schol.

mytho-

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 [17] 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 [18] him.

Many of the things, reported to have been done by Orpheus, are attributed to other persons, such as [19] Eetion, Musæus, Melampus, Linus, Cadmus, and Philammon. Some of these are said to have had the same [20] parents. Authors in their accounts of Orpheus, do not agree about the manner of his [21] 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 [22] epitaph to that purpose. The name of Orpheus is to be found in the lists of the Argonauts: and he is men-

[17] Lucian. Astrologus.

[18] See Lilius Gyraldus de Poetarum Hist. Dialog. 2. P. 73.

Ὀρφεὺς, φορμικτὰς ἀοιδὰν πατὴρ. Pyndar. Pyth. Ode. 4. P. 253.

[19] Clementis Cohort. P. 12. Diog. Laert. Procem. P. 3. Herodotus. L. 2. c. 49. Diodorus. L. 1. p. 87. l. 3. p. 300. Apollodorus. L. 1. p. 7.

[20] Linus was the son of Apollo, and Calliope. See Suidas, Λινος.

[21] There were in like manner different places, where he was supposed to have been buried.

[22] Procem. P. 5. Antholog. L. 3. p. 270. In like manner Zoroaster was said to have been slain by lightning.

 tioned

tioned in the two principal poems upon that ſubject. Yet there were writers, who placed him eleven generations before the war of Troy, conſequently ten generations before that expedition. [23] Γεγονε προ ια γενεων των Τρωικων— βιωναι δε γενεας θ· οἱ 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 [24] 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 inconſiſtences, which ariſe in the hiſtory of Orpheus, writers have ſuppoſed many perſons of this name. Suidas takes notice of no leſs than four in [25] 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, [26] Triumviros iſtos Poeſeos, Orphea, 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. [27] Orpheum poetam docet Ariſtoteles nunquam fuiſſe. Dionyſius, as we learn from Suidas, affirmed the ſame thing. Palæphatus

[23] Suidas, Ορφευς.

[24] Tzetzes makes him live one hundred years before the war of Troy. Hiſt. 399. Chil. 12.

[25] Ορφευς.

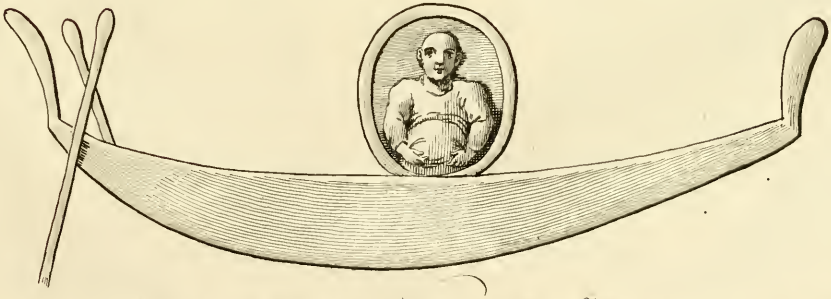
[26] Voſſius de Arte Poet. C. 13. p. 78.

[27] Cicero de Nat. Deor. L. 1. c. 38. See alſo Ælian. Var. Hiſt. L. 8. c. 6.

indeed

APAMIÆ sive CIBOTI Urbis

Numismata duo ex Seguino, et Falconerio.



BARIS, sive Navis sacra Ægyptiaca.

Basire sc.

indeed admits the man; but ſets aſide the hiſtory. [28] Ψευδης και ὁ περι τȣ Ορφεως 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 [29] 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 [30] 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: [31] Ορφευς εϛι πολις υπο τη Πιερίη. *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

[28] C. 24. p. 84.

[29] 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 Leipſick, 1764.

[30] All the Orphic rites were confeſſedly from Egypt. Diodorus above. See Lucian's Aſtrologus.

[31] 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 [32] 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 [33] 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 [34] 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 [35] 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

[32] Maximus Tyrius. C. 37. p. 441.

[33] Scholia upon the Hecuba of Euripides. V. 1267. See alſo the Alceſtis. V. 968.

[34] Plato de Repub. L. 10. p. 620.

[35] Diodorus. L. 4. p. 282. The hiſtory of Ariſtæus is nearly a parody of the hiſtories of Orpheus, and Cadmus.

waſted

wafted 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.

[36] 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 thenatives Λημνος, and at her ſhrine they uſed to ſacrifice young perſons. [37] Απο μεγαλης λεγομενης Θεϑ· ταυτη δε και παρϑενϑς εθυον. They ſeem to have named the temple at Leſbos Orphi, and Orpheï caput: and it appears to have been very famous on

[36] Ovid. Metamorph. L. 10. v. 81. The like mentioned of the Cadmians. See Æſchylus Ἑπτ' επι Θηβαις. Procem. Ælian. Var. Hiſt. L. 13. c. 5.

[37] Hecatæus apud Steph. Byzant. Λημνος. The firſt inhabitants are ſaid to have been Thracians, ſtiled Σιντιες και Σαταισι: the chief cities Myrina, and Hephaiſtia.

account

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 [38] 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 Cambyſes, 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 ſtiled 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, [39] Μαντειον εχειν αυτους (Χαλδαιους) παρα βαρβαροις, ὡς Δελφοι παρ' Ἕλλησι. *The Chaldeans had an oracle as famous*

[38] Philoſtrati Heroica. P. 677. εν κοιλῃ τῃ γῃ χρησμωδει.

[39] Steph. Byz. Χαλδαιος.

among

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 Edeſſa 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 [40] 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, [41] *ειναι δε τον Ορφεα μαγευσαι δεινον, that he was great in all the myſteries of the Magi.* We moreover learn from Stephanus Monachius, that Orphon, a term of the ſame purport as Orpheus, was one of the appellations, by which the Magi were called. [42] 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 waſted 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-

[40] Pocock's Travels. Vol. 2. p. 159.

[41] Pauſan. L. 6. p. 505.

[42] 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 [43] 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 [44] Laconia, of whoſe hiſtory we have but few remains. They repreſent her as a Nymph, the daughter of Dion, and greatly beloved by Dionuſus. 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-

[43] Στικτους δ' ἡμαξαντο βραχιονας, αμφι μελαινῃ
Δευομεναι σποδιῃ θρηικιον πλοκαμοι. Antholog. L. 3. p. 270.

[44] 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 [45] 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

[45] Περι την πεντηκοστην Ολυμπιαδα. 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 [41] Samothracia, and uſed in their ſacred rites.

[41] Diodorus Sic. L. 5. p. 322.

C A D M U S.

ALTHOUGH I have ſaid ſo much about Dionuſus, 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 [1] Dionuſus; and in the rites, which by the later

[1] Αιγυπτιου Διονυσου

Μυστιδος ενιυχιας τελετας εδιδαξετο τεχνης. Nonnus. Dionuſ. L. 4. p. 128.

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

Greeks

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 [2] 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-

2 Οἱ δε Φοινικες οὗτοι οἱ συν Καδμῳ απικομενοι—εισηγαγον διδασκαλια ες τους Ἑλληνας, και δη και γραμματα, ουκ εοντα πριν Ἑλλησιν. Herod. L. 5. c. 58.

Literas—— in Greciam intuliſſe e Phœnice Cadmum, 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 [3] 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

[3] 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? [4] Τȣς τυπȣς ειναι της επι Πρωτει βασιλευοντι γραμματικης. *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 [5] 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

[4] Plutarch above.

[5] Ὁ μεν δη ἑις των τριποδων επιγραμμα εχει.
Αμφιτρυων μ' ανεθηκεν εων απο Τηλεβοαων.
Ταυτα ἡλικην αν ειη κατα Λαΐον τον Λαβδακȣ. Herod. L. 5. c. 59.

Pheneatæ

Pheneatæ in Arcadia ſhewed to Pauſanias an inſcription upon the baſis of a brazen ſtatue, which was dedicated to [6] 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 [7] 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 Phenician: but Diodorus Siculus ſpeaks of him as aſſuredly of Egypt; and mentions moreover, that he was a native of the Thebaïs: [8] Καδμον εκ Θηβων οντα των Αιγυπτιων. Pherecydes Syrus alſo, from whom moſt of the mythology

[6] Pauſanias. L. 8. p. 628.

[7] He is ſaid to have introduced Διονυσιακην, τελετουργιαν, φαλλοφοριαν.

[8] Diodorus Sicul. L. 1. p. 20.

of

of Greece was borrowed, makes Cadmus an [9] 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.

[10] Πατρια θεσπεσιης δεδαημενος οργια τεχνης,
Αιγυπτιης σοφιης μεταναστιος, ημος Αγηνωρ
Μεμφιδος ενναετης ἑκατομπυλον ῳκεε Θηβην.

We learn the ſame from the Scholiaſt upon Lycophron, who ſtiles the king Ogugus. [11] Και ὁ Ωγυγος Θηβων Αιγυπτιων ην Βασιλευς, ὁθεν ὁ Καδμος ὑπαρχων, ελθων εν Ἑλλαδι τας Ἑπταπυλας εκτισε. *Moreover Ogugus was king of Thebes in Egypt: of which country was Cadmus, who came into Greece, and built the city ſtiled Heptapulæ.* 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 [12] Χειρος οπισθοποροιο χαραγματα λοξα χαρασσων. Theſe arts he carried

9 Cadmum Pherecydes. L. iv. Hiſtoriarum ex Agenore et Argiope, Nili fluvii filiâ natum eſſe tradidit. Natalis Comes. L. 8. c. 23. p. 481. There are various genealogies of this perſonage. Λιβυης της Εταφυ και Ποσειδωνος, Αγηνωρ και Βηλος. Αγηνωρος και Αντιοπης της Βηλυ Καδμος. Scholia Euripid. Phœniſſ. V. 5.

Φερεκυδης δε εν δ' ὑτω φησιν. Αγηνωρ δε ὁ Ποσειδωνος γαμει Δαμνω την Βηλυ· των δε γινονται Φοινιξ και Ισαια, ἣν ισχει Αιγυπτος, και Μελια, ἣν ισχει Δαναος· επειτα ενισχει Αγηνωρ Αργιοπην την Νειλυ τυ ποταμυ· τυ δε γινεται Καδμος. Apollon. Scholia. L. 3. v. 1185.

10 Dionuſiac. L. 4. p. 126.

11 V. 1206. The Poet calls the Thebans of Bœotia, Ωγυγυ σπαρτος λεως.

12 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. [13] Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν Τυρȣ 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 compleated. 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 [14] 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 [15] Phenicia and Cyprus;

[13] Euſeb. Chron. P. 27. and Syncellus. P. 152.

[14] See Pauſan. L. 9. p. 734.

[15] Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν κτλ. Euſeb. Chron. P. 27.

and afterwards to [16] 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 [17] at Thera, and afterwards was at [18] Thasus: and proceeding in his travels partook of the Cabiritic mysteries in [19] Samothracia. He visited [20] Ionia, and all the coast upwards to the Hellespont and Propontis. He was at Lesbos, which he named [21] Issa; 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 [22] followers. Mention is made of his being upon the [23] Hellespont, and in Thrace. Here he resided, and found out a mine of [24] gold, having before found one of copper in [25] Cyprus. Hence he is said to have procured great wealth. [26] Ὁδε Καδμυ πλυτος περι Θρακην, και το Παγγαιον ορος. We hear of him afterwards in [27] Eubœa; where there

[16] Diodorus Sic. L. 5. p. 329.

[17] Καδμος—προσεσχε την Θηραν. Herod. L. 4. c. 147.

[18] Conon apud Photium. P. 443. and Scholia Dionysii. V. 517. Ειχε δε ἱερον Ἡρακλεους ἡ Θασος, ὑπο των αυτων Φοινικων ἱδρυθεν, οἱ πλευσαντες κατα ζητησιν της Ευρωπης την Θασον εκτισαν.

[19] Diodorus Sic. L. 5. p. 323.

[20] Nonnus. L. 3. p. 86. Priene in Ionia called Cadmia. Strabo. L. 14. p. 943.

[21] Lycophron. V. 219.

[22] Steph. Byzant.

[23] Nonnus. P. 86.

[24] Auri metalla et conflaturam Cadmus Phœnix (invenit) ad Pangæum montem. Plin. L. 7. c. 56. Καδμος, και Τηλεφασσα εν Θρακῃ κατωκησαν. Apollodorus. L. 3. p. 130.

[25] Plin. L. 34. c. 10. Hygin. F. 274.

[26] Strabo. L. 14. p. 998.

[27] Strabo. L. 10. p. 685.

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are to be found innumerable traces of him, and his followers. He was likewise at [28] Sparta, as we may infer from the Heroüm erected to him by Eurotas, and his brethren, the sons of Huræus. He must have resided a great while in [29] 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 [30] 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. [31] Βασιλευει Καδμός των Ιλλυριων. He reigns over the country which receives its name from his son. [32] Ιλλυρια—απο Ιλλυριȣ τȣ Καδμονος 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 [33] 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,

[28] Pausanias. L. 3. p. 245.

[29] Herodotus. L. 5. c. 61.

[30] Cedrenus. P. 23.

[31] Apollodorus. L. 3. p. 143. Pausan. L. 9. p. 719.

[32] Stephanus Byzantin.

[33] 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 [34] Tritonis; and is ſaid to have founded in that part of the world no leſs than an hundred cities:

[35] Λιβυςιδι Καδμος αρξξα
Δωμησας πολιων ἑκατονταδα.

Some of theſe cities ſeem to have been ſituated far weſt in the remoter parts of Africa.

[36] Και Λιβυες ςρατοωντο παρ' Ἑσπεριον κλιμα γαιης,
Αγχινεφη ναιοντες Αλημονος αςεα Καδμε.

Carthage itſelf was of old called [37] 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 [38] 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 [39] Babylonia. And as the city Carthage in Libya was called Cadmeia, ſo in this region

[34] Παρα Τριτωνιδι λιμνη
Ἁρμονιη παρελεκτο ῥοδωπιδι Καδμος αλητης. Nonnus. L. 13. p. 372.

Diodorus ſays that he married her in Samothracia. L. 5. p. 323.

[35] Nonnus. L. 13. p. 372.

[36] Nonnus. L. 13. p. 370.

[37] Stephanus Byzant. The Carthaginians are by Silius Italicus ſtiled Cadmeans.

Sacri cum perfida pacti
Gens Cadmea ſuper regno certamina movit. L. 1. v. 5.

[38] L. 1. c. 9, 10. p. 26. L. 2. c. 4. p. 87.

[39] Moſes Choren. L. 1. c. 9. p. 26. There was a city Cadmea in Cilicia. Καδμεια ἑκτισθη και Σιδη εν Κιλικια. Euſebii Chron. P. 30. l. 23.

Cadmeia there was a city Carthage: [40] Καρχηδων πολις Αρμενιας.

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, Thaſus, 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 [41] Cadmus. No perſon could poſſibly have effected what

[40] Stephanus Byzant. Some think that this is a miſtake for Καλχηδων, Chalcedon. But Chalcedon was not in Armenia, nor in its vicinity.

[41] 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 Tireſias, who was in the time of Epigonoi. Yet Tireſias is ſaid to have prophefied of Cadmus, and his offſpring.

πολλα

what is attributed to him. They were not the atchievements 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 [42] revolutions. It was likewiſe in ſome parts inhabited by people of a diffe-

πολλα δε Καδμῳ
Χρησει, και μεγαλοις ὑστερα 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.

[42] See Excerpta ex Diodori. L. xl. apud Photium. P. 1152. concerning the different nations in Egypt, and of their migrations from that country.

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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 atchievements 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 [43] 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

43 Diana ſays to her father Jupiter,

Δος μοι παρθενιην αιωνιον, Αππα, φυλαξαι,
Και πολυωνυμιην. Callim. H. in Dianam. v. 6.

Παντας επ' ανθρωπες επειη πολυωνυμος εστιν. Homer. H. in Apoll. V. 82.

Πολλη μεν ανθρωποισι κ'εκ ανωνυμος
Θεα κεκλημαι Κυπρις. Eurip. Hippolytus. V. 1.

The Egyptain Deities had many titles.

ISIDI. MYRIONYMÆ. Gruter. lxxxiii. n. 11.

ſuppoſed

ſuppoſed to have been the inventer 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.

[44] Ὡς μη σε Καδμος ωφελ' εν περιῤῥυτῳ
Ισσῃ φυτευσαι δυσμενων ποδηγετην.

They are the words of Caſſandra: upon which the Scholiaſt obſerves; Πρυλις, υἱος τε Καδμιλε, και Καδμε, ητοι Ἑρμε; *Prulis of Leſbos was the ſon of Cadmilus, or Cadmus, the ſame as Hermes.* And afterwards he mentions, [45] ὁ Καδμος, ητοι Ἑρμης, *Cadmus, who is the ſame as Hermes.* In another place he takes notice, that the name of Hermes among the Hetrurians was [46] 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. [47] Καδμος, ου κυριον μονον, αλλα και Ἑρμε 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

[44] Lycophron. V. 219.
[45] Scholia. ibid.
[46] Lycophron. Schol. V. 162.
[47] Vetus Auctor apud Phavorinum.

παντροφος

[48] παντροφος Ἁρμονια. And when Venus is represented in the allegory as making her a visit, she is said to go [49] εις δομον Ἁρμονιας παμμητορος, *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.

[50] Ἁρμονιη, κοσμοιο φαεσφορε, 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 [51] κυρβιας Ἁρμονιας, 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.

[52] Ειν ἑνι θεσφατα παντα, ταπερ πεπρωμενα κοσμῳ
Πρωτογονοιο Φανητος επιγραφε μαντιπολος χειρ.

The first of them is said to have been coeval with the world.

[53] Πρωτην κυρβιν οπωπεν ατερμονος ἡλικα κοσμυ,
Ειν ἑνι παντα φερυσαν, ὁσα σκηπτυχος Οφιων
Ηνυσεν.

From hence we find, that Hermon, or Harmonia, was a

[48] Nonnus. L. 41. p. 1070. Harmonia, by the Scholiast upon Apollonius, is stiled Νυμφη Ναϊς. 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.

[49] Nonnus. L. 41. p. 1068.

[50] Oraculum Apollinis Sminthei apud Lactantium. D. I. L. 1. c. 8. p. 32. She is stiled the mother of the Amazons. Steph. Byzant. Ακμονια.

[51] Nonnus. L. 12. p. 328.

[52] Ibid.

[53] Ibid.

Deity,

Deity, to whom the firſt writing is aſcribed. The ſame is ſaid of Hermes. [54] Ἑρμης λεγεται Θεων εν Αιγυπτῳ γραμματα πρωτος ευρειν. The invention is alſo attributed to Taut, or Thoth. [55] Πρωτος εστι Ταυτος, ὁ των γραμματων την ευρεσιν επινοησας,—ὃν Αιγυπτιοι μεν εκαλεσαν Θωυθ, Αλεξανδρεις δε Θωθ, Ἑρμην δε Ἑλληνες 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 [56] 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: [57] ὡς δε μοι τις των Ἱερεων απηγετο, Ευρωπης εστι (το αγαλμα) της Καδμυ 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.

[54] Plutarch. Sympos. L. 9. Quæſt. 13. p. 738.

[55] Philo apud Euſeb. P. E. L. 1. p. 31.

[56] Judges. C. 3. v. 3. [Hermon was particularly worſhiped about Libanus, and Antilibanus, where was the country of the Cadmonites, and Syrian Hivites.

[57] Lucian de Syriâ Deâ. P. 6.

[58] Ες' αν 'Ρεια τεκοι παιδα Κρονῳ εν φιλοτητι.

Pindar ſpeaks of Europa, as the [59] daughter of Tityus: and by Herodotus ſhe is made the mother of [60] 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 [61] 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-

[58] Apud Proclum in Timæum. P. 121. See Orpheus. Fragm. P. 403.

[59] Pyth. Ode 4. p. 237.

[60] Herodotus. L. 1. c. 173.

[61] Og, Ogus, Ogenus, Ogugus, Ωγυγης, Ωγενιδαι, all relate to the ocean:

nus. There was a fountain [62] 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 [63] 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 [64] grove: which legend, however miſconſtrued, relates to the firſt eſtabliſhment of fire-worſhip at Thebes in the grove of Apollo Iſmenius. The term Iſmenius is compounded of Is-Men,

[62] Ανωτερω δε τȣ Ισμηνιȣ την κρηνην ιδοις αν, ἣντινα Αρεως φασιν ἱερᾶν ειναι, και δρακοντα ὑπο τȣ Αρεως επιτεταχθαι φυλακα τῃ πηγῃ· προς ταυτῃ τῃ κρηνῃ ταφος εϛι Καανθȣ· Μελιας δε αδελφον, και Ωκεανȣ παιδα ειναι Καανθον λεγȣσιν. ϛαλῆναι δε ὑπο τȣ πατρος ζητησαντα ἡρπασμενην την αδελφην κτλ. Pauſan. L. 9. p. 730.

[63] Dicitur Europa fuiſſe Agenoris Phœnicum Regis, et Meliæ Nymphæ, filia. Natalis Comes. L. 8. p. 481.

[64] 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, Cunæthus, 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 [65] 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 [66] Solinus. Iidem Gortynii et Cadmum colunt, Europæ fratrem. He had moreover an Heroum at Sparta, which was erected by people ſtiled the ſons of [67] Huræus. We learn from Palæphatus, that according to ſome of the ancient mythologiſts, Cadmus was the perſon, who ſlew the ſerpent [68] at Lerna. And according to Nonnus he contended with the giant Typhæus, and reſtored to Jupiter his loſt [69] 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 [70] Lycus. There was alſo a river Cadmus, which roſe

[65] Diodorus Siculus. L. 5. p. 331.
[66] Solinus. L. 17.
[67] Pauſanias. L. 3. p. 245.
[68] Palæphatus. P. 22.
[69] Dionyſiaca. L. 1. p. 42. L. 1. p. 38.
[70] Strabo. L. 12. p. 867.

in

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 worſhiped 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 [71] Achad, Achon, and Achor: and the name, of which we are treating, is a compound of [72] 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. [73] 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

[71] See Radical. P. 76.

[72] Places ſacred to the Sun had the name of Achad, and Achor. Niſibis was ſo called. *In Achor, quæ eſt Niſibis.* Ephræmus Syrus. *Et in Achad, quæ 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.

[73] Hoffman—Academia. Hornius. Hiſt. Philoſ. L. 7.

the

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 [74] 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 [75] 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 (Μοριαι) 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 ſtiles him the hero Ecademus: [76] Απο τινος Ἡρωος ωνομασθη Εκαδημυ. And Suidas to the ſame purpoſe: Απο Εκαδημυ τινος Ἡρωος ωνομασθεν. But Eupolis, the comic writer, who was far prior, ſpeaks of him as a Deity: [77] Εν ευσκιοις

[74] Και σφι Ἱρα εϛι εν Αθηνησι ἱδρυμενα, των ουδ'εν μετα τοισι λοιποισι Αθηναιοισι, αλλα τε κεχωρισμενα των αλλων Ἱρων· και δ'η και Αχαιϊης Δημητρος Ἱρον τε και οργια. Herod. L. 5. c. 61.

[75] Pauſanias. L. 1. p. 71.

[76] Diog. Laertius. 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 τυ Καθιερωσαντος Ακαδημυ.

Ἡ μεν Ακαδημια απο Ἡρωος τινος Ακαδημυ κτισαντος τον τοπον. Ulpian upon Demoſthem. contra Timocratem.

[77] Eupolis Comicus: εν Αϛροτευτοις apud Laërtium in Vitâ Platonis. L. 3 c. 7.

δρυμοισιν

δρυμοισιν Ακαδημυ Θευ. The trees, which grew within the precincts, were looked upon as very sacred, [78] οντως ἱεραι, and the place itself in ancient times was of so great sanctity, that it was a profanation to laugh there; [79] προτερον εν Ακαδημια μηδε γελασαι εξυσιαν ειναι.

The Ceramicus at Athens had the same name; and it was undoubtedly given from the same personage. Ακαδημια. καλειται δε ουτως ὁ Κεραμικος. Hesych. The common notion was, that it was denominated from the hero [80] 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.

[81] 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-

[78] Ην γαρ γυμνασιον απο Ακαδημυ— περι αυτον δε ησαν αι οντως ἱεραι Ελαιαι της Θευ, αι καλουνται Μοριαι. Schol. upon Aristoph. Νεφελαι. V. 1001.

[79] Ælian. Var. Hist. L. 3. c. 35.

[80] Το δε χωριον ὁ Κεραμικος το μεν ονομα εχει απο Ἡρωος Κεραμου· Διονυσου τε ειναι και Αριαδνης. Pausan. L. 1. p. 8.

[81] Gruter. Inscrip. P. 57. n. 13.

tium

tium in Bœotia the God [82] 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 [83] Naucratis in that country was ſo called. It was alſo the name of an harbour in Caria, probably denominated from ſome building at the [84] entrance.

I may poſſibly be thought to proceed too far in abridging hiſtory of ſo many heroïc 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, Thaſus, Samothrace, and build-

[82] Pauſan. L. 9. p. 779.
[83] Athenæus. L. 11. p. 480.
[84] Pliny. L. 5. c. 29.

ing

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 reverenced 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, [85] Φοινικας ὅτω καλειν τον Βευ. *The Phenicians call an ox Alpha.*

[85] 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, βȣς. Thus we find that Alpha was both an oracle, and an oracular animal. The Grecians took it in the latter acceptation; 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: [86] Επι δε ἑκατερας της βοος πλευρας σημειον επειναι λευκον, εικασμενον κυκλῳ 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. [87] Λευκον σχημ' ἑκατερθε περιπλοκον, ηυτε Μηνης. This is an exact description of the [88] 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 [89] 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 [90] cow. Yet

[86] Pausan. L. 9. p. 733.

[87] Scholia in Aristoph. Ατραχ. V. 1256.

[88] Herodot. L. 3. c. 28.

[89] Αιγυπτιȣ Διονυσȣ
Ευια φοιτητηρος Οσιριδος Οργια φαινων. L. 4. p. 126.

[90] Πατριδος αφυ πολισσον επωνυμον, ηχι πεσȣσα
Ευνησει ἑαυγȣνον ἑον ποδα δαιμονιη βȣς. Nonnus. L. 4. p. 130.

he

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.

[91] Καδμε ματην περιφοιτε, πολυπλανον ιχνος ἑλισσεις·
Μαςευεις τινα Ταυρον, ὃν ȣ βοεη τεκε γαςηρ.

Under the character of Europa are to be underſtood people ſtiled Europians from their particular mode of worſhip. The firſt variation from the purer Zabaiſm conſiſted in the Ophiolatreia, 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 Οφις, 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. [92] Voſſius. It made a part in all their [93] 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

[91] L. 4. p. 128.

[92] Voſſius de Idol. Vol. 3. Comment. in Rabbi M. Maimonidem de Sacrificiis. p. 76.

[93] Juſtin Martyr. 1. Apolog. P. 60.

See Radicals. p. 47.

Cadmians, and Europians, 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, Aſopus, Oropus, Europus, Charopus, Ellopis, Ellopia; all nearly of the ſame purport, and named from the ſame object of worſhip. Europa was a [94] 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 Taautes 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 [95] Babylonia, [96] Την μεν ουν τȣ Δρακοντος φυσιν, και των οφεων, αυτος εξεθειασεν ὁ Ταυτος, και μετ' αυτον αυθις Φοινικες τε, και Αιγυπτιοι.

The learned writers, who have treated of the Cadmians,

[94] Europa was the ſame as Rhea, and Aſtarte. Lucian. Dea Syria.

[95] Hence Nonnus alluding to the Tauric oracle, which Cadmus followed, calls it Aſſyrian: by this is meant Babylonian; for Babylonia was in aftertimes eſteemed a portion of Aſſyria.

Ασσυριην δ' αποειπε τεης ἡγητορα πομπης. L. 4. p. 128.

[96] 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 [97] Appian, and Stephanus Byzantinus mention places in Syrophenicia called Oropus. Upon the Euphrates alſo in Meſopotamia were the cities [98] Amphipolis, and [99] Dura, both called of old Oropus. The chief Syrian God had the title of Bel, Baal, and Belial: which laſt the Greeks rendered Βελιαρ. Hence Clemens inſtead of ſaying, what agreement can there be between Chriſt and Belial, ſays [100] Τις δε συμφωνησις Χριστου προς ΒΕΛΙΑΡ. This Belial, or Beliar, was the ſame as Belorus, and Oſiris, who were worſhiped under the ſymbol of

[97] Appian de Bello Syriac. P. 125.
Stephanus. Oropus.
[98] Pliny. L. 5. c. 25.
[99] Iſidorus Characenus, apud Geogr. Vet. V. 2.
[100] Clemens Alexand. L. 5. p. 680.

a ſerpent.

a ſerpent. Hence Heſychius 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 [1] 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 [2] 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. [3] *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 [4] 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 [5] Joſhua. Their chief cities were Gibeon, Cephirah, Beeroth, and Kirjath Jearim. Theſe lay

[1] See D'Anville's Map of Syria.

[2] Bochart Geog. Sacra. L. 4. p. 305.

[3] Judges. c. 3. v. 1, 3.

[4] Geneſis. c. 10. v. 17.

[5] Joſhua. c. 9. v. 3. and 7.

within

within the tribe of [6] 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. [7] Καδμος —Τυρȣ και Σιδωνος εȣασιλευεν. 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 Ellopians, Oropians, [8] 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 [9] 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

[6] Joſhua. C. 15. v. 9. and. c. 18. v. 25, 26.

[7] Euſebii. Chron. P. 27.

[8] 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.

[9] Concerning Hivite Colonies ſee backward. Vol. 1. P. 481.

to have been of the giant race, and the [10] 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 [11] 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 [12] 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 [13] 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

[10] Diodorus Sic. L. 5. p. 327. p. 329.

[11] Diodorus. Ibid.

[12] 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.

[13] 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 [14] Theban. The Spartans were of the ſame race: and there is ſaid to have been the ſame device upon the ſhield of [15] Menelaus, and of [16] 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-

[14] Suidas. Epaminondas.

[15] Pauſanias. L. 10. p. 863.

[16] Both Menelaus and Agamemnon were ancient titles of the chief Deity. The latter is ſuppoſed to have been the ſame as Zeus, Æther, and Cœlus. 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.

Τῆς δ' ἐξ αργυρεος τελαμων ην, αυταρ επ' αυτῳ
Κυανεος ελελικτο δρακων· κεφελαι δε οἱ ησαν
Τρεις αμφιτεφρεες, ἑνος αυχενος εκπεφυυιαι. Iliad. Λ. V. 38.

 minated

minated from their Deity Ath-Man, or Ath-Manes. Here were the rivers Acheron, and Cocytus, the lake Acherusia, and the peſtiferous pool [17] Aornon. Here was the city Acanthus ſimilar to one of the ſame name about forty miles above [18] Memphis: and a nation of people called [19] 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 [20] 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 [21] 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 Pharſalia. [22] Poſtridie terram attigit Ceraunicorum ſaxa inter, et alia loca periculoſa, quietam nactus ſtationem. At portus omnes timens, quod teneri ab adverſariis arbitrabatur, ad eundem locum, qui adpellatur Palæſte, omnibus navibus incolumibus, milites expoſuit. Lucan takes notice of the ſame circumſtance and calls the coaſt Palæſtina.

[23] Inde rapi cœpere rates, atque æquora claſſem

[17] Pauſanias. L. 1. p. 40. Strabo. L. 7. p. 499.

Aornon, and an oracular temple in Theſprotia. Pauſanias. L. 9. p. 768.

[18] Και εν Αιγυπτῳ Ακανθος, Μεμφιδος απεχουσα ϛαδιους τριακοσιους εικοσι· — εϛι δε ἡ Αθαμανιας. Steph. Byzant.

[19] Ειτα μετα τουτον εισιν ΟΡΕΙΤΑΙ λεγομενοι. Dicæarchus. Geog. Vet. Vol. 2. p. 3. v. 45.

[20] L. 2. c. 57, 58.

[21] Κατα Βαθρωτον Φοινικη. Strabo. L. 7. p. 499. It was a place of great note. Polybius. L. 1. p. 94, 95.

[22] Cæſar de Bello Civili. L. 3. c. 6.

[23] Lucan. L. 5. v. 458.

Curva

Curva ſequi; quæ jam, vento fluctuque ſecundo
Lapſa, Palæſtinas uncis confixit arenas.

Here was the haven Comar, or [23] Comarus, near the pool Aornus: and a city [24] 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 [25] Tecmon, ſimilar to one in Canaan, as we may infer from the chief of David's captains being ſtiled the [26] 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 [27] 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 [28] Chaonia, and Epirus. He was in reality the ſame as Oſiris, 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

[23] Κομαρας. Strabo. L. 7. p. 500. The ſame obſervable in India. Petra Aornon near Comar. Arrian. Exped. P. 191. and Indic. P. 319.

[24] Steph. Byzant.

[25] Τεκμων πολις Θεσπρωτων. Steph. Byzant. See T. Livius. L. 45. c. 26.

[26] 2 Samuel. C. 23. v. 8. In our verſion rendered the Tachmonite, chief among the captains.

[27] Victoria ad Comum parta. T. Livius. L. 33. c. 36.

[28] 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 [28] Conope, from Cycnus called alſo [29] Cycnëa; 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 Caphtorim 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 [30] Foſſa Philiſtina; and Foſſiones Philiſtinæ. Of this I have made mention [31] 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.

[32] Tunc qui Dardaniam tenet Oricon, et vagus altis
Diſperſus ſylvis Athamas, et *nomine priſco*
Encheliæ, verſi teſtantes funera Cadmi.

[28] Alſo a city Conope, by Stephanus placed in Acarnania.

[29] Antoninus Liberalis. C. 12. p. 70. A city Conopium was alſo to be found upon the Palus Mæotis. Steph. Byzant.

[30] 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. Ποταμοι δε Αθηναιοις ρεουσιν Ἑιλισσος τε, και Ηριδανῳ τῳ Κελτικῳ κατα αυτα ονομα εχων. κ. λ. Pauſan. L. 1. p. 45.

[31] Vol. 1. p. 376.

[32] Lucan. L. 3. v. 187. The ſame is mentioned by the poet Dionyſius.

Κεινον δ' αυ περι κολπον ιδοις περικυδεα τυμβον,
Τυμβον, ὃν Ἁρμονιης, Καδμοιο τε φημις ενισπει,
Κειθε γαρ εις Οφιων σκολιον γενος ηλλαξαιτο. V. 390.

The

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, [33] Καδμȣ και Ἁρμονιας ὁι λιθοι εισιν ενταυθα, και ἱερον. *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, Εγχελιαι, 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.

[34] Λαϊνεην ημελλον εχειν οφιωδεα 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.

[35] Εις λιθον αυτοτελεςον εμορφωθη Πολυδευκης.

33 Geog. Vet. Vol. 1. p. 9. Here were Πετραι Πλαγται.

34 Nonni Dionys. L. 44. p. 1144.

35 Nonnus. L. 25. p. 646.

Ariadne underwent the like [36] change. Alſo Battus, Atlas, [37] 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 [38] 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 [39] time. The ſame author affords another inſtance in his account of Achaia; which is attended with ſome remarkable circumſtances. He tells us, [40] 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 [41] ſtones.

That the Cadmians were the people, whom I ſuppoſe

[36] Λαϊνεν ποιησε κορυσσομενην Αριαδνην. Nonnus. L. 44. p. 1242.

[37] Pauſan. L. 9. p. 743.

[38] See Goltius, Vaillant, and Suidas, Ἡρακλης.

[39] ——λιθοις χωριον περιεχομενον λογασιν Οφεως καλουσιν οἱ Θηβαιοι κεφαλην. Pauſan. L. 9. p. 747.

[40] Pauſan. L. 7. p. 579.

[41] 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 [42] mines, and conſequently were very rich. Laſtly there continually oc-

[42] Καδμος Φοινιξ λιθοτομιαν εξευρε, και μεταλλα χρυσου τα περι το Παγκαιον επενοησεν 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 [42] theologiſt and aſtronomer: and it is reported of Cadmus, as it was alſo of Orpheus, that he left behind him many valuable remains, which [43] 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 [44] 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 notification of ſeaſons is aſcribed to them. Ὁι δε Ἡλιαδαι διαφοροι γεγονοτες των αλλων εν παιδειᾳ διηνεγκαν, και μα-

[42] Nonnus. Dionyſ. L. 4. p. 128.
[43] Clemens. Alex. L. 6. p. 753.
[44] Stiled παιδες Ἡλιȣ by Diodorus. L. 5. p. 327.
[45] Diodorus. L. 5. p. 328.

λιϛα

λιςα εν Αςρολογιᾳ· εισηγησαντο δε και περι της ναυτιλιας πολλα, πολλα δε και περι τας ὡρας διεταξαν. All these arts, if we may believe Herodotus, took their rise in [46] 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 Heliadæ, denominated from the great object of their worship, the Sun. He was among other titles stiled [47] Orites; as we learn from Lycophron: which is by his Scholiast interpreted the Sun. [48] Ωριτην θεον, τον αυτον Ἡλιον. *The Deity, which is termed Orites, is no other than the Sun.* These Heliadæ 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 Eubœa, which was called Ellopia from Ellops, a supposed brother of [49] Cothus. Plutarch gives an account of Cothus himself coming to Eubœa in company with another named Arclus. [50] Κοθος, και Αρκλος, οἱ Ξεθε παιδες εις Ευβοιαν ἡκον οικηταντες. 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

[46] Herodotus. L. 2. c. 109.

[47] Η τον Θοραιον, Πτωον, Ωριτην, θεον. Lycophron. V. 352.

[48] Scholiast. Ibid.

[49] Strabo. L. 10. p. 683.

[50] 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, [51] Αραβες, οι συν Καδμῳ. One diſtrict in the iſland was denominated from them, Æthiopium: [52] Αιθιοπιον, ονομα χωριȣ εν Ευβοιᾳ. This is more particularly deſcribed by Stephanus, as the paſſage is happily corrected by Salmaſius. Αιθιοπιον, χωριον Ευβοιας παρα Δηλιȣ, πλησιον τȣ Ευριπȣ. *There is a part of Eubœa hard by Delium, and near to the Euripus, called Ethiopium.* But the moſt critical mark, by which any of theſe iſlands were diſtinguiſhed, was that of [53] 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 [54] Oria: whence came the provincial title of Oritæ. Here Orion was ſuppoſed to have been [55] nurſed, whoſe hiſtory we know was from Babylonia. The natives had a tradition, that he was the ſon of [56] Urieus, and of the gigantic race: the purport of which, I think, cannot be miſtaken. They paſſed, as I have ſhewn, from Eubœa

[51] Strabo. L. 10. p. 685.

[52] Harpocration.

[53] Strabo. L. 10. p. 683. Polybius. L. 11. p. 627.

[54] Εν τῃ Ωριᾳ καλουμενῃ της Ιȣδαιωτιδος. Strabo. L. 10. p. 683. Oria is literally the land of Ur.

[55] Strabo. L. 10. p. 683. He mentions a domeſtic quarrel among ſome of this family, and adds, τȣς Ωριτας—πολεμȣμενȣς υπο των Ελλοπιεων, *that the Oritæ were attacked by the Ellopians.*

[56] Antoninus Liberalis. C. 25. p. 130.

to

to Attica, and Bœotia. Here alſo was a city [57] Ur, like that in Chaldea, and a tradition about Orion being born in theſe parts. They likewiſe pretended to ſhew his [58] 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 [59] Euripus. They ſettled alſo at Træzen, where Orus is ſaid to have reſided: by which we are to underſtand his worſhipers, the Oritæ. [60] Φασι δε Ωρον γενεσθαι σφισιν εν γῃ πρωτον· εμοι μεν ουν Αιγυπτιον φαινεται, και ουδαμως Ἑλληνικον ονομα Ωρος ειναι. Βασιλευσαι δ'ουν φασιν αυτον, και Ωραιαν απ' αυτȣ καλεισθαι την γην. *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 [61] Eu-

[57] Ἡ Ὑρια δε της Ταναγρικης νυν εστι, προτερον δε της Θηβαϊδος, ὁπȣ ὁ Ὑριος μεμυθευται, και ἡ τε Ωριωνος γενεσις. Strabo. L. 9. p. 620. He is called Ὑρ.ευς by Euphorion. See Homer. Σ. Scholia. V. 486.

[58] Εστι και Ωριωνος μνημα εν Ταναγρα. Pauſan. L. 9. p. 749.

[59] Εστι δ' ἡ μεν Ὑρια προς τον Ευριπον. Steph. Byzant.

[60] Pauſanias. L. 2. p. 181.

[61] 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 Ευρυοπας, and accordingly ſtiles Jupiter Ευρυοπα Ζευς.

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 [63] *Uræus*. As we are acquainted with the eaſtern manner of ſpeaking; and know that by the daughter of Tyre, the daughter of Jeruſalem, 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 Europians 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 [64] Babylonia. Nonnus mentions his planting in Greece a colony of giants.

[65] Και ϛαχυς αυτολοχευτος ανηεξητο Γιγαντων.

Hence the Cadmians were ſtiled Ανακες, and [66] Ανακτες; and the temples of their Gods, Ανακτορια, Anactoria. 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

63 Pauſanias. L. 3. p. 245. ειναι δε αυτοις Ὑραιου παιδας.

64 L. 2. c. 4. p. 87.

65 Nonnus. L. 4. p. 136.

66 Ο γαρ δη χρονος εκεινος ηνεγκεν ανθρωπους χειρων μεν εργοις, και ποδων ταχεσι, και σωματων ῥωμαις, ὡς εοικεν, ὑπερφυεις, και ακαματους. 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 [67] Orchani. Lucian indeed ſays, that aſtronomy was not derived to the Greeks either from the Egyptians, or the Ethiopians; but from [68] Orpheus. This however intimates, that the Ethiopians, under which name the ſons of Chus are mentioned by the [69] 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 [70] 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 Εϛι δε και φυλον τι των Χαλδαιων, και χωρα της Βαβυλωνιας ὑπ' εκεινων οικεμενη, πλησιαζεσα και τοις Αραψι, και τη κατα Περσας λεγομενη Σαλαττη. Εϛι δε και των Χαλδαιων των Αϛρονομικων γενη πλειω· και γαρ Ορχηνοι τινες προσαγορευονται. Strabo. L. 16. p. 1074.

68 Lucian de Aſtrolog. P. 987.

69 Χυς, εξ ου Αιθιοπες. Euſeb. Chron. P. 11.

70 Πολυν μεν γαρ, και γνωμονα, και τα δυωδεκα μερεα της ἡμερης παρα Βαβυλωνιων εμαθον Ἑλληνες. L. 2. c. 109.

in

in a paſtoral habit, playing upon an inſtrument, and reclining himſelf under the ſhade of an oak.

[71] Κλινας γειτονι νωτον ὑπο δρυι φορβαδος ὑλης,
Και φορεων αγραυλον αηθεος ἑιμα Νομηος.

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.

[72] Θελξω δενδρεα παντα, και ουρεα, και φρενα θηρων·
Ωκεανον 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, Erictonius, 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 [73] Gods. Apollo was ſtiled Νομευς, and Ποιμνιος; and was ſaid to have been educated in [74] Arabia. When Rhea produced to the world Poſeidon, ſhe gave him to the care of a [75] ſhepherd to bring

71 L. 1. p. 32.

72 Nonnus. L. 1. p. 38.

73 Romæ Inſcriptio Vetus.

ΤΟΙΣ ΝΟΜΙΟΙΣ ΘΕΟΙΣ. Gruter. xcii. n. 4.

74 Omne benignum
Virus odoriferis Arabum quod doctus in arvis
Aut Amphryſiaco Paſtor de gramine carpſi.
Statii Sylv. L. 1. Soteria. V. 104.

75 Ρεα, ὁτικα Ποσειδωνα ετεκε, τον μεν ες ποιμνην καταθεσθαι, διαιτην ενταυθα ἐξοντα μετα των αρνων. Pauſan. L. 8. p. 613.

him up among the flocks. Atlas, the great aſtronomer, is repreſented as a ſhepherd. [76] Ατλας μαθηματεκος ην Λιβυς ανηρ.—Πολυειδος δε ὁ διθυραμβοποιος τον Ατλαντα τȣτον ΠΟΙΜΕΝΑ Λιβυν φησιν. *Atlas the great mathematician, was a perſon of Libya. The Dithyrambic poet Polueidos 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; [77] απο τȣ ἱδρυσαμενȣ ποιμενος. It is reported of the Muſes, that they were of ſhepherd extraction, and tended flocks, which they entruſted to their favourite Ariſtæus.

[78] Και μιν ἑων μηλων θεσαν ηρανον, ὁσσ' ενεμοντο
Αμπεδιον Φθιαν Αθαμαντιον, αμφι τ' ερυμνην
Οθρυν, και ποταμȣ ἱερον ῥοον Απιδανοιο.

This is the perſon by Virgil ſtiled Paſtor Ariſtæus. Zethus and Amphion are deſcribed as of the ſame profeſſion, though kings of Thebes. [79] Ζηθος δε και Αμφιων αδελφοι ησαν ποιμενες. Even the monſter Polyphemus is taken notice of as a muſician, and a [80] ſhepherd. Macrobius mentions, that among the Phrygians the Sun was worſhiped under a paſto-

[76] Scholia in Lycophron. V. 879.

[77] Pauſanias. L. 4. p. 337. So alſo ſays Euſtathius. Οι δε φασι τον εκει Δια Αμμωνα κληθηναι απο τινος ὁμωνυμȣ Ποιμενος, προκαταρξαντος της τȣ Ἱερȣ ἱδρυσεως. Schol. in Dionyſ. V. 211.

[78] Apollonius Rhodius. L. 2. V. 515.

The ſame Poet of the nymph Cyrene.

Ενθα δ' Αριςαιον Φοιβῳ τεκεν, ὁν καλεȣσιν
Αγρεα, και Νομιον πολληῖοι Αιμονιηεις. L. 2. v. 568.

[79] Syncellus. P. 156.

[80] Homer. Odyſſ. L. 1. Paſtor Polyphemus of Virgil.

ral

ral [82] 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, [83] *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.

[84] Αϛεροχιτων Ἡρακλες, αναξ πυρος, Ορχαμε κοσμȣ,
Ηελιε, βροτεοιο βιȣ δολιχοσκιε ΠΟΙΜΗΝ.

Some of the pyramids in Egypt were ſtiled the pyramids of the ſhepherd [85] 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. [86] Το ορος εις τιμην τȣ Ποιμενος Καυκασον μετονομασας. Mount Cithæron in Bœotia was called Aſterius; but received the former name from one Cithæron, a [87] ſhepherd, ſuppoſed to have been there ſlain. I have mentioned from Herodotus, that the Cadmians

[82] Macrobii Saturn. L. 1. c. 21. p. 210.

[83] Hyginus. Fab. 68. Euri, and Eueris Filius. He is by Theocritus ſtiled Μαντις Ευηρειδης. Idyl. 24. v. 70.

[84] Nonni Dionyſ. L. 40. p. 1038.

[85] Herodotus. L. 2. c. 128.

[86] Cleanthes περι Θεομαχιας, quoted by Plutarch de Flum. Φασις.

[87] Plutarch de Flum. Ισμηνος.

[88] Herodotus. L. 5. c. 61.

built

built the temple of [88] 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, γενος, εξ ου ὁ Δημητρος ἱερευς. The Cadmians therefore, from whom this prieſthood came, muſt have been in a peculiar manner ſhepherds. The mountain Apæſantus in Argolis is ſaid to have been named from [89] Apæſantus, 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 Cœculus,

[90] Vulcano genitum pecora inter agreſtia Regem,
Inventumque focis, 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 focis, becauſe he was ab origine from the land of fire; by which is meant Ur of Chaldea. So the perſonage, repreſented un-

[88] Herod. L. 5. c. 61.
[89] Plut. de Fluv. Inachus.
[90] Virgil. Æneid. L. 7. v. 678.

der the character of Cacus upon Mount Aventine, is by Livy ſaid to have been a ſhepherd. [91] Paſtor accola ejus loci, nomine Cacus, ferox viribus. He likewiſe is ſaid to have been the ſon of the God of Fire: [92] Huic monſtro Vulcanus erat pater. The firſt city which the Cadmians built in Bœotia was named [9] Poimandris; or as Euſtathius renders it Poimandria, [94] Ποιμανδρια; 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 λαων, ſo frequently to be met with in Homer. That excellent Poet was wonderfully fond of every thing, which ſavoured 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-

91 T. Livius. L. 1. c. 7.

92 Virgil. L. 8. v. 198.

93 Ἡ Ποιμανδρις εστιν ἡ αυτη τῃ Ταναγρικῃ. Strabo. L. 9. p. 619.

94 Ποιμανδρια πολις Βοιωτιας, ἡ και Ταναγρα καλουμενη. Schol. Lycoph. V. 326. Ποιμανδρια 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 [95] 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. [96] Κασος, και Βηλος, Ιναχȣ παιδες, προς τῳ Ορȣντῃ ποταμῳ την νυν 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 [97] 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 treſ-

[95] Hermes Triſmegiſtus, ſive Ποιμανδρης.

[96] Syncellus. P. 126. Euſebius. Chron. P. 24.

[97] By which are meant the Syrians, Arabians and Armenians. Το μεν γαρ των Αρμενιων εθνος, και το των Συρων, και των Αραβων πολλην ὁμοφυλιαν εμφαινει κατα τε την διαλεκτον, και τȣς βιȣς, και τȣς των σωματων χαρακτηρας κτλ. —εικαζειν δε δει και τας των εθνων τȣτων κατονομασιας εμφερεις αλληλαις ειναι. Strabo. L. 1. p. 70.

paſs, of which they were guilty. [98] Οιδε γε παιδες τȣ Χαμ την απο Συριας και Αβανȣ και Λιβανȣ των ορων γην κατεσχον, και ὁσα προς θαλασσαν αυτων ετετραπτο, μεχρις ωκεανȣ, 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. [99] Sunt, qui tradant Aſſyrios convenas, indigum agrorum populum, parte Ægypti potitos, ac mox [100] proprias urbes, Hebræaſque terras, et propiora Syriæ coluiſſe. 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 [1] Byblus. It was reported to have been juſt ſeven days in its paſſage; and the whole was performed θειῃ ναυτιλιῃ, 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

[98] Zonaras. L. 1. p. 21.

[99] Tacitus. Hiſt. L. 5. c. 2.

[100] It ſhould perhaps be proximas urbes. The ſame hiſtory is alluded to by Euſebius. Επι Απιδος τȣ Φοῖνικος μοιρα τȣ Αιγυπτιων στρατȣ εξεπεσεν Αιγυπτȣ, οἱ εν Παλαιστινῃ καλȣμενῃ Συριᾳ ου πορρω Αραβιας ῳκησαν. Euſeb. Chron. P. 26.

[1] Lucian de Deâ Syriâ.

in the ſame [2] 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 [3] 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 Cadmians, 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 Phenicia, 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 Paleſtina. They are to be met with in

[2] They were in each country ſtiled the mourning for Thamas, and Thamuz.

[3] Εχθσι δε και αλλο Φοινικες Ἱρον, ȣκ Ασσυριον, αλλα Αιγυπτιον, το εξ Ἡλιȣπολιος ες την Φοινικην απικετο. κλ. Lucian de Deâ Syriâ.

Perſis,

Perſis, and Gedroſia, under the name of Oritæ. They are to be found in Bœtica upon the Atlantic under the ſame [4] 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 vecti.

Theſe are the migrations, of which the ancient hiſtorian [5] 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. [6] Ὁιδε ουν Αιγυπτιοι φασι και μετα ταυτα αποικιας πλειςας εξ Αιγυπτȣ κατα πασαν διασπαρηναι την οικȣμενην. 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

[4] In Bœtica they were called Oritani. Strabo. L. 8. p. 204.

There were Oritæ in Epirus. Dicæarchus ſtatus Græciæ. Μετα τȣτον εισιν Ορειται. P. 4. v. 45.

Oritæ in Perſis. Arrian. L. 4. c. 26. alſo in Gedroſia. See Auctor Peripli Maris Erythræi.

Προς τον δυσιν τȣ Ινδȣ ποταμȣ Ὀριται. Schol. Dionyſ. V. 1095. Ὠριται εθνος Ινδικον. Steph. Byzant. There were Oritæ in Perſis, hard by the Cutha of Joſephus. Ant. L. 9. c. 4. and c. 15.

[5] Clemens. Alexand. Strom. L. 1. p. 382.

[6] Diodorus Siculus. L. 1. p. 24.

curious

curious; and the hiſtory of each tranſaction plainly delineated. [7] Ευθυς ȣν οἱ ξενολατȣμενων των αλλοεθνων οἱ επιφανεςατοι, και δραςικωτατοι συςραφεντες εξεῤῥιφησαν, ὡς τινες φασιν, εις την Ἑλλαδα, και τινας ἑτερȣς τοπȣς, εχοντες αξιολογȣς ἡγεμονας· ὧν ἡγȣντο Δαναος, και Καδμος, των αλλων επιφανεςατοι. Ὁδε πολυς λεως εξεπεσεν εις την νυν καλȣμενην Ιȣδαιαν. *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* [8] *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. [9] Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον κἀκειθεν προς Ἑλληνας. *All theſe things came from Chaldea to Egypt; and from thence were derived to the Greeks.* The ſame is atteſted by [10] 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-

[7] Ex Diodori. L. xl. apud Photium. P. 1152.

[8] A ſimilar account is given by the ſame author. L. 1. p. 24.

[9] Zonaras. V. 1. p. 22. Alſo Syncellus. P. 102.

[10] He is very full upon this head. Contra Apion. L. 1. p. 443. and 444.

theus,

theus, Erictonius, 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 surprise 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: [11] Κεκροπος τε, και Ερεχθεως, και Εριχθονιω, και Εριτιχθονος, των τε αλλων. *For instance, the names of Cecrops, Erectheus, Erictonius, Erisictton, 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. Erectheus for instance was the God of the sea, and as such worshiped by the very people, who inlisted him among their kings. This may be proved from Athenagoras. [12] Αθηναιος Ερεχθει Ποσειδωνι θυει. *The Athenian sacrifices to Erectheus, the same as Poseidon.* Strabo seems to think, that most of the ancient names were foreign; [13] 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

[11] Plato. Critias. Vol. 3. p. 110.

[12] Legatio. P. 279.

[13] Και απο των ονοματων δε ενιων το βαρβαρον εμφαινεται. Κεκροψ, και Κοδρος, και Αικλος (read Αρκλος) 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 Dionuſus, and Perſeus, towards the time of Moſes, had extended it to the times of the firſt kings in Egypt, I do not ſee what they could have done: for this perſon in his turn could have produced authorities. They might indeed have diſputed the point, and have oppoſed evidence to evidence; but nothing certain could have enſued.

OF THE

DELUGE,

AND THE

Memorials thereof in the Gentile World.

THE 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.

[1] *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.—*[2] *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.—*[3] *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.—*[4] *And all flesh died, that*

[1] Genes. C. 6. v. 11. &c.
[2] Genes. C. 7. v. 7.
[3] Genes. C. 7. v. 11. &c.
[4] Genes. C. 7. v. 21, &c.

moved

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 [5] *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.—*[6] *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*

[5] Geneſ. C. 8. v. 1, &c.

[6] Geneſ. C. 8. v. 4, &c.

Noah,

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 reverenced 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 reverenced 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 Theſſaly. It was the ancient name of the Arcadians, interpreted [8] Σεληνιται, Lunares: but grew obſolete. Noah was the original Ζευς, Zeus, and Dios. He was the planter of

[8] Και Αριςων ὁ Χιος εν ταις θεσεσι και Διονυσιος ὁ Χαλκιδευς εν πρωτῳ κτισεως τα αυτα φασ, και εστιν ὁς δε Αρκαδιας Σεληνιτας ειναι. Schol. in Apollon. Rhod. L. 4. v. 264.

the vine, and the inventer of [9] fermented liquors: whence he was denominated Zeuth, which ſignifies ferment; rendered Ζευς, Zeus, by the Greeks. He was alſo [10] 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 reverenced 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-

[9] Τον Οσιριν Διονυσον. Diod. Sic. L. 1. p. 11.

Αλλα και τθς απηγριωμενην εχονταs χωραν, η προs φυτειαν αμπελθ απηλοτριωμενην, μαθειν το κατασκευαζομενον εκ των κριθων πομα, βραχυ λειπομενον της περι τον οινον ευωδιας. Diod. Sic. L. 3. p. 207.

Νωε, ὁs κεκληται ὑπο ενιων Δευκαλιων. Theophil. ad Autolyc. L. 2. p. 370.

[10] Ηφαιςος τις Αιγυπτιος εν τοις χρονοις τθ Νωε,

Ὁs Νωε και Διονυσος, και Οσιρις καλειται. 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. [11] Οι δε Αναξαγοραιοι ἑρμηνευουσι Νουν μεν τον Δια, την δε Αθηναν τεχνην—Προμηθεα δε Νουν ελεγον· Προμηθεια γαρ εςιν ανθρωποις ὁ νους διο και μυθευονται τους ανθρωπους μεταπεπλαδαι, δηλονοτι απο ιδιωτειας εις γνωσιν. *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* [12] *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,* μεταπεπλαδαι; *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 Noûs, which he had been ſpeaking of as a proper name, was after all a Grecian term, νους, the mind: that *the mind was Prometheia; and Prometheus was ſaid to renew mankind, from new form-*

[11] Euſeb. Hiſt. Synagoge. P. 374. What is rendered Νους, ſhould be expreſſed Νοῦς or Νοῦς.

[12] Euſebius in another place mentions Προμηθευς, ὁς πλατττειν ανθρωπους εμυθευετο. Chron. Can. P. 103.

Διονυσον, Διος Νουν. Macrob. Saturn. L. 1. c. 18.

Νους, ψυχη, ποταμος, και ἡ μονας. Heſych.

ing

ing their minds; and leading them by cultivation from ignorance to [13] *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:

[14] Α δειλοι, τι κακον τοδε παχετε; νυκτι μεν ὑμων
Ειλυται· κεφαλαι τε, προσωπα τε.—Ηελιος δε
Ουρανϑ εξαπολωλε, 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. [15] Φενεατων δε εστι λογος, και πριν η Ναον αφικεϑαι γαρ και ενταυϑα Δημητρα πλανωμενην.

Suidas has preſerved from ſome ancient author a curious memorial of this wonderful perſonage; whom he affects to

[13] Fulgentius ſays the ſame from Apollophanes, C. 2. p. 628. Apollophanes in ſacro carmine ſcribit Saturnum quaſi ſacrum Νϑν; Νϑς enim Græcè ſenſus dicitur: aut ſatorem Νϑν.

[14] Hom. Odyſſ. Υ. V. 351.

[15] Pauſan. L. 8. p. 630. Ναος is certainly a tranſpoſition for Νοας, Noah.

diſtinguiſh from Deucalion, and ſtiles Νανναϰος, Nannacus. [16]Νανναϰος, παλαιος ανηρ προ Δευϰαλιωνος. Τϛτον φασι Βασιλεα γενεσθαι,—ὁς προειδως τον μελλοντα ϰαταϰλυσμον, συναγαγων παντας εις το Ἱερον μετα δαϰρυων ἱϰετευσε. Και παροιμια επι Νανναϰϛ, επι των σφοδρα παλαιων ϰαι αρχαιων. *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 Νανναϰϛ 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

[16] There is ſome miſtake in this name. Νανναϰος may have been a variation for Νϛυϰος, Noacus: or it may be for Νϛυ-Νϰος, 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. [17] Φασι δε ὁτι ην τις Αννακος, ὁς εζησεν ὑπερ τα τριακοσια ετη· τȣς δε περιξ μαντευσαϑαι ἑως τινος βιωσεσϑαι. Εδοϑη δε χρηστμος, ὁτι τȣτȣ τελευτησαντος παντες διαφϑαρησονται. Ὁι δε Φρυγες ακȣσαντες εϑρηνȣν σφοδρως· αφ᾽ ȣ παροιμια, το επι Αννακȣ κλαυσειν, επι των λιαν οικτιζομενων. Γενομενȣ δε τȣ κατακλυσμȣ επι Δευκαλιωνος, παντες διεφϑαρησαν. Αναζηρανϑεισης δε της γης, ὁ Ζευς εκελευσε τῳ Προμηϑει και τῃ Αϑηνα ειδωλα διαπλασαι εκ τȣ πηλȣ, και προσκαλεσαμενος τȣς ανεμȣς εμφυσησαι πασιν εκελευσε, και ζωντα αποτελεσαι. *The tradition is, that there was formerly a king named Annacus, the extent of whoſe life was above* [18] *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,* το επι Αννακȣ κλαυσειν, *the lamentation for Annacus; made uſe of for people or circumſtances highly calamitous. When the flood of Deucalion came, all mankind was*

[17] Stephan. Byzant. Ικονιον.

[18] 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 Oſiris, 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 [19] 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 [20] 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.

[19] Geneſ. C. 7. v. 11.

[20] Και το μεν ὁλον, αρχιτεκτων αυτος (ὁ Προμηθευς) ην· συνειργαζετο δε τοι και ἡ Αθηνα, ΙΜΠΝΕΟΥΣΑ τον πηλον, και εμψυχα ποιουσα ειναι τα πλασματα. Lucian. Prometh. in Verbis. Vol. 1. p. 16.

Noah

Noah was the original Cronus, and Zeus; though the latter is a title conferred ſometimes upon his ſon, Ham.

[21] Πρωτιςος μεν ανασσεν επιχθονιων Κρονος ανδρων.
Εκ δε Κρονυ γενετ' αυτος ανας μεγας ευρυοπα Ζευς.

There is a very particular expreſſion recorded by Clemens of Alexandria, and attributed to Pythagoras; who is ſaid to have called the ſea [22] Κρονυ δακρυον, *the tear of Cronus:* and there was a farther tradition concerning this perſon, [23] καταπινειν τα τεκνα, *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. [24] Coptos eſt civitas Mareotica Ægypti, in quâ Iŏ verſa in Iſidem colitur: cujus ſacris ſiſtro celebratis Nilus exæſtuat.—Proventum fructuum Ægyptii quærunt 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

[21] Lactant. de Falſ. Relig. V. 1. c. 13. p. 61.

[22] Τοιαυτα και οι Πυθαγοριοι ηνισσοντο, Περσεφονης μεν κυνας τυς πλανητας, Κρονυ δε δακρυον την θαλασσαν, αλληγορουντες και μυρια επι μυριοις ευρομεν αν υπο τε φιλοσοφων, υπο τε ποιητων αινιγματωδως ειρημενα. Clemens of the wilful obſcurity of the ancient Greek writers. Strom. L. 5. p. 676.

[23] Etymolog. Magnum.

[24] Lutatius Placidus in Stat. Theb. L. 1. v. 265.

make

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 [26] 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* [27] *Caſus 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 Caſus 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

[25] Pauſan. L. 10. p. 881.

[26] In Ægypto regnavit Telegonus Oris paſtoris filius, ſeptimus ab Inacho. Euſeb. Chron. Vers. Lat. p. 14.

[27] Κασος και Βηλος, Ιναχου παιδες, προς τῳ Ορονται ποταμῳ κτλ. Euſeb. Chron. P. 24. See alſo Zonaras. L. 1. p. 21.

of

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, Noaſis, Nuſus, and Nus, and by the Greeks his name was compounded Dionuſus. The Amonians, wherever they came founded cities to his honour: hence places called Nuſa will often occur. Heſychius ſays, that there were both cities and mountains ſtiled Nuſean in many parts of the [28] world: and he inſtances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Theſſaly, Cilicia, India, Libya, Lydia, Macedonia, the iſland Naxos; alſo a Nuſa near mount Pangæus; and a place of this name in Syria, the ſame, which was called afterwards Scythopolis. There was alſo a place called Nuſa upon mount Caucaſus; and upon Helicon: alſo in the [29] iſland Eubœa; where was a notion, that grapes would bloſſom, and come to perfection in one day. Of the Nuſa in India Philoſtratus takes notice; and ſays, that from thence Dionuſus had the title of Nuſios. [30] Νυσιος γαρ ὁ Διονυσιος απο της εν Ινδοις Νυσης ονομαζεται. But this, if the

[28] Νυσα, και Νυσηϊον ορος, ᾗ καθ' ἑνα τοπον· ἐστι γαρ Αραβιας, Αιθιοπιας, Αιγυπτῳ, Βαβυλωνος, Ερυθρας, Θρακης, Θετταλιας, Κιλικιας, Ινδικης, Λιβυης, Λυδιας, Μακεδονιας, Ναξῳ, περι το Παγγαιον, τοπος Συριας. Heſych.

[29] Ενθα δια μιας ἡμερας την αμπελον φασιν ανθειν, και τον βοτρυν πεπαινεσθαι. Steph. Byzant.

[30] Vit. Apollon. Tyan. L. 2. p. 56.

 author

author ſays the truth, muſt have been owing to a great miſtake: for there were, as I have ſhewn, many [31] 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 ſimilarity 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: [32] Διονυσον επελθοντα μετα ςρατοπεδȣ πασαν την οικȣμενην, διδαξαι τε την φυτειαν την αμπελȣ, και την εν τοις ληνοις αποθλιψιν των βοτρυων. 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

[31] 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.

[32] 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.

[33] Κικλησκω Διονυσον, εριβρομον, ευαρηρα,
ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΥΗ, ΤΡΙΓΟΝΟΝ.

[34] Πρωτος δ' ες φαος ηλθε, Διωνυσος δ' επεκληθη.

Diodorus calls him Deucalion; but deſcribes the Deluge, as in a manner univerſal; [35] κατα τον επι Δευκαλιωνος γενομενον κατακλυσμον εφθαρη τα πλειστα των ζωων: *In the Deluge, which happened in the time of Deucalion, almoſt all fleſh died.* Apollodorus having mentioned Deucalion εν λαρνακι, *conſigned to an ark*, takes notice, upon his quitting it, of his offering up an immediate ſacrifice, [36] Δϊι Φυξιῳ, 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

[33] Orphic Hymn. 29. p. 222.

[34] 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.

[35] Diodor. Sicul. L. 1. p. 10.

[36] Apollodor. L. 1. p. 20.

mentioned by [37] 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 [38] Prometheus, the ſon of Japetus: but in theſe ancient mythological accounts all genealogy muſt be entirely diſregarded.

[39] Ιαπετιονιδης αγαθον τεκε Δευκαλιωνα,
Ὁς πρωτος ποιησε πολεις, και εδειματο νηας.
Αθανατοις, πρωτος δε και ανθρωπων βασιλευσεν.
Ἁιμονιην δη την δε περικτιονες καλεεσιν.

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 [40] Philo, that Deucalion was Noah. Ἕλληνες μεν Δευκαλιωνα, Χαλδαιοι δε ΝΩΕ επονομαζεσιν, εφ᾽ ᾧ τον μεγαν κατακλυσμον συνεβη γενεσθαι. *The Grecians call the perſon Deucalion, but the Chaldeans ſtile him Noë; in whoſe time there happened the great eruption of waters.* The Chal-

[37] Ὅτι δε και Δευκαλιων εβασιλευσε Θεσσαλιας, Ἑλλανικος εν πρωτῳ της Δευκαλιωνιας φησιν· και ὅτι των δωδεκα θεων βωμους Δευκαλιων ἱδρυσατο Ἑλλανικος εν τῳ αυτῳ. Schol. in Apollon. Rhod. L. 3. v. 1085.

[38] He was the ſame as Prometheus, the perſon here called Japetionides.

[39] Apollon. Rhod. L. 3. v. 1085.

[40] Philo Jud. de præmio et pœnâ. Vol. 2. p. 412.

deans

deans likewiſe mentioned him by the name of Xiſouthros.

[41] Ὁ Νωε Ξισθρος παρα Χαλδαιοις.

That Deucalion was unduly adjudged by the people of Theſſaly 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 chaſm, through which the waters after the deluge were ſaid to have [42] 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 [43] 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 [44] 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

[41] Cedren. P. 11.

[42] Lucian. de Deâ Syriâ. P. 883.

[43] Ὅσον ες πηχυν το εδαφος διεφηκε· και λεγεσι, μετα την επομβριαν την επι Δευκαλιωνος συμβασαν, ὑποδυηναι ταυτη το ὑδωρ. Pauſan. L. 1. p. 43.

[44] How various theſe accounts were, even in the ſame place, we may learn from Lucian. Πολλοι λογοι ελεγοντο· των οἱ μεν ἱεροι, οἱ δε εμφανεες, οἱ δε καρτα μυθωδεες, και αλλοι βαρβαροι, οἱ μεν τοισι Ἕλλησι ὁμολογεοντες. De Deâ Syriâ. P. 882.

the

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 Mnaſeas, 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 [45] 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*

[45] Σεισιθρος—ὧδε Κρονος προσημαινει μεν εσεσθαι πληθος ομβρων Δεσιω πεμπτῃ επι δεκα· κελευει δε παν, ὁτι γραμματων ην εχομενον εν Ἡλιω πολει τῃ εν Σιππαροισιν αποκρυψαι· Σεισιθρος δε ταυτα επιτελεα ποιησας, ευθεως επ' Αρμενιως ανεπλεε, και παραυτικα μιν καταλαμβανε τα εκ θεω. Τριτῃ δε ἡμερᾳ επειτα ων εκοπασε, μετηει των ορνιθων πειρην ποιευμενος, εικω γην ιδοιεν τω ὑδατος εκδυσαν. Ἁι δε, εκδεχομενω σφεας πελαγως αχανεος, απορωσαι ὁκη κατορμησονται, παρα τον Σεισιθρον οπισω κομιζονται· και επ' αυτησιν ἑτεραι. Ὡς δε τῃσι τριτῃσιν εντυχεεν, απικατο γαρ δη πολυ καταπλεοι τως ταρσως, θεοι μιν εξ ανθρωπων αφανιζωσιν. Το δε πλοιον εν Αρμενιῃ περιαπτα ξυλων αλεξιφαρμακα τοισιν επιχωριοισι παρειχετο. Abyden. apud Euſeb. Præp. Evang. L. 9. c. 12. See alſo Cyril. contra Julian. L. 1. p. 8.

the

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 [46] dove, and its being ſent out of the ark. A curious account to the preſent purpoſe is by [47] 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,

[46] Οι μεν ϑν μυϑολογοι τῳ Δευκαλιωνι φασι περιϊϊεραν εκ λαρνακος αφιεμενην δηλωμα γενεϑαι χειμωνος μεν εσω παλιν δυομενων, ευδιας δε αποπτασαν. Plutarch. de ſolert. Animal. V. 2. p. 968.

[47] Ο δε την συσκευην την κατα Ιϑδαιων γραψας Μηλων, κατα τον κατακλυσμον φησιν απο της Αρμενιας απελϑειν τον περιλειφϑεντα ανϑρωπον μετα των υιων, εκ των ιδιων εξελαυνομενον ὑπο των εγχωριων, διανυσαντα δε την μεταξυ χωραν ελϑειν εις την ορεινην της Συριας, ϑσαι ερημον. 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 [48] 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 encreaſed 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 wafted with him, as long as the flood endured.* After this he proceeds to mention

[48] 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 [49] 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 Beroſus 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 compleated by Noah, he was ordered finally to ſecure it both within and without with pitch or [50] 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 [51] ſays expreſly that the remains were to be ſeen upon the mountains of Aram, or Armenia. And Chryſoſtom appeals to it, as to a thing

[49] Lucian ſpeaks of *altars* in the plural: Δευκαλιων δε επει ταδε εγειετο, βωμεϛ τε εθετο. What is here alluded to, is plain. See Geneſis. c. 9. v. 20.

[50] Geneſ. C. 6. v. 14. The Seventy make uſe of the ſame term as Beroſus: Και ασφαλτωσεις αυτην εσωθεν και εξωθεν τη ασφαλτῳ.

[51] Τῆς Κιβωτȣ τα λειψανα μεχρι τȣ δευρο δεικνυται ειναι εν τοις Αραβικοις (lege Αραμικοις) ορεσιν. Ad Autol. L. 3. p. 391.

well known: [52] *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. [53] Ὑπο νεως περιφερεται χρυσης ὑπο Ἱερεων ογδοηκοντα (ὁ Θεος). Ὁυτοι δε επι των ωμων φεροντες τον Θεον προαγουσιν αυτοματως, ὁπου αγοι το του Θεου 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-

[52] Ουχι και τα ορη μαρτυρει της Αρμενιας, ειθα ἡ Κιβωτος ἱδρυθη; ουχι και τα λειψανα αυτης ἑως νυν εκει σωζεται, προς ἡμετεραν ὑπομνησιν. De perfectâ Charit. V. 6. p. 748. Edit. Savil.

[53] 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. [54] 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. [55] Εστιν ὑπερ την Μινυαδα μεγα ορος κατα την Αρμενιαν, Βαρις λεγομενον, εις ὁ πολλοις συμφυγοντας επι τω κατακλυσμω λογος εχει περισωθηναι, και τινα επι λαρνακος οχουμενον επι την ακρωρειαν οκειλαι, και τα λειψανα των ξυλων επι πολυ σωθηναι. *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:*

[54] See Lexicon Petisci. Iamblichus. Sect. 6. c. 5. p. 147. and notes. P. 285.

[55] Apud Euseb. Præp. Evang. L. 9. c. 11. p. 414.

See also Nic. Damasc. apud Joseph. Jud. Antiq. L. 1. c. 3. §. 6.

Το μεν διακομιζον τα σωματα πλοιον Βαριν καλεισθαι. 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. Αιγυπτιαν δε Βαριν ουκ υπερθορη. Αυτοργοτευκτον Βαριν. 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 aſtertimes admitted among the Romans, and ſet down in their [56] 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 [57] Θεοι ναυτιλλοντες. They oftentimes, ſays [58] 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; [59] αλλα πλοιοις οχημασι χρωμενοι περιπλειν, *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 [60] ſailing in a veſſel.

[56] 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.

[57] Iamblich. de Myſter. Sect. 7. c. 2.

[58] Ἡλιον δε σημαινουσι ποτε μεν δι' ανθρωπου συμβεβηκοτος πλοιου. Porphyry apud Euſeb. P. E. L. 3. p. 115.

[59] Iſis et Oſiris. P. 364. See alſo Euſeb. Præp. Evang. L. 3. c. 11. p. 115. Clemens Alexand. Strom. L. 5. p. 670. Ἡλιον επι πλοιου.

[60] Επι τε λωτῳ καθημενος, και επι πλοιου ναυτιλλομενος (Θεος.) Iamblichus de Myſt. Sect. 7. p. 151.

It

It is ſaid of Seſoſtris, that he conſtructed a [61] 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 [62] 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

[61] Diodor. Sicul. L. 1. p. 52.

[62] Κειτο γαρ λοχμα, Δρακοντος δ'
Ειχετο λαβροταταν γενυων,
Ὁς παχει μακει τε πεν-
τηκοντορον ναυν κρατει. Pind. Pyth. Od. 4. p. 261.

Ὁς και τῳ παχει και τῳ μηκει τȣ σωματος πεντηκοντορον ναυν κατειχεν· ἢ, ὡς ενιοι, εμβληθεις επληρȣ 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 [63] 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 [64] 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 [65] 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

[63] Το αρχαιον ἡ Αιγυπτος Θηβαι καλουμενη. Ariſtot. Meteorol. V. 1. l. 1. p. 771.

Theba and Dioſpolis the ſame: Τας Θηβας και Διοσπολιν την αυτην υπαρχειν. Diodorus Sicul. L. 1. p. 88.

Theba now called Minio, according to Sanſon.

Θηβα· πολις Βοιωτιας, και Κιβωτιον. Heſych.

[64] According to the Grecian mode of allegorizing, Theba was ſaid to have been the daughter of Prometheus, who gave name to the place: Απο Θηβης της Προμηθεως. Steph. Byzant. Γαμει δε Ζηθος μεν Θηβην, αφ' ης ἡ πολις Θηβαι. Apollodor. L. 3. p. 145.

[65] Geneſ. C. 6. v. 15.

of

of terms in many inſtances: eſpecially in their ſuppoſing temples to have been erected by perſons, to whom they were in reality ſacred. Seſoſtris was Oſiris; the ſame as Dionuſus, Menes, and Noah. He is called Seiſithrus by Abydenus, Xixouthros by Beroſus 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. [66] Σχεδια γαρ ξυλων, και επ αυτης θεος, [67] Ariſtides 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 Eluſis. At Phalerus near Athens there were honours paid to an unknown hero, who was repreſented in the ſtern of a ſhip: [68] Τιμαται δε τις Φαληροι κατα πρυμναν ἡρως. At Olympia,

[66] L. 7. p. 534.

[67] 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 Αλβανῳ Ἡρας νεως. κτλ. a ſimilar rite.

[68] Clem. Alexand. Cohort. V. 1. p. 35.

See

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: [69] Επι ἑκαςης Ολυμπιαδος ποιειται κατα την πρωραν μαλιςα πυ μεσην.

It is ſaid of Lamech, that he received great conſolation at the birth of his ſon: and that he prophetically [70] *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:* [71] Νωε αναπαυσις. 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. Ἱππεις. V. 563. of the ſhip at the Panathenæa. Τυ δε Αρειυ παγυ πλησιον δεικνυται ΝΑΥΣ ποιηθεισα εις την των Παναθηναιων πομπην. Pauſan. L. 1. p. 70.

Of the ſhip ſent to Delos ſee Callimach. Hymn. in Delum. Not. ad V. 314. p. 204.

69 Pauſan. L. 6. p. 503.

70 Geneſ. C. 5. v. 29.

71 Heſych.

Νωε Ἑβραϊςι· ὁς διερμηνευεται τῃ Ἑλλαδι γλωσσῃ ΑΝΑΠΑΥΣΙΣ. Theoph. ad Autolyc. L. 3. p. 391.

Θαρρειτε

[72] Θαῤῥειτε μυϛαι τȣ Θεȣ σεσωσμενȣ·
Εϛαι γαρ ἡμιν εκ πονων σωτηρια.

To which was added, what is equally remarkable;

[73] Εφυγον κακον ἑυρον αμεινον·

I have escaped a calamity; and have met with a better portion. This was the same rite as that in Egypt, called αφανισμος and ἑυρεσις 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.

[74] Μȣσαων ὁδε μυθος· εγων δ' ὑπακȣος αειδω
Πιεριδων, και τηνδε παναϛρεκες εκλυον ομφην.
Ὑμεας, ω περι δη μεγα φερϛατοι ὑιες ανακτων,

[72] Jul. Firmicus. P. 45. Edit. Ouzel.
[73] Demosthen. περι Στεφ. P. 568.
[74] Apollon. Argonaut. L. 4. v. 1381. See Pind. Pyth. Od. 4. v. 36.

Ἡ βιη, ἡ αρετη Λιβυης ανα θινας ερημυς,
Νηα μεταχρονιην, ὁσα δ' ενδοθι νηος αγεσθε,
Ανθεμενυς ωμοισι φερειν δυοκαιδεκα παντα
Ημαθ' ὁμυ νυκτας τε· δυην γε μεν, η κατ' οἴζυν
Τις κ' ενεποι, την κεινοι ανετλησαν μογεοντες;
Εμπεδον Αθανατων εσαν αἱματος.

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 ſtiled [75] Αμφιπρυμναϊς, Amphiprumnaïs. 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. [76] Αμφιπρυμνα, τα επι σωτηρια πεμπομενα πλοια. *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.

[75] See Vol. 1. p. 252.

Hyginus calls it navim biproram. Fab. 168 and 277. Tunc primum dicitur Minerva navim feciſſe biproram.

[76] Heſych.

I think

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, Ναυς 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, [77] Λαρναξ, 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 Dionuſus, that they were expoſed upon the waters in a

[77] Plato of Deucalion and his wife; Τυτους εν ΛΑΡΝΑΚΙ διασεσωσθαι. See alſo Nonnus. L. 6. p. 200. λαρναξ αυτοπορος. Theophil. ad Autolic. L. 3. p. 391. εν Κιβωτῳ.

Ασει δ' ὡς ποκ' εδεκτο τον Αιπολον ευρεα λαρναξ
Ζωον εοντα. Theocrit. Idyll. 7. V. 78.

machine of this fabrick. Adonis was hid in an [78] ark by Venus; and was ſuppoſed to have been in a ſtate of death for a year.

[79] Ὁιον τοι τον Αδωνιν απ' αεναϝ Αχεροντος
Μηνι δυωδεκατῳ μαλακαιποδες αγαγον Ὡραι.

Theocritus introduces a paſtoral perſonage Comates, who was expoſed in an ark for the ſame term; and wonderfully preſerved.

[80] Ω μακαριϛε Κοματα, τυ θην ταδε τερπνα πεπονθας,
Και τυ κατεκλαϑης εν λαρνακι, και τυ μελισσαν
Κηρια φερϐομενος ετος ωριον εξετελεσσας.

Of Oſiris being expoſed in an ark we have a very remarkable account in [81] Plutarch; who mentions, that it was on account of Typhon; and that it happend 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

[78] Apollodorus. L. 3. p. 194.

79 Theocrit. Idyll. 15. V. 102.

[80] Theocrit. Idyll. 7. V. 85. Com-Ait: two titles of Helius.

[81] 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

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: [82] Θιβα· τοπος προς τῳ Ποντῳ. It is called Thibis by [83] Pliny. He mentions a notion, which prevailed, that the people of this place *could not ſink in water*; eoſdem 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 [84] haven in Egypt, and a [85] 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 [86] Seventy; and even by the [87] Apoſtles themſelves. The city Cibotus,

[82] 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.

[83] Plin. L. 7. c. 2.

Καιτοι τȣς γε περι Ποντον οικȣντας παλαι Θηβȣις προσαγορευομενȣς ἱστορει Φιλαρχος, κ. τ. λ. Plut. Sympos. L. 5. c. 7.

[84] One of the havens at Alexandria. Strab. L. 17. p. 1145.

[85] Προς Απαμεια τῃ Κιβωτῳ. Strab. L. 12. p. 854.

Κιβωτος· λαρναξ ξυλινη. Heſych.

[86] Ποιησον ȣν σεαυτῳ Κιβωτον εκ ξυλων τετραγωνων· νοσσιας ποιησεις κατα την Κιβωτον. Geneſ. C. 6. v. 14. Edit. Ald.

[87] 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 Marſyas: 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; [88] Απαμεια, ἡ Κιβωτος λεγομενη: 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 [89] Falconerius has a curious diſſertation upon a coin of Philip

[88] 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 ſorore Seleuci Regis. Liv. L. 38. c. 13. Tertius Apameam vadit, ante appellatam Celænas, deinde Ciboton. Plin. L. 5. c. 29.

[89] Octav. Falconerii Diſſertatio de nummo Apameenſi. Deucalionei diluvii typum exhibente; ad Petr. Seguinum S. Germani Antiſſiodor. Paris. Decanum. Ex Libro, cui titulus, Selecta Numiſmata Antiqua ex Muſeo Petr. Seguini. 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.

There

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 ΑΠΑΜΕΩΝ 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] Εϛι δε τις Φρυγιης ὑπερ ηπειροιο μελαινης,
Ἡλιβατον, ταυυμηκες ορος, Αραρατ δε καλειται,
Ὅττ' αρα σωθησεσθαι επ' αυτῳ παντες εμελλον.
Ενθα φλεβες μεγαλȣ ποταμȣ Μαρσυοιο πεφυκαν,
Τȣδε Κιϐωτος εμεινεν εν ὑψηλοιο καρηνῳ
Ληξαντων ὑδατων.

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 Αργω Μαγνητων: 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 κιϛη, ciſta, by being made uſe of either for things ſacred, or for things of great value, like the Camilla of the Latines: [92] ἡ μεν εις ὑποδοχην εδεσματων, ἡ δ' ἱματιων και χρυσȣ κιβωτος. 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 Synecdemus. Piſidia. P. 673. Beudos, Baris, Bœotus, were all of the ſame purport.

[92] Schol. in Ariſtophan. Ἱππεις. V. 1208.

the

the ark and deluge, like thoſe of Iſis: and the ſacred emblems, whatever they may have been, were carried in an holy machine, called [93] 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 [94] 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. [95] Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, 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 [96] Amon. And, as in the hiſtories of their kings, the Egyptians were able to trace the line of their deſcent upwards to theſe ancient [97] perſonages; the names of the

[93] Pauſan. L. 10. p. 866.

[94] Diodor. Sicul. L. 1. p. 12.

[95] Herodot. L. 2. c. 145.

[96] 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.

[97] Μεθερμηνευομενων δ' αυτων, τινας μεν ὁμωνυμους ὑπαρξε ν τοις ηρωσιν. κ. 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 [98]. Ibi (in ſyſtemate ſolari) quandam navem totius naturæ curſibus diversâ cupiditate moderantem, cunctâque flammarum congeſtione pleniſſimam, et beatis circumactam mercibus conſpicimus; cui nautæ *ſeptem, germani tamen ſuique ſimiles*, præſidebant. In eâdem verò rate ſons 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. Hegeſianax maintained that it was Deucalion, and related to the

[98] Martian. Capella. Satyric. L. 2. p. 43.

deluge.

deluge. [99] Hegesianax autem Deucalionem dicit esse, quod, eo regnante, tanta vis aquæ se de cœlo profuderit, ut cataclysmus factus esse diceretur. Eubulus autem Cecropem demonstrat esse; antiquitatem generis commemorans, et ostendens, antequam vinum traditum sit hominibus, aquâ in sacrificiis 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 east.

Noah was represented, as we may infer from [100] Berosus, 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 [1] 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 asterisms as representations of persons: and he mentions from Eratosthenes, that the fish Notius was the father of mankind: [2] ex eo pisce natos homines.

[99] 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 Siciliâ. Not. in Hygin. Fab. 153. p. 265. ex Germanici Scholiaste.

[100] Eusebii Chron. P. 6.

[1] Hygin. Poet. Astron. C. 41. p. 494.

[2] Eratosthenes ex eo pisce natos homines dicit. Hygin. Poet. Astron. L. 2. c. 30.

It is ſaid of Noah, that after the deluge he built the firſt [3] 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 [4] 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 Chaldaïc 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 [5] obſcured from their view. The Argo however, that ſacred ſhip, which was ſaid to have been framed by di-

[3] Ερατοσθενης δε φησι, τουτο θυτηριον ειναι, εν ῳ το πρωτον οι θεοι συνωμοσιαν εποιησαντο. Theon. ad Arctum. P. 46. Nonnulli cum Eratoſthene dicunt, eum Cratera eſſe, quo Icarius ſit uſus, cum hominibus oſtenderet vinum. Hygin. Fab. 140. p. 494.

[4] Miſſus ad fontem aquam puram petitum. Hygin. C. 40. p. 492.

[5] The Pleiades are Peleiades 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

vine wiſdom, is to be found there; and was certainly no other than the [6] 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 [7] 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 [8] action. The people of Theſſaly maintained that Deucalion was expoſed to a flood in [9] their diſtrict, and ſaved upon mount Athos: the people of Phocis make him to be driven to [10] Parnaſſus: the Dorians in Sicily ſay he landed upon mount [11] Ætna. Laſtly, the natives of Epirus ſuppoſe him to have been of their country, and to have founded the ancient temple of [12] Dodona. In conſequence of this they likewiſe have laid claim to his hiſtory. In reſpect to

[6] Hygin. C. 14. p. 55.

Νηα μεν ειν οἱ προσθεν ετι κλειεσιν αοιδοι
Αργον Αθηναιης καμεειν ὑπο θημοσυνησι. Apollon. Rhod. L. 1. v. 18.

[7] Hence many Deucalions. See Schol. in Apollon. Rhod. L. 3. v. 1085. Deucalion is eſteemed an Argonaut. Hygin. C. 14. p. 50.

[8] Here alſo were the iſlands of Deucalion and Pyrrha in the bay. Strabo. L. 9. p. 665.

[9] Servius in Virg. Eclog. 6. v. 41.

[10] Pauſan. L. 10. p. 811.

[11] Qui (Deucalion et Pyrrha) in montem Ætnam, qui altiſſimus in Siciliâ eſſe dicitur, fugerunt. Hygin. C. 153. p. 265.

[12] 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: [13] Και το πλοιον, ὁ καλεσιν Ἑλληνες Αργω, της Οσιριδος νεως επι τιμῃ κατηστερισμενον. *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 [14] 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 [15] Argus, ארנו, or ſacred receptacle. And as they were the Caphtorim, who made uſe of this term, to ſignify an 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 [16] Mizraim, as well as the

[13] Plutarch. Iſis et Oſiris. V. 2. p. 359.

[14] A Deluge of this nature was ſuppoſed to have happened in Egypt. Νειλον φασι ῥαγεντα κατακλυσαι πολλην της Αιγυπτου· μαλιστα τουτο μερος επελθειν, ὃ Προμηθευς ειχε την επιμελειαν, διαφθαρεντων σχεδον ἁπαντων 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.

[15] 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 Αργος.

[16] Geneſis. C. 10. v. 13. *And Mizraim begat Ludim — and Pathruſim, and Caſluhim, (out of whom came Philiſtim), and Caphtorim.* Deuteron. C. 2. v. 23.

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 [17] Argos; particularly in Theſſaly, Bœotia, Epirus, and [18] 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 [19] *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, [20] Τον Κυνα, τον Αϱγον, τον πανοπτην. Argus, Κυν, or Canis, is preciſely of the ſame purport, as Argeiphontes: *a prieſt of the ark.*

v. 23. *The Caphtorim, which came forth out of Caphtor.* Jerem. C. 47. v. 4. *The Philiſtines, the remnant of the country of Caphtor.* Amos. C. 9. v. 7. *Have not I brought the Philiſtines from Caphtor?*

[17] Αϱγος· Πελοποννησος. Αϱγειοι· οἱ Ἑλληνες. Heſych.

[18] Cluverii Sicilia. P. 394.

[19] See Jablonſky Pantheon Ægypt. Pars prima. P. 139.

[20] Schol. in Sophocl. 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:

[21] Ενθα βορειοτατος πελεται μυχος Αιγυπτοιο,
Και τεμενος περιπυςον Αμυκλαιοιο Κανωβȣ.

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 [22] ἱερον Ποσειδωνος

[21] 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 Libyca of Agrœtas.

[22] Stephanus Byzantin.

Κανωβȣ.

Κανωβȣ. 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 ſeminary 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 [23] 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.

[24] Ιω, παντλαμων
Νιοβα, σε δ' εγωγε νεμω θεον,
Ἀτ' εν ταφῳ πετραιῳ
Αι, αι, δακρυεις.

Pauſanias had the curioſity to aſcend mount Sipylus, in order to take a view of this venerable [25] 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

[23] Olympiodorus. See Jablonſky. L. 5. c. 4. p. 136.

[24] Sophocles Electra. V. 150.

[25] Ταυτην την Νιοβην και αυτος ειδον ανελθων ες τον Σιπυλον το ὄρος, κ. τ. λ. Pauſan. L. 1. p. 49.

Ωσαυτως δε και Νιοβην λεγουσιν εν Σιπυλῳ τῳ ὀρει θεραν ἀρα κλαιειν. Pauſan. L. 8. p. 601.

an immediate relation to it. [25] Πλατων εν Τιμαιῳ τῳ διαλογῳ τȣ Φοῤωνεως επιμεμνηται χῤονων, ὡς πανυ παλαιων, και Νιοβης, και κατ᾽ Ωγυγον αῤχαιοτεῤȣ κατακλυσμȣ. *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 [26] περι Φοῤωνεως τȣ πῤωτȣ 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 [27] Cilicia. By ſome ſhe was repreſented as the mother of [28] Argus.

As the ancients deſcribed the ark, the ναυς αμφιπῤυμναϊς, 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, Edeſſa, 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

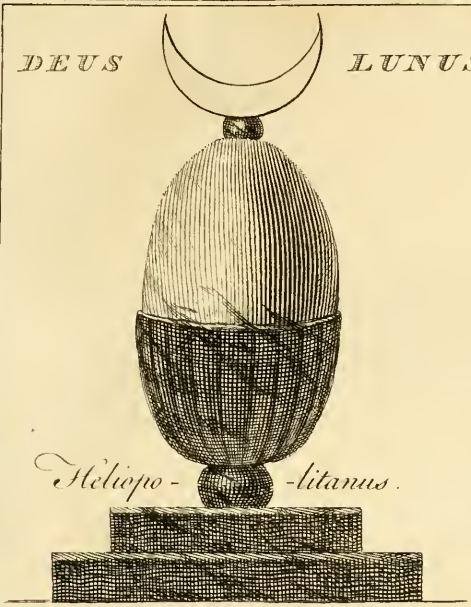
[25] Euſebii Chron. P. 24. l. 55.

[26] Plato in Timæo. Vol. 3. p. 22.

[27] Athenagoras. P. 290. Νιοβην Κιλικες (σεβȣσι).

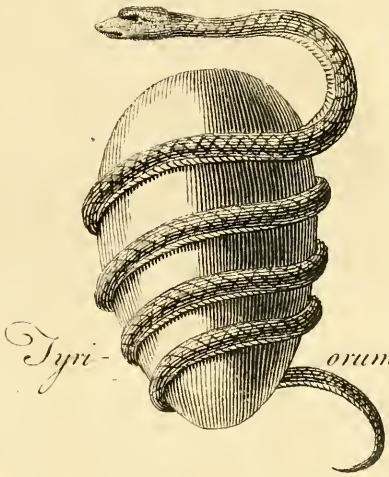
[28] Αῤγον τον Νιοβης. Pauſan. L. 2. p. 191. 145. Homer. Schol. L. 1. v. 123.

DEUS LUNUS.



Heliopo- -litanus.

OPHIS et OVUM MUNDANUM.



Tyri- orum.

DEUS LUNUS

Carthenorum.

Basire sc.

found. I have ſpoken of the cities of Phrygia, and the memorials there preſerved. At Caroura near mount Sipylus Zeus was worſhiped under the title of Meen, Menes, and Manes: and his temple is taken notice of by Strabo; [29] ἱερον Μηνος Καρȣρ (not Καρȣ) καλȣμενον. 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[31]. Ἱερωσυνη τις Μηνος Αρκαιȣ, πληθος εχȣσα ἱεροδȣλων, 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 Ασκαιȣ, which we may from the title of the former temple venture to alter to Μηνος Αρκαιȣ. He is ſpeaking of Cabira; and ſays: [32] Εχει δε και ἱερον Μηνος·—

[29] L. 12. p. 869. Καρȣς Car-Our, Templum Ori. Orus was the ſame as Menes.

[30] Strabo. L. 12. p. 864.

[31] Ibid. Wherever there was a city Magneſia, or people Magnetes, there will be found ſome hiſtory of the ark.

[32] L. 12. p. 835.

εστι δε και τουτο της Σελήνης το ἱερον, καθαπερ το εν Αλβανοις, και το εν Φρυγια, το τε τυ Μηνος εν ομωνυμῳ τοπῳ, και τυ Αρκαιυ το προς τῃ Αντιοχειᾳ τῃ προς Πισιδιαν, και το εν τῃ χωρᾳ 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. Theſſaly was ſaid to have been originally named Purrha from the wife of Deucalion; whom the ancient poet Rhianus mentions by the title of Αρχαια αλοχος.

[33] Πυῤῥαν δη ποτε την γε παλαιοτεροι καλεεσκον
Πυῤῥας 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 Αρκαιοι, 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

[33] Strabo. L. 9. p. 677. See Scholia Apollon. Rhod. L. 3. v. 1089.

ſon

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. [34] Inachus, Oceani filius, ex Archiâ ſorore ſuâ procreavit Phoroneum, qui primus mortalium dicitur [35] regnâſſe. Homines ante ſæcula multa ſine oppidis legibuſque vitam egerunt, unâ linguâ utentes ſub Jovis imperio. Idem nationes diſtribuit. Tum diſcordia inter mortales eſſe cœpit.

The Grecians, though they did not know the purport of the word ארגו, 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. [36] Hanc (Nioben) Jupiter compreſſit; et ex eâ natus eſt Argus, qui ſuo nomine Argos oppidum cognominavit. In ſhort whereever 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 Προσκλυστιος, *the god of inundations:* and it is erected upon account of a deluge, which the natives ſuppoſed to have been confined

[34] 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.

[35] Primus Junoni ſacrificâſſe dicitur. Lutatius Placidus in Stat. Theb. L. 4. v. 589.

[36] Hyginus. C. 145. p. 252.

to

to the limits of their own country. *In these parts*, says[37] 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 Argeans 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,[38] Βωμος Ὑετιυ Διος. Zeuth was distinguished by the title of Sama El; which the Greeks rendered Ζευς Σημαλεος. He was worshiped upon mount Parnes in Attica: and the circumstances attending his history are remarkable, as they stand in Pausanias.[39] Ορη δε Αθη-

[37] Ενταυθα Ποσειδωνος εστιν ἱερον επικλησιν Προσκλυστιυ· της γαρ χωρας τον Ποσιδωνα επικλυσαι την πολλην, ὁτι Ἡρας ειναι, και υκ αυτυ, την γην Ιναχος και ὁι συνδικασαντες εγνωσαν. Ἡρα μεν δη παρα Ποσειδωνος ἑυρε το απελθειν οπισω την θαλασσαν. Αργειοι δε, ὁθεν το κυμα ανεχωρησεν, ἱερον Ποσειδωνι εποιησαν Προσκλυστιῳ· Προελθοντι δε υ πολυ ταφος εστιν Αργυ, Διος ειναι δοκυντος, και της Φοροωνεως Νιοβης. Pausan. L. 2. p. 161.

[38] Pausan. L. 2. p. 154.

[39] Pausan. L. 1. p. 78.

ναιοις

ναιοις εςι Πεντελικον—και Παρνης—Εν Παρνηθι Παρνηθιος Ζευς Χαλκεος εςι, και βωμος Σημαλεω Διος. Εςι δε εν τη Παρνηθι και αλλος βωμος· θυεσι δε επ' αυτω, τοτε μεν Ομβριον, τοτε δε Απημιον καλεντες Δια. *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* Απημιος. This writer mentions alſo upon the mountain Hymettus [40] Ομβριω Διος βωμοι, και Απολλωνος Προοψιω: *altars to Zeuth Pluvius, and to Apollo ſirnamed the looker out, or looking forwards.*

If we conſider the hiſtories of Danäe, Danaus, and the Danaïdes, we ſhall find them to be fragments of hiſtory, which relate to the ſame event. Danäe 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 [41] 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

[40] Pauſan. L. 1. p. 78.

[41] Ardea——— quam dicitur urbem
Acriſioneïs Danäe 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

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: [42] Ὑποθεμενης Αθηνας αυτῳ, Ναυν πρωτος κατεσκευασε. 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 αμφιπρυμναϊς; and that he built the Acropolis at Argos. But the navis biprora 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 [43] 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

[42] Apollodor. L. 2. p. 63.

[43] 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 Νεη. 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 Seſoſis, the ſame as Seth and Zuth.

The name of the ſhip was Danaïs. Δαναον διωκεμενον υπο Αιγυπτε πρωτον κατασκευασαι (Ναυν)· οθεν και Δαναϊς εκληθη. Schol. in Apollon. Rhod. L. 1. v. 4.

The daughters of Danaus are ſuppoſed to have introduced the θεσμοφορια from Egypt: την τελετην ταυτην εξ Αιγυπτε εξαγαγεσαι. Herod. L. 2. c. 171.

daughter of Danaus, being eſteemed the [44] prieſteſs of Juno at that place. If, as I have imagined, the words νηυς and ναυς are derived from נה, Nau, and Noah; the name of Danaus relates not to a man, but is in reality [45] da Näus, 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 [46] Argos: to have invented ὑδριαι, or [47] 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,

[44] Εν Αργει ἱερατευσεν Ὑπερμνηστρα Δαναϊδ. Euſeb. Chron. P. 29. l. 40.

[45] דא, Da, Chaldaïcè, hæc, iſta, hoc, illud. See Daniel. C. 4. v. 27, and C. 7. v. 3. Of this I ſhall treat hereafter at large.

[46] Danaus is ſaid to have founded Argos.

Δαναος—

Ελθων ες Αργος ᾤκισεν Ιναχου πολιν. Euripid. in Archelao apud Strabon. L. 5. p. 339.

[47] Αργος ανυδρον εον Δανααι θεσαν Αργος ενυδρον. Strab. L. 8. p. 570. All Greeks in the time of Homer ſeem to have been called Danäi.

 which

which were ſacred to the God, whom the Greeks called Canobus; and were formed with a repreſentation of him. Theſe Canobic veſſels were ſometimes made of [48] 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. [49] Ὑδριαι εν τοις μερεσι της Αιγυπτȣ ειωθασι γινεσθαι οςρακιναι, τρησεις εχȣσαι λεπτας συνεχεις, ὡςε δια των τρησεων εκεινων το τεθολωμενον ὑδωρ διυλιζομενον αποδιδοσθαι καθαρωτατον. 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 Danäides, 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 Θηϐαιγενης; 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

[48] They were called Στακτικα—κηγεια διυλιζοντα Νειλωον ὑδωρ. Heſych. Στακτικον.

[49] Suidas. Καρωτος.

Ipſum Canobi ſimulacrum, pedibus perexiguis, attracto collo, et quaſi ſugillato, ventre tumido, in modum hydriæ, cum dorſo æqualiter tereti formatur. Ruffin. Hiſt. Eccles. L. 11. c. 26.

hero, was complained of by the Egyptians. [50] Καθολου δε φασι τους Ἑλληνας εξιδιαζεσθαι τους επιφανεστατους Αιγυπτιων Ἡρωας τε και Θεους.

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 [51] 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.

50 Diodorus Sic. L. 1. p. 21.

51 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 υἱος Δευκαλιων. Apollon. Rhod. L. 3. v. 1085. Schol.

Αρνη Βοιωτον εκ Ποσειδωνος εγεννησε. Diod. Sic. L. 4. p. 269.

Αρνη Ποσειδωνος τροφος. Lycoph. v. 644. Schol.

Arena Œbali, vel Bibali filia. Hygini Fab. 14. p. 46.

Βοιωτον—Ιτωνου παιδα, και νυμφης Μελανιππης. Pauſan. L. 9. p. 711.

Niobe ſaid to have been the daughter of Tantalus and Dione. Hyginus Fab. 9. p. 32.

Φορωνευς Απιν 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 τῳ περι Θηβων ἱστορε, μετα τα κατα Δευκαλιωνα Ζευς μιγεις Ισδαμει τῃ Τιθωνου, του Αμφιτρυωνος, γεννᾳ Θηβην, ἣν διδωσιν Ωγυγῳ, αφ' ου Ωγυγια ἡ Θηβη. Αλλος δε ἱστορικος λεγει, ὡς Ζευς Θηβῃ μιγεις Αιγυπτον γεννᾳ κτλ. Lycoph. Schol. ad v. 1207.

OF

Some particular TITLES and PERSONAGES;

Janus, Saturnus, Phoroneus, Poſeidon, Nereus, Proteus, Prometheus.

THE hiſtory of the Patriarch was recorded by the ancients 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, Oſiris, Zeuth, Atlas, Phoroneus, 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 Janus. The latter of theſe is by ſome ſuppoſed to have been the ſame as Javan, who is by Moſes called יון. 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 argument

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 [1] Ιαννος, 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 Biſrons. 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. [2] 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-

[1] Ὁ γαρ Ιαννος εν τοις παλαιοις παυ, ειτε Δαιμων, ειτε θασιλευς, γενομενος πολιτικος και κοινωνικος, εκ τε θηριωδες και αγριε λεγεται μεταθαλειν την διαιτην. In Numâ. Vol. I. p. 72.

Ιαννος—διαβας εις Ιταλιαν, και συνοικησας τοις αυτοθι βαρβαροις, μετεβαλε και γλωτταν και διαιταν.——τους περι την Ιταλιαν αυτος αγριοις και ανομοις χρωμενες εθεσιν εις ἑτερον βιε σχημα, πεισας και γεωργειν και πολιτευεσθαι, μετεβαλε και μετεκοσμησε. Plutarch. Quæſt. Rom. vol. 2. p. 269.

[2] 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.

[3] 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, [4] why the coins of this perſonage bore on one ſide Ιανυς διπροσωπον εικονα, *the reſemblance of Janus bifrons*; and had on the other πλοιυ πρυμνην, η πρωραν εγκεχαραγμενην, *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.

[5] Quem tamen eſſe Deum dicam te, Jane 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

[3] Ovid. Faſt. L. 1. v. 239.
[4] Quæſt. Rom. P. 274.
[5] Faſt. L. 1. v. 89.

whom

whom this character related, may be easily known. To him they attributed the invention of a [6] 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 [7] 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:

[8] Jane bifrons, anni tacitè labentis origo.

From him they denominated the first month of the year; [9] Ιαννεαριος απο τε Ιαννε. 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 [10] temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Salii he was stiled the [11] god of gods. In this and many other respects he was similar to the Cronus of the Greeks, whom Orpheus stiles

[12] Αιθαλιης, Μακαρων τε Θεων πατερ, ηδε και ανδρων,
ΑΙΩΝΟΣ ΚΡΟΝΕ, ΠΑΓΓΕΝΕΤΟΡ—
Γαιης τε βλαστημα, και Ουρανε αστεροεντος
Γενναι, φυης [13] μαιωσι, Ῥεας ποσι, σεμνε ΠΡΟΜΗΘΕΥ.

[6] Πρωτον δε στεφανον ευρειν, και σχεδιας, και πλοια. Athenæus. L. 15. p. 692.

[7] Parut. Sicilia.

[8] Fast. L. 1. v. 65.

[9] Plutarch. in Numâ. P. 72.

[10] Hence he was stiled Templorum positor.

[11] Saliorum quoque antiquissimis carminibus *Deorum Deus* canitur. Macrob. Sat. L. 1. p. 159.

[12] Hymn. 13.

[13] 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 Μακαρες, 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 [14] 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 [15] 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

[14] Analogous to ανθρωπος γης. Gen. C. 9. v. 20.

[15] Ὁς πλαττειν ανθρωπους εμυθευετο. Euſeb. Chron. p. 103. Προμηθευς, νυς. 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, [16] cui omnis rei initium et finem tribuebant: *to whom they attributed the end and the beginning of all things.* They ſtiled him Patulcius and Cluſius, in alluſion to the hiſtory above given: and he had the title of Junonius, from the Arkite Dove Jönah, which the Latines expreſſed [17] 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 reſerata mugiunt aurea clauſtra mundi.

He is ſtiled by another poet

Templorum poſitor, templorum ſancte refector.

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, [18] in Italiâ primum Diis templa feciſſe, et ritus inſtituiſſe ſacrorum. He was reputed the ſame as Apollo; and had the title of Θυραιος,

[16] Albricus Philoſ. c. 14. p. 921.

[17] In the Roman Calendar publiſhed by Gaſſendus the firſt of January is ſacred IANO JUNONI. See Gaſſend. Calendar. Jul. Cæſaris. P. 22.

[18] Macrob. Sat. L. 1. p. 157.

or

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. [19] Ejus aras ante fores ſuas celebrant, ipſum *introitûs* et *exitûs* 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. [20] Διο Ιανναν ειποντες την θυραν, και Ιανναριον μηνα τον θυραιον 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.

[21] Me Chaos antiqui, nam res ſum priſca, vocabant:
Aſpice, quam longi temporis acta canam.
Quicquid ubique vides, cœlum, mare, nubila, terras,
Omnia ſunt noſtrâ clauſa, patentque manu.
Me penes eſt unum vaſti cuſtodia mundi;
Et jus vertendi cardinis omne meum eſt.
Præſideo foribus cœli.

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

[19] Ibidem. P. 158. from Nigidius.
[20] Porphyr. de Nympharum Antro. P. 264.
[21] Faſt. L. 1. v. 103.

him. [22] In ſacris quoque invocamus Janum geminum, Janum patrem, Janum Junonium, Janum Conſivum, Janum Quirinum, Janum Patulcium, et Cluſivium.—Janum Patrem, quaſi Deorum Deum: Conſivum a conſerendo, id eſt, a propagine generis humani, quæ Jano auctore conſeritur. 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 [23] Eanus; and, as he would inſinuate, from eo, *to go*. But Eanus was undoubtedly the ſame as Οἰνας of the Greeks, and the Iönas of the eaſtern nations: by which was ſignified a Dove. Hence it was that Janus had the name of Junonius; for Iöna 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. [24] Rex Saturnus tantæ juſtitiæ fuiſſe traditur, ut neque ſervierit ſub illo quiſquam, neque quicquam privatæ rei haberet: ſed omnia

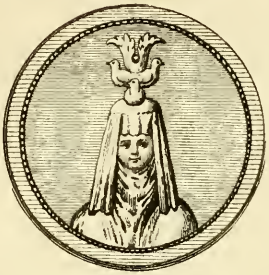
[22] L. 1. p. 159.

[23] Cornificius Etymorum libro tertio, Cicero, inquit, non Janum, ſed Eanum nominat. Macrob. Sat. L. 1. c. 9. p. 158.

[24] Juſtin. l. 43. c. 1.

com-

JANUS BIFRONS et Columbæ. Spanheim. V. 1. p. 168.



Isis et Columbæ et Nummus Ascalonitarum Ex Gorlæo, Spanheim et Paruta.

Basire sc.

communia. He is by Lucian made to ſay of himſelf, [25] ουδεις υπ' εμου δουλος ην. 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 contrarieties, 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 [26] ſickle, in his hand: and repreſented as going over the whole earth, teaching to plant, and to ſow;

[27] Vitiſator, 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. [28] Εξ αγριου διαιτης εις ημερον βιον μεταστησαι ανθρωπους. *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

[25] Dialog. εν τοις προς Κρονον. See Bochart. Phaleg. L. 1. c. 1. and Voſſ. Idol. L. 1. c. 18. p. 140.

[26] Cum falce, meſſis inſigni. Macrob. Sat. p. 157.
Saturnus velato capite, falcem gerens. Fulgent. Mytholog. L. 1. c. 2.

[27] Virgil. Æneid. L. 7. v. 179.

[28] 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.

[29] Cauſa ratis ſupereſt: Thuſcum rate venit ad amnem
Ante pererrato falcifer orbe Deus.

He was looked upon as the [30] 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 ſtiled [31] Sator: and we have a remarkable deſcription of him in Martianus Capella, who ſpeaks of him under that title. [32] Saturnus Sator, greſſibus tardus, ac remorator, incedit, glaucoque amictu tectus caput. Protendebat dexterâ flammivomum quendam draconem caudæ ſuæ ultima devorantem—Ipſius autem canities pruinoſis nivibus candicabat: *licet etiam ille puer poſſe fieri 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.

[33] Antiqui Rex magne poli, mundique prioris,
Sub quo prima quies, nec labor ullus erat.

I have mentioned that he was ſuppoſed, καταπινειν, to have

[29] Faſt. L. 1. v. 233.

[30] Ipſe, qui auctor temporum. Macrob. Sat. L. 1. p. 214.

[31] He was ſuppoſed by ſome to have from hence received his name. A ſatu dictus Saturnus. Varro de Ling. Lat. L. 1. p. 18.

[32] L. 1. c. 2.

[33] L. 12. Epig. 63.

ſwallowed

ſwallowed up his children: he was alſo ſaid to have ruined all things; which however were reſtored with a vaſt increaſe.

[34] Ὁς δαπανᾳς μεν ἁπαντα, και αυξεις εμπαλιν αυτος.

To other Gods the Romans ſacrificed, capite operto, with their heads [35] veiled: but in the rites of Saturn the veil was taken [36] away. He had the name of Septimianus: and the Saturnalia, which were days ſet apart for his rites in December, were in number [37] 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 Κρονια; and deſcribes them in the following manner:

[38] Maxima pars Graiûm Saturno, et maximè Athenæ,
Conficiunt ſacra, quæ Cronia eſſe iterantur ab illis.
Eumque diem celebrant per agros; urbeſque fere omnes
Exercent epulis læti; famuloſque procurant
Quiſque ſuos: noſtrique itidem: et mos traditus illinc
Iſte, ut cum dominis famuli epulentur ibidem,

[34] Orphic. Hymn. 12. v. 3.

[35] Plutarch. Quæſtion. Rom. p. 266.

[36] Græcorum more, aperto capite res divina fit. Macrob. Sat. L. 1. p. 156.

[37] Ibid. p. 160.

[38] Macrob. Sat. L. 1. p. 155. Athenæus. L. 14.

It

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. [39] Cur autem Saturnus ipſe in compedibus viſatur, 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 [40] 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, ſive Dei; or Oliva cœleſtis. All the upper part of Egypt was named Saït, and the people Saïtæ.

[39] 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
Adſint. Sylv. L. 1. cap. 6. v. 4.

[40] Macrob. L. 1. c. 9. p. 157, 158.

The

The Athenians came from thence; and they were [41] 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 [42] 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 [4] 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 [44] flowers. Schedius mentions him by the name of Crodo; and ſays that he was the ſame as the Saturn of the Romans. [45] In Arce Harteſburgh ad Sylvam Hercyniam juxta montem Melibochi, civitatemque Goſlarenſem, 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 Iſide cultus fuit. The name of the mountain, Melibochi, where this worſhip was carried on, ſeems to be a variation of the an-

41 Αποικης Σαϊτων. Diod. Sicul. L. 1. c. 24. Απο ελαιας Ἑλληνες. Chron. Paſchale. P. 49.

42 Pauſan. L. 2. p. 198.

43 Tit-Ur, μαςος ἡλιθ; the name of thoſe high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians; the Saturi, Σατυροι, Saturians.

44 P. 78.

45 De Diis Germanis. Syntag. 4. C. 2. p. 493.

cient terms Melech Bochus, the Lord Bochus. Bacchus was often mistaken for Dionusus, and in many countries called Bochus, and [46] Bocchus.

The Patriarch, under whatever title he may come, is generally represented as the father of Gods, and men.

[47] 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 [48] Clemens of Alexandria, he is stiled Φορωνευς, πατηρ θνητων ανθρωπων. The mythologists vary greatly about the genealogy of this personage: but generally suppose him to have been the son of [49] 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 [50] flood; and, as I have before shewn, was the reputed father of all mankind. He was also the first who built an [51] altar; which is said to have been erected to Juno. He first collected men together, and formed them

[46] In Mauritania and Numidia Bacchus was expressed Bocchus.

[47] Hesiod. Theog. V. 47.

[48] Strom. L. 1. p. 380.

[49] Νιοβη γαμετη τȣ Ιναχȣ, μητρι δε Φορωνεως. Euseb. Chron. P. 24.

Φορωνευς παις Ιναχȣ και Νιοβης.—φασι δε τινες Νιοβην Φορωνεως ειναι θυγατερα. Ibid.

[50] Clem. Alexand. L. 1. p. 380. Syncellus. P. 125. He speaks of the first deluge, τȣ αρχαιοτατȣ κατακλυσμȣ, ὃς λεγεται κατα Φορωνεα και Απιδα γενεσθαι.

[51] Hyginus. Fab. 274.

into petty [52] communities. He likewiſe firſt gave [53] 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: [54] Idem nationes diſtribuit: which is a circumſtance very remarkable. Nonnus ſtiles him [55] 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 [56] Greece: but [57] Acuſilaus looked upon him more truly as the firſt man. This agrees with the teſtimony, before given from the ancient Poet in [58] Clemens, who ſpoke of him as the father of mankind. In ſhort he was the ultimate, to which Grecian hiſtory re-

[52] Φωρωνευς δε ὁ Ιναχȣ τȣς ανθρωπȣς συνηγαγε πρωτος ες κοινον. Pauſan. L. 2. p. 145.

[53] Φωρωνευς· ȣτος Ιναχȣ και Νιοβης παις πρωτος νομȣς και κριτηρια ωρισε. Syncellus. P. 67, 125.

[54] Hyginus. Fab. 143.

[55] He is here made the father of Niobe, whom the Poet calls Κȣρην Αρχεγονοιο Φορωνεος. L. 32. p. 804.

[56] Anticlides Phoroneum antiquiſſimum Græciæ Regem nuncupat. Plin. L. 7. c. 56.

[57] Ακȣσιλαος Φορωνεα 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 Thebaïd. L. 4. v. 589. Compare theſe accounts with the hiſtory of Deucalion,

Ος πρωτος ποιησε δομȣς, και εδειματο ναȣς
Αθανατοις· πρωτος δε και ανθρωπων βασιλευεν. Apollon. Rhod. L. 3. v. 1086.

[58] Clem. Alex. ſupra:

ferred. [59] 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 æra.* 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. [60] Ουδεν προ Ιναχȣ και Φορωνεως—Ἑλλησιν ἱςορειται. Some have ſuppoſed Niobe to have been the mother of Phoroneus: others make him the ſon of [61] Archia: others again of [62] Meliſſa. But this genealogy is idle: and it will be found that Archia, Niobe, and Meliſſa, 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.

[63] Κλυθι Ποσιδαον, Ζηνος παι πρεσβυγενεθλε,
Ουρανιων, Μακαρων τε Θεων πατερ, ηδε και ανδρων.
Ειρηνην ὑγιειαν αγων, ηδ' ολβον αμεμφη.

[59] Syncellus. P. 126. See Plat. Timæus.

[60] Syncell. P. 68.

[61] Inachus—ex Archiâ ſorore ſuâ procreavit Phoroneum, qui primus mortalium dicitur regnâſſe. Hyginus. Fab. 143. p. 250.

[62] Apollodorus. L. 2. p. 58. She is alſo called Melitta.

[63] 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

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 [64] 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, Φυταλμιος, or Sativus. The laſt was a title given him by the people of [65] 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: [66] τȣτȣ δ' εχεται χωριον αλλο Αποβαθμος; ſimilar to the place called Αποβατηριον upon mount Ararat, mentioned by [67] Joſephus; and undoubtedly named from the ſame ancient hiſtory. The tradition among the people of Argolis was, that the place was named Αποβαθμος, or place of deſcent; becauſe in this ſpot Danaus made his firſt deſcent from the [68] ſhip, in which he came over. In Arcadia was a temple of [69] Ποσειδων εποπτης, *of Neptune looking out.* None of theſe

[64] Noe, requies. Iſidor. Origin. L. 7. c. 6.
Νωε, αναπαυσις. Theoph. ad Autolyc. L. 3. p. 391.
[65] Pauſan. L. 2. p. 188.
[66] Pauſan. L. 2. p. 201.
[67] Antiq. L. 1. c. 3. p. 16.
[68] Pauſan. L. 2. p. 201.
[69] Ποσειδωνος Εποπτȣ ναος. Pauſan. L. 8. p. 662. Similar to this were the altars

thefe titles have the leaft reference to the Pagan Pofeidon, as God of the fea: but to the hiftory of the Patriarch they have a wonderful relation, and are particularly applicable.

Noah was alfo figured under the hiftory of Nereus, another deity of the fea; and his character of an unerring prophet, as well as of a juft, righteous, and benevolent man is very plainly defcribed:

[70] Νηρεα δ' αψευδη και αληθεα γειναΤο Ποντος,
Πρεσβυτατον παιδων· αυταρ καλεουσι Γεροντα,
Ουνεκα νημερτης τε, και ηπιος· ουδε θεμιςεων
Ληθεται, αλλα δικαια και ηπεα δηνεα οιδεν.

He is termed by Æfchylus παλαιγενης; and is mentioned by Orpheus as a fon of the ocean, but of all others the moft ancient.

[71] Νηρεα μεν πρωτιςα καλω, πρεσβυςον απαντων.

Proteus was another title of the fame perfonage. He is reprefented by Homer as an ancient prophet, a perfon of great truth, [72] γερων αλιος, νημερτης, Αθανατος Πρωτευς; from whom all nature was to be deduced, as from a firft caufe. In his departments he was the fame as Pofeidon:

[73] Πρωτεα κικλησκω, ποντου κλῆιδας εχοντα,
Πρωτογενη, πασης φυσεως αρχας ὃς ὑφηνεν.
Παντιμος, πολυβουλος, επιςαμενος τα τ' εοντα,

altars in Attica upon Mount Hymettus, Βωμοι Ομβριου Διος, και Απολλωνος Προοψιου. Paufan. L. 1. p. 78.

[70] Hefiod. Theog. V. 233.

[71] Orphic. Argonaut. V. 334.

[72] Odyff. Δ. v. 383.

[73] Orphic. Hymn. 24.

Ὀσσα

Ὅσσα τε προθεν εην, ὅσα τ' εσσεται ὑςερον αυθις.
Παντα γαρ εν Πρωτει πρωτη φυσις εγκατεθηκεν.

As time with the ancients commenced at the Deluge; and all their traditions, and all their genealogies 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 Θεος Γενεσιος, Γενεθλιος, φυταλμιος; and was worshiped also as Oceanus. The poets often allude to him under this title:

[74] Ωκεανον καλεω, πατερ' αφθιτον, αιεν εοντα,
Αθανατων τε Θεων γενεσιν, θνητων τ' ανθρωπων.

[75] Ωκεανος θ', ὅσπερ γενεσις παντεσσι τετυκται.

Juno tells Jupiter, that she is going to pay a visit to Tethys and Oceanus, from whom the gods were derived.

[76] Ειμι γαρ οψομενη πολυφορβε πειρατα Γαιης,
Ωκεανον τε Θεων γενεσιν, και μητερα Τηθυν,
Οι μ' εν σφοισι δομοισιν ἐυτρεφον, ηδ' ατιταλλον.

Hence, when it was said in the early histories, which Thales and other Grecians copied, that all things were derived from [77] water; I do not believe, that the ancient Mythologists

[74] Orphic. Hymn. 82.
[75] Homer. Iliad. Ξ. v. 246.
[76] Homer. Iliad. Ξ. v. 200.
[77] Thales ex aquâ dixit constare omnia. Cic. in Lucullo.
Aquam initium rerum. Cic. de Nat. Deorum. L. 1. c. 10.
Αρχην των παντων ὑδωρ. Diogen. Laert. Thales.

referred

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, [78] Οσιριν 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.

IT 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 [79] 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 νεος, by which is meant thought and deſign, to matter. Dio-

[78] Iſ. et Oſir. P. 364.
[79] See P. 202.

genes

genes Laertius has given a very juſt account of this philoſopher's opinion. [80] Παντα χρηματα ην ὁμου· ειτα νους ελθων αυτα διεκοσμησε· παρ᾽ ὁ και Νους (Αναξαγορας) επεκληθη. Cicero ſpeaks to the ſame purpoſe. [81] 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, wherefoever 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 [82] νοος, mens; they are guilty of a great miſtake. For what they call νοος and νους 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, Ἑρμηνευουσι Νουν τον Δια· Προμηθεα δε Νουν ελεγον· διο και μυθευονται τους ανθρωπους 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

[80] Vol. I. p. 82.

[81] De Nat. Deor. L. 1. c. 11. Plutarch. in Pericle. P. 154.

[82] Οι δε Αναξαγοραιοι ἑρμηνευουσι νουν τον Δια· Προμηθεα δε νουν ελεγον·—— διο και μυθευονται τους ανθρωπους μεταπεπλασθαι, κτλ. Euſeb. Hiſt. Synagoge. P. 374.

Προμηθευς νους. Syncellus. p. 149.

Προμηθευς γαρ εστιν ανθρωποις ὁ νους. 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 [84] firſt ſhip; and tranſmitted to poſterity many uſeful inventions:

[85] παντα συλληβδην μαθε,
Πασαι τεχναι βροτοισιν εκ Προμηθεως.

Prometheus was ſuppoſed to have lived in the time of the deluge; and to have been guardian of Egypt at that [86] 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 inventer 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, [87] Phyſici Διονυσον, Διος νουν, dixerunt. Dios was the ancient term, from whence came the word Deus: and the name of Dionuſus relates not to νοος, mens, but to Nuſos, Noah; being a compound of Dios-Nuſos, for ſo his name was pro-

[84] Θαλασσοπλαγκτα δ' υτις αλλος αντ' εμυ
Λινοπτερ' ευρε ναυτιλων οχηματα. Æſch. Prometh. P. 31.

[85] Ibid.

[86] Diodorus Sic. L. 1. p. 16.

[87] Saturn. L. 1. c. 18. p. 201. The reaſon, that he gives, is, becauſe Dionuſus was the Sun; and the Sun was Διος νους, ſive mundi mens.

perly

perly expreſſed. Hence Philoſtratus ſays [88] Νυσιος ὁ Διονυσος απο της εν Ινδοις Νυσης ονομαζεται. This, as [89] I have obſerved, is ſo far true, that Dionuſus was ſtiled Nuſius, and Nuſus; and explains the compoſition of the former term. But it was not from the city Nuſa in India, nor from any of the cities called Nuſa, 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, Nuſus; 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 νους, and of its derivative νοερος, and νοητος, 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-

[88] Vita Apollon. L. 2. c. 1. p. 56.

[89] 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 πρωτιστος βασιλευς των νοερων Θεων, and that by Zeus binding his father is to be underſtood a reaſonable [90] apprehenſion, or comprehenſion; he comes at laſt to ſpeak more fully. [91] Το δε αληθες ωδε εχει. Νους μεν εστιν ὁ Κρονος παντελως· Νους δε ὁ μεγιστος Ζευς· Νους ἑκατερος ων, εστι δηπου και νοητος αυτος. Πας γαρ

[90] Ὁι Κρονιοι δεσμοι μυστικως την περιληψιν αινισσονται του νοητου τουτου: to which the author adds this curious obſervation, και γαρ ὁ δεσμος περιληψις εστι των συνδεομενων. Proclus in Platonis Theogon. L. 5. c. 5. p. 256.

[91] Ibid.

He ſays of Law, Νομος επι Κρονου. Νου γαρ εστιν ὁ νομος διανομη. κ.τ.λ. L. 5. c. 9. p. 263.

νους

νȣς εις αυτον επεςραπται, προς δε αυτον επιςρεφει, προς ἑαυτον ενεργει. Προς δε ἑαυτον ενεργων, και προς τα εξω, νοητον εςιν ἁμα και νοερον· Ἡ μεν νοει νοερον, ἡδε νοειται, και νοητον· Ὡςε και ὁ Διιος νȣς ἑαυτῳ νȣς εςι, και ἑαυτῳ νοητον. Ὡσαυτως δε και ὁ Κρονιος νȣς ἑαυτῳ νοητον εςι, και ἑαυτῳ νȣς· αλλ᾽ ὁ μεν μαλλον νȣς· ὁ δε μαλλον νοητος. Νȣ τοινυν οντος τȣ Κρονȣ, και νοητȣ, Νȣς και ὁ Ζευς δευτερον, και νοητον· αλλα και νοητον αυτῳ νοερον εςι.

Νοει τον ἑαυτȣ πατερα Κρονον ὁ Ζευς· νοητον μεν εςιν ὁ Κρονος, νȣς δε ὁ Ζευς, κ τ λ.

Λαμβανειν και διδοναι λεγεται (ὁ Κρονος) την βασιλικην αξιαν, εκτεμνων τε τȣ πατρος γονιμον, εκτεμνομενος δε παρα τȣ μεγαλȣ 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 [92] 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, ἑρμηνευȣσι Νȣν τον Δια, 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 [93] Sator Νους, and Dionuſus, [94] Διος Νους; and finally, when they deſcribe Pro-

[92] Νȣς, ψυχη, ποταμος. Heſych.

[93] Apollonius in Epico carmine ſcribit Saturnum quaſi ſacrum νȣν.—aut Satorem νȣν. Fulgent. Mytholog. C. 2. p. 628.

[94] Why Dionuſus was Nous, or Noas, may be plainly ſeen in the hiſtory given of him by the Indi in Arrian. Indica. p. 321.

metheus,

metheus, Προμηθευς Νους, and Προμηθευς τοις ανθρωποις ὁ Νους, the purport in these instances is the sam . The original history was undoubtedly meant to signify, that Saturnus, Cronus, Dionusus, and Prometheus, were different titles, of the Patriarch who was called Noos, Nous, and Nusus.

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; [1] Βασιλευς Κρονος ὑποστατης εστι—της αμειλικτου 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 [2] Κορονονους; 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-

[1] In Plat. Timæum. L. 5. c. 10. p. 265. See Radicals. Vol. 1. p. 70. Melech, Ζευς μειλιχιος.

[2] Ibid.

plained

plained in the hiſtory of the latter, and by the ſame author. [3] Ζευς ὁ προ (or perhaps ὁ πατηρ) των τριων Κρονιδων, ὅτος εϛιν ὁ των ὅλων δημιουργος. 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* δημιουργος; and that he contrived every thing in his chaotic cavern.

[4] Ταυτα πατηρ ποιησε κατα σπεος ηεροειδες.

As all mankind proceeded from the three families, of which the Patriarch was the head; we find this circumſtance continually 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 Αμειλικτος Τριας, however ſophiſticated, meant originally the *Royal Triad.* Proclus mentioning thoſe, who were ſuppoſed to have the ſuperintendency in the world, ſays, [5] Τρεις γαρ Θεους ειναι τουτους, και παρα τοις Πυθαγορειοις ὑμνουμενους ὁι τυ μεν ἑνος Νυ, κτλ. He alſo in the ſame place inquires, Πυ δε ὁι παρα Πλατωνι Βασιλεις, ὁυς ὑπερ τον Κοσμον αυτος αξιοι ταττειν.— [6] Παρα Πλατωνι τρεις Βασιλεας, και παρ' Ορφει τρεις.— [7] Δει μεν γαρ εκ Τριαδος προϊεναι τον αριθμον τον θειον.

[8] Ἐν δε δεμας βασιλειον, εν ᾧ ταδε παντα τετυκται.

[3] Ibid. L. 2. p. 95.
[4] Ibid. L. 2. p. 95.
[5] Ibid. P. 94.
[6] P. 93. Νους τρεις, και Βασιλεας τρεις. L. 38.
[7] Ibid.
[8] Ibid.

I am

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 Δαιμονολατρεια, the worſhip of Dæmons: and to thoſe perſonages their theology continually refers. They were, like the [10] 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; [11] *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. [12] Ὅι μεν ὑπο Κρονῳ ησαν: *They lived in the time of Cronus*; in whoſe reign was the golden age, when the life of man was at its greateſt extent.

[10] Quoſdam Genios, et functorum animas mortuorum. Varro apud Arnob. L. 3. p. 124.

[11] Ερμηνευτικον το τοιωτον ονομαζει (ὁ Πλατων) γενος, και διακονικον, εν μεσῳ Θεων και ανθρωπων· ευχας μεν εκει και δεησεις ανθρωπων αναπεμπομενων, εκειθεν δε μαντεια δευρο. Iſis et Oſir. P. 361. from Plato's Sympos.

[12] Opera et Dies. V. 111.

[13] Αυταρ επει κεν τȣτο γενος κατα γαια καλυψεν,
Ὁι μεν Δαιμονες ειστι—
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων.

When these died, they became Dæmons, a set of benevolent beings, who resided within the verge of the earth, and were guardians of mankind. These were the Βασιλεις, or Royal Personages, of Orpheus and Plato; out of which was constituted the αμειλικτος Τριας of Proclus, called also [14] ἡ νοητη και νοερα Τριας—των νοητων και νοερων Θεων.

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 Κιβωτος, 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

[13] Ibid. v. 121.

[14] Proclus in Plat. Timæum. p. 94. Τας νοητας Τριαδας.

reader. [15] Αμεινον δε ἡγεμαι την Κιβωτον εκ τȣ Ἑβραϊκȣ ονοματος Θηβωθα καλȣμενην αλλο τι σημαινειν. Ἑρμηνευεται μεν ἐν ανθ' ἑνος παντων τοπων. Ειτ' ȣν Ογδοας, και ὁ ΝΟΗΤΟΣ Κοσμος, ειτε 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 [16] eight perſons ſhut up in Θηβωθα, *the Ark*. What is meant by ἐν ανθ' 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: [17] Αλλ', ὡς εοικεν, ελαθον ὑπο φιλοτιμιας αποδεικτικης περαιτερω τȣ δεοντος παρεκβας.

[15] Strom. L. 5. p. 667.

[16] Οκτὼ δε φησι τας πασας ψυχας ανθρωπων εν τῃ Κιβωτῳ διασεσωσθαι.—Οκτω ουν πασαι ψυχαι ανθρωπων διεσωθησαν, κτλ. Theophilus ad Autolyc. L. 3. p. 391.

[17] Strom. L. 5. p. 679.

JONAH,

JONAH, יונה, 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.

AS 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 [1] bird of ill omen.

The name of the Dove among the ancient Amonians was Iön, and Iönah; ſometimes expreſſed Iönas, from whence came the Οινας, [2] 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 [3] Peleiades, or the Doves. It was at the time of their appearance that the Argonauts were ſuppoſed to have ſet out upon their expedition. [4] Αμος δ' ἀντελλοντι Πελειαδες. Τοτε δ' εμνηθησαν ὁι Αργοναυται πλευσεως. It was thought a fortunate time for navigation in general: as we may learn from [5] Ovid. The Argonauts are moreover ſaid in a time of difficulty and danger to have made the ſame experiment with

[1] 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 Battus led to Cyrene.

Και Λιβυην εσιοντι κοραξ ἡγησατο λαῳ,
Δεξιος οικιστηρ. Callim. Hymn. in Apoll. v. 66.

[2] Οινας· ειδος πτερυγερας αγριας. Heſych.

[3] 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 Dionuſus.

[4] Theocriti Idyll. 13. v. 25. and Scholia ibid.

[5] Faſti. L. 5. v. 65.

a dove

a [6] 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 [7] Dove.

From the prophetic bird Iönah and Iönas, the Greeks formed many terms, which related to augury; ſuch as [8] Οινας, γενος κορακος· οἱ δε αγριαν περιστεραν. Οινιαξ, ειδος κορακος. Οιωνοι, δι' ὧν οιωμεθα τα μελλοντα. Οιωνος, Οφις.

As the Dove was eſteemed the interpreter of the will of the Deity; the prieſts and ſoothſayers were from that circumſtance ſtiled Iönah, 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 Iönah; which by the Greeks was rendered Πελειαι και Τρηρωνες, *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,* [9] αρχαιοτατον των εν Ἑλλησι χρηστηριων. It was

[6] Apollonius Rhod. L. 2. v. 328.

Οιωνῳ δη προσθε Πελειαδι πειρησαδε. and v. 564.

Plutarch. Lib. Utrum terreſtria, &c. περιστεραν εκ της ΛΑΡΝΑΚΟΣ αφιεμενην δηλωμα γενεσθαι, χειμωνος μεν εισω παλιν ενδυομενην, ευδιας δε αποπτασαν. p. 968.

[7] Velleius Paterc. L. 1. c. 4.

[8] Heſychius.

[9] Herodot. L. 2. c. 52.

founded

founded by Cuthites, who were ſtiled [10] Ellopians, Pierians, Cadmians. They brought with them the memorials of the Dove, and Ark; and the whole hiſtory of the Deluge, from the Thebäis of Egypt. The women, who officiated in theſe temples, were, from the nature of their department, called Πελειαι, and Πελειαδες; 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 Peleiades 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.

Ζευς ην, Ζευς εςι, Ζευς εσσεται· ω μεγαλε Ζευ·
Γα καρπως ανιει, διο κληζετε μητερα γαιαν.

[10] See the Μεγαλαι Ηοιαι, quoted by the Scholiaſt on Sophocl. Trachin. v. 1183.

Εςι τις Ελλοπιη πολυληϊος, ηδ' ευλειμων,
Αφνειη μηλοισι—
Ενθα τε Δωδωνη. κ. τ. λ.

[11] 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 Eleuſis:

[12] Θαῤῥειτε μυϛαι τȣ θεȣ σεσωσμενȣ.

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, Dionuſus, and Oſiris, three titles out of many, relating to the ſame 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 [13] 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. [14] Ζευς ὁ προ τριων Κρονιδων. Ὁυτος εϛι των ὁλων δημιȣργος. Hence the poet ſtiles him,

Ζηνα τε μητιοεντα, Θεων πατερ᾽ ηδε και ανδρων.

Servius takes notice of the doves at [15] Theba: but, as it

[12] Jul. Firmicus. p. 45.

[13] 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.

[14] Procl. in Platon. Timæum. p. 95.

[15] In Virg. Æneid. L. 3. v. 466.

was

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:

[14] Ὡς την παλαιαν φηγον αυδησαι ποτε
Δωδωνι δισσων εκ Πελειαδων εφη.

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. [15] *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*

[14] Sophocles. Trachin. v. 174. See Scholia.

[15] Ταδε Δωδωναιων φασι αἱ προμαντιες, δυο Πελειαδας μελαινας εκ Θηβεων των Αιγυπτιεων αναπτομενας, την μεν αυτεων ες Λιβυην, την δε παρα σφεας απικεσθαι· ἱζομενην δε μιν επι φηγον αυδαξασθαι φωνῃ ανθρωπηϊῃ, ὡς χρεων ειη μαντηϊον αυτοθι Διος γενεσθαι. Herod. L. 2. c. 55.

 there

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. [16] *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* [17] *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 Peleiæ, Πελειαι, and Πελειαδες; 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 Mœro Byzantina, in Crete.

[18] Τον μεν αρα Τρηγωνες ὑπο ζαθεῳ τρεφον αντρῳ,
Αμβροσιην φορεεσθαι απ᾽ ωκεανοιο ῥοαων.

This is more truly repreſented in Homer; who alludes to

[16] Φασαν οἱ ἱρεες τε Θηβαιεος Διος, δυο γυναικας ἱρηϊας εκ Θηβεων εξαχθηναι ὑπο Φοινικων· και την μεν αυτεων πυθεεσθαι ες. Λιβυην πρηθεισαν· την δε ες τες Ἑλληνας· ταυτας δε τας γυναικας ειναι τας ἱδρυσαμενας τα μαντηϊα πρωτας εν τοισι ειρημενοισι εθνεσι. Herodot. L. 2. c. 54.

[17] Φοινικες Ποιμενες 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.

[18] Athenæus. Lib. 11. p. 491.

the priefts under the character of Πελειαι Τρηρωνες, or doves: and he fays that they adminiftered to Zeuth in that capacity, of whom he fpeaks as their father: for priefts and votaries were often ftiled the fons and the daughters of the Deity, whom they ferved.

[19] πελειαι
Τρηρωνες, ταιτ' αμβροσιην Δι πατρι φερουσιν.

From hence we may folve the queftion put by Alexander to Ariftotle upon this fubject: though in fome degree it explains itfelf from the manner, in which it is ftated. [20] Δια τι ὁ Ποιητης πελειαδας εποιησε της τροφης των Θεων διακονους, *why does the poet make doves the miniflers of food to the Gods?* The Peleiades were priefts under the characteriftic of doves: and they were faid to be διακονοι της τροφης των Θεων, becaufe they really did adminifter to the Gods; and offered up cakes and fruits at their fhrines, attended with libations of wine, oil, and honey.

The Egyptian priefts feem to have been alfo denominated from their complexion crows, or ravens. Strabo has a particular paffage about Alexander; [21] that upon his expedition to the temple of Ammon, he was conducted by two crows. Curtius fays, that, upon his approach, a good number went out to meet him. [22] Jam haud procul oraculi fede aberant, cum complures Corvi agmini occurrunt, modico volatu, &c.

[19] Homer. Odyff. M. v. 62.
[20] Ptolemæus Hephæftion apud Photium. L. 1. p. 474.
[21] Strabo. L. 17. p. 1168.
[22] Curtius. L. 4. c. 7.

Theſe crows, like the black doves, were certainly the prieſts of the place. So Calliſthenes in Plutarch: [23] Κορακες εκφανεντες ὑπελαμβανον την ἡγεμονιαν της πορειας.

From theſe circumſtances ill underſtood people feigned that in theſe places, where the name of the Peleiades and Trerones occurred, there had been perſons turned into doves and pigeons. Hence aroſe the fable of Cteſilla in Ovid:

[24] Tranſit et antiquæ Cartheïa mœnia Ceæ,
Quà pater Alcidamas 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:

[25] pennas ſumpſere; tuæque,
Conjugis in volucres, niveas abiere Columbas.

The Meneiadæ, who were prieſts and prieſteſſes of Menes, were ſaid to have been changed into [26] birds; becauſe, like the abovementioned perſons, they were Iönim. Thoſe ſtiled Peleiai and Peleiades 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. Πελειαι. περιςεραι· και αἱ εν Δωδωνῃ θεσπιζουσαι μαντεις. *The Peleiai were a ſpecies of doves; and the prieſteſſes at Dodona, who gave out oracles,*

23 In Alexand. v. 1. p. 680.
24 Ovid. Metamorph. L. 7. v. 368.
25 Ovid. Metamorph. L. 13. v. 673.
26 Antoninus Liberalis. c. 10. p. 48. from Nicander and Corinna.

were

were ſo denominated. Servius likewiſe ſpeaks to the ſame purpoſe, when he mentions the Chaonian doves of that temple. [27] Chaonias autem Epiroticas: nam in Epiro dicitur nemus fuiſſe, in quo reſponſa dabant Columbæ: quod ideo fingitur, quia linguâ Theſſalâ Peleiades 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. [28] Πελειαδες δε μοι δοκεουσι κληθηναι προς Δωδωναιων επι τουδε 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 [29] 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-

[27] In Virgil. Eclog. 9. v. 13.
[28] Herodotus. L. 2. c. 57.
[29] Athenæus. L. 9. p. 395.

ceived,

ceived. For not only the Mizraïm, 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 Iönas: a title probably beſtowed upon him, as a meſſenger of the Deity. The great Patriarch, who preached righteouſneſs to the Antediluvians, is by Beroſus and Abydenus ſtiled [30] 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 [31] 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. [32] *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*

[30] He is mentioned as having appeared both before and after the flood. Ενδε τῳ πρωτῳ ενιαυτῳ φανηναι εκ της Ερυθρας θαλασσης—ζωον αφρενον (lege εμφρονον) ονοματι Ωαννην. Alexand. Polyhiſt. apud Euſeb. Chron. p. 6.

[31] The name was impoſed antecedent to his birth.

[32] Luke. C. 1. v. 59, &c. This was by the appointment of God; and enjoined by the Angel, v. 13.

have

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: [33] *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 [34] 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 Iöna. 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. Ιωνας, ἑρμηνευεται Ὑψιστου πουντος, η περιστερα, προφητης παρ' Ἑβραιοις. The word προφητης ſeems to have been miſplaced, and ſhould be reduced to order: and for the word

[33] Luke. C. 1. v. 76.

[34] 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-Iöna*; 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.

πουντος,

πονεντος, I think we ſhould read φωνεντος; and the text will ſtand thus: Ἰωνας, Ὑψιστε φωνεντος προφητης, η περιστερα, παρ' Ἑβραιοις. *Among the Hebrews the word Iönas 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. [35] Νωε Ἑβραϊστι, ὁς διερμηνευεται τῃ Ἑλλαδι γλωσσῃ αναπαυσις. Hence the dove became an emblem of [36] 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 Ιωαννης of the Greeks: both of which names were derived from the Iönah and Iönas 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

[35] Theophilus ad Autolyc. L. 3. p. 391.

[36] 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 Beroſus, 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 [37] 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. [38] *And*

[37] 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.

[38] Ezekiel. C. 23. v. 11. alſo c. 8. v. 10.

when her ſiſter Aholibah ſaw this, ſhe was more corrupt in her inordinate love, than ſhe; and in her whoredoms, than her ſiſter in her whoredoms.—[39] *For when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed 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 inamoured.

From deſcriptions of this ſort, which were imperfectly underſtood, the hiſtories of Sanchoniathon, Beroſus, 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 [40] heads; with which he doubtleſs looked both forward and backward, in reference to the antediluvian, and poſt-

[39] Ειδεν αυτας εζωγραφημενους επι τω τοιχω, εικονας Χαλδαιων εζωγραφημενους εν γραφιδι. LXX. Interp. ibid. See Nonnus. L. 41. p. 1074. v. 9.

[40] 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 Beroſus: 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 ετι 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 *ὁ 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 *Ζευς αγριος*, *Ζευς Νομιος*, *Ζευς αροτριος*, and likewiſe to Oſiris. [41] 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 דג, Dag, a [42] fiſh: and we find that the

Dag-On is Oſiris in the ſhape of a fiſh. Deus Cetus. Dagon frumenti repertor, et aratri. Sanchoniathon apud Euſeb. P. E. L. 1. c. 10. p. 36.

[41] Tibull. L. 1. Eleg. 8. v. 29.

[42] דג, Dag, et דגה, Dagah, piſcis interpretatur. Selden de Diis Syris. Syntag. 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 [43] 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 [44] Juſtin and other

[43] 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.

[44] 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 [45] 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 ὑποκατω 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. [46] Ἀνθρωπον δε οντα τα παντα ιχθυν δοξαι, διοπερ ημφιεςω κητωδη δοραν. 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

[45] Sanchoniathon apud Euseb. P. E. L. 1. c. 10. The same writer says, απο δε τε ποντε γινεται Σιδων. Ibid. P. 38. Σιδων ποντε θυγατηρ.

[46] 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 [47] 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: [48] *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 [49] 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.*

[47] Jeremiah. C. 25. v. 38.

[48] C. 46. v. 16.

[49] C. 50. v. 16. The Seventy translate this passage in a very particular manner; απο προσωπου μαχαιρας Ἑλληνικης: as also C. 46. v. 16.

In

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 [50] 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 Iönah. That they were in great meaſure Cuthites is plain from the hiſtory which they give of themſelves in Joſephus. [51] Σαλμαναζαρης ὁ των Ασσυριων Βασιλευς εκ της ΧΟΥΘΙΑΣ ἡμας μετηγαγε, και Μηδιας.

In conformity to what has been ſaid before, there was a tradition that the ſtandard of Semiramis was a Dove. [52] 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-

[50] 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 Columbam referentis. Druſius apud Selden. de Diis Syris. Synt. 2. p. 200.

Samaritani Joſhuæ Duci Columbam adminiſtram attribuunt. Ibid.

[51] Antiq. L. xi. c. 4. p. 556. and L. ix. c. 14. p. 507.

[52] 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;

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 [53] 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 [54] 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*; Ῥαμας, ὁ Ὑψιστος Θεος. Mention is made by Euſtathius of the city Laodicea, being called of old Ramæthan; of which he gives this interpretation: [55] Ῥαμαιθας, αφ' ὑψου ὁ Θεος· Ῥαμαν γαρ εγχωριον το ὑψος· Αθαν δε ὁ Θεος. *Ramæthas 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

53 שמה, Sama, a mark ſtanding out, raiſed up, expoſed to open view. Taylor's Hebrew Concordance. Analagous to this is Seman, סמן, ſignare: whence came the σημα, and σημαινω, of the Greeks. See Iſaiah. C. 28. v. 25.

54 See Thevenot. P. 64. Kircher's China. p. 152. and the accounts from Daniſh Miſſionaries.

55 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. Ῥαμαν γαρ το ὑψος; *Raman relates to height.*

he

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 Rameſſes, and Rameſſomenes; 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. [56] Την Σεμιραμιν σεβεσι Συροι. *The Syrians*, ſays Athenagoras, *worſhip Semiramis: and adds, that ſhe was eſteemed the daughter of* [57] *Dercetus, and the ſame as the Suria Dea.* But the Suria Dea was the ſame both as Rhea, and Dercetus, called alſo [58] Atargatus; of whoſe hiſtory I have ſpoken. Hence many make Rhea, Iſis, Aſtarte, Atargatus and [59] Semiramis, one Deity: and Lucian tells us, that they were ſo eſteemed by the Syrians of [60] Hierapolis; and the ſame

[56] Athenag. Legatio. P. 307.

Semiramis Dercetis filia. Hyginis. Fab. 275.

[57] Ἡ θυγατηρ της Δερκετους Σεμιραμις εδοξε Συρια θεος. 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.

[58] Strabo ſpeaking of Edeſſa ſays, Τιμωσι την Συριαν θεον, την Αταργατιν. L. 16. p. 1085.

[59] Σεμιραμιν, και την Ρεαν καλουμενην παρα Ασσυριος. Chron. Paſch. P. 36.

[60] Lucian: De Suriâ Deâ. V. 2. p. 885.

 may

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 [61] 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. [62] Διο και τȣς Ασσυριȣς την περιςεραν τιμαν ὡς 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 Sama-Ramas, 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

[61] Paſiphaë was worſhiped in Crete, and in Meſſenia. Plutarch. in Agid. p. 799.

[62] Diodor. L. 2. p. 107.

Dove;

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 [63] Semiramis; undoubtedly from having the ſacred emblem of Sama Ramis, or the Dove, engraved by way of diſtinction over it. Probably the lofty obeliſk of Semiramis, mentioned by [64] 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 [65] Portugueſe and [66] Engliſh. The worſhip of the Dove prevailed in Syria about Emeſa and Hierapolis, as I have ſhewn; and there were Samarim in theſe [67] 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. [68] Σεμιραμις, περιστερα ορειος ἑλληνιστι. *Semiramis accord-*

[63] Herodotus. L. 3. c. 155. Σεμιραμιος πυλας.

[64] Diodorus Sic. L. 2. p. 100.

[65] See Alzarez Cabral; and the voyage of Vaſquez de Gama.

[66] Purchas. Vol. I. paſſim.

[67] Bochart. Geog. Sacra. P. 317.

[68] Heſychius. Diodorus ſays of the perſon, who was ſuppoſed to have named her, ονομα θεμενοι—απο των περιστερων. L. 2. p. 93.

ing to Grecian interpretation is a wild pigeon. [69] Το Σεμιραμιδος τελος ες περιστερην απικετο. *The fate of Semiramis terminated in her being turned into a pigeon.* Another writer mentions to the ſame purpoſe; [70] Ενιοι δε μυθολογεντες φασιν αυτην γενεσθαι περιστεραν. 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 [71] 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 chaſm 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 Καλεεται 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 Iönic dialect: and what he ſtiles Σημηϊον, was by the people expreſſed Sema-Ion, or Sama-Ion, *the token of the Dove*; *The emblem*

69 Lucian. De Syriâ Deâ. Vol. 2. p. 885.

70 Diodorus. L. 2. 107.

71 Lucian. de Syriâ Deâ. Vol. 2. p. 903. Iſis is often repreſented with two Doves upon her head.

of

of Arkite Iönah. 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 [72] Simma, Σιμμα: and that ſhe was afterwards married to one Menon. She is likewiſe ſaid to have conſtructed the [73] 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 reverenced in many regions: and as it was the firſt ſhip conſtructed, with which the hiſtory of the dove was cloſely connected, they have

[72] Ονομα Σιμμα. Diodorus. L. 2. p. 93. Cteſias mentions her being expoſed, and preſerved by pigeons. Diodorus. ibid. p. 92.

[73] Plin. L. 7. c. 56. p. 417.

given

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, ναυς αμφιπερυμναϊς, under which ſemblance the ark was deſcribed. It was accordingly reverenced 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 [74] Strabo gives a particular deſcription. He ſtiles it the temple of Meen: and adds, εστι δε και τουτο της Σελήνης το ἱερον. *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 ſtiles them the temples [75] του Μηνος Αρκαιου, 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 [76] Ελυμαιοι, Αραβες, ΑΡΧΑΙΟΙ, Κεδρουσιοι, Σκυθαι, Γυμνοσοφισται; I am perſuaded, that by the Αρχαιοι, however expreſſed, we are to underſtand an Arkite nation, who were worſhipers of the Lunar God.

74 L. 12. p. 835.

75 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.

76 Chron. p 11.

As

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 Iöna; the ſame as Venus, and reputed a goddeſs of the [77] 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 [78] Herm-Ione, and [79] 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,

[80] Τιμας τευξαμενη παρ' αγαυης Περσεφονειης
Εν θνητοισι βροτοισιν 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.

[77] Ινω δε θεων ειναι των θαλασσιων. Pauſan. L. 9. p. 719.

[78] Similar to Hermon, Hermonax, Hermonaſſa, Hermodorus, Hermotubius, Hermeracles, Hermochemia. It was ſometimes expreſſed with the guttural, Chermion, Chermione, and Charmione.

[79] Bochart. Hierozoïcon. L. 1. c. 1.

[80] Hymn. 43.

It was ſtiled Κητος, Cetus, and Gatus; and compounded Atargatis, and Atargatus: whence came Dercetus, and Dercetis of the Greeks. Macrobius makes Atargatis the mother of the [81] 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. [82] Την Συριαν Αταργατην τοπον θεων καλουσι, και την Ισιν οἱ Αιγυπτιοι, ὡς πολλων θεων ιδιοτητας περιεχουσαν. *The people of the country call the Syrian Atargatis the place, or receptacle, of the Gods: and the Egyptians eſteem their* [83] *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 ſtiled Θεοι, και Δαιμονες; 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-

[81] Saturnal. L. 1. c. 23.

[82] Simplicius in Ariſtot. de Auſcult. Phyſic. L. 4. p. 150.

[83] Την Ισιν υποδοχην, receptaculum. Plut. Iſ. et Oſir. p. 374.

[84] This laſt I think may be proved from Plutarch, and from Plato. Βελτιον ουν οἱ τα περι τον Τυφωνα, και Οσιριν, και Ισιν ἱστορουμενα, μητε Θεων παθηματα, μητε ανθρωπων, αλλα Δαιμονων μεγαλων ειναι νομιζοντες, ὡς και Πλατων. Iſis et Oſir. P. 360.

Ἑρμηνευτικον το τοιουτον ονομαζει γενος, και διακονικον, εν μεσῳ θεων και ανθρωπων, ευχας μεν και δεησεις ανθρωπων αναπεμποντας, εκειθενδε μαντεια 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.

[85] Et dubia eſt, de te, Babylonia, 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 [86] Aſcalon, Azotus, [87] Joppa; and in the cities of Syria. The repreſentation of Dercetus at Aſcalon is thus given by Diodorus: [88] Θεα, ἣν ονομαζεσιν οἱ Συροι Δερκετεν,—το μεν περοσωπον 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. [89] Ἡμισεη μεν γυνη, το δε ὁκοσον εκ μηρων ες ακρας ποδας ιχθυος ουρη αποτεινεται. *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

[85] Ovid. Metamorph. L. 4. v. 44.

[86] Diodorus. L. 2. p. 92.

[87] Colitur illic fabuloſa Ceto. Plin. L. 5. c. 13. Numen Joppenſium, Ceti formam præferens, qualis Dagon Azotiorum. Hoffman.

[88] Diodorus above.

[89] Lucian. de Suriâ Deâ. P. 884.

 of

of [90] 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. [9] Ουδε γε των την Φοινικην Συρων κατοικεντων (εκλησομαι), ων οι μεν τας περιστερας, οι δε τους ιχθυς, ουτω σεβουσι περιττως, ως Ηλειοι του Δια. *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; [92] ους οι Συροι Θεους ενομιζον, και αδικειν ουκ ειων, ουδε τας περιστερας. 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: [93] ους (περιστερας) απ' εκεινων των χρονων οι κατα Συριαν ΑΠΑΝΤΕΣ διετελεσαν ως θεας τιμωντες. To this Tibullus alludes.

[90] Pauſan. L. 8. p. 684. Ευρυνομη Ωκεανις. Apollon. Rhod. L. 1. v. 503.

[91] Cohort. P. 35.

[92] Αναβασις. L. 1. p. 254.

[93] Diodorus Sic. L. 2. p. 93

[94] Quid referam, ut volitet crebras intacta per urbes
Alba Palæſtino culta columba Syro?

[95] Syri piſces et columbas ex Deorum numero habent: non edunt. [96] Ορνιθων τε αυτεοισι περιςερη δοκεει χρημα ἱερωτατον, και ουδε ψαυειν αυτεων δικαιευσι. 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, [97] ὁ θεμιτον ειναι συλλαμβανειν· απειρηθαι εκ παλαιȣ τοις οικητορσι την χρησιν. The like is mentioned by Lucian of the people at Hierapolis: [98] περιςερην δε μȣνην ȣ σιτεονται, αλλα σφισι ἡδε ἱερη. *The pigeon is the only bird, which they never taſte: for it is held by them as particularly ſacred.*

The term Iönah is ſometimes found compounded; and expreſſed [99] Ad, or Ada Iönah, 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 forbad by name. According to our method of rendering the Hebrew term, it is called

94 Tibullus. L. 1. Eleg. 8. v. 17.
95 Hygin. Fab. 197.
96 Lucian. de Deâ Suriâ. P. 912.
97 Philo apud Euſeb. P. E. L. 8. c. 14. p. 398.
98 Lucian. above.
99 A D. unus, primus, Rex. Ada, prima, Regina.

[100] Idione. This Idione, or Adione, was probably the Dione, Διωνη, of the Greeks; the Deity, who was ſometimes looked upon as the mother of Venus; at other times as the Goddeſs herſelf, ſtiled Dione, and Venus Dionæa. She was ſaid to have been the mother of [1] Niobe; and, under the name of Pleione, was eſteemed the mother of the [2] Peleiades, 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: [3] συνναος τῳ Διι προσαπεδειχθη και ἡ Διωνη. As Venus was no other than the ancient Iönah, 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

[100] 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 אוב, and ידעני, 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 Peleiai, Peleiades, Iönim, 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.

[1] Hyginus. F. 9. p. 32.

[2] Dione, Hermione, Pleione are all compounded of Iöne, and relate to doves.

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, quà patet, ambit aquis.
Hinc ſata Pleïone cum cælifero Atlante
Jungitur, ut fama eſt; Pleïadaſque parit.
Ovid. Faſt. L. 5. v. 81.

[3] Strabo. L. 7. p. 506.

over

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 [4] *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, [5] Οἰνας, 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 abovementioned; and afford wonderful evidence in its favour.

[6] Æneadûm Genetrix, hominum Divûmque voluptas—

[4] Geneſis. C. 8. v. 11.

[5] Οἰνας, περιστερα. Heſychius. At Dodona in Chaonia, where αἱ Πελειαι εμαντευσαντο, ſhe was expreſſed Phaennis: and her chief prieſteſs was called by the ſame name. Pauſanias. L. 10. p. 828.

[6] Lucretius. L. 1. v. 1.

Quæ

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 ſuaves dædala tellus
Submittit flores: tibi [7] *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;

[7] 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 ſtiled Ποντια, Επιποντια, Λιμενια, Πελαγια, Αναδυομενη: alſo Ουρανια, Genetrix, Mater Divûm, Genetillis.

Αγνωσεις, οτι Κυπρις αποσπορος εστι θαλασσης,
Και κρατει ποντιο; Muſæus. V. 249.
Ουρανια, πολυυμνε, φιλομμειδης Αφροδιτη,
Ποντογενης, γενετειρα. Orph. Hymn. 54.

The

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 [8] 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 [9] Αναγωγια, and Καταγωγια: 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 προπεταθειστης εκ τȣ πελαγȣς περιςερας, και εις τον νεων προσπλαστης. This was upon the feſtival of the Καταγωγια. 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 [10] 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

8 Cicero Verr. 2. Sect. 8.

9 Τȣ δε Σικελιας εν Ερυκι καιρος τις εςιν, ον καλȣσιν Αναγωγας, κ. τ. λ. Athenæus. L. 9. p. 395. Alſo Ælian. Var. Hiſt. Lib. 1. c. 15.

10 Parutæ. Sicilia.

to

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. [11] In Euphraten flumen de cælo Ovum mirâ magnitudine cecidiſſe dicitur, quod *piſces* ad ripam evolverunt: ſuper quod Columbæ conſederunt, 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 [12] 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 Moſaïc 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

[11] 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.

[12] Of ſacred fiſhes ſee Athenæus. L. 8. p. 346.

given

is given by [13] Lucius Ampelius in his treatiſe to Macrinus. Dicitur et Euphratis fluvio Ovum piſcis Columbam aſſediſſe dies plurimos, et excluſiſſe 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 *fiſh*; it was in order to fly from Typhon, whom ſhe is ſuppoſed to have eſcaped, by plunging into the waters of Babylonia.

[14] Scilicet in piſcem ſeſe Cytherea novavit,
Quum Babyloniacas ſubmerſa profugit in undas,
Anguipedem alatis humeris Typhona furentem.

Ovid takes notice of the ſame.

[15] Terribilem quondam fugiens Typhona Dione,
Tunc cum pro Cœlo Jupiter arma tulit,
Venit ad Euphraten, comitata Cupidine parvo;
Inque Palæſtinæ margine ſedit aquæ.

. . . . . .

. . . . . .

Nec mora, proſiluit: 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

[13] Lucius Ampel. in Libro ad Macrinum. See Bayer's Additamenta to Selden de Diis Syris. P. 303.

[14] Manilii Aſtronom. L. 4. v. 572.

[15] 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 [16] violent, and unruly. It was a derivative from Tuph like the former name: which Tuph ſeems here to have been the ſame as the [17] Suph of the Hebrews.

[16] Τυφωι—φραζει μεν το καταδυναστευον, και καταβιαζομενον. Iſis et Oſiris. P. 371. Φασι περι Τυφωνος, ὡς παντα πραγματα ταραξας ενεπλησε κακων την γην ὁμου τε πασαν, και θαλασσαν. Ibid. P. 361.

[17] The letters S and T are often convertible. Among the ſame people we meet with θαλαττα, and θαλασσα; τετταρες, and τεσσαρες; φατνα, and φασσα; μελιττα, μελισσα.

By

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. [18] Τυφωνα δε την θαλασσαν.—τον ἁλα, Τυφωνος αφρον. It ſignified alſo a whirlwind; as we learn from Euripides, who expreſſes it Tuphos.

[19] Αταλαντης γονος
Τυφως πυλαισιν ὡς τις εμπεσων.

The like is to be found in Heſychius. Τυφων, ανεμος μεγας: *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 [20] conſecration of an egg. By this, as we are informed by Porphyry, was ſignified the world. [21] Ἑρμηνευειν δε το ωον τον κοσμον. This world was Noah, and his family; even all mankind, incloſed and preſerved in the Ark. The

[18] Iſis et Oſiris. P. 363.

[19] Phæniſſæ. V. 1170.

[20] Plutarch, Sympoſ. L. 2. Quæſt. 3. p. 636. The ſame prevailed among the Romans at the rites of Ceres.

[21] Apud Euſeb. P. E. L. 3. v. 115.

Orphic egg, mentioned by [22] 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 [23] egg. And the Syrians uſed to ſpeak of their anceſtors, the Gods, as proceeding from ſuch an incloſure. [24] Titanes, et Bocores Mauri, et ovorum progenies, Dii Syri. Helladius 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; [25] Ὁι δε αυτον εκ τȣ ΠΡΩΤΟΓΟΝΟΥ πεφηνεναι λεγȣσιν 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.

[26] Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγκτον,
Ωογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν.

This author afterwards explains whom he means under this title, by calling him, [27] γενεσιν Μακαρων, θνητων τ' ανθρωπων.

[22] Το Ορφικον ωον, και το Πλατωνος ον. See Voſſ. de Idol. V. 1. p. 34. and Macrob. Sat. L. 7. c. 16.

[23] See Voſſius de Idol. Vol. 1. p. 33. Alſo Plutarch. Iſis et Oſiris. P. 370. who ſpeaks of Arimanius and the mundane egg.

[24] Arnobius. L. 1. p. 20.

[25] Apud Photium. P. 1594.

[26] Orphic Hymn. 5.

[27] Ibid. V. 3.

We

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 [28] πατερ ποντȣ, πατερ αιης: alſo

[29] Πρωτογονον διφυη, τριγονον, Βακχειον Ανακτα,
Αγριον, ἀῤῥητον, κρυφιον, δικερωτα, διμορφον.

All theſe terms relate to emblems very eaſy to be explained; and to a perſon, as plainly to be [30] 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 [31] Diluvii Deus. It is well known that the Ark was conſtructed by a divine commiſſion: in which, when it was compleated, God incloſed the Patriarch and his family. Hence it is ſaid, that Typhon made an Ark of curious

[28] Orphic Fragment. 7. V. 27.

[29] Orphic. Hymn. 29. upon Dionuſus the firſtborn.

[30] See Orphic. Hymn. 49. Λυσιȣ Ληναιȣ, ſive Liberi Præliganei.

[31] 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 ποιȣντων τον Ἡλιον ȣδε ακȣειν αξιον. Iſis et Oſiris. P. 372.

work-

workmanſhip, that he might diſpoſe of the body of Oſiris. Into this Oſiris entered, and was ſhut up by Typhon. [32] Τȣδε Οσιριδος εκμητρησαμενον λαθρα το σωμα (τον Τυφωνα) και κατασκευασαντα προς το μεγεθος 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 [33] 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 [34] ſide of his mother: This return to light was deſcribed as a revival from the grave: and Plutarch accordingly mentions, Τον Οσιριν εξ ᾅδȣ παραγενομενον, *the return of Oſiris from Hades*, after he had been incloſed for a long ſeaſon εν λαρνακι, *in an Ark*,

[32] 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.

[33] Iſis et Oſiris. P. 358.

[34] Μη καιρῳ, μηδε κατα χωραν, αλλ' αναρρηξαντα πληγῃ 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 Dionuſus.

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 [35] 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 [36] 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. [37] Bragmani ſectæ ſuæ

[35] Την Ισιν υποδοχην. Iſis et Oſiris. P. 374.

[36] Ευρειν δ' αυτην και το της αθανασιας φαρμακον, δι' ου τον υιον Ωρον υπο των Τιτανων επιβουλευθεντα, και ΝΕΚΡΟΝ ευρεθεντα ΚΑΘ' ΥΔΑΤΟΣ, μη μονον αναστησαι δουσαν την ψυχην αλλα και της αθανασιας ποιησαι μεταλαβειν. Diodor. Sic. L. 1. p. 22.

[37] Retramnus de Nativitate Chriſti. C. 3.

auctorem

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. [38] Εισι δε των Ινδων, οἱ τοις Βαττα πειθομενοι παραγγελμασιν, ὃν δι' ὑπερβολην σεμνοτητος ὡς Θεον τετιμηκασι. *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 Bœotus, 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 Bœotus is ſaid by [39] 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 Bœotians, who in the Dionuſiaca ſo particularly commemorated the Ark, were ſuppoſed to be deſcended from an imaginary perſonage Bœotus: and from him likewiſe their country was thought to have received its name. But Bœotus was merely a variation of Boutus, and Butus, the Ark; which in ancient times was indifferently ſtiled Theba, Argus, Aren, Butus, and Bœotus. The term Cibotus is a compound of the ſame purport; and ſignifies both the temple of the Ark, and alſo a place for ſhip-

[38] 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 Bœotius: Deus Arkitis.

[39] Diod. L. 4. p. 269.

ping.

ping. Strabo ſpeaks of a city Cibotus in Egypt; which he repreſents as a [40] dock, where were all conveniences for ſhips to be built and repaired. There was a city Boutus upon the Sebennytic mouth of the [41] Nile: but the temple of Boutus was high in upper Egypt, near the floating iſland [42] 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 [43] Oſiris; together with a ſtately temple, and groves of [44] 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 [45] 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 [46] concealed: and thus eſcaped the

[40] Ἑξῆς δ' Ευνος-ȣ λιμην μετα το Ἑπτας-αδιον· και ὑπερ τȣτȣ ορυκτος, ὁν και Κιβωτον καλȣσιν, εχων και αυτος νεωρια. L. 17. p. 1145.

[41] Herod. L. 2. c. 155.

[42] Ibid. L. 2. c. 156.

[43] In quodam lacu Chemmis Inſula, lucos, ſylvaſque et Apollinis grande ſuſtinens templum, natat, et, quocunque venti agunt, impellitur. Pompon. Mela. L. 1. c. ix. p. 55.

[44] Herod. L. 2. c. 56. He ſpeaks of it as not floating when he ſaw it.

[45] Herod. L. 2. c. 91.

[46] Herod. L. 2. c. 156.

fury of his enemy. Plutarch [47] mentions, that it was Orus, who was here ſecreted, and nurſed by Latona. But Latona was Iſis: and by Orus we are to underſtand [48] 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 [49] 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 [50] 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 [51] 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 [52] Bœotus.

[47] Ωρον εν Βετῳ τρεφομενον. Iſis et Oſiris. P. 357. Ωρον, ὃν εν τοις ελεσι, τοις περι Βετον ὑπο Λητες τραφηναι λεγουσιν. Ibid. P. 366.

[48] Orus was Apollo, or the Sun. They eſteemed Oſiris the ſame. Oſirin Ægyptii Solem eſſe aſſerunt. Macrob. Sat. L. 1. c. 21. Ἥλιον Ὀσιριν. Diodor. L. 1. p. 10. The ſame is ſaid of Perſeus. Περσευς γαρ ὁ Ἥλιος. Schol. in Lycoph. V. 17. p. 4. Περσευς ὁ Ἥλιος εστιν. Ibid.

[49] Herod. L. 2. c. 91.

[50] Ibid.

[51] Βουτοι, τοποι παρ' Αιγυπτιοις, εις ους οἱ τελευτωντες τιθενται. Heſych. The repoſitory of Oſiris ſtiled σορος. Plut. Iſis et Oſiris. P. 362.

[52] Euſtathius upon Dionyſius ſuppoſes Arne to have been the mother of Bœotus. Βοιωτου μητηρ Αρνη. V. 426.

Epiphanius mentions Jadal-Baoth, 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

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 [53] 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 [54] 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.

[55] Μετα δ' ὁρκια Μυςαις,
Αρχαιȣ μεν πρωτα χαȣς αμεγαρτον αναγκην,
Και Κρονον, ὁς ελοχευσεν απειρεσιοισιν ὑφ' ὁλκοις
Αιθερα, και διφυη περιωπεα κυδρον Ερωτα.

After the oath had been tendered to the Muſtæ, 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 αιθερα, a pure ſerene ſky: through whom alſo was produced Eros, that twofold, conſpicuous, and beautiful Being. The poet adds

[53] Ὁμολογει—ιυξ τελεια τοις λεγομενοις Οσιριδος διασπασμοις, και ταις αναβιωσεσι, και παλιγγενεσιαις. Plutarch Iſis et Oſiris. P. 364.

[54] Χαος δε και Βυθος τινι ȣκ αν σαφες ειη ὡς το ὁμωνυμον κεκτηται. Vol. 1. p. 164.

[55] Orphic Argonaut. V. 11.

afterwards, that Eros had the name of Phanes, becauſe he was the [56] 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:

[57] Ὄργια Πραξιδικης και Αρειυης νυκτος Αθηνης.

Some would alter the term αρειυης, as being [58] unintelligible: but there is no reaſon for any amendment. By Αρειυη Αθηνη 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 [59] *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

[56] — πρωτος γαρ εφανθη. Ibid. V. 16.

[57] Orphic Argonaut. V. 31.

[58] Quid ſit Αρειυη non capio. Eſchenback. Αρειυη, Areine is from Aren the Ark: and I imagine, that the terms ὁλκος απειρεσιος, mentioned by the poet in the plural, related to the ſame machine.

[59] Jul. Firmicus. P. 45.

words:

words: [60] *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: [61] Ιω Μακαιρα, Λαμπαδηφορος: *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: [62] Οσιρις—ὃ κατ' ετος γινονται τελεται, ὡς απολλυμενος, και ευρισκομενος. Hence those exclamations at the feast of Isis; [63] Ευρηκαμεν· Συγχαιρομεν.

I have taken notice, that the Ark was represented under the figure of a ship, stiled αμφιπρυμναϊς, *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 Iönah, 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: μητερα Σεληνην τον κοσμον καλουσι. 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-

[60] Demosthen. περι στεφ. P. 568.

[61] 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. Ιω γαρ ἡ Σελληνη. Eustath. in Dionys. V. 95.

[62] Theophilus ad Autol. L. 1. p. 343.

[63] Athenagor. Legatio. P. 299.

ειδος,

ριδος, which they ſtiled the interment of the Deity. At this ſeaſon they conſtructed by way of memorial a remarkable machine, called λαρνακα μηνοειδη, *an Ark in the ſhape of a creſcent or new moon.* In this the image of Oſiris was for a time concealed : [64] το δε ξυλον εν ταις λεγομεναις Οσιριδος ταφαις τεμνοντες κατασκευαζουσι ΛΑΡΝΑΚΑ 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 [65] 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, ευρηκαμεν, συγχαιρομεν; which the Grecians in their myſteries copied. The author proceeds to inform us, that *upon this recovery of Oſiris,* [66] *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

64 Plutarch. Iſis et Oſiris. Vol. 1. p. 368.

65 Iſis et Oſiris. P. 366.

66 Α απλαττεσι μηνοειδες αγαλματιον. Ibid.

were

were for the moſt part a melancholy proceſs. The like cuſtoms prevailed in Syria, and Canaan. Jerome calls the ſymbolical Deity Dagon, [67] piſcem mœroris. And Heſychius mentions, that the name of Bacchus was among the Phenicians a ſynonimous term for [68] 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. [69] Simulacrum hujus Deæ (Veneris Architis) in monte Libano ſigitur, 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 [70] 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 Ειλειθυια 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.

67 Selden de Diis Syris. Synt. 2. p. 203.

68 Βακχον, κλαυθμον Φοινικες.

69 Macrob. Sat. L. 1. c. 21.

70 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.

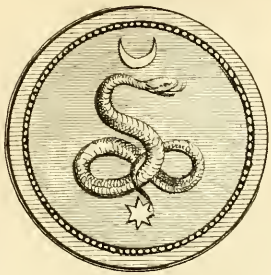
I cannot conclude without introducing again that memorable paſſage in Plutarch concerning Oſiris going into his Ark. He ſays, that it was to avoid the fury of Typhon: and that it happened on the ſeventeenth day of the month [71] Athyr, when the ſun was in Scorpio. Now it is to be obſerved, that there 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, ἡ 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 [72] 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

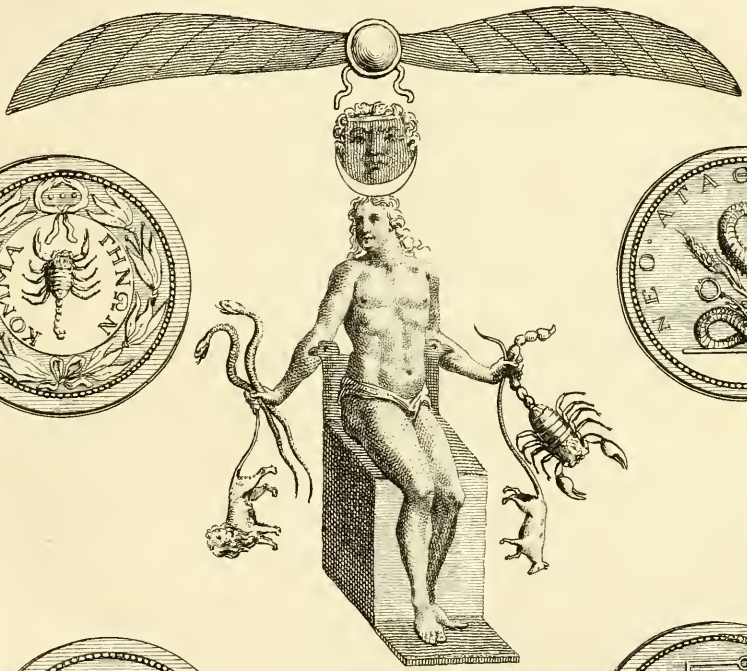
[71] Ταυτα δε πραχθηναι λεγουσιν ἑβδομῃ ετι δεκαμηνος Αθυρ, εν ᾧ τον Σκορπιον ἡλιος διεξεισιν. Plutarch. Iſis et Oſiris. p. 356.

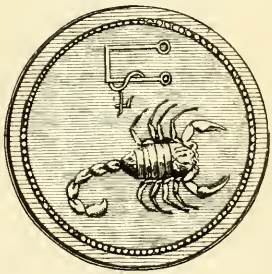
[72] See before the account of Μην Σηληνη.

dry:

HIEROGLYPHICA SACRA ex Gorlæo, Sequino, et Kirchero desumpta.







Basire Sc.

dry [73] 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* [74] *month after the autumnal equinox*, εν ῳ τον Σκορπιον ὁ Ἡλιος διεξειτιν: *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. [75] *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.

73 Ἡ δε τȣ φωτος μαραινεται, και κρατειται δυναμις. Plut. Iſis et Oſiris. P. 366.

74 Διο μηνος Αθυρ αφανισθηναι τον Οσιριν λεγȣσι. Plut. Iſis et Oſiris. P. 366. Ἑβδομῃ επι δεκα την Οσιριδος γενεσθαι τελευτην Αιγυπτιοι μυθολογȣσιν. 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.

75 Geneſis. C. 7. v. 11.

DA, PARTICULA CHALDAICA.

IN 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' εξοχην*. For the term *Da* is a Chaldaïc particle, equivalent to De, Die, and The, of the Saxon, Teutonic, and other languages. It occurs in the prophet [75] Daniel, and, is taken notice of by Buxtorf. דא, Da, Chaldaice, hæc, iſta, hoc, illud. The Prieſts in Egypt were ſtiled Decani, as we learn from [76] 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 purport. 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 [77] 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.

[78] Εκ σεο δ' αθανατων τε γενος, θνητων τ' ελοχευθη,
Σοι ποταμοι κρατεονται αει, και πασα θαλασσα.

All the fountains of the deep obeyed her.

[75] Daniel. C. 4. v. 27. and c. 7. v. 3. v. 8.

[76] Sect. 9. p. 165. and 302. Δεκανοι και Λειτεργοι.

[77] Plutarch Sympos. p. 668.

[78] Orphic Hymn. 26. V. 7.

A colony

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, [79] Αθρυς, και Νοης, και Αρτανης, εκδιδωσι ες τον Ιστρον. It is mentioned by Valerius Flaccus.

[80] Quas Tanaïs, 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.

[81] 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 [82] Danoubis and Danouſis. Not far from the Danube is the Boryſthenes, called alſo the Nieper: which latter name it had in the time of Herodotus. [83] Αραρος τε και Παπαρος. This river, like that abovementioned, was expreſſed with the particle Da pre-

79 Herod. L. 4. c. 49.

80 Valer. Flaccus. L. 4. v. 719.

81 Ibid. L. 6. v. 100.

82 Δανθις, η Δανωσις, Ιστρος ὁ ποταμος. The etymology given by this author is worth remarking for its ſingularity. Ὁ Δανωσις ἑρμηνευεται, ὡσπερ τω ἁμαρτειν εχων την αιτιαν.

83 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 [84] *τον Βορυσθενην ποταμον ναυσιπορον, και τον Δαναπριν λεγομενον.* He in another place makes mention *Βορυσθενυς ποταμυ, και Δαναπρεως, of the river Boryſthenes and Danaper.* In the ſame part of the world is another river, named the Nieſter. This too they have expreſſed Daneſter, and [85] Danaſter. Cedrenus, enumerating the rivers upon the weſtern ſide of the Euxine, mentions both theſe ſtreams, the Nieſter, and the Nieper, but with the particle prefixed, as if it were part of the name. [86] *Μεχρι Δανυβεως, και τυ Κυφη ποταμυ, τυ Δανασρεως τε, και Δαναπρεως. 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 Dionuſus,

[84] Auctor Peripli Maris Euxini. P. 8. et 16. apud Geog. Vet. Vol. 1.

[85] Jornandes de rebus Geticis. P. 85.

[86] Cedrenus. V. 7. p. 464.

was

was called Thyone; by which was certainly meant *The Ione*, or Dove. The poets from hence ſtiled Dionuſus Thyoneus. This is analogous to the former, and ſignifies *the Ioneus*, *The God of the Ionah*, or Dove. He was alſo called Ὑας, Hyas, as Zeus was ſtiled Ομβριος, Ombrius; both which terms ſignify the Deity of [87] rain. The prieſteſs of the God had hence the name of Hyas, and alſo Thyas. Thyas ſignifies *The Hyas*: Thyades, *The Hyades*. Why Dionuſus had this title, and why at his myſteries and orgies they echoed the terms [88] Hyas Atis; or as the Grecians expreſſed it Ὑης Αττης, *the Lord of ſhowers*, need not I think be explained. The conſtellation of the Hyades in the heavens was a watry ſign, and ſuppoſed to have been a memorial of ſome perſonages, who are repreſented as the nurſes of Dionuſus. They were the daughters of Oceanus and [89] Melitta, and reſided once at Nuſa. It is ſaid of them, that they had a renewal of life: In juvenes mutatæ ſunt. Their hiſtory is deſcribed by [90] Hyginus: and it is alſo mentioned by Ovid.

[91] Ora micant Tauri ſeptem radiantia flammis,
Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrîſſe putant: pars credidit eſſe
Tethyos has neptes, Oceanique ſenis.

[87] Plutarch tries to refine upon this hiſtory, but idly. Τον Διονυσον Ὑην, ὡς κυριον της ὑγρᾳ φυσεως. Iſis et Oſiris. P. 364.

[88] Demoſthenes. περι ςεφ. P. 516. Strabo. L. 10. P. 723.

[89] Hyginus. Fab. 182.

[90] Ibidem.

Ο δε Φερεκυδης την Σεμελην Ὑην λεγει, και τας Διονυσου τροφους Ὑαδας. Etymolog. Mag.

[91] Faſtor. L. 5. v. 165.

The

The ancients often repreſented the ſame Deity both as maſculine and feminine. They had both Cacus and Caca, Lunus and Luna; alſo Ianus and Iäna. Diana is a compound of De Iäna, and ſignifies the Goddeſs Iäna. That her name was a feminine from Ianus, we may learn from Macrobius, who quotes Nigidius for his authority. [92] Pronunciavit Nigidius Apollinem Ianum eſſe, Dianamque Ianam. From this Iäna with the prefix was formed Diana, which, I imagine, was the ſame as Dione.

[92] Sat. L. 1. c. 10. p. 158.

OF

OF

JUNO, IRIS, EROS, THAMUZ.

IT 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* [1] *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 Lunette, with the lunar emblem upon her [2] head. In conſequence of which we find her in ſome ancient inſcriptions diſtinguiſhed by the title of Luna Regina.

[3] Veronæ in Domo Trivellorum.

JUN. LUN.
REG. SACR.

[1] Heer, Herus, Heren, Haren, in many languages betokened ſomething noble. Hence Ἥρα, αλκη. Ηρανος, βασιλευς. Heſych.

[2] See the plate with a coin from Spanheim.

[3] Gruter. Inſcript. Vol. 1. p. 25.

She was called [4] 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 [5] 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 liſted.

[6] His ego nigrantem commixtâ grandine nimbum
Deſuper infundam, et tonitru cœlum omne ciebo.

She alſo produced calms, and ſalutary breezes; as we are informed by another Poet:

[7] Ἥρα παμβασίλεια, Διος συλλεκτρα μακαιρα,
Ψυχροτροφους αυρας θνητοις παρεχουσα προσηνεις·
Ομβρων μεν διερων, ανεμων τροφε, παντογενεθλε.

Iſis and Io had the ſame department. [8] Io ab Ægyptiis Iſidis 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 Laconia there was an ancient ſtatue of the Goddeſs ſtiled Venus Junonia: [9] ξοανον δε αρχαιον καλουσιν Αφροδιτης Ἥρας. Juno was alſo called Cupris, and Cupra; and under that title was worſhiped by the [10] Hetrurians.

As Juno was the ſame as Iönah, we need not wonder

[4] Ovid. Metamorph. L. 9. v. 686.
[5] Cæl. Rhodigin. L. 18. c. 38.
[6] Virgil. Æneid. L. 4. v. 120.
[7] Orphic. Hymn. in Junon. 15.
[8] Natalis Comes. L. 8. p. 468.
[9] Pauſanias. L. 3. p. 240.
[10] Την Ηραν εκεινοι Κυπραν καλουσι. Strabo. L. 5. p. 369.

at

PLATE VII.

Juno Samia Selenitis

cum peplo 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 phænomenon; 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.

[11] Ιριστιν εοικοτες, ὅτε Κρονιων
Εν νεφεϊ τηριξε, ΤΕΡΑΣ ΜΕΡΟΠΩΝ ανθρωπων.
Like to the bow, which Jove amid the clouds
Placed as a token to deſponding man.

In another place he ſpeaks of this phænomenon in the ſame manner.

[12] Ηϋτε πορφυρεην Ιριν θνητοισι τανυσσῃ
Ζευς εξ ουρανοθεν τερας εμμεναι.
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:

[13] Τεκμωρ δε βροτοις και σημα 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

[11] Iliad. Λ. V. 27.
[12] Iliad. P. V. 547.
[13] 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 phænomenon in the heavens was by the Egyptians ſtiled Thamuz, and ſeems to have ſignified *the wonder*. The Grecians expreſſed it Thaumas: and from hence were derived the terms θαυμαζω, θαυμασιος, θαυμαςος. This Thaumas they did not immediately appropriate to the bow; but ſuppoſed them to be two perſonages, and Thaumas 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 [14] Thaumantias, or the [15] daughter of wonder.

> Læta 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 [16] Eiras, and Charmion; which I ſhould interpret the Rain-

[14] Ovid Metamorph. L. 4. V. 478.

[15] In like manner Heſiod deſcribes her.

Θαυμαντος δυγατης, ποδας ωκεα Ιρις. Theogon. V. 780.

Imbriferâ potitur Thaumantide Juno. Statius. Sylv. L. 3. c. 3. v. 81.

Both Thaumas and Thamas were the ſame as Themis, who by Lycophron is repreſented as the daughter of the Sun. V. 129. Schol.

[16] Ειρας ἡ Κλεοπατρας κουρευτρια, και Χαρμιων. Plutarch. in Antonio. P. 954. Columba, Οινας, a Syris dicta eſt Charmion, vel Charmiona. Bochart. Hierozoïc. Pars. 2da. L. 1. c. 1.

bow,

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.

[17] Σκετλι' Ερως, μεγα πημα, μεγα ϛυγος ανθρωποισι.

This was different from his original character. He is ſtiled by Plato Μεγας θεος, a mighty God: and it is ſaid [18] Ερωτα μεγιϛων αγαθων ἡμιν 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 [19] 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. [20] *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

[17] Apollon. L. 4. V. 446.

[18] Plato. Vol. 3. Sympos. P. 178.

[19] The original word was Coſet, which the Grecians tranſlated τοξος. The Seventy uniformly uſe τοξος for the bow in the heavens.

[20] 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.

[21] Παυρα δε, ΘΑΥΜΑΝΤΟΣ θυγατηρ, ποδας ωκεα Ιρις:
Αγγελιης πωλειται επ' ἐυρεα νωτα θαλασσης,
Ὁπποτ' ερις και νεικος εν Αθανατοισιν ορηται.
Και ῥ' ὁςις ψευδηται ολυμπια δωματ' εχοντων,
Ζευς δε τε Ιριν επεμψε θεων μεγαν ὁρκον ενεικαι:
Τηλοθεν εν χρυσεῃ προχοῳ πολυωνυμον ὑδωρ.
Εξ ἱερȣ ποταμοιο ῥεει δια νυκτα μελαινην
Ωκεανοιο κερας.

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 phænomenon 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 [22] 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

[21] Heſiod. Theog. V. 780.

[22] Plutarch in Antonio.

among the Greeks; and compoſed, εκ παντων ανθεων, 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. [23] Ολιγα δε ειρηται μετα σπουδης αυτοις (ποιηταις) ειτε κατα νον και λογισμον, ειτε συν Θεῳ της αληθειας ἁψαμενοις· ὧν ἐν εστι και το περι της γενεσεως (του Ερωτος)· Δεινοτατον Θεων γεινατο ευπεδιλος Ιρις, χρυσοκομᾳ Ζεφυρῳ 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:

[24] Πρωτιστον μεν Ερωτα Θεων μητιζετο παντων,

At this ſeaſon another æra [25] began: the earth was ſup-

[23] Plutarch. Amatorius. Vol. 2. p. 765.

[24] Plutarch. Amatorius. Vol. 2. p. 756.

[25] Απλανεες κλωθεσι πολυτροπα νημματα Μοιραι. Nonnus. L. 41. p. 1070. v. 23. Eros by Heſiod is the firſt, who is made to appear after the chaotic ſtate of nature. Theog. V. 120.

poſed

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 [26] 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

[27] 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 otherwiſe eſteemed of old. He is in the quotation above ſtiled δεινοτατον Θεων: and by Phædrus in Plato, [28] μεγας θεος ὁ 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: [29] Μακαριον, ὡς 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 [30] reſt. This

[26] Lucian. Vol. 1. p. 121.
[27] Orph. Argonaut. V. 422.
[28] Platon. Sympos. Vol. 3. p. 178.
[29] Amatorius. P. 765.
[30] Heſychius.

Heſiod

Hesiod seems to allude to, when he describes Eros first appearing:

[31] Ηδ' Ερος, ὁς καλλιςος εν αθανατοισι θεοισι,
Λυσιμελης.

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.

[32] Αυταρ Ερωτα Κρονος, και πνευματα παντ' ετεκνωσε.

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 [33] Aris-

[31] Hesiod. Theogon. V. 120. He calls the Deity Ερος, not Ερως. Ὁ Διονυσος ΛΥΣΕΩΣ εςιν αιτιος, διο και ΛΥΣΕΥΣ ὁ Θεος· και Ορφευς φεσιν,
Λυσεις εκ τε πονων χαλεπων, και απειρονος οιςρθ.
Olympiodor. Comment. in Phædonem.
Σπερμα πολυμνητον, πολυωνυμε, Λυσιε Δαιμον. Orph. Hymn. 49. v. 2.

[32] Orph. Fragment. 22. According to Phædrus in Plato, Eros, Love, had neither father nor mother. Sympos. P. 178.

[33] Χαος ην, και νυξ, Ερεβος τε μελαν πρωτον, και Ταρταρος ευρυς·
Γη δ', ηδ' αηρ, ηδ' ηρανος ην, Ερεβης δ' επ' απειροισι κολποις.
Τικτει πρωτιςον ὑπηνεμιον Νυξ ἡ μελανοπτερος ωον,
Εξ ὧ περιτελλομεναις ὡραις εθλαςανεν Ερως ὁ ποθεινος,
Στιλβων νωτον πτερυγοιν χρυσεαιν. 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 ωον ὑπηνεμιον; which is interpreted Ovum abſque concubitu: but it likewiſe ſignifies [34] 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.

[35] Πρωτογονον καλεω, διφυη, μεγαν αιθεροπλαγκτην,
Ωογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν.

I invoke Protogonus, the firſt of men: him, who was of a two-fold ſtate, or nature: who wandered at large under the wide heavens; incloſed in an ovicular machine, (whence he was termed Ωογενης, *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, Ἡλιαδαι, the Demigods, and Dæmons) *the parent alſo of all mankind.*

Οσσων ὁς σκοτοεσσαν απημαυρωσεν ὁμιχλην·

[34] Ὑπηνεμιον 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 κυβεμενον, και το κυον ωον. MS. quoted by Bently in his celebrated Epiſtle to Mills. P. 3.

[35] Orphic. Hymn. 5. In all theſe ſymbols the term Διφυης continually occurs: Πρωτογονος διφυης, Διονυσος διφυης, Κεκροψ διφυης, Ερως διφυης, Ωαννης διφυης in Beroſus. 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 διφυης; and Eros has the same epithet:

[36] Ερασμιον, ἡδυν Ερωτα,
Ευπαλαμον, διφυη.

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 phænomenon, seems sometimes to be spoken of as Phanes, who was also called Dionusus.

[37] Εξανεφηνε θεοις ὡραν καλλιςον ιδεσθαι,
Ὃν δὴ νυν καλεσσι Φανητα τε και Διονυσον,
Ευβουλεα τ' ανακτα, και ΑΝΤΑΥΓΗΝ αριδηλον.
Πρωτος δ' ες φαος ηλθε, Διωνυσος δ' επεκληθη.

He also has golden wings, according to Hermias from Plato:

[38] Χρυσειαις πτερυγεσσι φορευμενος.

And he is in the Orphic Argonautics expresly said to be the same as Eros: but contrary to the notion of Aristophanes, he is here made the parent of night:

[36] Orphic. Hymn. 57.

[37] Orphic. Fragment. apud Macrob. Saturnal. L. 1. c. 18.

Hermiæ Comment. MS. in Platonis Phædrum. Orpheus. Edit. Gesner. P. 405.

[39] διφυη, περιωπεα, κυδρον Ερωτα,
Νυκτος αειγνητης πατερα κλυτον, ὁν ῥα Φανητα
Ὀπλοτεροι καλεουσι βροτοι.

He is likewiſe called Phaethon, and Πρωτογονος:

[40] Πρωτογονος Φαεθων περιμηκεος Ηερος υἱος.

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: [41] χιτωνα, η την ΝΕΦΕΛΗΝ, ὁτι εκ τουτων εκθρωσκει ὁ Φανης. To him the ſons of men looked up, as to an unexpected and much longed for token:

[42] ΘΑΥΜΑΖΟΝ καθορωντες εν αιθερι φεγγος αελπτον,
Τοιον αποςιλβει χροος αθανατοιο 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-

[39] Orphic. Argonaut. V. 15. Plato ſpeaks of Phanes as the ſame as Eros from Orpheus: και μοι δοκει και ὁ Πλατων ἑυρων παρ' Ορφει τον αυτον τουτον (Φανητα), και Ερωτα, και Δαιμονα μεγαν αποκαλουμενον. κ.τ.λ. Proclus in Platon. Alcibiad. See Bently's Letter to Mills. P. 3.

[40] Orpheus apud Lactant. de Falſ. Relig. L. 1. c. 5.

[41] 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.

[42] Hermias in Platonis Phædrum, MS. quoted by Geſner in Orph. P. 406, and by Bently in his epiſtle to Mills.

ſented,

ſented, 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 [43] Διονυσος διματωρ. He mentions likewiſe in the ſame deſcription

Ευβελη τ' Ανακτα, και ΑΝΤΑΥΓΗΝ [44] αρειδηλον·

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:

[45] Αλλαχθεις δ' ονομ' εσχε προσωνυμιας προς εκαστον
Παντοδαπας κατα καιρον αμειβομενοιο χρονοιο.

Hence among other titles he was ſtiled Maneros, which ſignified Lunus Cupido. Under this character the Egyptians

43 Dionuſus under the name of Τριετηρικος ſtiled Eros.

Κερε Διματωρ,
Ουρεσιφοιτα Ερως. Orph. Hymn. 51. His ſecond mother was the Ark, ſtiled Δαματηρ and Μητηρ Θεων.

44 Macrobii Saturnal. L. 1. c. 18.

45 Macrobii Saturnal. L. 1. c. 18. ex Orpheo de Phanete.

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 [46] eſteemed him a diſciple of the Muſes, a great huſbandman, and the inventer of the plough.

[46] See Plutarch Iſis et Oſiris: and Julius Pollux. Μωνεραις γεωργιας ευρετης, και Μουσων μαθητης. L. 4. c. 7.

BARIS

BARIS or BARIT,

The BARITH, ברית, of the SS:

BEROE of Nonnus, L. xli.

ACCORDING 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 eminence:

[1] eminence: and it related to the *covenant* made by God to man.

We read in very early times of a Deity, Baal [2] 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* [3] *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

[1] Τῆς Βαριθος νεως. Strabo. L. 11. p. 803.

[2] *And it came to paſs as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made Baal Berith their God.* Judges. C. 8. v. 33.

[3] *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 ſtiled 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 Deluge, 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 [4] Grecians commenced from the æra of the Ark.

[5] Πρωτοφανης Βεροη πελε συγχρονος ἡλικι Κοσμῳ,
Νυμφης οψιγονοιο φερωνυμος, ἣν μεταναστι
Ὑιεες Αυσονιων ὑπατηϊα 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:

[4] They ſtiled it the æra of Inachus. Πασα παρ' Ἑλλησι θαυμαζομενη πραξις απο των Ιναχϑ χρονων. Euſeb. Chron. P. 24. l. 55.

Oanes appeared εν τῳ πρωτῳ ενιαυτῳ. Alexand. Polyhiſt. apud Euſeb. Chron. P. 6. for time commenced from his appearance.

Τῆς Ἑλληνικῆς ἱστορίας αρχην ΑΠΟ ΙΝΑΧΟΥ ΑΡΓΕΙΟΥ: the meaning of which is *from Noah the Arkite*. Ocell. Lucanus. L. 1. c. 3.

[5] Nonni Dionyſ. L. 41. p. 1074. v. 3.

Ποντου

[6] Ποντον εχεις εμον ἑδνον ατερμονα, μειζονα γαιης.
—νιφοεντος Ολυμπυ
Ἥρη σκηπτρον εχει, Βερον κρατος εχε θαλασσης.
[7] Βερον δε χαριζεται ἡνια 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.

[8] Ῥιζα βιυ, Βερον, πτολιων τροφος, ευχος ανακτων,
Πρωτοφανης, αιωνος ὁμοσπορε, συνθρονε κοσμυ,
Ἑδρανον Ἑρμειαο, δικης πεδον, ασυ θεμισων—
Ὀρχομενος χαριτων, Λιβανηϊδος ασρον αρυρης,
Τηθυος ισοετηρος, ὁμοδρομος Ωκεανοιο,
Ὃς Βερον εφυτευσεν ἑῳ πολυπιδακι πασῳ,
Τηθυος ικμαλεοισιν ὁμιλησας ὑμεναιοις,
Ἥνπερ Αμυμωνην επεφημισεν, ευτε ἑ μητης
Ὑδρηλης φιλοτητος ὑποδρυχιῃ τεκεν ευνῃ.

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 [9] moon, and hence called Meen, Menes, Manes, Μην Αρχαιος and Αρκαιος. In the temple of the Dioſcouri in Laconia there was ſuſpended a large hieroglyphical [10] Egg.

[6] Nonni Dionyſ. L. 42. p. 1106.
[7] Nonni Dionyſ. L. 41. p. 1074. v. 30.
[8] Nonni Dionyſ. L. 41. p. 1060. v. 13.
[9] See the plate with the repreſentation of Deus Lunus Ovatus Carrhenorum.
[10] Pauſanias. L. 3. p. 247.

This egg was ſometimes attributed to Leda, and ſometimes to Nemeſis the Deity of juſtice. [11] Ῥαμνυς, δημος Αττικης, ενθα τῃ Νεμεσει ὁ Ζευς συνεκαθευδησεν, ἡτις 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 [12] 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.

[11] Schol. in Callimach. Hymn. ad Dianam. V. 232. Ram Nous is ὁ μεγας Noos or Noas, from whom the diſtrict was named. The reſt of the fable is eaſily decyphered. Το Τυνδαρειον (ωον) οἱ ποιηται λεγουσιν ουρανοπετες αναφυναι. Plut. Sympos. L. 2. Q. 3. p. 637.

Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγκτον,
Ωογενη—
—γενεσιν Μακαρων, θνητων τ' ανθρωπων. Orphic. Hymn. 5.

The Baris was repreſented by an egg: and the ωοειδη δημιουργηματα, thoſe *egg-like buildings* in the Grecian Hippodromes, were called Barides by Vitruvius.

[12] Κοσμον βουλομενοι (οἱ Αιγυπτιοι) γραψαι, Οφιν ζωγραφουσι—καθ' ἑκαστον δε ενιαυτον το γηρας αφεις αποδυεται. 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, Οφις, in Heſychius, which is remarkable.

[13] Εις Βερος ωδινα μογοςοκος ηλυθεν Ἑρμης.

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.

Τῃ δε λοχευομενῃ πρωταγγελος εισετι θεσμων
Ωκεανος πορε χευμα λεχωιον ἰξυι Κοσμυ,
Αεναῳ τελαμωνι χεων μιτρυμενον ὑδωρ.

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.

[14] Χερσι δε γηραλιησιν ες αρτιτοκυ χροα κυρης
Σπαργανα, πεπλα δικης, ανεκυφισε συντροφος Αιων,
Μαντις επεσσομενων, ὁτι γηραος αχθος αμειβων,
Ὡς οφις αδρανεων φολιδων σπειρημα τιναξας,
ΕΜΠΑΛΙΝ ἩΒΗΣΕΙΕ, λελυμενος οιδμασι θεσμων.

Her labour now being paſt,
Æon came near, the ſage of ancient days:
Æon, a prophet fam'd; who gently reach'd

[13] Nonnus. L. 41. p. 1060. v. 31.

[14] 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, Πρωτογονειας αστυ. 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,

[15] Ἡδὲ παλιν Γαιαν τε, και Ουρανον ἐυρυν ετικτεν.

Upon Beroë, whom Nonnus ſtiles both Paphie, and Κυθερεια, 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.

[16] Και Παφιης ωδινα τελεσσιγονοιο μαθοντες
Θηρες εβακχευοντο· Λεων δε τις ἀδρον αθυρων
Χειλεϊ μειλιχιῳ ῥαχιην ησπαζετο Ταυρῳ,
Ακροτεροις ϛοματεσσι φιλον μυκηθμον ιαλλων.

[15] Orphic Fragment. P. 403.
[16] Nonnus. L. 41. p. 1062.

Και τροχαλαις βαρυδουπον επιῤῥησσων πεδον οπλαις,
Ἱππος ανεκροταλιζε, γενεθλιον ηχον αρασσων.
Και ποδος ὑψιποροιο θορων επιβητορι παλμῳ
Παρδαλις αιολονωτος επεσκιρτησε λαγωῳ
Ωρυγης δ' ολολυγμα χεων φιλοπαιγμονι λαιμῳ,
Αδρυπτοις γενυεσσι λυκος προσπτυξατο ποιμνην.
Και τις ενι ξυλοχοισι λιπων κεμαδοσσοον αγρην
Αλλον εχων γλυκυν οιστρον ἁμιλλητηρι χορειῃ
Ορχηστης εριδαινε κυων βηταρμονι καπρῳ.
Και ποδας ορθωσασα, περιπλεχθεισα δε δειρῃ,
Αρκτος αδηλητῳ δαμαλην ηγκασσατο δεσμῳ.
Πυκνα δε κυρτωσασα φιλεψιον αντυγα κορσης
Πορτις ανεσκιρτησε δεμας λιχμωσα λεαινας,
Ἡμιτελες μυκημα νεων πεμπουσα γενειων.
Και φιλεων ελεφαντι δρακων εψαυεν οδοντων.
Και δρυες εφθεγξαντο· γαληναιῳ δε προσωπῳ
Ηθαδα πεμπε γελωτα φιλομμειδης Αφροδιτη,
Τερπομενη ὁραωσα λεχωϊα 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 ſtiled [17] Magna Deûm mater, materque *Ferarum*. The opening the door of their priſon houſe, and their enlargement was eſteemed a ſecond iſſuing to life.

[17] 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.

[18] Κλυθι μοι, ω πολυσεμνε θεα, πολυωνυμε Δαιμον,
Ωκυλοχεια παρεσσα νεαις θνητων Προθυραια,
Κλειδεχ', ευαντητε, φιλοτροφε πασι προσηνης,
Ειλειθυια λυεσα πονες δειναις εν αναγκαις.
Μεννην γαρ σε καλεσι λεχοι, ψυχης αναπαυμα·
Εν γαρ σοι τοκετων λυσιπημονες εισιν ανιαι,
Αρτεμις Ειλειθυια, και ἡ 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 ſerity: 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

[18] Orphic Hymn. 1.

that

that there was a twofold Beroë; one, πρωτοφανης Βερον—κοσμῳ συγχρονος, *coeval with the world:* this gave name to the other, a nymph in aftertimes, Νυμφης οψιγονοιο φερωνυμος. He ſpeaks of them ſometimes as two places: the one the work of Cronus, ἣν 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:*

[19] Ουδε συνερχομενων νεφεων μυκητορι ῥομβῳ
Βρονταιη βαρυδουπος εβομβεεν ομβριος ηχω.
Αλλα πολις Βερον προτερη πελεν, ἣν ἁμα γαιῃ
Πρωτοφανης ενοησεν ὁμηλικα συμφυτος αιων.
ΟΥΠΟΤΕ ΤΑΡΣΟΣ ΕΗΝ ΤΕΡΨΙΜΒΡΟΤΟΣ,
ΟΥΠΟΤΕ ΘΗΒΗ,
Ουποτε τις πολις ηεν Αχαιιας, ωδε και αυτη
Αρκαδιη προστελληνος.

In this [20] deſcription we may, I think, plainly ſee the hiſtory of the prototype; which was not a city, but the original [21] 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-

[19] Nonni Dionyſ. L. 41. p. 1056.

[20] The hiſtory of the Ark, and of the city denominated from it, are by this poet continually confounded: yet the original hiſtory is plain.

[21] 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 ſtiles Beroë, and Berytus, in memory of [22] 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.

[23] δικαζει

Βηρυτος βιοτοιο γαληναιοιο Τιθηνη
Γαιαν ὁμω, και ποντον, ακαμπεϊ τειχεϊ θεσμων·
Αρεα πυργωσασα μια πτολις αρεα κοσμω.

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-

[22] Και Βερος μενεαινεν επωνυμον αρτυ χαραξαι. Nonnus. L. 41. p. 1068.
[23] Nonnus. L. 41. p. 1076.

roë

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, ϐαρις 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 wafted law and juſtice through all the habitable parts of the earth.

[24] εχυτλωσαντο δε κυρην
Τεσσαρες αςεα παντα διιπευοντες αηται,
Εκ Βερης ἱνα γαιαν ὁλην πλησωσι θεμιςων.

He had above ſtiled Berytus, βιοτοιο τιθηνη, *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

[24] L. 41. p. 1062.

of

of impurity, whoſe foulneſs nothing leſs than the ocean could purge away.

[25] Τῃ δε λοχευομενῃ—

Ωκεανος ποϱε χευμα λεχωιον ΙΞΥΙ 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.

[26] Πϱωτη κυανεης απεσεισατο κωνον ὁμικλης,

ΚΑΙ ΧΑΕΟΣ ΖΟΦΟΕΣΣΑΝ ΑΠΕΣΤΥΦΕΛΙΞΕ ΚΑΛΥΠΤΡΗΝ.

[27] Πϱωτη Κυπϱιν εδεκτο φιλοξεινῳ πυλεωνι

Εξ ἁλος.

Loſt 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-

[25] L. 41. p. 1062.

[26] L. 41. p. 1056. 1058.

By Κυπϱις is meant Venus, Οιτας, the ſame as the Dove.

glyphical descriptions: also from translations of antient 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 [28] moment.

There are some other verses of this poet, of which I must here make mention, as they contain an address to Venus Cuthereia, 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.

[29] Ῥιζα βιȣ Κυθερεια, φυτοσπορε, μαια γενεθλης,
ΕΛΠΙΣ ΌΛΟΥ ΚΟΣΜΟΙΟ, τεης ὑπο νευματι ϐȣλης,
Απλανεες ΚΛΩΘΟΥΣΙ ΠΟΛΥΤΡΟΠΑ ΝΗΜΑΤΑ
ΜΟΙΡΑΙ·
Ειρομενη θεσπιζε, και ὡς ϐιοτοιο τιθηνη,
Ὡς τροφος Αθανατων, ὡς συγχρονος ἡλικι κοσμῳ,
Ειπε, τινι 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 seat of justice.

[28] Such are χλυτην χαεις, πεπλα δικης, ϐιοτȣ τροπις, ἡνια θεσμων, ἱξυι κοσμȣ, ῥιζα βιȣ, λελȣμενος οιδμασι θεσμων.

[29] 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.

[30] 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 sire, and he who rules the main,
Did not exist: no Deity was own'd,
Save Cupris, Queen of Heaven.

30 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

VARIOUS TYPES.

SEIRA, CUPSELIS, MELITTA, RHOIA, RIMMON, SIDE, MACON: alſo of SCUPHOS, HIPPOS, and the ſacred Conteſt.

AS 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.*

[1] Ὑμνεομεν Σειρην πολυωνυμον Αφρογενειης,
Και πηγην μεγαλην βασιληϊον, ἧς απο παντες
Αθανατοι, πτεροεντες, ανεβλαςησαν Ερωτες.

[1] L. 6. p. 313.

Let

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 ανεβλαστησαν 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, Bœotus; and hence stiled Σειρα πολυωνυμος, 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 [2] Theopompus and Hellanicus thought that by Seira was meant a chain: and as the ancient name, Ακμων, Ac-

[2] Fulgentii Mytholog. L. 1. c. 2. p. 630.

mon

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 [3] 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 Cyclopian Deity, the ſame as Nilus, Ouranus, and Oſiris; of whom I have ſpoken [4] 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 Meliſſa; 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 [5] Herodotus as enjoying among thoſe nations joint honours with Dionuſus. The prieſts of the Seira were called Melittæ, and Meliſſæ, 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 Meliſſæ

[3] Iliad. O. V. 20. Iliad. Θ. V. 25.

[4] 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.

[5] L. 1. c. 131. c. 199.

bees,

bees. [6] 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 [7] bees. When the ſhepherd Comatas was incloſed in an Ark, [8] bees were ſuppoſed to have fed him. Jove alſo upon mount Ida was ſaid to have been nouriſhed by [9] 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 [10] Hyperboreans. Such are the Grecian accounts: but the Meliſſæ, thus interpreted, were certainly prieſts and prieſteſſes of the Ark, filled [illegible], Theba, Selene, and Damater. When Pindar mentions [11] 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* [12] *repaſts.* Conformably to this

[6] Μεσαι ἡγεντο τε ναυτικε εν ειδει μελισσων. Icon. L. 2. p. 793.

[7] Θρικες λεγεσι, Μελισσαι κατεχεσι τα περαν τε Ιςρε. L. 5. c. 10.

[8] Theocrit. Idyll. 7. v. 81.

[9] Callimach. Hymn. in Jov. V. 50.

[10] Pauſan. L. 10. P. 810. Δευτερον υπο μελισσων τον ναον.

[11] Pyth. Ode 4. p. 239. Μελισσας κυριας τας της Δημητρος Ἱερειας κτλ. The Scholiaſt upon Theocritus in like manner ſays, τας ἑταιρας (or, as ſome read, ἱερειας) αυτης (Περσιφονης) και Δημητρος Μελισσας λεγεσθαι. Idyll. 15. v. 94.

[12] Αλληλοφαγιαν. Ibid.

Hy

this we learn alſo from [14] Porphyry, that the ancients called the attendants upon Damater Meliſſæ: and farther Σελήνην τε—Μελισσαν εκαλουν: *they likewiſe called Selene Meliſſa.* From hence, I think, we may be certain, that by Meliſſa 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 Meliſſeans; 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 Meliſſæ 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,

[15] — ενθα δ' επειτα τεθαιβωσσωσι. Μελισσαι.

Theſe words the commentators apply literally to bees.

Ην χρονος, ηνικα φωτες ατ' αλληλων βιον ειχον Σαρκοδακη, κρεισσων δε τον ηττοια φωτα δαιζε. Ex Sexto Empirico Orphica. Vide fragmenta Orphei apud Geſner. P. 378.

[14] De Antro Nymphar. P. 261. c. 1. Και τας Δημητρος ιερειας—Μελισσας οι παλαιοι εκαλουν. Σελήνην τε—Μελισσαν εκαλουν.

[15] 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, Θηβωθα, from whence the ſtrange word τεθαιβωσσουσι is formed, ſignifies *the Ark*; as we may learn from [16] Clemens Alexandrinus: and the terms τεθαιβωσσουσι Μελισσαι relate to a temple, where the Meliſſæ of Damater ſang hymns in memory of the Ark Theba, called alſo Thebotha.

The Ark was likewiſe ſtiled Cupſelis, Κυψελις, a word of the ſame purport as Seira. At Corinth was a family named Cupſelidæ, who were originally prieſts of the Ark; and who firſt introduced the ſymbolical rites of it into that city. Cupſelus, the father of Periander, was of this order: upon which account Pauſanias ſuppoſes, that theſe rites commenced with [17] him. He accordingly attributes to him many intereſting circumſtances of antient 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 [18] preſerved. This Ark was called Cupſelis, 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

[16] Την Κιβωτον—Θηβωθα καλουμενην. Clemens. Strom. L. 5. p. 667. It ſeems to have been an ancient Chaldaïc term.

[17] Της μεν δη σωτηριας ἑινεκα του Κυψελου το απ' αυτου γενος οἱ ονομαζομενοι Κυψελιδαι την λαρνακα ες Ολυμπιαν ανεθεσαν. Pauſan. L. 5. P. 419.

[18] See Chryſoſtom. Orat. 11. p. 163.

made

made a present to the Deity at Olympia by the people of [19] Corinth. It had an inscription in ancient characters, which were written both from the right, and from the left, after the manner called βουστροφηδον. This was not fashioned like a hive, though stiled Cupselis; but was in the shape of an Ark, or box. [20] Τας δε λαρνακας οι τοτε εκαλεν Κορινθιοι Κυψελας, *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 [21] Hercules: of which Hercules the Poets mention a tradition that he was upon a time preserved in the body of a [22] 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, Σειρηνες, 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 [23] Muses.

I have

[19] Pausan. L. 5. p. 420.

[20] Pausan. L. 5. p. 420.

[21] Παλαιμων, Ἡρακλης. Hesych.

[22] Lycophron. V. 33. and Scholia.

[23] 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, Ῥοια: 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 [24] 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.

[25] Ῥειη, τοι ΝΟΕΡΩΝ ΜΑΚΑΡΩΝ πηγη τε, ῥοη τε·
Παντων γαρ πρωτη δυναμει κολποισιν αφρασοις
Δεξαμενη γενεαν επι παν προχεει τροχεουσαν.
[26] Ποτνα Ῥεα, θυγατηρ πολυμορφου Πρωτογενοιο,
Μητηρ μην τε Θεων, ηδε θνητων ανθρωπων,
Ελθε, μακαιρα θεα, σωτηριος.

The Pomegranate was not only called Rhoia, and Rhea, but alſo Rimmon. [27] Rimmon linguâ ſanctâ malum punicum ſignificat, et Venerem denotari putat N. Serrarius. It was reverenced 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 αγαλμα αρχαιον.—φερει δ' επι τη χειρι Σειρηνας.

[24] Herodotus. L. 1. c. 195.

[25] Orphic Frag. 34. p. 395.

[26] Orphic Hymn. 13. p. 204.

[27] Selden de Diis Syris. Synt. 2. p. 254.

cred

cred in Egypt. Achilles Tatius mentions an ancient temple at Peluſium, in which was a ſtatue of the Deity, ſtiled Zeus Caſius, holding this [28] myſterious fruit in his hand. We may from hence infer, that he was upon Mount Caſius worſhiped in the ſame attitude: and the God Rimmon, mentioned by the [29] 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 [30] 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 [31] 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.

[28] Προβεβλητο δε την χειρα, και εχει Ῥοιαν επ' αυτῃ. Τῆς δε Ῥοιας ὁ λογος μυστικος. Achilles Tatius. L. 3 p. 167.

[29] 2 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.

[30] Texeira's Travels. C. ix.

[31] Σιδαι, ῥοιαι. Heſych.

[32] Surgunt ibi culmina Tauri
Pamphyliæ 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 Bœotians retained this ancient name, and called a pomegranate Side, as we learn from Agatharchides. [33] Σιδας δε — τας Ῥοιας καλουσι Βοιωτοι. They had alſo an [34] aquatic, which from its reſemblance they called by the ſame name. There was likewiſe a city in Bœotia 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-

[32] V. 1012.
[33] Athenæus. L. 14. p. 650.
[34] Σιδη φυτον ομοιον Ῥοιᾳ. Athenæus ibid.

lar,

lar, but with many additional circumſtances: from all which we may perceive that it was an ancient [35] tradition, and related to an hiſtory of conſequence; but taken from ſome allegorical deſcription, when the terms were imperfectly [36] underſtood. In many countries, where the people were unacquainted with the Rhoia, they made uſe of the [37] 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 αρχαια: 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

[35] Arnobius. L. 5. p. 158. Pauſan. L. 7. p. 566.

[36] 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-Baoth. 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.

[37] See Gruter. Inſcript. P. 33. n. 10. Deo Invicto 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, Αρχα, 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 [38] Arcadia. This, I imagine, was owing to its being the expreſs emblem of the Deity; and too myſterious to be preſented, as an [39] 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 Chaldaïc 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

38 Δενδρων ἁπαντων πλην Ῥοιας. Pauſan. L. 8. p. 676.

39 See Philoſtratus. Vita Apollon. L. 4. c. 9. Ἡ Ῥοια δε μονη φυτον τη Ἡρᾳ φυεται. *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. Τα μεν ουν ες την Ῥοιαν (απορρωτερος γαρ εστιν ὁ λογος) αφεισθω μοι. L. 2. p. 148.

ſtate

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, [40] βαβαζειν το μη διηρθρωμενα 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. [41] Βαβια δε οἱ Συροι, και μαλιϛα οἱ εν Δαμασκῳ, τα νεογνα καλουσι παιδια, ηδη και μειρακια, απο της παρ' αυτοις νομιζομενης, [42] Βαβιας θεου. *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 reverenced the Rhoia and Rimmon; which were emblems of the ſame perſonage, the Rhea, Cybele, and [43] 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.

[40] Heſychius.

[41] Damaſcius, Vita Iſidori, apud Photium. C. 242. p. 1043.

[42] Βαβαι Συριϛι, Ἑβραϊϛι συγχυσις. Heſych. in voce Αμαιν.

[43] Κυβηβη, ἡ Ῥεα. Hom. Odyſſ. B. Schol.

Κυβηκη (Κυβηβη, 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 Edeſſa; of Severus at Charræ; of Gordian at Singara; of Barbia Orbiana at Side; of Philip at Niſibis; of Alexander Severus at Rheſain. 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 turre. Homo*
in aquis natalundus.

Bamerle

PLATE IX.

J: Chambars sculpsit.

Spes Divina.

Romæ ad Bellaianis Hortos.

Grater Vol. 1. p. 102.

but a ruined world. It therefore pleaſed God to immedidiately 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 [44] 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 [45] 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

[44] Geneſis. C. 8. v. 22.

[45] 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 Pſuche, Ψυχη. This was originally no other than the [46] 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 [47] renewal of life. This circumſtance of the ſecond birth is continually deſcribed under the character of Pſuche. 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 Pſuche. 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.

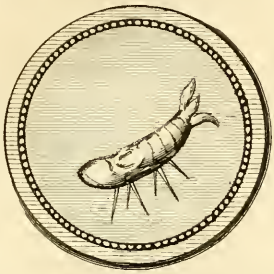
From this union of divine love, and the ſoul, the ancients dated the inſtitution of marriage. And as the re-

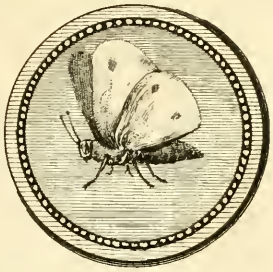
[46] Ψυχη, πνευμα, και ζωυφιον πτηνον. Heſych.

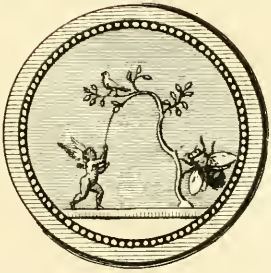
[47] Οσιριδος αναβιωσις, και παλιγγενεσια. Plutarch. Iſis et Oſiris. P. 364.

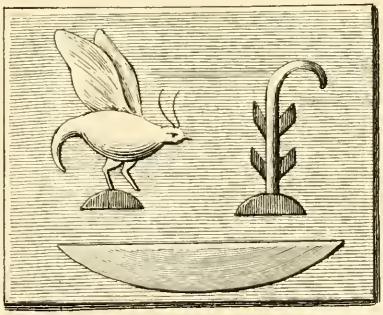
newal

Chrysalis, Aurelia, Scarabæus, Musca, Pouches Emblemata, ex Gorlæo, et Kirchero Desumpta.









Bauer sc.

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 [48] ceremony. She was accordingly ſtiled Γαμηλια, Soſpita, Domiduca, Pronuba, Lucina, Προγαμεια, Populonia, Mena, Mater Deûm, Προθυραια. And among the Romans the month denominated from her was eſteemed the moſt auſpicious for eſpouſals.

[49] 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 [50] 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,

[51] Εν δε τεταρτη μηνος αγεσθαι ες οικον ακοιτιν.

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 [52] 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,

[48] Junoni ante omnes, cui vincla jugalia curæ. Æneid. L. 4. v. 59. Junonemque, toris quæ præſidet alma maritis. Ovid. Epiſt. Phyllis ad Demoph.

[49] Ovid. Faſt. L. 6. v. 223.

[50] Iſthm. Ode 8. P. 485. εν διχομηνιδεσσι δε εσπεραις.

[51] Opera et Dies. V. 800.

[52] Ibid. V. 782.

were all [53] commemorated. To Iönah upon these occasions was added a Genius, called Hymen; the purport of whose name is a veil or [54] covering. In the history of Hymen they probably referred to the same object, which was stiled [55] 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 [56] Argive, and the son of [57] 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 [58] poppies; which ceremony was called [59] 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,

[53] Hence the ceremonies stiled αποκαλυπτηρια, οπτηρια, Αθρηματα, the basket of fruit, the chest of flowers, and the like.

[54] Υμην απο ὑμενος. Velum, membrana, Lexicographi. Υμενωδες, λεπτον. Hesych.

[55] Αργητα χιτωνα, η την νεφελην, ὁτι εκ τυτων εκθρωσκει ὁ Φανης. Damascius. Vide Bentleii Epist. ad Millium. P. 3.

[56] Υμεναιος, Αργειος. Scholia in Iliad. Σ. V. 493.

[57] See Lilius Gyraldus, Synt. 3. P. 132.

[58] Aristoph. Ειρηνη. Schol. V. 869. The bride was crowned with a chaplet, in which were poppies.

[59] Τας νυμφας ιυσας επι τον γαμον φρυγετρων φερειν, σημειον. Lex Solonis.

Satis

[60] Satis diu
Lusisti nucibus; lubet
Jam servire Thalassio.

The Romans did not know the purport of this obsolete name; as may be seen by their various and contradictory [61] interpretations. Thalassius 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 Ζευς εν Σιδωνι τιμαται. Hesych. Thalath according to [62] Berosus was among the ancient Chaldeans the name of the sea. From hence came Thalatta, and Thalassa of the Greeks; and the God Thalassius 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, Εφυγον κακον, ἑυρον αμεινον: *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-

[60] Epithalamium Juliæ. V. 132.

[61] 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 πολυθρυλλητος ᾀδεται Ταλασιος εν τοις γαμοις; Quæst. Romanæ. P. 271. It was more commonly rendered Thalassius, and Thalassio.

[62] Euseb. Chron. P. 6. Το Χαλδαϊκῳ Θαλατθ.—Ἑλληνικῳ μεθερμηνευεσθαι θαλασσα.

ture.

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 incompleat, 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, [63] εν τοις γαμοις μετα τον Ὑμεναιον 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 [64] 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, [65] Και τη Κορωνη παρθενος φερει συκα. *The young*

[63] De Animal. L. 3. c. 9.

[64] Horapollo. L. 1. c. 8. See the learned notes of Johannes Cauſſinus upon this paſſage.

[65] 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. Κορωνε δε γιγονται Κοραξ, και Λαμεδων. L. 2. p. 123.

Lady

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 [66] 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 [67] 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 [68] marriage: and we accordingly find in ancient ſculpture Eros and Pſuche 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 Pſuche.

[66] Ovid. Faſt. L. 2. v. 255.

[67] 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.

[68] 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, [69] 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 [70] perfection of the whole. Isis was called the treasury of nature, the nurse of all things, the house of Orus, in which Orus was [71] 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 [72] 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 history,

[69] Τον Αρειμιν, ὁν Απολλωνα, ὁν και πρεσβυτερον Ωρον ενιοι καλουσι. Plut. Isis et Osiris. P. 355.

[70] Τον μεν Οσιριν, ὡς αρχην, την δε Ισιν, ὡς υποδοχην, τον δε Ωρον, ὡς αποτελεσμα. Ibid. P. 374.

[71] Ισις—δεκτικον πασης γενεσεως, καθο τιθηνη, και πανδεχης. Ibid. P. 372. Ισιν, οικον Ωρου κοσμιον. P. 374. Χωραν γενεσεως, και δεξαμενην. Ibid.

[72] Ἡλιον δε σημαινουσι ποτε μεν δι' ανθρωπου επιβεβηκοτος πλοιου επι κροκοδειλου κειμενου. Euseb. Præp. Ev. L. 3. p. 115.

Ex Dactyliotheca Ducis Marlburiensis.

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 κιβωτῳ), who appeared to be [73] dead; and who afterwards was ſuppoſed to return from a ſtate of darkneſs to [74] 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 reverenced upon the ſame [75] account: and we accordingly find a frog upon the Lotus introduced as a ſacred emblem in the [76] 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 [77] 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-

[73] Ειδωλον ανθρωπου τεθνηκοτος εν Κιβωτιῳ περιφερομενον. Iſis et Oſiris. P. 357.

[74] Τον Οσιριν εξ ᾅδου παραγενομενον. Ibid. P. 358.

Τον Οσιριν παραγενεσθαι βοηθον εξ ᾅδου. Diodorus. L. 1. p. 79.

[75] The Egyptian Prieſts uſed to crown themſelves with the Lotus. Heliodorus. L. 10. p. 457.

[76] Figure GG. Edit. Amſterdam.

[77] Sect. 7. P. 151. Θεον επι Λωτῳ.

finement about a moiſt nature, and a dry: and of the Sun and Moon preſiding over moiſt ſubſtances, and watry [73] 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 [79] 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* [80] *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.

[78] Theſe notions ſeem to have been firſt propagated by Archemachus Euboïcus. They have been cloſely copied by Athanaſius Kircher in his Myſtagogia. Ægyptiaca, and other writings.

[79] Τον Ἥλιον εκ Λωτου ἕρεφος ανισχειν νεογιλον. Iſis et Oſir. p. 355.

[80] Την εξ ὑγρων γενομενην αναψιν αιτιτομενοι. Iſis et Oſiris. P. 355. et paſſim. Σελην γονιμον το φως και ὑγροποιον εχεσαν. P. 367.

The

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 [80] ſweet, and moiſt air. Euſebius ſays, that the paſſage of the Sun was through good potable [81] 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 Μητηρ Σελληνη τȣ Κοσμȣ, 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 reverenced by the [82] Egyptians; and, according to Diodorus, it was upon account of their

[80] Ὅτι ὁ Ἥλιος δι' αιθερος γλυκερȣ και ὑγρȣ την πορειαν ποιȣμενος γεννα τον χρονον. L. 5. p. 670.

[81] Σημαινει κροκοδειλος ποτιμον ὑδωρ, εν ᾧ φερεται ὁ Ἥλιος. Præp. Evan. L. 3. p. 115. Δηλοι δε το μεν πλοιον την εν ὑγρῳ κινησιν. Ibid.

[82] Plutarch. Iſis et Oſiris. P. 381. Strabo. L. 17. p. 1165.

king

[83] king Menas; the ſame, who at other times is called Menes, 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 [84] Caimin, [85] Souchus, [86] Campſa. This laſt ſignified an ark, or receptacle, like Aren, Argus, Λαρναξ, Cibotus. Καμψα, θηκη. *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-

[83] L. 1. p. 80.

[84] Iſis et Oſiris. P. 374.

[85] Damaſcius in vitâ Iſidori. apud Photium. P. 1048.

[86] Herodotus. L. 2. c. 69.

 ſented

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 [87] 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 reverenced 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 [88] 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

[87] Plutarch. Iſis et Oſiris. P. 381. Pauſan. L. 6. p. 515. Τῷ δε ἑτέρῳ ποδὶ ἐπι χελωνης βεβηκε.

[88] 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 [89] 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 [90] Isis and Osiris: and the serpents [91] 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

[89] Και ταχα αν ειυ τα λεγομενα σκυφια δια το κατωθεν εις φειον συνηχθαι, ὡς τα Αιγυπτια Κιβωρια. Athenæus. L. 11. p. 477. See Dioscorides. L. 2. p. 97. Strabo. L. 17. p. 1178.

Κιβωριον, Αιγυπτιον ονομα επι ποτηριω. Hesych.

[90] See Spanheim de Usu et Præstant. Num. Antiq. Vol. 1. p. 302, 303.

[91] Ibid.

city

Sarapis Helius: et Isis super Lotum?

Orus sive

Harpocrates.

Æ

Taurinus.

Janus Bifrons.

Hetruscus.

F. Bauerle.

city Saïs of lower Egypt. It consisted of a [92] child, and an old man: and near them stood an Hawk. After these a Cetus, or sea-fish: and last of all an Hippopotamus. [93] 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 [94] deluge: and however the Greeks might sometimes represent them, they were [95] both in different places reverenced 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

[92] Plutarch. Isis et Osiris. P. 363.

See Pierius Valerianus. L. 31. c. 6. He interprets it nascimur, senescimus: vivimus, morimur: naturæ diffidio.

[93] L. 5. p. 670.

[94] 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.

[95] Herodotus. L. 2. c. 69. 71. 148. Strabo. L. 17. p. 1165. Plutarch. Isis et Osiris. P. 362. 371.

[96] Theba. Thefe are two remarkable places; in confequence of which one would imagine, that the infcription fhould contain fome memorial of more confequence; fomething, which had a reference to the temples, wherein it was found. Were I to attempt the deciphering of thefe hieroglyphics, which however diverfified feem to amount to the fame purport, I fhould begin from right to left, in a feries different from thofe, who have gone before me. I find according to this order, that the Hippopotamus, and Crocodile, ftand firft: and then the Cetus. Next comes the figure of the facred Hawk, under which femblance Divine Providence was always [97] depicted: and after this an old man, and a child. It may feem prefumptuous to pretend to interpret what was a fecret two thoufand years ago: I fhall therefore only mention, what I have to fay, as matter of opinion. The reader will remember, that the infcription was in the temple of Ifis at Saïs; and in the temple ftiled Theba, the hiftory of which I have given. In confequence of this my conjectures are, that it fhould be read in the following manner. *As the Hippopotamus, or Crocodile, furvives the inundations of the Nile, juft fo that facred receptacle, the Cetus, or Ark, through the interpofition of Providence, weathered the Deluge: by which means the aged Patriarch efcaped, and obtained a renewal of life.* How true this inter-

96 Τας Θηβας και Διοσπολιν την αυτην ὑπαρχειν. Diodor. Sic. L. 1. p. 88. Θηβας — Διοσπολιν ποτε κληθηναι. Euftath. in Dionyf. V. 248.

97 Θεον βουλομενοι σημηναι——ἱερακα ζωγραφεσι. Horapollo. L. 1. c. 6.

Δεικνυνται—τῳ Ἱερακι δυναμιν, και αρχην. Ifis et Ofiris. P. 371. Ὁ Θεος εστι κεφαλην εχων ἱερακος, ὁυτος εστιν ὁ πρωτος αφθαρτος. Zoroafter. apud Eufeb. Præp. Ev. L. 1. cap. x. p. 42. L. 3. c. 4. p. 94.

pretation

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 [98] 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.

[98] Ισις—τοπος Θεων—υποδοχη—οικος Ωρου. Plutarch supra.

Of the SCYPHUS.

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: [1] εδειξε δε και τους Περσας την τελετην του μυσαρου και αθεμιτου Σκυφου. The author says, that they were first established by Zeus,

[1] Chron. Paschale. P. 40.

who was called Pecus. [2] Πηκος, ὁ και Ζευς, εδιδαξεν αυτον πρατ]ειν και τελειν την μαγειαν τȣ μυσαρȣ Σκυφȣ, διδαξας αυτον παντα τα περι αυτȣ μυϛικα 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 [3] 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 [4] 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.

[5] Α. Πρωτος δ' εγω σοι τονδε χρυσȣν Κανθαρον.

ΣΤ. Ποιον; Α. Το ΠΛΟΙΟΝ. ουδε μ' οιθας, 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*

[2] Chron Paſch. P. 38.

[3] Panyaſis and Pherecydes. Macrob. Saturn. L. 5. c. 21. p. 367.

[4] 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.

[5] Athenæus L. 12. p. 474. Menandri Frag. Amſtelod. 1709. P. 130.

under-

underſtand me, you ſimpleton?—In another place this perſon ſpeaks of the ſame [6] 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 κυβερνᾳ Θερριος.

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.

[7] Ἁρμοδιος εκαλειτο, Παιαν ᾖδετο,
Μεγαλην ΔΙΟΣ ΣΩΤΗΡΟΣ ΑΚΑΤΟΝ ηρε τις.

The name of Harmodius was remembered: they ſtruck up a Pæan: 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:

[8] αλλ' εγχεον.
Αιρω Διος γε τηνδε Σωτηρος· Θεων
Θνητοις ἁπαντων χρησιμωτατος πολυ
Ὁ Ζευς, ὁ Σωτηρ. Εαν εγω διαῤῥαγω,
Ουδεν μελει μοι· πιομαι θαῤῥων.

Fill up; fill up. I ſhall empty this noble veſſel to Jupiter Soter. This Jupiter the preſerver is in my opinion the moſt

[6] Ibid.

[7] Athenæus. L. 15. p. 692.

[8] Athenæus. L. 15. p. 692. The paſſage is faulty: but I have tried to amend it.

bene-

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 Ζευς 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 [9] *τον και των Ομβρων αρχηγον, 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 [10] Alexander, that at the feaſt of Theſſalus the phyſician, before he had finiſhed the Scyphus Herculeus, 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 [11] hero of Thebes: but it was from an event far more ancient, to which their name related. The [12] 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-

9 Athenæus. L. 15. p. 675.

10 Ibi, nondum Herculis Scypho epoto, repente velut telo confixus ingemuit. Quint. Curtius. L. 10. c. 4.

Macrobius of Hercules paſſing the ocean in a great Cup. Ego tamen arbitror non Poculo Herculem maria tranſvectum, ſed navigio, cui Scyphus fuit nomen. Saturnal. L. 5. c. 21. p. 367.

11 Athenæus. L. 11. p. 500. Some cups made of wood were called Tabætæ. Ibid. p. 506. undoubtedly from תבת, Arca.

12 It is remarkable, that the names Κυμβιον, Σκυφος, Ακατος, Ταβαιτα, Φασηλος, Κυπα, Γυαλος, Γαυλος, 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 [13] 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.

[14] Ἅλιος δ' Ὑπεριονίδας
Δεπας ες κατεβαινε χρυσεον,
Οφρα δ' ωκεανοιο περασας
Αφικηθ' ἱερας ποτι βενθεα νυκτος ερεμνας,
Ποτι ματερα, κυριδιαντ' αλοχον,
Παιδας τε φιλους· Ὀδ' ες αλσος εβα
Δαφναισι κατασκιον
Ποσσι Παις Διος.

'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.

[13] Accounts of the Scyphus Herculeus from Athenæus. Πεισανδρος εν δευτερῳ Ἡρακλειας το δεπας εν ᾧ διεπλευσεν ὁ Ἡρακλης τον Ωκεανον ειναι μεν φησιν Ἡλιου λαβειν δε αυτον παρ' Ωκεανου Ἡρακλεα. Θεοκλυτος δ' εν δευτερῳ Ὡρων επι λεβητος φησιν αυτον διαπλευσαι. Φερεκυδης δε εν τῃ τριτῃ των Ἱστοριων προειπων περι Ωκεανου περιφερει—Ὀδε Ἡρακλης ἑλκεται επ' αυτον τον τοξον, ὡς ἑαλων. Ὀδε Ἡλιος παυσασθαι κελευει. Ὀδε δεισας παυει. Ἡλιος δε αντι τουτου διδωσιν αυτῳ το δεπας. κ.τ.λ. Και ὅτι ην εν τῳ πελαγει, Ωκεανος πειρωμενος αυτου κυμαινει το δεπας φανταζομενος. Ὀδε τοξευειν αυτον μελλει· και αυτον δεισας Ωκεανος παυσασθαι κελευει. Athenæus. L. 11. p. 469.

[14] Athenæus. L. 11. p. 469.

His

His aged parent there he found,
And the kind confort of his better days,
And all his blooming offspring.
Then to the facred grove he fped,
The facred grove of laurel.

Ἵ 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, reprefented under this characteriftic. It was defcribed likewife, as has been often mentioned, under the emblem of a large fifh, which Pliny terms fabulofa Ceto: and from this reprefentation, fhips, which were unwieldy, and of great burden, were often called Cetenæ. [1] Κητηνη, πλοιον μεγα ὡς Κητος. I cannot help furmifing, that the Horfe of Neptune, which in the conteft with Minerva περι χωρας he was faid to have produced, was a miftaken emblem; and that the ancients in the original hiftory did not refer to that animal. What the, Ἵππος, Hippus alluded to in the early mythology was certainly a float or [2] fhip, the fame as the Ceto: for in the

[1] Hefychius.

[2] The terms Ἵππος and Ναυς are mentioned in fuch a manner, as to appear in fome degree fynonymous. Pamphos introduces them in this manner together in fpeaking of Pofeidon,

Ἵππων τε δοτηρα, νεων τ' ηδυκρηδεμνων.

It fhould be read

Ἱππειων

the firſt place the Ceto was denominated Hippos: [3] Ἵππον, τον μεγαν θαλασσιον ιχθυν: *by Hippos is meant that huge 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: [4] περι τας πετρας τυ εν Αθηναις Κολωνυ—Ἵππος Σκυφιος εξηλθεν. 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.

Ἱππειων τε δοτηρα, νεων τ' ιθυκρηδεμνων:

By which, I make no doubt, were originally meant two ſorts of veſſels: the Hippeia, large, unweildy, floats, the ſame as Κητηναι: the other more regularly decked ſhips. See Pauſan. L. 7. p. 577. See alſo Homer's Hymn εις Ποσειδωνα, who expreſſes the line above

Ἱππων τε δμητηρα.

[5] Heſych. This Ἱππις was the ſame as the feminine Hippa, ſtiled the nurſe of Bacchus.

Orphic Hymn. 48. Ἵππαν Βακχυ τροφον.

[4] Lycophron. Scholia. V. 766.

Tuque O cui prima furentem
Fudit Equum magno tellus percuſſa tridenti. Virgil. Georg. L. 1. v. 12.

Hence Argos Ἱππιον. Ποσειδων Ἱππιος. One of the three Chaldaïc ſeminaries of learning was Hipparene, which is a compound of Hippa-Arene, and relates, as I ſhould imagine, to the Ark, Hippa-Aren, ארן. 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 Ἵππα, 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: [5] Ἡ μεν γαρ Ἵππα τȣ παντος ȣσα ψυχη, και ȣτω κεκλημενη παρα τῳ Θεολογῳ — ὑποδεχεται Διονυσον. Ὁ δε απο τȣ μηρȣ τȣ Διος προσειειν εις αυτην, διο και συλλαμβανεσθαι και Ἵππα λεγεται τικτοντι τῳ 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 διφυης. Sometimes the intermediate ſtate is taken into account; and he is repreſented as having experienced three different lives:

[6] Οργιον, αῤῥητον, τριφυες, κρυφιον Διος εργος.

[7] Κικλησκω Διονυσον, εριβρομον, ευαστηρα,
Πρωτογονον, διφυη, τριγονον.

His laſt birth was from Hippa, at which time nature itſelf was renewed.

[8] Ἡδε παλιν Γαιαν τε, και Ουρανον ἐυρυν ετικτεν.

Hippa, εις ἣν προσειειν Διονυσος, was certainly the Ark,

5 Proclus in Timæo. 2. P. 124, 125. See p. 28. of this volume.

6 Orphic. Hymn. 51.

7 Orphic. Hymn. 29.

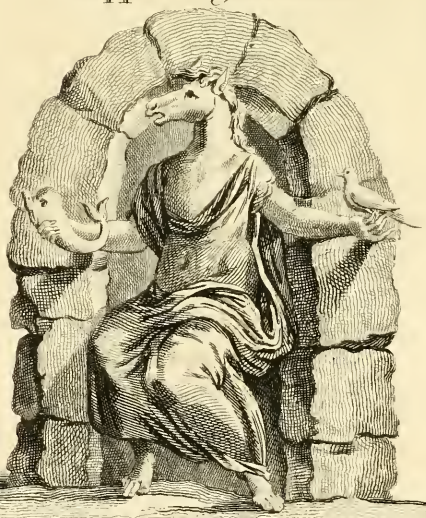
8 Verſus Orphic. ex Proclo in Timæum. 3. P. 137.

Juno, *Columba, et Rhoia.*

Hermes ΚΥΩΝ.

Hippa *Triceps.*

Hippa *Phigalensium.*



Basire sc

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 [9] 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 [10] 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. [11] Palæphatus, a judicious writer, interprets it ſo; and ſuppoſes Pegaſus to have been nothing elſe but a ſhip: Ονομα δ'ην τῳ πλοιῳ 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 [12] 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 [13] emblems more than moſt places in Greece.

[9] Pauſanias. L. 8. p. 686.

[10] Ælian. Var. Hiſt. L. 9. c. 16. Τρις αποθανων, εθιω τρις.

[11] Palæphat. de Bellerophonte. P. 66.

[12] Ιππος Αρειων. Pauſan. L. 8. p. 650. Ἵππος εγεννησε Ποσειδων Αριωνα, φασι, και Πηγασον. Heſychius.

[13] See Pauſanias. L. 2. p. 113. Γαληνης αγαλμα και θαλασσης, και Ἵππος εικασμενος Κητει, κλ.

Of the SACRED CONTEST.

THIS 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 [1] diſpute between Neptune

[1] Pauſanias. L. 2. p. 161.

Κεκροψ ὁ διφυης—Ἡ των θεων κρισις, Ποσειδωνος και Αθηνας, επι Κεκροπος μυθευεται Ἑλλησι περι της χωρας. 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 [2] 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 Trœzen had a ſimilar [3] hiſtory concerning their territory: but the diſpute here was between Neptune and Minerva; Αθηναν και Ποσειδωνα αμφισβητηται περι 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 [4] Pauſanias obſerves to have been an hiſtory nearly parallel to that at Corinth. Τοδε ε Κορινθιοις μονον περι της χωρας εστιν ειρημενον, αλλα, εμοι δοκει, Αθηναιοι πρωτοι περι της Αττικης εσεμνολογηταν. Λεγουσι δε και οι Κορινθιοι Ποσειδωνα ελθειν Ἡλιῳ περι της γης ες αμφισβητησιν· Βριαρεων δε διαλλακτην γενεσθαι 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 Scuphius. I think it is manifeſt, that theſe accounts, however limited, relate to one general event: but the hiſtory

[2] Pauſanias. L. 2. p. 145.

[3] Pauſanias. L. 2. p. 181.

[4] Pauſanias. Corinth. L. 2. p. 112.

has

has been adopted, and varied, according to the mythology of different places. This olive-tree at Athens was greatly reverenced, and reputed of high [5] 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. [6] Περι δε Ελαιας ουδεν εχουσιν αλλο ειπειν η τη Θεω μαρτυριον γενεσθαι τουτο ες τον αγωνα τον επι τη χωρα. This history was represented among the αναθηματα in the Acropolis by more Artists than one. [7] Οπισθεν (του Παρθενωνος) ἡ Ποσειδωνος προς Αθηναν εστιν 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.* [8] In another place was Minerva, and the olive-tree, and Neptune making a show of raising the waves of the deep, κυμα αναφαινων. There was likewise a statue of the Earth in a supplicating posture; requesting, as Pausanias imagines, that Jupiter would send her rain: [9] Εστι δε και Γης αγαλμα

[5] Pausanias. L. 8. p. 643. Lycophron Schol. V. 766.

[6] 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 Thessaly. See Servius in Virg. Georgic. L. 1. v. 12.

[7] Pausanias. L. 1. p. 57.

[8] Ibid.

[9] 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 εστιν Ελαιας, δευτερον τουτο λεγομενον φανηναι. Pausanias. L. 1. p. 76.

Sophoclis Œdipus Colon. V. 726. Εστιν διον εγω κλ.

ἱκετευουσης

ἱκετευσης ὑσαι ὁι τον Δια. 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 Ilythyia επι γονασιν 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.

ADDI-

ADDITIONAL TYPES.

TAURUS, APIS, MNEUIS, LABAN, LABAR, LARIS, LARISSA. Alſo of AITHYA, ILITHYA, ORATHYA: and of the MANES, and LARES.

IT 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 [1] איש האדמה, a man of the earth, or huſbandman. This is rendered by the Seventy, ανθρωπος γης; or, as it ſtands in moſt of the copies, [2] 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 reverenced 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 [3] Mneuis, in equal veneration. The like cuſtom was obſerved at [4] Momemphis, [5] Aphroditopolis,

[1] Geneſis. C. 9. v. 20.

[2] Και ηρξατο Νωε ανθρωπος γεωργος γης· και εφυτευσεν αμπελωνα. Ibid.

[3] Diodor. Sic. L. 1. p. 19. Τρεφουσι δε τον Απιν εν Μεμφει, και τον Μνευιν εν Ηλιοπολει. Euſeb. P. E. L. 2. c. 1. p. 51.

[4] Strabo. L. 17. p. 1155. Θηλεια Θεος ιερα.

[5] Ibid. L. 17. p. 1163. Λευκη Θεος ιερα.

and [6] 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 [7] 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 [8] 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

[6] Κωμη Αιγυπτια Χουσαι το ονομα.—Εν ταυτη σεβεσιν Αφροδιτην, Ουρανιαν αυτην καλουντες. τιμωσι δε και θηλειαν βουν.—και αυτην δε την Ισιν Αιγυπτιοι, βακχεων και πλαττουσι, και γραφουσι. Ælian de Animal. L. 10. c. 27.

[7] Ταυρος, Διονυσος. See Lycophron. V. 209. and Scholia.

[8] Μετα την παλαιαν τε κατ' Αιγυπτον βιε καταστασιν, την μυθολογουμενην γενοιεναι επι τε των Θεων και Ηρωων, πεισαι φασι πρωτον αγραπτοις νομοις χρησασθαι τα πληθη βιον (lege Βουν) τον Μνευιν, ανδρα και τη ψυχη μεγαν, και τω βιω κοινοτατον των μνημονευομενων. Προστιθηα δε αυτω τον Ερμην δεδωκεναι τεστες, ας μεγαλων αγαθων αιτιας εσομενας. Diod. L. 1. p. 84.

through

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 [9] firſt ſacrificed to the Gods, and brought about the great change in diet; a circumſtance, which occurs continually in the hiſtory of the [10] firſt ages. We find it made a characteriſtic of almoſt every ancient perſonage, *τος ανθρωπος εξ αγριυ και θηριωδυς διαιτης μεταςησαι, 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 [11] Βον Μνευην, Taurus Men-Neues; from whence we may judge, that he was the ſame perſon, whom the Egyptians reverenced 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

[9] Ibid. p. 42.

[10] Την παλαιαν βιυ καταςασιν. See above.

[11] In the preſent copies it is βιυν Μνευην, which is not ſenſe. It undoubtedly ſhould be altered to Βον; for that was his title: and he was reverenced 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 Theſſaly, that he went [12] τηλοθεν εξ απιης 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 [13] Strabo, Euſtathius, and all the Scholiaſts; who think, that by Apia was meant ſomething at a diſtance. Hence τηλοθεν εξ απιης 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 [14] 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 [15] Αππας, 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,

[12] Iliad. A. V. 270. Γ. V. 49. Odyſſ. H. V. 25.

[13] They render απια by πορρω απεχουσα. Εκ γης μακραν απεχουσης. Schol. in Hom. Iliad. L. A. V. 2. Ατιαν δε πορρω μαλλον. Strabo. L. 8. p. 570.

[14] Την εντος Ισθμου χωραν Ασιαν απ' εκεινου (Απιδος) καλεισθαι. Pauſin. L. 2. p. 123. Apis is ſuppoſed to have come from beyond Naupactus; Απις εκ περας Ναυπακτιας. Æſch. Supplices. But by the coming of Apis is to be underſtood the introduction of particular rites; which were originally from Egypt.

[15] Heſychius.

Δος

[16] Δος μοι παρθενιην αιωνιον, Αππα, φυλασσειν.

Grant me, my dear Appa, to maintain a perpetual virginity. Ulyſſes, ſpeaking to Alcinous of his own country Ithaca, ſtiles it [17] απιη γαια, by which is undoubtedly meant patria terra. The name of the earth itſelf among the Scythæ was [18] Apia, the feminine of Apis. 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 Apia, as they gave the title of [19] Pappaius 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 Apis; Epiphanius tells us that he was the ſame as [20] Inachus: in whoſe days the Deluge happened.

I have mentioned, that the Mneuis, or as the Dorians expreſſes it [21] Mneuas, is a contraction of Men-Neuas, the Lunar God Neuas, the ſame as Noas, or Noah. It has alſo been ſhewn, that Oſiris, the planter of the vine, the inventer of the plough, the great huſbandman, was no other than

[16] Callimach. H. Dian. V. 6.

[17] Homer. Odyſſ. H. V. 25.

[18] Herodotus. L. iv. c. 59.

[19] Pappa, and Pappus, ſignified in many languages a father. Hence παπαζειν, πατερα προσαγορευειν. Heſych. When Nauſicaa in Homer addreſſes her father, ſhe calls him Pappa. See Herodot. above.

Παππα φιλ', εκ αν δη μοι εφοπλισειας ατειρειν. Odyſſ. Z. V. 57.

[20] Hæres. L. 1. p. 11. Ιναχος, Απιδος προτερον κληθεντος.

[21] Mneuis, Μνευις, of Diodorus. L. 1. p. 19.

Noah;

Noah; and to him these animals were sacred. Plutarch accordingly informs us, [22] Τȣς Ταυρȣς τȣς ἱερȣς, τον τε ονομαζομενον Απιν, και τον Μνευιν, Οσιριδι καθιερωθηναι, *that the bulls, both that which was called Apis, and the other named Mneuis, were alike sacred to Osiris.* They were looked upon as [23] living oracles, and real Deities: and to be in a manner animated by the very soul of the personage, whom they [24] represented. Diodorus speaks of the honour, in which they were held, as being equal to that paid to the [25] Gods. In another place he assures us, that they were reverenced as Deities, and this [26] 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

[22] Isis et Osiris. P. 366.

Βȣν γαρ Οσιριδος εικονα νομιζȣσι. Ibid.

[23] Ευμορφον εικονα χρη νομιζειν της Οσιριδος ψυχης τον Απιν. Ibid. P. 362. Τον δε Απιν εικονα μεν Οσιριδος εμψυχον ειναι. Ibid. P. 368.

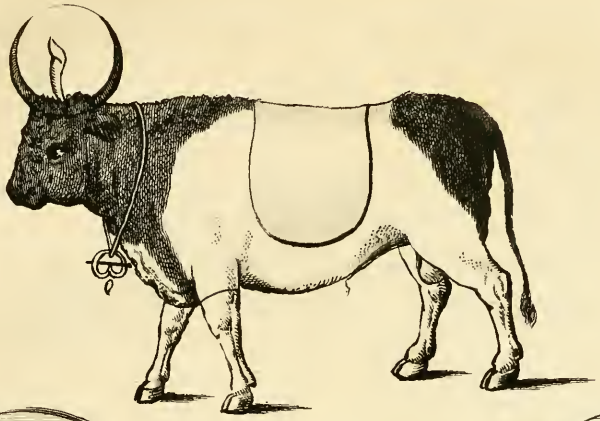
[24] Ὁ Βȣς Απις, ὁ εστιν αυτος Οσιρις. Ibid.

Τελευτησαντος Οσιριδος εις τȣτον (ξȣι) ἡ ψυχη αυτȣ μετεστη, και δια ταυτα διατελει μεχρι και νυν. κλ. Diodor. L. 1. p. 76.

[25] Τους δε ταυρȣς τȣς ἱερȣς, τον τε Απιν, και τον Μνευιν τιμασθαι παραπλησιως τοις Θεοις. L. 1. p. 79. Απις, θεος Αιγυπτιων. Suidas.

[26] Τους δε Ταυρȣς τȣς ἱερȣς — σεβεσθαι καθαπερ θεȣς κοινῃ καταδειχθηναι πασιν Αιγυπτιοις. L. 1. p. 19. Apis, populorum omnium numen. Mela L. 1. c. 9. Θεος ενεργετατος ὁ Απις. Ælian de Animal. L. 11. c. 10.

machine,



Tauri Lunati.

Taurus Apis *et* Æneas *cum Columbâ sacrâ.*

Bacco sc.

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 [27] black colour, that theſe impreſſions might more plainly appear. The like is ſaid of the Apis, who is by Pliny deſcribed as a Deity. [28] Bos in Ægypto etiam numinis vice colitur: Apim vocant. Inſigne ei in dextro latere candicans macula, cornibus lunæ creſcere incipientis. The ſame account is given by Marcellinus. [29] Eſt autem Apis bos diverſis genitalium notarum figuris expreſſus, maximeque omnium corniculantis lunæ ſpecie lateri dextro inſignis. Theſe animals are [30] 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.*

[27] Μνευι—βοων μεγιστος, σφοδρα μελας. Απιν — μελανα και αυτον ὑπερ των αλλων. Porphyrius apud Euſeb. Præp. Evan. L. 3. c. 13. p. 117.

[28] L. 8. c. 46. p. 472.

[29] L. 22. p. 257.

[30] —Αμα μεν δια γεωργιας χρειαν, ἁμα δε και δια το των ἐυροντων της καρπης την δοξαν ταις τουτων ευεργεσιαις παραδοτιμον γεγονεναι τοις μεταγενεστεροις εις ἁπαντα τον αιωνα. Diodor. L. 1. p. 79.

But

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 [31] Θηβα Συρισι λεγεται ἡ βους. *The sacred heifer of the Syrians is no other than Theba, the Ark.* [32] Θηβα γαρ ἡ βους κατα Συρους. *The Ark among the Syrians is stiled Bous, a cow:* undoubtedly because it was so typified. Hesychius, conformably to the above, mentioning the various significations of the term Βους, Bos, takes notice, [33] Βους, — Βαρις, 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 Hesychius, who renders the term Bous. [34] Βους ἑξδομος πεμμα εστι, και της Σελην̃ης ἱερον. The

[31] Etymolog. Magnum.

[32] Scholiast upon Lycophron. V. 1206.

[33] So it should be read. It stands now Βαρος Αργος.

[34] Of the sacred Boun see Vol. 1. p. 298. The Melissæ, those priestesses of Selene, were stiled Βεγενεις. Σελην̃ην Μελισσαν εκαλουν· — Βεγενεις δε αἱ Μελισσαι. Porph. de Antro Nympharum. P. 262.

same

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

[35] Perſeï ſub rupibus antri
Indignata ſequi torquentem cornua Mithran.

Upon this the Scholiaſt obſerves, [36] 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 phænomenon. It is a remarkable piece of ſculpture: and every part of it illuſtrates the ſubject, of which I have been hitherto [37] treating.

[35] Thebaid. L. 1. v. 720.

[36] Schol. ibid. Ταυρος μεν Σελληνη. και ὑψωμα Σελληνης ὁ Ταυρος. Porphyrius ſupra.

[37] 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 [38] calves: and Herodotus, treating of Apis, mentions him as ὁ μοσχος ὁ [39] Απις καλεομενος: *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 [40] 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*. [41] Πασαι αἱ φυλαι, αἱ συναποςασαι εθυον τῃ Βαλ, τῃ δαμαλει. This was certainly an emblem of that ſuppoſed Deity, called Gaia, Rhea, and Damater.

[42] Γαια Θεα, μητερ Μακαρων, θνητων τ' ανθρωπων.

Hence Apuleius, when he is deſcribing the Pompa Iſiaca, ſays of the ſacred Cow, [43] 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,

38 Δια τι εφυγεν απο σου ὁ Απις; ὁ μοσχος, ὁ εκλεκτος σου ουκ εμεινεν. Jeremiah. C. 46. v. 15.

39 L. 3. c. 28.

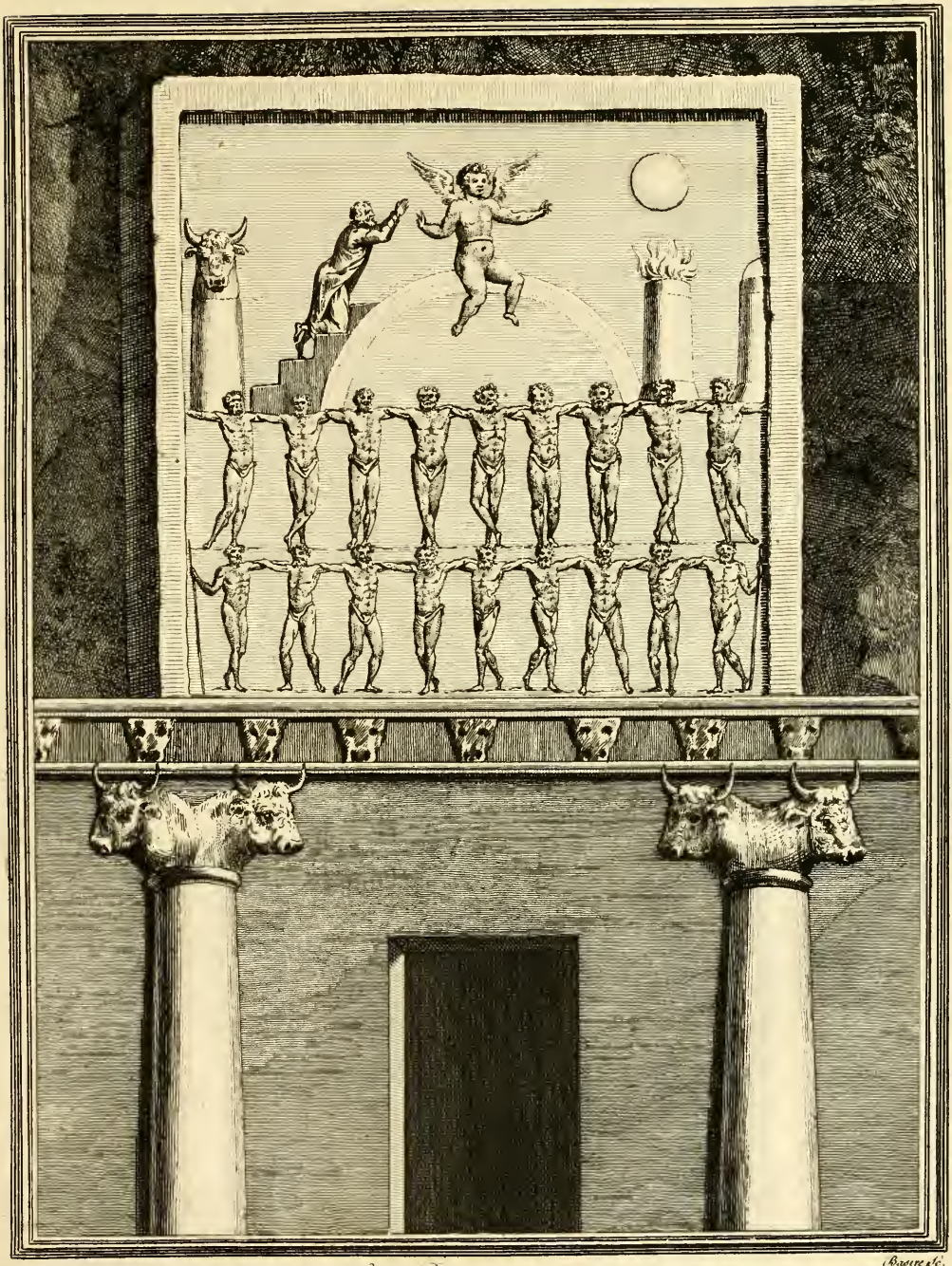
40 1 Kings. C. 12. v. 28, 29.

41 C. 1. v. 5.

42 Orphic Hymn. 25.

43 Metamorph. L. 9. p. 373. Edit. Delph.

Αλφα



Basire sc.

Mithras Bovinus et Eros Persicus. Shevenot: Pars Secunda: p. 145.

Αλφα βȣς; or Αλφα ȣοος κεφαλη, Φοινικες. *The Phenicians call an Ox, or Cow, or the head of those animals, Alpha.* And Plutarch, speaking of Cadmus, says, [44] *that he placed Alpha the first letter, because among 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.

[45] Λευκον σχημ' ἑκατερȣθε περιπλοκον ηυτε μηνης.

It had upon each side a mark, resembling the figure of the moon. Pausanias mentions the same circumstance: and says, [46] *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 פר, 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

[44] Δια το Φοινικας ȣτω καλειν τον Βȣν. Sympos. Quæst. ix. 3. p. 738.

[45] Schol. in Aristoph. Ȣατραχ. V. 1256.

[46] Ἑκατερας της ȣοος πλευρας σημειον επειναι λευκον, εικασμενον κυκλῳ της Σελην̃ης, ȣποτε ειη πλη̃ρης. 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 [47] 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 [48] Phar, under which ſhe was repreſented. In a former treatiſe I imagined, that by Pharbeth was meant the houſe of Pharaoh; and I have [49] 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 [50] Πατενειτ; which is a variation of little conſequence. Neit had the ſame ſignification, as Phar; and is by Macrobius rendered [51] 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

[47] Geneſis. C. 39. v. 1. and C. 41. v. 45.

[48] 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.

[49] Vol. 1. P. 97. Radicals.

[50] Proclus in Timæum. L. 1. p. 31. Ἱερεὶ ονομαζομενῳ Πατενειτ.

[51] L. 1. c. 21. p. 212. Taurum Soli ſacrum, quem Neton cognominant. Net-On. Taurus Solis.

[52] Νηιθ: and her priest at Sais was called Petaneit; Sacerdos Isidis 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 [53] 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, [54] επαφη της Σελην̃ης, *by a touch of the moon:* which he understands of the [55] 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 σορος, or coffin, and solemnly interred in the temple of [56] Sarapis. I cannot in this place omit taking notice of the name Sarapis, about

[52] Plato Timæus. Vol. 3. p. 21. Αιγυπτιοι τ'ονομα Νηιθ.
Νηιθ, Αθηνα παρ' Αιγυπτιοις. Hesych.

[53] Apis—post vivendi spatium præstitutum, sacro fonte immersus. Marcellinus. L. 22. p. 257.

[54] Sympos. L. 8. p. 718.

[55] Suidas supposes, that the Apis was conceived εκ Σελαος της Σελην̃ης.

[56] 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 [57] Sarim. Oſiris, the great huſbandman who had been expoſed in an ark, was ſtiled Sar-Apis; which ſignifies illuſtris 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. [58] Ουκ ειναι θεον τον Σαραπιν, αλλα τον Απιδος σορον ὅτως 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 [59] Serapis: but Sor-Apis had another meaning: and this was the

[57] Iſaiah. C. 23. V. 8. See Radicals. P. 73.

[58] 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.

[59] Τȣτον ὁι μεν Δια εφασαν ειναι, ὁι δε τον Νειλον, δια το μοδιον εχειν εν κεφαλῃ, και τον πηχυν. Suidas.

Ωρον— ὁι μεν Οσιριν, ὁι δε Σεραπιν, ὁι δε Σωθι Αιγυπτιοι.

Plut. Iſis et Oſiris. P. 375.

term

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 [60] 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.

[60] Κἀντευθεν Σοροαπιν κληθηναι. Clemens Alex. Strom. L. 1. p. 383.

From

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 Βυς, 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: [61] *εις βυν ξυλινην εμβαλειν; She incloſed him in a bull of wood:* by which is meant the ark, Theba. The Syrians underſtood it ſo. [62] *Θηβα γαρ ἡ βους κατα Συρους. A Bull or Cow among the Syrians ſignified an Ark, or Theba: — απο Καδμυ βοος φασι Θηβην την ἑπτατπυλον 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 [63] 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 *Παλιγενεσια*: and thoſe, who were initiated, imagined, that they obtained by their admiſſion to theſe rites an addition to their [64] term

[61] Diodorus Sic. L. 1. p. 76.

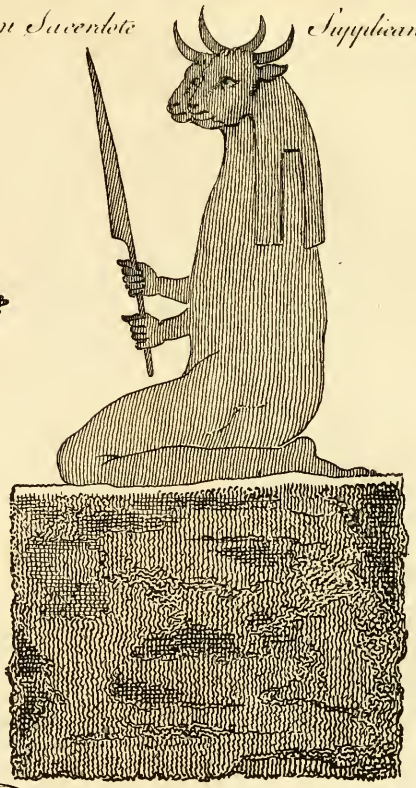
[62] Lycophron Scholia. V. 1206.

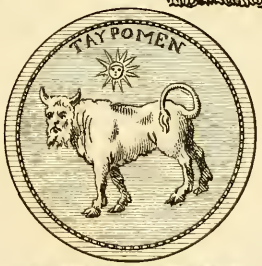
[63] *Θιβα, κιβωτιον.* Heſych.

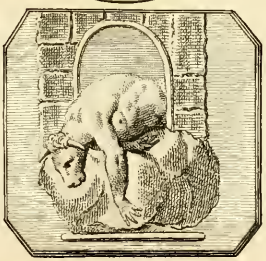
[64] See Hoffman. Taurobolium.

of

Meno-Taurus Ægyptiacus Biceps cum Sacerdote Supplicante.







Tauro-Menes, et
Tauro-Menes Siculus

Meno-Taurus.
Al Arkaus.

Basire Sc.

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 [65] Tauric Cherſoneſus. The Scythæ of theſe parts worſhiped Diana under the title of [66] Tauropolus, and [67] Taurione. There is reaſon to think, that the Deity was here repreſented under the Egyptian hieroglyphic of either a ſteer or heifer. It is expreſly 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. [68] Οι δε Ταυροι το εθνος απο τυ ζωυ Ταυρυ, φασι, καλευνται, δια το εκει τον Οσιριν ζευξαντα ϐυν αροσαι γην.— και ἡ Αρτεμις δε Ταυροπολος απο τυτων δοκει των Ταυρων λεγεσθαι, ὁις εχαιρεν, ὡς ξενοκτονυσιν επ' αυτῃ. 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*

[65] Clementis Cohort. p. 36.

[66] Diodorus Sic. L. 4. p. 248. Βαρβαρες θυειν Αρτεμιδι Ταυροπολῳ.

[67] Ταυριωνα — εν Ταυροις της Σκυθιας τιμωμενη (θεα). Suidas.

[68] Euſtath. in Dionyſ. V. 306.

was aſcribed the invention of the plough. The Tauric nation was a colony of [69] Cuthites, as will be hereafter ſhewn. They worſhiped Oſiris, whom they ſtiled [70] Ait-Oſiris: alſo Heſtia, the ſame as Damater, whom they called [71] Tabita, from the Chaldaic, תבת, Arca: and they gave to Artemis, or Diana, the name of Tauro, Tauropolus, and [72] 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 [73] waters. Hence we find an inſcription in [74] 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

69 They were ſtiled Βασιληιοι Σκυθαι, Royal Scuthæ: Herodotus. L. 4. c. 57. So in Egypt they had been called Royal Shepherds: Βασιλεις Ποιμενες.

70 Herod. ibid.

71 Ibid.

72 Suidas, Ταυριωνη.

Ταυρω ἡ εν Ταυροις Αρτεμις. Heſych.

Called by Euripides Αρτεμιν θεων ανασσαν. 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.

73 Εσσῃ και λιμενεσσιν επισκοπος. Callimachus. H. to Diana. V. 39. Hence Artemis Λιμνωα, and Λιμνατις. Pauſanias. L. 2. p. 128. L. 3. p. 271. L. 4. p. 287.

74 P. xxxix. n. 8.

Hanc tibi marmoreo cæſam de monte, Diana,
Regina undarum, Nympha, decus nemorum.

Taur-

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.

[75] Ισα δ' επ' αλληλοισι κερα ανετελλε καρηνϑ
Αντυγος, ἡμιτομου κεραης ἁτε κυκλα Σεληνης.

[75] Moſchi Europa. V. 87.

In the hiſtory of Dionuſus we have continual references to this hieroglyphic. He was called δικερως, and βικερως: and in the Orphic hymns he is deſcribed as having the countenance of a bull.

[76] Ελθε, Μακαρ Διονυσε, πυρισπορε, Ταυρομετωπε.

There is an invocation of him equally remarkable in another hymn.

[77] Κικλησκω Διονυσον, εριβρομον, ευαςηρα,
Πρωτοφυον, διφυη, τριγονον.
Αγριον, αρρητον, κερυφιον, δικερωτα, διμορφον,
Κισσοβρυον, Ταυρωπον.

He was alſo repreſented in the ſhape of a bull by ſome of his votaries. [78] Ταυρομορφον Διονυσον ποιουσι — πολλοι των Ελληνων. He was ſtiled Βουγενης, Bougenes, or the offſpring of a Bull, by the people of [79] 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 βογενης before.

[80] Ταυρογενης Διονυσος εὔφροσυνην πορε θνητοις.

Ταυρογενης is preciſely of the ſame purport, as Θηβαιγενης:

[76] Orphic Hymn. 44.
Tigres pampineâ cuſpide territans,
Et mitrâ cohibens cornigerum caput. Seneca Hippol. V. 752.

[77] Orph. Hymn. 29. So Ταυροκερως Μηνη. Hymn. 8. See Lycophron. V. 209. and Scholia.

[78] Iſis et Oſiris. p. 364.

[79] Plutarch. ibid.

[80] Orphic Fragment. 28. p. 390. Dionuſus was called Ταυροκερως ὑης according to Euphorion.
Ὑῃ Ταυροκερωτι Διωνυσῳ κοτισασα. Theon in Aratum.

and

and the words in this paſſage certainly mean, *That the Ark-born Deity Dionuſus reſtored* [81] *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.

[82] Thuraque dant, Bacchumque vocant, Bromiumque, Lyæumque,
Ignigenamque, ſatumque iterum, ſolumque bimatrem:
Additur his Nyſeus, indetonſuſque Thyoneus;
Et cum Lenæo genialis conſitor uvæ:
Nycteliuſque, Eleleuſque Parens, et Iacchus, et Evan.
Et quæ præterea per Graias plurima Gentes
Nomina, Liber, habes: tibi enim inconſumpta Juventas:
Tu puer æternus: Tu formoſiſſimus alto
Conſpiceris cœlo: 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. Iolaus ſays to Hercules,

[81] The purport of his name in Scripture was peace and conſolation: and it is accordingly ſo interpreted, as I have before ſhewn. Νωε ἑβραϊστι αναπαυσις. Heſych.

[82] Ovid Metamorph. L. 4. v. 11.

[83] Πατηρ ανδρων τε, Θεων τε,
Τιμα σην κεφαλην, και Ταυρεος Εννοσιγαιος,
Ος Θηβης κρηδεμνον εχει.

By Θηβης 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.

[84] Ποντον, Ωκεανος ὁν
Ταυρικρανος αγκαλαις
Ελισσων κυκλει χθονα.

And as all rivers were looked upon as the [85] children of the Ocean, they likewiſe were repreſented in the ſame [86] 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, ſo particularly

83 Heſiod. Ασπις. V. 104. Ταυρος, Ταυρειος, ὁ Ποσειδων. Heſych. Ταυρια, ὀρτη τις αγομενη Ποσειδωνος. Ibid. See Vol. 1. P. 303. of this work.

84 Oreſtes. V. 1384. Oceanus was the ſame as Helius, and Oſiris. Τον γαρ Ωκεανον Οσιριν ειναι. Plut. Iſis et Oſiris. P. 364.

85 Εξ ὑπερ παντες ποταμοι κ. λ. Homer. Iliad Φ. V. 197.

86 —— —— Pater ipſe bicornis
Inachus. Statius. Theb. L. 2. v. 217.
Claudian of the Tiber. Taurina levantur
Cornua temporibus. Conſ. Prob. et Olyb. V. 220.

ſacred,

ſacred, was ſuppoſed to have turned himſelf into a bull. In ſhort every perſonage, that had any connexion with the hiſtory of the Ark, was deſcribed with ſome reference to this hieroglyphic. Hence we read of Tauro, and Taur-Iöne Artemis, of whom I have ſpoken. Ovid, ſpeaking of Egyptian Iſis, ſays, that ſhe had horns like the moon.

[87] Imitataque Lunam
Cornua fulſerunt.

He had before given a fine deſcription of this Goddeſs, with an aſſemblage of other emblematical perſonages, all relative to this hiſtory. The account is to be found in the fable concerning Iphis, where Iſis appears to Telethuſa.

[88] Cum medio noctis ſpatio ſub imagine ſomni
Inachis ante torum, pompâ comitata ſuorum,
Aut ſtetit, aut viſa eſt. Inerant lunaria fronti
Cornua cum ſpicis nitido flaventibus auro;
Et regale decus: cum quâ latrator Anubis,
Sanctaque Bubaſtis, variiſque coloribus Apis;
Quique premit vocem, digitoque ſilentia ſuadet:
Siſtraque erant; nunquamque ſatis quæſitus Oſiris;
Plenaque ſomniferi ſerpens peregrina veneni.

The Bull's head was eſteemed a princely hieroglyphic: wherefore it is ſaid by Sanchoniathon of Aſtarte, [89] Επεθηκε τη ιδια κεφαλη βασιλειας παρασημον κεφαλην Ταυρου. *The Goddeſs placed the head of a Bull upon her own head, as a royal emblem.* And it is ſaid of Iſis, whom I juſt now men-

[87] Metamorph. L. 9. v. 782.
[88] Ibid. V. 685.
[89] 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 [90] Bull, or Cow. Such was the figure of the Minotaurus, which Pauſanias ſtiles [91] Ταυρον τον Μινω, the Bull called Mino. By this is meant the ſacred emblem of the Deus [92] Lunaris No: which emblem was reverenced 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, [93] 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. [94] Κενταυρος, ηγουν ὁ Κρονος.—Ὁ Χειρων εκ Κρονȣ· ὁιδε λοιποι παντες Κενταυροι παιδες εισιν Ιξιονος, και Νεφελης. They are deſcribed by Nonnus as horned, and as inſeparable companions of [95] Dionuſus. He ſuppoſes them to have been the ſons of Zeuth: and places them for the moſt part in Cy-

90 Το της Ισιδος αγαλμα εον γυναικειον ȣκερων εϛι, καταπερ Ἑλληνες την Ιω γραφȣσι. Herod. L. 2. c. 41. Ενθα ȣς ην εν αγαλματι της Ιȣς, ητοι Σελληνης. Schol. in Dionyſ. V. 94.

91 L. 1. p. 56.

92 Taur-Meen-No: Taurus Lunaris No.

93 See Steph. Byzant. The cities named Minua were of the ſame purport.

94 Schol. in Lycophron. V. 1200.

95 L. 5. p. 176. L. 14. p. 396 and 400. L. 32. p. 804.

prus.

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 [96] 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 [97] 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 Ταυροεις by Stephanus, was the capital of the ancient Turones. It is ſaid to have been named from [98] 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 [99] 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

[96] L. 14.

[97] Geneſis. C. 6. v. 14. Make thee an Ark of Gupher wood.

[98] Steph. Byzant.

[99] 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 [100] 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; [1] 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.

[100] Kæmpfer's Japan. P. 418.

[1] Account of Diſcoveries made in the Pacific Ocean. Printed London, 1767.

Of

Of MAN, MAON, LIBAN, LABAN, LABAR, LUBAR: Alſo of LAR, LARIS, LARISSA, AITHYIA.

IT 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. [2] Αρκαιος την Αρκην την εν τῳ Λιβανῳ (ωκιστε).

[2] 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 Edeſſa, 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, Σελην̃ην μητερα ὁλȣ κοσμȣ, *Selene, the mother of the whole world.* The emperor Julian ſacrificed to the moon at Carrhæ: [3] Lunæ, quæ religioſe per eos tractus colitur, ſacra fecit. This Deity was the ſame as Cybele, [4] 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 מון, and מונה, Mon and Moonah, ſig-

[3] Marcellinus. L. 23. c. 3. p. 274.

[4] Ενθα ȣȣς ην εν αγαλματι της Ιȣς, ητοι Σελην̃ης. Ιω γαρ ἡ Σελην̃η κατα την των Αργειων διαλεκτον. Euſtath. in Dionyſ. V. 94.

Ὁι Αργειοι ΜΥΣΤΙΚΩΣ το ονομα της Σελην̃ης το αποκρυφον Ιω λεγȣσιν ἑως αρτι. Chron. Paſch. P. 41. Johan. Antiochen. P. 31.

nify

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 [5] Baal Maon, and whoſe temple was the Beth-Meon of [6] 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. [7] Μητερι τῃ παντων Ῥειῃ.

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 [8] Serugh, are ſaid to have been devoted to falſe worſhip: and though people had been previouſly addicted to Zabaiſm, and other ſpecies of idolatry, yet the introduction of images is attributed to them. And as the worſhip of the

[5] Ezekiel. C. 25. v. 9.

[6] C. 48. v. 23.

[7] Gruter. Inſcript. P. xxviii. n. 1.

Tuque, Luna, humanorum corporum Mater. Julius Firmicus in præfat. L. 5. Matheſeos.

[8] Σερυχ, ὁς πρωτος ηρξατο Ἑλληνισμυ, και τυ δογματος της Ειδωλολατρειας. Euſeb. Chron. P. 13. See Chron. Paſchale. P. 48. Syncellus. P. 94, 95. and Joſhua. C. 24. v. 2.

Arkite

Arkite emblem prevailed ſo much at Carrhæ, the very city of [9] 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 [10] 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, [11] ἱερον Μηνος Αρκαιου 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 reverenced; which Dion Caſſius calls the ſhip of [12] 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 ſtiled [13] Lubentia, and Lubentina; which, however

[9] 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 Χαραν of Chruſococcas: the Haren of Ulug Beig.

Αβραμ—κατωκησεν εν Χαρραν. Act. Apoſt. C. 8. v. 4.

[10] See Plate repreſenting the Deus Lunus Carrhenorum.

[11] 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.

[12] L. 39. p. 62. νεως Ηρας.

[13] Auguſtin. de Civitate Dei. L. 4. Varro de Ling. Lat. L. 5. p. 53.

Lubentia

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 [14] 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 [15] Maonia. Here was alſo the city Acmonia, built, as was ſaid, by [16] Acmon the ſon of Manes: alſo the ſacred Acmonian grove upon the Thermodon, where Selene was particularly reverenced under the title of Har-Mon, or Harmonia. Har and [17] 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. Σεβεσι μεν το παραπαν την Αφροδιτην, ὡς μητερα Θεων. Ptolemy Tetrabib. L. 2. She was conſequently the ſame as Luban, Selene.

[14] L. 3. p. 191.

[15] Μαιονια, ἡ Λυδια. Steph. Byzant. The Ionians called it Μηονια, and the people Μηονες. και οἱ Λυδοι, και οἱ Μαιονες, ὃς Ὅμηρος καλει Μηονας. Strabo. L. 12. p. 857. Μηονες dorice Μαονες from Maon Lunus.

[16] Ac-Mon, Nobilis Lunus. Ac and Ach Βασιλικος.

[17] Hara, Domina vel Regina. It was rendered Ἡρα 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, [18] Μινυα πολις Θετταλιας, ἡ προτερον 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.

[19] Eſt locus in Tiberim, quo lubricus influit *Almòn*,
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.

[20] Sic ubi Mygdonios planctus ſacer abluit Almo,
Lætaque jam Cybele, feſtæque per oppida tædæ,
Quis modo tam ſævos adytis fluxiſſe cruores
Cogitet?

The like circumſtances are mentioned by Statius.

[21] Italo gemitus Almone Cybele
Ponit, et Idæos jam non reminiſcitur amnes.

[18] Steph. Byzant.

[19] Faſt. L. 4. v. 337. The ceremony uſed to be performed upon the ſixth of the Calends of April.

[20] L. 8. v. 239.

[21] L. 5. Sylv. 1. V. 222.

It

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.

[22] 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. [23] Εν τῳ Λουβαρ ορει καλουμενῳ. This is the same, which is called Mount Baris by [24] Nicolaus Damascenus; and the Ararat of Moses. Cedrenus speaks of it both under the name Lubar, and Luban. [25] Εν ορει Λουβαρ, which in another place he renders, εν ορει Λουβαν της Αρμενιας. 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-

[22] Æneid. L. 7. v. 531.
[23] L. 1. p. 5. and p. 6.
[24] Euseb. P. E. L. 11. p. 414.
[25] P. 11, 12.

ſifted 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 [26] 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 [27] three ſons, who are by Catullus ſtiled [28] Nuſigenæ. He is repreſented as a man of the [29] earth,

[26] See Numiſm. Apameæ. Vaillant. Pars Sec. p. 38, and p. 155. alſo coins of Sidon. p. 129.

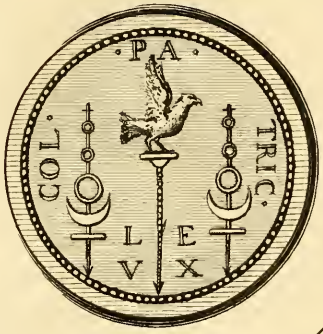
[27] Natalis Comes. L. 5. p. 250. Σιληνȣ τρια τεχνα. Nonnus. Dionyſ. L. 29. p. 756.

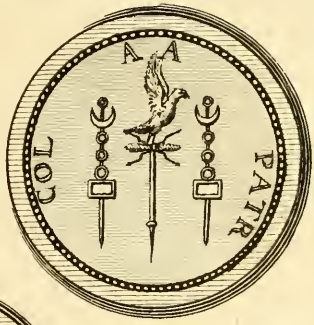
[28] Peleus and Thetis. Nyſigenæ Sileni. V. 253.

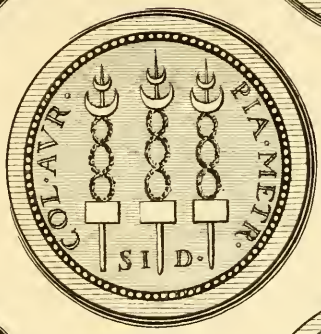
[29] Nonnus. L. 29. p. 756.

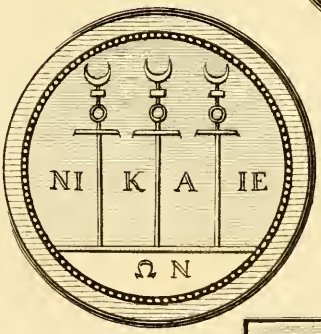
who

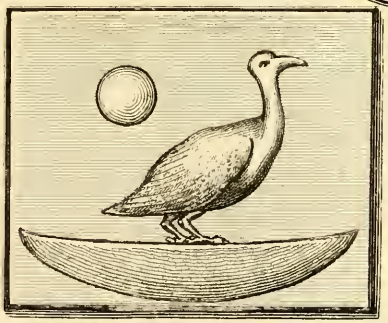
Labara *sacra Lunata.*











Avis Marina *super cymbam ex Obelisco Pamphiliano.*

Basire sc.

who came into life, αυτολοχευτος, by his own means, without the aſſiſtance of his [30] 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 [31] world. Theopompus deſcribed him as a [32] Dæmon: one who was inferior to the Deity; but ſuperior to man, and exempted from the common condition of mortality.

LAREN, LARIS, LAROS, AITHYA.

BOTH 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 [33] 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 well

[30] Ασπορος, αυτολοχευτος ανεδραμε μητρος αρθρης. Ibid.

[31] Ælian. Var. Hiſt. L. 3. c. 18.

Tertullian ſpeaks of Silenus, apud Midam Regem adſeveranti de alio orbe. Adverſus Hermog. p. 242.

[32] Θεȣ μεν αφανεςερος την ψυχην, ανθρωπȣ δε κρειττων και θανατȣ. Ælian. ibid. L. 3. c. 18.

[33] 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. [34] Παρνασσος· εκαλειτο δε προτερον Λαρνασσος δια το την Δευκαλιωνος λαρνακα 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
Acriſioneïs 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, βοες λαρινοι: which in a ſecondary acceptation ſignified oxen, that were in fleſh and well fed. [35] 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

[34] Steph. Byzant. Larnaſſus ſeems to be a compound of Laren-Naſos. Nees, νησος, νασος, ſignified of old not only an iſland, but any hill or promontory. The Acropolis at Thebes in Bœotia was called νησος.

[35] Heſych.

object,

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 [36] Lariſſa, which undoubtedly is a term of the ſame purport, as Theba: and related to the ſame worſhip. There was another [37] Lariſſa near Theba in Theſſaly, which like Larina, in Daunia, was built by Argives, thoſe [38] Coloni Acriſioneï, 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 [39] Lariſſa: for Lariſſa, Theba, and Argos, were ſynonimous terms. The Acropolis was certainly an Arkite temple, where the Laris, or [40] Navis biprora, was reverenced; and where the women ſtiled Danaïdæ officiated, who were prieſteſſes of the Argus. Acriſius the father of Danae was ſaid to have been here [41] 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

[36] Called by Homer, Λαρισσαν εριβωλακα.

[37] Λαρισσα προς τω Πηνειω, ην Ακρισιος εκτισε. Steph. Byzant.

[38] Λαρισσαν την Θεσσαλικην—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.

[39] Λαρισσα, και η ακροπολις τε Αργους. Steph. Byzant. Pauſan. L. 2. p. 165. Θεσσαλικον Αργος, ὁ νυν Λαρισσα. Scholia in Dionyſium. V. 419. p. 76.

[40] Minerva dicitur navem feciſſe biproram, in quâ Danaus profugit. Hygin. F. 168. p. 283.

[41] Arnobius. L. 6. p, 193.

 Acriſionæus;

Acrisionæus; whence the people in the Argive colonies were stiled Acrisionei Coloni. It is remarkable, that Larissa in Thessaly was also called [42] Argissa: 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 Larissa, had a reference to the sea. We are told by Hesychius, Λαρινευτης ἁλιευς: *Larineutes signifies a man of the sea.* Λαρινναιον κυρτον 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.

[43] 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 Aithyia, and for

[42] Λαρισσα——εν τῳ Πελασγικῳ της Θεσσαλιας, ἣν Ὁμηρος Αργισσαν φησι. Schol. in Apollon. L. 1. v. 40.

Ὅι τ' Αργισσαν εχον. Iliad. B. V. 738.

[43] Σευατ επειτ' επι κυμα, Λαρῳ ορνιθι εοικως. κ. λ.

Ιχθυς αγρωσσων πυκινα πτερα δευεται ἁλμη. Odyss. E. V. 51. Λαρος ορνεον θαλασσιον. Scholia.

the

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 [44] 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 [45] 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.

[46] Αιθυια δ' εικυια ποτη ανεδυσατο λιμνης.

Under this appearance ſhe accoſts the hero, who is periſhing in the waters; and gives him a ſacred veil, by which means he is preſerved.

Ὡς αρα φωνησασα θεα κρηδεμνον εδωκεν.

The Lares and Manes, thoſe domeſtic Deities of the ancient Hetrurians, and Latines, were the ſame perſonages under

[44] They ſeem in ſome inſtances like Cormorants.

[45] Pauſan. L. 1. p. 99.

[46] 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 [47] 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. [48] En, aſſum 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 [49] period. The Lares were the ſame as the Dii Præſtites, who according to [50] 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 [51] Lares quoſdam Genios, et functorum animas. And he ſays, that according to Varro, they were the children of Mania. Maniam matrem eſſe cognominatam [52] Larum. The like is ſaid by Huetius, who adds, that Mania had alſo the name of Larunda. [53] Lares Varro Manes eſſe vult, Maniæ filios, quæ dicitur vulgo Larunda. And agreeably to what

47 Apuleius de Deo Socratis.
48 Metamorph. L. xi. p. 362.
49 Suetonius in Auguſto.
50 Saturn. L. 1. p. 276.
51 L. 3. p. 124.
52 See Varro de Ling. Lat. L. 8. p. 113.
53 Demonſt. Prop. 4. p. 139.

has

has been mentioned above ſhe is ſtiled the mother of the Dæmons, [54] Λαρυνδα Δαιμονων μητηρ. By ſome ſhe is called Lara, and ſaid to have been the daughter of [55] 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. [56] 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 aſtertimes offered the heads of poppies, and pods of garlick. The Lares were the ſame as the Penates, as we may infer from Servius. [57] Penates ſunt omnes Dii, qui domi coluntur. They were properly marine Deities, and the ſame, which were worſhiped in Samothracia. [58] Penates Deos Samothracas volunt Varro, et Caſſius Hemina. Arnobius ſpeaks of [59] Neptune as one of them: and the reſt of them are confeſſedly Deities of the [60] ſea. They are accordingly ſpoken of in this light by Livy; who mentions a

[54] Gloſſæ Philoxeni apud Huetium. ibid.

[55] Natalis Comes. L. 4. c. 4. p. 155. Hanc Laram, ſive ut alii dixerunt, Larundam, nonnulli Maniam appellârunt.

See Ovid Faſt. L. 2. v. 599, of Lara Naïs, whom he makes the daughter of Almon.

[56] 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.

[57] In Virg. Æneid. L. 2. v. 514.

[58] Huetii Demonſtratio. p. 138. See Macrob. Sat. L. 3. p. 276.

[59] L. 3. p. 125.

[60] This is evident from the Greek epigram.

Γλαυκῳ, και Νηρει, και Ινοι, και Μελικερτᾳ
Και Ευθιῳ Κρονιδᾳ και Σαμοθρηξι Θεοις κ. λ.

 temple,

temple being built by Regillus the Cenſor to the [61] Lares Permarini in the Campus Martius. The particular time for making offerings to them was, when the Sun had entered [62] Aquarius. Neptune was the ſame as Palæmon of Corinth; eſteemed alſo the ſame as Hercules. [63] Παλαιμων Ἡρακλης. 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, [64] βρεφοκτονος, 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 [65] 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:

[61] Lares permarini, quibus ædes dedicavit in Campo Martio Æmilius Regillus Cenſor. L. 40. c. 52. Macrob. L. 1. c. 10. p. 161.

[62] Macrob. Somn. Scip. Cum Sol Aquarium tenet, Manibus parentatur. L. 1. p. 43.

[63] Heſych.

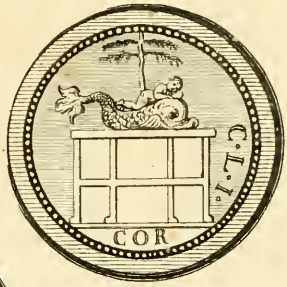
[64] Και δη Παλαιμων δεχεται βρεφοκτονος. Lycoph. V. 229. Παλαιμων Ινους υιος. Schol.

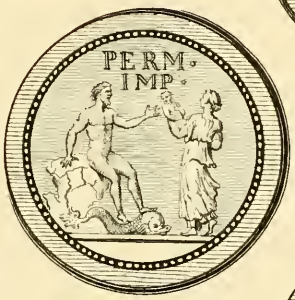
[65] L. 1. c. 8.

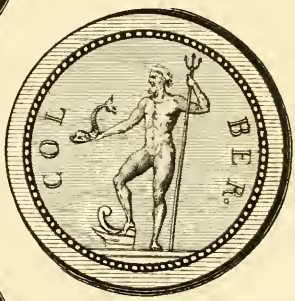
and

Palæmon *et* Cetus.

Palæmon, *et* Cetus *super Aram sacram?*







Poseidon Berytus. Poseidon Berve cognomen. Europa Sidonia: *et Equus sacer illatus Corinthiorum*

Basire Sc.

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, IGNETES, TELCHINES, and other ARKITE 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 [1] 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.

[1] Ὁι Αιγυπτιοι Ισιν πολλακις τῳ της Αθηνας ονοματι καλεσι. Plutarch. Iſis et Oſiris. p. 376.

 They

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 Dionuſus, though by ſome writers idly diſtinguiſhed: [2] Καβειρων πρεσβυτερον μεν Δια. His prieſts had the ſame title. By Pauſanias he is ſaid to have been [3] 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.* [4] Σαδικῳ γαρ εγενοντο παιδες, ὁς Διοσκοροις ἑρμηνευουσι, και Καβειροις. *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* [5] *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 [6] αγλαα δωρα Καβειρων; *the noble gifts be-*

[2] Scholia in Apollon. L. 1. v. 918. The author of theſe Scholia makes a diſtinction between Zeuth and Dionuſus; Καβειρων πρεσβυτερον μεν Δια, νεωτερον δε Διονυσον: but they were the ſame perſon.

[3] Pauſan. L. 9. p. 759.

[4] Damaſcius apud Photium. p. 1073. He ſuppoſes them to be eight in number.

[5] Geneſis. c. 6. v. 9

[6] V. 17.

queathed

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 [7] 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 [8] Ἡφαιςος ὁ των Θεων πατηρ. The perſon, from whom this obeliſk was named, is generally called Ramaſes, or Ram-Aſis. Rameſtes is of the ſame purport; being a compound of Ram-Eſtes, Magnus Vulcanus. Eſtes, Aſtes, [9] Aſtus, are all variations of the ſame term, and equally relate to fire. Hence came Apha-Aſtus, or Hephaſtus, the Hephaiſtus of the Greeks: hence alſo the Hiſtia, 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 [10] ſea. According to Varro they were particularly ſtiled [11] Divi Potes: and Caſſius Hermina deſcribed them as [12] Θεȣς μεγαλους, Θεȣς χρηςȣς, Θεȣς δυνατȣς, *the great, beneficent, and powerful Gods.* One of the moſt ancient temples of theſe Deities was

[7] Λεγονται δε ειναι Ἡφαιςȣ παιδες. Heſych.
Και τεκεων Ἡφαιςος ἑων αλεγιζε Καβειρων. Nonnus. L. 24. p. 626.

[8] Marcellinus. L. 17. c. 4. p. 126.

[9] See volume the firſt. p. 59. and 62.

[10] Ακȣσιλαος δε ὁ Αργειος εκ Καβειρης και Ἡφαιςȣ Καμιλον λεγει, τȣδε τρεις Καβειρȣς, κλ. Φερεκυδης δε—εκ Καβειρης της Πρωτεως και Ἡφαιςȣ Καβειρȣς τρεις, και νυμφας τρεις Καβειριδας. Strabo. L. 10. p. 724.

[11] Hi, quos Augurum libri ſcriptos habent ſic, Divi Potes, ſunt pro illis, qui in Samothrace Θεοι δυνατοι. Varro de Ling. Lat. L. 4. p. 17.

[12] Macrob. Sat. L. 3. c. 4. p. 376.

at

at [13] 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 [14] Vulcanus, the head of the Cabiri. Cambyſes entered into theſe [15] ſanctuaries; and took a view of the ſtatues in each. They were nearly [16] 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 [17] 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 [18] Sadyc. They lived in the time of Elion, ſurnamed the *Moſt High*; and of a perſonage named [19] *Barith:* and from them the myſteries in Samothracia were derived. Some of their poſterity came to Byblus, which they ſurrounded with a [20] wall: and they built a temple

[13] Herodotus. L. 3. c. 37.

[14] Strabo. L. 10. p. 725.

[15] Ibid.

[16] Εστι δε και ταυτα ὁμοια τῳ Ἡφαιστῳ. Herod. L. 3. c. 37.

[17] Ibid.

[18] Euſebius expreſſes it Sydyc. Συδυκ, τουτ' εστιν ευλωτον και ΔΙΚΑΙΟΝ. Euſeb. Præp. Evang. p. 36. Εκ δε του Συδυκ Διοσκουροι, η Καβειροι, η Κορυβαντες. Ibid. p. 37. Συδυκῳ τῳ λεγομενῳ ΔΙΚΑΙΩ. Ibid.

[19] Ibid.

[20] Ibid.

upon

upon Mount Casius in the same region. They are said to have been the first constructors of a [21] float, or ship: and are represented as husbandmen, and at the same time [22] 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 [23] Dione, the Dove. They also built Berytus, the city of Beryth: and, what is extraordinary, they are said in this city to have consecrated [24] Ποντȣ Λειψανα; 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 [25] 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 [26] enamoured: one, who had been consigned to darkness, but out of that gloom displayed a wonderful [27] light. He too makes him the eighth, and principal of the Cabiri.

In the cities of Syria the history of the first ages was

[21] Πρωτοι πλοιον ἑυρον. Ibid.

[22] Καȣηροις, αγροταις τε, και ἁλιευσιν. Ibid. p. 38.

[23] Βααλτιδι, τῃ και Διωνῃ. Ibid.

[24] Οι και ΠΟΝΤΟΥ ΛΕΙΨΑΝΑ εις την Βηρυτον αφιερωσαν. Ibid. p. 39.

[25] Ibid.

[26] Ὁ εν Βηρυτῳ Ασκληπιος ȣκ εςιν Ἑλλην, ȣδε Αιγυπτιος, αλλα τις επιχωριος φοινιξ· Σαδυκῳ γαρ εγενοντο παιδες κ.λ. Οηδοος δε εγειετο επι τȣτοις ὁ Εσμουνος, ὁν Ασκληπιον ἑρμηνευȣσιν. Ὁυτος — ερωμενος γεγονε—Μητρος Θεων. Apud Photium. p. 1073.

[27] Εν σκοτῳ διωλυγιῳ πολυ φως αναψας. Ibid.

preſerved in hieroglyphics. In Berytus Saturn was reverenced, who was no other than Sadyc, the man of piety, and juſtice. He was repreſented with [28] 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 ſtiled the ſon of [29] 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 [30] 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, [31] Μηνι Αρκαιῳ, *to the Deus Lunus Arkitis.* In Phrygia, near Caroura was the city Ci-

[28] Euſeb. P. E. p. 39.

[29] Ταυτα παντα ὁ Θαβιωνος παις πρωτος των αϊ' αιωνος γεγονοτων Φοινικων Ἱεροφαντης, αλληγορησας——παρεδωκε. Ibid.

[30] יונה, Ion, Columba.

[31] Εχει δε ἱερον Μηνος Αρκαιου—ἐστι δε και τουτο της Σελληνης το ἱερον. 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 [32] God Lunus, the ſame as Μην Αρκαιος. 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 [33] 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 [34] Cabiria: and it was an opinion, that theſe myſteries were firſt eſtabliſhed by [35] 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 [36] Καβειρων Ἱερον, και αλσος—Δημητρος: *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. [37] Καβαρνοι, οι της Δημητρος ἱερεις, ὡς 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:

[32] Ἱερον Μηνος, Καρερ λεγομενον. Ibid. p. 869.

[33] Μαλιστα μεν ουν εν Λημνῳ και Ιμβρῳ (Καβειροι). Strabo. L. 10. p. 724. Ἡ δε Ιμβρος Θρᾳκικη μεν εστι νησος, ἱερα Καβειρων. Euſtath. in Dionyſ. V. 524.

[34] Δημητρος Καβειριας—αλσος. Pauſan. L. 9. p. 758.

[35] Δημητρος γουν τοις Καβειραιοις δωρον εστιν ἡ τελετη. Ibid. p. 759.

[36] Ibid. P. 753. The region was called Cabeiraia.

[37] Heſych.

[38] Οφρα
Σωοτερροι κρυοεσσαν ὑπειρ ἁλα ναυτιλλοιντο.

The Corybantes were priefts of the fame order, and were ftiled [39] Ανακτοτελεσαι, as being of a royal, or fupereminent priefthood. Clemens mentions that they were the fame as the [40] Cabiri; and that their myfteries were ftiled Cabiritic. In thefe the Rhoia, or pomegranate, was introduced: and they were often celebrated in woods, and upon mountains: and the whole was attended with fhouts, and fcreams, and every frantic manœuvre. Nonnus has fome allufion to thefe rites, when at the marriage of Harmonia he makes the beafts of the foreft imitate the howling of the Cabiri.

[41] Βρυκηθμῳ δε λεοντες ὁμοζηλων ὑπο λαιμων
Μαντιπολων αλαλαγμον εμιμησαντο Καβειρων.

The perfons concerned were crowned with ferpents; and by their fury and madnefs exhibited a fcene fhocking to imagination: yet nobody was thought compleatly happy, who did not partake in thefe myfteries.

[42] Ω μακαρ, ὁς τις ευδαιμων
Τελετας Θεων ειδως
Βιοταν ἁγιζευει·
Τα τε Ματρος μεγαλας
Οργια Κυβελας θεμιζευων,
Ανα θυρσον τε τινασσων,

38 Apollon. Rhod. v. 918.
39 Clemens Alexand. Cohort. p. 16.
40 Καβειρους τους Κορυβαντας. Ibid.
41 L. 3. p. 88.
42 Euripides. Βακχαι. V. 73. quoted by Strabo. L. 10. p. 720.

Κισσῳ

Κισσῳ τε ςεφανωθεις,
Διονυσον θεραπευει.
Ιτε Βακχαι
Βρομιον παιδα θεον θεϊ
Διονυσον καταγουσαι
Φρυγιων εξ ορεων
Ἑλλαδος εις ευρυχωρους αγυιας.

The noiſe and diſſonance at theſe celebrities are finely deſcribed in the Edoni of [43] Æſchylus:

Ψαλμος δ' αλαλαζει·
Ταυροφθογγοι δ' ὑπομακωνται παντοθεν
Εξ αφανους φοβεριοι μιμοι·
Τυμπανω δ' ηχω,
Ὡσθ' ὑπογειϊ βροντης, φερεται βαρυταρβης.

The like is to be found in Pindar.

[44] Σοι μεν καταρχαι, Ματερ, παρα,
Μεγαλοι ῥομβοι κυμβαλων,
Εν τε παλλακων κροταλα,
Αιθομενα τε δαις ὑπο ξανθῃσι πευκαις.

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

[43] Ibid. p. 721. The ſecond line in the original has ὑπομακωνται ποθεν, which I have altered to ὑπομακωνται παντοθεν.

[44] Pindarus apud Strabonem, L. 10. p. 719.

as Helius; and in the Orphic hymns is farther defcribed with the attributes of Dionufus:

[45] Αιολομορφον ανακτα, Θεον διφυη—
Θηροτυπω θεμενον μορφην δνοφεροιο Δρακοντος.

His offspring, the Corybantes, were twofold. Strabo fpeaks of them both as priefts, and divinities: and undoubtedly both were comprehended under this title. [46] *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 fet of perfons, who adminiftered to the Gods, but the Divinities, whom they worfhiped.* The Tityri, Satyri, Mænades, Thyades, Lycaones, Sileni, Lenæ, were of the fame order: as were the Curetes, Telchines, and Ignetes. The Curetes were Heliadæ, the priefts of Helius, ftiled Cur-Ait: and the term Quirites among the Romans had the fame origin. The Telchines and Ignetes were the firft who fettled at [47] Rhodes; and they in like manner were efteemed Heliadæ. The latter were denominated from their God Hanes, who was at different times called Agnis and Ignis. But notwithftanding their relation to Hanes and Helius, they were at the fame time fuppofed to be defcended from the fea. Hence it was faid of them by Simmias Rhodius,

[48] Αμμα
Ιγνητων και Τελχινων εφυ ἡ ἁλυκη Ζαψ.

[45] Hymn 38.

[46] Κορυβαντες, Δαιμονες τινες, Αθηνας και Ἡλιω παιδες—ου προσπολοι Θεων μονοι, αλλα και αυτοι Θεοι προσηγορευθησαν. L. 10. p. 723.

[47] Ιγνητες, οἱ μετα τες Τελχινας εποικησαντες την Ῥοδον. Hefych.

[48] Clemens Alexand. Strom. 5. p. 674. Αμμα fignifies a mother.

Ζαψ,

ΖΑΨ, Zaps, is nearly of the ſame purport of the Saph or Suph of the Chaldeans and Hebrews. It ſignifies the [49] 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 univerſally took to themſelves the title of ſons of the ſea.

[50] Ὗτοι ησαν υἱοι μεν Θαλασσης, ὡς ὁ 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 [51] Diodorus would confine to Rhodes: and Nonnus, from ſome emblematical repreſentation, has deſcribed them, as wafted over the ocean upon ſeahorſes.

[52] Ωκυτεροι Τελχινες ἁλιτρεφεων ὑπερ ἱππων.

They are ſaid, under the character of Heliadæ, to have been very famous for [53] navigation: and through them many uſeful arts were tranſmitted to [54] mankind. They were likewiſe the firſt introducers of [55] idolatry; and deeply ſkilled in Magia: and we may infer from Diodorus, that they were of

[49] It is ſometimes uſed for a whirlwind: but among the ancient Greeks it ſignified properly the ſurge of the ſea.

Ποντῳ μαινομενοιο περιστεινει ἁλυκη ΖΑΨ. Dionyſius Iambus apud Clementem ſupra.

[50] L. 5. p. 326. Κρητες γηγενεις. Strabo. L. 10. p. 723.

[51] Ibid. p. 327.

[52] L. 24. p. 626.

[53] Diodorus. L. 5. p. 328.

[54] Ibid. p. 326. Τεχνων ευρεταις, και των εις τον βιον χρησιμων. Ibid.

[55] Ibid.

the Anakim, or gigantic race; for ſuch are ſaid to have been the firſt inhabitants of [56] 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 Helius was ſtiled [57] Cur-Ait: and his prieſts had the ſame name. But additionally to theſe the ancient inhabitants of Ætolia, Eubœa, and Acarnania were ſtiled [58] Curetes, and their country Curetica. Helius was likewiſe called by the Egyptians and other people Tal-chan: for Tal, which the Grecians rendered Talus, ſignified the Sun. Ταλος, ὁ Ἥλιος: *Talus*, ſays Heſychius, *ſignifies the Sun.* Ταλαιος, ὁ Ζευς εν Κρητῃ: *Zeuth in Crete was ſtiled Talæus.* The term Tal-chan, which the Grecians rendered Telchin, ſignified Sol Rex: and under this title he was worſhiped at [59] Lindus in Rhodes. His prieſts alſo and votaries were denominated in the ſame manner. The Curetes by ſome were eſteemed the offſpring of the [60] nymph Danaïs, and Apollo: by others they were ſaid to have been the ſons of [61] Jaſon, the ſame as Jaſion, with whom Damater was ſuppoſed to have been enamoured: all which, I think, is not difficult to be underſtood.

[56] Ibid.

[57] Κυρος ὁ Ἥλιος. Plutarch. Artaxerxes.

[58] Strabo. L. 10. p. 692, 714.

[59] Παρα μεν Λινδιοις Απολλωνα Τελχινιον. Diodor. L. 5. p. 326. Talus by Apollodorus is ſaid to have been the ſame as Taurus. L. 1. p. 54.

[60] Οι μεν Κυρητες Δαναιδος—νυμφης και Απολλωνος παιδες. Schol. in Lycoph. V. 77.

[61] Servius in Æneid. L. 3. v. 111.

I have

I have ſhewn, that the Telchinian, and Cabiritic 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 worſhiped Iſis: and he mentions that the chief object at their rites, was an Ark, or ſhip; [62] ſignum 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 [63] 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 [64] 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 Scotiſh 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

[62] De moribus Germanorum. p. 603.

[63] Strabo. L. 4. p. 304.

[64] Diodorus. L. 5. p. 308.

was reputed of the higheſt ſanctity; ſo that there is a tradition of above fifty Iriſk and Scotiſh kings being there [65] buried. Columb-kil is plainly a contraction of Columba-kil: which was not originally the name of the iſland, but of the temple there [66] 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 [67] St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwal: and from the Caledonian Columba there has been made a [68] 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 [69] day. But out of Columbus they have made a Saint, and of Iöna a [70] Biſhop.

[65] Martin's account of the Scotiſh iſles. p. 256. Camden's Britannia. p. 1462.

[66] Cal, Col, Cala, ſignified a building upon an eminence.

[67] See Norden's Cornwal, and Camden.

[68] Camden calls the perſon Columba. p. 1462.

[69] Between Ila and Scotland lies *Iöna*. Camden. ſupra.

[70] 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.

OF

OF THE ARGO, AND ARGONAUTIC EXPEDITION.

Ταδε περι απιςων συλγεγραφα· Των ανθρωπων οἱ μεν γαρ πειθονται πασι τοις λεγομενοις, ὡς ανομιλητοι σοφιας, και επιςημης· οἱ δε πυκνοτεροι την φυσιν, και πολυπραγμονες, απιςουσι το παραπαν, μηδεν γενεσθαι τουτων. Palæphatus.

MY purpoſe has been univerſally to examine the ancient 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 hieroglyphics miſinterpreted. The examples, which I have produced, 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 [1] 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 [2] Helle fled to avoid the anger of Ino. They were the two children of Athamas, conceived by (Νεφελη) a cloud: and their brother was Learchus. The ram, upon which they eſcaped, is repreſented, as the ſon of [3] 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

[1] 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.
[2] Hyginus. Fab. 2. p. 18. Pauſan. L. 9. p. 778.
[3] Hyginus. Fab. 3. p. 21.

have

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.

[4] Argoïs trabibus jactant ſudâſſe Minervam:
Nec nemoris tantum vinxiſſe carentia ſenſu
Robora; ſed, cæſo Tomari Jovis augure luco,
Arbore præſagâ tabulas animâſſe loquaces.

As ſoon as this ſacred machine was compleated, 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

[4] De Bello Getico. V. 16.

εκ δ' αρα κοιλης
Νηος επιβρομεουσα Τομαριος εκλαγε φηγος.
Orph. Argonautica. V. 1153.

the

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 Peleiades; at which ſeaſon they ſet [5] 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 Boſporus. 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

[5] Ἅμος δ' ἀντέλλοντι Πελειάδες. Theoc. Idyl. 13. v. 25.

off

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 Boſporus 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. 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 [6] 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.

[7] Ὅυτος

Ες τε δικαιοσυνην θνητων γενος ηγαγε, δειξας
Ὅρκον, και θυσιας ἱλαρας, και σχηματ' Ολυμπου.

In anſwer to this the learned Dr. Rutherforth has exhibited ſome curious obſervations: in which he ſhews, that there

[6] Newton's Chronology. p. 83, 84.

[7] Auctor Titanomachiæ 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. [8] *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 Canobus 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 [9] Chiron or Muſæus;

[8] Rutherforth's Syſtem of Natural Philoſophy. Vol. 2. p. 849.

[9] 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. Rutherforth 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,

Εφευρε δ' αστρων μετρα, και περιστροφας,
Ταξεις τε ταυτας, ουρανια τε σηματα. 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; δυο δε εισιν, ους την μεν Ναυπλιος ευρε, την ελαττονα δε Θαλης ὁ σοφος. Theon. in Arat. V. 27. Ναυπλιος αποφαινει ΑΡΧΑΙΟΥ τε Ποσειδωνος υιε. Schol. Apollonii. L. 1. 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 [10] Egypt. For the aſtronomy of Greece confeſſedly came from that [11] 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 [12] Helladians, or from any people whatever: much leſs would they croud 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

[10] Diodorus ſays that the Sphere was the invention of Atlas; by which we are to underſtand the Atlantians. L. 3. p. 193.

[11] Πρωτες Αιγυπτιες ανθρωπων απαντων εξευρεειν τον ενιαυτον, δυωδεκα μερεα δασαμενες των ωρεων ες αυτον· ταυτα δε εξευρεειν εκ των ΑΣΤΡΩΝ ελεγον. Herodot. L. 2. c. 4.

Γεωμετριας τε αυ ἑυρεται γεγονασιν (ὑι Αιγυπτιοι). Clemens Alexand. Strom. L. 1. p. 361.

[12] The Egyptians borrowed nothing from Greece. Ου μην ουδε φησω, ὁκως Αιγυπτιοι παρ Ἑλληνων ελαβον η τουτο (φαλλον τε Διονυσου) η αλλο κε τι 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 [13] Iſis. They called the Zodiac the grand aſſembly, or ſenate, of the twelve Gods, εν δωδεκατομοριᾳ Θεοι Βουλαιοι. The planets were eſteemed Ῥαβδοφοροι, lictors and attendants, who waited upon the chief Deity, the Sun. Theſe, ſays the Scholiaſt upon [14] Apollonius, were the people who firſt obſerved the influences of the ſtars; and diſtinguiſhed them by names: and from them they came to [15] 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 [16] Aia upon the Phaſis; and the natives retained no-

[13] Οι μεν γαρ αυτην φασι Δημητραν, δια το εχειν ςαχυν· οι δε Ισιν· οι δε Αταργατιν. Eratoſthenis Aſteriſm. Παρθενος.

[14] Γεγονεναι δε αυτȣς φησιν Απολλωνιος προ τȣ παντα τα αςρα φανηναι καθ' ὁ την τε φυσιν κατανοησαι αυτων δοκȣσι, και τα ονοματα θεναι. Και τα μεν δωδεκα ζωδια Θεȣς ȣθλαιȣς προσηγορευσαν, τȣς δε πλανητας Ῥαβδοφορους. Scholia Apollon. Argon. L. 4. v. 261.

[15] Σχεδον δε και παντα τα ȣνοματα των Θεων εξ Αιγυπτȣ εληλυθε ες την Ἑλλαδα. Herod. L. 2. c. 49 and 50.

Τȣτον δε (Θευθ Αιγυπτιακον) πρωτον αριθμον τε και λογισμον ἑυρειν, και γεωμετριαν και αςρονομιαν. Plato in Phædro. v. 3. p. 274.

[16] Ἡτε Αια δεικνυται περι Φασιν πολις, και ὁ Αιητης πεπιςευται βασιλευσαι της Κολχιδος, και εςι τοις εκει τȣτ' επιχωριον τ'ȣνομα, 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. [17] *In Armenia, too, and as far off as Media, and the neighbouring regions, there are,* ſays Strabo, *temples ſtill ſtanding, called Jaſonea; 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.* [18] *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 [19] Jaſon in the eaſt: which were held in high reverence by the barbarous nations. Diodorus Siculus alſo mentions many tokens of the [20] Argonauts about

[17] Και τα Ιασονεια πολλαχθ και της Αρμενιας και της Μηδιας, και των πλησιοχωρων αυτοις τοπων δεικνυται. Και μην και περι Σινωπην, και την ταυτης παραλιαν, και την Προποντιδα, και τον Ἑλλησποντον μεχρι των κατα την Λημνον. τοπων λεγεται πολλα τεκμηρια της τθ Ιασονος στρατειας, και της Φριξθ· της δε Ιασονος, και των επιδιωξαντων Κολχων, μεχρι της Κρητης, και της Ιταλιας και τθ Ἀδριθ. p. 77.

[18] Δεικνυται γαρ τινα σημεια και περι τα Κεραυνια ορη, και περι τον Αδριαν, και εν τῳ Ποσειδωνιατῃ κολπῳ και ταις προ της Τυρρηνιας νησοις της των Αργοναυτων πλανης σημεια. Ibid. p. 39.

[19] Ibid. p. 798.

[20] L. 4. p. 259.

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the iſland Æthalia, and in the Portus Argoüs 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 [21] 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 λιμην Αργωος. Strabo. L. 5. p. 342. He mentions near Pæſtum το της Ηρας ἱερον της Αργοιας, Ιασονος ἱδρυμα. L. 6. p. 386. Near Circæum Αργους κλεινον δρμον. Lycoph. v. 1274. See the Scholia: alſo Ariſtotle περι θαυμασ: ακουσματων. p. 728. and Taciti Annales. L. 6. c. 34.

21 Των δε περι τον Ιασονα συμβαντων, και την Αργω, και τους Αργοναυτας των ὁμολογουμενων των παρα πασιν κ τ λ. Strabo. L. 1. p. 77.

Orphic

Orphic Argonautica makes them of the ſame [22] 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 [23] 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 Boſporus, 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 Boſporus was poſſeſſed by Æetes;

[22] He ſeems to ſpeak of fifty and one.

Ἰησονα κοιρανον ειναι
Πεντηκοντ' ερετασιν. Argonaut. v. 298:

Theocritus ſtiles the Argo τριακονταζυγος. Idyl. 13. V. 74.

[23] 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 [24] Iſter. According to Timæus they went upwards to the fountains of the Tanais, through the [25] 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 [26] 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 [27] 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 [28] Rhone: and after that to Libya, Crete, and other places. Pindar conducts them by the Indian ocean.

[29] Ειτ' ωκεανȣ πελαγεσσι μιγαν
Ποντῳ τ' Ερυθρῳ.

[24] Scholia in Apollon. L. 4. v. 259.
[25] Diodorus Sic. L. 4. p. 259. Natalis Comes. L. 6. p. 317.
[26] Scholia in Apollon. ſupra.
[27] Scholia. Ibid.
[28] Εκ δε τοθεν Ροδανοιο βαθυν ῥοον εισεπερησεν. Apollon. Rhod. L. 4. v. 627.
[29] 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 [30] 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 [31] Hercules lived but one generation before the Trojan war: and the event of the firſt capture was ſo recent, that [32] 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,

[30] L. 4. p. 259.

[31] Ὁι Ἑλληνες φασιν Ἡρακλεα γενεσθαι γενεᾳ προτερον των Τρωικων. Diodor. L. 1. p. 21. Homer gives Hercules ſix ſhips, when he takes Troy. Ἐξ οιης συν νηεσι. Iliad. E. v. 642.

[32] 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 [33] four months; or as some describe it, in [34] 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 [35] 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 [36] Herodotus he was left behind at their first setting out. Others say, he was left on shore upon the coast of [37] Bithynia. Demaretes and Diodorus maintain that he went to [38] Colchis: and Dionysius Milesius

[33] Τον παντα πλουν εν τεσσαρσι μησι τελειωσαντες. Apollodorus. L. 1. p. 55.

[34] Τον παντα πλουν εν δυσι μησιν ανυσαντες. Scholia in Lycoph. V. 175.

[35] The Argo was stiled Αργωον σκαφος by Diodorus; and the Scholiast upon Pindar: also by Euripides. It is also called Αργωον ακατον. Orphic Argonaut. V. 1261. and V. 489. Τιφυς Ιθυντωρ ακατοιο.

[36] Herodotus. L. 7. c. 193.

[37] Apollonius Rhodius. L. 1. v. 1285. Theocrit. Idyll. 13.

[38] Apollodorus. L. 1. p. 45. Diodorus. L. 4. p. 251.

made him the captain in the [39] expedition. In respect to the first setting out of the Argo, most make it pass northward to Lemnos and the Hellespont: but [40] 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 [41] ninety years, some [42] 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 [43] Scepsius 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.

39 Apollodorus. L. 1. p. 45.

40 Herodotus. L. 4. c. 179. Υπολαβειν ανεμον βορεην, και αποφερειν προς την Λιβυην. κ τ λ.

41 Euseb. Chron. Versio Lat. p. 93.

42 Thrasyllus apud Clement. Alexand. Strom. L. 1. p. 401.

Petavius 79 years. Rationarii Temp. Pars secunda. p. 109.

43 Σκεψιος—ὃς εν τῳ ωκεανῳ ποιησας την οικησιν τȣ Αιητε, προς ταις ανατολαις εκτος περιφθηναι φησιν ὑπο τȣ Πελιȣ τον Ιασονα. Strabo. L. 1. p. 80.

Εν δε τῳ ωκεανῳ τον παρ' Αιητȣ πλουν επλαττεν. Strabo. L. 1. p. 77.

[44] Αιηταο πολιν, τοθι τ' ωκεος Ηελιοιο
Ακτινες χρυσεῳ κειαται εν θαλαμῳ
Ωκεανυ παρα χειλες', ἱν' ωκετο θειος Ιησων.

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. [45] Poſſis of Magneſia mentioned Glaucus, as the architect: by Ptolemy Hephæſtion he is ſaid to have been [46] 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. [47] Εν Αργει εναυπηγηθη, ὡς φησιν Ἡγησανδρος ὁ Σαλαμινιος. In ſhort the whole detail is filled with inconſiſtences: 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

[44] Strabo. L. 1. p. 80.
[45] Athenæus, L. 7. c. 12. p. 296.
[46] Apud Photium. p. 475.
[47] Scholia in Lycoph. V. 883.

theſe

thefe is the fame hiftory under a different allegory, and emblem. I have moreover taken notice of the wanderings of Rhea, of Ifis, of Aftarte, of Iona: and laftly of Damater: in which fables is figured the feparation of mankind by their families, and their journeying to their places of allotment. At the fame time the difperfion of one particular race of men, and their flight over the face of the earth, is principally defcribed. Of this family were the perfons, who preferved the chief memorials of the ark in the Gentile world. They looked upon it as the nurfe of Dionufus, and repreefented it under different emblems. They called it Demeter, Pyrrha, Selene, Meen, Argo, Argus, Areas, and Archaius (Αρχαιος). And although the laft term, as the hiftory is of the higheft antiquity, might be applicable to any part of it in the common acceptation; yet it will be found to be induftriouffly introduced, and to have a more immediate [48] reference. That it was ufed for a title is plain from Stephanus Byzantinus, when he mentions the city Archa near mount Libanus. Αρχη, πολις Φοινικης· το εθνικον Αρχαιος. Upon one of the plates backwards is a repreefentation from Paruta of the Sicilian Tauro-Men with an inefcription [49]ΑΛ ΑΡΚΑΙΟΣ, Al Arkaios. This is remarkable; for it fignifies literally Deus Arkitis: and the term Αρχαιος above is of the fame purport, an *Archite*. The

[48] It is found continually annexed to the hiftory of Pyrrha, Pelias, Aimonia, and the concomitant circumftances of the Ark, and Deluge. Ωγυγος, αρχαιος βασιλευς Θηβων. Ὁδε Ωγυγος υιος ην Ποσειδωνος. Schol. in Lycoph. v. 1206. Πυρρα, αρχαια αλοχος. Ισις αρχαια. Αιμονια αρχαια.

Ναυπλιος (ὁ Αργοναυτης) απογονος Αρχαιου του Ποσειδωνος. Schol. in Apollon. L. 1. v. 137.

[49] Parutæ Sicilia. P. 104.

Grecians,

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 [50] 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 [51] 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 Boſporus, 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

[50] Longâ nave Jaſonem primum navigâſſe Philoſtephanus Auctor eſt. Plin. L. 7. c. 56. Herodotus mentions the Argonauts καταπλωσαντας μακρῃ νηι ες Αιαν. L. 1. c. 2.

[51] Δαναον πρωτον (μακραν ναυι) 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, [52] *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 ετεκτονηθη, 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, [53] *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 [54] conſtructed. It was no other than the Ark, called by the Greeks Argus, and Arcas, and repreſented above as πλοιον, ὁ 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 inconſiſtences, yet they religiouſly abide by the truth. Eratoſthenes

[52] Αργω — αυτη δια την Αθηναν εν τοις αςροις εισηχθη· ΠΡΩΤΗ γαρ αυτη ναυς κατεσκευασθη, και αρχηθεν ετεχτονηθη· φωνεσσα δε γενομενη πρωτη το πελαγος διειλε αβατον ον· ἵν' ᾖ τοις επιγιγνομενοις παραδειγμα σαφεςερον. Eratoſthenes in καταςερισμα Αργω. 35.

[53] Το πλοιον, ὁ καλουσιν Ἕλληνες Αργω, της Οσιριδος νεως ειδωλον επι τιμῃ κατης ερισμενον. Iſis et Oſiris. V. 1. p. 359.

[54] Κατης ερισθη δε αυτη δια την Αθηναν, ὁτι πρωτη ναυς εδειχθη παρ' αυτης. Theon in Aratum de Argo nave.

above,

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:* [55] Πρωτη πελαγος διειλε, αβατον 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,

[56] 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 rythm, 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.

[57] Και ῥα καλεσσαμενη επετελλετο Τριτογενειη,
Και οἱ φηγινεην ΠΡΩΤΟΝ τεχνησατο νηα,
Ἡ και ὑπ' ειλατινοις ερετμοις ἁλιμυρεα βενθη
ΠΡΩΤΗ ὑπεξεπερησε, τριβες τ' ηνυσσε θαλασσης.

55 Asterism 35.

56 Epithalam. Pelei et Thetidos. V. 11.

57 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. Ἱδριες ειρεσιης, και ἁλιπλαγκτοιο πορωνης. V. 1292. He also speaks of Νηυσιν απειρεσιαις βριαρος λοχος Αιηταο. V. 1298.

The

The like is ſaid by Theon upon Aratus, [58] Κατηςερισθη δε αυτη δια την Αθηναν, ὁτι πρωτη ναυς εδειχθη παρ αυτης. *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.

[59] Inde laceſſitum primum mare, cum rudis Argo
Miſcuit ignotas temerato littore gentes.

This, according to Manilius, was the reaſon of its being inſerted in the ſphere.

[60] In Cœlum ſubducta, mari quod prima cucurrit.

All the other [61] poets are uniformly of this opinion; and they ſpeak the ſenſe of the beſt mythologiſts, who preceded.

[58] Theon in Aratum.

The Argo is termed εργον Αθηναιης Ιτωνιδος. Apollonius. L. 1. v. 551. The ſame is to be found in Apollodorus. Κἀκεινος (Αργος) Αθηνας ὑποθεμενης πεντηκοντορον ναυν κατεσκευασε, την προσαγορευθεισαν απο τυ κατασκευασαντος Αργω. L. 1. p. 42.

[59] Lucan. Pharſal. L. 3. v. 193.

[60] Manilii Aſtron. L. 1. v. 403.

[61] Prima Deûm 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 Jaſonio pulſatum remige primum. Ovid. de Ponto. L. 3. Epiſt. 1. v. 1.
Primæque ratis molitor Jaſon. 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: [62] Hæc eſt navis Argo, quam Minerva in ſideralem circulum 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 [63] ſailors: and there was alſo a temple called by Stephanus, Ἱερὸν Ποσειδῶνος Κανωβοῦ, *the temple of Canobus Neptunius, the great God of mariners.* Over againſt it was a ſmall iſland named Argæus. [64] Εστι δε προς τῷ Κανωβῷ μικρα νησος Αργαιου. Argaius, Archaius, and Argoüs, 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.

[62] Hyginus. Fab. 14. p 55.

[63] Μαλιστα μεντοι τῷ Κανωβικῷ στοματι εχρωντο ὡς εμπορίῳ. Strabo. L. 17. p. 1153.

[64] Steph. Byzant.

Καὶ

[65] Και τεμενος περιπυςον Αμυκλαιοιο Κανωβȣ.

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. [66] 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 [67] Cnidus. But there is ſcarce a place in Europe of a latitude ſo far ſouth as [68] 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 [69] Argo.

[65] Περιηγησις. V. 13. Ο εν ακρῳ τῳ πηδαλιῳ της Αργȣς κειμενος λαμπρος αςηρ Κανωβος ονομαζεται. Proclus de Sphærâ.

[66] Vitruvius. L. 9. c. 7.

[67] Strabo. L. 2. p. 180. Καινιδος αφανης μεν τοις εν τῳ Ἑλλαδικῳ κλιματι. Scholia Dionyſ. v. 10.

[68] It could ſcarcely be ſeen at Rhodes, which was nearly the ſame latitude as Cnidus. Ουτος μεν (ὁ Κανωβος) εν Ροδῳ μολις θεωρητος εςιν, ἡ παντελως αφ' υψηλαν τοπωνόρατος. Proclus de Sphærâ. See Scholia in Dionyſ. περιηγης. v. 11.

[69] Canopus, and Canobus, was the ſame as the God Eſorus, or Aſorus, who was worſhiped in Paleſtine and Syria; and was ſuppoſed to have been the founder of Carthage. He is repreſented by Heſychius, as the pilot of the Argo. Αζωρις, ο κυβερνητης της Αργȣς. Artemis was ſtiled Ισωρα. Pauſan. L. 2. p. 240. and 274. Aſorus, 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. [70] Ὑποθεμενης Αθηνας αυτῳ (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 [71] Deucalion, who took refuge in the Acropolis, or temple. Thoſe who ſettled in Theſſaly, carried with them the ſame memorials concerning [72] 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

[70] Apollodorus. L. 2. p. 63. See alſo Scholia in Apollon. Argonaut. L. 1. v. 4.

[71] Natalis Comes. L. 8. c. 17. p. 466.

[72] Strabo. L. 9. p. 660 and 677.

Οι απο Δευκαλιωνος το γενος εχοντες εϐασ λευον Θεσσαλιας. Schol. in Apollon. L. 4. v. 266.

impreſſions

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 reverenced 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 [73] Apollonius, that it had of old many other names; ſuch as Pyrrhodia, which it received in memory of Pyrrha the wife of [74] Deucalion. The hiſtory given of the region, by the ancient poet Rhianus, is very curious, and ſhews plainly the original of this Arkite colony.

[75] Πυῤῥαν δη ποτε την γε παλαιοτεροι καλεεσκον
Πυῤῥας Δευκαλιωνος απ' ΑΡΧΑΙΑΣ αλοχοιο.

[76] Ἀιμονιην δ' εξαυτις αφ' Ἀιμονος, ὁν ῥα Πελασγος
Γεινατο φερτερον υἱον, ὁ δ' αυ τεκε Θεσσαλον Ἀιμων.
Τοῦ δ' απο Θεσσαλιην λαοι κατεφημιξαντο.

In this country were the cities Arne, Lariſſa, Argos, Theba, and Magneſia; all denominated from the ſame worſhip.

[73] Strabo. L. 9. p. 677. Schol. Apollonii. L. 3. v. 1087.

[74] She was the wife of that Deucalion,

Ὃς πρωτος ποιησε πολεις, και εδειματο νηας
Αβαιατοις, πρωτος δε καὶ ανθρωπων ἐασιλευεν.
Apollonius Rhod. L. 3. v. 1087.

[75] Scholia Apollon. ſupra.

[76] The country Ἀιμονια is in like manner ſtiled Αρχαια by Callimachus, in ſpeaking of the Argonauts.

Ἡρωες απ' Αιηταο ΚΥΤΑΙΟΥ
Αυθις ες ΑΡΧΑΙΑΝ επλεον Ἀιμονιαν. See Strabo. L. 1. p. 78.

Here was [77] 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 Ὁλκας; 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 wafted to Greece.

[78] Η αυτην με ταχειαι ὑπερ ποντοιο φεροιεν
Ενθεν δ' εις Ιαολκον αναρπαξασαι αελλαι.

Pagaſæ 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. [79] Ἱππους γαρ ὁ ποιητης τας ναυς ειπε, και ἡμεις τον Ποσειδωνα Ἱππιον καλουμεν. και ὁν εχει λογον επι γης ἱππος, τον αυτον εν θαλασσῃ 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 [80] ſhip, and ſhews the

[77] Αυτικα δ' περιν πολυλληιος αια Πελασγων
Δυετο, Πηλιαδας δε παρεξημειβον ἐρητυας. Apollon. L. 1. v. 580.

[78] Apollon. Rhod. L. 3. v. 1110. Homer alſo ſtiles it Ευξυχορος Ιαολκω. Odyſſ. Λ. V. 255.

[79] Artemidorus. L. 1. c. 58.

[80] Ονομα ην τῳ πλοιῳ Πηγασος. Palæphatus.

purport

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.

[80] Ὡς ποτε οἱ δηρισσαν αελλοποδων ὑπερ Ἱππων
Ζευς ὑψιβρεμετης, και ποντιος Εννοσιγαιος.

It was upon this account that the cities named Argos, had the title of Ἱππιοι και Ἱπποβοτοι, *Hippii and Hippobotæ.* I have mentioned that the Arkite worſhip was introduced into Italy by people ſtiled Arcades, and Argæi: and here was an [81] 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 [82] reverenced. Daunia itſelf is a compound of Da-Ionia, and ſignifies the land of the Dove. In Theſſaly every place ſeems to have had a reference to this hiſtory. Two of the chief mountains were Pelion, and Oſſa; one of

[80] Orph. Argonaut. V. 1275.

[81] Τα περι Δαυνιας και το Αργος το Ἱππιον. Strabo. L. 5. p. 329. See alſo L. 8. p. 568. Αργος — Ιασον, η Ἱππιον, η Ἱπποβοτον.

[82] There is no ſatisfactory hiſtory, that any of theſe places were really famous for horſes: and though the poet ſays Aptum dicet equis Argos; yet I have reaſon to think, that the notion aroſe from a miſtake in terms. I imagine, that the term ἱπποβοτος was originally differently expreſſed; and that it ſignified, Hippo-Bat, 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.

Πολυκλυστοιο παρ' ἑσπεριον κλιμα γαιης
Ὁλκαδα λαϊνην Τυρσηνιδι πηξε θαλασσῃ,
Κητος ὁλον, περιμετρον ὁλον πετρωσατο 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 [83] Oracle. Near Pagaſæ and Iaolcus was a promontory named Pyrrha; and near it two iſlands, named the iſlands of [84] 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 Jaſion. Virgil, I know not why, would make him come from Italy: but [85] Dionyſius Halicarnaſſenſis, a better mythologiſt, ſtiles 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

[83] Οσσα, θεια κληδων, και φημη. Scholia in Iliad. B. v. 93.

Η τις οσσα,

Η τις αγγελος ορνις. Apollon. Argon. L. 3. v. 1110.

[84] Υπερ αυτων δε αι Θηβαι, ειτα ακρα Πυρρα, και δυο νησιδια πλησιον, ων το μεν Πυρρα το δε Δευκαλιων καλειται. Strabo. L. 9. 665.

[85] L. 1. p. 48.

thence

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 [86] 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 [87] 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 [88] deſolate. There was a remarkable mountain in Samos, named [89] Cercetus; undoubtedly from ſome building ſacred to the Cetus, the ſame as Atargatus, and Dagon. Tarſus, a city of

[86] Εισιν, οι ιδρυσασθαι φασι τους εν τῃ Αργει πλεοντας, απαγεσθαι δε αυτους το αγαλμα εξ Αργους. Pauſanias. L. 7. p. 530.

[87] Diodorus Sic. L. 5. p. 347. Την αντιπεραν των νησων δια τον κατακλυσμον μεγαλας και δεινας κατασχειν ατυχιας.

[88] Δια τας επομβριας εφθαρμενων των καρπων. Ibid.

[89] Strabo. L. 10. p. 747. Ενδοξον δε και το εν αυτῃ ορος Κερκετευς.

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 [90] Argos. The city Gaza in Paleſtine was named both Iöna, and Minoa: the latter of which names it was ſaid to have received from [91] 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 [92] Danaus; conſequently by the people of Argos. If we look into the hiſtory of [93] Danaë, and her ſon Perſeus, 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 Argoüs: others founded the cities Larina, Ardea, and Argos Hippium in Daunia. All which was ſuppoſed to have been performed by Argonauts and Argives. Even [94] 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

[90] Ταρσος, εστι δ' αποικος Αργειων. Steph. Byzant.

[91] Εκληθη δε και Ιωνη εκ της Ιθς. Steph. Byzant.

[92] Strabo. L. 12. p. 868. Lindus, Jalyſus, 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.

[93] Ου Δαναην λαχεν οικον Ολυμπιον, ὑγροπορῳ δε
Λαρισσος ενδον εθσα Διος ναυτιλλατο νυμφη
Μεμφομενη. Nonnus. L. 25. p. 648. v. 12.

[94] Euſeb. Chron. p. 27. 29.

have

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 ſtiles them [95] *τυς απ' Αργυς Ιωνιτας, the Iönitæ from Argos.* It is alſo ſaid by another writer, [96] 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 Pereſians, and Perezzites; and inſtead of natives of Argos we read Argoï, and Arkitæ, or as it is ſometimes rendered, [97] 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-

[95] P. 22. Ειτα ες το Σιλπιον ορος ἐλθων ἑυρε τυς απ' Αργυς ΙΩΝΙΤΑΣ.

Αργειοι, ὁιτινες εκληθησαν παρα τοις αυτοις Συροις Ιωνιται ετι νυν. Chron. Paſchale. p. 42.

[96] Ὁ Περσευς,—μαθων ὁτι εν τῃ Συριᾳ διαγυσιν εκ τυ ΑΡΓΟΥΣ ΙΩΝΙΤΑΙ, ηλθεν επι την Συριαν.—Ὁ δε αυτος Περσευς εκτισε τοις Ιωπολιταις (It ſhould be Ιωνοπολιταις) ἱερον, κ τ λ. Chron. Paſch. p. 40.

[97] 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 [98] 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.

[99] Εϛιν γαρ πλοος αλλος, ὁν Αθανατων Ἱερηες
Πεφραδεν, ὁι Θηβης Τριτωνιδος εκγεγαασι.

This was the city, where the Arkite rites in [100] 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.

[1] νοτιῳ παρα Νειλῳ
ΘΗΒΗΣ ΑΡΧΕΓΟΝΟΙΟ φερωνυμος επλετο Θηβη.

[98] Even among the Grecians the term Argivus was not of old confined to Argos. Αργειοι, ὁι Ἑλληνες. *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. Αργειους δε τους Ἑλληνας ὁι παλαιοι παντας ὁμαλως προσηγορευον. Plutarch. Quæſt. Romanæ. p. 272. It is uſed continually in this acceptation by Homer.

[99] L. 4. v. 260.

[100] I ſay in Egypt: for theſe rites came originally from Chaldea, being introduced by the Cuthite Shepherds.

[1] Dionyſ. L. 41. p. 1068.

The

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 Theſſaly: from whoſe daughters the Argonauts were in great meaſure deſcended.

[2] Τȣς μεν Αρϊςηας Μινυας περϊναιεταοντες
Κικλητκον μαλα παντας, επει Μινυαο Θυγατρων.
Οι πλειϛοι, και αριϛοι αφ' αἱματος ευχετοωντο
Εμμεναι· ὡς δε και αυτον Ιησονα γεινατο μητης
Αλκιμιδη, Κλυμεης Μινυηϊδος εκγεγαυια.

The Scholiaſt upon Pindar ſpeaks to the ſame purpoſe; and ſays, that the Minyæ were αρχαιον γενος, an ancient race, and deſcended from [3] Minyas of Theſſaly. This Minyas was the ſon of Callirrhoë, and Poſeidon: though Pauſanias makes him the ſon of [4] Chruſes: and other writers vary ſtill more in their [5] opinions. Theſe genealogies

[2] Apollon. L. 1. v. 229.

[3] Το δε των Μινυων γενος αρχαιον απο Μινυȣ τȣ Θετταλȣ.—Πλησιοχωροι δε, και γειτονες οι Μινυαδαι Ορχομενιων. Ὁ γαρ Μινυος πρωτος ηρξεν Ορχομενιων. Schol. in Pindar. Olymp. Ode 13. p. 124.

Ορχομενον Μινυειον. Homer. Iliad. B. v. 511. Απο τȣ Διος ȣιȣ. Schol. ibid.

Απο Μινυȣ τȣ Ποσειδωνος παιδος και Καλλιῤῥοης. Schol. in Lycoph. V. 874.

[4] Ὑιος γινεται ΧΡΥΣΗ Μινυας, και απ' αυτȣ Μινυαι. Pauſan. L. 9. p. 783.

[5] See Scholia upon Pindar. Pyth. Ode 4. p. 240. Alſo Schol. Apollon. L. 1. v. 230. Servius in Virg. Eclog. 4. v. 34.

are

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 [6] 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 worſhipers 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 [7] Minnæi upon the Red

Μινυων, Αργοναυτων· ὅτι οἱ πλειοι αυτων εξ Ορχομενου του Μινυειου ησαν. Schol. in Lycoph. v. 874.

[6] Orpheus came from Thrace; alſo Zethus and Calaïs from the ſame quarter. Eurytus and Echion from Epheſus: Anceus from Samos: Erginus from Miletus: Deucalion from Crete: Therſanon from Andros. Hyginus. Fab. 14. p. 38.

[7] Αυταρ Ερυθραιης πλευραν ναιουσι θαλασσης
Μινναιοι τε, Σαβαι τε. Dionyſ. περιηγ. V. 959.

Minnæique maris prope Rubri littora vivunt. Priſcian. Periegeſis. v. 888. Μιναιοι, εθνος εν τη παραλια της Ερυθρας θαλασσης. Steph. Byzant. See Strabo. L. 16. p. 1122.

Sea; Minyæ near [8] Colchis; a city Minya, and people denominated from it, in [9] Phrygia. In the iſland Sicily were Menæi, the ſame as the Minyæ in Greece. Their chief city was [10] 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 [11] 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 [12] Arcas, and Arca. The Minnæi upon the Red Sea were Arabians,

[8] Minyæ appellati vel ab agro hujus nominis Colchorum, &c. Servius in Virg. Eclog. 4. v. 34.

[9] Μινυα πολις Θετταλιας—εϛι δε ἑτερα Φρυγιας. Steph. Byzant. Minyæ in Arcadia. Strabo. L. 8. p. 519.

[10] Stephanus. Μεναι. See Cluver. L. 2. c. 7. Sicilia. p. 339. called now Minio.

[11] Euſeb. Præp. Evang. L. 9. p. 414. ὑπερ τὴν Μινυαδα μεγα ορος Βαρις.

[12] Antoninus. p. 148. p. 214. It is called Αρκα by Hierocles Grammaticus. p. 703. ibid.

who

who all worſhiped 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 [13] Manna-Carta, from this Goddeſs there worſhiped. They called her alſo Mather, and Mither, ſimilar to the [14] 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 [15] 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 Menaïs. They had traditions of a Deluge; and a notion, that Deucalion was ſaved upon mount Ætna; near which was the city [16] Noa. There were of old Minyæ in Elis, upon the river [17] Minyas, which ran by the city Arene, as we learn from Homer. He renders it Minyeïus.

[18] Εϛι δε τις ποταμος Μινυηιος εις ἁλα βαλλων,
Εγγυθεν ΑΡΗΝΗΣ.

The city Arena is literally the city of the Ark. It ſeems to have been ſituated upon a ſacred hill called [19] Sama-Con, near

[13] Steph. Byzant. Pliny mentions Sabæi Minæi. L. 6. c. 28.

[14] Selden de Diis Syris. Syntag. 2. p. 179. 180. Meneth is mentioned in the Alcoran as an Arabian idol.

[15] Their chief city was named Minua; which Stephanus places εν τοις οριοις της Λυδιας.

[16] Steph. Byzant. Νοαι. Diodorus. L. 11. p. 67.

[17] Pauſanias. L. 5. p. 387.

[18] Iliad. A V. 721.

[19] It is rendered Samicon by Strabo. Το μεν ουν Σαμικον εϛιν ερυμνο—ταχα

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the grove and temple of Iöna: in all which names we may ſee a reference to the ſame rites and hiſtory. The moſt celebrated city of this name (Μινυα) was Orchomenus in Theſſaly; 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. [20] Μινυα, πολις Θετταλιας, ἡ προτερον Αλμωνια, αφ' ἧς ἡ Μινυα. Pliny affords evidence to the ſame purpoſe. [21] In Theſſaliâ autem [22] 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 reverenced 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 Theſſaly was the city of the Ark, and hence called alſo [23] Lariſſa: on which account the ancient inhabitants were ſtiled [24] Minyæ,

δε και της Αρτης ακροπολις ην τουτο.—Ενταυθα δε και τα αλση, το τε ΙΩΝΑΙΟΝ. 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: επειδη Σαμους εκαλουν τα ὑψη. And Sama certainly had that meaning: but in this place Sama ſignifies ſignum; ſimilar to σαμα and σημα, which were derived from it.

[20] Steph. Byzant.

[21] L. 4. c. 8. Harduin reads Salmon.

[22] Orchomenus is a compound of Or-Chom-Men, three titles, which need no explanation.

[23] In Theſſaliâ Lariſſa, aliquando Iölcos. Mela. L. 2. c. 3.

[24] Τον Ιωλκον Μινυαι ῳκουν. Schol. Apollon. L. 1. v. 763. Μινυαι quaſi Μαγυαι. Selenitæ.

and the country [25] 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 Jasonea, which were held in high reverence by the natives of those parts. [26] Του μεν Ιασονος ὑπομνηματα ειναι τα Ιασονεια Ἡρῳα, τιμωμενα σφοδρα ὑπο των βαρβαρων. Marcellinus mentions the [27] mountain of Jason near Ecbatana in Media: and in another place he represents that city as situated at the bottom of this [28] mountain. Some of these temples stood in [29] Armenia: others were to be met

[25] Μαγνησια, ὁμωνυμος τῃ χωρᾳ. Schol. Apollon. L. 1. v. 584. Some make Iolcos the same as Pagasæ, where the Argo was built. Pagasæ was in Magnesia. Ἀκρωτηριον Μαγνησιας. Schol. Apollon. L 1. v. 238.

[26] L. 11. p. 798.

[27] L. 2. p. 288.

[28] L. 3. p. 289. Egbatana sub monte Jasonio.

[29] Τα Ιασονεια πολλαχῃ και της Αρμενιας, και της Μηδιας, και των πλησιοχωρων αυταις τοπων δεικνυται. Strabo. L. 1. p. 77. and L. 11. p. 769.

with as far off as the [30] 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 [31] Arca, [32] Lariſſa, [33] Baris, [34] 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 reverenced; which however Parmenio, the general of Alexander, ruined. [35] Quæ Parmenio, Dux Alexandri, poſt multos annos dirui juſſit. 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 Celtæ, upon the great [36] 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: [37] in arcâ oper-

[30] Ορος μεγα ὑπερ των Κασπιων πυλων εν αριςερᾳ καλουμενον Ιασονειον. Ibid. p. 798.

[31] Hieronymus Grammat. apud Antonin. Itin. p. 703. Αρκα. Antonini Itin. p. 148. Arcas.

[32] Xenophon Ανάβ. p. 308. There was alſo a Lariſſa in Syria. Strabo. L. 16. p. 1092.

[33] Strabo. L. 11. p. 803. Της Βαριδος νεως upon mount Taurus near Egbatana: the ſame probably as the Jaſoneum.

[34] Αργος, ερυμα ὑψηλον προς τῳ Ταυρῳ. Strabo. L. 12. p. 811.

[35] L. 42. c. 3.

[36] Diodor. Sic. L. 4. p. 259.

[37] 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. [38] Itaque Jaſoni totus ferme Oriens ut conditori, divinos honores, templaque conſtituit. I ſuſpect, that Æſon, Jaſon, [39] Jaſion, and Jaſius, were originally the ſame title; though at this time of day we cannot perhaps readily arrive at the purport. Argos was ſtiled Jaſon; which farther confirms me, that it was an Arkite title. Eurymachus in Homer tells Penelope, that ſhe would have a greater number of lovers.

[40] Ει παντες σε ιδοιεν αν Ιασον Αργος Αχαιοι.

Strabo alſo mentions [41] Jaſon 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

[38] Juſtin. L. 42. c. 3. p. 589. Tacitus. Annal. L. 6. c. 34.

[39] It may be worth while to ſee the hiſtory, which the mythologiſts give of theſe perſonages. Jaſus was the ſon of Argus. Apollodorus. L. 1. p. 59, 60.

Jaſius, Janigena, tempore Deucalionis, cujus nuptiis interfuit Iö. Hoffman from Beroſus.

Ιασιων Δημητρος ερασθεις. See Servius in Æneid. L. 3. v. 168. 170. Ιω Ιασου θυγατηρ. Pauſan. L. 2. p. 145. Ιασου δωμος. Ibid. L. 5. p. 412. Æſon was reſtored to ſecond youth.

Αυτικα δ' Αισονα θηκε φιλον κορον ἡβωοντα
Γηρας αποξυσασα. Auctor Reditus.

[40] Odyſſ. Σ. V. 245.

[41] Αχαϊκον Αργος, — η Ιασον, η Ἱππιον, η Ἱπποβοτον, η Πελασγικον. L. 8. p. 568.

of

of Jaſonea, were temples of [42] 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.

[42] The temple of Juno Argiva, among the Lucanians in Italy, was ſaid to have been built by Jaſon. Strabo. L. 6. p. 386.

THE

THE

CONCLUSION.

THESE 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 reverenced, 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 ſtiles חבר, חבר, [1] 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 [2] Nimrod; and was called Erecca, and Aracca, by

[1] Deuteronomy c. 18. v. 10.

[2] Geneſis. c. 10. v. 10.

the

the Grecians. They probably prevailed in other cities of the country, especially at Barsippa; 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 Erectheus. 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 [3] Erectheus, 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 Erectheus, was certainly a Deity: and who was alluded to under this character, may be known by his department. Zeus by [4] Lycophron is stiled Erectheus: and the Scholiast tells us, that it was also a title of Poseidon. [5] Ερεχθευς Ποσειδων, η ὁ Ζευς. Athenagoras says expressly, that the Athenians worshiped him as the Deity of the sea. [6] Αθηναιος Ερεχθει Ποσειδωνι θυει. Erichthonius was the same personage, whom Minerva was

[3] Plato. Critias. Vol. 3. p. 110. See also page 192 of this volume.

[4] V. 158.

[5] Ibid. Erectheus is Αρεχ-Θεος. Deus Architis.

[6] Legatio. p. 812. Plutarch in Lycurgus mentions Ποσειδων Ερεχθευς.

ſuppoſed to have incloſed in an Ark. [7] Ερση και Πανδροσω δουναι φασιν Αθηναν καθειναν εις ΚΙΒΩΤΟΝ. He was depoſited 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 [8] 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 Minerva. Ovid ſpeaks of Erictonius, as a perſon who had no mother, and has handed down a curious epitome of his hiſtory.

[9] Pallas Erictonium, prolem ſine matre creatam,
Clauſerat Acteo textâ de vimine ciſtâ:
Virginibuſque 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.

Erictonius 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 [10] father. Ovid above had deſcribed him

[7] Pauſanias. L. 1. p. 41.
[8] Γε εσπειραμενον δρακοντα. Apollodorus. L. 3. p. 196.
[9] Ovid. Metamorph. L. 2. v. 553.
[10] L. 1. p. 8.

as having no mother. Erectheus likewiſe had the title of [11] γηγενης. He was ſaid to have firſt introduced the uſe of corn; and his daughter was named [12] 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 [13] rain. Arach-naos in the maſculine is literally the temple of Arech: 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 [14] 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 [15] 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

[11] Herod. L. 8. c. 55. Ερεχθηος τε γηγενεος λεγομενε νηος.

[12] Suidas.

[13] Pauſanias. L. 2. p. 169. Arach-Naos may relate to a perſonage, the ſame as Inachus; for the term Naos had a twofold reference.

[14] Geneſis. c. 10. v. 10.

[15] Geographia Sacra. L. 4. p. 236.

And-

And-Erech, the other Ard-Erech, the Anderica, and Arderica of Herodotus. The former was in Susiana to the east of the Tigris, not far from some fiery pools, whence proceeded [16] 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 [17] Babylon. Marcellinus takes notice of Anderica in Susiana by the name of [18] Arecha: and mentions the pools of bitumen. Herodotus gives a like [19] history of the place: and Tibullus also takes notice of its fiery streams.

[20] Ardet Araccæis aut unda perhospita campis.

As we are certain from the above, that Anderica in Susiana 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 [21] Babylonia, as well as about Sushan.

[16] Herod. L. 6. c. 119.

[17] Τῇ δε κωμῃ ονομα εστι, ες την απικνεεται ὁ Ευφρητης Αρδερικα· και ην δι αν κομιζωνται απο της δε της θαλασσης ες Βαβυλωνα, καταπλεοντες ες τον Ευφρητην ποταμον, τρις τε ες την αυτην κωμην παραγινονται, και εν τρισι ἡμερησι. Herod. L. 1. c. 185.

[18] L. 23. p. 287. It is called Arecca by Ptolemy.

[19] L. 6. c. 119.

[20] L. 4. Carmen ad Messalam. V. 142.

[21] Campus Babyloniæ 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[22] ארכוי, Arcua; and Ezra takes notice of the natives of [23] Erech, whom he ſtiles the people of ארכוי, 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 Αφαρσαιοι, Αρχυαιοι, 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, אל ברס. Upon which Bochart obſerves, [24] 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. Edeſſa in Meſopotamia was called both [25] 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 [26] Λαβανα,

[22] Michaelis Geograph. Hebræorum Extera. P. 220.

[23] 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.

[24] Geog. Sac. L. 4. p. 237. See alſo Michaelis Geog. Heb. Extera. p. 225. Michaelis ſupra. See alſo Bayeri Hiſtoria Oſrhoëna.

[26] 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 [27] Αρχυαιοι, 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 ſynonimous terms; and Ippa or Hippa is of the ſame purport. As Edeſſa 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 Edeſſa from the original Orchoë; and gives us the ſituation of theſe places ſo preciſely, that they cannot be miſtaken.

	Longitude.	Latitude.
[28] Edeſſa	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

[27] 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 ſynonimous.

[28] Ptolemy de Urbibus Inſign. See Geog. Gr. Minor. Vol. 3. See Strabo concerning Barſippa. L. 16. p. 1075.

Erech,

Erech, or Aracca: and we find from its appropriated diſtances that it lay in the land of Shinar, and in the province called now [29] 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 [30] 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 [31] 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

[29] 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.

[30] He calls the place Borſippa. Εϛι δε και των Χαλδαιων των αϛρονομικων γενη πλειω· και γαρ Οξχηνοι τινες προσαγορευονται, και Βορσιππηνοι. Βορσιππα ἱερα πολις εϛιν Αρτεμιδος, και Απολλωνος, λινουργειον μεγα. L. 16. p. 1074.

[31] 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, [32] fuſos in lanificio Cloſter filius Arachnes; linum et retia Arachne (inveniſſe fertur.) It is to be obſerved, that the ancients formed perſonages out of places; and made the natives the children of thoſe perſonages. The term Cloſter, 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 ſignify that *the firſt man, who wove, and who invented the ſpindle for carrying on the manufacture of wool, was a native of* [33] *Erech: in which place likewiſe the weaving of linen, and making of nets was firſt found out.* The hiſtory is curious; but has been almoſt ruined by the manner in which it has been tranſmitted. The Poet Nonnus ſpeaks of Erech by the name of Arachne, and mentions the manufactures, for which it was ſo famed: but repreſents it as a Perſic city, and near the Tigris.

[34] Και πορε ποικιλα πεπλα, τα περ παρα Τιγριδος ὑδωρ
Νημματι λεπταλεῳ τεχνησατο Περσις Αραχνη.

There were in Babylonia canals of communication, which led from the Euphrates to the Tigris: ſo that the cities ſituated upon them might be referred to either river. What the poet means by ſtiling Arachne, which was of Babylonia, Perſic, may be known from his giving the ſame title to the [35] Eu-

[32] L. 7. c. 56.

[33] By the city Arachne is meant Civitas Arachana. Eryx in Sicily was properly Erech, and denominated from the ſame rites.

[34] L. 18. p. 326. Edit. Plant. 1569.

[35] After that the Aſſyrians, and Perſians, had been in poſſeſſion of Babylonia, and Chaldea, the country was at times looked upon both as an Aſſyrian, and Perſic province: and the cities were repreſented accordingly both as Perſic and Aſſyrian cities.

phrates,

phrates, upon which river the city was properly ſituated; and from whence he mentions theſe valuable commodities to have been ſent abroad.

[36] Νηρευς μεν ταδε δωρα πολυτροπα· δωκε δε κερῃ
Περσικος Ευφρητης πολυδαιδαλου ἑιματ' 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,

[36] Nonnus. L. 42. p. 747. I read πολυδαιδαλου ἑιματα: the common reading is πολυδαιδαλον ειδος.

if

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 promulged 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 ordonances of the Iſraelites. Both Spencer and Marſham 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 acceptation. 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 ουκ ηκουον.

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 bad 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 [37] 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 [38] 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, [39] 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 [40] 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

37 Πυνθανομενος ὑτω ἑυρισκω εον. Herod. L. 2. c. 50.
Εθυον δε παντα προτερον οἱ Πελασγοι θεοισι επευχομενοι, ὡς ἐγω εν Δωδωνῃ οιδα ακϐσας. επωνυμιην δ' ουδ' ουνομα εποιευντο ουδενι αυτεων, ου γαρ ακηκοεσαν κω. Ibid. c. 53. See page 307. of the firſt volume of this work.

38 Χρονϐ πολλϐ διεξελθοντος επυθοντο εκ της Αιγυπτϐ απικομενα τα ουνοματα των θεων κτλ. Herod. ibid.

39 Ειϑενδε εγενετο ἑκαστος των Θεων, ειτε δε αει ησαν παντες, ὁκοιοι δε τινες τα ειδεα, εκ ηπιστεατο μεχριὑ πρωην τε και χθες, ὡς ειπειν λογῳ. Herod. ſupra.

40 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 Moſaïc 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.

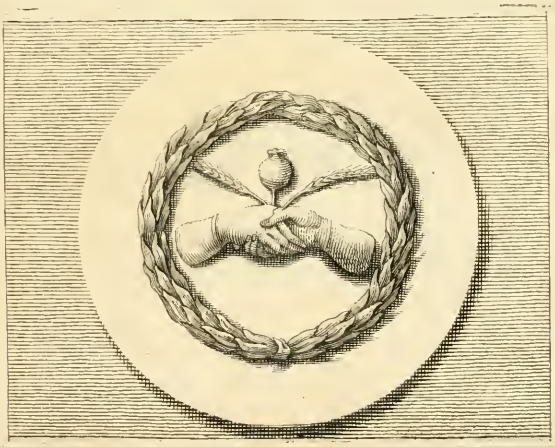
The certainty of an univerſal Deluge is of great conſequence to be proved, as the hiſtory of the antediluvian world,

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 enterprizing 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

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 Beroſus, 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.



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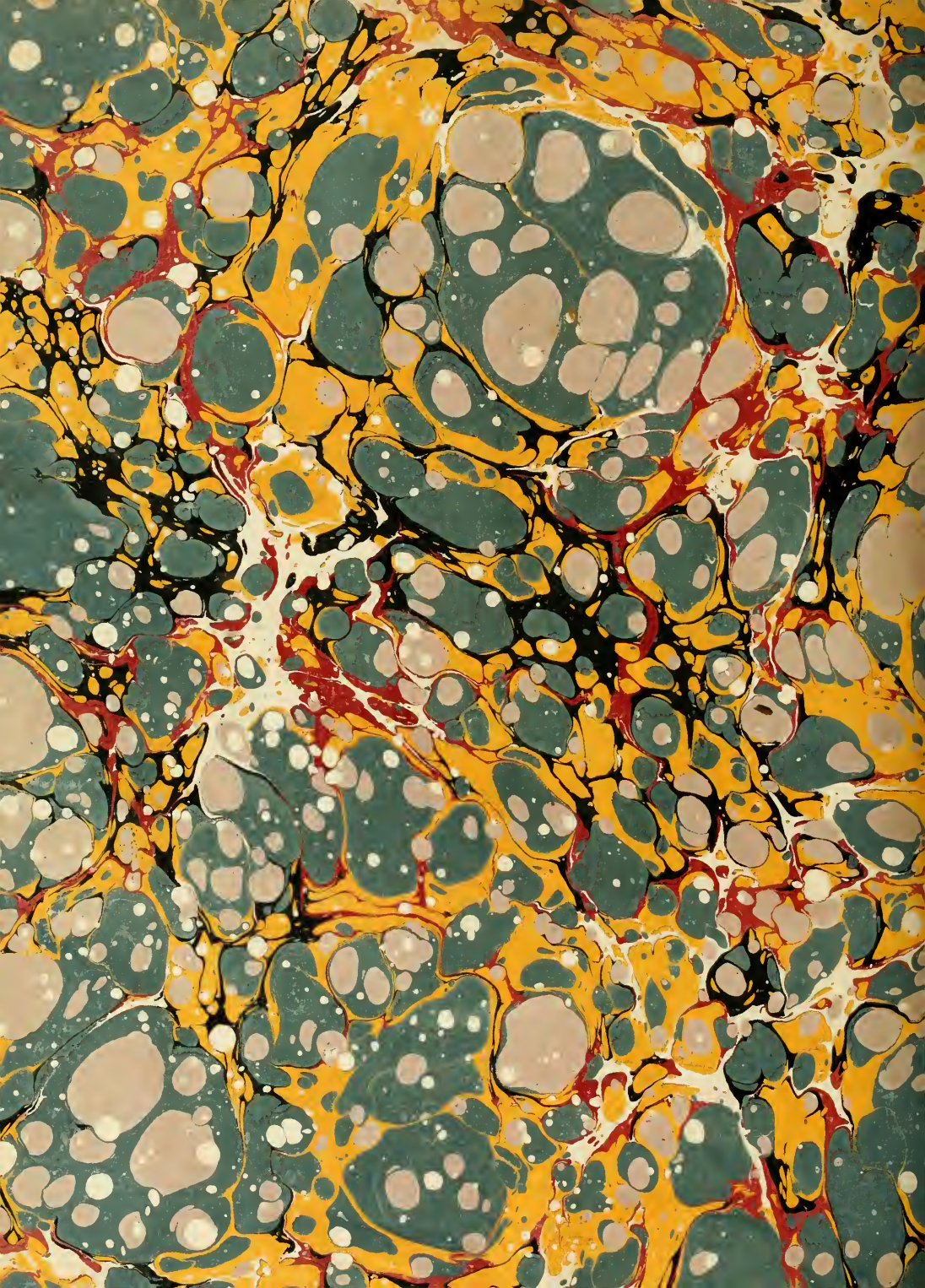

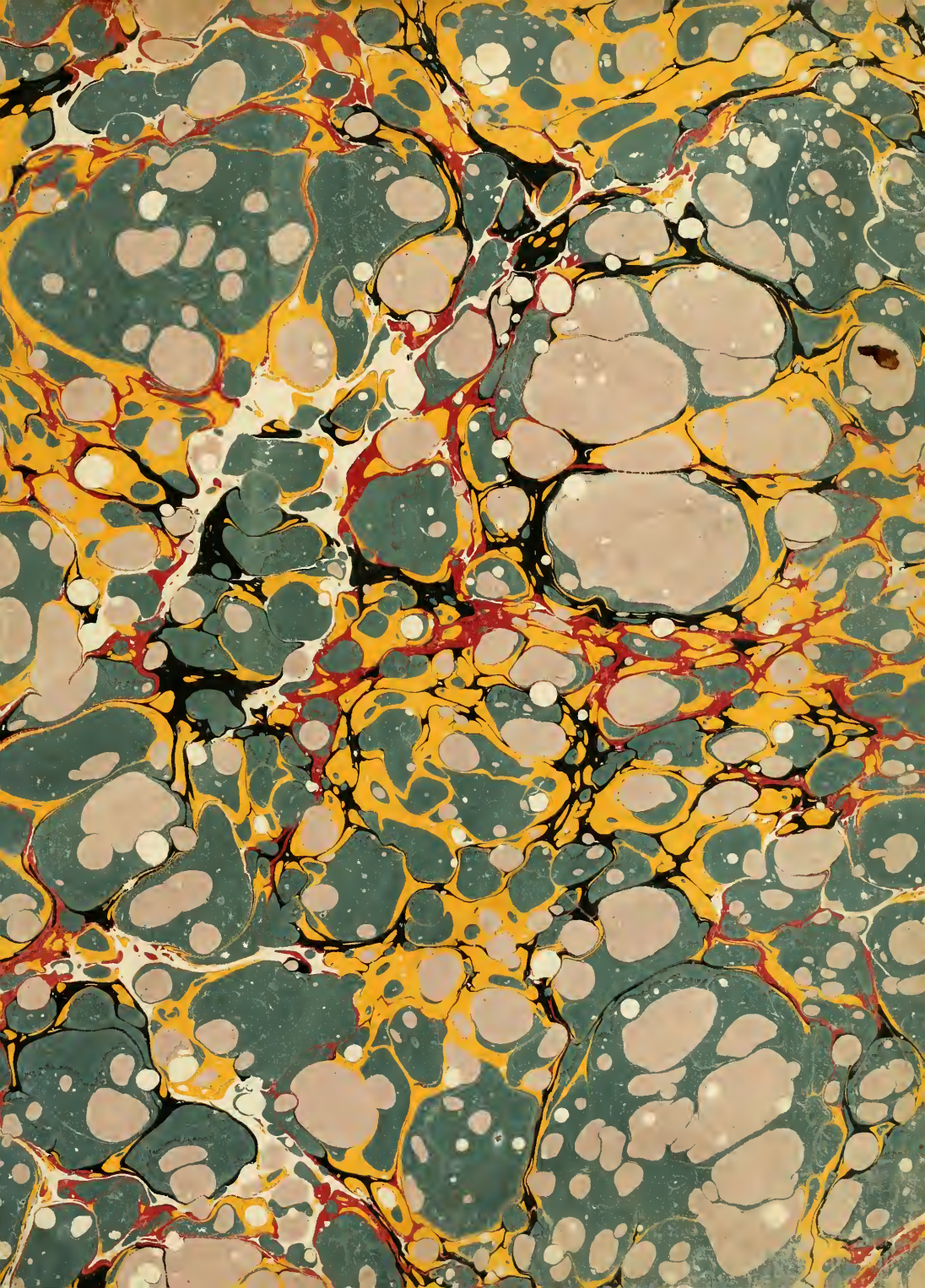

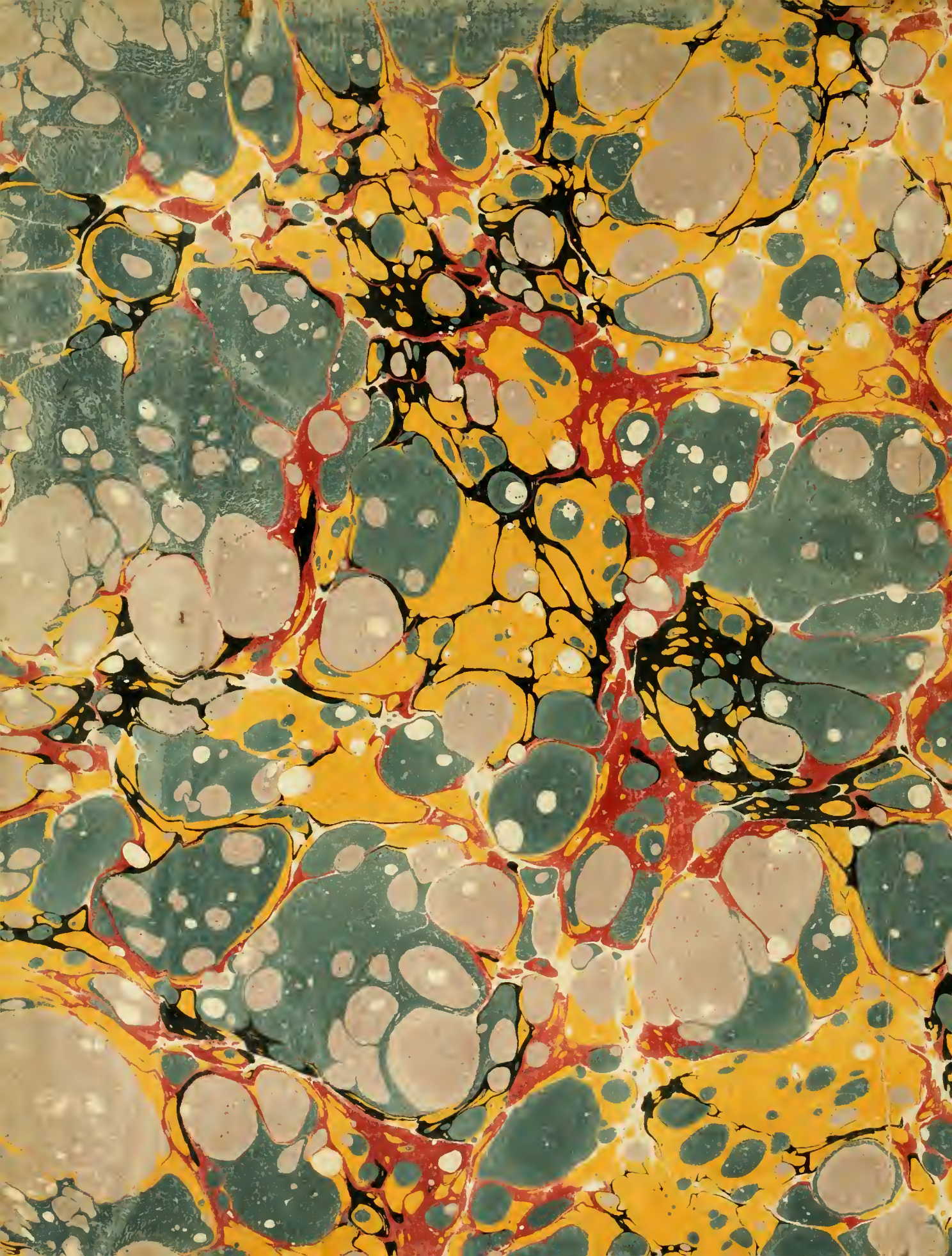

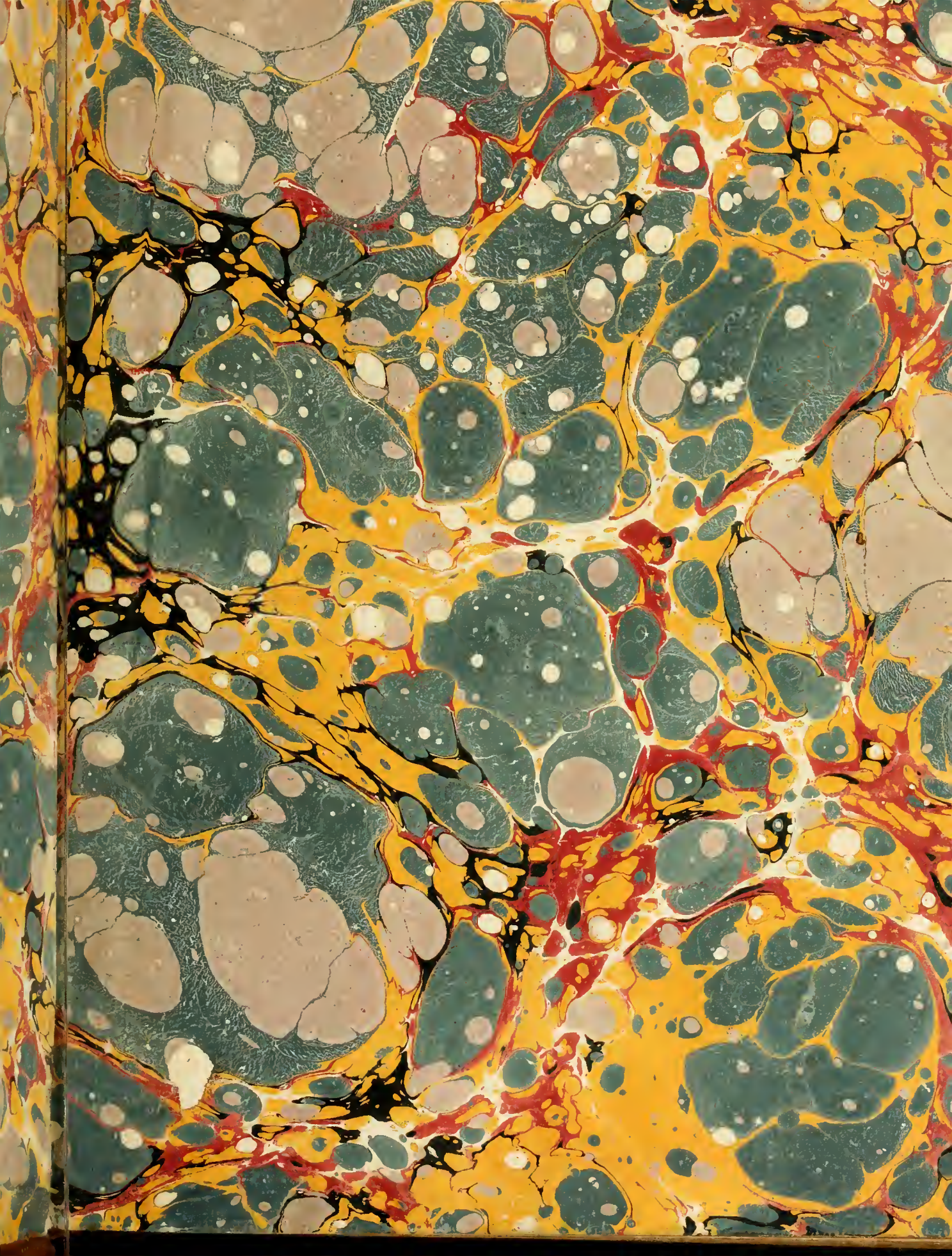

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Table to Vol 3. P.

A

NEW SYSTEM,

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY.

VOL. III.

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,	DORIANS,
EGYPTIANS,	IONIANS,	PELASGI:

ALSO OF THE

SCYTHÆ,	ETHIOPIANS,
INDO-SCYTHÆ,	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: Circumſtances of great Conſequence, which were ſubſequent to the GENTILE HISTORY of MOSES.

VOL. III.

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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M.DCC.LXXVI.

PREFACE.

THROUGH the whole proceſs of my inquiries, it has been my endeavour from ſome plain and determinate principles to open the way to many intereſting truths. And as I have ſhewn the certainty of an univerſal Deluge from the evidences of moſt nations, to which we can gain acceſs: I come now to give an hiſtory of the perſons, who ſurvived that event; and of the families, which were immediately deſcended from them. After having mentioned their reſidence in the region of Ararat, and their migration from it: I ſhall give an account of the roving of the Cuthites, and of their coming to the plains of Shinar, from whence they were at laſt expelled. To this are added obſervations upon the hiſtories of Chaldea and Egypt; alſo of Hellas, and Ionia; and of every other country, which was in any degree occupied by the ſons of Chus. There have been men of learning, who have denominated their works from the families, of which they treated: and have accordingly ſent them into the world under the title of Phaleg, Japhet, and Javan. I might, in like manner, have prefixed to mine the name either of

Cuth, or Cuthim: for upon the hiſtory of this people my ſyſtem chiefly turns. It may be aſked, if there were no other great families upon earth, beſides that of the Cuthites, worthy of record: if no other people ever performed great actions, and made themſelves reſpectable to poſterity. Such there poſſibly may have been: and the field is open to any, who may chooſe to make inquiry. My taking this particular path does not in the leaſt abridge others from proſecuting different views, wherever they may ſee an opening.

As my reſearches are deep, and remote, I ſhall ſometimes take the liberty of repeating, what has preceded; that the truths, which I maintain, may more readily be perceived. We are oftentimes by the importunity of a perſevering writer teazed into an unſatisfactory compliance, and yield a painful aſſent: but upon cloſing the book, our ſcruples return; and we lapſe at once into doubt, and darkneſs. It has therefore been my rule to bring vouchers for every thing, which I maintain: and though I might upon the renewal of my argument refer to another volume, and a diſtant page; yet I many times chooſe to repeat my evidence, and bring it again under immediate inſpection. And if I do not ſcruple labour and expence, I hope the reader will not be diſguſted by this ſeeming redundancy in my arrangement. What I have now to preſent to the Publick, contains matter of great moment, and ſhould I be found to be in the right, it will afford a ſure baſis for the future hiſtory of the world. None can well judge either of the labour, or utility of the work, but thoſe, who have

have been converſant in the writings of chronologers, and other learned men, upon theſe ſubjects; and ſeen the difficulties, with which they were embarraſſed. Great undoubtedly muſt have been the learning and perſpicuity of a Petavius, Perizonius, Scaliger, Grotius, and Le Clerc; alſo of an Uſher, Pearſon, Marſham, and Newton. Yet it may poſſibly be found at the cloſe, that a feeble arm has effected, what thoſe prodigies in ſcience have overlooked.

Many, who have finiſhed their progreſs, and are determined in their principles, will not perhaps ſo readily be brought over to my opinion. But they, who are beginning their ſtudies, and paſſing through a proceſs of Grecian literature, will find continual evidences ariſe: almoſt every ſtep will afford freſh proofs in favour of my ſyſtem. As the deſolation of the world by a deluge, and the renewal of it in one perſon, are points in theſe days particularly controverted; many, who are enemies to Revelation, upon ſeeing theſe truths aſcertained, may be led to a more intimate acquaintance with the Scriptures: and ſuch an inſight cannot but be productive of good. For our faith depends upon hiſtorical experience: and it is mere ignorance, that makes infidels. Hence it is poſſible, that ſome may be won over by hiſtorical evidence, whom a refined theological argument cannot reach. An illneſs, which ſome time ago confined me to my bed, and afterwards to my chamber, afforded me, during its receſs, an opportunity of making ſome verſions from the poets, whom I quote: when I was little able to do any thing of more conſequence. The tranſlation from Dionyſius was particularly done at that ſeaſon: and will

give the reader ſome faint idea of the original, and its beauties.

I cannot conclude without acknowledging my obligations to a moſt worthy and learned [1] friend for his zeal towards my work; and for his aſſiſtance both in this, and my former, publication. I am indebted to him not only for his judicious remarks, but for his goodneſs in tranſcribing for me many of my diſſertations: without which my progreſs would have been greatly retarded. His care likewiſe, and attention, in many other articles, afford inſtances of friendſhip, which I ſhall ever gratefully remember.

[1] The Rev. Dr. Barford, Prebendary of Canterbury; and Rector of Kimpton, Hertfordſhire.

ERRATA.

Page	Line	
15	14	*for* δε δασαι *read* δεδασαι.
17	10	*for* Arbaches *read* Arbactus.
54	7	*for* τη *read* τε.
59	19	*after* Homer *add* alſo.
106	11	*after* ſent *add* them.
127	13	*after* diſperſion *add* yet ſo it will appear.
135	5	*for* Caſhemiſe *read* Caſhmire.
160	4	*for* ſynonimous *read* ſynonymous.
187	7	*for* Colcas *read* Colias.
194	2	*for* in *read* into.
212	19	*for* Κυρος *read* Κορος
213	2	*for* from which the former was derived *read* of which the former was a branch.
227	ult.	*for* diaphonous *read* diaphanous.
253	13	*for* Cenoſora *read* Cercaſora.
282	26	*for* fifth *read* fourth.
304	8	*for* at laſt *read* in the end.
312	23	*dele* theſe.
327	20	*for* fourteenth *read* fourteen.
330	19	*for* Heraclotic *read* Heracleotic.
339	7	*for* thirty-five *read* twenty-five.
363	16	*for* Egyptus *read* Ægyptus.
389	8	*for* firſt ſting *read* firſt king.
391	14	*for* Æta *read* Œta.
404	13	*for* αργυ *read* αγρυ.
536	24	*for* Fokein *read* Fokien.
552	5	*after* ὁιον *add* τον.

A NEW

A

NEW SYSTEM

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY.

OF THE

MIGRATION and DISPERSION of NATIONS.

Εγω δε περι πολλυ τον αληθη λογον τιμυμενος και το ακριβες ανιχνευσαι δια σπυδης πρυθεμην, ενθεν ὁρμηθεις εν τη προ ταυτης προταξει ὑλας εκποριζων ἑμαυτῳ, χρονων αναγραφας συνελεξα παντοιας. Georgius Monachus, p. 66.

IN the Mosaic history we have an account of the antediluvian world being destroyed by a deluge, the family of one man excepted, which was providentially preserved. The manner of their preservation I have described; and have shewn, that the ark rested upon Mount Ararat, in a province of Armenia. This was the region in which mankind first began to multiply, and from whence they afterwards proceeded to their different places of allotment. It

 will

will therefore be neceſſary to give ſome account of this country; as from ſuch an inquiry we ſhall find innumerable evidences ſtill ariſe in confirmation of the primæval hiſtory: and there will be alſo many proofs obtained in confirmation of my opinion, concerning the migration of mankind.

Armenia lay to the north of Aramea, or Meſopotamia: and one might be led to think, from the ſimilarity of terms, that Armenia and Aramea were the ſame name. This, however, was not the caſe. Aramea was the land of Aram: but Armenia, which was ſeparated from it by [1] Mount Taurus, was denominated from Ar-Men, and Har-Men, the mountain where the ark reſted. It was a branch of the abovementioned Taurus: and was diſtinguiſhed by ſeveral appellations, each of which was ſignificant, and afforded ſome evidence to the hiſtory of the deluge. It was called Ararat, Baris, [2] Barit, Luban, which laſt ſignified Mons Lunaris, or the Mountain of Selene. It had alſo the name of Har-Min, and Har-Men, which was preciſely of the ſame ſignification. The people who lived round it were called Minni and Minyæ; and the region had the name of Armenia from the mountain, which was the great object of reverence in this country. The name is to be found in the prophet Jeremiah, where he is calling together various foreign powers, to make an invaſion upon Babylon. [3] *Set up a ſtandard in the land; blow the trumpet among the nations; prepare the nations againſt her. Call together againſt her the kingdoms of*

[1] Strabo. L. 11. p. 792. 798.

[2] See Vol. II. of this work, p. 442.

[3] Jeremiah. c. 51. v. 27. Suſcitate ſuper eam gentes; annunciate adverſus illam regibus Ararath Menni. Vulgate.

Ararat

Ararat Minni, and Aſhchenaz. By Ararat-Minni is ſignified the region about Mount Ararat, which was poſſeſſed by the Minyæ. The paſſage is by the Chaldee Paraphraſt very juſtly rendered ארמיני, Armini, the ſame as Armenia. From hence the learned Bochart infers with good reaſon, that the name of Armenia was taken from this Ararat of the Minni, called Ar-Mini. [4] Videtur Armeniæ vox conflata eſſe ex הר-מני, Har-Mini, id eſt Mons Mini, ſive Montana Miniadis. Something ſimilar is to be found in Amos; where the ſame mountain is mentioned under the name of הר-מונה, [5] Har-Munah, or Mountain of the Moon. [6] Jerome takes notice of this paſſage, and mentions how differently it has been rendered by expoſitors; a circumſtance which muſt happen, when writers are of different countries and of different times. [6] Hieronymus et projiciemini inquit in locis Armeniæ, quæ vocantur Armona. Denique Symmachus ita interpretatus eſt, et projiciemini in Armeniâ: pro quibus LXX montem Remman, Aquila montem Armona, Theodotio montem Mona. [7] Bochart, who quotes this paſſage, at the cloſe aſks, What if Mini, Minyas, and Monah, ſhould after all prove to be the ſame name, only differently expreſſed? We may ſafely anſwer, that they are; and that they relate to the ſame hiſtory. Even the Remman of the LXX is a tranſpoſition of the true name; and a miſtake for [8] Ar-Man, the ſame as Ar-

[4] Geog. Sacra. L. 1. c. 3. p. 20.

[5] C. 4. v. 3.

[6] Hieron et Theodoretus. See Bochart. Geog. Sacra. L. 1. c. 3. p. 20.

[7] Bochart ſupra. p. 20. Θεοδωρητος, αποῤῥιφησεσθε εις το ορος το Αρμανα, &c. Ὁ δε Συμμαχος το Αρμανα Αρμενιαν ἡρμηνευσεν· Ὁ δε Θεοδοτιων ὑψηλον ορος. Ibid.

[8] This is manifeſt from the Vulgate, in which it is rendered, Et projiciemini in Ar-mon.

Mini in the Chaldaic Paraphrafe, as Ar-Mona of Aquila, Ar-Muna of Amos, and the Mountain Mona of Theodotion. They all fignify Mons Lunus, and relate to the Arkite emblem Selene, of which I have before treated.

The moft common name given to the mountain was Ararat; and by this it has been diftinguifhed by Mofes. This is a compound of Ar-Arat, and fignifies the Mountain of Defcent, and is equivalent to הר-ירד, of the Hebrews. That the name was a compound of Ar-Arat, is plain from Hatho the Armenian, who mentions it out of compofition by the name of Arath. [9] In Armeniâ eft altior mons, quam fit in toto orbe terrarum, qui Arath vulgariter nuncupatur; et in cacumine illius montis arca Noæ poft diluvium primo ftetit. Jofephus tells us exprefly, that it was called by the natives the Mountain of Defcent, which he tranflates αποβατηριον, on account of the Patriarch here firft defcending from the ark. [10] Αποβατηριον τοπον τουτον Αρμενιοι καλουσιν. The fame is mentioned by [11] Euftathius Antiochenus. By Jerome it is ftyled the place of exit. [12] Nunc locum Armenii exitum vel egreffum vocant. The facred writer feems always to exprefs foreign names of places, as they were exhibited by the natives. He accordingly calls this mountain in the provincial dialect [13] Ar-Arat; which would have been rendered

[9] Hatho Armenius. See Purchas. Vol. 3. p. 110.

[10] Jofephus. Antiq. L. 1. c. 3. p. 16.

[11] Και τον τοπον ετι και νυν εκεινον Αποβατηριον οι επιχωριοι καλουσι. Euftathius Antiochenus. See Bochart above. p. 20.

[12] Hieron. in Eufebianis.

[13] Pro אררט Mofis reperitur in Codice Samaritano הררט, Hararat. Le Clerc. Vol. 1. p. 72.

Har-Irad by the Hebrews. By this is ſignified αποβατηριον, or place of deſcent. The region round about was called Araratia, and alſo Minyas, where the Minyæ reſided, of whom I have taken notice before. This probably, after the general migration, was one of the oldeſt colonies in the world. Nay, it is not impoſſible, but that the region may have been originally occupied by a people ſtyled Minyæ, who out of a falſe zeal adhered to the ſpot, and would never depart from it. From the ſimilitude which the natives of theſe parts bore to the Syrians and Arabians, in religion, cuſtoms, and language, it appears plainly, that they were one of the [14] Cuthite branches.

We may be aſſured, that the ark was providentially wafted into Armenia; as that region ſeems to have been particularly well calculated for the reception of the Patriarch's family, and for the repeopling of the world. The ſoil of the country was very fruitful, and eſpecially of that part where the Patriarch firſt made his deſcent. Some have objected to the Moſaic account of the dove and olive, and will not allow, that the ark could have reſted in Armenia, becauſe travellers of late have diſcovered no olives in that [15] country: they therefore infer, that there never were any trees of this ſort in that region. In like manner, there may be in theſe days no balſam at Jericho, nor date trees in Babylonia: but it does not follow, that there were none of old. We muſt not therefore ſet

[14] Το γαρ των Αρμενιων εθνος, και το των Συρων και των Αραβων πολλην ὁμοφυλιαν εμφαινει κλ. Strabo, L. 1. p. 70. One of the principal cities in this part of Armenia was Cu-Couſus, which ſignifies the place of Chus. See Hierocles Συνεκδημος. p. 703. Καυκουσος, Κομανα, Αραραθια.

[15] Tournefort. Letter 7th.

aſide

aſide ancient hiſtories faithfully tranſmitted, becauſe the ſame occurrences do not happen at this day. But the inference is not only trifling, but falſe. Strabo was a native of Aſia Minor; and he ſpeaks of the fertility of Armenia, and eſpecially of the region Gogarene, which he particularly mentions as productive of the olive. [16] Ειθ' ἡ Γωγαρηνη· Πασα γαρ ἡ χωρα αυτη καρποις τε και τοις ἡμεροις δενδροις, και τοις αειθαλεσι πληθυει· φερει δε και Ελαιαν. He had been ſpeaking of various parts of Armenia, and then adds, *After theſe ſucceeds Gogarene. All this country abounds with fruits and trees for the uſe of man, and with thoſe alſo which are evergreen. It likewiſe produces the OLIVE.* I have mentioned, that Arene was one name of the ark; and many places were ſo denominated in memorial of it. It is to be obſerved, that there is ſcarcely any eaſtern name, which begins with a vowel or common aſpirate, but is at times to be found expreſſed with a guttural. The city Ur was called Cur, Cour, and Chora: Aza was rendered Gaza: Ham, Cham; Hanes, Chanes: Hala, Habor, and Haran; Chala, Chabor, and Charan. So Arene, an ark or ſhip, was expreſſed [17] Carene: from whence came the Carina of the Romans. The term Go-Carene (Γω-Γαρηνη) ſignifies literally the place or region of the ark. I do not, however, imagine, that this was preciſely the ſpot, where the [18] deſcent was

[16] L. 11. p. 800.

[17] Many places are to be found in Media, Suſiana, and Armenia, named Carene and Carina. See Cluver. Geog.

[18] Gogarene was beyond the Cyrus, and a northern province. See Strabo, Stephanus, and others. It was at too great diſtance from Ararat, which was upon the river Araxes.

firſt

firſt made, though the name was given in memorial of that event; a circumſtance common to many other places. I make no doubt, but that the region of the Minyæ, at the foot of Mount Arad, or Ar-Arat, was the diſtrict where the Patriarch and his family firſt reſided. It was upon the river [19] Araxes, and one of the mediterranean provinces of Armenia. It was called [20] Ararat and Araratia from the mountain; and ſeems to have been a fine [21] country, productive of every thing neceſſary for life. The whole of Armenia appears to have been [22] fruitful; and we have the atteſtation of Strabo, that it produced the olive. It ſeems, for the moſt part, to have been of a very high ſituation. One province was ſtyled, on this account, Armenia Alta. It bordered upon Araratia weſtward; and the account given of it by Moſes Chorenenſis is remarkable. [23] Armenia Alta inter omnes regiones revera altiſſima eſt; quippe quæ ad quatuor cœli partes fluvios emittit. Habet præterea montes tres, feras plurimas, aves utiles, thermas, ſalinas, atque aliarum rerum ubertatem, et urbem *Carinam*. *Armenia Alta is one of the higheſt regions in the world; for it ſends out rivers in contrary directions towards the four cardinal points in the*

[19] The Araxes is properly the river of Arach, or Aracha, which ſignifies the river of the ark.

[20] Iſaiah. c. 37. v. 38. and 2 Kings. c. 19. v. 37. Ararat, regio Armeniæ. Hieron. in Iſaiam. Araratia, in medio regionum (Armeniæ) loco. Moſes Chorenenſis. Geog. p. 361.

[21] Habet Araratia montes campoſque, atque omnem fœcunditatem. Idem. p. 361.

[22] Habet Armenia rerum ubertatem. Id. p. 358. Strabo ſays of Armenia, πολλοι αυλωνες, οι μεν μεσως, οι δε σφοδρα, ευδαιμονες, καθαπερ το Αραξηνον πεδιον. L. 11. p. 800.

[23] Geog. p. 358.

heavens. It has three mountains, and abounds with wild animals; and ſpecies of fowl for food, alſo with hot baths, and mines of ſalt, and with other things of utility; and the chief city is called [24] *Carina.* The region ſtyled Araratia was alſo very high, though it had fine plains and valleys between the mountains. A country of this nature and ſituation muſt, after the flood, have been ſooneſt dried, and conſequently the ſooneſt habitable. And it ſeems alſo, in an eminent degree, to have contained every requiſite for habitation. The mountain ſtill has the name of Ararat, which it has retained through all ages; and the province beneath is at this day peculiarly ſtyled [25] Ar-Meni. This name ſeems by the natives to have been originally limited to the [26] region of the ark; but writers in after times have ſpoken of it with a greater latitude, and extended it to a large country. It was of great repute, and its chief city very ample, before it was ruined by the Tartars. The learned Roger Bacon mentions, that it once had eighty churches: [27] Fuerunt in eâ civitate octoginta eccleſiæ Hermenorum.

The mountain was alſo called [28] Maſis, and likewiſe Tha-

[24] Some of the principal cities in Armenia were Carina, Arca, Comana, Ararathia, Cucouſus. See Hierocles Συνεκδημος. p. 703. Theſe names are very remarkable.

[25] Ermenia of D'Anville. See his curious map of Armenia, entitled, Carte generale de la Georgie et de l'Armenie, definée a Peterſbourg, en 1738, d'apres les Cartes, Memoires, et Obſervations des Gens du Pays, &c. publiée en 1766.

[26] It was the ſame as Ararat, which was extended in the ſame manner. But Jerome ſays, Ararat non eſt tota Armenia. L. 11. in Eſaiam.

[27] Rogeri Baconi Pars major de Aquilonaribus Mundi partibus. See Purchas. Vol. 3. p. 55.

[28] See Cartwright's Travels. p. 30. and William de Rubruquis. c. 48. Μασιον ορος εν Ερμενια. Strabo. L. 11. p. 772.

manim

manim and Shamanim, the purport of which is remarkable. I have before taken notice of the ſacred Ogdoas in Egypt, which was held in great veneration. It conſiſted of eight [29] perſonages deſcribed in a boat, who were eſteemed the moſt ancient gods of the country. This number was held ſacred, and eſteemed myſterious by other nations. It is obſervable, that the Chineſe have ſomewhat more than two hundred principal elementary characters; and out of theſe all other repreſentations are formed, by which in writing they expreſs their ideas. By theſe combinations, the characteriſtic is, in ſome degree, made a definition of the thing repreſented, and it has often a relation to the original hiſtory. Some of theſe have a reference to this myſtical number eight, of which I ſhall give two inſtances of a very curious nature. They are taken from the letter of that learned Jeſuit at [30] Pekin, who wrote in anſwer to ſome queries ſent by the Royal Society at London. Le caractere de barque, vaiſſeau, eſt compoſé de la figure de vaiſſeau, de celle de bouche, et du chiffre *huit:* ce qui peut faire alluſion au nombre des perſonnes, qui étoient dans l'arche.---On trouve encore les deux caracteres *huit*, et bouche avec celui d'eau pour exprimer *navigation heureuſe.* Si c'eſt un hazard, il s'accorde bien avec le fait. The ſame reference to the number eight is to be obſerved in the hiſtory of Mount Maſis, or Ararat. It was called the Mountain Thamanim, or Tſhamanim; and there was a town towards the foot of the

[29] See Vol. II. of this work, p. 234.

[30] Lettre de Pekin ſur le Genie de la Langue Chinoiſe, &c. A Bruxelles, 1773. p. 32.

mountain of the ſame name, which was ſuppoſed to have been built by Noah. Now Thaman is ſaid in the ancient language of the country to have ſignified eight, and was analogous to the שמן, Shaman, of the [31] Hebrews, which denotes the ſame number. Ebn [32] Patricius mentions the Ark reſting upon Ararat, and calls the diſtrict below the region of the Thamanin. He alſo mentions the city of the ſame name; and he ſays, that it was ſo called from the eight perſons who came out of the Ark. Other writers expreſs it Thamanim, which is a plural from Thaman. Terra Thamanim ſignifies the region of the eight perſons; whoſe hiſtory needs no explanation. It is ſo rendered by Elmacini, who ſpeaks of the town, and ſtyles it, [33] pagum, quem extruxit Noa, poſtquam ex Arcâ egreſſus eſt: *the place, which Noah built, after that he came out of the ark.* William de Rubruquis, who travelled into Tartary in the year 1253, and returned by Armenia, has a remarkable paſſage to this purpoſe. [43] *Near the city Naxuan, there are mountains called Maſis, upon which they ſay that the Ark of Moſes reſted. There are two of theſe mountains,*

[31] See Bochart. Geog. Sacra. L. 1. p. 18.

[32] Vol. 1. p. 40. Vocatur autem hodie terra Thamenin. In another place he adds, Cumque egreſſi eſſent, urbem extruxerunt, quam Thamanin appellârunt, juxta numerum ſuum, quaſi dicas, *Nos Octo ſumus.* p. 43.

[33] L. 1. c. 1. p. 14. Thamininum vel Thſamininum pagum. Περι τα Καρθαχια εις κωμην Θαμενων. Agathias, L. 4.

[34] See Purchas, Vol. 3. p. 50. but eſpecially the original. Araxi et Naxuanæ duos imminere montes Maſſis nomine; in quibus Arca reſedit: et Cemainum oppidum ab octo illis ibi conditum, qui ab Arcâ exiverunt: idque patere ex ipſo nomine, quo octo ſignificatur. Rubriquis. The town of Naxuan is mentioned by Ptolemy, L. 5. c. 13. and placed upon the Araxes. In the map of D'Anville, it is expreſſed Nactſhevan; and is ſituated upon the river, at a ſmall diſtance from Mount Ararat.

the

the one greater than the other, and the Araxes runneth at the foot of them. There is alſo a little town Cemainum, which is by interpretation eight; for they ſay it was ſo called from the eight perſons who came out of the Ark, and built it. This is plain from the name; for Cemainum ſignifies eight. They call the mountain the mother of the world. From hence we may perceive, that what this writer renders Cemainum, ſhould rather have been expreſſed Shemainum, or Shemanum; for it is undoubtedly the ſame as the Themanim and Thamanim of Elmacini and others, and analogous to the שמן, Shaman of the Hebrews. The town of the Thamanim, or Shamanim, was ſo called from thoſe eight primæval perſons who were ſaid to have founded it. There is reaſon to think, that it was the ſame as Naxuan, a very ancient city, which is mentioned by Ptolemy, and placed upon the Araxes. The editor of Moſes Chorenenſis has ſome curious obſervations upon the hiſtory of this place. [35] *This town, which ſeems to be the Naxuana of Ptolemy, is cloſe upon the plain of Araratia; and held in great regard by the Armenians, who give out, that it is the moſt ancient place in the world, and built immediately after the Deluge by Noah. Galanus, a Roman Preſbyter, who wrote an account of the Armenian Church being reconciled to the Church of Rome, tells us, that, according to the natives, the true name is Nachidſhevan. By this, they ſay, is ſignified* [36] THE FIRST PLACE OF DESCENT. *Hence there can be no doubt, but this is that place in Armenia, of which Joſephus takes notice, and ſays, that by the natives it was called*

[35] L. 1. c. 29. p. 71.

[36] I believe that the name related to the hiſtory of the Patriarch; but whether the etymology is preciſely true, I queſtion.

αποβατηριον, or the place of [37] *descent.* In the map of D'Anville it is expressed [38] Nactshevan; and placed at the distance of a few miles to the east of Mount Ararat, in the true region of Har-Men, or Armenia, which retains its name to this day.

I have mentioned, that the same names have been given to different places, where the Arkite rites were instituted, under the titles of Baris, Meen, and Selene. Hence the same event was supposed to have happened in different places, and the like history has been recorded. Mount Taurus extended a great way eastward of Armenia: and one part of it, in the province of Adarbayn in Persia, is still called Al Baris, similar to the name by which Ararat was of old distinguished. [39] Sir Thomas Herbert travelled this way in 1626; and he mentions one peak near the city Tauris remarkably high, which he with great reason imagines to have been one of those, where stood the Iäsonea mentioned by Strabo. This hill was called [40] Da Moan; and the town at the foot of it had the same name. By this, according to the natives, is signified *a second plantation.* But Mon and Moan was the name of the Arkite type, as I have abundantly shewn: and Da was the ancient [41] Chaldaic particle analagous to *the*

[37] Josephus. Ant. L. 1. c. 3. p. 16.

[38] They have a tradition that Noah died here. See Tavernier. L. 1. c. 4. p. 16.

[39] He calls the ridge of Taurus El Bors, p. 197. This is a variation of El Baris. Taurus is expressed by the natives Tabaris: from whence we may infer, that the former term is only a contraction of the latter; and that from Tabaris and Tavaris came the names of Tauris and Taurus, both the city and mountain. Har Ta-Baris is the mountain of the Ark.

[40] p. 201.

[41] See of this work Vol. II. p. 443.

in

in our own language. Da Maon related to the Arkite Moon: and the hiſtory of the place ſtill evidences the fact; for they have an ancient tradition, that the Ark was driven to this mountain. [42] *They ſpare not to aver, ſays the author, from a tradition, that upon this mountain of Damoan the Ark reſted.* Hard by is a village named Morante, where they ſuppoſe the wife of [43] Noah to have died. I mention theſe accounts, however inaccurately tranſmitted, to ſhew how univerſal the hiſtory was of that great event, of which I have been treating. The ſcene of action was attributed to different places; but the real appulſe of the ark was upon the mountain of Arat, called Ar-arat, in the province of Har-Men, upon the river Arach, or Araxes.

After the ſacred writer has deſcribed the preſervation of Noah and his family, and their deſcent from the Ark, he gives a ſhort hiſtory of the Patriarch, and mentions his reſidence upon the ſpot, and his planting of the [44] vine. He afterwards proceeds to ſhew how the reparation of mankind was effected in that family, and how they multiplied upon the earth. When they were greatly increaſed, he gives a liſt of their generations, and deſcribes them with great accuracy upon their ſeparating, according to their places of deſtination: and concludes with telling us, [45] *By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.* And again,

[42] Herbert's Travels. p. 201. The mountain Da Moan ſignifies Mons Lunus, or Lunaris.

[43] Tavernier. L. 1. c. 4. p. 20.

[44] Geneſis. c. 9. v. 20, 21.

[45] Geneſis. c. 10. v. 5.

Theſe

[46] *These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth, after the flood.* I have spoken upon this subject in a former [47] treatise; and have shewn that this distribution was by the immediate appointment of God. We have full evidence of this in that sublime and pathetic hymn of Moses, where he addresses himself to the people whom he had so long conducted, and was now going to leave for ever. [48] *Remember*, says he, *the days of old; consider the years of many generations. Ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance; when he separated the sons of Adam; he set the bounds of the people, according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of his inheritance.* By this we may see, that the whole was by God's appointment; and that there was a reserve for a people who were to come after. St. Paul likewise speaks of it expresly as a divine ordinance. [49] Εποιησε τε (ὁ Θεος) εξ ἑνος αἱματος παν εθνος ανθρωπων κατοικειν επι παν το προσωπον της γης, ὁρισας προτεταγμενους καιρους, και τας ὁροθεσιας της κατοικιας αυτων. *God made of one blood all nations of men for to dwell on all the face of the earth; and determined the times before appointed, and the bounds of their habitation.* This is taken notice of by many of the fathers. Eusebius in particular mentions [50] *the distribution of the earth:* and

[46] Genesis. c. 10. v. 32.

[47] Observations and Inquiries relating to various parts of Ancient History, p. 261.

[48] Deuteron. c. 32. v. 7.

[49] Acts. c. 17. v. 26.

[50] Μερισμος της γης. Τῳ Βφοϐ ετει τϐ κοσμϐ ενακοσιοστῳ τριακοσιοστῳ ετει τϐ Νωε, κατα θειον δηλονοτι χρησμον εμερισε Νωε τοις τρισιν υἱοις αυτϐ την γην. Euseb. Chron. p. 10.

 adds,

adds, *that it happened in the two thousand six hundred and seventy-second year of the creation, and in the nine hundred and thirtieth year of the Patriarch's life. Then it was that Noah, by divine appointment, divided the world between his three sons.* The like is to be found in [51] Syncellus, [52] Epiphanius, and other writers. The Grecians had some traditions of this partition of the earth, which they supposed to have been by lot, and between Jupiter, Neptune, and Pluto.

[53] Φαντο παλον Κρονιδηςι δια τριχα δωματα νειμαι.

The sons of Cronus ascertain'd by lot
Their several realms on earth.

Homer introduces Neptune speaking to the same purpose.

[54] Τρεις γαρ τ' εκ Κρονυ ειμεν αδελφεοι, ὑς τεκε Ρειη—
Τριχθα δε παντα δε δαςαι, ἑκαςος δ' εμμορε τιμης.

We are from Cronus and from Rhea sprung,
Three brothers; who the world have parted out
Into three lots; and each enjoys his share.

The tradition probably came to Greece from Egypt; and we have it more fully related in Plato. [55] Θεοι γαρ ἁπασαν γην ποτε κατα τους τοπους διελαγχανον, ου κατ' εριν——δικης δε κληροις τα φιλων λαγχανοντες κατωκιζον τας χωρας. *The gods of old obtained the dominion of the whole earth, according to*

[51] Syncellus. p. 89.
[52] Epiphanius. L. 2. t. 2. p. 703.
[53] Callim. Hymn. in Jovem. v. 61.
[54] Iliad. O. v. 187.
[55] In Critiâ. Vol. 3. p. 109.

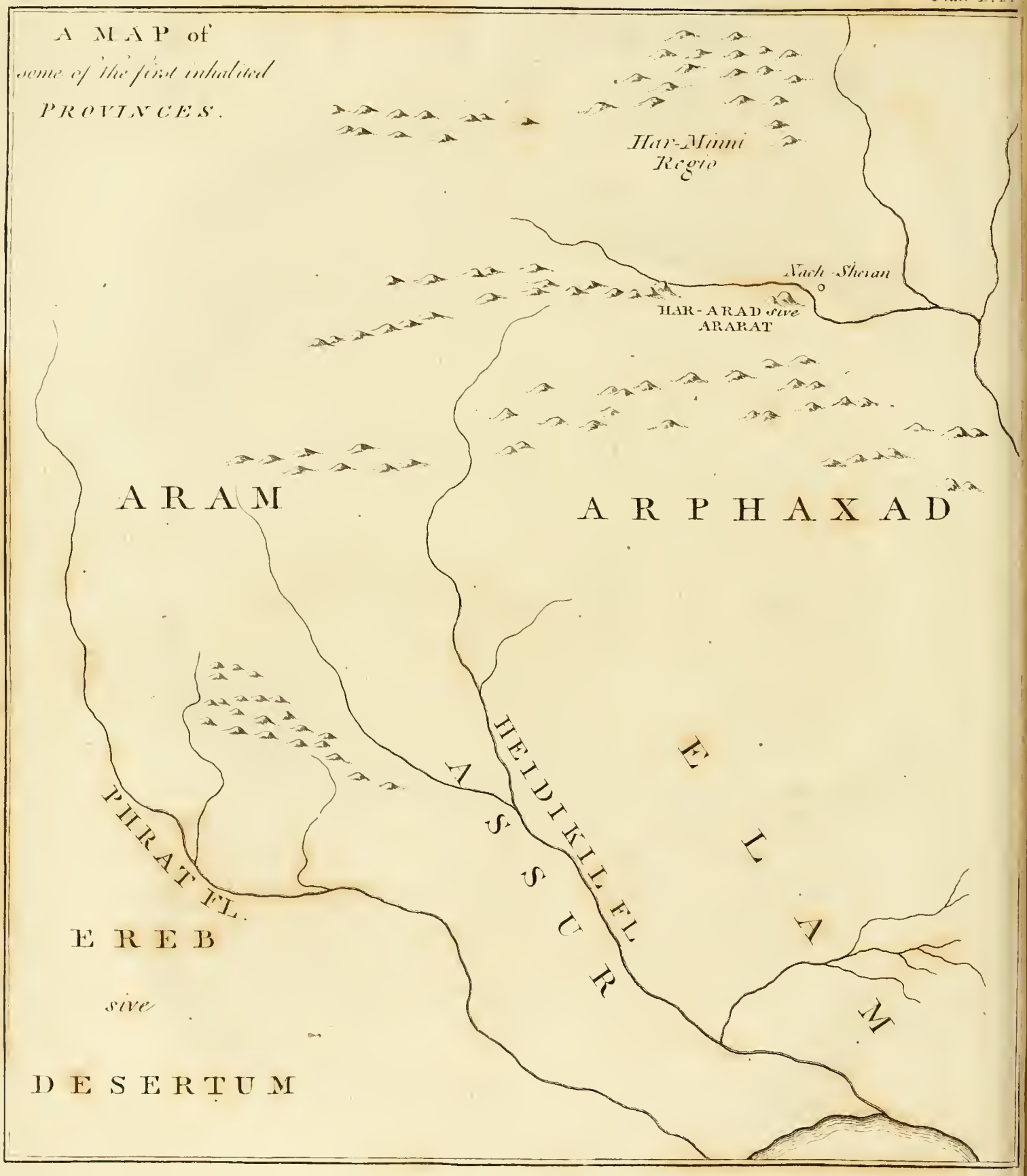
their

their different allotments. This was effected without any contention; for they took possession of their several provinces in an amicable and fair way by lot.

It is said of Noah, from whom all the families upon earth were derived, [56] *that he was a just man, and perfect in his generation:* and that he *walked with God.* We may suppose, that his sons shewed him always great reverence: and after they were separated, and when he was no more, that they still behaved in conformity to the rules which he established. But there was one family which seems to have acted a contrary part; and however they may have reverenced his memory, they paid little regard to his institutions. It is said, that [57] *Cush begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Ashur, and builded Nineve, and the city Rehoboth, and Calah, and Resen, between Nineve and Calah, the same is a great city.* We have, in this narration, an account of the first rebellion in the world; and the grounds of this apostasy seem to have been these. At the distribution of families, and the allotment of the different regions upon earth, the house of Shem stood first, and was particularly regarded. The children of Shem were Elam and Ashur, Arphaxad, Lud, and Aram. Their places of destination seem to have been not far removed from the region of

[56] Genesis. c. 6. v. 9.
[57] Genesis. c. 10. v. 8.

descent,


A MAP of
some of the first inhabited
PROVINCES.
Har-Minni
Regio
Nach-Sheran
HAR-ARAD sive
ARARAT
ARAM
ARPHAXAD
HEIDIKEL FL.
ASSUR
ELAM
PHRAT FL.
EREB
sive
DESERTUM

descent, which was the place of separation. They in general had Asia to their lot, as Japhet had Europe, and Ham the large continent of Africa. And in Asia, the portion of Elam was to the east of the river Tigris, towards the mouth of it, which country, by the Gentile writers, was styled Elymaïs: and opposite to him, on the western side, was Ashur. In like manner, above Ashur, upon the same river was Aram, who possessed the countries called Aram and Aramea: and opposite to him was Arphaxad, who in after times was called [58] Arbaches and Arbaces, and his country Arphacitis. Lud probably retired to Lydia, and bordered upon the sons of Japhet, who were possessed of some regions in Asia Minor. This was the original disposition of these families; but the sons of Chus would not submit to the divine dispensation; and [59] Nimrod, who first took upon himself regal state, drove Ashur from his demesnes, and forced him to take shelter in the higher parts of Mesopotamia. This was part of the country called Aram, and was probably ceded to him by his brother. Here the Ashurites built for their defence a chain of cities equal in strength and renown to those which had been founded by Nimrod. We have, in this detail, an

[58] Justin. L. 1. c. 3. Ptolemy expresses the country Arrapachitis. L. 6. c. 1. The chief city was Artaxata.

[59] Νεβρωδ, ὁ κυνηγος και γιγας, ὁ Αιθιοψ——τουτῳ τῳ Νεβρωδ την βασιλειαν Βαβυλωνος μετα τον κατακλυσμον ἡ θεια γραφη ανατιθησι. Chron. Paschale. p. 28. Nimrod was styled Orion, and Alorus by the Gentile writers; and is acknowledged to have been the first king upon earth, and to have reigned at Babylon. Ταυτα μεν ὁ Βηρωσος ἱστορησε πρωτον γενεσθαι Βασιλεα Αλωρον εκ Βαβυλωνος Χαλδαιων. Euseb. Chron. p. 5. Syncellus says the same, p. 37. 79. We meet with the same history in another place of the Chron. Paschale. p. 36. also Johan. Antiochen. L. 2. p. 18.

account of the firſt monarchy upon earth, and of the tyranny and uſurpations which in conſequence of it enſued.

The ſacred hiſtorian after this mentions another act of a rebellious purpoſe; which conſiſted in building a lofty tower with a very evil intent. Moſt writers have deſcribed this and the former event, as antecedent to the migration of mankind, which they ſuppoſe to have been from the plains of Shinar: but it will be my endeavour to ſhew, that the general migration was not only prior, but from another part of the world. The words of the hiſtorian are theſe: [60] *And the whole earth was of one language, and of one ſpeech. And it came to paſs, as they journeyed from the eaſt, that they found a plain in the land of Shinar, and they dwelt there. And they ſaid one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for ſtone, and ſlime had they for mortar. And they ſaid, Go to, let us build us a city, and a tower whoſe top may reach unto heaven; and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth. And the Lord came down to ſee the city and the tower, which the children of men builded. And the Lord ſaid, Behold, the people is one; and they have all one language; and this they begin to do; and now nothing will be reſtrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not underſtand each other's ſpeech. So the Lord ſcattered them abroad from thence upon the face of all the earth; and they left off to build the city: therefore is the name of it called Babel; becauſe the Lord did there confound the language of all the earth; and*

[60] Geneſis, c. 11. v. 1.

from thence did the Lord ſcatter them abroad upon the face of all the earth. It had been in the preceding chapter mentioned, where the family of Shem was enumerated, that *unto* [61] *Heber were born two ſons; the name of one was Peleg; for in his days was the earth divided.* I think, that we may, from the preceding portions of Scripture, obſerve two different occurrences, which are generally blended together. Firſt, that there was a formal migration of families to the ſeveral regions appointed for them, according to the determination of the Almighty: Secondly, that there was a diſſipation of others, who ſtood their ground, and would not acquieſce in the divine diſpenſation. Theſe ſeem to have been two diſtinct events, and to have happened in different places, as well as at different times. In the beginning of the latter hiſtory, mention is made of people's journeying, and proceeding towards a place of ſettlement. It is generally thought, that the whole of mankind is included in this deſcription; and it is inferred from the words of Moſes. *And the whole earth was of one language, and of one ſpeech. And it came to paſs, as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there.* But I am not certain that theſe words afford any proof to this opinion: for, in reſpect to what is here ſaid, I do not ſee, but that a migration of families might have happened antecedently to this journeying from the eaſt. The paſſage, when truly tranſlated, does not by any means refer to the whole of mankind. According to the original, it is ſaid indeterminately, *that in the journeying of people from the*

[61] Geneſis. c. 10. v. 25. Peleg ſignified diviſion.

eaſt, they found a plain in the land of Shinar. The purport, therefore, of the whole paſſage amounts only to this, that, before there was any alteration in the language of mankind, a body of people came from the eaſt to the place above ſpecified. This is all that is ſaid: ſo that I am far from being ſatisfied, that the whole of mankind was engaged in this expedition from the eaſt. The Scripture does not ſeem to ſay ſo: nor can there be any reaſon aſſigned, why they ſhould travel ſo far merely to be diſſipated afterwards. We have reaſon to think, that ſoon after the deſcent from the Ark, the Patriarch found himſelf in a fine and fruitful country; for ſo it is deſcribed by [62] Strabo and others; and there is nothing that we can ſuppoſe to have been done at Shinar, but might have been effected in the ſpot where he firſt reſided; I mean in reſpect to migration. The region about Ararat may be eſteemed as nearly a central part of the earth; and it is certainly as well calculated as any other for the removal of colonies upon the increaſe of mankind. The Ethnic writers, in their accounts of the wanderings of Iſis and Jonah, ſeem to allude to the journeying of mankind; and they ſpeak of the country about Caucaſus as the place from whence thoſe travels began. The ſame is to be obſerved in the original hiſtory of the Minyæ, which is called the retreat of the Argonautæ: for they retire from the region about Caucaſus to the remoteſt parts of the earth: and it is well known, that Ararat in Armenia is a part of that vaſt chain of mountains called Caucaſus and Taurus. Upon theſe mountains, and in

[62] L. 11. p. 800. Ararat, regio in Armeniâ campeſtris eſt; per quam Araxes fluit; incredibilis ubertatis. Hieron. in Eſaiam. c. 37. See Tavernier's Travels, p. 14, 15. and Tournefort. Letter 7th.

the

the adjacent country, were preſerved more authentic accounts of the Ark, than almoſt in any other part of the world. Moſes Chorenenſis takes notice of the many memorials relating to ancient times, which were preſerved by the people of Armenia. They were commemorated in their poems, ſongs, and ſacred hymns. [63] Cæterum veteres Armenii in carminibus ſuis, cantilenis ad cymbala, ac tripudiis, longè copioſiorem de his rebus mentionem agitant. *The ancient Armenians in their poems and hymns, which are accompanied with cymbals and dances, afford a far more copious account of theſe events than any other nation.* The place where mankind firſt reſided, was undoubtedly the region of the Minyæ, at the bottom of Mount Baris, or Luban, which was the Ararat of Moſes. Here I imagine, that the Patriarch reſided; and [64] Beroſus mentions, that in this place he gave inſtructions to his children, and vaniſhed from the ſight of men. But the ſacred writings are upon this head ſilent: they only mention his planting the vine, and ſeemingly taking up his abode for a long time upon the ſpot. Indeed, they do not afford us any reaſon to infer that he ever departed from it. The very plantation of the vine ſeems to imply a purpoſe of reſidence. Not a word is ſaid of the Patriarch's ever quitting the place; nor of any of his ſons departing from it, till the general migration. Many of the fathers were of opinion, that they did not for ſome ages quit this region. According to Epiphanius, they remained in the vicinity of Ararat for five generations, during the ſpace of ſix hundred

[63] L. 1. c. 5. p. 19.

[64] Apud Euſeb. Chron. p. 8.

and

and fifty-nine years. [65] Μετα δε τον κατακλυσμον, επιςασης της λαρνακος τȣ Νωε εν τοις ορεσι τοις Αραρατ, ανα μεσον Αρμενιων και Καρδυεων, εν τῳ Λȣβαρ ορει καλȣμενῳ, εκεισε πρωτον οικησις γινεται μετα τον κατακλυσμον των ανθρωπων· κἀκει φυτευει αμπελωνα Νωε ὁ προφητης, οικιςης τε γινεται τȣ τοπȣ. Γινονται δε τοις αυτȣ παισι——παιδες, και παιδων παιδες, ἑως πεμπτης γενεας, ετων ἑξακοσιων πεντηκοντα εννεα. *After the Ark upon the decrease of the waters had rested upon the mountains of Ararat, upon that particular eminence called Lubar, which bounds the countries of the Armenians and the Cardueans; the region where it settled became the first place occupied by mankind. Here the Patriarch Noah took up his residence, and planted the vine. In this place he saw a large progeny descend from him, children after children——to the* [66] *fifth generation, for the space of six hundred and fifty-nine years.*

During the residence of mankind in these parts, we may imagine, that there was a season of great happiness. They for a long time lived under the mild rule of the great Patriarch, before laws were enacted or penalties known. When they multiplied, and were become very numerous, it pleased God to allot to the various families different regions, to which they were to retire: and they accordingly, in the days of Peleg, did remove, and betake themselves to their different departments. But the sons of Chus would not obey. They went off under the conduct of the archrebel Nimrod;

[65] Hæres. L. 1. p. 5.

[66] The same is mentioned by this writer in another place. Πεμπτῃ γενεᾳ μετα τον κατακλυσμον, πληθυνοντων αρτι των ανθρωπων——απο τȣ Λȣβαρ της Αρμενιας, τȣτ' εςιν Αραρατ της χωρας, γινονται εν πεδιῳ Σενααρ. L. 1. p. 6.

and

and ſeem to have been for a long time in a roving ſtate; but at laſt they arrived at the plains of Shinar. Theſe they found occupied by Aſſur and his ſons: for he had been placed there by divine appointment. But they ejected him, and ſeized upon his dominions; which they immediately fortified with cities, and laid the foundation of a great monarchy. Their leader is often mentioned by the Gentile writers, who call him Belus. He was a perſon of great impiety; who finding, that the earth had been divided among the ſons of men by a divine decree, thought proper to counteract the ordinance of God, and to make a different diſtribution. This is often alluded to in the Ethnic writings; and Abydenus particularly mentions, that [67] Belus appointed to the people their place of habitation. Dionyſius refers to this Belus and his aſſociates, when he is ſpeaking of the deities, who were the anceſtors of the Indo-Cuthites.

[68] εκληρωσαντο δ' εκαςῳ
Μοιραν εχειν ϖοντοιο, και ηπειροιο βαθειης.

They firſt allotted to each roving tribe
Their ſhare of ſea, and land.

This is the beginning of that period, which, upon account of the rebellion then firſt known, was by the Greek writers alluded to under the title of Σκυθισμος, Scuthiſmus. This ejectment of Aſſur ſeems to ſhew, that theſe tranſactions were after the general migration; for he was in poſſeſſion of the province allotted to him, till he was ejected by this lawleſs people.

[67] Χωραν εκαςῳ απονειμαντα. Euſeb. Præp. Evang. L. 9. p. 457.
[68] V. 1173.

In

In the beginning of this hiſtory it is ſaid, that they journeyed from the eaſt, when they came to the land of Shinar. This was the latter part of their rout: and the reaſon of their coming in this direction may, I think, be plainly ſhewn. The Ark, according to the beſt accounts, both ſacred and profane, reſted upon a mountain of Armenia, called Minyas, Baris, Lubar, and Ararat. Many families of the emigrants went probably directly eaſt or weſt, in conſequence of the ſituation to which they were appointed. But thoſe who were deſtined to the ſouthern parts of the great continents, which they were to inhabit, could not ſo eaſily and uniformly proceed; there being but few outlets to their place of deſtination. For the high Tauric ridge and the [69] Gordyean mountains came between, and intercepted their due courſe. How difficult theſe mountains were, even in later times, to be paſſed may be known from the retreat of the ten thouſand Greeks, who had ſerved under Cyrus the younger. They came from theſe very plains of Shinar; and paſſing to the eaſt of the Tigris, they arrived at theſe mountains, which with great peril they got over. But in the times of which we are treating, they muſt have been ſtill more difficult to be [70] ſurmounted: for after the deluge, the hollows and valleys between theſe hills, and all other mountainous places, muſt have been full of ſlime and mud; and for a great while have abounded with ſtagnant waters. We know from ancient hiſtory, that it was a long time before paſſages were opened,

[69] Strabo, L. 11. p. 798.

[70] In later times there were only two paſſages ſouthward. Armenia orientales Ciliciæ fines attingit, atque ad Taurum montem patet—atque ex eâ duo aditus in Syriam patent. Moſes Chorenenſ. Geog. p. 354.

and

and roads made through places of this nature. I ſhould therefore think, that mankind muſt neceſſarily for ſome ages have remained near the place of deſcent, from which they did not depart till the time of the general migration. Armenia is in great meaſure bounded either by the Pontic ſea, or by mountains: and it ſeems to have been the purpoſe of Providence to confine the ſons of men to this particular region, to prevent their roving too ſoon. Otherwiſe they might have gone off in ſmall parties, before the great families were conſtituted, among whom the world was to be divided. The œconomy and diſtribution aſſigned by Providence, would by theſe means have been defeated. It was upon this account, that at the migration, many families were obliged to travel more or leſs eaſtward, who wanted to come down to the remoter parts of Aſia. And in reſpect to the Cuthites, who ſeem to have been a good while in a roving ſtate, they might poſſibly travel to the Pylæ Caſpiæ, before they found an outlet to deſcend to the country ſpecified. In conſequence of this, the latter part of their rout muſt have been in the direction mentioned in the Scriptures; which is very properly ſtyled a journeying from the eaſt. I was ſurpriſed, after I had formed this opinion from the natural hiſtory of the country, to find it verified by that ancient hiſtorian Beroſus. He mentions the rout of his countrymen from Ararat after the deluge; and ſays, that it was not in a ſtrait line: but people had been inſtructed [71] περιξ πορευθηναι εις Βαβυλωνιαν, *to take a circuit, and ſo to deſcend to the regions of Babylonia.* In this manner, the ſons of Chus

[71] Euſeb. Chron. p. 8. Περιξ, κυκλῳ. Heſych.

came to the plains of Shinar, of which Babylonia was a part; and from hence they ejected Aſſur: and afterwards treſpaſſed upon Elam in the region beyond the Tigris.

It may ſtill be urged, that all mankind muſt certainly have been at Babel: *for the whole earth* and its language are mentioned [72]; and it is ſaid, that God *confounded there the language of all the earth.* But this, I think, can never be the meaning of the ſacred writer: and it may be proved from the premiſes, upon which thoſe in oppoſition proceed. The confuſion of ſpeech is by all uniformly limited to the region about Babel. If we were to allow, that all mankind were included in this ſpot, how can we imagine, that the ſacred hiſtorian would call this the whole earth? If mankind were in poſſeſſion of the greater part of the globe, this figurative way of ſpeaking would be natural and allowable. But if they are ſuppoſed to be confined to one narrow interamnian diſtrict; it is ſurely premature: for we cannot ſuppoſe that the language of the whole earth would be mentioned before the earth was in great meaſure occupied; which they do not allow. And if what I aſſert be granted, that the earth was in ſome degree peopled, yet the confuſion is limited to Babel; ſo that what is mentioned in the above paſſage can never relate to the whole earth.

There are two terms, which are each taken in different acceptations; and upon theſe the truth of this hiſtory depends. In the firſt verſe of this chapter it is ſaid, that, Col Aretz, *the whole earth* was of one language (or rather lip), and way of ſpeaking. The word Col ſignifies *the whole*, and

[72] C. 11. v. 1.

alſo

alſo *every*. By Aretz is often meant the *earth*: it alſo ſignifies *a land* or *province*; and occurs continually in this latter acceptation. We find in this very chapter, that the region of Shinar is called Aretz Shinar; and the land of Canaan [73] Aretz Canaan. The like may be ſeen in the preceding chapter, and in various parts of Scripture. I ſhall therefore adopt it in this ſenſe; and lay before the reader a verſion of the whole paſſage concerning Babel; rendering the terms above as I have obſerved them at times exhibited by ſome of the beſt judges of the original.

1. *And every region was of one lip and* [74] *mode of ſpeech.*

2. *And it came to paſs, in the journeying of people from the eaſt, that they found a plain in the* (Aretz) *land of Shinar, and they dwelt there.*

3. *And one man ſaid to another; Go to; let us make brick, and burn them thoroughly: and they had brick for ſtone; and ſlime had they for mortar.*

4. *And they ſaid; Go to; let us build us a city and a tower, whoſe top may reach unto heaven: and let us make us a mark or ſignal, that we may not be ſcattered abroad upon the ſurface of every region.*

5. *And the Lord came down to ſee the city, and the tower, which the children of men were building.*

6. *And the Lord ſaid; Behold, the people is one* (united in

[73] V. 32. So Aretz Havilah, the land of Havilah. Geneſis. c. 2. v. 11. ארץ כוש, Aretz Cuſh, v. 12. the land of Cuſh. The Pſalmiſt makes uſe of both the terms preciſely in the ſenſe, which I attribute to them here. *Their ſound is gone out into every land:* Col Aretz, in omnem terram. Pſ. 19. v. 4.

[74] Et *omnis terra* labium unum, et verba una. Verſio Ariæ Montani. και φωνη μια πασι. Sept.

one body); *and they have all one lip or pronunciation: and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.*

7. *Go to; let us go down, and there confound their lip, that they may not understand one another's lip, or pronunciation.*

8. *So the Lord scattered them abroad from thence over the face of every region; and they left off to build the city.*

9. *Therefore is the name of it called Babel, because the Lord did there confound the lip of the whole land; and from thence did the Lord scatter them over the face of every region, or of the whole earth.*

This I take to be the true purport of the history: from whence we may infer, that the confusion of language was a partial event: and that the whole of mankind are by no means to be included in the dispersion from Babel. It related chiefly to the sons of Chus; whose intention was to have founded a great, if not an universal, empire: but by this judgment their purpose was defeated.

That there was a migration first, and a dispersion afterwards, will appear more plainly, if we compare the different histories of these events. [75] *In the days of Peleg the earth was divided: and the sons of Noah were distinguished in their generations, in their nations: and by these were the nations divided in the earth* AFTER THE FLOOD. We see here uniformity and method; and a particular distribution. And this is said to have happened, not after the building of the tower, or confusion of speech, but *after the flood.* In

[75] Genesis. c. 10. v. 25. 31. 32. Εξ αυτȣ (Φαλεγ) και τȣ των Χαλδαιων Βασιλειαν, ȣς ὁ πρωτος Ευτυχιος, ὁ και Νεμβρωδ, φαμεν καταρξασθαι. Syncellus. p. 79.

the

the other caſe, there is an irregular diſſipation without any rule and order. [76] *So the Lord ſcattered them abroad from thence upon the face of every region; and they left off to build the city: and* FROM THENCE (from the city and *tower) did the Lord ſcatter them abroad.* This is certainly a different event from the former. In ſhort, the migration was general; and all the families among the ſons of men were concerned in it. The diſperſion at Babel, and the confuſion, was partial; and related only to the houſe of Chus and their adherents. For they had many aſſociates, probably out of every family; apoſtates from the truth; who had left the ſtock of their fathers, and the religion of the true God, that they might enliſt under the rule of the Cuthites, and follow their rites and worſhip. For when Babel was deſerted, we find among the Cuthites of Chaldæa ſome of the line of [77] Shem, whom we could ſcarcely have expected to have met in ſuch a ſociety. Here were Terah, and Nahor, and even Abraham, all upon forbidden ground; and ſeparated from the family to which they belonged. This Joſhua mentions in his exhortation to the children of Iſrael. [78] *Your fathers dwelt on the other ſide of the flood in old time, even Terah the father of Abraham, and the father of Nachor, and they ſerved other gods.* And we may well imagine, that many of the branches of Ham were aſſociated in the ſame manner, and in confederacy with the rebels; and ſome perhaps of every great diviſion into which mankind was ſeparated. To this

[76] Geneſis. c. 11. v. 8. 9.
[77] Geneſis. c. 11. v. 28. 31.
[78] Joſhua. c. 24. v. 2.

Beroſus

Berosus bears witness, who says, that in the first age Babylon was inhabited by people of different families and nations, who resided there in great numbers. [79] Εν δε τη Βαβυλωνι πολυ πληθος ανθρωπων γενεσθαι αλλοεθνων κατοικηταντων Χαλδαιαν. *In those times Babylon was full of people of different nations and families, who resided in Chaldea.* And as all these tribes are said to have been of one lip, and of the same words, that is, of the same uniform pronunciation, and the same express language, it seemed good to divine wisdom, to cause a confusion of the lip, and a change in pronunciation, that these various tribes might no longer understand each other. [80] *Go to, let us go down, and there confound their* שפה, *lip; that they may not understand one another's speech.* [81] *Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth.* Our version is certainly in this place faulty, as I have shewn: for by saphet col haretz is not here meant the language of the whole earth, but of the whole region, or province; which language was not changed, but confounded, as we find it expressly mentioned by the sacred writer. This confusion of speech is by all uniformly limited to the country about Babel.

We must therefore, instead of the language of all the earth substitute the language of the whole country: for such is the purport of the terms. This was confounded by causing a [82] labial failure; so that the people could not articulate.

[79] Eusebii Chron. p. 6.

[80] Genesis. c. 11. v. 7.

[81] C. 11. v. 9.

[82] By all the Grecian interpreters it is rendered συγχυσις: which can never denote a change; but only a confusion.

It was not an aberration in words, or language, but a failure, and incapacity in labial utterance. By this their ſpeech was confounded, but not altered; for, as ſoon as they ſeparated, they recovered their true tenor of pronunciation; and the language of the earth continued for ſome ages nearly the [83] ſame. This, I think, appears from many interviews, taken notice of in Scripture, between the Hebrews, and other nations; wherein they ſpeak without an interpreter, and muſt therefore have nearly the ſame tongue. And even the languages, which ſubſiſt at this day, various as they may be, yet retain ſufficient relation to ſhew, that they were once dialects from the ſame matrix; and that their variety was the effect of time. If we may truſt to an Ethnic writer, the evidence of Eupolemus is deciſive; for he ſpeaks of the diſperſion as a partial judgment, inflicted upon thoſe perſons only, who were confederate at Babel. His account is very particular, and ſeems to agree preciſely with the purport of the Scriptures. He ſays, [84] *that the city Babel was firſt founded, and afterwards the celebrated tower; both which were built by ſome of thoſe people who had eſcaped the deluge.* Ειναι δε αυτȣς Γιγαντας. *They were the ſame who in after times were recorded*

[83] Upon this head, the perſon of all others to be conſulted, is the very learned Monſieur Court de Gebelin, in his work entitled, Monde Primitif Analyſé et Comparé; which is now printing at Paris, and is in part finiſhed. The laſt publiſhed volume is particularly to be read; as it affords very copious and ſatisfactory evidences to this purpoſe; and is replete with the moſt curious erudition, concerning the hiſtory and origin both of writing and language.

[84] Ευπολεμος δε εν τῳ περι Ιȣδαιων της Ασσυριας φησι, πολιν Βαβυλωνα πρωτον μεν κτισθηναι ὑπο των διασωθεντων εκ τȣ κατακλυσμȣ· ειναι δε αυτȣς Γιγαντας. Οικοδομειν δε τον ἱστορȣμενον Πυργον. πεσοντος δε τȣτȣ ὑπο της τȣ Θεȣ ενεργειας, τους Γιγαντας διασπαρηναι καθ' ὁλην την γην. Apud Euſeb. Præp. L. 9. p. 418.

under

under the character of the Giants. The tower was at length by the hand of the Almighty ruined: and these Giants were scattered over the whole earth. By this we find, that only a part of mankind was engaged in the building of the tower; and that those only were dispersed abroad: consequently the confusion of speech could not be universal, no more than the dispersion, of which it was the cause.

The people concerned in this daring undertaking encouraged each other to this work by saying, [85] *Go to; let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* What is in our version a name, is by many interpreted a monument, a [86] mark, or sign to direct: and this certainly is the sense of it in this passage. The great fear of the sons of Chus was, that they might be divided and scattered abroad. They therefore built this tower, as a land-mark to repair to; as a token to direct them: and it was probably an idolatrous temple, or high altar, dedicated to the host of heaven, from which they were never long to be absent. It is expressly said, that they raised it, to prevent their being scattered abroad. It was the original temple of Sama-Rama, whence the Babylonians were called Semarim. The apostates were one fourth of the line of Ham, and they had an inclination to maintain themselves where they first settled, instead of occupying the countries to which they were appointed. And that the sons of Chus

[85] Genesis. c. 11. v. 3.

[86] According to Schultens, the proper and primary notion of שם, is a mark, or sign, standing out, raised up, or exposed to open view. Taylor's Hebrew Concordance. n. 1963. שם, is similar to σημα, and σαμα of the Greeks.

were

were the chief agents both in erecting the tower of Babel, and in profecuting thefe rebellious principles, is plain from a previous paffage; for it is faid of Nimrod, the fon of Chus, that *the beginning of his kingdom was Babel.* We cannot therefore fuppofe this defection general, or the judgment univerfal; unlefs all mankind co-operated with this tyrant. Or fuppofing, that the term of his life did not extend to the erecting of the tower, and that he only laid the foundation of the city: yet the whole was carried on by thofe of his family, who were confeffedly rebels and apoftates. They acted in defiance of God; and were in a continual ftate of trefpafs towards man. And though fome did join them; yet it is hardly credible, that all fhould co-operate, and fo totally forget their duty. How can we imagine that Shem, if he were alive, would enter into a league with fuch people? or that his fons Elam, Aram, or Arphaxad would join them? The pre-eminence fhewn them in the regions to which they were appointed, and the regularity obfervable in their deftination, prove that they could not have been a part in the difperfion, and confequently not of the confederacy. Indeed, they had retired to their feveral departments, before the erecting of the tower: and Affur, the fecond of the fons of Shem, fo far from co-operating with this people, had been driven from his fettlement by them, and forced to take fhelter in another place. In fhort, there was a migration firft, and a difperfion afterwards: which latter was effected by a fearful judgment; a confufion of fpeech, through a failure in labial utterance. This judgment was partial, as was the difperfion in confequence of it. It related only to

the Cuthites of Shinar and Babel, and to thoſe who had joined themſelves to them. They ſeem to have been a very numerous body: and, in conſequence of this calamity, they fled away; not to any particular place of deſtination: but *were ſcattered abroad upon the face of the whole earth.* And the truth of this will appear from the concurrent teſtimony of the moſt approved Ethnic writers.

Such is the account tranſmitted by Moſes of the reparation of mankind after the flood; and of their migration, according to their families, to the regions appointed for them: of the rebellion alſo of the Cuthites, and the conſtruction of the tower; and of the diſſipation, which afterwards enſued. This is a curious and ineſtimable piece of hiſtory, which is authenticated in every part by the evidence of ſubſequent ages. As far as this hiſtory goes, we have an infallible guide to direct us in reſpect to the place of deſtination, to which each family retired. But what encroachments were afterwards made; what colonies were ſent abroad; and what new kingdoms founded; are circumſtances to be ſought for from another quarter. And in our proceſs to obtain this knowledge, we muſt have recourſe to the writers of Greece. It is in vain to talk about the Arabian or Perſic literature, of modern date: or about the Celts, and the Scythæ; at leaſt, according to the common acceptation, in which the laſt nation is underſtood. All knowledge of ancient times has been derived to us through the hands of the Grecians. They have copied from the moſt early writers of the eaſt: and we have no other reſources to apply to, where the Moſaic hiſtory cloſes. It may perhaps be ſaid, that theſe

helps muſt be very precarious; as little truſt can be repoſed in writers, who have blended and ſophiſticated whatever came to their hands: where the mixture is ſo general, that it is ſcarce poſſible, with the greateſt attention, to diſtinguiſh truth from fable. It muſt be confeſſed, that the truth is much diſguiſed: yet it is by no means effaced; and conſequently may be ſtill retrieved. I hope, in the courſe of my argument, that this has been abundantly ſhewn. To paſs a proper judgment on the Grecian hiſtories, we muſt look upon them collectively as a rich mine; wherein the ore lies deep; and is mixed with earth, and other baſe concretions. It is our buſineſs to ſift, and ſeparate; and by refining to diſengage it. This, by care and attention, is to be effected: and then what a fund of riches is to be obtained!

The laſt great event, which I mentioned from the Moſaic account, was the diſſipation of the Cuthites from Babel: from whence they were ſcattered over the face of the earth. This is an æra to be much obſerved: for at this period the ſacred penman cloſes the general hiſtory of the world. What enſues relates to one family and to a private diſpenſation. Of the nations of the earth, and their polities, nothing more occurs; excepting only, as their hiſtory chances to be connected with that of the ſons of Iſrael. We muſt therefore have recourſe to Gentile authority for a ſubſequent account. And, previouſly to this, we may from them obtain collateral evidence of the great events which had preceded, and which are mentioned by Moſes. We learn from the poets, and all the more ancient writers were poets, that there was a time, when mankind lived a life of ſimplicity and virtue: that

they had no laws; but were in a ſtate of nature; when pains and penalties were unknown. They were wonderfully bleſſed with longevity, and had a ſhare of health and ſtrength in proportion to their years. At laſt, there was a mighty falling off from this primitive ſimplicity; and a great change was effected in conſequence of this failure. Men grew proud and unjuſt: jealouſies prevailed; attended with a love of rule: which was followed with war and bloodſhed. The chief perſon, who began theſe innovations, was Nimrod. The Greeks often call him Nebrod, and Nebros, and have preſerved many oriental memorials concerning him, and his apoſtaſy; and concerning the tower, which he is ſuppoſed to have erected. He is deſcribed as a gigantic, daring perſonage; a contemner of every thing divine: and his aſſociates are repreſented of a character equally enterprizing and daring. [87] Abydenus, in his Aſſyrian Annals, alludes to the inſurrection of the ſons of Chus, and to their great impiety. He alſo mentions the building of the tower, and confuſion of tongues: and ſays, that the tower, analogous to the words of the Scripture, was carried up to heaven; but that the Gods ruined it by ſtorms and whirlwinds; and fruſtrated the purpoſe for which it was deſigned; and overthrew it upon the heads of thoſe, who were employed in the work:

[87] Εντι δε οι λεγεσι τες πρωτες εκ γης ανασχοντας ῥωμῃ τε και μεγεθει χαυνωθεντας, και δη θεων καταφρονησαντας αμεινονας ειναι, πυργων τυξιν ηλιβατον αειρειν, ἱνα νυν Βαβυλων εςιν, ηδη τε ασσον ειναι τε ϑραιϑ· και τες ανεμες θεοισι βαθεοντας ανατρεψαι περι αυτοισι το μηχανημα· τε δηπα ερειπια λεγεσθαι Βαβυλωνα. Τεως δε οντας ὁμογλωσσες εκ θεων πολυθρον φωνην ενεικασθαι. Μετα δε Κρονῳ και Τιτηνι συςηναι πολεμον. Ὁ δε τοπος, εν ᾧ πυργον ᾠκοδομησαν, νυν Βαβυλων καλειται, δια την συγχυσιν τε περι την διαλεκτον πρωτην εναργους. Ἑβραιοι γαρ την συγχυσιν Βαβελ καλεσι. Euſeb. Chron. p. 13.

that

that the ruins of it were called Babylon. Before this, there was but one language ſubſiſting among men: but now they had, πολυθρεν φωνην, a manifold ſound, or utterance. A war ſoon after enſued between Cronus and Titan. He repeats, that the particular ſpot, where the tower ſtood, was in his time called Babylon [88]. It was ſo called, he ſays, from the confuſion of tongues, and variation of dialect: for in the Hebrew language, ſuch confuſion is termed Babel. The Scriptures ſpeak only of a confuſion of tongue: but Abydenus mentions high winds, which impeded the work, and finally overthrew the tower. The like is mentioned in the Sibylline oracles, together with the confuſion of tongues: which circumſtance moſt of theſe writers, from not being well verſed in the original hiſtory, have ſuppoſed to have been general [89]. And ſimilar to the hiſtory of Abydenus, an account is here given of a war, which broke out ſoon after.

Some traces of thoſe fearful events, with which the diſperſion is ſaid to have been attended, ſeem to have been preſerved in the records of Phenicia. Syria, and the greateſt part of the country about Libanus, was, as I have abundantly ſhewn, poſſeſſed by the ſons of Chus: and even the city Tyre was under their rule. The people of this city were ſtyled Phenicians, and are ſaid to have been driven from their firſt place of ſettlement, which we know to have been in Babylonia, by earthquakes. [90] Tyriorum gens, condita a

[88] Strabo ſpeaks of a tower of immenſe ſize at Babylon, remaining in later times, which was a ſtadium every way. L. 16. p. 1073. Theſe are nearly the dimenſions of ſome of the principal pyramids in Egypt.

[89] Theophilus ad Autolyc. L. 2. p. 371.

[90] Juſtin. L. 18. c. 3.

Phœnicibus

Phœnicibus fuit; qui terræ motu vexati Aſſyrium ſtagnum primo, mox mari proximum littus incoluerunt.

I have mentioned the remarkable evidence of Eupolemus, who attributes the conſtruction both of Babylon, and the Tower, to people of the giant race. By theſe are always meant the ſons of Ham and Chus: ſo that it certainly was not a work of general co-operation. Epiphanius alſo takes notice of Babel, or Babylon; [91] *της πρωτης πολεως μετα τον κατακλυσμον κτισθεισης· Which*, he ſays, *was the firſt city that was built after the flood.* Επ' αυτη τη οικοδομη αρχη λοιπον συμβολιας, αθροισμα, και τυραννιδος, γινεται Νεβρωθ. Νεβρωθ γαρ βασιλευει υιος του Χους Αιθιοπος. *From the very foundation of this city, there commenced an immediate ſcene of conſpiracy, ſedition, and tyranny, which was carried on by Nimrod: for royalty was then firſt aſſumed by Nimrod, who was the ſon of Chus, the Æthiop.* He is in all hiſtories repreſented as a giant; and, according to the [92] Perſian accounts, was deified after his death, and called Orion. One of the aſteriſms in the celeſtial ſphere, was denominated from him. The Scripture ſpeaks of him as a mighty hunter: and Homer, in reference to theſe hiſtories, introduces him as a giant, and a hunter in the ſhades below.

[93] Τον δε μετ' Ωριωνα πελωριον εισενοησα
Θηρας ομου ειλευντα κατ' ασφοδελον λειμωνα,

[91] L. 1. p. 7.

[92] Χους—ος γεγεννησε τον Νεβρωδ γιγαντα, τον την Βαβυλωνα κτισαντα, ον λεγουσιν οι Περσαι αποθεωθεντα, και γενομενον εν αστροις του Ουρανου, οντινα λεγουσιν ΩΡΙΩΝΑ. Chron. Paſch. p. 36. Εν δε τοις προειρημενοις χρονοις γεγονε τις γιγας, τονομα Νεβρωδ, υιος Χους του Αιθιοπος. Johan. Malala. p. 18.

[93] Homer. Odyſſ. L. Λ. v. 571.

Τους

Τȣς αυτος κατεπεφνεν εν οιοπολοισιν ορεσσι,
Χερσιν εχων ῥοπαλον παγχαλκεον, αιεν ἀαγες.

Next I beheld Orion's tow'ring ſhade,
Chaſing the ſavage race; which wild with fear
Before him fled in herds. Theſe he had ſlain
Upon the cliffs, and ſolitary hills.
His arms, a club of braſs, maſſy and ſtrong,
Such as no force could injure.

The author of the Paſchal Chronicle mentions all his attributes, in ſpeaking of him: [94] Νεβρωδ ὁ κυνηγος, και Γιγας, ὁ Αιθιοψ.—Τȣτῳ τῳ Νεβρωδ την βασιλειαν Βαβυλωνος μετα τον κατακλυσμον ἡ θεια γραφη ανατιθησι. *Nebrod, the great hunter, and giant, the Ethiopian; whom the ſacred writings make king of Babylon after the deluge.* The ſame author ſays, that he firſt taught the Aſſyrians to worſhip fire. Ὁυτος διδασκει Ασσυριȣς σεβειν το πυρ. By the Aſſyrians are meant the Babylonians, who in after times were included under that name, but in theſe days were a very diſtinct people. Nimrod, by the Grecians, was ſometimes rendered Νεβρος, Nebros; which ſignifies alſo a fawn: whence in the hiſtory of Bacchus, and the Cuthites, there is always a play upon this term; as well as upon νεβρις and νεβριδες, *Nebris* and *Nebrides.*

They were not only the oriental hiſtorians, who retained the memory of theſe early events: manifeſt traces of the ſame are to be found in the Greek poets; who, though at firſt not eaſy to be underſtood, may be ſatisfactorily explained by what has preceded. The clue given above will

[94] Chron. Paſch. p. 28.

readily

readily lead us to the hiſtory, to which they allude. The diſperſion of the Cuthites is manifeſtly to be diſcovered under the fable of the flight of Bacchus: and the diſunion of that formidable body, which made ſo bold a ſtand, and the ſcattering of them over the face of the earth, is repreſented under the fable of diſmembering the ſame perſon. It is ſaid of him, that he was torn [95] limb from limb: that his members were ſcattered different ways; but that he afterwards revived. The Scripture account is, that the Lord ſcattered them abroad; not to any certain place of deſtination, but over the face of the whole earth. This is plainly referred to by Nonnus, where he ſpeaks of the retreat of Bacchus, and the diſſipation of his aſſociates; by whom are to be underſtood the Cuthites.

[96] Αςαθεες δε φαλαγγες αηθεα κυκλα κελευθȣ
Εςικον ενθα και ενθα διακριδον, ες ȣτερον Ευρȣ,
Εις τε ῥαχιν Ζεφυροιο, και Ἑσπεριȣ κλιμα γαιης.
Ἀιδε Νοτȣ ȣαρα ȣεζαν αλημονες, ἀιδε Βορηος
Βασσαριδες κλονεοντο.

His wavering bands now fled in deep diſmay
By different routs, uncertain where they paſs'd,
Some ſought the limits of the eaſtern world;

[95] Clemens Alexandr. Cohort. p. 15. Ὁι Τιτανες διεσπασαν ετι νηπιακον οντα. Juſtin Mart. Apolog. L. 1. p. 56. and p. 75. mentions Διονυσον διασπαρεντα. Bacchus was the ſame as Oſiris.

Ogygia me Bacchum vocat:
Oſirin Ægyptus putat: &c. Auſonius.

Oſiris, in conſequence of this, is ſuppoſed to have been torn to pieces, and his limbs ſcattered. Plutarch. Iſis & Oſiris. See alſo Diodorus Sicul. L. 3. p. 196.

[96] Nonni Dionyſiac. L. 34. p. 864.

Some, where the craggy weſtern coaſt extends,
Sped to the regions of the ſetting ſun.
Sore travel others felt, and wandered far
Southward; while many ſought the diſtant north,
All in confuſion.

He ſpeaks of this people in the feminine; becauſe many of the attendants upon Bacchus were ſuppoſed to have been women, and were his prieſteſſes: but the meaning of the ſtory is evident. I ſhall ſhew, that many of them fled by ſea to India, where they ſettled upon the great Erythrean Ocean. The poet has an eye to this likewiſe in another place, where he ſpeaks of the flight of Bacchus. He paints him in great terrors, and in the utmoſt conſternation.

[97] Ταρβαλεοις δε ποδεσσι φυγων ακιχητος οδιτης,
Γλαυκον ΕΡΥΘΡΑΙΗΣ ὑπεδυσατο κυμα θαλασσης·
Τον δε Θετις βυθιη φιλεῳ πηκυνεν αγοςῳ,
Και μιν εσω δυνοντα πολυφλοισβοιο μελαθρε
Χερσι φιλοξεινοισιν Αραψ ησπαζετο Νηρευς.

Bacchus all trembling, as he fled away,
Call'd on the mighty Erythrean deep
To yield him ſhelter. Thetis heard his cries,
And as he plung'd beneath the turbid wave,
Received him in her arms: old Nereus too,
The Arabian God, ſtretch'd out his friendly hand,
And led him darkling thro' the vaſt abyſs
Of ſounding waters.

[97] Nonni Dionyſiac. L. 20. p. 552.

The check, which Bacchus received, and his flight in consequence of it, is supposed by many to have been in Thrace. Here Lycurgus is said to have been king, who drove Bacchus out of his dominions. But Lycurgus being made king of Thrace is like Inachus and Phoroneus being the same at Argos, Deucalion in Thessaly. These are all ancient traditions, ingrafted upon the history of the place by the posterity of those who introduced them. Diodorus Siculus [98] assures us, that many writers, and particularly Antimachus, made Lycurgus a king of Arabia: and Homer places the scene of this transaction at Nusa: but which Nusa he does not say. In short Lycus, Lycorus, Lycoreus, and with a guttural Lycurgus, were all names of the Deity; and by the Amonians appropriated to the Sun. Under the fable of [99] Lycurgus, who exterminated Bacchus and his associates, is veiled the true history of the just judgments of God upon Chus, and his family; who fled every way from the place of vengeance, and passed the seas to obtain shelter.

[98] L. 3. p. 199.

[99] Lycus, Sol. Macrob. Saturnal. L. 1. p. 195.

So also Lycoreus, in Callimach. Hymn. in Apoll. v. 19.

Η κιθαριν, η τοξα Λυκωρεος εντεα Φοιβε.

Lycurgus is Lycorus with a guttural: which manner of pronunciation was very common among the ancients. So Reu or Rau is styled Ragau: the plains of Shinar, Singar and Singara: Sehor, Segor: Aza, Gaza: Nahum, Nachum: Isaac, Ischiac: Urhoe, the land of Ur, Urchoe, and Orchoe. The same place, styled Ωρα, is by the LXX always rendered Χωρα. The rites of fire were originally called Ορια, but were changed to Οργια: αια to γαια.

As Lycurgus was a title of the Deity, they sometimes gave it, which is extraordinary, to Bacchus himself, or at least to Dionusus. Και τον δε Διονυσον και τον Ηδωνων Λυκυργον συναπτοντες εις εν, των ιερων ομοιοτροπιαν αινιττονται. Strabo of the Thracians, and also of the Phrygians. L. 10. p. 722.

The ſacred writings mention only a confuſion of tongues: but all Pagan accounts allude to ſome other fearful judgment, with which this people were purſued till they were totally diſſipated. Homer, ſpeaking of Lycurgus, mentions this purſuit; but by a common miſtake, introduces Dionuſus inſtead of Bacchus.

[100] Ὃς ποτε μαινομενοιο Διωνυσοιο Τιθηνας
Σευε κατ' ηγαθεον [1] Νυσσηιον· αἱ δ' ἅμα πασαι
Θυσθλα χαμαι κατεχευαν ὑπ' ανδροφονοιο Λυκοργου
Θεινομεναι βοπληγι. Διωνυσος δε φοβηθεις
Δυσεθ' ἁλος κατα κυμα· Θετις δ' ὑποδεξατο κολπῳ
Δειδιοτα.

In a mad mood while Bacchus blindly rag'd,
Lycurgus drove his trembling bands confuſed
O'er the vaſt plains of Nuſa. They in haſte
Threw down their ſacred implements, and fled
In dreadful diſſipation. Bacchus ſaw
Rout upon rout; and loſt in wild diſmay
Plung'd in the deep: here Thetis in her arms
Receiv'd him, ſhuddering at the dire event.

By the τιθηναι, or nurſes, of Bacchus are meant the prieſts, and prieſteſſes, of the Cuthites. I make no doubt, but the ſtory is founded in truth: that there was ſome alarming judgment; terrified with which the Bacchians, or Cuthites,

[100] Homer. Iliad. Z. v. 133.

[1] Ἡ μεν Νυσσα εν τισι χωραις ορος, ὡς εν Βοιωτια, και Θρακῃ, και Αραβια, και Ινδικῃ, και Λιβυη, και Ναξῳ, ὁπου δε πολις, ὡς εν Καρια, και εν τῳ Καυκασιῳ ορει· ὁπου δε νησος, ὡς εν Νειλῳ τῳ ποταμῳ. Scholia in Homer. ſupra.

fled different ways: that their priefts in confternation threw away what Heftiæus ftyles [z] ἱερωματα Ζηνος Ενυαλιȣ, *all their implements of falfe worfhip.* In fhort, the hand of heaven hung heavy upon their rear, till they had totally quitted the fcene of their apoftafy and rebellion, and betaken themfelves to different quarters. The reafon why the Cuthites combined in a ftrong body, and maintained themfelves in their forbidden territory, was a fear of feparation. *Let us build us a tower, and make us a fign, left we be fcattered abroad.* It was their lot to be totally diffipated: and they were the greateft wanderers of all nations: and the titles of αληται and αλημονες are peculiar to their hiftory. They feem to have been in a roving ftate for ages.

I have often taken notice of a cuftom, which prevailed among the Grecians; and confifted in changing every foreign term, that came under their view, to fomething of fimilar found in their own language, though it were ever fo remote in fenfe. A remarkable inftance, if I miftake not, may be found in this paffage from Homer. The text manifeftly alludes to the vengeance of the Deity, and the difperfion of the fons of Chus. The term Βου, Bou, in the Amonian language, fignified any thing large and noble. The God Sehor was called Bou-Sehor. This was the Bufiris (Βȣσιρις) of the Greeks, who retained this term in their own language; and ufed it in the fame fenfe. Accordingly, Βȣπαις was a jolly fine boy: Βȣθυσια, a great facrifice: Βȣπρηονες, vaft rocks: Βȣγαιος, a great boafter: Βȣλιμος, great hunger, or famine. Hence Hefychius tells us, Βου, το μεγα και πολυ

[z] Eufeb. Chron. p. 13.

δηλοι.

δηλοι. *By Bou is ſignified any thing great and abundant.* The term Pleg, or Peleg, related to ſeparation and diſperſion: and when Homer mentions θεινομεναι βουπληγι, the original word was Bou-pleg, or Bou-peleg, which means literally a great diſperſion. In the Hebrew tongue, of which the Amonian was a collateral branch, פלח, Pelach is to ſeparate; and, פלג, Peleg to ſever, and divide. The ſon of Heber was named Peleg, [3] *becauſe in his days the earth was divided:* and his name accordingly ſignified diviſion, and ſeparation. But the poet, not knowing, or not regarding, the true meaning of the word Pleg, or Peleg, has changed it to an inſtrument of huſbandry. And inſtead of ſaying, that the Deity purſued the rebels, and ſcattered them with (Bou-pleg) a great diſſipation, he has made Lycurgus follow and beat them, βουπληγι, with an ox-goad.

The city of Babel, where was the ſcene of thoſe great occurrences, which we have been mentioning, was begun by Nimrod, and enlarged by his poſterity. It ſeems to have been a great ſeminary of idolatry: and the tower, a ſtupendous building, was erected in honour of the ſun, and named the Tower of Bel. Upon the confuſion of ſpeech, both the city and tower were called Babel; the original appellation not being obliterated, but contained in the latter. And as the city was devoted to the worſhip of the ſun, it was alſo called the city of Bel-On, ſive civitas Dei Solis: which was afterwards changed to Babylon. From theſe terms, I think, we may learn the nature of the judgment inflicted at the time of the diſperſion. It did not conſiſt in an utter change

[3] Geneſis. c. 10. v. 25.

of

of language; but, as I have ſaid before, it was a labial failure; an alteration in the mode of ſpeech. It may be called the prevarication of the lip; which had loſt all preciſion, and perverted every ſound, that was to be expreſſed. Inſtead of Bel, it pronounced Babel; inſtead of Bel-on, Babylon: hence Babel, amongſt other nations, was uſed as a term to ſignify a faulty pronunciation. Ἑβραιοι γαρ την συγχυσιν Βαβελ καλουσι. *The Hebrews*, ſays [4] Joſephus, *by the word Babel denote confuſion of ſpeech.* Theſe terms ſeem ever afterwards to have been retained, even by the natives, in confirmation of this extraordinary hiſtory: and the city, as long as it exiſted, was called Babylon, or *the City of Confuſion.*

The tower of Babel was probably a rude mound of earth, raiſed to a vaſt height, and caſed with bricks, which were formed from the ſoil of the country, and cemented with aſphaltus or bitumen. There are ſeveral edifices of this ſort ſtill to be ſeen in the region of Babylonia. They are very like the brick pyramids in Egypt: and between every ninth or tenth row of plinths they have a layer of ſtraw, and ſometimes the ſmaller branches of palm. Travellers have had the curioſity to put in their hands, and to extract ſome of the leaves, and ſtraws: which appear wonderfully freſh, and perfect; though they have lain there for ſo many ages. Many have been led to think, that one or other of theſe buildings was the original tower of Babel. But ancient writers are unanimous, that it was overthrown; and that Nimrod periſhed in it. This was the opinion of Syncellus. [5] Εκεινος δε εμεινεν εκει κατοικων, και μη αφιςαμενος τȣ Πυργȣ,

[4] Ant. L. 1. c. 4. [5] P. 42.

βασιλευων

βασιλευων μεριϰϐ τινος πληθους, εφ' ὁν ὁ πυργος ανεμῳ βιαιῳ, ὡς ἱςορϐσι, καταπεσων, θειᾳ ϰρισει τϐτον επαταξεν. *But Nimrod would ſtill obſtinately ſtay, and reſide upon the ſpot: nor could he by any means be withdrawn from the tower, ſtill having the command over no contemptible body of men. Upon this, we are informed, that the tower being beat upon by violent winds gave way; and by the juſt judgment of God cruſhed him to pieces.* Cedrenus alſo mentions it as a current notion, that Nimrod periſhed in the [6] tower. But this, I think, could not be true: for the term of Nimrod's life, extend it to the utmoſt of Patriarchic age after the flood, could not have ſufficed for this. And though writers do aſſert, that the tower was overthrown, and the principal perſon buried in its ruins: and it muſt be confeſſed, that ancient mythology has continual alluſions to ſome ſuch event: yet I ſhould imagine, that this related to the overthrow of the deity there worſhiped, and to the extirpation of his rites and religion, rather than to any real perſon. The fable of Vulcan, who was thrown down from heaven, and caſt into the ſea, is founded upon this ſtory. He was ſuppoſed to have been the ſon of Juno, and deteſted by his mother, who threw him down with her own hands.

[7] Παις εμος Ἡφαιςος, ῥικνος ϖοδας, ὁν τεκον αυτη,
Ῥιψ' ανα χερσιν ἑλϐσα, και εμϐαλον ευρεϊ ϖοντῳ.

[6] Εφ' ὁν ὁ Πυργος ανεμῳ βιαιῳ, ὡς ἱςορϐσι τινες, και αυτος Ιοσηπος, καταπεσων συνετριϐε. Cedrenus. p. 11. See Joſeph. Ant. L. 1. c. 4.

[7] Homer. Hymn to Apollo. v. 317. It related probably to the abolition of fire-worſhip at the deſtruction of Babel.

My

My crippled offspring Vulcan I produced:
But ſoon I ſeiz'd the miſcreant in my hands,
And hurled him headlong downward to the ſea.

Many writers ſpeak of him as being thrown off from the battlements of a high tower by Jupiter: and there is a paſſage to this purpoſe in Homer, which has embarraſſed commentators; though I do not think it very obſcure, if we conſider the hiſtory to which it relates.

[8] Ῥιψε ποδος τεταγων απο Βηλȣ θεσπεσιοιο.

The poet, who was a zealous copier of ancient mythology, mentions, that Vulcan was caſt down by Jupiter from an eminence. He ſays, that he was thrown απο Βηλȣ; which muſt certainly ſignify απο πυργȣ Βηλȣ, or αφ' ἱερȣ Βηλȣ; for the ſentence is manifeſtly elliptical.

He ſeiz'd him by the foot, and headlong threw
From the high tower of Belus.

This is the purport of the paſſage; and it is conſonant to all hiſtory.

The Giants, whom Abydenus makes the builders of Babel are by other writers repreſented as the Titans. They are ſaid to have received their name from their mother Titæa. [9] Κοινως δε παντας απο της μητρος ονομαζομενȣς Τιτηνας: by which we are to underſtand, that they were all denominated from their religion and place of worſhip. I have

[8] Iliad. L. A. v. 591.

[9] Diod. Sicul. L. 3. p. 190.

Κȣρȣς δ' Ουρανιωνας εγεινατο ποτνια Γαια,
Ους δη και Τιτηνας επικλησιν καλεȣσιν. Orphic. Frag. p. 375.

taken

taken notice of ſome of the ancient altars, which conſiſted of a conical hill of earth, ſtyled oftentimes, from its figure, λοφος μαςοειδης, *a mound, or hill, in the ſhape of a woman's breaſt.* Titæa (Τιταια) was one of theſe. It is a term compounded of [10] Tit-aia; and ſignifies literally a breaſt of earth, analogous to τιτθος αιας of the Greeks. Theſe altars were alſo called Tit-an, and Tit-anis, from the great fountain of light, ſtyled An, and Anis. Hence many places were called Titanis and [11] Titana, where the worſhip of the Sun prevailed: for Anes, and Hanes, ſignified the fountain of light, or fire. Titana was ſometimes expreſſed Tithana, by the Ionians rendered Tithena: and as Titæa was ſuppoſed to have been the mother of the Titans; ſo Tithena was ſaid to be their [12] nurſe. But they were all uniformly of the ſame nature, altars raiſed of ſoil. That Tith-ana, the ſuppoſed nurſe, was a ſacred mound of earth, is plain from Nonnus, who mentions an altar of this ſort in the vicinity of Tyre; and ſays, that it was erected by thoſe earth-born people, the Giants.

[10] Tit is analogous to תיד, Tid, of the Chaldeans.

So Titurus was from Tit-Ur, μαςος Ωρȣ. The prieſts ſo famous for their muſic were from hence ſtyled Tituri. It was ſometimes expreſſed Tith-Or; hence the ſummit of Parnaſſus had the name of Tithorea, being ſacred to Orus, the Apollo of Greece. Pauſan. L. 10. p. 878.

There were places named Titareſus from Tit-Ares, the ſame as Tit-Orus. Τιταρησιος ποταμος Ηπειρȣ. Heſych.

[11] At Sicyon was a place called Titana. Steph. Byzant. alſo a temple. Pauſan. L. 2. p. 138.

Eubœa called Titanis. Heſych.

[12] Τιθηνας· τροφȣς, τιτθας. Heſych. So Tith-On was like Tith-Or, μαςος ἡλιȣ: whence was formed a perſonage, named Tithonus, beloved by Aurora.

[13] Αγχι [14] Τυρȣ παρα ποντον, εν αῤῥαγεεσσι δε πετραις,
Γηγενεες βαθυκολπον εδωμησαντο Τιθηνην.

Upon the coaſt of Tyre, amid the rocks,
The Giants rais'd an ample mound of earth,
Yclep'd Tithena.

Tuph alſo in the ancient language was an hill; and Typhœus is a maſculine compound from Tuph-aia, and ſignifies a mound of earth. Typhon, Τυφων, was in like manner a compound of Tuph-On; and was a mount or altar of the ſame conſtruction, and ſacred to the ſun. I make no doubt but both Typhon and Typhœus were names, by which the tower of Belus was of old denoted. But out of theſe the mythologiſts have formed perſonages; and they repreſent them as gigantic monſters, whom the earth produced in defiance of heaven. Hence Typhon is by Antoninus Liberalis deſcribed as, [15] Γης υιος, εξαιστιος Δαιμων, *the offspring of the earth, a baleful Dæmon.* The tower of Babel was undoubtedly a Tuphon, or altar of the ſun; though generally

[13] Nonni Dionyſ. L. 40. p. 1048.

[14] Bel, and Belus, was a title beſtowed upon many perſons. It was particularly given to Nimrod, who built the city Babel or Babylon. Hence Dorotheus Sidonius, an ancient poet, calls that city the work of Tyrian Belus.

Αρχαιη Βαβυλων Τυριȣ Βηλοιο πολισμα.

This term Τυριος has been applied to the city Tyre. But Τυριος here is from תור, Turris; and Belus Τυριος ſignifies Belus of Babel, who erected the famous tower. This leads me to ſuſpect, that in theſe verſes of Nonnus there is a miſtake: and that this Tithena, which the Giants built, was not in the vicinity of the city Tyre: but it was an high altar, αγχι Τυρȣ, near the tower of Babel, which was erected by the Titanians. Nonnus, imagining that by Tur was meant Tyre, has made the Tithena to be ſituated παρα ποντον, *by the ſea*; from which, I believe, it was far removed.

[15] Typhon, Terræ filius. Hyginus. Fab. 152.

represented as a temple. For in those early times we do not read of any sacred edifices, which can be properly called temples; but only of altars, groves, and high places. Hesiod certainly alludes to some ancient history concerning the demolition of Babel, when he describes Typhon, or Typhœus, as overthrown by Jove. He represents him as the youngest son of the Earth.

[16] Ὀπλοτατον τεκε παιδα Τυφωεα [17] Γαια Πελωρα.

Th' enormous Earth,
Produc'd Typhœus last of all her brood.

The poet speaks of him as a deity of great strength, and immense stature; and says, that from his shoulders arose an hundred serpent heads; and that from his eyes there issued a continual blazing fire. And he adds, what is very remarkable, that had it not been for the interposition of the chief God, this Dæmon would have obtained an universal empire.

[18] Και νυ κεν επλετο εργον αμηχανον ηματι κεινῳ,
Και κεν ὀγε θνητοισι, και αθανατοισιν αναξεν,
Ει μη αρ' οξυ νοησε πατηρ ανδρων τε θεων τε,
Σκληρον δ' εβροντησε, και οβριμον· αμφι δε γαια
Σμερδαλεον κοναβησε, και Ουρανος ευρυς ὑπερθεν,
Ποντος τ', ωκεανυ τε ῥοαι, και Ταρταρα γαιης.

[16] Theogon. v. 821.

[17] Typhœus was properly Γαια Πελωρα, a Pelorian mound of earth: being, as I said above, a masculine from Tuphœa; which is a compound of Tuph-aia, a mound of earth.

[18] Hesiod. supra. v. 836.

Ποσσι δ' ὑπ' αθανατοισι μεγας πελεμιζετ' Ολυμπος,
Ορνυμενοιο Ανακτος, επεςεναχιζε δε γαια,
Καυμα δ' ὑπ' αμφοτερων κατεχεν ιοειδεα ϖοντον.
Ζευς επει ȣν κορȣθυνε ἑον μενος, ἑιλετο δ' ὁπλα,
Βροντην τε, ςεροπηντε, και αιθαλοεντα κεραυνον,
Πληξεν απ' Ουλυμποιο επαλμενος.——
Αυταρ επει δη μιν δαμασε ϖληγῃσιν ἱμασσας,
Ηριπε γυιωθεις.

That day was teeming with a dire event;
And o'er the world Typhœus now had reign'd
With univerſal ſway: but from on high
Jove view'd his purpoſe, and oppoſed his power.
For with a ſtrong and deſperate aim he hurl'd
His dread artillery. Then the realms above,
And earth with all its regions; then the ſea,
And the Tartarian caverns, dark and drear,
Reſounded with his thunder. Heaven was moved,
And the ground trembled underneath his feet,
As the God march'd in terrible array.
Still with freſh vigour Jove renew'd the fight;
And clad in all his bright terrific arms,
With lightnings keen, and ſmouldering thunderbolts,
Preſs'd on him ſore; till by repeated wounds
The tow'ring monſter ſunk to endleſs night.

Typhon was the ſame perſonage as Typhœus; and Antoninus [20] Liberalis deſcribes him as a Giant, who was thunderſtruck

[20] Ὁ τυφων εκρυψεν ἑαυτον, και ηφανισε την φλογα, εν τῃ θαλασσῃ. Fab. 28.

by

by Jupiter. But he fled to the ſea, into which he plunged, and his deadly wounds were healed. The like has been ſaid of Bacchus, that upon his flight he betook himſelf to the ſea. And when Vulcan is caſt down from the tower, he is ſuppoſed to fall into the ſame element. Juno is accordingly made to ſay,

Ῥιψ' ανα χερσιν ἑλοσα, και εμβαλον ευρεϊ ποντῳ.

I ſeiz'd him in my arms,
And hurl'd him headlong downward to the ſea.

Heſiod gives an account of the diſperſion of the Titans, and of the feuds which preceded: and he ſays, that the Deity at laſt interpoſed, and put the Titans to flight, and condemned them to reſide in Tartarus at the extremities of the earth. The deſcription is very fine; but he has confounded the hiſtory by ſuppoſing the Giants and Titans to have been different perſons. He accordingly makes them oppoſe one another in battle: and even Cottus, Iapetus, Gyas, whom all writers mention as Titans, are by him introduced in oppoſition, and deſcribed as of another family. He ſends them indeed to Tartarus; but ſuppoſes them to be there placed, as a guard over the Titans. His deſcription, however, is much to the purpoſe; and the firſt conteſt and diſperſion is plainly alluded to. I ſhall therefore lay ſome part of it before the reader.

[21] Τιτηνες δ' ἑτερωθεν εκαρτυναντο φαλαγγας
Προφρονεως χειρωντε, βιησθ' ἁμα εργον εφαινον

[21] Theogon. v. 676.

Αμφοτεροι·

Αμφοτεροι· δεινον δε περιαχε ποντος απειρων,
Γη δε μεγ' εσμαραγησεν, επεσενε δ' ουρανος ευρυς
Σειομενος, πεδοθεν δ' ετινασσατο μακρος Ολυμπος.

. . . . . .

Φωνη δ' αμφοτερων ικετ' Ουρανον ασεροεντα
Κεκλομενων· οι δε ξυνισαν μεγαλῳ αλαλητῳ.
Ου δ' αρ' ετι Ζευς ισχεν εον μενος, αλλα νυ τε γε
Ειθαρ μεν μενεος πλητο φρενες, εκ δε τη πασαν
Φαινε βιην· αμυδις δ' αρ' απ' Ουρανε, ηδ' απ' Ολυμπε,
Ασραπτων εσειχε συνωχαδον, οι δε κεραυνοι
Ικταρ ἁμα βροντητε και ασεροπη ποτεοντο
Χειρος απο σιβαρης.
Συν δ' ανεμοι ενοσιντε κονινθ' ἁμα εσφαραγιζον,
Βροντηντε, σεροπηντε, και αιθαλοεντα κεραυνον·
Εζεε δε χθων πασα, και ωκεανοιο ῥεεθρα,
Ποντοστ' ατρυγετος· τε δ' αμφεπε θερμος αὔτμη
Τιτηνας χθονιε· φλοξ δ' ηερα διαν ικανεν
Ασπετος· οσσε δ' αμερδε και ιφθιμων περ εοντων
Αυγη μαρμαιρεσα κεραυνοτε σεροπηστε.

. . . . . .

Καυμα τε θεσπεσιον κατεχεν χαος——
Εκλινθη δε μαχη.
Και τε μεν Τιτηνας ὑπο χθονος ευρυοδειης
Πεμψαν, και δεσμοισιν εν αργαλεοισιν εδησαν,
Νικησαντες χερσιν ὑπερθυμους περ εοντας·

. . . . . .

Ενθα θεοι Τιτηνες ὑπο ζοφῳ ηεροεντι
Κεκρυφαται——

Ενθα

Ενθα δε γης δνοφερης, και Ταρταρου ηερροεντος,
Ποντου τ' ατρυγετοιο, και Ουρανου ασερροεντος,
Ἑξειης παντων πηγαι και πειρατ' εασιν.

Firm to their cauſe the Titans wide diſplay'd
A well-embodied phalanx: and each ſide
Gave proofs of noble proweſs, and great ſtrength,
Worthy of Gods. The tumult reach'd to heaven,
And high Olympus trembled as they ſtrove.
Sea too was mov'd; and Earth aſtoniſh'd heard
The noiſe and ſhouts of deities engag'd,
High vaunts, loud outcries, and the din of war.
Now Jove no longer could withhold his ire;
But roſe with tenfold vengeance: down he hurl'd
His lightning, dreadful implement of wrath,
Which flaſh'd inceſſant: and before him mov'd
His awful thunder, with tremendous peal
Appaling, and aſtounding, as it roll'd.
For from a mighty hand it ſhap'd its courſe,
Loud echoing through the vaulted realms of day.
Meantime ſtorms rag'd; and duſky whirlwinds roſe.
Still blaz'd the lightning with continual glare,
Till nature languiſh'd: and th' expanded deep,
And every ſtream, that lav'd the glowing earth,
Boil'd with redounding heat. A ruddy flame
Shot upwards to the fiery cope of heav'n,
Shedding a baleful influence: and the gleam
Smote dreadful on the Titan bands, whoſe eyes
Were blaſted, as they gaz'd; nor could they ſtand
The fervour, but exhauſted ſunk to ground.

The

The Gods, victorious, ſeiz'd the rebel crew,
And ſent them, bound in adamantine chains,
To earth's deep caverns, and the ſhades of night.
Here dwell th' apoſtate brotherhood, conſign'd
To everlaſting durance: here they ſit
Age after age in melancholy ſtate,
Still pining in eternal gloom, and loſt
To every comfort. Round them wide extend
The dreary bounds of earth, and ſea, and air,
Of heaven above, and Tartarus below.

Such was the firſt great commotion among men. It was deſcribed by the poets as the war of the Giants; who raiſed mountains upon mountains in order that they might ſcale heaven. The ſons of Chus were the aggreſſors in theſe acts of rebellion. They have been repreſented under the character both of Giants and Titanians: and are ſaid to have been diſſipated into different parts of the world. One place of their retreat is mentioned to have been in that part of Scythia, which bordered upon the Palus Mæotis. It was called [22] Keira; and deſcribed as a vaſt cavern, which they fortified. The Romans under Craſſus are ſaid to have viewed it. But Keir, and Keirah, ſignified of old a city or fortreſs: and it was the appellative name of the place, to which this people retired. They were to be found in various parts, as I ſhall ſhew: but the moſt prevailing notion about the Titanians was, that after their war againſt heaven, they were baniſhed to Tartarus, at the extremities of the earth. The ancient Grecians knew very little of the weſtern parts of the

[22] Το σπηλαιον την Κειρην καλουμενην. Dion. Caſſius. L. 51. p. 313.

 world.

world. They therefore repreſent the Titans, as in a ſtate of darkneſs; and Tartarus as an infernal region.

[23] Και τȣς μεν ὑπο χθονος ευρυοδειης
Πεμψαν, και δεσμοισιν ὑπ' αργαλεοισιν εδησαν,
Τοσσον ενερθ' ὑπο γης, ὁσον Ουρανος ες' απο γαιης.

They plac'd the rebels, faſt in fetters bound,
Deep in a gloomy gulf; as far remov'd
From earth's fair regions, as the earth from heaven.

They are the words of Heſiod; who ſays, that an anvil of iron being dropped down would but juſt reach the abyſs in ten days. Here the Titans were doomed to reſide.

[24] Ενθα θεοι Τιτηνες ὑπο ζοφῳ ηεροεντι
Κεκρυφαται, βȣλῃσι Διος νεφεληγερεταο,
Χωρῳ εν ευρωεντι, πελωρης εσχατα γαιης.
Ενθα Γυγης, Κοττος τε, και ὁ Βριαρευς μεγαθυμος
Ναιȣσιν.

There the Titanian Gods by Jove's high will
In manſions dark and dreary lie concealed,
Beyond the verge of nature. Cottus here,
And Gyges dwell, and Briareus the bold.

Theſe were part of the Titanian brood, though the author ſeems not to allow it. This will appear from ſome of the Orphic fragments, where we have the names of the Titans, and a ſimilar account of their being condemned to darkneſs.

[23] Heſiod. Theog. v. 717.
[24] Ibid. v. 729.

[25] Κοιον τε, Κρειον τε μεγαν, Φορκυν τε κραταιον,
Και Κρονον, Ωκεανονθ', Ὑπερειονατ', Ιαπετον τε.

The poet here ſpecifies ſeven in number; Cœus, Crius, Phorcys, Cronus, Oceanus, Hyperion, and Iäpetus, and he adds,

Ὡς δ' αυτος ενοησεν αμειλιχον ητορ εχοντας,
Και φυσιν εκνομιην.——
Ῥιπτε βαθυν γαιης ες Ταρταρον.

Soon as high Jove their cruel purpoſe ſaw,
And lawleſs diſpoſition——
He ſent them down to Tartarus conſign'd.

If we look into the grounds of theſe fictions, we ſhall find that they took their riſe from this true hiſtory. A large body of Titanians, after the diſperſion ſettled in Mauritania, which is the region ſtyled Tartarus. Diodorus Siculus mentions the coming of Cronus into theſe parts; and gives us the names of the brotherhood, thoſe ſons of Titæa, who came with them. The principal of theſe, excluſive of Cronus, were [26] Oceanus, Cœus, Iapetus, Crius, and Hyperion; who were ſuppoſed firſt to have ſettled in Crete. Atlas was another of them, from whom they had the name of [27] Atlantians; and they were looked upon as the offspring

[25] Orphic. Frag. p. 374.

[26] Diodor. Sic. L. 5. p. 334. According to Apollodorus their names were Ouranus, Cœus, Hyperion, Crius, Iapetus, and the youngeſt of all Cronus. L. 1. p. 2.

[27] Diodor. L. 3. p. 189.

of heaven. The above hiſtorian deſcribes the country, which they poſſeſſed, as lying upon the great ocean: and however it may be repreſented by the poets, he ſpeaks of it as a happy[28] region. The mythologiſts adjudged the Titans to the realms of night; and conſequently to a moſt uncomfortable climate; merely from not attending to the purport of the term ζοφος.

Ενθα θεοι Τιτηνες ὑπο ζοφῳ ηερεοντι
Κεκρυφαται·

It is to be obſerved, that this word had two ſignifications. Firſt, it denoted the weſt, or place of the ſetting ſun. Hence Ulyſſes being in a ſtate of uncertainty ſays, [29] ȣ γαρ τ' ιδμεν, ὁπη ζοφος, ȣδ' ὁπη ηως. *We cannot determine, which is the weſt, or which is the eaſt.* It ſignified alſo darkneſs: and from this ſecondary acceptation the Titans of the weſt were conſigned to the realms of night: being ſituated in reſpect to Greece towards the regions of the ſetting ſun. The vaſt unfathomable abyſs, ſpoken of by the poets, is the great Atlantic Ocean; upon the borders of which Homer places the gloomy manſions, where the Titans reſided. The ancients had a notion, that the earth was a widely-extended plain; which terminated abruptly, in a vaſt cliff of immeaſurable deſcent. At the bottom was a chaotic pool, or ocean; which was ſo far ſunk beneath the confines of the world, that, to expreſs the depth and diſtance, they imagined,

[28] Χωραν ευδαιμονα. Ibid.

[29] Odyſſ. K. v. 190.

[30] Ζοφος, σκοτος. Heſych. Λεγει δε ὁ ποιητης και το σκοτος, και την δυσιν, ζοφον. Ibid.

an anvil of iron toſſed from the top would not reach it under ten days. But this mighty pool was the ocean abovementioned; and theſe extreme parts of the earth were Mauritania, and Iberia: for in each of theſe countries the Titans reſided. Hence Callimachus, ſpeaking of the latter country, deſcribes the natives under the title of [30] Οψιγονοι Τιτηνες; by which is meant *the offspring of the ancient Titans.* They were people of the Cuthite race, who alſo took up their habitation in Mauritania; and were repreſented as the children of Atlas. He was deſcribed as the ſon of Iäpetus the Titan; and of ſo vaſt a ſtature, as to be able to ſupport the heavens.

[31] Τῶν ϖροσθ' Ιαπετοιο ϖαϊς εχετ' ουρανον ευρυν
Ἑσηως, κεφαληϊ και ακαματηϊσι χερεσσιν
Αςεμφεως.

There Atlas, ſon of great Iäpetus,
With head inclin'd, and ever-during arms,
Suſtains the ſpacious heavens.

To this Atlantic region the Titans were baniſhed; and ſuppoſed to live in a ſtate of darkneſs beyond the limits of the known world.

[32] Προσθεν δε, θεων εκτοσθεν ἁπαντων,
Τιτηνες ναιϐσι ϖερην χαεος ζοφεροιο.

[30] Κελτον αναςησαντες αρηα
Οψιγονοι Τιτηνες αφ' ἑσπερȝ εσχατοωντος. Hymn. in Delon. v. 174.

[31] Heſiod. Theog. v. 746.
Ατλας δ' Ουρανον ευρυν εχει κρατερης ὑπ' αναγκης
Πειρασιν εν γαιης. Ibid. v. 517.

[32] Ibid. v. 813.

Fartheſt

Fartheſt remov'd
Of all their kindred Gods the Titans dwell,
Beyond the realms of chaos dark.

By χαος ζοφερον we muſt certainly underſtand the weſtern ocean: upon the borders of which, and not beyond it, theſe Titanians dwelt. By the Nubian Geographer the Atlantic is uniformly called according to the preſent verſion Mare Tenebrarum. [33] Aggreſſi ſunt mare tenebrarum, quid in eo eſſet, exploraturi. *They ventured into the ſea of darkneſs, in order to explore what it might contain.* Another name for Tartarus, to which the poets condemned the Titans and Giants, was Erebus. This, like ζοφος, was a term of two-fold meaning. For Ereb, ערב, ſignified both the weſt, and alſo darkneſs: and this ſerved to confirm the notion, that the Titans were conſigned to the regions of night. But gloomy as the country is deſcribed, and horrid, we may be aſſured from the authorities of [34] Diodorus and Pliny, that it was quite the reverſe: and we have reaſon to think, that it was much reſorted to; and that the natives for a long time kept up a correſpondence with other branches of their family. Homer affords ſome authority for this opinion, in a paſſage where he repreſents Jupiter as accoſting Juno, who is greatly diſpleaſed.

[35] σεθεν δ' εγω ȣκ αλεγιζω
Χωομενης, ȣδ' εικε τα νειατα πειραθ' ικηαι

[33] Geog. Nubienſis. p. 4. p. 6. and p. 156.
[34] Χωραν ευδαιμονα νεμομενοι (Ατλαντες). L. 3. p. 189.
[35] Iliad. Θ. v. 477.

Γαιης

Γαιης και ϖοντοιο, ἐν' Ιαπετοστε Κρονοστε
Ἡμενοι, ȣτ' αυγης Ὑπεριονος Ηελιοιο
Τερποντ', ȣτ' ανεμοισι, βαθυς δε τε Ταρταρος αμφις.

I ſhall not, ſays Jupiter, *regard your reſentment*; *not though you ſhould deſert me, and betake yourſelf to the extremities of the earth, to the boundaries of ſea and land*; νειατα ϖειρατα, *to the lower limits, where Iapetus and Cronus reſide*; *who never enjoy the light of the ſun, nor are refreſhed with cooling breezes*; *but are ſeated in the depths of Tartarus.* In the Ion of Euripides, Creuſa, being in great diſtreſs, wiſhes, that ſhe could fly away to the people of the weſtern world, which ſhe alludes to as a place of ſecurity.

[36] Αιθ' ὑγρον αν ϖταιην αιθερα
Προσω γαιας Ἑλλανιας
Αςερας Ἑσπεριȣς·
Ὁιον ὁιον αλγος επαθον.

O! that I could be wafted through the yielding air,
Far, very far, from Hellas,
To the inhabitants of the Heſperian region:
So great is my load of grief.

From the words of Jupiter above, who tells Juno, that ſhe may retire to the regions in the weſt; and from theſe of Creüſa, who longs to betake herſelf to the ſame parts; we may infer, that in the firſt ages it was not uncommon for people in diſtreſs to retire to theſe ſettlements. Probably famine, ſickneſs, and oppreſſion, as well as the inroads of a

[36] Euripid. Ion. v. 796.

powerful

powerful enemy, might oblige the Ionim to migrate. And however the Atlantic Titanians may have been like the Cimmerians, deſcribed as a people devoted to darkneſs; yet we find them otherwiſe repreſented by Creuſa, who ſtyles them Αςερας Ἑσπεριȣς, *the ſtars of the weſtern world.* They were ſo denominated from being the offſpring of the original Iönim, or Peleiadæ, of Babylonia; in memory of whom there was a conſtellation formed in the heavens. Theſe Peleiadæ are generally ſuppoſed to have been the daughters of Atlas, and by their names the ſtars in this conſtellation are diſtinguiſhed. Diodorus Siculus has given us a liſt of them, and adds, that from them the moſt celebrated [37] heroes were deſcended. The Helladians were particularly of this family; and their religion and Gods were of Titanian [38] original.

[37] Diodor. Sic. L. 3. p. 194.

[38] Ουρανȣ και Γης εισιν οἱ περι Κρονον, και οἱ αλλοι Τιτανες· εκ δε των Τιτανων οἱ ὑςεροι Θεοι. Scholia in Pind. Nem. Od. 6. v. 1.

Τιτηνες——Ἡμετερων προγονοι πατερων. Orphic. Hymn. 36. Pindar ſays that the Titans were at laſt freed from their bondage. Λυσε δε Ζευς αφθιτος Τιτανας. Pyth. Od. 4. v. 518.

GENESIS.

GENESIS. Chap. X.

V. 8. *And Cuſh begat Nimrod. He began to be a mighty one in the earth.*

. . . . . .

10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calne in the land of Shinar.*

11. *Out of that land went forth Aſſur, and builded Nineveh; and the city Rehoboth, and Calah:*

12. *And Rezen between Nineveh and Calah; the ſame is a great city.*

IN the courſe of my arguments I have followed the common interpretation of the paſſage above about Aſſur, and Nineve in verſe the eleventh. And I think, we may be aſſured, both from the context, and from the ſubſequent hiſtory of the city and country, that this is the true meaning of the ſacred writer. I mention this, becauſe the learned Bochart does not allow, that Nineve was founded by Aſſur. He gives a different interpretation to the [39] paſſage, going contrary to all the verſions which have preceded. Inſtead of *out of this land went Aſſur, and builded Nineve*, he renders it, *out of this land, he (Nimrod) went into Aſſur, or Aſſyria, and built the cities mentioned.* [40] He adds: habeo per-

[39] Gen. c. 10. v. 11.

[40] Geog. Sacra. L. 4. c. 12. p. 229. He is followed in this opinion by Le Clerc.

ſuaſiſſimum

ſuaſiſſimum Aſſur hic hominis nomen non eſſe, ſed loci: —adeoque verba Hebræa ita reddenda: *Egreſſus eſt in Aſſyriam. I am perſuaded, that the term Aſſur is not in this place the name of a man; but of a place.—The words therefore in the original are to be thus interpreted. He (Nimrod) went out of this land into Aſſyria.* In this opinion he has been followed by others, who have been too eaſily prejudiced againſt the common acceptation of the paſſage.

As the authority of Bochart muſt neceſſarily be of great weight, I have ſubjoined his arguments, that the reader may judge of their validity.

1. His firſt objection to the common verſion is this. He thinks, that there is an impropriety in having the name of Aſſur, the ſon of Shem, introduced where the ſacred text is taken up with the genealogy of the ſons of Ham.

2. It is contrary to order, that the operations of Aſſur ſhould be mentioned v. 11. and his birth not till afterwards at v. 22.

3. There is nothing particular in ſaying that Aſſur went out of the land of Shinar; for it was in a manner common to all mankind, who were from thence ſcattered abroad over the face of the earth.

Theſe objections are by no means well grounded: and the alteration propoſed, by remedying a fancied evil, would run us into innumerable difficulties and contradictions. If Aſſur be in this paſſage referred to as the name of a region, the ſame as Aſſyria; and if Nimrod ſeized upon a preoccupied place; colonies muſt have gone forth before the diſperſion from Babel. This (whatever my opinion may be) is a

contradiction in Bochart; who ſuppoſes the diſperſion to have been univerſal, and from the land of Shinar; not allowing any previous migration. The principal city of Nimrod was Babel, ſeparated from Nineve, and the other cities above, by a ſandy [41] wild; and it is ſaid to have been left unfiniſhed. *They left off to build the city.* c. 11. v. 8. Is it credible, that a perſon would traverſe a deſert, and travel into a foreign country to found cities, before he had completed the capital of his own kingdom? It cannot, I think, be imagined.

As to the ſuppoſed impropriety of introducing an account of Aſſur, where the text is taken up with the genealogy of another family, it is an objection of little weight. It ariſes from our not ſeeing things in their true light. We ſhould obſerve, that it is not properly the hiſtory of Aſſur, which is here given; but the hiſtory of Nimrod. He treſpaſſed upon Aſſur, and forced him out of his original property: and the accounts of each are ſo connected, that one muſt be mentioned with the other, or the hiſtory would be incompleat. Many things recorded in Scripture are not introduced according to preciſe method: and the like is to be found in all writings. We have in the ſame book of Moſes an account given of [42] Canaan, the ſon of Ham, antecedent to the genealogy of his family, which comes afterwards in another [43] chapter.

[41] Among the learned men, who have betaken themſelves to theſe reſearches, I have hardly met with one, that has duly conſidered the ſituation, diſtance, and natural hiſtory of the places, about which they treat.

[42] Gen. c. 9.

[43] C. 10.

Bochart

Bochart thinks, that the mentioning of Aſſur's going forth out of Shinar is unneceſſary: as it was a circumſtance common to all mankind: but I have endeavoured to prove, that all mankind were not concerned in the diſperſion from Shinar. Beſides, Bochart does not quote the whole of the paſſage, but omits, what is immediately ſubjoined, and of no ſmall moment. The ſacred writer does not merely ſay, that Aſſur went forth out of the land; but that *he went out, and builded cities*; a circumſtance not common to all. Theſe cities were afterwards of great renown; and it was of conſequence to be told their founder, and the reaſon of their being built.

This learned writer tries farther to prove, that the Hebrew term יצא, which is tranſlated by the words *went forth*, always denotes a martial expedition: and he adds, Nimrod porro dicitur egreſſus eſſe in Aſſur, nempe ad bellum inferendum. By this we find, that, according to Bochart, Nimrod made war upon the Aſſyrians, and [44] ſeized upon their country. I ſhould be glad to know, when this happened. Was it antecedent to the general diſperſion? If ſo; colonies had gone forth, and kingdoms were founded, before that event: and the diſperſion was not, as he maintains, general; a circumſtance, which I have urged before. If it were afterwards; then Nimrod and his aſſociates were left to follow their wicked purpoſes, when all other families were ſcattered abroad. When the reſt

[44] Quod jure non poterat ſibi arrogare, id per vim uſurpavit. Bochart. L. 4. p. 230.

of the world was diſſipated, the founders of Babel were exempted from the calamity. This, I think, cannot be allowed.

Bochart farther adds, that Nimrod muſt have been in poſſeſſion of Aſſyria: for it was called the land of Nimrod. The converſe perhaps might have been true, that the land of Nimrod was called Aſſyria: for the region of Babylonia and Chaldea was the original country of Aſſur, and was poſſeſſed by Nimrod. But that the region about Nineve, to which Bochart alludes, was ever referred to Nimrod, I am certain is a groundleſs ſurmiſe: and Bochart is miſtaken in the paſſage, which he quotes. His evidence is taken from [45] Micah, where theſe words are found. Et depaſcent terram Aſſyriæ gladio, et terram Nimrod lanceis ejus: [46] vel ſi mavis, oſtiis ejus. He ſuppoſes, that the land of Aſſur, and the land of Nimrod, of which the prophet here makes mention, were one and the ſame region. But he is ſurely guilty of a ſtrange preſumption. If this were the purport of the paſſage, there would be, I think, an unneceſſary repetition; and a redundancy not common in the ſacred writings. By the land of Aſſur is plainly meant the region of Aſſyria; but by the land of Nimrod is ſignified the country of Babylonia, which was the true and only land of Nimrod. In order to underſtand the purport of the prophecy, we ſhould conſider the time when it was [47] uttered. Micah is foretell-

[45] C. 5. v. 6.

[46] Bochart ſupra.

[47] Micah prophefied about the times of Salmanaſſar, and Aſſarhadon; and of Merodach Baladan of Babylonia.

ing

ing the ruin of the Aſſyrian empire, of which Babylonia by conqueſt had been made a part. But the Babylonians were at this time diſengaging themſelves from their dependence, and ſetting up for themſelves. However, as they made a part of the Aſſyrian empire, they were to ſhare in its calamities. To theſe events the prophecy alludes; in which two nations, and two different regions are deſcribed. We may therefore be aſſured, that the land of Aſſyria, and the land of Nimrod were two diſtinct countries.

In conſequence of this, it may not be improper to recapitulate what I have before ſaid about the peopling of the regions, of which we have been treating. At the time of the migration from Ararat in Armenia, the ſons of Shem came down through the principal paſſage in Mount Taurus to the countries, which they were to occupy. Elam poſſeſſed the region called afterwards Elymaïs upon the lower and eaſtern part of the Tigris [48]: and oppoſite to him was Aſſur. Above Elam was Arphaxad, whoſe region was afterwards called Arpacitis: and his oppoſite to the weſt was Aram. Lud took poſſeſſion of the country called Λυδια, Ludia, and bordered upon Tobal, Meſhech, Gomer, Aſhkenaz, and other ſons of Japhet. For they ſeem at firſt to have ſettled in the regions of Aſia Minor. The ſons of Chus came at laſt by a different rout from the eaſt, and invaded the territories of Aſſur, who was obliged to retreat. He accordingly paſſed northward into the region

[48] Elam, regio Perſidis trans Babylonem. Hieron. Ελυμαι χωρα—της Σεσιδος εθνους. Stephanus. Byzant.

of

of Aram; a part of which he occupied: and to ſecure himſelf from his enemy to the ſouth, he built four cities, which are ſpecified by the ſacred writer. To ſhew the diſpoſition of theſe families in a clearer light, I muſt refer the reader to the map, which is ſubjoined.

OF


ASHCENEZ
THOBAL
MOSHEC
IAVAN
GOMER
LUDIM
TAUR
Tarshish
CUPHER Ins.
Berith
Said
Tzor
SUSHAN
CANAAN
Heth
Jebusi
Amori
Hivi
Casus
MIZ RAIM

ASHCENEZ
THOBAL
MOSHEC
IAVAN
GOMER
LUDIM
TAUR M
Tarshish
CUPHER Ins.
MIZ RAIM
Sihor Fl.
Caesus A.
Sichor
Phison
Heth
CANAAN
HAMOR
Berith
Sad
Tsor
LIBAN M
Damascus
ARAM
sive
SUR
AL SHAMS
EUPHRATES FL.
ARAM
NAHARAIM
Thiram
Chala
Chaber Fl.
Carchemish
sive
Carchemosh
Chaber
Rezen
Sochoi sive Sochoma M.
Rehoboth
Sephar
ZAB sive LYCUS FL.
AIN ZABA
Amida
ASSYRIA
Cardous M.
Nineu
Shinar
Beth Arlei
TIGRIS FL.
SHINAR
BABYLONIA
Nahar Malcha
Nahar Mares
Nahar Sitha
Chalne
Abrad
PALACUTA FOSSA
BABEL
CHALDEA
VARCHANI
RIVERS of PALUDES EUPHRATIS
Ur
Teredon
OCEANI
ERYTHRAEI SINUS
REJDIKL FL.
Zabi Fl.
Masis M. sive Niphates
ARPHAXAD
TAURIS M
sive AL BARS
ITER CYTHRORUM AB
COCUSUS sive CAUCASUS M.
MINIAS REGIO
sive
HARMENIA
ARACH FL.
ARARATIA
ARACHSHEAN
BARIS M.
LUBAR M.
HAR ARAD
sive
ARARAT
CYR FL.
AHRAT et ORIENTE
CUTHA
sive
SHINAR
CHUSISTAN
SUSIAN
Cur Fl.
Choaspes Fl.
EULAI FL.
ELAM
Opis
EREB
sive
DESERTUM

OF THE

TITANIAN WAR.

THE firſt war of the Titans conſiſted in acts of apoſtaſy, and rebellion againſt Heaven: but there was another war, in which they were engaged with a different enemy, being oppoſed by men; and at laſt totally diſcomfited after a long and bitter contention. This event will be found to have happened in conſequence of the diſperſion. It is a piece of hiſtory, which has been looked upon as ſo obſcure, and the time of it ſo remote, that many have eſteemed it as merely a poetical fable. Yet from the light already diſcloſed, and from farther evidence to be obtained, we may determine many circumſtances concerning it, both in reſpect to the people, between whom it was waged, and to the time, when it was carried on. I have taken notice of two memorable occurrences, and have endeavoured properly to diſtinguiſh them; though they are conſidered by moſt writers as one ſingle event: I mean the migration of families to their ſeveral places of allotment; and the diſperſion of the Cuthites afterwards. The firſt is mentioned, as effected in the days of Peleg: the other is introduced by the

 ſacred

ſacred writer afterwards; and ſpoken of as a different event. The Titanian war is to be diſtinguiſhed from both, being of ſtill later date; yet not far removed from the diſperſion. It has been ſhewn, that the ſons of Chus were engaged in building a mighty city in the region, which they had uſurped; and in erecting a lofty tower, to prevent their being ſcattered abroad. They were however diſperſed; the tower was deſerted; and the city left unfiniſhed. Theſe circumſtances ſeem in great meaſure to be recorded by the Gentile writers. They add, that a war ſoon after commenced between the Titans, and the family of Zeuth; which was the firſt war, that ever happened among the ſons of men. Some ſuppoſe it to have been carried on againſt Cronus: [1] μετα δε Κρονῳ τε και Τιτηνι ϛυϛηναι πολεμον. But it matters little under what titles the chief characters are repreſented: for the hiſtory is the ſame. It was no other than the war mentioned by Moſes, which was carried on by four kings of the family of Shem, againſt the ſons of Ham and Chus; to avenge themſelves of thoſe bitter enemies, by whom they had been greatly aggrieved. The diſperſion from Babylonia had weakened the Cuthites very much: and the houſe of Shem took advantage of their diſſipation; and recovered the land of Shinar, which had been unduly uſurped by their enemies. Babylon ſeems to have been under a curſe and not occupied, being deſtitute both of

[1] Εντι δ' οι λεγουσι τους πρωτους εκ γης ανασχοντας, ῥωμῃ τε και μεγεθει χαυνωθεντας, και δη Θεων καταφρονησαντας αμειναν ειναι, Πυργον Τυρσιν ηλιβατον αειρειν, ἱνα ιυν Βαβυλων εϛιν· ηδη τε ασσον ειναι του ουρανου, και τους ανεμους Θεσιϛι βωθεοντας ανατρεψαι περι αυτοισι το μηχανημα.—μετα δε Κρονῳ και Τιτηνι συϛηναι πολεμον. Abydenus apud Euſeb. Præp. L. 9. p. 416.

 prince

prince and people: in lieu of which we read of a king of Senaar, or Shinar, who joins the confederates, having lately gotten poſſeſſion of that province. There is a curious fragment of Heſtiæus Mileſius, which ſeems to relate to this part of the Titanic hiſtory; and ſupplies what is omitted in the account given by Moſes. The paſſage is in Joſephus; who tells us, from ſeveral evidences in ancient hiſtory, that the tower of Babel was overthrown by whirlwinds, and that a confuſion of ſpeech enſued. And he adds, that in reſpect to Senaar, the Shinar of the Scriptures, there was a paſſage in Heſtiæus Mileſius, in which it was mentioned: and he ſubjoins the paſſage. [2] Των δε Ἱερεων τȣς διασωθεντας, τα τȣ Ενυαλιȣ Διος ἱερωματα λαβοντας, εις Σενααρ της Βαβυλωνιας ελθειν. Σκιδνανται δε το λοιπον εντευθεν, ὑπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι πανταχȣ, και γην ἑκαστοι κατελαμβανον την εντυχȣσαν. Some have imagined, that this hiſtory related to the people ſaved at the deluge; τȣς διασωθεντας απο τȣ κατακλυσμȣ. But this is impoſſible: for we cannot ſuppoſe, that the rites of Jupiter Enualius were preſerved by Noah: or that the prieſts of this Deity were in the Ark. Joſephus moreover introduces this paſſage, as if Heſtiæus had been ſpeaking περι τȣ πεδιȣ λεγομενȣ Σενααρ, *about the country called Senaar*. But this too is certainly a miſtake, as may

[2] Οι δε Θεοι ανεμους επιπεμψαντες ανετρεψαν τον Πυργον, και ιδιαν ἑκαστῳ φωνην εδωκαν· και δια τȣτο Βαβυλωνα συνεβη κληθηναι την πολιν. Περι δε τȣ πεδιȣ τȣ λεγομενȣ Σενααρ εν τῃ Βαβυλωνια χωρᾳ μνημονευει Ἑκαταιος λεγων ȣτως· Των δε Ἱερεων τȣς διασωθεντας τα τȣ Ενυαλιȣ Διος ἱερωματα λαβοντας εις Σενααρ της Βαβυλωνας ελθειν. Σκιδνανται δε το λοιπον εντευθεν ὑπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι πανταχȣ, και γην ἑκαστοι κατελαμβανον την εντυχȣσαν. Joſeph. Ant. L. 1. c. 4. Euſeb. Præp. Evang. L. 9. p. 416. Euſeb. Chron. p. 13.

be ſeen from the words of the author. He is not treating about Babylon in the land of Senaar; but of Senaar in the land of Babylonia; and of circumſtances ſubſequent to the diſperſion. Senaar in Babylonia muſt have been the city of that name, and not the country. It was the ſame as the Shinar of Moſes, and the Singara of Ptolemy, and other writers. Heſtiæus had undoubtedly been treating of the demolition of the tower at Babel, and of the flight of the prieſts. To this he ſubjoined the curious piece of hiſtory, which has been tranſmitted to us by Joſephus. The purport of it is this. After the ruin of the tower, *the prieſts, who eſcaped from that calamity, ſaved the implements of their idolatry, and whatever related to the worſhip of their Deity, and brought them,* εις Σενααρ της Βαβυλωνιας, *to the city Senaar in Babylonia. But they were again driven from hence by a ſecond diſperſion; and mankind being as yet all of one* [3] *language, they made their ſettlements in various parts, laying hold of any ſpot to dwell in, that chance offered.* The former flight of the people from Babylon, and particularly of the

[3] The words are, ὑπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι: which ſome may ſuppoſe to mean, *that they made their ſettlements, where they found people of the ſame language.* But the author adds, τας συνοικιας ποιησαμενοι ΠΑΝΤΑΧΟΥ. By πανταχῃ is meant εν παντι τοπῳ. *They made their abode in all parts of the world.* They could not therefore be determined to any particular places: for it is plain that they were indeterminately ſcattered: and to ſhew that they had no choice, the author adds, και γην ἑκαστοι κατελαμβανον την εντυχησαν. The whole world was open before them: *they ſojourned in any land, that fortune put in their way.* And this was eaſy, ὑπο της ὁμογλωσσιας; *on account of the uniformity of language,* which as yet prevailed. From this ancient writer we find, that there was originally one language in the world: and though at Babel there was an impediment in utterance, yet language ſuffered no alteration for ſome ages. Bochart alters ὁμογλωσσιας to πολυγλωσσιας; but ſurely this is too bold a deviation. See Geog. Sac. L. 1. p. 64.

priefts, is the circumftance alluded to by the poet, when he fpeaks of Lycurgus, as driving the Tithenæ, or Nurfes, of Bacchus over the plain of Nufa.

[4] Ὃς ποτε μαινομενοιο Διωνυσοιο Τιθηνας
Σευε κατ' ηγαθεον Νυσσηϊον· αἱ δ' ἅμα πασαι
Θυσθλα χαμαι κατεχευαν.

Upon the expulfion of this people from Senaar it was, that the fons of Shem got poffeffion of that city, and region: and after this fuccefs, they proceeded farther, and attacked the Titanians in all their quarters. Their purpofe was either to drive them away from the countries which they had ufurped; or to fubdue them totally, and reduce them to a ftate of vaffalage. They accordingly fet out with a puiffant army; and after a difpute of fome time, they made them [5] tributaries. But upon their rifing in rebellion after the fpace of thirteen years, the confederates made a frefh inroad into their countries, *where they fmote the Rephaïms in Afhteroth Karnaïm*, who were no other than the Titans. They are accordingly rendered by the Seventy [6] Τȣς Γιγαντας τȣς εν Αςαρωθ, *the Giant brood in Aftaroth:* and the valley of the Rephaïm in Samuel is tranflated [7] την κοιλαδα των Τιτανων,

[4] Iliad. L. Z. v. 132. He makes them in their fright throw away all their idolatrous implements.

[5] Twelve years they ferved Chedorlaomer. Gen. c. 14. v. 4.

[6] Ibid. v. 5. The rebellion of their family is alluded to by the prophet Ifaiah, who ftyles them in the language of the Seventy Γιγαντες. Συνεγερθησαν σοι παντες οἱ γιγαντες, οἱ αρξαντες της γης. C. 14. v. 9.

[7] 2. Samuel. c. 5. v. 18. They are mentioned by Judith. Ουδε υἱοι Τιτανων επαταξαν αυτον. C. 16. v. 8.

the valley of the Titans. We are alſo told by Procopius Gazæus, [8] τȣς Γιγαντας, και Τιτανας ωνομαζον, ȣς Ῥαφαειμ Ἑβραιοι φασιν· *that thoſe, whom the Hebrews mentioned as Raphaim, were by other people called Giants, and Titans.* Thoſe of the confederacy ſmote alſo [9] *the Zuzims in Ham, and the Emims in Shaveh Kiriathaïm.* All theſe were of the Giant, or Titanian race. Hence Moſes ſpeaking of the land of Moab ſays, [10] *The Emims dwelt therein in times paſt, a people great, and many, and tall, as the Anakims: but the Moabites call them Emims; which alſo were accounted Giants.* He mentions alſo the [11] Zuzims in the ſame light. This attack made upon the ſons of Ham is taken notice of by Theophilus; who ſpeaks of it as the firſt war upon [12] earth, and calls it the war of the Giants. Cedrenus aſſures us, that there were records in Egypt, which confirmed the account given by Moſes, concerning theſe perſonages of ſo extraordinary ſtature; and that they particularly flouriſhed about the times of [13] Abraham and Iſaac. And he adds, τȣς ὑπο Ἑλληνων

[8] Ad L. 2. Regum. c. 5. Moſes Chorenenſis ſpeaks of the people here mentioned as the Titans. Cæterum de Titanibus ac Raphæmis meminerunt Sacræ Literæ. L. 1. c. 5. p. 17.

[9] Geneſ. ſupra.

[10] Deuteron. c. 2. v. 10.

[11] Deut. c. 2. v. 20. *Giants dwelt therein in old time, and the Ammonites called them Zanzummim.* They were the ſame as the Zuzim.

[12] Ad Autolyc. L. 2. p. 372. αὑτη αρχη εγενετο πρωτη τȣ γινεσθαι πολεμȣς επι της γης, και κατεκοψαν τȣς Γιγαντας, εν Καραναϊμ, και εθνη ισχυρα ἁμα αυτοις, κλ.

[13] Ὅτι εν τοις χρονοις Ἀβρααμ και Ισαακ πολυσωματους ανθρωπους Αιγυπτιοι ἱστορȣσι γενεσθαι, τους ὑπο Ἑλληνων Γιγαντας ονομαζομενȣς. p. 34. Artapanus mentions Abraham αναφεροντα εις τȣς Γιγαντας. Euſeb. P. E. L. 9. p. 420. Joſephus alſo mentions, that this engagement of the four kings was with ſome of the Titanic or Gigantic race, whom they defeated. Και κατεκοψαν τȣς απογονȣς των Γιγαντων. Antiq. L. 1. c. 9. p. 31.

Γιγαντας.

Γιγαντας ονομαζομενους, *that these were the people, whom the Grecians called Giants.*

The most full account of the Titans and their defeat, is to be found in some of the Sibylline poetry. The Sibyls were Amonian priestesses; and were possessed of ancient memorials, which had been for a long time deposited in the temples where they presided. A great part of those compositions, which go under their name, is not worth being mentioned. But there are some things curious; and among these is part of an historical poem, to which I allude. It is undoubtedly a translation of an ancient record, found by some Grecian in an Egyptian temple: and though the whole is not uniform, nor perhaps by the same hand, yet we may see in it some fragments of very curious history.

[14] Αλλ' οποταν μεγαλοιο Θεου τελεωνται απειλαι,
Ας ποτ' επηπειλησε βροτοις, οι Πυργον ετευξαν
Χωρη εν Ασσυριη, ομοφωνοι δ' ησαν απαντες,
Και βουλοντ' αναβην' εις Ουρανον αστεροεντα,
Αυτικα δ' Αθανατος μεγαλην επεθηκεν αναγκην
Πνευμασιν· Αυταρ επειτ' ανεμοι μεγαν ὑψοθι πυργον
Ριψαν, και θνητοισιν επ' αλληλοις εριν ωρσαν·
Τουνεκα τοι Βαβυλωνα βροτοι πολει ουνομ' εθεντο.
Αυταρ επει πυργος τ' επεσε, γλωσσαιτ' ανθρωπων
Εις πολλας θνητων εμεριστθησαν διαλεκτους,
Παντοδαπαις φωναισι διεστρεφον, αυταρ απασα
Γαια βροτων πληρουτο μεριζομενων βασιληων·
Και τοτε δη δεκατη γενεη Μεροπων ανθρωπων,

[14] Sib. Orac. L. 3. p. 223. Theoph. ad Autolyc. L. 2. p. 371.

Εξ ὑπερ κατακλυσμος επι πρωτερης γενετ' ανδρας,
Και βασιλευσε Κρονος, και Τιταν, Ιαπετος τε,
Γαιης τεκνα φεριςα και Ουρανυ, εξεκαλεσσαν
Ανθρωποι, γαιης τε και [15] Ουρανυ ονομα θεντες,
Ὑυνεκα ὁι προφεριςοι εσαν μεροπων ανθρωπων.
Τρισσαι δη μεριδες γαιης κατα κληρον ἑκαςου,
Και βασιλευσεν ἑκαςος εχων μερος, ηδε μαχοντο·
Ὁρκοι γαρ τ' εγενοντο πατρος, μεριδες τε δικαιαι.
Τηνικα δη πατρος τελεος χρονος ἱκετο γηρως,
Και ῥ' εθανεν· και παιδες ὑπερβασιην ὁρκοισι
Δεινην ποιησαντες, επ' αλληλους εριν ωρσαν,
Ὁς παντεσσι βροτοισιν εχων βασιληϊδα τιμην
Αρξει. Και μαχεσαντο Κρονος Τιταν τε προς αυτους.

. . . . . .

Αυτη δ' ες' αρχη πολεμυ παντεσσι βροτοισι·
Πρωτη γαρ τε βροτοις αυτη πολεμοιο καταρχη·
Και τοτε Τιτανεσσι Θεος κακον εγγυαλιξε.

But when the judgments of the almighty God
Were ripe for execution; when the Tower
Rose to the skies upon Assyria's plain,
And all mankind one language only knew:
A dread commission from on high was given
To the fell whirlwinds, which with dire alarm
Beat on the Tower, and to its lowest base
Shook it convuls'd. And now all intercourse,

[15] Scilicet Γηγενεις, Ουρανιωνας, Ἡλιαδας.

Τουτῳ δε β.φ.δ. ετει Νωε διεθετο, και την οικυμενην τοις τρισιν αυτυ υἱοις διεμερισε· Syncellus. p. 80.

By

By ſome occult, and overruling power,
Ceas'd among men: by utterance they ſtrove
Perplex'd and anxious to diſcloſe their mind;
But their lip fail'd them; and in lieu of words
Produc'd a painful babbling ſound: the place
Was hence call'd Babel; by th' apoſtate crew
Nam'd from th' event. Then ſever'd far away
They ſped uncertain into realms unknown:
Thus kingdoms roſe; and the glad world was fill'd.
'Twas the tenth age ſucceſſive, ſince the flood
Ruin'd the former world: when foremoſt far
Amid the tribes of their deſcendants ſtood
Cronus, and [16] Titan, and Iäpetus,
Offspring of Heaven, and Earth: hence in return
For their ſuperior excellence they ſhar'd
High titles, taken both from Earth and Heaven.
For they were ſurely far ſupreme; and each

[16] From a common notion, that Iäpetus was Japhet, this name is aſſigned to one of the three brothers: and the two others are diſtinguiſhed by the names of Cronus, and Titan. But they are all three indeterminate titles. Iäpetus was a Titanian; and is mentioned as ſuch by Diodorus, L. 5. p. 334. He was one of the brood, which was baniſhed to Tartarus, and condemned to darkneſs;

ἐν' Ἰαπετος τε Κρονος τε
Ἥμενοι ἐτ' αυγης Ὑπεριονος Ἠελιοιο
Τερποντ', ἐτ' ἀνεμοισι βαθυς δε τε Ταρταρος αμφις.

Homer. Iliad. Θ. v. 478. He is alſo mentioned as an earth-born Giant; one of the prime apoſtates.

Tum partu Terra nefando
Cœumque, Iäpetumque creat, ſævumque Typhœa,
Et conjuratos cœlum reſcindere fratres.
Virgil. Georg. L. 1. v. 279.

The hiſtory of Iäpetus has no relation to Japhet. Ἰαπετος ἑις των Τιτανων. Schol. in Homer. ſupra. *Iäpetus was one of the Giants.*

Ruled

Ruled o'er his portion of the vaſſal world,
Into three parts divided: for the earth
Into three parts had been by Heaven's decree
Sever'd; and each his portion held by lot.
No feuds as yet, no deadly fray aroſe:
For the good ſire with providential care
Had bound them by an [17] oath: and each well knew
That all was done in equity, and truth.
But ſoon the man of juſtice left the world,
Matur'd by time, and full of years. He died:
And his three ſons, the barrier now remov'd,
Riſe in defiance of all human ties,
Nor heed their plighted faith. To arms they fly,
Eager and fierce: and now their bands compleat,
Cronus and Titan join in horrid fray;
Rule the great object, and the world the prize.
This was the firſt ſad overture to blood;
When war diſclos'd its horrid front; and men
Inur'd their hands to ſlaughter. From that hour
The Gods wrought evil to the Titan race;
They never proſpered.

This Sibylline hiſtory is of conſequence. It has been borrowed by ſome Helleniſtic Jew, or Gnoſtic, and inſerted amid a deal of traſh of his own compoſing. The ſuperior antiquity of that part, which I have laid before the reader, is plain, from its being mentioned by [18] Joſephus. Some

[17] See Euſebii Chron. p. 10. l. 38.
[18] Antiq. L. 1. c. 4.

lines

lines are likewiſe quoted by [18] Athenagoras, and [19] Theophilus Antiochenus. But there are paſſages afterwards, which relate to circumſtances of late date: ſuch as were in time much inferior to the age of Athenagoras; and ſtill farther removed from the æra of Joſephus. Upon this account I pay a greater deference to theſe verſes, than I do to thoſe which are ſubſequent. For theſe contain a very intereſting hiſtory; and are tolerably preciſe, if we conſider the remoteneſs of the times ſpoken of. We have here an accurate account of the confuſion of ſpeech, and demolition of the tower of Babel, and of the Titanian war, which enſued. And we are moreover told, that the war commenced in the tenth generation after the deluge; and that it laſted ten years; and that it was the firſt war, in which mankind were engaged. The author, whoever he may have been, ſeems to allude to two quarrels. The one was with the head of the family, and proceeded from a jealouſy and fear, leſt he ſhould have any more children: as that would be a detriment in poſſeſſion to thoſe, whom he already [20] had. Something of this nature runs through the whole of the Pagan mythology. The other quarrel was upon a ſimilar account. It began through ambition, and a deſire of rule among the Titans; and terminated in their ruin. Abydenus conformably to the account given above, mentions, that ſoon after the demolition of the tower commenced the [21] war between

[18] Athenag. Leg. p. 307. μεμνηται δε αυτης (Σιβυλλης) και Πλατων.

[19] Ad Antol. L. 2. p. 371.

[20] See Sibylline Verſes. L. 3. p. 227.

[21] Ἡδη δε ασσον ειναι τȣ Ουρανȣ (την Τυρσιν), και τȣς ανεμȣς ανατρεψαι—μετα δε Κρονῳ τε και Τιτηνι συστηναι πολεμον. Euſeb. Præp. Evang. L. 19. c. 14. p. 416. Syncel. p. 44. Ζευς περι της αρχης προς Τιτανας επολεμησε. Athenag. Legatio. p. 325.

Cronus and Titan: and that it was carried on by people of uncommon ſtrength and ſtature. Eupolemus alſo, whom I have before quoted, calls them [22] Giants; and ſays, that they were ſcattered over the face of the earth. Upon this diſperſion Babylonia was quite evacuated, and the city left unfiniſhed. Some of the fugitives betook themſelves to Shinar, a city which lay between Nineve and Babylon, to the north of the region, which they had quitted. Others came into Syria, and into the Arabian provinces, which bordered upon Canaan. Thoſe, who fled to Shinar, the Senaar of Heſtiæus Mileſius, reſided there ſome time. But being in the vicinity of Elam, and Nineve, they raiſed the jealouſy of the ſons of Aſhur, and of the Elamites, who formed a confederacy againſt them; and after a diſpute of ſome time drove them from that neighbourhood. And not contented with this, they proſecuted their vengeance ſtill farther, and invaded all thoſe of the line of Ham weſtward; and made them tributaries, as far as the confines of Egypt. The ſacred writings take notice of the concluſion of the war, which ended almoſt in the extirpation of ſome families in theſe parts; eſpecially of thoſe, which were properly Titanian. And that this was the ſame war which happened in the time of Abraham, is manifeſt from its being in the tenth generation from the deluge: for Abraham was tenth in deſcent from Noah; and conſequently from the deluge. Cedrenus is very particular in his account of theſe times. He ſays, that in the days of Abraham, [23] τȣς παιδας τȣ Ουρανȣ ακμασαι:

[22] Ειναι δε αυτȣς Γιγαντας. Euſeb. Præp. Evang. L. 9. c. 17. p. 418.

[23] P. 29.

the

the ſons of Cœlus flouriſhed. And having before ſpoken of the Patriarch's retiring upon account of a famine into Egypt, he adds, [24] γινεται δε και ὁ Τιτανων προς τον Δια πολεμος: *about this time was the war of the Titans againſt Jupiter.* Theophilus alſo gives an account of this war from the hiſtorian Phallus. [25] Και γαρ Βηλυ του Ασσυριων βασιλευσαντος, και Κρονυ, και Τιτανος, Θαλλος μεμνηται, φασκων, τον Βηλον πεπολεμηκεναι συν τοις Τιτασι προς τον Δια, και τυς συν αυτῳ Θευς λεγομενυς. Ενθα φησι, και ὁ Γυγης ἡττηθεις εφυγεν εις Ταρτησσον. *Phallus takes notice of the Aſſyrian monarch Belus; likewiſe of Cronus, and Titan: and he ſays, that Belus and the Titans made war upon Jupiter and the Gods: and that Gyges being worſted in battle fled from thoſe parts to Tarteſſus.* Inſtead of Cronus, he mentions Jupiter, as the perſon engaged on the oppoſite ſide: but it is of little conſequence by what title the leaders be called; for the hiſtory of the war is very plain. In Moſes we read only of the concluſion: but the Gentile writers give a detail of the whole procedure from the beginning of the quarrel. We accordingly find, that there were three brothers, and three families; one of which was the Titanian: that they had early great jealouſies; which their father, a juſt man, foreſaw, would, if not prevented, become fatal. He therefore appointed to each a particular portion in the earth; and made them ſwear, that they would not invade each others right. This kept them during his lifetime in order: but after his demiſe the Titans com-

[24] Ibid.

[25] L. 3. p. 399. He makes the Titans war againſt the Gods; but they were properly the perſons eſteemed immortal. He alſo makes Belus an Aſſyrian, inſtead of a Babylonian.

menced hostilities, and entered into an association against the family of Shem. When they first formed themselves into this confederacy, they are said to have raised an [26] altar: and upon this they swore never to abandon the league, nor to give up their pretensions. This altar was the work of the Cyclopians, a people who seem to have been wonderfully ingenious: and it is thought that the Chaldeans in memorial of this transaction inserted an altar in their ancient [27] sphere.

From the sacred historian we may infer, that there were two periods of this war: the first, when the king of Elam and his associates laid the Rephaïm, Emim, Horites, and Amalekites under contribution: the other, when upon their rebellion they reduced them a second time to obedience. The first part is mentioned by several ancient writers; and is said to have lasted ten years. Hesiod takes notice of both; but makes the first rather of longer duration.

[28] Συνεχεως εμαχοντο δεκα πλειους ενιαυτους.

[26] Τουτο εστιν, εν ῳ πρωτον οἱ Θεοι την συνωμοσιαν εθεντο, ὁτε επι Κρονον ὁ Ζευς εστρατευσεν. Eratosth. Aster. Συσιαστηριον. p. 14.

Hyginus supposes, that the Gods swore upon this altar, when they were going to oppose the Titans: and he says, that it was the work of the Cyclopians. But the Cyclopians were Titanians; and the altar was for the use of their brotherhood, who were called Τιτηνες θεοι.

Τιτηνες τε θεοι—των εξ ανδρες τε θεοι τε.

Homer. Hymn. in Apol. v. 335.

Juno in Homer swears by the Titans, as the original Deities.

θεους δ' ονομηνεν ἁπαντας
Τους ὑποταρταρους, οἱ Τιτηνες καλεονται. Iliad. Ξ. v. 279.

In this we have a short, but true, history of dæmon-worship, and its origin.

[27] Εθηκαν και αυτο εν τῳ Ουρανῳ εις μνημοσυνον. Eratosthenes supra. Some however think, that it was placed there upon another account: in memorial of the first altar, that was raised after the flood.

[28] Theog. v. 636.

Ten

Ten years and more they ſternly ſtrove in arms.

He in another place ſpeaks of it as a very long and ſtubborn affair.

[29] Δηρον γαρ μαρναντο, πονον θυμαλγε' εχοντες,
Τιτηνες τε θεοι, και ὁσοι Κρονȣ εξεγενοντο.

Year after year in cruel conflict ſtrove
The Titan Gods, and thoſe of Cronus' line.

In the ſecond engagement the poet informs us, that the Titans were quite diſcomfited, and ruined: and according to the mythology of the Greeks, they were condemned to reſide in Tartarus, at the extremities of the known world. According to the Moſaïc account it happened fourteen years after the concluſion of the firſt war. [30] *Twelve years they ſerved Chedorlaomer: and in the thirteenth they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him; and ſmote the Rephaims in Aſhteroth Karnaïm, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim: and the Horites in their mount Seir unto El Paran, which is by the wilderneſs. And they returned and came to En-Miſhpat, which is in Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon Tamar. And there came out the king of Sodom, and the king of Gomorrah*, &c. Joſephus, and later writers, do not conſider the purport of the ſcripture account, nor the extent of this

[29] V. 629. Μαχομενων δε αυτων επαυτȣς δεκα ἡ Γη τῳ Διϊ εχρησε την νικην. Apollodorus. L. 1. p. 4.

[30] Geneſis. c. 14. v. 4. 5. 6.

war:

war: but ſpeak of it as carried on chiefly, if not ſolely, with the petty kings of the Aſphaltite vale. They bore an inconſiderable part in this grand [31] affair: and were taken in after a ſweep of many, and far more powerful, nations. The former war, when the power of the Titans was firſt broken, ſeems to have been a memorable æra with the Cuthites and their deſcendants, though overlooked by other people.

The kings, who compoſed the confederacy againſt the Titans, were the king of Elam, the king of Elaſur, the king of Shinar, and a fourth, ſtyled king of nations. It was a family aſſociation againſt a common enemy, whence we may form a judgment concerning the princes of whom it was compoſed. Of the king of Shinar we know little: only we may be aſſured, that he was of the line of Shem; who had recovered the city, over which he ruled, from the Titanians. And we may farther preſume, that Tidal king of Nations was no other than the king of Aram. In like manner we may infer, that Arioch Melach Elaſur, אלסר, however expreſſed, was the king of Nineve, called of old, and at this day, [32] Aſur and Aſſur. In the ancient records concerning this war, it is probable, that each nation made itſelf the principal, and took the chief part of the glory to itſelf. For the conqueſts of Ninus (by which word is ſignified merely the Ninevite) conſiſted in great meaſure of theſe atchievements: the whole honour of which the Ninevites and Aſſyrians appropriated to [33] themſelves. The real principal in the war was the king

[31] See Obſervations and Inquiries. p. 206.

[32] Benjamin Tudelenſis. p. 61.

[33] Zonaras ſpeaks of the war as being carried on by the Aſſyrians. p. 22.

of Elam; as we learn from the Scriptures: and another material truth may be obtained from the account given by Moſes; that notwithſtanding the boaſted conqueſts of the Aſſyrians, and the famed empire of Ninus and Semiramis, the province of Aſſur was a very limited diſtrict; and the kingdom of Elam was ſuperior both to that of Nineve, and Babylonia. The king of nations I have ſuppoſed to have been the king of Aram: and the nature of the confederacy warrants the ſuppoſition. But there are evidences, which ſhew, that he was no other, than the prince of that country: and it was called the region of nations, becauſe all Syria, and the country upon the Euphrates conſiſted of mixed people; which was obſervable quite down to Galilee in Canaan. Moſes Chorenenſis wrote the hiſtory of Armenia; and he tells us, that when Ninus reigned in [34] Aſſyria, there was a war carried on againſt the [35] Titans of Babylonia, whom he ſtyles the Immortals: and that the king of Aram had the conduct of that war. It is well known, that theſe kings, after they had defeated thoſe in the vale of Siddim, carried off many priſoners. Among theſe was Lot, who was afterwards in a wonderful manner reſcued by his brother Abraham. This hiſtory is mentioned by Eupolemus; who ſays, that they were the people of Aram, who had taken him priſoner: and that they had been making war upon the people of Canaan, whom he ſtyles Phenicians. He adds, that upon the news of Lot being a priſoner, Abraham with his armed houſhold

[34] Moſes Chorenenſ. L. 1. c. 10. p. 27.

[35] Bellum Titanium cum Gigantibus—immortalibus ac proceriſſimis. Ibid. Agmen Titanium. Ibid.

alone

alone defeated the enemy, and regained his [36] brother. Diodorus Siculus has a paſſage very much to the preſent purpoſe. He tells us, *that* [37] *Ninus, or the Ninevite, with the aſſiſtance of another prince, made war upon his neighbours the Babylonians.* He proceeds afterwards to ſay, that *this formidable expedition was not againſt the city of Babylon; for that was not then in being: but againſt other reſpectable cities of the country. In this war he with much eaſe ſubdued his enemies, and obliged them to pay an annual tribute.* How very conſonant this hiſtory is to the account given by Moſes? The author ſays, *that the city Babylon*, which in aftertimes made ſuch a figure, *was not now in being.* It is very truly ſaid: for the city Babel had been begun; but was at that time deſerted, and left unfiniſhed. [38] *They left off to build the city.* It ſeems to have been under a curſe: and we hear nothing more of it for ages. Not a word occurs about Babylon or Babylonia, till the time of Berodach Baladan, and of Nebuchadnezzar, who came after him, when this city was rebuilt. And from the extent of it, when compleated, we may form ſome judgment of the original deſign. [39] *The king* (Nebuchadnezzar) *ſpake and ſaid: is not this great Babylon, that I have built for the houſe of my kingdom, by the might of my power, and for the honour of my majeſty?* Abydenus informs

[36] Υϛερον δε Αρμενιους επιϛρατευσαι τοις Φοινιξι· Νικησαντων δε και αιχμαλωτισαμενων τον αδελφιδουν αυτου (Αβρααμ), τον Αβρααμ μετα οικετων βοηθησαντα εγκρατη γενεσθαι των αιχμαλωτισαμενων, κ.τ λ. Euſeb. Præp. Evang. L. 9. p. 418.

[37] Κατ' εκεινους δε τους χρονους ἡ μεν νυν ουσα Βαβυλων ουκ ην εκτισμενη· κατα δε την Βαβυλωνιαν ὑπηρχον αλλαι πολεις αξιολογοι· ῥαδιως δε χειρωσαμενος τους εγχωριους—τουτοις μεν εταξε τελειν κατ' ενιαυτον ὡρισμενους φορους. Diodor. L. 2. p. 90.

[38] Geneſis. c. 11. v. 8.

[39] Daniel. c. 4. v. 30.

us from Megaſthenes, [40] *that Babylon was firſt walled round by Belus: but in time the wall was ruined. At laſt Nebuchodonoſor built it anew; and it remained with gates of braſs to the time of the Macedonian empire.*

In the paſſage taken above from Diodorus Siculus mention is alſo made of ſome ſervice impoſed upon the conquered nations; which is conformable to the account given by Moſes. [41] *Twelve years they ſerved Chedorlaomer:* which ſervice undoubtedly conſiſted in a certain tribute, as Diodorus rightly informs us. There are two circumſtances, in which this author, as the text now ſtands, does not accord with the original hiſtory. He mentions firſt, that the king of Aſſur was in league with the king of Arabia: and in the next place, that after the ſubduing of the Babylonians, he attacked the Armenians. In reſpect to Arabia, there was probably no country in that age ſo called: nor could it be the king of Arabia, with whom he was in alliance; no more than it was the Armenian with whom he was at war. Theſe two names, Arabia and Aramia, are very ſimilar, and have therefore been confounded; and the hiſtory by theſe means has been rendered obſcure. The prince, with whom the king of Nineve had entered into an alliance, was not the king of Arabia, but Aramia. He was a branch of the ſame family as Melech Al Aſur, the king of Nineve: and his country was ſtyled

[40] Βηλον Βαβυλωνα τειχει περιβαλειν· τῳ χρονῳ δε ικνευμενῳ αφανισθηναι· τειχισαι δε αυθις Ναβεχοδονοσορον, κ.τ.λ. Apud Abydenum in Euſebio. Præp. Evang. L. 9. p. 459.

[41] Geneſis. c. 14. v. 4. See Diodorus above, εταξε τελειν φορες.

Aram. [42] Τȣς γαρ ὑφ' ἡμων Συρȣς καλȣμενȣς ὑπ' αυτων των Συρων Αρμενιȣς, και Αραμμαιȣς καλεισθαι. *Those*, ſays Strabo, *whom we Grecians name Syrians, are by the Syrians themſelves called Armenians and Aramæans.* On the other hand the people, whom Diodorus by miſtake ſtyles Armenians, were the ſame that in aftertimes were called Arabians. The countries of the Rephaim, the Zuzim, the Amalekites, and the [43] Horites, lay in Arabia Petræa: and theſe were the people, upon whom this inroad was made. It lay neareſt to Babylonia, though ſeparated by a deſart. It was accordingly invaded by the confederates, after they had made themſelves maſters of Singara. We ſhould therefore for Arabia in the firſt inſtance replace [44] Aramia: and for the Aramians, in the latter part read Arabians. This ſmall change makes the whole perfectly agreeable to the truth. It correſponds with the account given by the Armenian writer above; and a wonderful atteſtation is hereby afforded to the hiſtory of Moſes.

[42] L. 1. p. 71.

[43] The Horites were Hivites of the race of Ham. Zibeon, Seir's ſon, is ſo ſtyled. Gen. c. 36. v. 2.

Αρταπανος δε φησιν εν τοις Ιȣδαϊκοις—εν δε αδεσποτοις ευρομεν τον Αβραμ αναφεροντα. εις τȣς Γιγαντας· τȣτȣς δε οικȣντας εν τῃ Βαβυλωνιᾳ δια την ασεβειαν ὑπο των Θεων αναιρεθηναι, ὧν ἑνα Βηλον, κ.τ.λ. Euſeb. Præp. Evang. L. 9. p. 420.

[44] Arabia has more than once been put for Aramia, or rather for Armenia. A miſtake of this ſort is to be found in Theophilus. Every body knows, that the ark of Noah is ſaid to have reſted upon Mount Ararat in Armenia. But this writer makes it reſt upon the mountains of Arabia; and ſays, that the remains of it were to be ſeen in his time. Ἧς κιβωτȣ τα λειψανα μεχρι τȣ δευρο δεικνυται ειναι εν τοις Αραβικοις ορεσι; for Αραμικοις ορεσι, *the mountains of Aram.* Ad Autol. L. 3. p. 391.

Thus

Thus have I given an account of the ancient Titans, or worſhippers of fire; who were engaged in building the tower called Babel, and the city of the ſame name. They ſeem to have been a very numerous body, who had attached themſelves to the ſpot, and were determined never to leave it. But they were wonderfully diſſipated; and fled to different parts. Some of the remoter clans ſeem not to have been involved in the firſt calamity; whom however vengeance purſued. For the family of Shem boldly attacked theſe formidable tribes; which for courage and ſtature had been deemed invincible. They carried it with a high hand; and ſeem to have reduced many nations to a ſtate of obedience, from the Euphrates downwards to the entrance of Egypt. From thence they turned, and paſſing upwards by the weſt of Jordan, they took in all thoſe nations, which had before eſcaped them. From the ſervice impoſed, and from the extent of the conqueſts, we may perceive, that the king of Elam and his aſſociates entertained the ſame views, which had been condemned in their adverſaries. They were laying the foundation of a large empire, of which the ſupremacy would moſt probably have centered in the kings of Elam. But the whole ſcheme was providentially ruined by the Patriarch Abraham. He gave them an utter defeat; and afterwards purſued them from Dan quite up to [45] Hobah, and Damaſcus.

Theſe are the events, which the moſt early writers, Li-

[45] Geneſis. c. 14. v. 15.

nus, Olen, [46] Thamyras, and Thymœtes, are ſaid to have commemorated under the titles of the flight of Bacchus; in which were included the wars of the Giants, and the ſufferings of the Gods. [47] Τα περι της Τιτανομαχιας, και το συνολον την περι τα παθη των Θεων ἱςοριαν. I have before mentioned from Hyginus an account of Phoroneus, the firſt king upon earth; wherein is contained an epitome of the Noachic hiſtory; and where there are alſo ſome alluſions to the diſperſion, and to this war. [48] Inachus, Oceani filius, ex Archiâ ſorore ſuâ procreavit Phoroneum, qui primus mortalium dicitur regnâſſe. Homines ante ſecula multa ſine oppidis legibuſque vitam exegerunt, unâ linguâ loquentes ſub Jovis imperio. Sed poſtquam Mercurius ſermones hominum [49] interpretatus eſt, unde Hermeneutes dicitur interpres——Idem nationes diſtribuit: tum diſcordia inter homines eſſe cœpit. *Inachus, whoſe father was Oceanus, had by his ſiſter Archia a ſon named Phoroneus; who was the firſt king upon earth. Before his reign people had but one language; and lived for many ages under the direction of Jupiter, without any cities being founded,*

[46] Πεποιηκενοι δε τυτον (Θαμυριν) ἱςορειται τον Τιτανων προς τυς Θευς πολεμον. Plutarch. de Muſicâ.

Τιτανων γενος, κα. Κυκλωπων, και Γιγαντων Πληθυν,—ὣν μεμνηται Απολλωνιδης, ὁ και Ωραπιος επικληθεις, εν βιβλῳ τῃ επιγραφομενῃ Σεμενυθι. Theoph. ad. Autolyc. L. 2. p. 352.

[47] Diodorus, L. 1. p. 87.

Πλανας, και διαμελισμυς, και πολλα τοιαυτα παθηματα. Plutarch. Iſis et Oſir. p. 355.

[48] Fab. 143.

[49] Interpretatus eſt. It is difficult to arrive at the author's preciſe meaning.

or any laws promulged. But after that Hermes had diverſified the language of man; from whence Hermeneutes came to ſignify an interpreter; he proceeded, and divided them into nations. Upon this there immediately commenced feuds and commotions. It is a ſhort account, but contains much intereſting matter: and we learn from it, that immediately after the diſperſion the firſt war enſued.

OF

OF THE

ORIGINAL CHALDAIC HISTORY,

AS TRANSMITTED BY

ABYDENUS, APOLLODORUS, and ALEXANDER POLYHISTOR,

FROM

BEROSUS OF BABYLONIA.

I Cannot proceed without taking notice of ſome extracts of Babyloniſh hiſtory, which time has happily ſpared us. From what has been already ſaid, it is evident, that the hiſtory of nations muſt commence from the æra of Babylon: as here the firſt kingdom was founded; and here was the great ſcene of action among the firſtborn of the ſons of men. The hiſtory therefore of the Babylonians and Chaldeans ſhould be the firſt in order to be conſidered. Not that I purpoſe to engage in a full account of this people; but intend only to conſider thoſe extracts, of which I have made mention above. The memorials are very curious; but have been greatly miſtaken, and miſapplied. The perſon, to whom we are beholden for them, was Beroſus, a prieſt of

Belus. He was a native of Babylonia; and lived in the time of Alexander, the ſon of Philip. The Grecians held him in great eſteem: and he is particularly quoted by the oriental fathers, as well as by Joſephus of Judea. He treated, it ſeems, of the origin of things, and of the formation of the earth out of chaos. He afterwards ſpeaks of the flood; and of all mankind being deſtroyed, except one family, which was providentially preſerved. By theſe was the world renewed. There is a large extract from this author, taken from the Greek of Alexander Polyhiſtor, and tranſmitted to us by Euſebius; which contains an account of theſe firſt occurrences in the world. But it ſeems to be taken by a perſon, who was not well acquainted with the language, in which it is ſuppoſed to be written; and has made an irregular and partial extract, rather than a genuine tranſlation. And as Beroſus lived at a time, when Babylon had been repeatedly conquered; and the inhabitants had received a mixture of many different nations: there is reaſon to think, that the original records, of whatever nature they may have been, were much impaired; and that the natives in the time of Beroſus did not perfectly underſtand them. I will ſoon preſent the reader with a tranſcript from Polyhiſtor of this valuable fragment; in which he will perceive many curious traces of original truth; but at the ſame time will find it mixed with fable, and obſcured with allegory. It has likewiſe ſuffered greatly by interpreters: and there are ſome miſtakes in the diſpoſition of the tranſcript; of which I ſhall hereafter take notice; and which could not be in the original.

Other

Other authors, as well as Alexander Polyhiſtor, have copied from Beroſus: among theſe is Abydenus. I will therefore begin with his account; as it is placed firſt in Euſebius: the tenor of it is in this manner.

" [1] So much concerning the wiſdom of the Chaldeans. " It is ſaid, that the firſt king of this country was Alorus; " who gave out a report, that he was appointed by God to " be the ſhepherd of his people. He reigned ten ſari. Now " a ſarus is eſteemed to be three thouſand ſix hundred years. " A nereus is reckoned ſix hundred: and a ſoſus ſixty. " After him Alaparus reigned three ſari: to him ſucceeded " Amillarus from the city of [2] Pantibiblus, who reigned " thirteen ſari. In his time a ſemidæmon called Annedotus, " in appearance very like to Oannes, ſhewed himſelf a ſe- " cond time from the ſea. After him Amenon reigned " twelve ſari; who was of the city Pantibiblon. Then " Megalanus of the ſame [3] place, eighteen ſari. Then Daus " the ſhepherd governed for the ſpace of ten ſari: he was " of Pantibiblon. In his time four double-ſhaped per- " ſonages came out of the ſea to land; whoſe names were " Euedocus, Eneugamus, Enaboulus, and Anementus. Af- " ter Daus ſucceeded Anodaphus, the ſon of Aedoreſchus. " There were afterwards other kings; and laſt of all Siſu- " thrus: ſo that, in the whole, the number of kings

[1] Euſebii Chronicon. p. 5.

[2] Sometimes Pantibiblus, at other times Pantibiblon occurs for the name of the place. See Syncellus. p. 38.

[3] It is in the original Panſibiblon: but the true name was Pantibiblon; as may be ſeen by comparing this account with that of Apollodorus, which ſucceeds; and with the ſame in Syncellus.

" amounted to ten; and the term of their reigns to an hun-
" dred and twenty ſari." This laſt was the perſon who was warned to provide againſt the deluge. He accordingly built a veſſel, by which means he was preſerved. The hiſtory of this great event, together with the account of birds ſent out by Siſouthros, in order to know, if the waters were quite abated; and of their returning with their feet ſoiled with mud; and of the ark's finally reſting in Armenia, is circumſtantially related by [4] Abydenus, but borrowed from Beroſus.

A ſimilar account of the firſt kings of Babylonia is given by Apollodorus; and is taken from the ſame author, who begins thus. " This is the hiſtory, which Beroſus has
" tranſmitted to us. He tells us, that Alorus of Babylon
" was the firſt king, that reigned; who was by nation a
" Chaldean. He reigned ten ſari: and after him Alaparus,
" and then Amelon, who came from Pantibiblon. To him
" ſucceeded Amenon of Chaldea: in whoſe time they ſay,
" that the Muſarus Oannes, the Annedotus, made his ap-
" pearance from the Eruthrean ſea." [5] So we are told by Alexander (Polyhiſtor), who firſt took this hiſtory in hand; and mentions, that this perſonage ſhewed himſelf in the

[4] Syncellus. p. 38. He ſtyles him Abydenus: but by Euſebius the name is expreſſed Abidenus.

[5] Euſebii Chronicon. p. 5.

So we are told. Theſe are the words of Euſebius: ſo that there is no regular tranſlation.

Προλαβων; who foreſtalls the event, and makes the appearance of this perſonage to have been in the firſt year.

The account of Oannes is in Alexander Polyhiſtor, as taken from the firſt book of Beroſus: but not a word is there of his appearing in the reign of Amenon.

" firſt

firſt year: but Apollodorus ſays, that it was after forty[6] ſari. Abydenus, differing from both, makes the ſecond Annedotus appear after twenty-ſix ſari. "After this laſt king, Mega-
"larus ſucceeded, of the city Pantibiblon; and reigned
"eighteen ſari. Then Daon the ſhepherd, of the ſame
"city, ten ſari. In his time it is ſaid, that Annedotus ap-
"peared again from the Eruthrean ſea, in the ſame form,
"as thoſe, who had ſhewed themſelves before: having the
"ſhape of a fiſh, blended with that of a man. Then
"reigned Aedorachus of Pantibiblon, for the term of eigh-
"teen ſari. In his days there appeared another perſonage
"from the ſea Eruthra, like thoſe above; having the ſame
"complicated form between a fiſh and a man: his name
"was Odacon." All theſe perſonages, according to Apollodorus, related very particularly and circumſtantially, whatever Oannes had informed them. Concerning theſe Abydenus has made no mention. "After the kings above, ſuc-
"ceeded Amempſinus, a Chaldean, from the city Larach,
"and reigned eighteen ſari. In his time was the great de-
"luge." According to the ſum of years above, the total of all the reigns was an hundred and twenty ſari.

There ſeems to be ſome omiſſion in the tranſcript given by Euſebius from Apollodorus, which is ſupplied by Syncellus. He mentions "Amempſinus as eighth king in order,
"who reigned ten ſari. After him comes Otiartes of[7] La-
"ranchæ in Chaldea, to whom he allows eight ſari. His

[6] From what fixed term do they reckon? to what year do they refer? and whoſe are theſe reflexions?

[7] Laracha, the Larachon of Euſebius.

" ſon was [8] Xiſuthros, who reigned eighteen ſari; and in
" whoſe time was the well-known deluge. So that the ſum
" of all the kings is ten; and of the term, which they col-
" lectively reigned, an hundred and twenty ſari."

Both theſe writers are ſuppoſed to copy from Beroſus: yet there appears a manifeſt difference between them: and this not in reſpect to numbers only, which are eaſily corrupted; but in regard to events, and diſpoſition of circumſtances. Of this ſtrange variation in two ſhort fragments, I ſhall hereafter take further notice.

I come now to the chief extract from Beroſus; as it has been tranſmitted to us by [9] Euſebius, who copied it from Alexander Polyhiſtor. It is likewiſe to be found in [10] Syncellus. It begins in this wiſe.

" Beroſus, in his firſt book concerning the hiſtory of Ba-
" bylonia, informs us, that he lived in the time of Alexan-
" der the ſon of Philip. And he mentions, that there were
" written accounts preſerved at Babylon with the greateſt
" care; comprehending a term of fifteen myriads of years.
" Theſe writings contained a hiſtory of the heavens, and
" the ſea; of the birth of mankind; alſo of thoſe, who had
" ſovereign rule; and of the actions achieved by them.
" And in the firſt place he deſcribes Babylonia as a [11] coun-
" try, which lay between the Tigris and Euphrates. He

[8] The name is expreſſed Xiſuthrus, Siſuſthrus, and Sithithrus.

[9] Euſebii Chronicon. p. 5.

[10] Syncelli Chronograph. p. 28.

[11] It is neceſſary to obſerve the arrangement of this hiſtory of Beroſus; as much depends upon the diſpoſition of theſe articles.

" mentions,

" mentions, that it abounded with [12] wheat, barley, ocrus,
" ſeſamum: and in the lakes were found the roots called
" gongæ, which were good to be eaten, and were in reſpect
" to nutriment like barley. There were alſo palm trees,
" and apples, and moſt kind of fruits: fiſh too, and birds;
" both thoſe, which are merely of flight; and thoſe, which
" take to the element of water. The part of Babylonia,
" which bordered upon Arabia, was barren, and without
" water: but that, which lay on the other ſide, had hills,
" and was [13] fruitful. At Babylon there was [14] in theſe
" times a great reſort of people of various nations; who in-
" habited Chaldea; and lived without rule and order, like
" the beaſts of the field. [15] In the firſt year there made its
" appearance from a part of the Eruthrean ſea, which bor-
" dered upon Babylonia, an animal [16] endowed with reaſon,
" who was called Oannes. According to the accounts
" of [17] Apollodorus, the whole body of the animal was
" like that of a fiſh; and had under a fiſh's head an-
" other head, and alſo feet below, ſimilar to thoſe of a
" man, ſubjoined to the fiſh's tail. His voice too, and

[12] Πυρȣς αγρȣς, wild wheat.

[13] Euſeb. αφορα: Syncell. ευφορα.

[14] I add, *in theſe times:* for he means the firſt ages.

[15] *In the firſt year* from what determined time? No data are here given: yet the meaning will, I believe, be eaſily arrived at.

[16] Euſebius, or rather Alexander Polyhiſtor, mentions in the ſequel his great knowledge and ſagacity. In like manner he is ſtyled Μυσαρος by Apollodorus; though repreſented in the original as a Being of great juſtice and truth, and an univerſal benefactor.

[17] It appears from hence, that this is no regular tranſlation from Beroſus; the Grecian copier putting in obſervations of his own, and borrowing from others: though, to ſay the truth, they ſeem to be the words of Euſebius.

" language

" language was articulate, and human: and there was a re-
" preſentation of him to be ſeen in the time of Beroſus.
" This Being in the day-time uſed to converſe with men:
" but took no food at that ſeaſon: and he gave them an
" inſight into letters, and ſcience, and every kind of art.
" He taught them to conſtruct houſes, to found temples, to
" compile laws; and explained to them the principles of
" geometrical knowledge. He made them diſtinguiſh the
" ſeeds of the earth; and ſhewed them how to collect
" fruits: in ſhort, he inſtructed them in every thing, which
" could tend to ſoften manners, and humanize mankind.
" From that time, ſo univerſal were his inſtructions, nothing
" has been added material by way of improvement. When
" the ſun ſat, it was the cuſtom of this Being to plunge
" again into the ſea, and abide all the night in the deep."
After this there appeared other animals like Oannes; of which Beroſus promiſes to give an [18] account, when he comes to the hiſtory of the [19] kings.

Moreover Oannes wrote concerning the generation of mankind: of their different ways of life, and of civil polity: and the following is the purport of what he ſaid:
" There was nothing but darkneſs, and an abyſs of water,
" wherein reſided moſt hideous beings, which were pro-
" duced of a twofold principle. Men appeared with two
" wings; ſome with four: and with two faces. They had
" one body, but two heads; the one of a man, the other of

[18] Theſe again are the words of the tranſcriber.

[19] The hiſtory of the kings of Babylon was to come afterwards; which is of conſequence to be obſerved.

" a woman. They were likewiſe in their ſeveral organs
" both male and female. Other human figures were to be
" ſeen with the legs, and horns of goats. Some had horſes'
" feet: others had the limbs of a horſe behind; but before
" were faſhioned like men, reſembling hippocentaurs. Bulls
" likewiſe bred there with the heads of men; and dogs with
" fourfold bodies, and the tails of fiſhes. Alſo horſes with
" the heads of dogs: men too, and other animals with the
" heads and bodies of horſes, and the tails of fiſhes. In
" ſhort, there were creatures with the limbs of every ſpecies
" of animals. Add to theſe, fiſhes, reptiles, ſerpents, with
" other wonderful animals; which aſſumed each other's
" ſhape, and countenance. Of all theſe were preſerved de-
" lineations in the temple of Belus at Babylon. The per-
" ſon, who was ſuppoſed to have preſided over them, had
" the name of Omorca. This in the Chaldaïc language is
" Thalath; which the Greeks expreſs θαλασσα, the ſea:
" but according to the moſt true computation, it is equi-
" valent to (Σεληνη) the moon. All things being in this
" ſituation, Belus came, and cut the woman aſunder: and
" out of one half of her he formed the earth, and of the
" other half the heavens; and at the ſame time deſtroyed
" the animals in the abyſs. All this, Beroſus ſaid, was an
" allegorical deſcription of nature. For the whole univerſe
" conſiſting of moiſture, and animals being continually ge-
" nerated therein; [20] the Deity (Belus) abovementioned cut

[20] Euſebius expreſſes it, τȣτων θεον; Syncellus, τȣτον τον θεον, the God abovementioned. This may be proved to be the true reading, from what comes after: for the fact is repeated; and his head cut off again.

" off

" off [21] his own head: upon which the other Gods mixed " the [22] blood, as it gushed out, with the earth; and from " thence men were formed. On this account it is, that " they are rational, and partake of divine knowledge. This " Belus, whom men call Dis, divided the darkness, and separated the heavens from the earth; and reduced the " universe to order. But the animals so lately created, not " being able to bear the prevalence of light, died. Belus " upon this, seeing a vast space quite uninhabited, though " by nature very fruitful, ordered one of the Gods to take " off his head; and when it was taken off, they were to " mix the blood with the soil of the earth; and from thence " to form other men and animals, which should be capable " of bearing the [23] light. Belus also formed the stars, and " the sun, and moon, together with the five planets." We have after this the following intelligence concerning the history above; that what was there quoted, belonged to the first book of Berosus, according to the author's own distribution of facts: that in the second book was the history of the Chaldean monarchs, and the times of each reign; which consisted collectively of one hundred and twenty sari, or four hundred thirty-two thousand years; *reaching to the time of the deluge.* This latter attestation of the reigns of

[21] Αυτης, according to some. Others have ἑαυτθ, which is the true reading.

[22] Σωμα, Syncell.

[23] Αερα φυρειν, Eusebius; αερα φερειν, Syncellus; which is the true reading. The original word was אור, Aur, light; which Aur they have changed to αηρ: but the context shews that it was not the air, which they were formed to be proof against, but אור, light. This is a common mistake among the Latins, as among the Greeks. The Orientals worshipped Aur, אור, the sun: this is by Julius Firmicus and many other writers rendered Aer.

the kings, reaching in a line of defcent to the deluge, was never taken from [24] Berofus: they are the words of the copier; and contrary to the evidence of the true hiftory, as fhall be plainly fhewn hereafter.

After this comes a detached, but moft curious extract from the fame author: wherein he gives an account of the deluge, and of the principal circumftances, with which that great event was attended, conformably to the hiftory of Mofes: and he mentions the perfon, who was chiefly intereftcd in the affair, by the name of Sifuthrus. "[25] After the death of "Ardates, his fon (Sifuthrus) fucceeded, and reigned eigh- "teen fari. In his time happened the great deluge; the "hiftory of which is given in this manner. The Deity, "Cronus, appeared to him in a vifion; and gave him notice, "that upon the fifteenth day of the month Dæfius there "would be a flood, by which mankind would be deftroyed. "He therefore injoined him to commit to writing a hiftory "of the [26] beginning, procedure, and final conclufion of all "things, down to the prefent term; and to bury thefe ac- "counts fecurely in the City of the Sun at [27] Sippara. He "then ordered Sifuthrus to build a veffel; and to take with "him into it his friends, and relations; and truft himfelf to "the deep. The latter implicitly obeyed: and having con- "veyed on board every thing neceffary to fuftain life, he "took in alfo all fpecies of animals, that either fly, or rove "upon the furface of the earth. Having afked the Deity,

[24] It is accordingly omitted by Syncellus, as foreign to the true hiftory.

[25] Eufeb. Chron. p. 8. Syncellus. p. 30.

[26] Δια γραμματων παντων αρχας.

[27] Σισπαρις. Syncellus.

" whither he was to go, he was anſwered, To the Gods: " upon which he offered up a prayer for the good of man- " kind. Thus he obeyed the divine admonition: and the " veſſel, which he built, was five ſtadia in length, and in " breadth two. Into this he put every thing which he had " got ready; and laſt of all conveyed into it his wife, chil- " dren, and friends. After the flood had been upon the " earth, and was in time abated, Siſuthrus ſent out ſome " birds from the veſſel; which not finding any food, nor " any place to reſt their feet, returned to him again. After " an interval of ſome days, he ſent forth a ſecond time: and " they now returned with their feet tinged with mud. He " made tryal a third time with theſe birds: but they returned " to him no more: from whence he formed a judgment, " that the ſurface of the earth was now above the waters. " Having therefore made an opening in the veſſel, and find- " ing upon [28] looking out, that the veſſel was driven to the " ſide of a mountain; he immediately quitted it, being at- " tended with his wife, children, and [29] *the pilot*. Siſuthrus " immediately paid his adoration to the earth: and having " conſtructed an altar, offered ſacrifices to the Gods. Theſe " things being duly performed, both Siſuthrus, and thoſe, " who came out of the veſſel with him, diſappeared. They, " who remained in the veſſel, finding that the others did not

[28] This is wonderfully conſonant to the Moſaic account; which repreſents Noah and his family as quite ſhut up, without any opening, during the time of the deluge.

[29] This is ſcarcely the true account. Berofus would harldy ſuppoſe a pilot (κυβερνητης), where a veſſel was totally ſhut up, and confeſſedly driven at the will of the winds and waves. I can eaſily imagine, that a Grecian interpreter would run into the miſtake, when he was adapting the hiſtory to his own taſte.

" return, came out with many lamentations, and called con-
" tinually on the name of Sisuthrus. Him they saw no
" more: but they could distinguish his voice in the air:
" and could hear him admonish them to pay due regard to
" the Gods; and likewise inform them, that it was upon
" account of his piety, that he was translated to live with
" the Gods: that his wife, and children, with the pilot, had
" obtained the same honour. To this he added, that he
" would have them make the best of their way to Babylonia,
" and search for the writings at Sippara, which were to be
" made known to all mankind. The place, where these
" things happened was in Armenia. The remainder, having
" heard these words, offered sacrifices to the Gods; and
" [30] taking a circuit, journeyed towards Babylonia. Berosus
" adds, that the remains of the vessel were to be seen in his
" time, upon one of the Corcyrean mountains in Armenia:
" and that people used to scrape off the bitumen, with
" which it had been outwardly coated; and made use of it
" by way of an alexipharmic and amulet. In this manner
" they returned to Babylon: and having found the writings
" at Sippara, they set about building cities, erecting tem-
" ples; and [31] Babylon was thus inhabited [32] again."

In

[30] Περιξ πορευθηναι, Eusebius. This confirms what I supposed about the rout of the Cuthites, as mentioned Genesis. c. 11. v. 2.

[31] If Babylon survived, one would imagine, that other cities would have been in like manner preserved: and that the temples, if any had been in the world before, would have remained, as well as that at Sippara. Whence it would naturally appear unnecessary for these few people to have been in such a hurry to build. In short, they are not the genuine words of Berosus: for he knew too much not to be apprised that Babylon was not an antediluvian city.

[32] An epitome of the foregoing history is to be found in an extract from Abydenus.

In this hiſtory, however here and there embelliſhed with extraneous matter, are contained wonderful traces of the truth: and we have in it recorded ſome of the principal, and moſt intereſting circumſtances of that great event, when mankind periſhed by the deluge. The purpoſe of the author was to give an account of Babylonia; with which the hiſtory of the world in its early ſtate was connected. If we conſider the three writers, to whom we are indebted for theſe fragments; we may perceive that none of them were tranſlators, or regularly copied any part of the original: but were ſatisfied with making extracts, which they accommodated to their own taſte and fancy; and arranged, as ſeemed beſt to their judgment. And in reſpect to what is more fully tranſmitted to us by Alexander Polyhiſtor from Beroſus; we may upon a cloſe inſpection perceive, that the original hiſtory was of a twofold nature; and obtained by different means from two ſeparate quarters. The latter part is plain, and obvious: and was undoubtedly taken from the archives of the Chaldeans. The former is allegorical and obſcure; and was copied from hieroglyphical repreſentations, which could not be preciſely deciphered. Beroſus mentions expreſſly,

Abydenus. Μετα Ευεδωρεσχον αλλοι τινες ηρξαν, και Σισιθρος. Τῳ δη Κρονος προσημαινει εσεσθαι πληθος ομβρων Δαισιου ιε· κελευει δε παν ὁ, τι γραμματων ην εχομενον εν Ἡλιου πολει τῃ ἐν Σιππαροισι αποκρυψαι. Σισιθρος δε ταυτα επιτελεα ποιησας ευθεως επ' Αρμενιης ανεπλωε· και παραυτικα μιν κατελαμβανε τα εκ του Θεου. Τριτῃ δε ἡμερῃ, επει τε ὑων εκοπασε, μετιει των ορνιθων, πειρην ποιευμενος, ειπου γην ιδοιεν τε ὑδατος εκδυσαν. Ἀιδε, εκδεκομενου σφεας πελαγεος αμφιχανεος, απορεεσαι, ὁκῃ καθορμισονται, παρα Σισιθρον οπισω κομιζονται, και επι αυτῃσι ἑτεραι. Ὡς δε τῃσι τριτῃσι επετυχεεν, (απικεατο γαρ δη πηλου καταπλεοι τους ταρσους) θεοι μιν εξ ανθρωπων αφανιζουσι. Τοδε πλοιον εν Αρμενιῃ ξυλου περιαπτα αλεξιφαρμακα και τοισι επιχωριοισι παρειχετο. Euſebii Chron. p. 8.

that

that the repreſentations of the characters, which he deſcribes in his chaotic hiſtory, were in his time extant in Babylonia. In conſequence of his borrowing from records ſo very different, we find him, without his being apprized of it, giving two hiſtories of the ſame perſon. Under the character of *the man of the ſea*, whoſe name was Oannes, we have an allegorical repreſentation of the great patriarch; whom in his other hiſtory he calls Siſuthrus. [33] *His whole body*, it ſeems, *was like that of a fiſh: and he had under the head of a fiſh another head, &c. and a delineation of him was to be ſeen at Babylon. He infuſed into mankind a knowledge of right and wrong: inſtructed them in every ſcience: directed them to found temples; and to pay regard to the Gods. He taught them alſo to diſtinguiſh the different ſorts of ſeeds; and to collect the fruits of the earth: and to provide againſt futurity. In ſhort, he inſtructed mankind ſo fully, that nothing afterward could be added thereto.* This is the character given afterwards to [34] Siſuthros, only differently exhibited. He was a man of the ſea, and bequeathed to mankind all kind of inſtruction; accounts of every thing, that had paſſed in the world; which were ſuppoſed to have been buried in Sippara. They were to be univerſally known; and conſequently abounded with every thing, that could be beneficial. But there was no occaſion for this care, and information, if ſuch a perſon as Oannes had gone before: for, according to Beroſus, he had been ſo diffuſe in his inſtructions, and comprehended ſo compleatly every uſeful art, that nothing afterwards was ever added. So that Oannes is certainly the emblematical character of

[33] Euſeb. Chron. p. 6. [34] Ibid. p. 8.

Siſuthrus,

Sifuthrus, the great inftructor and benefactor. Oannes is the fame in purport as the Grecian Οινας, Oinas; and as the Iönas of the Babylonians and Chaldeans. He was reprefented under different fymbols, and had various titles; by which means his character has been multiplied: and he has, by the Grecian writers, who treat of him above, been introduced feveral times. In one of his introductions they call him Odacon; which is certainly a corruption for ὁ Δακων, or Δαγων, the God Dagon. He was reprefented variouffly in different places; but confifted always of a human perfonage, in fome degree blended with a [35] fifh. He fometimes appears alone: fometimes with three other perfonages fimilar to himfelf; to whom he gave inftructions, which they imparted to the reft of the world. He is faid to have fhewn himfelf εν πρωτῳ ενιαυτῳ, *in the firft year:* which is an imperfect, yet intelligible piece of hiftory. The firft year, mentioned in this manner abfolute, muft fignify the firft year in time; the year of the renewal of the world. He appeared twice, and difcourfed much with mankind; but would not eat with them. This, I imagine, was in his antediluvian ftate; when there is reafon to think, that men in general fed upon raw flefh; nay, eat it crude, while the life was in it. This we may infer from that pofitive injunction, given by the Deity to Noah, after the deluge. [36] *Every moving thing, that liveth fhall be meat for you——but flefh with the life thereof, which is the blood thereof, fhall you not eat.* Such a cuftom had certainly prevailed: and a commemoration of it was

[35] The Indian reprefentation of Ixora, and Vifh-Nou.

[36] Genefis. c. 9. v. 3. 4.

kept

kept up among the Gentiles, in all the rites and myſteries of Dionuſus and [37] Bacchus.

From what has been ſaid, I flatter myſelf, it will appear, that Beroſus borrowed his hiſtory from two different ſources; and in conſequence of it has introduced the ſame perſon under two different characters. With this clue, his hiſtory will appear more intelligible: and a further inſight may be gained into the purport of it, by conſidering it in this light. We may be able to detect, and confute the abſurdity of Abydenus and Apollodorus; who pretend upon the authority of this writer to produce ten antediluvian kings, of whom no mention was made by him: for what are taken by thoſe writers for antediluvians, are expreſſly referred by him to another æra. Yet have theſe writers been followed in their notions by Euſebius, and ſome other of the ancients; and by almoſt every modern who has written upon the ſubject. Their own words, or at leaſt the words, which they quote from Beroſus, are of themſelves ſufficient to confute the notion. For they ſpeak of the firſt king, who reigned, to have been a Chaldean, and of Babylon; and to have been called Alorus. Now it is certain, that Nimrod built Babel, which is Babylon, after the flood. He was a Chaldean, and the firſt king upon earth: and he was called by many nations [38] Orion, and Alorus. Yet by theſe writers Alorus is made

[37] Hence Bacchus was called ωμοφαγος, ωμηστης. Vivum laniant dentibus taurum. Jul. Firmicus of the rites of Crete.

Διονυσον Μαινολην οργιαζεσι Βακχοι, ωμοφαγιᾳ την Ἱερομανιαν αγοντες· και τελεσκεσι τας κρεονομιας των ερικων, ανεστεμμενοι τοις οφεσιν. Clemens Alexandr. Cohort. p. 11.

[38] The Perſians called Nimrod, Orion: and Orion in Sicily, and other places was named Alorus. See this volume, p. 17. 38.

an antediluvian prince; and being raiſed ten generations above Siſuthrus or Noah, he ſtands in the ſame degree of rank as the Protoplaſt: and many in conſequence of it have ſuppoſed him to be Adam. We are much indebted to Alexander Polyhiſtor for giving us, not only a more copious, but a more genuine extract from Beroſus, than has been tranſmitted by the other two writers. We know from him, that there were of that author [39] two books; of the firſt of which he has tranſmitted to us a curious epitome. In this book, after having given an account of the country, and its produce, he proceeds to the hiſtory of the people: and the very firſt occurrence is the appearance of Oannes, (ὁ Δαγων) *the man of the ſea.* He is introduced, εν πρωτῳ ενιαυτῳ, in the firſt year of the hiſtory, which is no other than the firſt year of the world after the flood; when there was a renewal of time, and the earth was in its ſecond infancy. At this period is Oannes introduced. But the other two writers, contrary to the tenor of the original hiſtory, make him ſubſequent in time. This embarraſſes the account very much: for, as he is placed the very firſt in the prior treatiſe of Beroſus: it is hard to conceive how any of theſe ten kings could have been before him: eſpecially as the author had expreſſly ſaid, Εν τῃ δευτερᾳ τȣς ῑ βασιλεας. *In the ſecond book I ſhall give an account of the ten kings of Babylon.* It is manifeſt from hence, that they were poſterior to Oannes, and to all the circumſtances of the firſt book. The Grecians, not knowing, or not attending to the eaſtern mode of writing, have introduced theſe ten kings in the firſt book, which

[39] There were in all three.

Beroſus

[40] Berofus expreſſly refers to the ſecond. They often inverted the names of perſons, as well as of places: and have ruined whole dynaſties through ignorance of arrangement. What the Orientals wrote from right to left, they were apt to confound by a wrong diſpoſition, and to deſcribe in an inverted ſeries. Hence theſe ſuppoſed kings, who, according to Berofus, were ſubſequent to the deluge, and to the Patriarch, are made prior to both: and he, who ſtood firſt, is made later by ten generations, through a reverſion of the true order. Thoſe, who have entertained the notion that theſe kings were antediluvian, have been plunged into inſuperable difficulties; and deſervedly. For how could they be ſo weak, as to imagine, that there was a city Babylon, and a country named from it, ten generations before the flood; alſo a province ſtyled Chaldea? Theſe names were circumſtantial; and impoſed in aftertimes for particular reaſons, which could not before have ſubſiſted. Babylon was the Babel of the Scriptures; ſo named from the confuſion of tongues. What is extraordinary, Abydenus mentions this fact; and ſays that [41] Babylon was ſo called from confuſion; *becauſe the language of men was there confounded.* In like manner, Chaldea was denominated from people ſtyled

[40] Abydenus begins the hiſtory of the ten kings with theſe words; Χαλδαιων μεν της σοφιας περι τοσαυτα: *So much concerning the wiſdom of the Chaldeans.* Is it not plain, that this could not be the beginning of the firſt book? and may we not be aſſured from the account given by Alexander Polyhiſtor, that this was the introduction to the ſecond treatiſe, in which Berofus had promiſed to give a hiſtory of the Chaldean kings?

[41] Βαβυλων καλειται δια την συγχυσιν, κ.τ.λ. Euſebii Chronic. p. 13. from Abydenus.

[42] Chaſdim and Chuſdim, who were the poſterity of Chus. But if the name were of an etymology ever ſo different; yet to ſuppoſe a people of this name before the flood, alſo a city and province of Babylon, would be an unwarrantable [43] preſumption. It would be repugnant to the hiſtory of Moſes, and to every good hiſtory upon the ſubject.

At the cloſe of the firſt book, it is ſaid by Euſebius, that Beroſus had promiſed in the ſecond to give an account of the ten kings, who reached in a ſeries *to the deluge*. I wiſh that Euſebius, inſtead of telling us himſelf the author's intention, had given us his words. The paſſage is very ſuſpicious; and ſeems not to have exiſted even in the Greek tranſlation: as it is totally omitted by Syncellus. Beroſus might, at the concluſion of his firſt treatiſe, ſay, that he would now proceed to the hiſtory of the ten kings: but that they were to reach down to the deluge, I believe was never intimated: nor does there ſeem in the nature of things any reaſon for him to have mentioned ſuch a circumſtance. It is highly probable, as Oannes ſtood foremoſt in the allegorical hiſtory of the Chaldeans, that Siſuthrus held the ſame place in the real hiſtory of that country; for they were both the ſame perſon: and whatever ſeries there might be of per-

[42] The true name of the country, called by the Greeks and Romans Chaldea, was Chaſdia and Chuſdia; named ſo from the inhabitants, ſtyled Chuſdim, or the children of Chus. This is the general name which uniformly occurs in Scripture.

[43] Syncellus ſays, that before the flood, ȣτε Βαϐυλων ην επι της γης, ȣτε Χαλδαιων βασιλεια; *there was no ſuch city as Babylon, nor any kingdom of Chaldea.* p. 15. Again; Τȣτων τι σαφεϛερον ακȣειν εθελοιμι περι Βαϐυλωνος, ὁτι προ τȣ κατακλυσμȣ ȣδε επω ωφθη, ȣδε μετα τον κατακλυσμον, ἑως τȣ κινησαι τȣς ανθρωπȣς πληθυνθεντας απο ανατολων, και κατοικησαι αυτȣς εν γῃ Σενααρ, και οικοδομησαι την πολιν και τον πυργον, προηγȣμενȣ αυτων τȣ θεομαχȣ Νεϐρωδ, και βασιλευοντος. Ibid. p. 37.

ſons

ſons recorded, they were in deſcent from him. But the Greeks, not attending to the mode of writing in the original, have ruined the whole diſpoſition, and made theſe perſons precede. And here is a queſtion to be aſked of theſe hiſtorians, as well as of Euſebius in particular, allowing theſe kings to be antediluvian; What is become of thoſe, who ſucceeded afterwards? Were there no poſtdiluvian kings of Babylon? Did nobody reign after the flood? If there did, what is become of this dynaſty? Where is it to be found? The hiſtory of Babylon, and of its princes, taken from the later æra, would be of vaſt conſequence: it is of ſo early a date, as to be almoſt coeval with the annals of the new world; and muſt be looked upon as the baſis of hiſtorical knowledge. The ſuppoſed antediluvian accounts are trifling in compariſon of the latter: the former world is far ſeparated from us. It is like a vaſt peninſula joined to the continent by a ſlip of land, which hardly admits of any communication. But a detail of theſe after kings would be of conſequence in chronology; and would prove the foundation for all ſubſequent hiſtory. Where then are theſe kings? In what quarter do they lurk? They are no where to be found. And the reaſon is this: their dynaſty has been inverted. Hence they have been miſplaced through anticipation; and adjudged to a prior æra. On this account the later dynaſty is not given to us, though ſo neceſſary to be made known: and much I fear that we are deprived of the ſecond book of Polyhiſtor from Beroſus; becauſe this dynaſty of kings was to be found there, probably differently exhibited; and under a contrary arrangement: which would have ſpoiled the ſyſtem

espoused. For, that the original has been misconstrued, and misquoted, is apparent from the want of uniformity in those, who have copied Berosus, or any ways taken from him. In short, the tenor of this history, even as we have it in Alexander Polyhistor, is very plain; and the scheme of it easy to be traced. The purpose of Berosus was to write an account of his own country: and he accordingly begins with the natural history; wherein he describes the situation of the region, the nature of the soil, and the various products, with which it abounded. All this is said of Babylonia, not of any antediluvian country. He must have been wise indeed, after an interval of so many thousand years, to have known that it originally bore sesamum and dates. He is speaking of Babylon, the place of his nativity, and the country denominated from it; of which when he has given a just description, he proceeds to relate the principal occurrences of former ages. And the first great event in the history of time is the appearance of [44] Oannes, *the man of the sea*, who shewed himself to mankind in the very first [45] year: so that Berosus makes

[44] Helladius speaks of this person, and calls him Ωην, which the Dorians would express Ωαν. I have sometimes thought that this term was Noe, and Noa, reversed and confounded. This author supposes, that Oan is the same as Ωον; and that the person was born of the mundane egg. Ὅτι μυθολογεῖ ἀνδρα τινα ὠνομασμενον Ωὴν τῆς Ἐρυθρας θαλασσης ἀνελθειν, τ' αλλα μεν των μελων ιχθυος εχοντα, κεφαλην δε και ποδας και χειρας ανδρος· και καταδειξαι την τε αστρονομιαν, και τα γραμματα. Οἱ δε αυτον εκ τȣ πρωτογονȣ πεφηνεναι λεγȣσιν Ωȣ· και μαρτυρειν τ' ȣνομα· ανθρωπον δε οντα τα παντα, ιχθυν δοξαι· διοπερ ημφιεστο κητωδη δοραν. Helladius apud Phot. Hist. cclxxix. p. 1594.

I have before shewn, that by Ωον πρωτογονον was signified the ark.

[45] It is said that there were three persons like him, who made their appearance from the sea in the same manner. Their history is postponed by Berosus to his second

makes his annals commence from him. This perſon is repreſented as a preacher of juſtice; and a general inſtructor and benefactor, who had appeared in two different ſtates. He informed mankind of what had happened in preceding times: and went higher, even to the chaotic ſtate of things, before the æra of creation. He ſaid, that there was originally one vaſt abyſs, which was inveloped in univerſal darkneſs. This abyſs was inhabited by myriads of hideous miſcreated beings, horrid to imagination. The poet Milton ſeems to allude to this deſcription of Beroſus, when he ſpeaks of

The ſecrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimenſion, where length, breadth, and height,
And time, and place were loſt: where nature bred
Perverſe all monſtrous, all prodigious things,
Abominable, unutterable, and worſe
Than fables yet have feign'd, or fear conceiv'd,
Gorgons, and Harpies, and Chimeras dire.

After having given an account of chaos, Beroſus tells us, that a delineation of this hiſtory, and all theſe monſtrous forms were to be ſeen in Babylonia: and from this undoubtedly he borrowed this motley repreſentation. The whole is certainly taken from ancient hieroglyphics. Oannes now

book. They were certainly the three ſons of Noah, who had, like their father, been witneſſes to the antediluvian world: but as the greater part of their life was after the flood, their hiſtory is by this writer deferred till he comes to treat of the kings of Babylon: which was in his latter book.

proceeds

proceeds to the works of the creation, and the formation of the heavens: at which time all the animals of the deep were annihilated. A ſet of rational beings ſucceeded, who partook of divine knowledge: but not being able to bear the brightneſs of new-created light, they periſhed. Upon this, another ſet of rational beings were formed, who were able to bear the light. The Deity alſo formed the ſtars, together with the ſun, and moon, and five planets. He then gave an account of the wickedneſs of men, and the ruin of all mankind by a deluge, except Siſuthrus. Theſe are the contents of the firſt book of Beroſus. In the ſecond he promiſes to write of the kings, who reigned in Babylonia: which hiſtory, if we may believe Abydenus and Apollodorus, contained an antediluvian account of the world. In this notion they are followed by that very learned father, Euſebius. At this rate, Beroſus expended his labour upon times the moſt uncertain, and the leaſt intereſting; and of his real anceſtors, the genuine Babylonians and Chuſdim, ſaid not a word. For had it appeared to Euſebius, that there was any further account given of the kings of Babylon, and their achievements; he could not but have mentioned it; as it was of ſuch conſequence to him as a chronologer, and ſo connected with the purport of his writings. But, if we may judge from his ſilence, there was no ſuch account: and the reaſon, as I before ſaid, is plain. For whatever kings may have reigned at Babylon, or in Chaldea, they have had their ſeries reverſed; and by a groundleſs anticipation have been referred to another period. But if we turn the tables, and reduce the ſeries to is original order; we ſhall find Siſuthrus, the Patri-

arch,

arch, ſtand firſt: and whoever they may be, who are brought between him and Alorus, they will come after. For Alorus will be found to be no other than [46] Nimrod, the ſon of Chus. He is by Beroſus truly ſtyled Χαλδαιος, one of the Chuſdim, or Chaldeans; and repreſented as the firſt king of Babylon. He was indeed the firſt, who reigned upon earth. And we need no other proof, that this is the truth, than the words of theſe very writers, Abydenus and Apollodorus. [47] Χαλδαιων μεν της σοφιας περι τοσαυτα. Βασιλευσαι δε της χωρας πρωτον λεγεται Αλωρον. *So much for the wiſdom of the Chaldeans. It is ſaid, that the firſt king in this country (Chaldea) was Alorus.* To the ſame purpoſe Apollodorus. Ταυτα μεν ὁ Βηρωσσος ἱςορησε, πρωτον γενεσθαι βασιλεα Αλωρον εκ Βαβυλωνος Χαλδαιον. What the Greeks and Romans rendered *Chaldæus*, whom we in our ſcripture verſion idly follow, is in the original Chaſdim or Chuſdim, one of the ſons of Chus: and the purport of this extract from Beroſus is very explicit and particular: that the firſt of all kings, that is, the firſt perſon who reigned in the world, was a man ſtyled Alorus; who was of Babylon, and one of the Chuſdim or Cuthites. How is it poſſible to imagine, that this deſcription refers to an antediluvian? We may

[46] Παρα μεν Χαλδαιοις πρωτος ὁ αρξας αυτων Αλωρος. Chron. Paſchale. p. 23.

[47] The Chaldeans were famed for their knowledge in aſtronomy and other ſciences: and according to Abydenus, the previous account given by Beroſus was concerning the wiſdom of this people. He then concludes; Χαλδαιων μεν της σοφιας περι τοσαυτα: *So much for the wiſdom of the Chaldeans: we come now to their kings. The firſt of theſe was Alorus, a Chaldean by birth*, &c. Who can ſuppoſe that this relates to an antediluvian æra? And Euſebius puts the matter out of all doubt: Ὁι Χαλδαιοι πρωτοι ανηγορευσαν ἑαυτης βασιλεις, ὧν πρωτος Ευηχοος, ὁ παρ' ἡμιν Νευρος (or Νεμρος) εβασιλευεν. Euſebii Chron. p. 14.

therefore

therefore close the account with that curious passage from Eupolemus, which was preserved by the same Alexander Polyhistor, to whom we are indebted for the fragment from Berosus. He tells us, that Babylon was the first built city in the world; founded by some of those persons, who had escaped the deluge; who were of the Giant race. They likewise erected the celebrated tower. But when that was thrown down by the hand of God, the Giants were scattered over the face of the earth. [48] Πολιν Βαβυλωνα πρωτον μεν κτισθηναι ὑπο των διασωθεντων εκ τȣ κατακλυσμȣ· ειναι δε αυτȣς Γιγαντας, οικοδομειν δε τον ἱςορȣμενον Πυργον. Πεσοντος δε τȣτȣ ὑπο της τȣ Θεȣ ενεργειας, τȣς Γιγαντας διασπαρηναι καθ' ὁλην την γην.

Who the personages may be, who intervene between Sisuthrus and Alorus, that is, between Noah and Nimrod, is hard to determine. Thus much we know, that the Patriarch never assumed royalty: so that there could be no connexion between them as monarchs in succession. The series exhibited in the history must have been by family descent; in which Nimrod stood only fourth: so that all the personages but two, of those, who had been introduced in the interval, are probably kings of other places in Chaldea; or priests, who had a kind of sovereign rule, and have been wrongly inserted. Sisuthrus is past controversy [49] Noah. Amelon is composed of the titles of Ham, consisting of Am El On; all relating to the Sun or Orus; under which character this person was in after times worshiped. Daus Pastor

[48] Eusebii Præp. Evang. L. 9. c. 17. p. 418.

[49] Νωε Ξισȣθρος παρα Χαλδαιοις. Cedrenus. p. 11.

is

is by Apollodorus expreſſed Daonus, from [50] Da On, the Sun, a title aſſumed by Ham and his ſons. Amenon, like Amelon, is made up of terms, which are all titles of the ſame perſon; each of them well known in Egypt. Alaparus ſeems to be the ſame as Al-Porus, the God of fire. Amillarus is a compound of Ham-El-Arez, all names of Ham, and the ſun. Some of the perſons are ſaid to be of Laracha, which Syncellus expreſſes wrongly Larancha. Laracha is for Al-Aracha, the Aracca of Ptolemy, one of the cities built by [51] Nimrod. Others are ſaid to be of Pantibibla or Pantibiblon, whom I take to have been Ponti-Babilon, or prieſts of Babel or Babylon. Panti, Ponti, and Phonti in the Amonian language ſignified a [52] prieſt. Argeiphontes in Greece was an Arkite prieſt, or miniſter of Argus: but the Grecians ſuppoſed that Phontes denoted ſlaughter, from a word in their own language; and in conſequence of it beſtowed the name on Hermes, whom they made the murderer of Argus. Pontifex and Pontifices among the Romans were titles of

[50] It is a title given to Orion, who was the ſame as Nimrod. Chron. Paſch. 36. He is ſtyled Chan-Daon, the Lord Daon, by Lycophron: who mentions Τριπατορος φασγανον Καυδαονος. v. 328. ſcilicet Ωριωνος, ὃν και Καυδαονα Βοιωτοι καλουσιν. Schol. ibid. So Megalorus of Abydenus is Mag-Alorus; in other words, Magus Alorus, Nebrodes, Orion, the chief of the Magi.

[51] He built *Babel, and* ERECH, *and Accad, and Calneh, in the land of Shinar.* Gen. c. 10. v. 10.

[52] Hence Ἱεροφαντης, a ſacred prieſt, or prieſt of Orus; Καθαροφαντης; Hermophontes; Ceresphontes; Λευκοφοντης from Λευκος, Sol. See Jablonſky Prolegom. p. 90.

Phantaſia of Memphis was properly Phant-Aſis, a prieſteſs of Aſis or Iſis. Amillarus, Megalorus, Adoreſcus, Alaparus, Daon the Shepherd, are all ſaid to have been of Pantibiblon. This was not a place, but an office: and it ſignified that they were prieſts of Babel.

the priefts of fire. I imagine that the original lift, which has been fuppofed to have been a dynafty of antediluvian kings, was the genealogy of Nimrod, the firft king of the country; in which were contained four perfons; Sifuthrus, or the Patriarch: next, under the character of [52] Amenon, Amelon, Amilarus, is Ham: Eudorefchus (Euc-Ad-Arez-Chus) is his fon Chus: and laftly Alorus, and Daonus the Shepherd was Nimrod: for it is expreffly faid of him, that he took the title of [53] Shepherd. The reft are foreign to the catalogue; and through ignorance have been inferted.

It is faid, that both Oannes and Sifuthrus inftructed men in the knowledge of letters, and committed many things to writing. And it is the opinion of many learned men, that letters were not unknown to the people of the antediluvian world. Pliny fays, Literas femper arbitror Affyrias fuiffe. But this was only matter of opinion: and, as he, a profeffed geographer, makes no diftinction between the Affyrians and Babylonians, who were two very different people; but introduces the former by miftake for the latter; we cannot pay much regard to his notions in chronology. If the people of the firft ages had been poffeffed of fo valuable a feeret, as that of writing; they would never have afterwards defcended to means lefs perfect for the

[52] Amenon may be Menon ill expreffed, the fame as Men or Menes. This was one of the moft ancient of the facred titles. Anticlides in Ægypto inveniffe quendam nomine Menona tradit, quindecim annos ante Phoroneum antiquiffimum Græciæ regem: idque monumentis adprobare conatur. Plinii Nat. Hift. L. 7. c. 56.

[53] Abydenus above quoted.

explanation

explanation of their ideas. And it is to be obſerved, that the invention of hieroglyphics was certainly a diſcovery of the Chaldeans; and made uſe of in the firſt ages by the Egyptians; the very nations, who are ſuppoſed to have been poſſeſſed of the ſuperior and more perfect art. They might retain the former, when they became poſſeſſed of the latter; becauſe their ancient records were entruſted to hieroglyphics: but, had they been poſſeſſed of letters originally, they would never have deviated into the uſe of ſymbols; at leaſt, for things, which were to be publiſhed to the world, and which were to be commemorated for ages. Of their hieroglyphics we have ſamples without end in Egypt; both on obeliſks, and in their ſyringes; as alſo upon their portals, and other buildings. Every mummy almoſt abounds with them. How comes it, if they had writing ſo early, that ſcarcely one ſpecimen is come down to us; but that every example ſhould be in the leaſt perfect character? For my part, I believe that there was no writing antecedent to the law at Mount Sina. Here the divine art was promulgated; of which other nations partook: the Tyrians and Sidonians firſt, as they were the neareſt to the fountain-head. And when this diſcovery became more known; even then I imagine, that its progreſs was very ſlow: that in many countries, whither it was carried, it was but partially received, and made uſe of to no purpoſe of conſequence. The Romans carried their pretenſions to letters pretty high; and the Helladian Greeks ſtill higher; yet the former marked their years by a nail driven into a poſt: and the utmoſt effort of Grecian

literature for ſome ages was ſimply to write down the names of the Olympic victors from Coræbus; and to regiſter the prieſteſſes of Argos. Why letters, when introduced, were ſo partially received, and employed to ſo little purpoſe, a twofold reaſon may be given. Firſt, the want of antecedent writings, to encourage people to proceed in the ſame track. Where ſcience is introduced together with letters; the latter are more generally received, and more abundantly uſed. For the practice of writing, or, in other words, compoſing, depends upon previous reading, and example. But the Cadmians, who brought letters to Greece, brought thoſe elements only; and thoſe much later, I believe, than is generally imagined. Nor had the Helladians any tendency to learning, till they were awakened by the Aſiatic Greeks, and the iſlanders, who had been ſooner initiated in ſcience. They had made a great progreſs; while their brethren in the weſt were involved in darkneſs. And this early knowledge was not owing to any ſuperiority of parts; but to their acquaintance with the people of the eaſt, and with the writings of thoſe countries; by which they were benefited greatly. Compoſition depends upon ſcience: it was introduced in Hellas together with philoſophy. Anaxagoras of Clazomenæ brought the learning of the Iönic ſchool to Athens: he was ſucceeded by Archelaus, of whom Socrates was a follower. Writing, I am ſenſible, was antecedent: but at this time it became general. About this period, Theognis, Æſychylus, and Pindar ſhone forth in poetry; and the ancient comedy was firſt exhibited. After which, won-

wonderful ſpecimens of genius were in every kind diſplayed.

Another reaſon for this deficiency ſeems to have been the want of ſuch materials as are neceſſary for expeditious and free writing. The rind and leaves of trees, and ſhells from the ſea, can lend but ſmall aſſiſtance towards literature: and ſtones and ſlabs are not calculated to promote it much further. Yet theſe ſeem to have been the beſt means, they could in early times procure, to mark down their thoughts, or commemorate an event. The Chaldæans and Babylonians are greatly celebrated for their wiſdom and learning: and they were undoubtedly a moſt wonderful people; and had certainly all the learning, that could ariſe from hieroglyphical repreſentations. they had, I make no doubt, the knowledge of lines, by which geometrical problems muſt be illuſtrated: and they had the uſe of figures for numeration: but I imagine, that they were without letters for ages. Epigenes ſaid that the Babylonians, who were great obſervers of the heavens, had accounts of thoſe obſervations for ſeven hundred and twenty years, written upon plinths baked in the ſun. [54] Epigenes apud Babylonios 720 annorum obſervationes ſiderum coctilibus lateculis inſcriptas docet gravis auctor in primis. Qui minimum, Beroſus et Critodemus, 490 annorum. Ex quo apparet æternus literarum uſus. I can ſee no proof from hence of the eternity of letters, for which Pliny contends: nor, indeed, do I believe, that letters exiſted among

[54] Plinii Hiſt. Nat. L. 7. p. 413. Some prefix M. or Mille to the other numbers, and make the ſums 1720 and 1490.

them

them at the time, of which he ſpeaks. For if they had been ſo fortunate as to have had for ſo long a time theſe elements, they were too ingenious a people not to have uſed them to better purpoſe. The Babylonians had writing among them ſooner than moſt nations of the earth: but the years taken notice of by Epigenes were antecedent to their having this knowledge: at which time they were ingenious, and wiſe above the reſt of the ſons of men; but had no pretenſions to literature properly ſo called. For, as I have before mentioned, I cannot help forming a judgment of the learning of a people from the materials, with which it is expedited, and carried on. And I ſhould think that literature muſt have been very ſcanty, or none at all, where the means abovementioned were applied to. For it is impoſſible for people to receive any great benefit from letters, where they are obliged to go to a ſhard or an [55] oyſter-ſhell, for information; and where knowledge is conſigned to a pantile. As to the high antiquity aſſigned to letters by Pliny; it is impoſſible to give any credence to that author, who from 720 years infers eternity, and ſpeaks of thoſe terms as ſynonimous.

[55] Oſtraciſmus, Petaliſmus, Liber, Folium, Tabella, Latercula.

From writing upon leaves and ſhells, came the terms *Petaliſmus* and *Oſtraciſmus* among the Greeks: from the bark of trees came *Libri* of the Latins.

PEZRON.

P E Z R O N.

I Took notice, when I was treating of the firſt apoſtaſy, and rebellion upon earth, that it was a remarkable æra, when [1] Scythiſmus was ſaid to have commenced. This was attended with Hellenifmus; which by ſome is brought after; but ſeems to have prevailed about the ſame time. What the purport is of theſe terms has never been ſatisfactorily explained. In reſpect to Scythiſmus, we may be thus far aſſured, that it is a term which relates to a people ſtyled Scythæ; and they were the ſame, from whom the region called Scythia had its name. There were ſeveral countries of this denomination: but what relation could the people have with Babylonia? and how can we imagine, that their hiſtory could precede the æra of diſperſion?

As I am therefore about to treat of theſe nations, it will be proper to ſay ſomething of the learned Monſieur Pezron, whoſe notions upon this head are remarkable. He ſeems to have been the founder of a new ſyſtem; in which he has had many followers: and all that ſcience, which I ſuppoſe to have been derived to the weſtern world from Babylonia, and Egypt, they bring from the Sacæ, and Scythians of the

[1] P. 16. 23. of this volume.

north: making it take its rise beyond Media and Mount Imaüs, in the upper regions of Asia. We are particularly informed by Pezron, that there was a people in these parts, who in the first ages spread themselves over Bactria, and Margiana; and proceeding by Armenia and Cappadocia, at last passed over into Europe. The whole of this continent they conquered, and held, under the names of Gomarians, Cimmerians, Celts, and Scythæ. From hence he takes upon him to shew, that the Gaulish and Celtic nations were from the upper regions of Asia; and particularly from those countries, which lay beyond the Bactrians and Medes. He takes notice, that there was in these parts a city named Comara, mentioned by Ptolemy, and others; and from the similitude, which subsists between Comarians and Gomarians, the learned writer is induced to bring the sons of Gomer, by whom Europe is supposed in part to have been peopled, from the regions about Thebet and Tartary. As he proceeds methodically in the history of this people, I will lay before the reader an epitome of what he advances; and this in as precise, and fair a manner, as I am able.

[2] *The Comarians*, says Pezron, *are by Ptolemy placed in Bactriana, near the sources of the Iäxartes, towards the most eastern boundaries of* [3] *Sogdiana: and they are represented as a powerful and warlike people. They passed the mountains of Margiana, and made an irruption into that country. It was then in the possession of the Medes called Arii: but they were*

[2] See Chap. 3. 4. 5. 6. of Monsieur Pezron's work, entitled, The Antiquities of Nations; more particularly of the Celtæ and Gauls: by Monsieur Pezron, Doctor in Divinity, and Abbe of La Charmoye. Englished by Mr. Jones, 1706.

[3] C. 3. p. 18.

afterwards

afterwards ſtyled Parthians; a name impoſed by the conquerors. By this is meant perſons PARTED, *or* SEPARATED; *from the Celtic word to* PART: *becauſe they were expelled, and ſevered from their country. Theſe ſeparatiſts in return, finding that they could not retaliate, but by abuſive language, called the others by way of ridicule* SCACÆ, *or* SACÆ, *meaning by it Noxii, Latrones,* SACKERS; PEOPLE, WHO SACK AND SLAY. *Theſe Sacæ ſeized upon Bactriana, and made themſelves maſters of the moſt eligible part of Armenia, which they called Sacaſene, after the name, which had been given to themſelves. They afterwards paſſed into* [4] *Cappadocia; and took poſſeſſion of all that part, which lay upon the Euxine Sea. The perſon, who conducted them in theſe enterprizes was one Acmon. This name occurs in Stephanus, who mentions, that a city in Phrygia was built by* [5] *Acmon; and ſtyles him* Ακμων τȣ Μανεως, *Acmon, the ſon of Man, or Maneus. It is likely that Acmon, or Ach-Man, as perhaps the word was pronounced by the Sacæ, ſignified properly the ſon of man, or of the race of man.*

In the mean time the Cimmerians, who were of the ſame family, went by the north; and having made various incurſions, at laſt ſettled above the Euxine Sea, near the Palus Mæotis. If any ſhould be diffident about what is here advanced, let him conſult Plutarch, Poſidonius, Diodorus, and Strabo.

Thus, ſays Pezron, *have I conducted the Sacæ from their original place of reſidence to Armenia and Cappadocia: but as*

[4] Joſephus and Syncellus make the Gomerians the firſt inhabitants of Cappadocia. Γομερ, εξ ȣ Καππαδοκες. Syncell. p. 49. They were the people attacked by the Sacæ, who ſeized upon the beſt of the country.

[5] Of Acmon I have before ſpoken in my ſecond volume. Acmon was a title of the Deity. Ακμων· Κρονος, Ουρανος. Heſych.

if this [6] *famous nation were of a ſudden loſt, we hear no more of them. Their name ſeems to be quite extinct; and the people annihilated. And here a diſcovery is to be made of matters, which have lain concealed from all ancient hiſtorians. I am now to bring to light many great and important truths, which they could never arrive at. After the Sacæ had entered Upper Phrygia; as if they had gone into another world, they quitted their ancient name, which they probably deteſted, and were now called Titans. I never could comprehend, why they took the name; whether it was through ſome myſtery, or a mere caprice, that they affected it; or to make themſelves* [7] *formidable. Theſe events were long before the war of Troy. The conqueſts of Acmon were prior to the birth of Abraham, and the foundation of the* [8] *Aſſyrian monarchy. This prince was ſucceeded in his kingdom by Uranus, who conquered Thrace, Greece, and the iſland Crete; and afterwards fell violently upon the other provinces of Europe; and carried all before him to the uttermoſt boundaries of Spain. He alſo ſubdued Mauritania. Uranus was ſucceeded by Saturn; and Saturn by Jupiter, who was three hundred years before Moſes. This laſt entruſted one part of his vaſt empire to his brother Pluto, and another to his couſin-german Atlas, who was ſtyled Telamon. He was a perſon of high ſtature: and Telamon in the language of Jupiter ſignified a* [9] TALL MAN; TELL *being* TALL, *and* MON *ſignifying* MAN.

In this detail there are many exceptionable poſitions;

[6] C. 8. p. 45.

[7] C. 8. p. 46.

[8] C. 8. p. 48. Even Uranus is by this writer ſuppoſed to have been before Abraham. C. 12. p. 83.

[9] C. 12. p. 84.

 which

which are too palpable to need any diſcuſſion. I ſhall therefore take notice only of ſome of the principal facts, upon which his ſyſtem is founded. He tells us, that while the Sacæ were proceeding by the ſouth, the Cimmerians, who likewiſe came from Bactriana, are ſuppoſed to take their rout by the north of Aſia: and they are repreſented as making their way by force of arms, till they ſettled upon the [10] Palus Mæotis. And it is requeſted by Pezron, if any ſhould doubt the truth of what he advances, that they would apply to the beſt Grecian hiſtorians. But theſe writers have not a ſyllable to the purpoſe. That there were ſuch a people as the Cimmerians upon the Mæotis is as certain, as that there were Phrygians in Troas, and Spartans at Lacedæmon. But that they came from Bactria, and fought their way through different countries; that they were the brethren of the [11] Scythians ſtyled Sacæ, and took the upper rout, when the others were making their inroad below; are circumſtances, which have not the leaſt ſhadow of evidence. They are not mentioned by the authors, to whom he appeals: nor by any writers whatever. The conqueſts of Uranus, and the empire given to Jupiter, are incredible. It would be idle to trouble ourſelves about a circumſtance, which does not merit a ſerious confutation. The conqueſts of Oſiris, and Seſoſtris, have as good title to be believed. To theſe we might add the exploits of the great prince Ab-

[10] Herodotus makes mention of the march of the Cimmerians: and proves it to have been in a quite contrary direction, from the Palus Mæotis towards Caucaſus, and the eaſt. L. 4. c. 12.

[11] Strabo ſays, the Cimmerians were driven out of their country by the Scythians. Τȣτȣς μεν ουν (Κιμμεριȣς) εξȣλασαν εκ των τοπων Σκυθαι. L. 11. p. 756.

camaz, who ruled over the whole earth. His rib was ſhewn to the [12] Jew of Tudela at Damaſcus: and by the moſt exact meaſurement it was nine ſpans long, and two in breadth; ſo that his ſtature was in proportion to his dominions. But ſetting aſide theſe fabulous hiſtories, which confute themſelves, let us examine one circumſtance in the account of the learned Pezron, upon which his whole ſyſtem depends. He tells us, that after the Sacæ had entered Cappadocia, they ſeemed in a manner extinct: but they appeared again under the name of Titans; and carried on their conqueſts under the ſame hero Acmon. This, he ſays, is a diſcovery of the greateſt importance, which was unknown to every ancient hiſtorian, and had lain dormant for ages. And for the hiſtory of the Sacæ he appeals to Strabo; and particularly concerning their inroad into Cappadocia, from whence they are ſuppoſed to have proceeded to the conqueſt of all Europe. But in the execution of this grand and pleaſing ſcheme, he is guilty of an overſight, which ruins the whole of his operations. Carried on by a warm imagination, he has been erecting a baſeleſs fabric, which cannot ſubſiſt for a moment. The paſſage in Strabo, upon which he founds his notions, makes intirely againſt him. This writer ſpeaks thus of the Sacæ. [13] Σακαι μεντοι παραπλησιας εφοδους εποιησαντο τοις Κιμμεριοις. *The excurſions of the Sacæ were like thoſe of the Cimmerians.* In this deſcription the author refers to a prior circumſtance. Now the excurſions of the Cimmerians were in the reign of [14] Ardys, the ſon of Gyges, king

[12] Benjamin Tudelenſis. p. 56.

[13] L. 11. p. 779.

[14] Herodotus. L. 1. c. 6. 15. 16.

of

of Lydia, long after the Trojan war, and ſtill farther removed from Abraham, and the ſuppoſed foundation of the Aſſyrian empire. And in proof of this being the author's meaning we find him afterwards more explicitly ſhewing, that theſe excurſions of the Sacæ were as late as the empire of the Perſians. The account is ſo particular, and preciſe, that I will lay it at large before the reader. [15] *The inroads of the Sacæ were very like thoſe of the Cimmerians, and Treres; ſome of them being made to a great diſtance, and others nearer home. For they not only got poſſeſſion of Media; but alſo ſeized upon the moſt eligible part of Armenia, which they called Sacaſene after their own name. They advanced as far as Cappadocia; eſpecially towards that part of it, which borders upon the Euxine ſea, and is called the region of Pontus.* Thus far all is right: but obſerve the ſequel. *Here, as they were giving themſelves up to feaſting and jollity from the plunder, which they had taken, they were ſet upon in the night by ſome of the Perſian Satrapæ, and all cut off.* Pezron therefore might well ſay, that the Sacæ in the midſt of their exploits ſeem at once to have been annihilated, and their name extinct. Strabo tells us, that they were totally ruined: αρδην αυτους ηφανισαν: *the Perſians cut them all off to a man.* Hence we may ſee of what great overſights this learned man was guilty in the proſecution of his ſcheme. Firſt, in ſuppoſing theſe Sacæ to have been of as great antiquity as the Patriarchs, and antecedent to the foundation of Aſſyria, who were manifeſtly as late as

[15] L. 11. p. 779.

Επιθεμενοι δ' αυτοις παννυριζουσιν απο των λαφυρων οι τοτε ταυτη τε Περσων στρατηγοι νυκτωρ, αρδην αυτους ηφανισαν. Ibid.

the

the reign of [16] Cyrus. Secondly, in giving the character of universal conquerors to a set of banditti, who in one attack were extirpated. Lastly, in attributing the most material circumstances in the ancient history of Europe to a people, who were never there. Thus is this fairy vision brought to an end. The history of the Titans, the achievements of Acmon, the empire of Jupiter, the part delegated to Tal-man, are quite effaced: and much labour and ingenuity has been expended to little purpose. In short, the whole Celtic system is ruined: for the Sacæ, upon whom it depended, are stopped in their career, and no more heard of: and all this is manifest from the authorities, to which Pezron appeals. Such too frequently are the quotations made use of by people of an eager disposition; which, as they are introduced, answer but in part; when examined, are totally repugnant. His reasoning throughout is carried on by a chain, of which not one link is fairly connected.

An ingenious writer, and antiquary of our own nation has followed the steps of Pezron, and added to his system largely. He supposes, that all science centered of old in Bactria, called [17] Bochary, or *the Land of Books*; which Pezron

[16] Strabo says, that according to some historians, it was Cyrus, who cut them off. L. 11. p. 780. But it was probably an age later, when the Persian empire was more established. See the passage: Ὅι δε, ὅτι Κυρος, κ.τ.λ. See also Diodorus Sic. L. 2. p. 119.

[17] See the History and Chronology of the Fabulous Ages, by Wise. p. 119. and note (1) in another treatise, he says: *Pezron proves, that Uranus, Cœlus, Saturn, and Jupiter, were no imaginary beings; but the true names of Celtic emperors, who were more generally known by the name of Titans.* Wise. Dissertation on the Language, Learning, &c. of Europe. *It appears, that Uranus, Saturn, and Jupiter, were powerful princes; sovereigns over a vast empire, comprehending all Europe, and a great part of Asia.* Ibid. p. 55.

Pezron had ſuppoſed to have been the principal place of reſidence of his Sacæ. He accordingly tells us, that in theſe parts we muſt look for the origin of the Titans, Celts, and Scythæ. We are likewiſe informed by another writer, that near Caſhemiſe and Thebet they ſpeak good [18] Iriſh at this day. The learned Salmaſius alſo deduces every thing from Scythia. [19] Nulla fere Europæ gens nec Aſiæ, quin a ſeptentrione promanaverit, &c. Scythia igitur, quæ ad ſeptentrionem, omnes fere gentes evomuit. But what are we to underſtand by Scythia? It is an unlimited, undefined term, under which Grecian ignorance ſheltered itſelf. Whatever was unknown northward was called Scythian. It is certain, that vaſt bodies of men have at times come from the north: though Salmaſius carries his notions to a degree of extravagance. But giving his opinion a full ſcope, What has this to do with the language and learning of Europe; which by many are ſo uniformly deduced from the ſame quarter? It is notorious, that this vaſt track of country called ignorantly Scythia, was poſſeſſed by people eſſentially differing from one another. Timonax, a writer of great antiquity, took notice of fifty nations of [20] Scythians. Mithridates had

p. 55. Theſe writers were too modeſt in limiting Jupiter's empire, which they might as well have extended over all the earth; eſpecially as they might have quoted authority for it. Τον Δια (φασι) βασιλευσαι τε συμπαντος κοσμυ. Diodorus. L. 3. p. 194.

[18] See Parſons, in his treatiſe ſtyled Japhet.

[19] De Helleneſticâ. p. 366.

[20] Της δε Σκυθιας εθνη πεντηκοντα Τιμωναξ αναγραφει εν πρωτῳ περι Σκυθων. Scholia in Apollon. L. 4. v. 320.

twenty-

twenty-two [21] languages ſpoken within his territories, moſt of which were eſteemed Scythic. The people of Colchis at one time carried on a great trade; and variety of inland nations came down to their marts. According to Timoſthenes, they were not leſs than three hundred, which had each their particular [22] language. And even afterwards, in the times of the Romans, it is ſaid, that they were obliged to keep up an hundred and thirty interpreters to carry on traffic. Yet we are apt to ſpeak of the Scythians collectively as of one family, and of one language, and this the Titanian or Celtic. [23] *The Titan language*, ſays Wiſe, *was univerſal in Europe: the Titan language, the vehicle of all the knowledge, which dawned in Europe.—The Titans, maſters of all the knowledge derived from the ſons of Noah.* And who theſe Titans were, he repeatedly ſhews, by ſaying, *that they were the firſt civilizers of mankind, and Scythians.* The true Scuthai, or Scythians, were undoubtedly a very learned and intelligent people: but their origin is not to be looked for in the north of Aſia, and the deſerts of Tartary. Their hiſtory was from another quarter, as I purpoſe to ſhew. How can we ſuppoſe one uniform language to have been propagated from a part of the world, where there was ſuch

[21] Mithridates duarum et viginti gentium Rex, totidem linguis jura dixit. Plin. L. 7. c. 24. p. 387. See Aulus Gellius. L. 17. c. 17. There were twenty-ſix languages among the Albani. Strabo. L. 11. p. 768. See alſo Socratis Hiſt. Eccleſ. L. 1. c. 19. p. 49. Βαρβαρων εθνη πολλα, διαφοροις χρωμενα γλωσσαις.

[22] Plin. l. 5. c. 5. p. 305. Many of theſe were probably only dialects. Yet there muſt have been in ſome inſtances a real difference of language; and conſequently a diſtinction of people.

[23] P. 56.

variety?

variety? And how could this language be ſo widely extended, as to reach from Bactria to Thrace, and from thence to the extremities of Europe? What adds to the difficulty is, that all this was effected, if we may believe our author, ſix hundred years before Moſes. Then it was, that Jupiter ſubdued all Europe from Thracia to Gades. As to the learning ſuppoſed to be derived from theſe Scythians, it is certainly a groundleſs ſurmiſe. The greater part of theſe nations commonly ſtyled Scythic, were barbarous to the laſt degree. There are no monuments, nor writings, remaining, nor any upon record, which can afford us the leaſt idea of their being liberal, or learned. The Huns and Avares were of theſe parts; who overran the empire in the fourth century: but their character had nothing in it favourable. They were ſo rude in feature and figure, and ſuch barbarians that they were not thought [24] human. It was a common notion, that they were begotten by devils upon the bodies of ſome ſavage hags, who were found wild in the woods. Procopius ſays, that they neither had letters, nor would hear of them: ſo that their children had no inſtruction. He calls them [25] ανηκοοι και αμελιτητοι; *quite deaf, and averſe to all ſcience.* In ſhort, all the Tartarian nations of [26] old ſeem to have been remarkably rude. But it may be ſaid, that the people ſpoken of by Pezron and Wiſe were of Bactria and Margiana. They may place them as they

[24] Jornandes de Rebus Geticis. p. 104.

[25] Procopius. Bell. Goth. L. 4. c. 3. L. 4. c. 19.

[26] I ſay of old: for there have in later times been ſome inſtances to the contrary.

pleaſe: ſtill they are no other than the Sacæ Nomades; a Tartarian clan, who from Strabo appear to have been in a continual roving ſtate, till they were cut off. But after all, who in their ſenſes would think of looking for the Titans among the Tartars, or deduce all ſcience from the wilds of Margiana? But if theſe countries had all the learning, that ever Egypt or Greece boaſted, how was it tranſmitted to Europe? How could it be derived to us, when ſo many, and ſuch mighty, nations intervened? We have ſeen the plan adopted by Pezron; which was found defective from the very authorities, to which he appealed: and Wiſe proceeds upon the ſame ſyſtem. Theſe were both in their time reſpectable perſons on account of their learning: but they have certainly lowered themſelves by giving into theſe idle reveries. What can be more fallacious than the notion adopted by [27] Wiſe, of the antiquity of the Scythians from the height of their ground? *Which height*, he ſays, *the Scythians urged in their diſpute with the Egyptians, as a chief argument of the antiquity of their nation: and the Egyptians, at leaſt other good judges, acquieſced in the proof.* The notion was, according to Juſtin, from whom it is borrowed, that, as the earth was once overflowed, the higher grounds emerged firſt, and conſequently were firſt inhabited. And that Scythia was the higher ground, they proved from this; becauſe all the rivers of Scythia deſcended from the north to the ſouth, and ran towards Egypt. [28] Porro Scythiam adeo editiorem omnibus terris eſſe, ut cuncta flumina ibi

[27] Religion and Learning of Europe, p. 9.

[28] Juſtin. L. 2. c. 1.

nata in Mæotim, tum deinde in Ponticum, et Ægyptium mare decurrant. What a ſtrange proof is this? and what an argument to be laid before the Egyptians? They lived upon the Nile; and from the ſame principles might draw a different concluſion. As their river ran in a contrary direction, from ſouth to north, they had the ſame reaſon to [29] inſiſt, that Upper Egypt, and Ethiopia were the higher grounds, and the more ancient countries. And they would be ſo far in the right, as the earth is certainly higher, as we advance towards the equator, than it is towards the poles. As to the Tanaïs running from north to ſouth, and ſo entering the Palus Mæotis, and Pontus Euxinus; it is well known, that there are many rivers upon the coaſt of the Black Sea, which run in various and contrary directions: conſequently different countries muſt be equally ſupereminent, and have the ſame title to be the moſt ancient; which is abſurd and a contradiction. The learned Pezron argues no better, when he tries to ſhew the ſimilitude, which ſubſiſted between the Sacæ, and the ancient Gauls. He takes notice from Herodotus, that the Amyrgian Sacæ wore breeches like the Gauls: and having obſerved, that they were an enterpriſing people, and given an account of their dreſs, and arms; he concludes by ſaying, *We may upon the whole find in theſe Gomarians of Margiana the language, arms, habit, with the reſtleſs and warlike ſpirit of our ancient Celtæ. Will any body take upon him to deny, that they came originally from this Aſiatic nation?* Yet after all, I cannot aſſent; for I do not ſee the reſemblance: and the authority

[29] The Egyptians did inſiſt upon it. See Diodorus. L. 1. p. 10.

upon which I proceed, is that of Herodotus, to whom he ſends me. This author takes notice both of the Bactrians, and the Sacæ. He ſays, that the Bactrians were archers, and uſed bows made of their country reed, or cane; and had ſhort darts. In other reſpects, they were accoutered like the Medes, who wore tiaras, tunics, and breeches, with a dagger at their girdle. The Sacæ, or Amyrgians, had caps upon their heads, which terminated above in a point: they had alſo breeches. Their chief arms were bows and arrows with a dagger; alſo battle-axes, and ſagars. Let us now turn, and view the habiliments of the Celtæ; and ſee if any reſemblance ſubſiſted. Their chief weapons, according to Polybius, Livy, and Cæſar, were a long dart, or framea; and a long cutting ſword, but pointleſs: and they uſed an immenſe ſhield, which covered the whole body. They had helmets upon their heads, which were ornamented with the wings of a bird for a creſt; or elſe with the horns of ſome wild animal. To bows and arrows they were ſtrangers, or did but ſeldom uſe them. From hence we may ſee, that they were in nothing ſimilar, but breeches and bravery: and of the former they were diveſted, when they fought; for they went into battle naked.

Great reſpect is certainly due to men of learning; and a proper regard ſhould be paid to their memory. But they forfeit much of this eſteem, when they miſapply their talents; and put themſelves to theſe ſhifts to ſupport an hypotheſis. They may ſmile at their reveries, and plume themſelves upon their ingenuity in finding out ſuch expedients: but no good can poſſibly ariſe from it; for the whole

is

is a fallacy, and impoſition. And a perſon who gets out of his depth, and tries to ſave himſelf by ſuch feeble ſupports, is like an ideot drowning, without knowing his danger: who laughs, and plunges, and catches at every ſtraw. What I have ſaid in reſpect to theſe two learned men, will, I hope, be an argument to all thoſe, who follow their ſyſtem.

OF THE

SCYTHÆ, SCYTHIA, SCYTHISMUS, and HELLENISMUS;

ALSO OF THE

IONES and HELLENES of BABYLONIA;

AND OF THE

HELLENES of EGYPT.

AS we have been for ſo many ages amuſed with accounts of Scythia; and ſeveral learned moderns, taking advantage of that obſcurity, in which its hiſtory is involved, have ſpoken of it in a moſt unwarrantable manner, and extended it to an unlimited degree: it may not be unſatisfactory to inquire, what the country originally was; and from whence it received its name. It is neceſſary firſt of all to take notice, that there were many regions, in different parts of the world ſo called. There was a province in [1] Egypt, and another in Syria, ſtiled Scythia. There was alſo a Scythia in Aſia Minor, upon the Thermodon [2] above Galatia,

[1] Ptolem. Geog. L. 4. c. 5. p. 121.

[2] Σκυθια ὑπερ την Γαλατιαν. Diod. Sic. L. 5. p. 302.

where

where the Amazons were ſuppoſed to have reſided. The country about Colchis, and Iberia; alſo a great part of Thrace, and Mœſia; and all the Tauric Cherſoneſus, were ſtyled Scythic. Laſtly, there was a country of this name far in the eaſt, of which little notice has been hitherto taken. It was ſituated upon the great Indic Ocean; and conſiſted of a widely-extended region, called [3] Scythia Limyrica. But the Scythia ſpoken of by the ancient Greeks, and after them taken notice of by the Romans, conſiſted of thoſe countries, which lay upon the coaſt of the Euxine; and eſpecially of thoſe upon the north, and north-eaſtern parts of that ſea. In ſhort, it was the region of Colchis, and all that country at the foot of Mount Caucaſus, as well as that upon the Palus Mæotis, and the Boryſthenes, which was of old eſteemed [4] Scythia. As the Greeks were ignorant of the part of the world, which lay beyond; or had a very imperfect knowledge of it; they often comprehended this too under the ſame denomination. Many however did not extend their ideas ſo far: but looked upon the coaſt above-ſpecified to have been the boundary northward of the habitable [5] world. Hence we read of extremum Tanain, ultimam Scythiam,

[3] Arriani Periplus Maris Erythræi.

[4] The people were of Cuthite original; a part of that body which came from Egypt. Αιγυπτιων αποικοι εισιν οἱ Σκυθαι· δια τουτο και μελανοχροας αυτους ειναι λεγουσιν. Schol. in Pindar. Pyth. Od. 4. v. 376.

[5] Αια δε Κολχις
Ποντου και γαιης επικεκλεται εσχατιησιν.
Apollon. Rhod. L. 2. v. 419.

Extremum Tanaïm ſi biberis, Lyce. Horat. L. 3. Od. 10.

Χθονος μεν εις τηλουρον ἡκομεν πεδον,
Σκυθην ες οιμον, ἀβατον εις ερημιαν. Æſch. Prometh. v. 1.

Plato

Scythiam, and Καυκασον εσχατοεντα; *Caucasus the boundary of the world.* And although, upon the return of the Greeks, who had followed the fortunes of Cyrus the younger, some insight might be supposed to have been gained into those parts; yet it amounted to little in the end: as no correspondence was kept up; and the navigation of the Bosporus was seldom attempted. Hence it happened, that, till the conquests of Lucullus and Pompeius Magnus, these countries were to the north-east the limits of geographical knowledge: and even of these parts the accounts were very obscure and imperfect. Yet, however unknown they had lain for ages, there was a time, when the natives rendered themselves very respectable. For they carried on an extensive commerce; and were superior in science to all the nations in their neighbourhood. But this was long before the dawning of learning in Greece: even before the constitution of many principalities, into which the Hellenic state was divided. They went under the name of Colchians, Iberians, Cimmerians, Hyperboreans, Alani. They got footing in Paphlagonia upon the Thermodon; where they were called Amazonians, and Alazonians: also in Pieria, and Sithonia, near Mount Hæmus in Thrace. These were properly Scythic nations: but the ancients, as I have before mentioned, often included under this name all that lay beyond them; whatever was unknown, even from the Cronian and Atlantic

Plato speaks of earth being extended from Gades to the river Pharis. Phædon. p. 109. Herodotus was uncertain, where Europe terminated. L. 4. c. 45.

Colchidem Græci, non Homericis solum temporibus, sed pluribus etiam seculis post, orbis nostri ad orientem terminum esse credebant. Vossius de Idolatriâ. L. 1. c. 24. p. 177.

ſeas one way, to Mount Tabis and the Corean ſea the other. [6] Ἁπαντας μεν δε τȣς πȣροσβορȣς κοινως οἱ παλαιοι των Ἑλληνων συγγραφεις Σκυθας και Κελτο-Σκυθας εκαλȣν. *The ancient writers of Greece uſed to include all the northern nations in general under the name of Scythians and Celto-Scythians.* In this they went too far: yet the Scythic nations were widely extended, and to be met with on very different parts of the globe. As they are repreſented of the higheſt antiquity, and of great power; and as they are ſaid to have ſubdued mighty kingdoms; and to have claimed precedency even of the Egyptians: it will be worth our while to enquire into the hiſtory of this wonderful people; and to ſift out the truth, if poſſibly it may be attained. Let us then try to inveſtigate the origin of the people denominated Scythians, and explain the purport of their name. The ſolution of this intricate problem will prove of the higheſt importance; as we ſhall thereby be able to clear up many dark circumſtances in antiquity: and it will ſerve for the baſis of the ſyſtem, upon which I proceed. To me then it appears very manifeſt, that what was termed by the Greeks Σκυθα, Σκυθια, Σκυθικα, was originally Cutha, Cuthia, Cuthica; and related to the family of Chus. He was called by the Babylonians and Chaldeans Cuth; and his poſterity Cuthites and Cutheans. The countries where they at times [7] ſettled, were uniformly denominated from them. But what was properly ſtyled Cutha, the Greeks expreſſed with a [8] ſigma prefixed:

[6] Strabo. L. 11. p. 774.

[7] Cuſiſtan in Perſis was called Cutha, or the land of Cuth. See Joſeph. Antiq. L. 9. c. 14. p. 507.

[8] So Ὑλη was by the Latines rendered Sylva; ἑπτα, ſeptem; ἑρπω, ſerpo; and from

prefixed: which, however trifling it may appear, has been attended with fatal consequences. Whence this mode of expression arose is uncertain: it has universally obtained: and has very much confounded the history of ancient times, and of this people in particular. In short, the mistake reaches in its consequences much farther than we may at first apprehend: and being once detected, will be the means of explaining many difficulties, which cannot otherwise be solved: and a wonderful light will be thrown on the remoter parts of history.

As the Scythic colonies were widely dispersed, I will take them in their turns, and shew that they were all of them Cuthic: that the people upon the Indus were of the same origin as those upon the Phasis and Thermodon: and that the natives of Bætica in Iberia were related to both. That the Bœotians and Athenians were in great measure Cuthian, I have endeavoured already to prove: and what I term Cuthian, was by them undoubtedly styled Scythian. Hence Anacharsis the Hyperborean plainly maintained that the Athenians were apparently Scythic: which national characteristic he must have observed in their language and man-

from ἅλς, ἅλος of Greece was formed sal, and salum. The river Indus was often called Sindus. Indus ab incolis Sindus appellatur. Plin. N. H. L. 6. p. 319. Ur of Chaldea was styled Sur, Σουρ: and it is so rendered by Syncellus. Εν χωρᾳ των Χαλδαιων, εν Σουρ τῃ πολει. p. 95. The Elli, those priests of the sun at Dodona, were called Selli. The Alpes Cottiæ are by Procopius styled Σκυθιαι. De Bello Goth. L. 2. p. 457. And Lycophron, speaking of the Alps in general, instead of Αλπια ορη, calls them Σαλπια, Salpia.

Και Σαλπιων βεβωσαν οχθηρων πολυν. V. 1361.

This letter is used by the Welsh as an aspirate: and has undoubtedly been introduced by many nations for the same purpose.

ners. [9] Εμοι δε, φησιν ὁ Αναχαρσις, παντες Ἑλληνες σκυθιζουσι. In all other countries, where this people ſettled, a like ſimilitude will be found in their rites and cuſtoms; and a great correſpondence in their original hiſtory: and all this attended with a manifeſt analogy in the names of perſons and places; and in the language of each nation, as far as we can arrive.

It may be ſaid, if by Σκυθια, Scythia, we are to underſtand Cuthia, and by Σκυθαι, Cuthai or Cutheans, the ſame ſhould obtain in all hiſtories of this people: for the like miſtake would be obſervable in the accounts tranſmitted in the accounts of Chaldea, and Babylonia, whence this people firſt came; as well as in thoſe of Egypt, where they for a long time reſided. And, upon enquiry, we ſhall find this to have been the caſe. Chus was by the Babylonians ſtyled Cuth; and the country of his poſterity Cutha. His ſons were the firſt rebels upon record. The building of the Tower called Babel is ſuppoſed to have been effected under their direction: for Babel was the place of habitation, where their imperious prince Nimrod, who was called Alorus and Orion, reſided. [10] *The beginning of his kingdom*, we are told by Moſes, *was Babel.* In conſequence of this it may be urged, that *if the Cutheans of Colchis or Greece are ſtyled* Σκυθαι, *the ſame name ſhould be ſometimes found attributed to thoſe of Babylonia and Chaldea.* It is no more than we ought to expect: and we ſhall find that the natives of theſe countries are expreſſly ſo called. Epiphanius, who has tranſmitted to us a moſt curious epitome of the whole Scythic hiſtory, gives them this

[9] Clem. Alexandr. Strom. L. 1. p. 364.

[10] Geneſ. c. 10. v. 10.

very

very appellation. [11] Απο δε τȣ κλιματος τȣ προς Ευρωπην εις Ασιαν κεκλικοτες επωνομαθησαν παντες κατα την χρονȣ επικλησιν ΣΚΥΘΑΙ· κτιζȣσι δε την Πυργοποιϊαν, και οικοδομȣσι την Βαβυλωνα. *Thoſe nations, which reach ſouthward from that part of the world, where the two great continents of Europe and Aſia incline to each other, and are connected, were univerſally ſtyled* [12] *Scythæ, according to an appellation of long ſtanding. Theſe were of that family, who of old erected the great tower* (called Babel), *and who built the city Babylon.* This is the plain purport of the hiſtory: from whence we learn expreſſly, that the Scythians were the Cuthians, and came from Babylonia. The works, in which they were engaged; and the perſon, from whom they were denominated; in ſhort, the whole of their hiſtory paſt all controverſy prove it. They were the ſame as the Chaldaïc Iönim under a different name. [13] Ιωνες δε τȣτων αρχηγοι γεγενηνται, ὡς ὁ ακριβης εχει λογος, απο τȣ Ιωναν, ἑνος ανδρος των τον Πυργον οικοδομησαντων, ὁτε ἁι γλωσσαι διεμεριθησαν των ανθρωπων. *The Iones were the leaders of this people according to the beſt information. They were deſcendants of one Ion or Ionah, who was concerned in the building of the tower, when the language of mankind was confounded.* Thus we may obſerve what light the hiſtories of different nations, if duly com-

[11] Epiphanius adverſus Hæreſ. L. 1. p. 6.

[12] The author ſuppoſes, that all mankind were occupied in the building of the tower; and hence ſeems to think, that all families were Scythic. But this is a great miſtake. The Cuthites were the people principally engaged in that work; and they are the family, who are alluded to under the name of Σκυθαι. It was a particular and national appellation; and could not be appropriated to all mankind.

[13] Chron. Paſchale. p. 49. Euſebii Chron. p. 7.

pared,

pared, reflect upon each other. Like evidence may be obtained from other parts of Epiphanius: where it is manifest that the term Scuthic is a misnomer for Cuthic. In describing the first ages of the world, he tells us, that, to the time of Serug, the seventh from Noah, there continued a Scythian succession; and that the Scythian name was prevalent. [14] Ἑως τȣτȣ (Σερυχ) εμενε Σκυθικη τις διαδοχη και επικλησις: meaning, that this period was esteemed the Scythian age. The same piece of history is to be found in Eusebius, and other writers; some of whom were prior to [15] Epiphanius. Now I think it cannot be doubted, but that in the original history, whence this was taken, it was Κυθικη τις διαδοχη *a Cuthic succession*; και Κυθικη επικλησις, *and it was the Cuthic name, by which that period was marked.* Σκυθισμος, says this author in another place, απο τȣ κατακλυσμȣ αχρι τȣ Πυργȣ: *from the deluge to the erecting of the tower Scuthism prevailed.* This notation is perhaps carried too far back: but the meaning is plain; and what he alludes to, is certainly Cuthismus, Κυθισμος. The purport of the passage teaches, that from the time of the deluge to the construction of the tower was esteemed the Cuthic age. It was for the most part a period of usurpation and tyranny under the sons of Chus, which was in a great degree put a stop to at the dispersion: at least the intention of keeping mankind together, and constituting one great empire was prevented: for this seems to have been the design of the Cuthians and their leader.

[14] Epiphanius adv. Hæres. L. 1. p. 8. also L. 1. p. 9. See also his Responf. ad Achaium et Paulum. p. 8. 9.

[15] Eusebii Chronicon. p. 13.

Some of the ancient fathers, from terms ill underſtood, divided the firſt ages into three or more epochas; and have diſtinguiſhed them by as many characteriſtics: [16] Βαρβαρισμος, Barbariſmus, which is ſuppoſed to have preceded the flood: Σκυθισμος, Scuthiſmus, of which I have been ſpeaking: and [17] Ἑλληνισμος, Helleniſmus, or the Grecian period. This laſt muſt appear as extraordinary as any. For how was it poſſible for an Hellenic æra to have exiſted before the name of Hellas was known, or the nation in being? This aroſe, like the preceding, from a miſtake in terms, the word being warped from its original purport and direction. The Cuſeans or Cuthites were the firſt apoſtates from the truth: of which defection I have before taken notice. They introduced the worſhip of the ſun, that great fountain of light; and paid the like reverence to the ſtars, and all the hoſt of heaven. They looked upon them as fountains, from whence were derived to men the moſt ſalutary [18] emanations. This worſhip was ſtyled the fountain worſhip. The Grecians, juſt as they ſtyled the Bay of Fountains on the Red Sea Elanites from El Ain, might have called this characteriſtic of

[16] Αι δε των αιρεσεων πασων μητερες τε και προκριτοι και ονομαστοι εισιν αυται, Βαρβαρισμος, Σκυθισμος, Ἑλληνισμος, Ιουδαϊσμος. Chron. Paſchale. p. 23. This author makes Barbariſmus precede the deluge: Scythiſmus comes after. ΣΚΥΘΙΣΜΟΣ απο των ημερων του Νωε μετα τον κατακλυσμον αχρι της του Πυργου οικοδομης και Βαβυλωνος· και μετα τον χρονον της του Πυργου οικοδομης επ' ολιγοις ετεσιν, τουτ' εστιν εως Ραγαυ· ὑστερον δε Ἑλληνισμος κ.τ.λ. Chron. Paſch. p. 49.

[17] Απο δε του Σερουχ εως του Αβρααμ και δευρο, Ἑλληνισμος. Epiphan. L. 1. p. 9. Σερουχ, ὁστις πρωτος ηρξατο του Ἑλληνισμου. Euſeb. Chron. p. 13. In like manner, a fourth hereſy is ſuppoſed to have ariſen, ſtyled Judaïſmus, before the time of either Jews or Iſraelites.

[18] Concerning fountain worſhip, or derivative virtues, ſee Pſellus and Jamblichus; and Stanley upon the Chaldaïc Religion. El-ain, Solis fons; the fountain of the ſun.

the

the times Ελανισμος, Elaniſmus. But ſuch a change would not ſatisfy them. They made ſome farther alteration; and rendered it according to the Ionic dialect Ἑλληνισμος, Helleniſmus with an aſpirate; and made it by theſe means relate to their own country. One of the titles of the Cuſean ſhepherds, who came into Egypt, was taken from this worſhip, and derived from El Ain, the fountain of light, which they worſhiped. But the Greeks expreſſed this after the ſame manner as the above: whence they are by many writers ſtyled [19] Ποιμενες Ἑλληνες, *Hellenic or Grecian ſhepherds.* They were truly El-Anes, and by race Cuthites. Many of them ſettled in Armenia, and at Colchis, and alſo upon the Palus Mæotis. They are taken notice of under this name by [20] Claudian:

———patriamque bibens Mæotida Alanus.

Procopius mentions, that all the nations about Caucaſus, which we know to have been Cuthites, as far as the Portæ Caucaſeæ, were comprehended under the name of [21] Alani.

Some have thought, that this diſtinction of times, taken notice of by the eccleſiaſtical writers, was owing to ſome expreſſions of St. Paul in his Epiſtle to the Coloſſians. [22] Ὅπου ουκ ενι Ἑλλην, και Ιουδαιος· περιτομη και ακροβυστια· Βαρβαρος, Σκυθης· δουλος, ελευθερος· αλλα τα παντα, και εν

[19] Ἑκκαιδεκατη δυναστεια, Ποιμενες Ἑλληνες. Syncellus. p. 61.

[20] In Rufin. L. 1. v. 312.

[21] Ταυτην δε την χωραν, ἡ εξ ορους του Καυκασου αχρι ες τας Κασπιας κατατεινει πυλας, Αλανοι εχουσι. Procop. Goth. Hiſt. L. 4. c. 3. p. 570. This comprehends all the country of Iberia, Colchis and Circaſſia.

[22] Coloſſ. c. 3. v. 11.

πασι

πασι Χριστος. *Where there is neither Greek nor Jew, circumcision nor uncircumcision; Barbarian, Scythian; bond nor free; but Christ is all and in all.* The Apostle plainly alludes to those invidious distinctions, which subsisted among men; but what the fathers mention, concerns the division of times, and the characters, by which different epochas were distinguished. Some writers however have gone farther, and from the words of St. Paul have added Judaïsmus; introducing it in the first ages, to which it could not possibly belong. For how could Judaïsm subsist, before there was either Jew or Israelite? In short, they have brought in succession, and at different æras, what the Apostle speaks of as subsisting together at the same time; even in the age wherein he lived.

Hellenismus however, which led the way to these distinctions, was of ancient date. The first innovation in religion was called by this name: which had no relation to Greece; being far prior to Hellas, and to the people denominated from it. Though it began among the Cuthites in Chaldea; yet it is thought to have arisen from some of the family of Shem, who resided among that people. Epiphanius accordingly tells us, that *Ragem, or Ragau, had for his son Seruch, when idolatry and Hellenismus first began among men.* [23] Ραγαμ γεννα τον Σερυχ, και ηρξατο εις ανθρωπους ἡ ειδωλολατρεια τε, και ὁ Ἑλληνισμος. By this we are only informed, that idolatry and Hellenismus began in the days of Seruch: but Eusebius and other writers mention, that he was the author

[23] Hæres. L. 1. c. 6. p. 7.

of this apoſtaſy. [24] Σερυχ, ὁς ις πρωτος ηρξατο τυ Ἑλληνισμυ. *Seruch was the firſt, who introduced the falſe worſhip, called Helleniſmus.* Some attribute alſo to him the introduction of [25] images: but moſt give this innovation to his grandſon Terah. [26] Ναχωρ δε γεννα τον Θαρρα, εντευθεν γεγονεν ανδριαντοπλασια—δια της τυ Θαρρυ τεχνης. *Nachor begat Tharah: and in his time were introduced images for worſhip, which were firſt framed by his art.*

It is obſervable, that Johannes Antiochenus ſtyles the people of Midian Hellenes: and ſpeaking of Moſes, who married the daughter of Jethro, the Cuthite, the chief prieſt of [27] Midian, he repreſents the woman, [28] την θυγατερα Ιοθορ τυ αρχιερεως των Ἑλληνων, *as the daughter of Jother, the high-prieſt of the Hellenes.* This is not ſo culpable as I have ſometimes thought it. It is to be obſerved, that the people of Midian lived upon the upper and eaſtern receſs of the Red Sea; where was a city called El Ain, the Elana of [29] Ptolemy, and Ailane of Joſephus. It happens, that there are in the oppoſite receſs fountains, which retain the

[24] Euſebii Chron. p. 13. See Chron. Paſchale, and Syncellus. p. 94. 95. Some ſuppoſe this innovation to have been introduced about the death of Peleg. Επι την τυ Φαλεχ τελευτην ετη τρισχιλια· ενθεν αρχην των Ἑλληνικων Θεων λαμβανυσι τα ονοματα. Cedrenus. p. 15.

[25] Σερυχ δε πρωτος ηρξατο χρησθαι γλυπτοις και ςηλαις, ογδοος ων απογονος τυ Νωε τυ δικαιυ. Conſtant. Manaſſes. p. 21.

[26] Epiphanius. L. 1. p. 7.

[27] Exodus. c. 2. v. 16.

[28] P. 76. 77.

[29] Ἡδε Ελανα κατα μυχον κειμενη τυ ὁμωνυμυ κολπου. Ptolem. L. 5. c. 17. p. 162. Ου πορρω Αιλανης πολεως. Joſeph. Ant. L. 8. c. 2. p. 437. Αιλανη πολις Αραβιας. Steph. Byzant. Αιλας. Procop. Perſica. L. 1. c. 19.

name

name of El Ain at this day: and they are likewiſe called by the Arabs Ain Moſh, or the fountains of Moſes. Hence each bay has been at times called Sinus Elanites; which has cauſed ſome confuſion in the accounts given of theſe parts. The nether receſs had certainly its name from the celebrated fountains of Moſes, which ran into it: but the bay on the other ſide was denominated from the people, who there [30] ſettled. They were Cuthites, of the ſame race as the Ionim and Hellenes of Babylonia, from which country they came. They built the city Elana; and were called [31] Hellenes, from the great luminary, which they worſhiped; and to which their city was ſacred. In the days of Moſes the whole world ſeems to have been infected with the rites of the Zabians: and Jethro the Cuthite was probably high-prieſt of this order, whoſe daughter Moſes [32] married. The very firſt idolatry conſiſted in worſhiping the luminary El Ain; which worſhip was accordingly ſtyled Hellenifmus. El Ain ſignifies Sol Fons, *the fountain of light:* and Ulpian upon Demoſthenes ſeems to have had ſome intimation of this etymology; for he explains the term ἑλληνικωτατον by [33] καθαρωτατον and ειλικρινεστατον, *ſomething very pure and clear*, like a fountain. Heſychius alſo intimates, that the name related to the [34] fountain of day; and in a ſecondary ſenſe to the fountain of wiſdom. Ἕλληνες, οἱ απο

[30] The bay is now called Bahhr al Akaba. See Deſcription d'Arabie par Monſ. Niebuhr. 1773. p. 345.

[31] The people ſtill retain their primitive name Ellanes. Dr. Pocock expreſſes it Allauni. *The Arabs about Acaba are called Allauni.* Pocock's Egypt. p. 138.

[32] Exodus. c. 2. v. 16. Numbers. c. 12. v. 1.

[33] P. 118.

[34] Ειλη, η τε ἡλιε αυγη. Heſych.

τȣ Διος τȣ Ἑλληνος· η φρονιμοι, ητοι σοφοι. *The people ſtyled Hellenes are the deſcendants of Hellen, the ſon of Zeuth: and by this title are denoted people of intelligent and enlightened minds.* Hellen was the ſame as Ion; the ſame alſo as Helius, Oſiris, and Apollo: by which titles was ſignified the Deity of light and of ſcience.

From Babylonia the Hellenes came into Egypt; and were the ſame as the Auritæ, thoſe Cuthite ſhepherds, who ſo long held that country in ſubjection. Hence we read of [35] Ποιμενες Ἑλληνες, and [36] Βασιλεις Ἑλληνες, *Hellenic ſhepherds*, and *Hellenic princes*, who reigned in the infancy of that nation. They were what I term collectively Amonians; being the deſcendants of Ham, who by the Gentile writers was reputed the firſt-born of Deucalion, or Noah. [37] Γινονται δε εκ Πυῤῥας Δευκαλιωνι παιδες, Ἑλλην μεν πρωτος, ὁν εκ Διος ενιοι γεγενησθαι λεγȣσι—θυγατηρ δε Πρωτογενεια. *Hellen was the firſt-born of Deucalion by Pyrrha: though ſome make him the ſon of Zeuth, or Dios.—There was alſo a daughter Protogeneia*; ſo named from being the firſt-born of women. He was alſo ſaid to have been the ſon of Prometheus: but in this there is no inconſiſtency; for they were all titles of the ſame perſonage, whoſe ſon was [38] Ham, repreſented both

[35] Africanus apud Syncellum. p. 61.

[36] Syncellus. ibid.

[37] Apollodorus. l. 1. p. 20.

Απο Ἑλληνος τȣ Δευκαλιωνος Ἕλληνες. Syncellus. p. 157. Ἑλλας, ἣν ὁ Διος Ἑλλην εκτισεν. Dicæarchus. Geog. Gr. Vol. p. 22. Strabo. L. 8. p. 587. Ἑλλην τȣ Δευκαλιωνος. Thucyd. L. 1. c. 3. Προμηθεως και Πυῤῥας Ἑλλην. Schol. in Apollon. L. 3. v. 1086. Strabo mentions the tomb of Hellen; ταφον τȣ Ἑλληνος τȣ Δευκαλιωνος υἱȣ, και Πυῤῥας. L. 9. p. 660.

[38] חם. Sol.

as Hellen, and Helius. The Cuthite Hellenes, who came into Egypt, introduced their arts and learning; by which that country was benefited greatly. Hence the learning of Egypt was ſtyled Hellenic from the Hellenic ſhepherds: and the ancient theology of the country was ſaid to have been deſcribed in the [39] Hellenic character and language. This had no relation to the Hellenes of Greece; being, as I have before obſerved, far prior to that nation. The Grecians, it is true, were both Iönim and Hellenes; but by a long deſcent, being the poſterity of the people here ſpoken of. This theology was ſaid to have been derived from [40] Agathodæmon, that benign deity, the benefactor of all mankind. He was ſuppoſed to have had a renewal of life; and on that account was repreſented under the figure of a ſerpent crowned with the lotus, and ſtyled [41] Noë Agathodæmon. The Grecians ſuppoſed, that by the Hellenic tongue was meant the language of Greece; and that the Hellenic characters were the letters of their own country. But theſe writings were in reality ſculptures of great antiquity: and the language was the Cuthite, ſtyled by [42] Manethon the ſacred language of Egypt.

[39] Manethon apud Euſeb. Chron. p. 6.

[40] Syncellus. p. 40. The hiſtory was ſuppoſed to have been by him tranſlated *after the deluge*, μετα τον κατακλυσμον, εκ της ἱερας διαλεκτου εις την Ἑλληνιδα φωνην, *from the ſacred language into the Hellenic*: by which muſt be meant the ancient Chaldaïc.

[41] The name Noe the Greeks tranſpoſed, and expreſſed it Νεο Αγαθοδαιμων. See Vol. II. p. 336. Plate VI. where the Patriarch is deſcribed under the ſymbol of a ſerpent, with the emblems of plenty and peace. Agathodæmon was the ſame as Cneph. Euſeb. Præp. Evang. L. 1. c. 10. p. 41.

[42] Joſeph. contra Apion. L. 1. p. 445.

Philo

Philo Judæus, not being apprifed of this, has been guilty of a great miftake in his Life of Mofes. For mentioning how that great perfonage had been inftructed in his youth; and that he was fkilled in all the learning of Egypt, in numbers, geography, and hieroglyphics; he adds, that the reft of the circle of fciences he learned of the Hellenes, or Grecians: [43] *την δε αλλην εγκυκλιον παιδειαν Ἑλληνες εδιδασκον*: as if the circle of fciences had been eftablifhed, and the Greeks were adepts in philofophy, fo early as the time of Mofes. The Hellenes, who were fuppofed to have inftructed the Patriarch, were undoubtedly an order of priefts in Egypt: which order had been inftituted before the name of Hellas, or the Helladians, had been heard of. Stephanus mentions from Ariftagoras, a place called Hellenicon (Ἑλληνικον) at Memphis; and fays, that the perfons, who refided there, were ftyled [44] Helleno-Memphitæ. Clemens Alexandrinus has tranfmitted the fame account concerning Mofes, as has been given above by Philo. [45] *Την δε αλλην εγκυκλιον παιδειαν Ἑλληνες εδιδασκον εν Αιγυπτῳ, ὡς αν βασιλικον παιδιον. The Hellenes educated him in Egypt as a princely child; and inftructed him in the whole circle of fciences.* Thefe writers have certainly miftaken the hiftory, from whence they borrowed. It did not relate to Greece, but to the Hellenes of Egypt; thofe Helleno-Memphitæ of Stephanus and Ariftagoras. When Clemens therefore tells us concerning Mofes, *Οι Ἑλληνες εδιδασκον εν Αιγυπτῳ, The Hellenes taught him in Egypt:*

[43] In Vità Mofis, V. 2. p. 84.

[44] Ἑλληνικον και Καρικον τοποι εν Μεμφιδι, αφ᾽ ὧν Ἑλληνομεμφιται και Καρομεμφιται, ως Αριςαγορας. Steph. Byzant.

[45] Strom. L. 1. p. 413.

it ſhould be rendered, Ὁι Ἕλληνες εν Αιγυπτῳ εδιδασκον, *the Hellenes of Egypt taught him:* for ſuch, we may be aſſured, was the purport of the original, and true hiſtory. And this may be proved by the account given of Oſiris; of whom it is ſaid, that after his travels over the earth, he inſtituted religious rites, and founded ſchools of eloquence in Egypt. Of theſe he made Hermes profeſſor, who inſtructed the [46] Hellenes in that ſcience. This was many ages before the ſuppoſed arrival of Danaus, or of Cadmus, in Greece: conſequently theſe Hellenes could have no relation to that country. They were undoubtedly an order of prieſts; the ſame as are ſaid to have inſtructed Moſes. The hiſtory was certainly true, though the perſons have been miſtaken. Zoroaſter is by Ebn Batrick ſtyled Iüna-Hellen; and ſaid to have been the author of the Zabian worſhip, which commenced about the time that the tower of Babel was erected. [47] Autumant autem nonnulli, primum religionis Sabiorum auctorem fuiſſe Græcum (Hellenem) quendam nomine Iünam.—Fertur etiam illum, qui primus Sabiorum religionem inſtituit, ex eorum numero fuiſſe, qui turri Babelis extruendæ adfuerunt. According to Dicæarchus, the great Seſoſtris was a favourer of [48] Hellenifm.

From what has been ſaid, it appears plainly, that the Hellenes and Iönes were the ſame people under different appellations. They were the deſcendants of Hellen and Iön, two names of the ſame perſonage; among whoſe ſons idolatry firſt began in the region of Babylonia. He was ſtyled Iön,

[46] Και τȣς Ἑλληνας διδαξαι τȣτον τα περι την Ἑρμηνειαν. Diodorus. L. 1. p. 15.

[47] Vol. 1. p. 63. from the Latin verſion.

[48] Και Ἑλληνικȣ βιȣ Σεσογχωσιδι μεμελητεναι. Schol. in Apollon. L. 4. v. 273.

Iönan,

Iönan, Iönichus; and was ſuppoſed to have been the author of magic. From him the Babylonians had the name of Iönim, as well as of Hellenes: for theſe terms were uſed as in ſome degree ſynonimous. Hence when the ſacred writer mentions people's flying from the weapons of the [49] Iönim, or Babylonians, it is very truly rendered by the Seventy *from the Hellenic ſword:* [50] Αναςωμεν, και αναςρεψωμεν προς τον λαον ἡμων εις την πατριδα ἡμων, απο προσωπου μαχαιρας Ἑλληνικης. *Ariſe, and let us go again to our own people, and to the land of our nativity, from the* HELLENIC *ſword.* The like expreſſion is to be found in the ſame verſion, and of the ſame prophet: [51] Απο προσωπου μαχαιρας Ἑλληνικης ἑκαςος εις τον λαον αυτου αποςρεψουσι, και ἑκαςος εις την γην αυτου φευξεται. *From the ſword of the* HELLENES *they ſhall turn every one to his own people, and they ſhall flee every one to his own land.* In each inſtance the words in the original are *the ſword of* יונה, *Iönah:* by which are meant the Iönim or Babylonians. The ſame worſhip, of which the Hellenes are ſaid to have been the authors, is attributed to the Iönim, the ſons of Iönah. [52] Ιωνες δε, οἱ εκ της Ιους, των Ἑλληνων αρχηγοι γεγονοτες, τοις ξοανοις προσεκυνουν. *The Ionim, the reputed ſons of Iönah, who became the head of the Hellenes, introduced the adoration of images.* They alſo introduced Zabaïſm, as is mentioned by the ſame [53] author; and worſhiped the celeſtial conſtellations. The perſon, from whom the Hellenes had their name, was

[49] חרב יונה, *the ſword of the Ionah.*

[50] Jeremiah. c. 46. v. 16.

[51] Ibid. c. 50. v. 16. See Vol. II. p. 302. of this work.

[52] Euſeb. Chron. p. 13.

[53] Ιωνες τους κατ' Ουρανον φωςηρας θεοποιουμενοι. Ibid. See alſo Cedrenus. p. 46.

Hellen

Hellen, the ſame as Cham, the ſon of Noah. [55] Ἑλλην υἱος Δευκαλιωνος. *Hellen was the ſon of the perſon who eſcaped the flood.* The Iönes were from the ſame perſonage, under a different title.

Such was the firſt hereſy in the world, which was ſtyled Hellenifmus: and ſuch the Hellenes, by whom it was propagated. They were diſſipated from Babylonia, and paſſed into Egypt; and betook themſelves to Syria, Rhodes, and Hellas; and many other countries. Many traces of them are to be found in Syria; where particularly is to be obſerved a city, which from them muſt have had its name. Stephanus, ſpeaking of places called Hellas, tells us, Εϛι και αλλη πολις Ἑλλας Κοιλης Συριας· το εθνικον Ἑλλην. *There is alſo another city Hellas in Coile Syria. The Gentile derivative, or poſſeſſive, is Hellen.* There were Hellenes at Rhodes; the ſame as the Heliadæ, of whom [56] Diodorus Siculus makes mention. They ſeem to have been the firſt, who peopled that iſland. Thoſe Hellenes, who ſettled at Dodona, were the firſt of the name among the Helladians, and from them it became at laſt univerſal. They had alſo the name of Elli, and Selli, and were properly prieſts of the oracle, which they brought from Thebes in Egypt. [57] Ἑλλοι· Ἑλληνες, οἱ εν Δωδωνη, και οἱ ἱερεις· Ελλα (it ſhould be Ελλαν) Διος ἱερον εν Δωδωνη. *The Elli are the ſame as the Hellenes at Dodona: and the prieſts of the place have the ſame*

[55] Euſeb. Chron. p. 28.

[56] Την δε νησον ταυτην τοτε κατωκουν Ἑλληνες. L. 4. p. 26.

[57] Heſych. Elli and Selli are terms of the ſame purport; being derived from El and Sel, two names of the ſun. What the Grecians rendered Hellas would have been expreſſed more truly Hellan.

name. Ellan is the name of the temple dedicated to Jupiter at Dodona. The like is ſaid by [58] Ariſtotle and [59] Strabo. Of this people I ſhall ſay more, when I come to the Iönah-Hellenic colonies of Greece.

[58] Meteorolog. L. 1. c. 14. p. 772.
[59] L. 7. p. 505.

OF

OF THE

GOLDEN AGE,

OR

AGE of the CUTHIM.

I Have taken notice of the manner, in which the firſt ages of the world were diſtinguiſhed: and I have ſhewn, that Scythiſmus and Helleniſmus were miſtaken terms: that they were not the characteriſtics of times in ſucceſſion, as many of the learned fathers have ſuppoſed; but related each to nearly one particular ſeaſon, the age of Chus; and to the worſhip introduced by his ſons. The Golden Age of the poets took its riſe from a miſtake of the ſame nature: which miſtake being once eſtabliſhed, a Silver, a Brazen, and an Iron Age were in conſequence of it added. What was termed Γενος Χρυσεον and Χρυσειον, ſhould have been expreſſed Χυσεον and Χυσειον: for it relates to the ſame æra, and hiſtory, as the terms beforementioned; to the age of Chus, and to the domination of his ſons. It is deſcribed as a period of great happineſs: and the perſons, to whom that happineſs is

 attributed,

tributed, are celebrated as ſuperiour to the common race of men: and upon that account, after their death, they were advanced to be Deities.

[1] Χρυσεον μεν πρωτιςα γενος μεροπων ανθρωπων
Αθανατοι ποιησαν, Ολυμπια δωματ' εχοντες·
Οι μεν επι Κρονυ ησαν, ὁτ' ουρανῳ εμβασιλευεν.
Ωςε Θεοι δ' εζωον ακηδεα θυμον εχοντες,
Νοσφιν ατερτε πονων και οϊζυος· ουδε τι δειλον
Γηρας επην· κτλ.
Αυταρ επει κεν τυτο γενος κατα γαια καλυψε,
Τοι μεν Δαιμονες ειςι Διος μεγαλυ δια βυλας,
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων·
Οι ῥα φυλασσυσιν τε δικας, και σχετλια τεργα.

The Immortals firſt a *Golden* race produced:
Theſe liv'd, when Saturn held the realms of heaven;
And paſs'd their time like Gods without a care.
No toil they knew, nor felt ſolicitude;
Not e'en th' infirmities of age—
Soon as this race was ſunk beneath the grave;
Jove rais'd them to be Dæmons of the air,
Spirits benign, and guardians of mankind,
Who ſternly right maintain, and ſorely puniſh wrong.

We have in this ſhort account a juſt hiſtory of the riſe of idolatry, when deified men had firſt divine honours paid to them: and we may be aſſured of the family, in which it began. The ancients had a high notion of this Golden, or

[1] Heſiod. Εργα και Ἡμερ. L. 1. v. 109.

Cuſean

Cufean age; and always fpeak of it with great deference, as a time of uncommon equity and happinefs. They indeed take into the account the æra of patriarchal government, when all the world was as yet one family, and under the mild rule of the head of mankind. Aratus fays, that this was the feafon, when Aftræa, or Juftice, appeared perfonally in the world.

[2] Τοφρ' ην, οφρ' ετι γαια Γενος Χρυσειον εφερβεν.

She ftay'd, while yet the Race of Gold furvived.

And he laments, that thofe excellent perfons, who then flourifhed, fhould have been fucceeded by a pofterity fo degenerate and bafe.

[3] Ὁιην Χρυσειοι Πατερες γενεην ελιποντο
Χειροτερην;

What an unworthy and degenerate race
Our Golden Sires bequeath'd?

By this we find, that not only a particular age, but alfo perfons were ftyled Χρυσειοι, or Golden. Thofe who came into Greece, and built the temple at Olympia, are reprefented as [4] Χρυσεν γενος, a Golden Race: by which is certainly meant Cufoan or Cufean. But however this people may have been celebrated, they were the firft idolaters, who introduced a plurality of Gods, and made other innovations in life.

[2] Phænom. v. 113.
[3] Ibid. v. 123.
[4] Paufan. L. 5. p. 391.

Αιθιοπες—

[5] Αιθιοπες—πρωτοι δε Θεους ετιμησαν, και νομοις εχρησαντο. *The Æthiopes, or Cuthites, were the first, who paid honours to more Gods than one, and who enacted laws.*

The Grecians by rendering what ſhould be Cuſean, Χρυσεον, Cruſean, have been led ſtill farther in characteriſing the times: and to this ſuppoſed Golden Age, which they have embelliſhed with many fictions, they have added an age of Silver, and of Braſs and of Iron. In the firſt of theſe periods the poet manifeſtly alludes to the longevity of perſons in the patriarchic age: for they did not, it ſeems, die at threeſcore and ten, but took more time even in advancing towards puberty.

[6] Αλλ' ἑκατον μεν παις ετεα παρα μητερι κεδνῃ
Ετρεφετ' αταλλων μεγα νηπιος ᾧ ενι οικῳ.

In early times, for full an hundred years
The foſtering mother with an anxious eye
Cheriſh'd at home the unweildy backward boy.

He ſpeaks however of their being cut off in their prime: and whatever portion of life Nature might have allotted to them, they were abridged of it by their own folly, and injuſtice; for they were guilty of rapine and bloodſhed; and in a continual ſtate of hoſtility.

[7] Αλλ' οταν ἡβησειε, και ἡβης μετρον ικοντο,
Παυριδιον ζωεσκον επι χρονον, αλγε' εχοντες,

[5] Steph. Byzantin.
[6] Heſiod. Εργ. και Ἡμερ. L. 1. v. 130.
[7] Ibid. v. 132.

Αφραδιαις· ὑβριν γαρ ατασθαλον ȣκ εδυναντο
Αλληλων απεχειν.

Soon to the term of blooming youth they came,
But did not long ſurvive it: their ſhort life
Was a ſad ſcene of miſery, brought on
By mutual acts of inſult.

They were at the ſame time highly irreligious and great contemners of the Gods; and for that reaſon removed from all commerce with other beings.

[8] Τȣς μεν επειτα
Ζευς Κρονιδης εκρυψε, χολωμενος ȣνεκα τιμας
Ουκ εδιδȣν μακαρεσσι Θεοις, οἱ Ολυμπον εχȣσιν.

This race Jove ſoon conſign'd to endleſs night;
Vex'd, that due honours they ſhould dare refuſe
To the great Gods, who high Olympus hold.

Yet what is extraordinary, when they were through the anger of the offended Gods, ſwept away from the face of the earth, they were made ſubordinate Deities, and great reverence was ſhewed to them: [9] Τιμη και τοισιν οπηδει: *Theſe too had their ſhare of honour.*

The third Age, ſtyled the Brazen, was like the former: only, to diverſify it a little, the poets ſuppoſed that there was now a more regular proceſs of war. They had now, it

[8] Ibid. v. 137.

[9] Τοι μεν ὑποχθονιοι Μακαρες θνητοι καλεονται,
Δευτεροι· αλλ' εμπης τιμη και τοισιν οπηδει. v. 141.

ſeems,

ſeems, brazen arms, and brazen houſes: and every implement was of braſs. This race is ſaid to have been quite different from thoſe of the Silver Age; [10] ἐκ αργυρῳ ϐδεν ὁμοιον. Yet I cannot ſee wherein the difference conſiſted. The former were guilty of violence and bloodſhed; and ſlew one another ſo faſt, that they ſcarce attained the age of manhood. The latter had the ſame love for war; and fell in like manner by each other's hand; ſo that not one ſurvived.

[11] Και τοι μεν χειρεσσιν ὑπο σφετερῃσι δαμεντες
Βησαν ες ευρωεντα δομον κρυερϐ Αϊδαο,
Νωνυμοι.

This race engag'd in deadly feuds, and fell
Each by his brother's hand. They ſunk in fight,
All to the ſhades of Erebus conſign'd,
Their name forgotten.

After theſe came another Age, by moſt poets called the Iron; but by Heſiod mentioned as the Heroïc, or Age of Demigods; and deſcribed as a time of great juſtice and [12] piety. Yet theſe heroes, whoſe equity is ſo much ſpoken of, upon a nearer enquiry are found to be continually engaged

[10] Ζευς δε πατηρ τριτον αλλο γενος μεροπων ανθρωπων
Χαλκειον ποιησ', ϐκ αργυρῳ ϐδεν ὁμοιον. v. 143.

See Aratus of the Golden Age, and of thoſe ſucceeding. Phænom. v. 108. Alſo Ovid. Metamorph. L. 1. v. 89.

[11] Heſiod ſupra. v. 151.

[12] Αυθις ετ' αλλο τεταρτος επι χθονι πολυϐοτειρῃ
Ζευς Κρονιδης ποιησε δικαιοτερον, και αρειον. v. 156.

Heſiod makes the Iron Age the fifth in ſucceſſion.

in

in wars and murders: and, like the ſpecimens exhibited of the former Ages, theſe are finally cut off by one another's hands, in acts of robbery and violence: ſome for purloining oxen; others for ſtealing ſheep; and many for carrying away the wives of their friends and neighbours.

[13] Και τȣς μεν πολεμος τε κακος, και φυλοπις αινη,
Τȣς μεν εφ' ἑπταπυλῳ Θηβῃ, Καδμηϊδι γαιῃ,
Ωλεσε μαρναμενȣς μηλων ἑνεκ' Οιδιποδαο·
Τȣς δε και εν νηεσσιν ὑπερ μεγα λαιτμα θαλασσης
Ες Τροιην αγαγων Ἑλληνης ἑνεκ' ηϋκομοιο·
Ενθ' ητοι τȣς μεν θανατȣ τελος αμφεκαλυψε.

In battle ſome were carried off; and fell
At Thebes, renown'd for its ſeven tow'ring gates,
The ſeat of Cadmus: here they ſternly ſtrove
Againſt th' Oedipodæ for their flocks and herds.
Some paſſed the ſeas, and ſought the Trojan ſhore:
There joined in cruel conflict for the ſake
Of Helen, peerleſs dame: till their ſad fate
Sunk them to endleſs night.

In like manner it is ſaid of the hero Cycnus, that he robbed people of their cattle, as they went to Delphi: whence he was called Κυκνος ληϊης. He, like the [14] reſt, was ſlain in fight, having raſhly encountered Hercules. Such was the end of theſe laudable banditti: of whom Jupiter, we are

[13] Heſiod. Εργ. και Ἡμερ. L. 1. v. 161.
[14] Heſiod. Ασπις Ἡρακλ. v. 478.

 told,

told, had ſo high an opinion, that after they had plundered and butchered one another, he ſent them to the Iſlands of the Bleſſed, to partake of perpetual felicity.

[15] Και τοι μεν ναιουσιν, ακηδεα θυμον εχοντες,
Εν Μακαρων νησοισι παρ' ωκεανον βαθυδινην,
Ολβιοι Ἡρωες.

Theſe, freed from grief and every mortal care,
And wafted far to th' ocean's verge extreme,
Rove uncontroul'd amid the Happy Iſles,
Illuſtrious heroes.

We have here ſeen four diviſions of times: in ſome of which the poet has endeavoured to make a diſtinction, though no material difference ſubſiſts. And as theſe times are ſuppoſed to be in ſucceſſion, he has brought the laſt period as low as the æra of Troy. The whole relates to a ſeries of hiſtory, very curious and intereſting; but ruined, by being diverſified, and in a manner ſeparated from itſelf.

From what has been ſaid we may perceive, that the Cruſean Age being ſubſtituted for the Cuſean, and being alſo ſtyled the æra of the [16] Cuthim, was the cauſe of theſe after-diviſions being introduced; that each Age might be diſtinguiſhed in gradation by ſome baſer metal. Had there been no miſtake about a Golden Age, we ſhould never have been treated with one of Silver; much leſs, with the ſubſequent of Braſs and Iron. The original hiſtory relates to the patri-

[15] Heſiod. Εργ. και Ἡμερ. L. 1. v. 170.
[16] Cuthim, כותים, ſignified Gold and Golden.

archic

archic age, and to what the Greeks termed the Scuthic period, which ſucceeded: when the term of man's life was not yet abridged to its preſent ſtandard; and when the love of rule, and acts of violence firſt diſplayed themſelves upon the earth. The Amonians, wherever they ſettled, carried theſe traditions with them: which were often added to the hiſtory of the country; ſo that the ſcene of action was changed. A colony, who ſtyled themſelves Saturnians, came to Italy; and greatly benefited the natives. But the ancients, who generally ſpeak collectively in the ſingular, and inſtead of Herculeans, introduce Hercules; inſtead of the Cadmians, Cadmus; ſuppoſe a ſingle perſon, [17] Saturn, to have betaken himſelf to this country. Virgil mentions the ſtory in this light: and ſpeaks of Saturn's ſettling there; and of the low ſtate of the natives upon his arrival, when he introduced an Age of Gold.

[18] Hæc nemora indigenæ Fauni, Nymphæque tenebant,
Genſque virûm truncis et duro robore nata;
Queis neque mos, neque cultus erat; nec jungere tauros,
Aut componere opes norânt, aut parcere parto:
Sed rami, atque aſper victu venatus alebat.

He then proceeds to ſhew, how this people were diſciplined and improved: all which, according to the uſual miſtake, he ſuppoſes to have been effected by one perſon, Saturn, inſtead of Saturnians.

[17] It is ſaid of Saturn alſo, that he built the ancient city Byblus in Syria. This was many ages before his ſuppoſed arrival in Italy. See Sanchoniatho in Euſeb. Præp. Evang. L. 1. c. 13. p. 37. The city was built by Saturnians.

[18] Virg. Æneid. l. 8. v. 314.

[19] Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exul ademptis.
Is genus indocile, ac diſperſum montibus altis,
Compoſuit; legeſque dedit: Latiumque vocari
Maluit, his quoniam latuiſſet tutus in oris.
Aurea, quæ perhibent, illo ſub rege fuerunt
Sæcula: ſic placidâ populos in pace regebat.
Deterior donec paulatim, ac decolor ætas,
Et belli rabies, et amor ſucceſſit habendi.

Lo! mighty prince, theſe venerable woods
Of old were haunted by the ſylvan Gods,
And ſavage tribes, a rugged race, who took
Their birth primæval from the ſtubborn oak.
No laws, no manners form'd the barbarous race:
But wild the natives rov'd from place to place.
Untaught, and rough, improvident of gain,
They heap'd no wealth, nor turn'd the fruitful plain.
Their food the ſavage fruits the foreſts yield;
Or hunted game, the fortune of the field:
Till Saturn fled before victorious Jove,
Driven down, and baniſh'd from the realms above.
He by juſt laws embodied all the train,
Who roam'd the hills; and drew them to the plain;
There fix'd: and Latium call'd the new abode,
Whoſe friendly ſhores conceal'd the latent God.
Theſe realms in peace the monarch long controll'd,
And bleſs'd the nations with an Age of Gold.

Tranſlated by Pitt.

[19] Virg. Æneid. L. 8. v. 319.

This

This account is confufed: yet we may difcern in it a true hiftory of the firft ages; as may be obferved likewife in Hefiod. Both the poets, however the fcene may be varied, allude to the happy times immediately after the deluge: when the great Patriarch had full power over his defcendants; when equity prevailed without written law.

Thefe traditions, as I have repeatedly taken notice, being adopted and prefixed to the hiftories of the countries, where the Amonians fettled, have introduced a Saturn in Aufonia; and an Inachus and Phoroneus at Argos: and in confequence of it, the deluge, to which the two latter were witneffes, has been limited to the fame place, and rendered a partial [20] inundation. But, in reality, thefe accounts relate to another climate, and to a far earlier age: to thofe times, when, according to [21] Hyginus, the firft kingdom upon earth was conftituted: and when one language only prevailed among the fons of men.

[20] Ην δε κατα την Ἑλλαδα, κατα μεν Φορωνεα τον μετ' Ιναχον, ὁ επι Ωγυγ κατακλυσμος. Clem. Alexandr. Strom. L. 1. p. 379.

[21] Fab. 143.

OF

CUSHAN or ETHIOPIA;

AND OF THE

VARIOUS COLONIES, and DENOMINATIONS of the CUTHITES.

WE may, I think, be aſſured, that by the term Scuthai, Σκυθαι, are to be underſtood Cuthai or Cutheans. It may therefore be proper to go to the fountain head, and to give an account of the original people; from whom ſo many of different denominations were derived. They were the ſons of Chus; who ſeized upon the region of Babylonia and Chaldea; and conſtituted the firſt kingdom upon earth. They were called by other nations Cuſhan: alſo Χουσαιοι, Αραβες, Ωρειται, Ερυθραιοι, Αιθιοπες, *Cuſeans*, *Arabians*, *Oreitæ*, *Eruthræans*, *and Ethiopians:* but among themſelves their general patronymic was Cuth; and their country Cutha. I ſhall take notice of them in their ſeveral migrations under each of theſe appellations. They were an ingenious

and knowing people, as I have before obſerved; and at the ſame time very prolific. They combined with others of the line of Ham; and were enabled very early to carry on an extenſive commerce, and to found many colonies; ſo that they are to be traced in the moſt remote parts of the earth. Theſe ſettlements have been enumerated by [1] Euſebius, Syncellus, and other writers; as far as they could be diſcovered. Nor muſt we wonder if they appear ſo numerous, and ſo widely extended, as it is perfectly conſonant to their original hiſtory. For we are informed by [2] Moſes, when he enumerates the principal perſons, by whom the earth was peopled, that Ham had [3] thirty and one immediate deſcendants, all of them heads of families, when Shem had but twenty-ſix; and fourteen only are attributed to Japhet. A large body of this people invaded Egypt, when as yet it was in its infant ſtate, made up of little independent diſtricts, artleſs and unformed, without any rule or polity. They ſeized the whole country, and held it for ſome ages in ſubjection, and from their arrival the hiſtory of Egypt will be found to commence. The region between the Tigris and Euphrates, where they originally reſided, was ſtyled the country of the Chuſdim or Chaſdim; but by the weſtern nations Chaldea. It

[1] Syncellus. p. 46. 47. 48. Johan. Malala. p. 15. Euſeb. Chron. p. 11. 12. See alſo Vol. II. of this work, p. 187. 188. 191. See particularly the Chronicon Paſchale. p. 29. 30.

[2] Geneſis. c. 10. On account of the comparative ſmallneſs to be obſerved in the line of Japhet, that encouraging prophecy was given, that Japhet ſhould one day be enlarged. *God ſhall enlarge Japhet.* This, within theſe few centuries has been wonderfully completed.

[3] Moſt of the Fathers make the number thirty-two, counting Canaan: ſo that the total of the three families they ſuppoſe to have been ſeventy-two.

lay towards the lower part of the Tigris, to the weſt, and below the plain of Shinar. On the oppoſite ſide to the eaſt was the province of Elam, which country they ſeem ſoon to have invaded; and to have occupied the upper part. This conſiſted of that fine region called afterwards Suſiana, and Chuſiſtan, which was watered by the Ulai, Chobar, and Choaſpes, and by other branches of the Tigris. When the Perſians gained the ſovereignty of Aſia, it was from them denominated Perſis. Some have thought Elam was Perſis: but Elam lay to the ſouth, and Perſis was only another name for Cutha: for the Perſians were the Cuthites of that country under a different appellation. The prophet Iſaiah diſtinguiſhes theſe nations very accurately, when he mentions a return of the captives from [4] *Elam, Chus, and Shinar.* This country is ſaid to have been alſo called Scutha; and the author of the [5] Chronicon Paſchale mentions Scuthæ in theſe parts, who were ſo called even in his days. But he ſuppoſes that the name Scutha was given to the region on account of I know not what, Scythians from the north. Joſephus, whoſe language had a greater affinity with the Chaldaïc, and to whom the hiſtory of the country was better known, expreſſes it Cutha; and ſpeaks of a river Cutha, which was probably the ſame as the Choaſpes. Hence we have another

[4] C. 11. v. 11. Thus far is true, that Suſiana was originally a part of Elam. See Daniel. c. 8. v. 2. but it was diſmembered, and on that account eſteemed a ſeparate region.

[5] Και εμειναν εν Περσιδι οι αυτοι Σκυθαι εξ εκεινε εως της νυν. p. 47. Arrian mentions a region called Scuthia near the Perſian Gulf. Εχει δε και αυτη (Σαβεαθα) συγχρησιν των περαν εμποριων, Βαρυγαζων, και Σκυθιας, και της παρακειμενης Περσιδος. Arriani Periplus apud Geog. Gr. minores. vol. 1. p. 15.

proof, and, I think, very determinate, that what the Grecians ſtyled Scutha, was Cutha, the land of the Cuthites. It extended a great way eaſtward, and was in great meaſure bounded by Media to the north. When Salmanaſſer had taken Samaria, and carried the people into captivity, he repeopled it with a colony from [6] Cutha, Media, Babylonia, and other conquered nations. And to this the Samaritans allude, when they give an account of themſelves in Joſephus. [7] Σαλμανασαρης, ὁ των Ασσυριων βασιλευς εκ της ΧΟΥΘΙΑΣ ἡμας κατηγαγε και Μηδιας ενθαδε. *Salmanaſſer, the king of the Aſſyrians, brought us hither from the countries of Cuthia and Media.* In proceſs of time, through conqueſt the empire of the Perſians was greatly enlarged: and Cuthia made but a part of it. Hence in another place Joſephus, ſpeaking of the people of Samaria coming from Cuthia, makes it but a portion of Perſis. He calls it here Cutha, and ſays, [8] Εςι δε αυτη (ἡ Χαθα) χωρα εν Περσιδι: *The province of Cutha, of which I have been ſpeaking, is a region in Perſis.* This is one of the countries ſtyled Cuſhan in Scripture: for there are certainly more than one referred to by the ſacred writers. By other people it was rendered Ethiopia. Having thus traced the Scythæ, or Cuthites, to their original place of reſidence, and aſcertained their true hiſtory; I ſhall proceed to deſcribe them in their colonies, and under their various denominations.

[6] See 2 Kings. c. 17. v. 24. Men of Babylon and Cutha.

[7] Antiq. L. 11. c. 4. p. 556.

[8] Joſephus Ant. L. 9. c. 14. p. 507.

Of

Of CUSHAN ſtyled ETHIOPIA.

AS I have repeatedly mentioned Cuſhan, or Ethiopia, and it is likely to continually recur again; I think it will be proper to deſcribe the countries of this name, and the people, who were in like manner denominated: for to the beſt of my knowledge, I never yet ſaw this properly performed. It is well known, that the Ethiopians were Cuthites or Cuſeans. [9] Εκ μεν Χȣς, Χȣσαιοι· ȣ̓τοι Αιθιοπες εισιν. *Chus is the perſon, from whom the Cuſeans are derived. They are the ſame people, as the Ethiopians.* So alſo ſays Euſebius: [10] Χȣς, εξ ȣ̓ Αιθιοπες. *Chus was the perſon, from whom came the Ethiopians.* The name is ſuppoſed to have been given to this people from their complexion; as if it were from αιθω, and οψ: but it is not a name of Grecian original. It was a ſacred term; a title of the chief Deity: whence it was aſſumed by the people, who were his votaries, and deſcendants. Euſtathius tells us, [11] Διος επιθετον Αιθιοψ: *Æthiops is a title of Zeus.* Prometheus was ſtyled Æthiops, who had particular honours among the people of the eaſt. [12] Lyco-

[9] Zonaras. p. 21. Syncellus. p. 47. Αιθιοπες, ων ηρξε (Χȣς) ετι και νυν ȣ̓πο ἑαυτων τε και των εν τῃ Ασιᾳ παντων Χουσαιοι καλȣνται. Joſephi Antiq. L. 1. c. 6. p. 22.

[10] Chron. p. 11. Εκ της φυλης τȣ Χαμ Χȣς ονοματι, Αιθιοψ. Chron. Paſch. p. 36. Νεβρωδ ȣ̓ιος Χȣς τȣ Αιθιοπος. Malala. p. 18.

[11] Schol. in Homerum. Odyſſ. A. v. 22.

[12] V. 533. Some read Προμαιθευς.

phron ſtyles him, Δαιμων Προμαθευς Αιθιοψ. *Prometheus Æthiops, the Dæmon or tutelary Deity.* Pliny ſpeaking of the country, ſays, that it was firſt called Ætheria, and then Atlantia: and laſt of all Æthiopia, [13] a Vulcani filio Æthiope, *from Æthiops, the ſon of Vulcan.* Homer ſpeaks of two nations only, which were named Æthiopes.

[14] Αλλ' ὁ μεν Αιθιοπας μετεκιαθε τηλοθ' εοντας,
Αιθιοπας, τοι διχθα δεδαιαται, εσχατοι ανδρων,
Ὁι μεν δυσομενε Ὑπεριονος, ὁι δ' ανιοντος.

Neptune was now viſiting the Ethiopians, who reſide at a great diſtance: thoſe Ethiopians, who are divided into two nations, and are the moſt remote of mankind. One nation of them is towards the ſetting ſun; the others far in the eaſt, where the ſun riſes. But this is much too limited. For, as the Cuthites got acceſs into various parts of the world; we ſhall find an Ethiopia in moſt places, where they reſided. The Scripture ſeems to mention three countries of this name. One, and the neareſt to Judea, was in Arabia, upon the verge of the deſert, near Midian and the Red Sea. This is alluded to by the prophet Habakkuk, where he ſays that [15] he *ſaw the tents of Cuſhan in affliction; and the curtains of the land of Midian did tremble.* A ſecond Ethiopia lay above Egypt to the ſouth; and is taken notice of by the prophet Ezekiel, where he is foretelling the deſtruction of the latter country;

[13] L. 9. p. 345.

[14] Odyſſ. L. A. v. 22. Heſychius ſtyles Dionuſus Αιθοπαιδα, or Αιθοπα παιδα.

[15] Habakkuk. c. 3. v. 7.

and

and ſays that it ſhall be laid waſte from one extreme part to the other. [16] *Behold therefore, I am againſt thee, and againſt thy rivers: and I will make the land of Egypt utterly waſte and deſolate, from Migdol to Syene and the borders of Ethiopia.* The third country, ſtyled Ethiopia, comprehended the regions of Perſis, Chuſiſtan, and Suſiana. [17] Herodotus takes notice of Ethiopians about theſe parts: and the country is mentioned by the prophet Zephaniah, when he ſpeaks of the return of Judah from captivity. [18] *From beyond the rivers of Cuſhan, or Ethiopia, my ſuppliants, even the daughter of my diſperſed ſhall bring mine offering.* The principal rivers, to which he referred, were the [19] Ulai, Kur, Chobar, and Choaſpes; all eaſtern branches of the Tigris; near which were the chief places of captivity. Still further eaſt, beyond Car-

[16] Ezekiel. c. 29. v. 10. Our verſion ſeems to be very faulty, and renders the paſſage, *from the tower of Syene unto the borders of Ethiopia*, or Cuſh. In a former treatiſe I was under a miſtake, from underſtanding it in this light: but was led to the right interpretation by the verſion of Xantes Pagninus and Montanus. Migdol, or Magdalum, was a fort not far from Peluſium, at one extremity of the country: Syene was the uttermoſt city at the other extreme; and ſtood under the Tropic upon the borders of Ethiopia. The meaning of the prophet is plain, that the whole length of Egypt, north and ſouth, from Migdol the garriſon to Syene, ſhall be utterly made deſolate. Syene ſtood at the extremity of Pathros, or ſuperior Egypt; Migdol, the fort, was near Daphnæ Peluſiæ upon the ſea. Jeremiah ſtates the chief diviſions of the country very accurately, ſpeaking of the Jews who dwelt *in the land of Egypt: which dwell at Migdol, and at Tahphanes, and at Noph, and in the country of Pathros.* c. 44. v. 1. See Obſervations and Inquiries, &c. p. 152.

[17] Ὁι δε απ᾽ ἡλιȣ ανατολεων Αιθιοπες, διξοι γαρ δη ἐςρατευοντο, ωροσετεταχατο τοισι Ινδοισι, διαλλασσοντες ειδος μεν ȣδεν τοισι ἑτεροισι, φωνην δε και τριχωμα μȣνον. L. 7. c. 70. p. 541.

[18] Zephaniah. c. 3. v. 10.

[19] Upon the banks of the Ulai, or Eulæus, the prophet Daniel had his viſions. Even Chaldea was eſteemed Ethiopia; and Tacitus ſpeaking of the Jews, whoſe anceſtors came from Ur in Chaldea, ſtyles them Æthiopum prolem. Hiſtor. L. 5. c. 2.

mania, was another region of this name, which by Euſebius is termed [20] Αιθιοπια, ἡ βλεπουσα κατα Ινδους, προς Ευρονοτον, *the Ethiopia, which looks towards the Indi, to the ſouth-eaſt:* and even the Indi themſelves will in the ſequel be found to have been Ethiopians. The ſons of Chus came into Egypt under the name of Auritæ and Shepherds, as alſo of Ethiopians. Hence Egypt too inherited that name: [21] Εκληθη δε (Αιγυπτος)—και Αερια, και Ποταμια, και ΑΙΘΙΟΠΙΑ, δια τους εκει Αιθιοπας, περι ὧν πολλοι των παλαιων ἱστορουσι. *This country was called—both Aeria, and Potamia,* or the River Country; *alſo Ethiopia; which name it received from ſome Ethiopians, who ſettled there; and of whom many of the very ancient writers have ſpoken.* The Cuthites ſettled at Colchus, the Colchis of the Greeks: in conſequence of which it was called Cutaia and Ethiopia. [22] Jerome in his Catalogue of Eccleſiaſtical Writers mentions St. Andrew preaching the goſpel in the towns upon the two Colchic rivers, the Apſarus and Phaſis; and calls the natives Æthiopians. *Andreas, frater Simonis Petri, ut majores noſtri prodiderunt, Scythis, Sogdianis, et Saceis in Auguſtâ civitate prædicavit, quæ cognominatur magna; ubi eſt irruptio Apſari, et Phaſis fluvius: illic incolunt Æthiopes interiores.* He relates the ſame circumſtance of Matthias. *In alterâ Ethiopiâ, ubi eſt irruptio Apſari, et Hyſſi portus, prædicavit.* The port of Hyſſus near Colchis is taken notice of by Arrian in his Periplus, and by Socrates in his Life of

[20] Euſeb. Chron. P. 12. he adds, αλλη Αιθιοπια προς νοτον, ὁθεν εκπορευεται ὁ Νειλος ποταμος.

[21] Euſtath. Comment. in Dionyſ. V. 241. p. 42.

[22] Hieron. de Scriptoribus Eccleſiaſticis.

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the ſame ſaint: Εν τῃ δευτερᾳ Αιθιοπιᾳ, ὁπȣ ἡ παρεμβολη Αψαρȣ, και Ὑσσȣ λιμην. I have obſerved that the ſons of Chus are ſaid to have come under the titles of Caſus and Belus into Syria and Phenicia, where they founded many cities: and we are informed by Strabo, that this country was called Ethiopia. [23] Εισι δε οἱ και την Αιθιοπιαν εις την καθ' ἡμας Φοινικην μεταγȣσι. *There are people, who would introduce an Ethiopia into the region, which we eſteem Phenicia.* In the account of the Cadmians, who are ſtyled Arabians, Αραβες οἱ συν Καδμῳ, I have ſhewn that Eubœa was the place, to which they firſt came: and here was a place called [24] Ethiopium. Samothrace was alſo ſo called: [25] Αιθιοπια, ἡ Σαμοθρακη. The extreme ſettlement of this people was in Spain, upon the Bætis, near Tarteſſus and Gades: and the account given by the natives, according to the hiſtorian Ephorus, was, that colonies of Ethiopians traverſed a great part of Africa: ſome of which came and ſettled near Tarteſſus; and others got poſſeſſion of different parts of the ſea coaſt. [26] Λεγεσθαι γαρ

[23] Strabo, L. 1. p. 73. Theſe nations were the Scythæ of the Grecians. Hence it is ſaid, Αιγυπτιων αποικοι εισιν οἱ Σκυθαι. Pind. Pyth. Od. 4. Schol. ad v. 376. for they were a known colony from Egypt.

[24] Strabo. L. 10. p. 683. de Cotho et Cadmo.

Αιθιοπιον ονομα χωριȣ εν Ευβοιᾳ. Harpocration.

———πλησιον Ευριπȣ. Steph. Byzantinus.

[25] Heſychius. Leſbos had the name of Ethiope and Macaria. Plin. Nat. Hiſt. L. 5. c. 31. p. 288.

Arabians ſometimes diſtinguiſhed from the ſons of Chus. *Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that were near the Ethiopians.* 2. Chron. c. 21. v. 16.

Beth Arabah.

[26] Strabo. L. 1. p. 57.

φησιν

φησιν ὑπὸ των Ταρτησσιων Αιθιοπας την Λιβυην επελθοντας μεχρι δυσεως, τȣς μεν αυτȣ μειναι, τȣς δε και της παραλιας καταχειν πολλην. *They mention it as a tradition among the people of Tarteſſus, that the Ethiopians once traverſed the regions of Africa, quite to its weſtern limits: and that ſome of them came, and ſettled at Tarteſſus: others got poſſeſſion of different parts of the ſea-coaſt.* They lived near the iſland Erythea, which they held.

[27] Ητοι μεν ναιȣσι βοοτροφον αμφ' Ερυθειαν
Ατλαντος περι χευμα θεȣδεες Αιθιοπηες.

Upon the great Atlantic, near the iſle
Of Erythea, for its paſtures fam'd,
The ſacred race of Ethiopians dwell.

It is on this account, that we find ſome of the ſame family on the oppoſite coaſt of [28] Mauritania; who are repreſented as people of great ſtature. [29] Αιθιοπες ȣτοι εισι, μεγιςοι ανθρωπων, ὧν ἡμεις ισμεν. *The people of this country* (Mauritania) *are Ethiopic: and they are in ſtature the largeſt of any nation with which we are acquainted.* The original Ethiopia was, as I have ſaid, the region of Babylonia and Chaldea, where the firſt kingdom upon earth was formed, and the moſt early police inſtituted. Here alſo the firſt idolatry began. Hence

[27] Dionyſ. Perieg. v. 558.

[28] Theſe are the Ethiopians alluded to by Homer.

Εσχατοι ανδρων,
Οι μεν δυσσομενȣ Υπεριονος. Odyſſ. A. v. 22.

[29] Scylax Caryandenſis. v. 1. p. 54. See alſo Strabo. L. 3. p. 237. who mentions the Ethiopians near Mauritania, upon the weſtern ocean. Οι ὑπερ της Μαυρουσιας οικȣντες προς τοις Εσπεριοις Αιθιοψι.

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it is very truly ſaid by Stephanus of Byzantium: *την Αιθιοπιαν γην πρωτην παγηναι· πρωτοι δε (οἱ Αιθιοπες) Θεους ετιμησαν, και νομοις εχρησαντο. Ethiopia was the firſt eſtabliſhed country upon earth: and the people were the firſt, who introduced the worſhip of the Gods, and who enacted laws.* And as the Scythæ, or Cuthites, were the ſame people, no wonder, that they are repreſented as the moſt ancient people in the world; even prior to the Egyptians. Scytharum gens antiquiſſima ſemper habita. *The Scythæ*, ſays Juſtin, *were ever eſteemed of all nations the moſt ancient.* But who were meant by the Scythæ has been for a long time a ſecret.

Of the ERYTHREANS.

ANOTHER title, by which the Cuthites were diſtinguiſhed, was that of Erythreans: and the places, where they reſided, received it from them. And here it may not be improper to firſt take notice of the Erythrean Sea; and conſider it in its full extent; for this will lead us to the people from whom it was called. We are apt to confine this name to the Red Sea, or Sinus Arabicus; but that was only an inlet, and a part of the whole. The Cuthite Erythreans, who ſettled near Midian, upon the Sinus Elanitis, conferred this name upon that gulf: but the Perſic Sea was alſo denominated in the ſame manner, and was indeed the original Erythrean Sea. Agathemerus ſeems to make it

commence at the junction of the bay with the sea. [30] Τȣτȣ δε ἡ Ερυθρα θαλασση ὡς περι τας συμβολας κατα τȣ Περσικȣ κολπȣ ϛομα κειται. Herodotus, speaking of the coast of Asia and Persis, after having mentioned the coast of the Pontus Euxinus above, says, [31] Ἡ δε δη ἑτερη, απο Περσεων αρξαμενη, παρατεταται ες την Ερυθρην θαλασσαν. *The other coast, of which I am to speak, commences from among the Persians* (that is, from the outlet of the Tigris), *and extends to the Erythrean Sea:* which Sea both he and Agathemerus industriously distinguish from the Arabian Gulf; though the latter was certainly so called, and had the name of Erythrean. The Parthic empire, which included Persis, is by Pliny said to be bounded to the south by the [32] Mare Rubrum, which was the boundary also of the [33] Persians. By *Mare Rubrum* he here means the great Southern Sea. And the poet Dionysius, speaking of the limits of the same country, says, that to the south it was bounded by the same sea, even to the fartheſt east; comprehending under this name the whole tract of ocean, to Carmania and Gedrosia.

[30] Agathemer. apud Geogr. Gr. Minores, vol. 2. p. 50.

[31] Herodotus. L. 4. c. 39. So Megasthenes, who wrote concerning the Babylonish history, calls the Sinus Persicus *Mare Erythræum.* He is quoted by Abydenus in Euseb. Præp. Evang. L. 9. c. 41. p. 457. Επετειχισε δε και της Ερυθρης θαλασσης επικλυσιν. This was the agger Semiramidis; a work attributed to an imaginary queen. Nearchus mentions king Erythras in the Indic Sea; and says that sea was called Eruthrean from him: απ' οτȣ και την επωνυμιην τη θαλασση ταυτη ειναι, και Ερυθρην καλεεθαι. Nearchi Parapl. apud Geogr. Græc. vol. 1. p. 30. See also Marcellinus. L. 23. c. 6. p. 287.

[32] Plin. Nat. Hist. L. 6. c. 25.

[33] Persæ Mare Rubrum semper accoluere, propter quod is Sinus Persicus vocatur. Pliny. L. 6. c. 25. p. 330.

Πεζα

[34] Πεζα δε οἱ νοτιη τετραμμενη αντολιηνδε,
Κλυζετ' Ερυθραιοις ὑπο κυμασιν ωκεανοιο.

Speaking of the iſland Taprobane, which he places far in the eaſt, towards the Golden Cherſoneſe, he ſays, that this too was ſituated in the Erythrean Sea. He places it ſo, as not to be miſtaken, in Aſia, near the region of the Indian Colcas, or Colchis; and ſtyles it the great breeder of Aſiatic elephants;

[35] Μητερα Ταπροβανην Ασιηγενεων ελεφαντων.

He mentions the whales, with which its coaſt uſed to be infeſted; which are taken notice of by other writers.

[36] Κητεα θινες εχουσιν, Ερυθραιου βοτα ποντου.

High places, and ancient temples were often taken by the Greeks for places of ſepulture; and the Deity there of old worſhiped for the perſon buried. A tomb of this ſort is mentioned by the ſame poet in the iſland Ogyris upon the coaſt of Carmania.

[34] Dionyſ. Perieg. v. 931. Moſes Chorenenſis gives a true account of this ſea, as being one of the three, with which the earth is ſurrounded. Primum eſt Mare Indicum, quod etiam Rubrum vocatur; ex cujus ſinu Perſicum et Arabicum profluunt maria; atque a meridie inhabitabili ignotâque terrâ, ab oriente regione Sinenſi, a ſeptentrionibus Indiâ, Perſide et Arabiâ, &c. terminatur. Geog. p. 342.

[35] Dionyſ. Perieg. v. 593.

[36] Dionyſ. Perieg. v. 597. Alſo of the Erythrean Sea to the ſouth of India.

Αλλα τοι ἑσπεριοις μεν ὁμαριος ὑδασιν Ινδος
Γαιαν αποτμηγει· νοτιον δ' ἁλος οιδματ' ΕΡΥΘΡΗΣ·
Γαγγης δ' εις αυγας. v. 1132.

The ſame as the Colchic Sea, or Indian Ocean.

Ινδωην ἱκετευσεν Ερυθραιην Αφροδιτην. Nonni Dionyſiac. L. 35. p. 876.

[37] Εςι δε τοι προτερω, Καρμανιδος εκτοθεν ακρης,
Ωγυρις, ενθα τε τυμβος Ερυθραιο βασιληος.

As you ſail onward towards Carmania's cape,
You meet the iſland Ogyris, where ſtands
The tomb of king Eruthrus.

Thoſe of this family, who paſſed ſtill farther, and ſettled in India, and upon the peninſula beyond the Ganges, conferred this name upon the great Indic Ocean. The author of the Periplus wrote profeſſedly about the hiſtory of this part of the world; and the whole is ſtyled the navigation of the Erythrean Sea. The people themſelves muſt conſequently have been called Eruthreans, from whom it was named. People of their family founded many places weſtward, which were called Erythra, in [38] Ionia, Libya, Cyprus, Ætolia; and one in Bœotia, mentioned by Homer:

[39] Οι τ' αμφ' Αρμ' ενεμοντο, και Ειλεσιον, και Ερυθρας.

I took notice that there were Erythreans about Tarteſſus. Pliny from Philiſtus and Ephorus acquaints us, that Gades itſelf was called Erythia: a ſmall variation from Erythria. [40] Gadis inſula—vocatur ab Ephoro et Philiſtide Erythia: and he adds, that it received this name from people, who came from the coaſt of Tyre; but originally from the Ery-

[37] Dionyſ. Perieg. v. 606.
[38] Vide Steph. Byzantin.
[39] Homeri Iliad. B. v. 499.
[40] Plin. Nat. Hiſt. L. 4. p. 230. If they came from the Erythrean Sea, and were thence named, the text ſhould be altered to Erythria: for that muſt have been the true name.

threan

threan Sea. Erythia dicta eſt, quoniam Tyrii aborigines eorum orti ab Erythræo Mari ferebantur. What is here meant by Mare Erythræum, may be known from Strabo, who ſays, that the people ſtyled Phenicians, among whom are included the Tyrians, were by ſome ſaid to come originally from the ocean, or from people, who reſided upon its confines. [41] Φοινικας και Σιδονιους—αποικους ειναι των εν τω ωκεανω; by which muſt be meant the Perſic Gulf near Chaldea. In reſpect to Gades, or Gadir, the ſame author mentions, that it was called by Pherecydes Syrus Erutheia: Ερυθειαν δε τα Γαδειρα εοικε λεγειν ὁ Φερεκυδης: *Pherecydes ſeems to ſpeak of Gadeira, as the ſame as Erytheia.* Here lived the θεοδεες Αιθιοπες of [42] Dionyſius; under which characteriſtic the Cuthites are particularly denoted.

It may ſeem wonderful, that any one family ſhould extend themſelves ſo widely, and have ſettlements in ſuch different parts. Yet, if we conſider, we ſhall find nations within little more than two centuries, who have ſent out immenſe colonies, and to places equally remote. Moreover, for the truth of the facts abovementioned, we have the evidence of the beſt hiſtories. Cedrenus ſpeaks of the uſurpations of the ſons of Ham: and ſays, that in his time they lived in a ſtate of apoſtaſy as far as India one way; alſo in the countries called Ethiopia, quite to Mauritania, the other.

[41] Strabo. L. 1. p. 73. I cannot but take notice here of a miſtake, which I made in a former work, concerning theſe Eruthreans of Iberia. I ſuppoſed that they were Edomites from the Red Sea: but they were certainly of another family, and came from the vicinity of the Tigris, and the Sinus Perſicus; where the original Eruthreans inhabited.

[42] Dionyſii Perieg. v. 559.

[43] Τȣ δε τȣ Χαμ ϖλειϛα μεχρι και νυν εθνη εϛιν εν αποϛασια κατα γε τας ΙΝΔΙΑΣ, και Αιθιοπιας, και Μαυριτανιαν· εχει δε και εν τοις κατα βορραν μερεϛιν ϖαραθαλασσιας. *They have alſo upon the northern coaſt* (that is, the coaſt of Europe) *ſettlements upon the ſea.* Zonaras ſpeaks to the ſame purpoſe; but is more particular; mentioning the place, where they laſt reſided, before they ſpread themſelves in the weſt. [44] Οι δε γε ϖαιδες τȣ Χαμ την απο Συριας και Αβανȣ και Λιβανȣ των ορων γην κατειχον—και ὁσα ϖρος θαλασσαν αυτων ετετραπετο μεχρις ωκεανȣ κατειληφασι. *The ſons of Ham ſeized upon all the country, which reaches from Syria, and from the mountains of Abanus and Libanus—They got alſo poſſeſſion of the places, which lie upon the ſea-coaſt, even to the Ocean,* or great Atlantic. Theſe writers ſpeak of this people very properly under the name of the ſons of Ham: they were, however, chiefly Cuthites, or Ethiopians: to the vaſt extent of whoſe colonies Strabo bears witneſs. [45] Παραπλησιον εϛιν, ὁ λεγω, και ϖερι των διχα διηρημενων Αιθιοπων, ὁτι δει δεχεσθαι τους ϖαρ' ὁλην την ωκεανιτιν διατεινοντας αφ' ἡλιȣ ανιοντος μεχρι ἡλιȣ δυομενȣ. He had been ſpeaking of many nations, comprehended under one name: and in conſequence of it ſays; *What I have been mentioning relates equally to the Ethiopians, that twofold people; whom we muſt look upon in the ſame light; as they lie extended in a long tract, from the riſing of the ſun, to the ſetting of the*

[43] Cedreni Annal. v. 1. p. 14. Ησαν δε κατα τȣτον τον καιρον—οι ϖαντες εβδομηκοντα δυο ανδρες τον αριθμον, αρχηγοι τε, και κεφαλαιωται. Τȣ μεν Χαμ γενȣς τριακοντα δυο· τȣ δε Ιαφετ δεκα ϖεντε· τȣ δε Σημ εικοσι ϖεντε. Epiphanius. L. 1. t. 3. p. 288.

[44] Zonar. L. 1. p. 21.

[45] Strabo. L. 1. p. 60.

ſame.

ſame. Ephorus gave a ſimilar account: [46] δοκει γαρ, φησι, το των Αιθιοπων εθνος παρατεινειν απ' ανατολων χειμερινων μεχρι των δυσμων. *This family of the Ethiopians,* ſays Ephorus, *ſeems to me to have extended themſelves from the winter tropic in the eaſt to the extremity of the weſt.*

In ſome places, as I have before mentioned, they mixed with the natives, and held many iſlands in common with them. [47] Αυται αι νησοι επικοινοι μεταξυ τȣ Χαμ, και τȣ Ιαφεθ, τα κατα θαλασσαν γινονται, ὁμȣ νησοι κς'. *Theſe iſlands, which I have juſt ſpecified, are thoſe that are jointly held by the ſons of Ham, and thoſe of Japhet; and they are in number twenty and ſix.* The principal of them in the Egean Sea were Cos, Chios, Cnidos, Imbros, Leſbos, Samos. The author adds, [48] Εχει δε τα ὁρια τȣ Χαμ και ἑτερας νησȣς, Σαρδανιαν, Κρητην, Κυπρον. *There were other iſlands occupied by this people, ſuch as Sardinia, Crete, and Cyprus.* Euſebius enumerates almoſt the ſame places occupied by the Amonians; and concludes with their ſettlements upon the Atlantic, where they mixed with the natives: [49] Και διοριζει μεταξυ τȣ Χαμ και τȣ Ιαφεθ το ϛομα της ἑσπεριας θαλασσης τα επικοινα τȣ Χαμ και τȣ Ιαφεθ.

Thus by reciprocal evidences from the moſt genuine hiſtory it appears, that the Cuthites, Ethiopians, and Erythreans were the ſame people. And it has been ſhewn, that they had a ſtill more general name of Σκυθαι, Scuthai. This, though an incorrect appellation, yet almoſt univerſally obtained.

[46] Strabo. L. 1. p. 59.
[47] Chron. Paſchale. p. 30.
[48] Ibidem.
[49] Euſeb. Chronicon. p. 12.

CUTHIA INDICA,

OR

SCYTHIA LIMYRICA.

AS ſo much depends upon my clearing up this article, which I have taken in hand; I ſhall proceed to ſhew, that not only the Scythæ of Colchis, Mœſia, and Thrace, with thoſe upon the Palus Mæotis, were in great meaſure of the race of Chus: but that all nations ſtyled Scythian were in reality Cuthian or Ethiopian. This may be aſcertained from the names of places being the ſame, or ſimilar among them all; from the ſame cuſtoms prevailing; from the ſame rites and worſhip, among which was the worſhip of the ſun; and from thoſe national marks, and family characteriſtics, whence the identity of any people may be proved. I have mentioned, that the Cuthites ſent out many colonies; and, partly by their addreſs and ſuperiority in ſcience, and partly by force, they got acceſs among various nations. In ſome places they mixed with the people of the country, and were nearly abſorbed in their numbers: in other parts, they excluded the natives, and maintained themſelves ſolely and ſeparate. They are to be met with in the hiſtories of the firſt ages under different names and titles; being

being denominated ſometimes from the cities, which they built; ſometimes from the worſhip, which they profeſſed: but the more general name, both of themſelves, and of the countries, which they occupied, was in the Babyloniſh dialect Cuth, Cutha, and Cuthia. They were by other nations ſtyled Chus, Chuſan, Cuſei: and theſe terms again were altered to Caſus, Caſius, Ciſſii, and [50] Ciſſæi.

After they had ſeized upon the province of Suſiana, and Chuſiſtan, they were in poſſeſſion of the navigation of the Tigris downwards; and probably commenced a very early trade. They got footing in India, where they extended themſelves beyond Gedroſia and Carmania, upon the chief river of the country. The author of the Periplus takes notice of them under the name of Scythians; and mentions thoſe places in the eaſt, where they reſided. [51] Μετα δε ταυτην χωραν (Ὡραιαν) ηδη της ηπειρου, δια το βαθος των κολπων εκ της ανατολης ὑπερκερωσης, εκδεχεται παραθαλασσια μερη της Σκυθιας, παρ' αυτον κειμενα τον βορεαν, ταπεινα λιαν. Ἑξης ποταμος Σινθος, μεγιςος των κατα την Ερυθραν θαλασσαν ποταμων, και πλειςον ὑδωρ εις θαλασσαν εκβαλλων·—ἑπτα δε ὁτος ὁ ποταμος εχων ςοματα. *After the country of Ora, the continent now, by reaſon of the great depth of its gulfs and inlets, forming vaſt promontories, runs outward to a great degree from the eaſt, and incloſes the ſea coaſt of Scythia, which lies towards the north, that is, in the receſs of one of theſe bays. It*

[50] Of Kiſſia in Perſis, Æſchyl. Perſ. v. 16. Ὅι τε το Σουσων, ηδ' Εκβατανων, Και το ΠΑΛΑΙΟΝ Κισσινον ἔρκος. Strabo. L. 15. p. 1058. Λεγονται δε και Κισσιοι ὁι Σουσιοι. Saitæ in Suſia. Plin. Nat. Hiſt. L. 1. p. 334.

[51] Arriani Perip. 2. Geogr. Vet. vol. 1. p. 21.

is low land, and lies upon the river Sinthus; which is the largeſt river of any, that run in the Erythrean Sea; and affords the greateſt quantity of water. I need not mention, that what he calls the Sinthus is the ſame as the Sindus, or Indus. They occupied alſo that inſular province, called in their language from its ſituation Giezerette, or the iſland; and from their anceſtor, as well as from their worſhip, Cambaiar, or the Bay of Cham, which names it retains at this day. They ſettled alſo upon the promontory Comar, or Comarin; and were lords of the great iſland Pelæſimunda, called afterwards Seran-dive. They were all ſtyled the Southern Scuthæ; of whom the poet Dionyſius gives the following deſcription:

[52] Ινδον παρ ποταμον νοτιοι Σκυθαι ενναιεσιν,
Ος ῥα τ' Ερυθραιης κατεναντιος εισι θαλασσης,
Λαβροτατον ῥοον ωκυν επι νοτον ορθον ελαυνων.

This country is likewiſe taken notice of by Priſcian under the name of Scythia:

[53] Eſt Scythiæ tellus auſtralis flumen ad Indum:

The inhabitants of which country were certainly Cuthians, the poſterity of Chus and Ham. Cedrenus expreſſly mentions them in this light, when he is taking notice of ſome of the principal Amonian ſettlements in a paſſage before quoted:

[52] Dionyſii Perieg. v. 1088.

[53] Priſcian. v. 996. The Erythrean Sea is by moſt writers ſuppoſed to be the ſame as the Arabian Gulf, or Red Sea: but Herodotus calls the Perſic Gulf Erythrean: and Agathemerus, Dionyſius, and the author of the Periplus call the whole Indic Ocean by this name. Many other authors extend it in the ſame manner.

[54] Τȣ δε τȣ Χαμ πλειςα μεχρι και νυν εθνη εςιν εν αποςασια κατα γε τας ΙΝΔΙΑΣ, και Αιθιοπιας και Μαυριτανιας. That this Scythia was the land of Cutha, may be known from its being ſtyled Ethiopia; under which character it is alluded to by Euſebius, when he ſpeaks of [55] Αιθιοπια ἡ βλεπȣσα κατα [56] Ινδȣς προς ευρονοτον. The Cuthites worſhiped the Patriarch Noah under the name of Nuſos, and Dio-nuſos: and wherever they came, they built cities to his memory, called Nuſa. They alſo worſhiped Chus under the character of Iachus, Pachus, Bacchus: and their hiſtory is always attended with an obſcure account of ſome check, which they once received; of a retreat, and diſſipation; which is veiled under the notion of the flight of Bacchus. It related to the diſperſion at Babel; and is mentioned in the hiſtories of moſt places, where they ſettled: and was particularly preſerved among the traditions of the Indian Cutheans.

[57] Εςι δε τις θηητος εὔῤῥειτην παρα Γαγγην
Χωρος τιμηεις τε και ἱερος, ὁν ποτε Βακχος
Θυμαινων επατησεν, ὁτ' ηλλασσοντο μεν ἀβραι
Ληναων Νεβριδες ες ασπιδας——
Τ' ἑνεκα Νυσσαιην μεν εφημιξαντο κελευθον.

[54] Cedren. Hiſt. Compend. vol. 1. p. 14.

[55] Euſebii Chron. p. 12.

The arrangement of the oriental nations by Euſebius is very particular: Ελυμαιοι, Αραβες, Αρχαιοι, Κεφρȣσιοι, ΣΚΥΘΑΙ, Γυμνοσοφιςαι. Chron. p. 11.

[56] Theſe are the Ethiopians mentioned by Apuleius, Qui naſcentibus Dei Solis inchoantibus radiis illuſtrantur Æthiopes, Ariique. L. 11. p. 364.

[57] Dionyſ. Perieg. v. 1152.

In consequence of this, they had many rites similar to those in [58] Greece. It was customary with them to crown themselves with ivy; which was to be found only at Meru, a mountain sacred to Bacchus. They also at their sacrifices wore the nebris, or spotted skin, like the Bacchanalians in the west: and used cymbals and tabours upon the like solemn occasions. They had also, ορχησις σατυρικη, the satyric dance, which was common among the Thracians, and the people of Greece.

On this account, when Alexander came into this country, the natives looked upon the Grecians as in great measure of the same family, as they were themselves: and when the people of Nusa sent Acouphis, the chief person of their city, to solicit their freedom of the Grecian conqueror; they conjured him by the well-known name of Dionusus, as the most efficacious means of obtaining their purpose. [59] Ω βασιλευ, δεονται σε Νυσσαιοι εασαι σφας ελευθερους τε και αυτονομους, αιδοι τε Διονυσε. *O king, the Nussæans intreat thee to suffer them to enjoy their liberties and their laws, out of regard to their God Dionusos.* Their chief city was Nusa: and wherever the Cutheans settled, they seemed to have founded a city of this [60] name. Hence Stephanus says,

[58] Arrian. Hist. Ind. p. 318. p. 321. Diod. Sic. L. 2. p. 123. The Indians also worshiped Osiris. Ibid. L. 1. p. 17.

[59] Arrian. Exp. Alex. L. 5. p. 196.

[60] The Scholiast upon Homer. Z. v. 139. mentions a Nusa in Arabia, and in Egypt. Nusa in Arabia is taken notice of by Herodorus, a later poet.

Εστι δε τις Νυσση, ὑπατον κερας, ανθεον ὑλης,
Τηλε Φοινικης, σχεδον Αιγυπτοιο ῥοαων.

Scholia Apollonii. L. 2. v. 1215.

[61] Νυσαι· πολεις πολλαι. The Amonian colonies may be continually traced by this circumſtance: for there was a city Nuſa in Arabia, in Egypt, in Syria, in Colchis, upon Mount Caucaſus, in Thrace, upon Helicon near Thebes, in Naxos, in Eubœa; and one in [62] Libya, of which it was ſaid, that it could never be ſeen twice by the ſame perſon. The Oxydracæ, another Indian people, pretended that they were immediately deſcended from Dio-Nuſos; of whom Strabo takes notice: [63] Οξυδρακαι, ὑς τȣ Διονυσȣ συγγενεις εφαμεν μυθησαϑαι—Οξυδρακας απογονȣς Διονυσȣ.

There were many other tribes of people, which lay upon the Indus and the Ganges; and betrayed their origin in their name. Of the latter river Dionyſius ſpeaks:

[64] Κεινος τοι πολεων αποτεμνεται εϑνεα φωτων·
Ητοι μεν δυνοντος επι κλισιν ηελιοιο
Ωριτας τ' Αριϑας τε, λινοχλαινȣς τ' Αραχωτας.

[61] Steph. Byzant. of cities ſtyled Nuſa. Alſo Euſtathii παρεκϑολαι in Dionyſ. v. 1159.—Stephanus of Nuſa in Eubœa: ενϑα δια μιας ἡμερας την αμπελον φασιν ανϑειν, και τον βοτρυν πεπαινεσϑαι.

[62] Strabo. L. 7. p. 459. Nuſa in Libya, the city of Dionuſus.

There was a city Scythopolis in Canaan, undoubtedly founded by Cuthites, who came early into theſe parts of the country near Hermon. It is remarkable, that this place was of old called Nuſa: Scythopolim, antea Nyſam, a Libero Patre, ſepultâ nutrice, ibi Scythis deductis. Plin. Nat. Hiſt. L. 5. c. 18. So that there is an uniformity in the hiſtory of all theſe places. It was alſo called Tricomis, Τρικωμις, and Bethſan, which laſt ſignifies, the houſe or temple of San, or Zan, the Shepherd Deity, the Zeus of the Greeks:

Ενϑα μεγας κειται Ζαν, ὁν Δια κικλησκȣσι.

Jamblich. in Vitâ Pythag.

[63] Strabo. L. 15. p. 1008. 1026.

[64] Dionyſ. Perieg. v. 1096. He expreſſes Arabes, Αριϑες.

—Ganges

[65] ———Ganges
Separat innumeras et vaſtas gurgite gentes ;
Oritaſque, Aribaſque ſimul, linique Arachotas
Utentes lænis.

And the Scholiaſt upon Dionyſius more particularly ; προς δυσιν τȣ Ινδȣ ποταμȣ Ωριται. The titles of Oritæ and Aribes, like that of [66] Æthiopes, were peculiar to the ſons of Chus. Hence, when mention is made of Scythia Indica, and when the poet to the ſame purpoſe tells us,

Eſt Scythiæ tellus auſtralis flumen ad Indum ;

we may be aſſured that the country alluded to was Cuthia. The inland [67] Oritæ in ſome degree degenerated from their forefathers, and became in habit like the natives of the country; but differed from them in ſpeech, and in their rites and cuſtoms: [68] γλωσσα δε αλλη αυτοισι και αλλα νομαια: ſo that we may be aſſured, that they were not the original inhabitants, though they came thither very early. One region of the Gangetic country was named Cathaia, and the people [69] Cathaians. Arrian ſpeaks of them as a very brave and reſpectable people; and ſays, that their chief city was

[65] Priſcian. v. 1001.

[66] Αιθιοπια, ἡ βλεπȣσα κατα τȣς Ινδȣς. Chron. Paſch. p. 29.

[67] Inſula Solis—in quâ Ori gens. Pliny. L. 6. p. 326.

[68] Arrian. Hiſt. Indic. p. 340. and 338. of the Oritæ.

[69] The Cathaians, famous for a breed of fierce dogs; and for mines of ſalt, and others of gold and ſilver. Strabo. L. 15. p. 1025.

Cathaia is no other than Cuthaia, the name, by which Perſis and Cuſiſtan were called, according to Joſephus. Κυθαια—εν Περσιδι. Antiq. Jud. L. 11. c. 4. p. 556.

Singala :

Singala: [70] αυτονομους Ινδων αλλους, και τους λεγομενους Καθαιους —Σαγγαλα το ονομα τη πολει, και αυτοι οι Καθαιοι ευτολμωτατοι τε, και τα πολεμια κρατιςοι ενομιζοντο. Cathaia is a ſmall variation for Cuthaia, as Aribes before was for [71] Arabes: and the latter are rendered by Arrian Arabians, Αραβιες; who ſpeaks of them as reſiding upon one of the mouths of the Indus, near the iſland Crocale. [72] Προσοικεει δε ταυτη εθνος Ινδικον, οι Αραβιες καλουμενοι. They lived upon the river Arabis; which ſerved as a boundary to them, and to their brethren the Oreitæ: [73] ος δια της γης αυτων ρεων εκδιδοι ες θαλασσαν, οριζων τετων τε την χωρην και των Ωρειτεων: *which ran through their territories, and ſo paſſed into the ocean; ſerving as a boundary to their country, and to that of the Oreitæ.* The chief city of the latter was Ur, like that in Chaldea; but expreſſed by the Greeks [74] Ωρα, Ora. They had been for ages an independent people; but were forced to ſubmit to the fortunes of Alexander, to whom they ſurrendered their city.

Together with the Oreitæ and Arabians of Dionyſius, are mentioned the Arachoti. Theſe are undoubtedly the ſame as the Cathaians above; and were denominated from their city. Ar-Chota is the ſame as Cothopolis, or the city of Cutha, ſomewhat varied in the poet's deſcription. The Arachotians are ſtyled Λινοχλαινοι, from their particular habit, which was of linen. This circumſtance is a ſtrong characteriſtic of

[70] Arrian. Expedit. Alexandr. L. 5. p. 224.

[71] The country is called Araba at this day, to the weſt of the Indus.

[72] Arrian. Hiſt. Indic. p. 336.

[73] Arrian. Hiſt. Indic. p. 336. Αραβες Ινδων. Euſeb. Chron. p. 11.

[74] Arrian. Expedit. Alexandr. L. 4. p. 190. L. 6. p. 261.

the Amonians. I believe, in every place where they ſettled, they were famous for this [74] manufacture. They introduced it in Colchis, which was celebrated for its flax and linen: ſo was the country of Campania, where they ſettled in Italy. The Egyptians were ſtyled *Turba linigera:* and the [75] Athenians had not long left off this kind of apparel in the time of Thucydides. The ſame habit prevailed in Bætica, eſpecially among the prieſts:

[76] ——velantur corpora *lino*,
Et Peluſiaco præfulget ſtamine vertex.

It ſeems to have been univerſally the garb of the Cuthic Indians: as we may infer from Philoſtratus: [77] ϛολην δε ειναι τοις κατα τον Ινδον λινȣ φασιν εγχωριȣ, και ὑποδηματα βυϐλȣ. This was the expreſs habit of the Egyptians, whom this people reſembled in many other reſpects. From circumſtances of this nature, many learned men have contended that the Indians, and even the [78] Chineſe, were a colony from Egypt: while others have proceeded as warmly upon the oppoſite principle; and have inſiſted that the Egyptians, or at leaſt their

[74] Of the Colchi: εχȣσι δε και λινȣργȣσι την καλαμην, ὡσπερ Αιγυπτιοι. Schol. in Pind. Pyth. Od. 4. v. 376.

Solomon ſent for linen from Egypt. 1 Kings. c. 10. v. 28.

Moreover they that work in fine flax ſhall be confounded. Iſaiah. c. 19. v. 9. of the Egyptians.

Euſtathius of the Egyptians; το λινας εσθητας αμπεχεσθαι.

Schol. in Dionyſ. Perieg. ad v. 689.

[75] Thucydides, L. 1. p. 6.

[76] Silius Italic. L. 3. v. 25.

[77] Philoſtrati Vita Apollonii. L. 2. p. 79.

[78] Memoire, dans lequel on prouve, que les Chinois ſont une colonie Egyptienne, &c. Par M. de Guignes, de l'Academie Royale, &c. &c. A Paris. 1760.

learning

learning and cuſtoms, are to be derived from the Indi and Seres. But neither opinion is quite true: nor need we be brought to this alternative; for they both proceeded from one central place: and the ſame people, who imported their religion, rites, and ſcience into Egypt, carried the ſame to the Indus and Ganges; and ſtill farther into China and Japan. Not but that ſome colonies undoubtedly came from Egypt: but the arts and ſciences imported into India came from another family, even the Cuthites of Chaldea; by whom the Mizraïm themſelves were inſtructed: and from Egypt they paſſed weſtward. [79] Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον, κἀκειθεν προς Ἑλληνας. *The moſt approved account is, that arts came from Chaldea to Egypt; and from thence paſſed into Greece.* Hence we muſt not be ſurpriſed, if we meet with the ſame cuſtoms in India, or the ſame names of places, as are to be found in Egypt, or Colchis, or the remoteſt parts of Iberia. In this country were cities named Ur, Cuta, Gaza, and Gaugamela. The river Indus was ſaid to riſe in Mount Caucaſus, ſimilar to the mountain in Colchis. There was a place called Aornon in Epirus, in Campania, and in Iberia near Tarteſſus. The like was to be found in India: [80] Αορνον τινα πετραν, ἧς τας ῥιζας ὁ Ινδος ὑποῤῥει πλησιον των πηγων. It was ſuppoſed here, as in other places, to have received its name from the impoſſibility of birds flying over it; as if it were of Grecian etymology. By Dionyſius it is expreſſed Aornis.

[79] Zonar. v. 1. p. 22.
[80] Strabo. L. 15. p. 1008.

[81] Τȣ̀νεκα μιν και φωτες επικλειȣσιν Αορνιν.

I took notice that the Oreitæ and Oxydracæ pretended to be deſcended from Dionuſus. The like was ſaid of the Gargaridæ, who lived upon the Hypanis, near Mount Hemodus, and are mentioned by the poet Dionyſius.

[82] ——μετα τȣς δε, Διωνυσσȣ θεραποντες
Γαργαριδαι ναιȣσιν, ὁθι χρυσοιο γενεθλην
Δαιδαλεην Ὑπανις τε φερει, θειος τε Μεγαρσος.

He ſtyles them from their worſhip and extraction *the ſervants of Dionuſos*. As there was a Caucaſus in theſe parts, ſo was there alſo a region named [83] Colchis; which appears to have been a very flouriſhing and powerful province. It was ſituated at the bottom of that large iſthmus, which lies between the Indus and Ganges: and ſeems to have comprehended the kingdoms, which are ſtyled Madura, Tranquebar, and Cochin. The Gargaridæ, who lived above upon the Hypanis, uſed to bring down to the Colchians the gold of their country, which they bartered for other commodities. The place, where they principally traded, was the city Comar, or Comarin, at the extremity of the iſthmus to the ſouth. The Colchians had

[81] Dionyſ. Perieg. v. 1151. He places it at the extremity of the iſthmus, near Cape Comar: for there were two places in India of this name.

[82] Dionyſ. Perieg. v. 1143. Pompon. Mela ſpeaks of the city Nuſa in theſe parts. Urbium, quas incolunt, Nyſa eſt clariſſima et maxima: montium, Meros, Jovi ſacer. Famam hic præcipuam habent in illâ genitum, in hujus ſpecu Liberum arbitrantur eſſe nutritum: unde Græcis auctoribus, ut femori Jovis inſitum dicerent, aut materia ingeſſit, aut error. L. 3. c. 7. p. 276.

The moſt knowing of the Indi maintained that Dionuſos came from the weſt.

[83] Colchis mentioned by Æthicus, and ſtyled Colche: alſo by Ptolemy.

here

here the advantage of a pearl fiſhery, by which they muſt have been greatly enriched. A learned commentator upon the ancient geographers gives this account of their country. [84] Poſt Barim amnem in Aiorum regione eſt Elancon emporium, et Cottiara metropolis, ac Comaria promontorium; et oppidum in Periplo Erythræi Κομαρ et Κομαρει, nunc ſervato nomine Comarin. Ab hoc promontorio ſinus Colchicus incipit, cui Colchi, Κολχοι, emporium adjacens, nomen dederunt. The Periplus Maris Erythræi, here ſpoken of, is a moſt valuable and curious treatiſe, whoever may have been the author: and the paſſage chiefly referred to is that which follows: [85] Απ' Ελαβακαρα το λεγομενον Πυῤῥον ορος, αλλη παρηκε χωρα, ἡ Παραλια λεγομενη, προς αυτον τον νοτον, εν ᾗ και ἡ κολυμβησις εστιν ὑπο τον βασιλεα Πανδιονα πινακα, και πολις ἡ λεγομενη Κολχοι. Πρωτος τοπος Βαλιτα καλουμενος, ὅρμον καλον εχων και κωμην παραθαλασσιον. Απο δε ταυτης εστιν ἑτερος τοπος το Κομαρ λεγομενον, εν ᾧ τοπῳ το φρουριον εστι, και λιμην, εις ὃν ὁι βουλομενοι τον μελλοντα αυτοις χρονον ἱεροι γενεσθαι, χηροι μενουσιν αυτου, κἀκει ερχομενοι απολουνται. Τοδ'

[84] Geographi Minores. Prolegom.

[85] Arriani Peripl. Maris Erythræi, apud Geograph. Græcos Minores. v. 1. p. 33.

Dionyſius calls this region Κωλις inſtead of Χολχος.

Προς νοτον ἑλκομενοι παρα τερματα Κωλιδος αιης. Perieg. v. 1148.

And others have ſuppoſed it was named Colis from Venus Colias. But what has any title of a Grecian Goddeſs to do with the geography of India? The region was ſtyled both Colica, and Colchica.

It is remarkable, that as there was a Caucaſus and Regio Colica, as well as Colchica, in India: ſo the ſame names occur among the Cutheans upon the Pontus Euxinus. Here was Regio Colica, as well as Cholcica at the foot of Mount Caucaſus. Pliny L. 6. c. 5. p. 305. They are the ſame name differently expreſſed.

αυτο και γυναικες. Ἱςορειται γαρ την Θεον εκει επιμειναι κατα τινα χρονον απολελυσθαι. Απο δε τυ Κομαρει εκτεινυσα χωρα μεχρι Κολχων, εν ᾗ κολυμβησις τυ πινακυ εςιν· απο δε καταχρισμων κατεργαζεται. Προς τον νοτον ὑπο τον βασιλεα Πανδιονα εςιν. Μετα δε Κολχυς ενδεχεται αλλος αιγιαλος εν κολπῳ κειμενος. *From Elabacara extends a mountain called Purrhos, and the coaſt ſtyled Paralia* (or the pearl coaſt), *reaching down to the moſt ſouthern point, where is the great fiſhery for pearl, which people dive for. It is under a king named Pandion; and the chief city is Colchi. There are two places, where they fiſh for this* [86] *commodity: of which the firſt is Balita: here is a fort, and an harbour. In this place, many perſons who have a mind to live an holy life, and to ſeparate themſelves from the world, come and bathe, and then enter into a ſtate of celibacy. There are women, who do the ſame. For it is ſaid that the place at particular ſeaſons every month is frequented by the Deity of the country, a Goddeſs who comes and bathes in the waters. The coaſt, near which they fiſh for pearl, lies all along from Comari to Colchi. It is performed by perſons, who have been guilty of ſome crime, and are compelled to this ſervice. All this coaſt to the ſouthward is under the aforementioned king Pandion.*

[42] Paralia feems at firſt a Greek word; but is in reality a proper name in the language of the country. I make no doubt, but what we call Pearl was the Paral of the Amonians and Cuthites. Paralia is *the Land of Pearls.* All the names of gems, as now in uſe, and of old, were from the Amonians: Adamant, Amethyſt, Opal, Achates or Agate, Pyropus, Onyx, Sardonyx, Ætites, Alabaſter, Beril, Coral, Cornelian. As this was the ſhore, where theſe gems were really found, we may conclude, that Paralia ſignified the Pearl Coaſt. There was pearl fiſhery in the Red Sea, and it continues to this day near the iſland Delaqua. Purchaſs. v. 5. p. 778. In theſe parts, the author of the Periplus mentions iſlands, which he ſtyles Πυραλλοι, or Pearl Iſlands. See Geogr. Gr. Minores. Periplus. v. 1. p. 9.

After this there proceeds another tract of coast, which forms a gulf.

The author then proceeds to describe the great trade, which was carried on by this people, and by those above, upon the Hypanis and Ganges: and mentions the fine linen, which was brought down from Scythia Limyrica, and from Comara, and other places. And if we compare the history, which he gives, with the modern accounts of this country, we shall find that the same rites and customs still prevail; the same manufactures are carried on: nor is the pearl fishery yet exhausted. And if any the least credit may be afforded to etymological elucidation, the names of places among the Cuthite nations are so similar in themselves, and in their purport, that we may prove the people to have been of the same family; and perceive among them the same religion and customs, however widely they were scattered. The mountains Caucasus and [87] Pyrrhus, the rivers Hypanis, Baris, Chobar, Soana, Copliis, Phasis, Indus, of this country, are to be found among the Cuthite nations in the west. One of the chief cities in this country was Cottiara. This is no other than Aracotta reversed; and probably the same that is called Arcot at this day. The city Comara, and the promontory Comarine are of the same etymology as the city Ur in Chaldea; which was called Camar and Camarina from the priests

[87] The mountain Pyrrhus, Πυῤῥος, was an eminence sacred to Ur, or Orus; who was also called Cham-Ur, and his priests Chamurin. The city Ur in Chaldea is called Chamurin by Eupolemus, who expresses it Καμυρινη, ἣν τινες πολιν Ουριαν καλουσιν. Euseb. Præp. Evang. L. 9. p. 418. Hence this promontory in Colchis Indica is rendered Comar by the author of the Periplus; and at this day it is called Comorin. The river Indus is said to run into a bay called Sinus Saronicus. Plutarch. de Flumin. Sar-On, Dominus Sol.

and

and worſhip there eſtabliſhed. The region termed Aia above Colchis was a name peculiarly given by the Amonians to the places, where they reſided. Among the Greeks the word grew general; and Αια was made to ſignify any land: but among the Egyptians, at leaſt among the Cuthites of that country, as well as among thoſe of Colchis Pontica, it was uſed for a proper name of their country:

[88] Αια γε μην ετι νυν μενει εμπεδον·

And again;

[89] Θαρσει, επει Δαιμων αλλον πλοον ἡγεμονευσει
Ἐξ Αιης, μετα δ' Αιαν ἁλις πομπηες εσονται.

It was owing to this, that the name given to the chief perſon of the country was Aiates: and when ſome of the family ſettled at Circeum in Italy, the name was there preſerved. Hence the Goddeſs Circe, who is repreſented as ſiſter to Aiates, is called by Homer Aiaia; which is the Gentile epithet from Aia, the country. It occurs in ſome enchanting verſes, where Ulyſſes deſcribes his being detained by the two Goddeſſes Calypſo and Circe:

[90] Η μεν μ' αυτοθ' ερυκε Καλυψω, δια θεαων,
Εν σπεσσι γλαφυροισι, λιλαιομενη ποσιν ειναι·
Ὡς δ' αὐτως Κιρκη κατερητυεν εν μεγαροισιν,
Αιαιη, δολοεσσα, λιλαιομενη ποσιν ειναι·
Αλλ' εμον ποτε θυμὸν ενι ςηθεσσιν επειθον.

[88] Apollon. Rhod. L. 4. v. 277.
[89] Apollon. Rhod. L. 2. v. 423.
[90] Homer. Odyſſ. L. I. v. 29.

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The adoration of fire prevailed no where more than in these countries, together with the worship of the sun. They were likewise Ophites, such who reverenced the Deity under the symbol of a serpent. All the names of [91] places in these parts have a manifest reference to the rites and worship: and if they be compared with names of other places, where this people are supposed to have settled; they will be generally found very similar, and oftentimes the same. And this not only in ancient accounts; but in those of later date, since the people of Europe have got footing in those parts. We read of Onor, Canonor, Candonor, all terms relating to the sun and fire. Calicut, Calcutta, Cotate, Comar, Comarin, Cottia, Cathaia, are of an etymology too obvious to need an interpretation. The most considerable mission in Madura is called [92] Aour (אור) at this day. Near it is a city and river Balasore. Bal is the Chaldean and Syrian Deity, well known: Azor was another name of the Deity, worshiped in the same countries. He is mentioned by Sanchoniathon and other writers; and was supposed to have been the founder of Carthage. He was also known in Sicily, where there were rivers named from him. This people got likewise possession of the island Palæsimunda or Ceylon, called also Taprobane.

[93] Μητερα Ταπροβανην Ασιηγενεων ελεφαντεων.

The.

[91] Hence so many places end in *patan* and *pataka*, which signifies a serpent.

[92] Travels of Jesuits by Lockman. v. 1. p. 470.

[93] Dionys. Perieg. v. 593. That Taprobane, named also Palæsimunda and Serandive, was the island now called Ceylon, may be proved from many authors. Ἑξης δε τυτων εστιν ἡ Ινδικη, ἡ εντος Γαγγυ ποταμυ κειμενη, ἡς κατα μεσαιτατον της ηπειρυ νησος κατ' αντικρυ κειται μεγιστη, Ταβροβανη καλυμενη. Marcian. Heracleot. apud Geog. Vet. v. 1. p. 14. Τῳ ακρωτηριῳ της Ινδικης τῷ λεγομενῳ Κορυ αντικειται το της Ταπροβανης ακρωτηριον καλυμενον Βορειον.

The adoration of fire and the worſhip of the ſun was introduced here very early. In this iſland is an high mountain, held very ſacred; the ſummit of which is called the Pike of Adam. This had no relation to the great Protoplaſt, though generally underſtood to be denominated from him. For writers may make what inferences they pleaſe from Sanchoniathon, and other antiquarians, ill interpreted, and worſe applied: I am perſuaded, that there are very few alluſions in ancient hiſtory to the antediluvian world. The Pike of Adam is properly the ſummit ſacred to Ad Ham, the King or Deity Ham, the Amon of Egypt. This is plain to a demonſtration from another name given to it by the native Cingaleſe, who live near the mountain, and call it Hamalel. This without any change, is [94] Ham-al-El, *Ham the Sun*;

Βορειον. Marcian. Heracleot. p. 26. Τϐτο δε ακρωτηριον της νησϐ το αντικειμενον τῳ Κορυ—απεχει ϛαδια, ἢ ϛυξ.

The poet Dionyſius places it in the great Eruthrean Ocean: and mentions the whales, with which that ſea once abounded: a circumſtance taken notice of by other writers. He ſpeaks of it as a very large iſland.

Αυτη δ' ευρυτατη μεγεθος ϖελει· αμφι δε ϖαντη
Κητεα ϑινες εχϑησιν, ΕΡΥΘΡΑΙΟΥ βοτα ϖοντε,
Ουρεσιν ηλιϐατοισιν εοικοτα. v. 596.

[94] On the ſide of Conde Uda is an hill, ſuppoſed to be the higheſt in the iſland, called in the Chingulay language Hamalel, but by the Portugueze and the Europeans Adam's Peak. It is ſharp as a ſugar-loaf, and on the top is a flat ſtone, with the print of a foot like a man's on it; but far bigger, being about two feet long. The people of this land count it meritorious to go and worſhip this impreſſion; and generally about the new year, the men, women, and children go up this vaſt and high mountain to worſhip. Knox. Hiſt. of Ceylon. p. 5. The notion of this being Adam's Pike, and the print of Adam's foot, did not ariſe from the Portugueze, or any Europeans; but was very ancient. It is mentioned by the Mahometan travellers in the ninth century: and the name of the mountain, Ad Ham, was undoubtedly as old as the firſt Cuthite inhabitants. See p. 3. of Renaudot's Edition of Mohammedan Travellers; and Notes, p. 8.

and

and relates to the ancient religion of the iſland. In ſhort, every thing in theſe countries ſavours of Chaldäic and Egyptian inſtitution. The worſhip of the ape; the imputed ſanctity of the cow; the ſymbolical adoration of the ſerpent have been introduced by people from thoſe parts: not ſo much by the Mizräim, or genuine inhabitants of Egypt, as by the Cuthites. They came hither from that country, as well as from Chaldea: but they came firſt and principally from the latter. Whatever therefore was ſimilar in the rites of the Indians and the Mizräim, was imported into each country, principally by the ſons of Chus; though ſome chance colonies of real Egyptians may have likewiſe come hither. When Alexander had taken Nuſa in India, he appointed one of the natives to be governor, whoſe name was Acouphis. In like manner the perſon, whom he made his ſubſtitute at the great city Palimbothra, is ſtyled Moph or Mophis. He ſeems to have had more appellations than one: for he is by Curtius called Omphis. Laſtly, the perſon, to whom Alexander applied to get Porus to ſurrender, had the name of Meröe. All theſe are names apparently ſimilar to Egyptian and Chaldäic terms. Even Porus is nothing elſe but Orus, with the Egyptian prefix. And as names of this kind continually occur, it is impoſſible but that ſome relation muſt have ſubſiſted between thoſe nations, where this ſimilitude is found. The Cuthic Indians worſhiped particularly Dionuſus; but confeſſed that he was not a native of their country, and that his rites were imported: [95] Διονυσον εκ των ωρος ἑσπεραν τοπων: He came from the weſt; that is

[95] Diodorus Sic. L. 2. p. 123.

from Babylonia and Chaldea. Arrian, ſpeaking of the Nuſeans, ſays, that they were not the original inhabitants of the country. [96] Νυσσαιοι δ' ȣκ Ινδικον γενος εισιν, αλλα των ἁμα Διονυσῳ ελθοντων ες την γην των Ινδων. *The people of Nuſa are not* [97] *properly an Indian race; but are part of the company, who attended Dionuſus in his expedition into theſe parts.* They were therefore of the family of Chus, and ſtyled Cuſeans, Cuthites, Arabians, and Ethiopians; which were the moſt common titles of people of that family. The ſame author tells us, that they differed very little in their appearance from the Ethiopians of Africa, eſpecially thoſe of the ſouth: being of the ſame dark complexion; but without woolly hair. Thoſe, who lived to the north, reſembled the Egyptians. [98] Των τε ανθρωπων ἁι ιδεαι ȣ παντη αποδȣσιν ἁι Ινδων τε και Αιθιοπων. Ὁι μεν προς νοτȣ ανεμȣ Ινδοι (ſcil. ὁι Κολχοι) τοις Αιθιοψι μαλλον τι εοικασι, μελανες τε ιδεσθαι εισι, και ἡ κομη αυτοις μελαινα, πλην γε δη ὁτι σιμοι ȣκ ὡσαυτως, ȣδε ȣλικρανοι, ὡς Αιθιοπες. Ὁι δε βορειοτεροι τȣτων κατ' Αιγυπτιȣς μαλιστα αν ειεν τα σωματα. *The inhabitants upon the Indus are in their looks and appearance, not unlike the Ethiopians* (of Africa). *Thoſe upon the ſouthern coaſt reſemble them* [99] *moſt: for they are very black; and their hair alſo is black: but they are not*

[96] Arrian. Hiſt. Indica. p. 313.

[97] They were miſtaken in ſaying, ȣκ Ινδικον γενος: but their meaning is plain, that they were not Aborigines.

[98] Arrian. Hiſt. Indica. p. 320.

[99] Vincentius Bellovacenſis mentions two Indian nations particularly profeſſing the rites of Bacchus; one of which was named Albarachuma. Al-bara-Chuma means the ſons of Chum or Cham: and that they were the ſons of Cham may be inferred from Euſebius: Τȣ δε Χαμ πλειστα μεχρι και νυν εθνη εστιν εν αποστασιᾳ κατα τε τας Ινδιας και Αιθιοπιας, κ.τ.λ. Chron. P. 13.

ſo

ſo flat-noſed; nor have they woolly hair. They, who are more to the north, have a greater reſemblance to the Egyptians. Strabo deſcribes them in the ſame manner; and ſays that the ſouthern Indians were very like the Ethiopians. [100] Οι μεν μεσημβρινοι τοις Αιθιοψιν εισιν ὁμοιοι κατα την χροιαν· κατα δε την οψιν, και την τριχωσιν τοις αλλοις. Ουδε γαρ ουλοτριχουσι δια την ὑγροτητα του αερος. Οι δε βορειοτεροι τοις Αιγυπτιοις. They might well be like the nations ſpecified: for they were colonies from Chaldea; colonies chiefly of Cuthites, who ſettled at different times in India. Theſe writers all concur in ſhewing their likeneſs to the Ethiopians: whereas they were Ethiopians. Herodotus ſpeaks of them plainly by that name: and ſays, that they differed in nothing from their brethren in Africa, but in the ſtraitneſs of their hair: [1] Οι μεν γαρ απ' ἡλιου Αιθιοπες ιθυτριχες εισι. They extended from Gedroſia to the Indus, and from thence to the Ganges, under the name of [2] Ethiopians, Erythreans, and Arabians. When Nearchus, by the appointment of Alexander, ſailed down the Stour, an arm of the Indus; the firſt nation, which he encountered, was that of the Arabians. They reſided, according to Arrian, below Carmania, in the mouth of the great river, near the iſland Crocale. [3] Προσοικεει δε

[100] Strabo. L. 15. p. 1012.

[1] Οι μεν γαρ απ' ἡλιου Αιθιοπες ιθυτριχες εισι· οι δε εκ της Λιβυης ουλοτατον τριχωμα εχουσι παντων ανθρωπων. Heſiod. L. 7. c. 70. p. 541.

[2] Æthiopum Gymnoſophiſtæ mentioned by Hieronymus. L. 4. in Ezechiel. c. 13.

[3] Arrian. Hiſt. Indic. p. 336. Oras tenent ab Indo ad Gangem Palibothri: a Gange ad Colida (or Colchida) atræ gentes, et quodammodò Æthiopes. Pomp. Mela. L. 3. c. 7. They worſhiped Ζευς Ομβριος, Strabo. L. 15. p. 1046. He mentions the promontory Tamus, and the iſland Chruſe. Tamus was the name of the chief Egyptian Deity; the ſame as Thamuz of Syria.

ταυτη εθνος Ινδικον, οι Αραβιες καλεομενοι. They lived upon the river Arabis, by ſome called [4] Aribis, to which they had given name.

Of the INDI.

THE Grecian writers, finding that the Ethiopians and Cutheans of this part of the world were not the original inhabitants, have very properly diſtinguiſhed them from thoſe who were Aborigines: but they have been guilty of a great miſtake, in making theſe Aborigines the Indi, and ſeparating the latter from the Æthiopes. The Cuthites, ſtyled Æthiopes, were the original Indi: they gave name to the river, upon which they ſettled; and to the country, which they occupied. Hence [5] Iarchus of India tells Apollonius; ὅτι ΑΙΘΙΟΠΕΖ μεν ῳκεν ενταυθα, γενος ΙΝΔΙΚΟΝ. And almoſt in [6] every place, where their hiſtory occurs, the name of Indi will be found likewiſe. The river Choaſpes, of whoſe waters only the kings of Perſis drank, was eſteemed an Indian river.

[7] Χωρις μεν Κυρος εστι μεγας, χωρις τε Χοασπης
Ἑλκων Ινδον ὑδωρ.

[4] Αραβιται μεν δε εθνος, και τουτο αυτονομον των περι τον Αραβιον ποταμον νεμομενων. Arrian. Expedit. L. 6. p. 260. Of the Oritæ, ibid. and p. 261.

[5] Philoſtrati Vit. Apollon. L. 3. p. 125.

[6] Diodorus Sicul. L. 1. p. 17. The chief inhabitants upon the Indus were Cuſeans.

[7] Dionyſ. Perieg. v. 1073. Coros is the river Cur, the river of the Sun. Κυρος, Sol. Heſych. Τον μεν ἡλιον Περσαι Κυρον λεγουσι. Κυρος· δεσποτης. Heſychius.

It

It ran through Chuſiſtan, and was a branch of the Tigris: whence that river, from which the former was derived, muſt have been Indian. This is rendered certain from the Cuthite Ethiopians, who came under the title of ſhepherds into Egypt. They came from Chaldea upon the river Tigris: and they are ſaid expreſſly to have come from the Indus. [8] Αιθιοπες απο Ινδȣ ϖοταμȣ αναςαντες ϖρος Αιγυπτῳ ῳκησαν. *About this time*, ſays Euſebius, *ſome Ethiopians, taking leave of their country upon the river Indus, came and ſettled in Egypt.* Hence it is that [9] Bacchus has been repreſented as the ſon of the river Indus. Hence alſo aroſe the true notion that the Indian Dionuſos was the moſt ancient: Διονυσον αρχαιοτατον ΙΝΔΟΝ γεγονεναι. The genuine and moſt ancient perſon of this title muſt be referred to Babylonia. This is the country, to which Phylarchus alluded, when he ſaid that Bacchus firſt brought the worſhip of the two bulls, which were called Apis and Oſiris, from India into Egypt. [10] Πρωτος εις Αιγυπτον εξ Ινδων Διονυσος ηγαγε δυω βȣς, τῳ μεν Απις ονομα, τῳ δε Οσιρις. It was a true hiſtory, though Plutarch would not allow it. This worſhip was common in Egypt before the Exodus: for it was copied by the Iſraelites in the wilderneſs near Mount Sinai. It was of too early date to have been brought from the country near the Ganges: and was introduced from Chaldea, and the Tigris, the original Indus. The Africans, who had the management of elephants in war, were called Indi, as being of Ethiopic

[8] Euſeb. Chron. p. 26.
[9] Philoſtrati Vit. Apollonii. L. 1. p. 64.
[10] Plutarch. Iſis et Oſir. v. 2. p. 362.

original.

original. Polybius ſays in the paſſing of the Rhone; [11] τȣς μεν Ινδȣς απολεθαι συνεβη παντας, τȣς δε ελεφαντας διασωθηναι: *it happened that Hannibal loſt all the Indi; but the elephants were preſerved.* The ſame author ſays of the conſul Cæcilius Metellus in the battle againſt Aſdrubal: [12] θηρια συν αυτοις Ινδοις ελαβε δεκα. The fable of Perſeus and Andromeda, whatever it may mean, is an Ethiopic ſtory: and it is ſaid of that hero;

[13] Andromeden Perſeus nigris portavit ab *Indis.*

Virgil, ſpeaking to Auguſtus of the people of this family, calls them by the ſame name:

[14] Imbellem avertis Romanis arcibus *Indum.*

If we change the ſcene, and betake ourſelves to Colchis, we ſhall meet with Indians here too. The city Aſterusia upon Mount Caucaſus is ſtyled Indica. [15] Αςερȣσια Ινδικη πολις. I have mentioned from Jerom, that St. Matthias preached the goſpel at Colchis, near the Phaſis and Apſarus; which country is called Æthiopia. Socrates in his [16] Eccleſiaſtical Hiſtory mentions the ſame: and adds, that St. Bartholomew was in theſe parts; and that his particular province was India; which India joined to Colchis, and to the

[11] Polyb. L. 3. p. 200.

[12] Polyb. L. 1. p. 42.

[13] Ovid. de Arte Amandi. L. 1. v. 53.

[14] Virg. Georg. L. 2. v. 173. The poet means here the Parthians, who were in poſſeſſion of Perſis and Babylonia.

[15] Stephan. Byzantinus.

[16] Socratis Hiſt. Eccleſiaſt. L. 1. c. 19. See alſo L. 1. c. 20. p. 50. and 51. Ινδων των ενδοτερω και Ιβηρων τα εθνη. p. 49.

region upon the Phasis, where Matthias resided. Βαρθολομαιος δε εκληρωτο την συνημμενην ταυτη ΙΝΔΙΑΝ, την ενδοτερω. He calls it the innermost India, to distinguish it from that which was not mediterranean, but lay on the Southern Ocean. The country here mentioned was a part of Iberia Colchica: and as some of the same family settled in Iberia Hispaniæ, we find there too an Indic city; [17] ΙΝΔΙΚΗ, πολις Ιβηριας, πλησιον Πυρηνος. The author adds, what is very remarkable, τινες δε Βλαβερωραν αυτην καλουσι; *Some call it Blaberoura.* Is not Blaberoura ill expressed? I think that there is a transposition of a single letter; and that it was originally Babel-Oura; so denominated from the two chief cities of the Cuthites, Babel and Our, in Babylonia, and Chaldea. The river Indus was often called the Sindus: and nations of the family, whereof I am treating, were called Sindi. There were people of this name and family in Thrace, mentioned by Hesychius: Σινδοι (της Θρακιης) εθνος Ινδικον. *The Sindi* (of Thrace) *are an Indian nation.* Some would alter it to Σινδικον, Sindicum: but both terms are of the same purport. He mentions in the same part of the world, πολις, Σινδικος λιμην λεγομενη; *a city, which was denominated the Sindic*, or Indian, *harbour.* [18] Herodotus speaks of a regio Sindica upon the Pontus Euxinus, opposite to the river Thermodon. This some would alter to Sindica; but both terms are of the same amount. This Indica was the country of the Mœotiæ, a Cuthic tribe. The Ind, or Indus, of the east is at this day called the Sind; and was called so in the

[17] Steph. Byzantin.
[18] Herodot. L. 4. c. 86.

time

time of Pliny : [19] Indus, incolis Sindus appellatus, in jugo Caucaſi montis, quod Paropamiſus vocatur, adverſus ſolis ortum effuſus, &c.

If this title be peculiar to the Cuthite Ethiopians, we may well expect thoſe above Egypt, among whom the Nile took its riſe, to be ſo called. We accordingly find that river diſtinguiſhed for being derived from the country of the Indi ;

[20] Uſque coloratis amnis devexus ab Indis :

and the ſame poet, in another place, ſpeaking of Auguſtus, ſays,

[21] ——ſuper et Garamantas et Indos
Proferet imperium.

Nor is this a poetical rant, but a juſt appellation. Ælian, in deſcribing the Libyans of interior Africa, ſays that they bordered upon the Indi ; [22] Λιβυων των γειτνιωντων τοις Ινδοις, by which were meant the Ethiopians. And Apollonius of Tyana, in a conference with theſe ſouthern Ethiopians, finding that they ſpoke much in praiſe of the Indians in general, tells them, [23] Τα μεν Ινδων επηνειτε, ΙΝΔΟΙ το αρχαιον παλαι

[19] Plin. Nat. Hiſt. L. 6. c. 20. p. 319.
Σινδος ποταμος. Arriani Peripl. apud Geogr. Vet. Græc. v. 1. p. 21.
[20] Virgil. Georg. L. 4. v. 293.
[21] Virgil. Æn. L. 6. v. 794. The like occurs in another place.
Omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes verterunt terga Sabæi. Æneid. L. 8. v. 75.
By the Indi are meant the Ethiopians above Egypt.
[22] Ælian. de Animalibus. L. 16. c. 33.
[23] Philoſtrati Vit. Apollon. Tyanæi. L. 6. c. 6. p. 277.
There are ſome remains of an ancient city between the Tigris and Euphrates, near the ruins of ancient Babylon, which ſtill retains the name of Sindia, mentioned by Gaſpar Balbi. See Purchas. v. 2. L. 10. c. 5. p 1723.

ΟΝΤΕΣ: *You ſpeak much in favour of every thing relating to the Indians; not conſidering that originally you were Indians yourſelves.* In ſhort, Egypt itſelf was in ſome degree an Indic nation; having received a colony of that people, by whom it was named Aït or Aëtia. [24] Εκλ.ηθη δε και Μυζαρα, και Αερια, και Ποταμια, και Αετια, απο τινος ΙΝΔΟΥ [25] Αετȣ. Hence it is ſaid, [26] Οσιριδα Ινδον ειναι το γενος, *That Oſiris was an Indian by extraction:* becauſe the Cuthite religion came from the Tigris.

Thus have I endeavoured to ſhew, from the names of places, and of men, but more particularly from various parts of ancient hiſtory, that the Scythic Indians were in reality [27] Cuthic; as were all people of that denomination. They were divided into various caſts, moſt of which were denominated from their worſhip. The principal of theſe names I have enumerated, ſuch as Erythræi, Arabes, Oritæ, Æthiopes, Cathei, Indi: and, however various in title and characteriſtic, I have ſhewn they were all one family, the Cuthites from Babylonia and Chaldea. There is a remarkable paſſage in the Chronicon Paſchale, which muſt not be omitted. This author tells us, [28] Εν τοις χρονοις της Πυργοποιΐας εκ τȣ γενȣς

[24] Stephanus Byzantinus.

[25] Ναι μην και Αετια, εκ τινος ΙΝΔΟΥ, Αετȣ καλȣμενȣ. Euſtath. in Dionyſ. Perieg. v. 241.

[26] Diodor. Sic. L. 1. p. 17. Add to the above a remarkable paſſage, concerning the people about the Palus Mœotis, who were a colony of Cuthites:

Σαυρομαται δ' επεχȣσιν επασσυτεροι γεγαωτες
ΣΙΝΔΟΙ, Κιμμεριοι τε, και οι πελας Ευξεινοιο
Κερκετιοι τ', Ορεται τε. Dionyſ. Perieg. v. 680.

[27] Hence Heſychius: Σινδις, or, as Albertus truly reads it, Σινδια, ἡ Σκυθια.

[28] Chron. Paſch. p. 36.

τȣ Αρφαξαδ ανηρ τις Ινδος ανεφανη σοφος αςρονομος, ονοματι Ανδȣβαριος, ὁς και συνεγραψε πρωτος Ινδοις αςρονομιαν. *At the time, when the tower of Babel was erected, a certain person made his appearance in the world, who was* (Indus) *an Indian, and said to have been of the race of Arphaxad. He was famed for his wisdom, and for his skill in astronomy, and named Andoubarios. He first delineated schemes of the heavens, and instructed the Indi in that science.* The same history occurs in [29] Cedrenus. Why these writers make this personage of the race of Arphaxad, I know not. This astronomer is probably Chus, the father of the Magi, who is said to have first observed the heavens, and to have paid an undue reverence to the celestial bodies. The name Andoubarios seems to be a compound of Andou-Bar, Indi filius. Hence the original Indus must have been Ham.

I cannot conclude this account of the Cuthites in India Limyrica, without taking notice of the great character they bore in the most early times for ingenuity and science. Traditions to this purpose prevailed, wherever they settled: and I have given many instances of their superiority herein. They were, like the Egyptians, divided into seven orders; of which the philosophers were the most honourable. Each tribe kept to the profession of its family; and never invaded the department of another. [30] Φησι δε (Μεγαθενης) το των Ινδων γενος εις επτα μερη διηρησθαι. Nilus the Egyptian tells Apollonius Tyanæus, that the Indi of all people in the world were the most knowing; and that the Ethiopians were a

[29] Cedren. Hist. p. 14.

[30] Strabo. L. 15. p. 1025.

colony

colony from them, and resembled them greatly. [31] Σοφωτατοι μεν ανθρωπων ΙΝΔΟΙ· αποικοι δε Ινδων ΑΙΘΙΟΠΕΣ· πατριζουσι δε ουτοι την σοφιαν. *The Indi are the wisest of all mankind. The Ethiopians are a colony from them: and they inherit the wisdom of their forefathers.*

The philosophy of this [32] people was greatly celebrated: insomuch that Alexander visited the chief persons of the country, who were esteemed professors of science. Among the Persians they were styled Magi: but among the Indo-Cuthites they had the title of Sophim and Sophitæ. Many regions in different parts were denominated from them Sophitis, Sophita, Sophene. [33] Strabo mentions an Indian province of this name: and Diodorus Siculus speaks largely of their institutions. The march of Alexander through their country is particularly taken notice of by [34] Curtius. Hinc in regnum Sophitis perventum est. Gens, ut Barbari credunt, sapientiâ excellit, bonisque moribus regitur. They were formed into societies, and resided in colleges as recluses: others lived at large, like so many mendicants. Their religion, like that of all the Amonians, consisted in

[31] Philostrat. Vit. Apollon. L. 6. p. 287. So p. 125. Αιθιοπες—γενος Ινδικον.

[32] Σοφοι εισιν οι Σκυθαι σφοδρα. Antiphanes Comicus apud Athenæum. L. 6. p. 226.

[33] Strabo. L. 15. p. 1024.

[34] Quint. Curtius. L. 9. c. 1. See Vossius de Philosophorum Sectis. L. 2. c. 2. §. 2.

Καθαια· πολις Ινδικη. Steph. Byzantin.

Pliny mentions Magi among the Arabians.

The people are styled Catheans by Strabo: and he supposes one Sopeithes to have been the chief person of the country. Καθεαν (read with Berkelius Καθαιαν) τινες την Σωπειθες κατα τηνδε την Μεσοποταμιαν τιθεασιν. L. 15. p. 1024.

the worſhip of the ſun, and adoration of fire. Hence they were denominated, from Cham the Sun, Chamin and Chomin; and their wiſe men Chomini Sophite, and Sophitim: but the Greeks from the term Chomin and Chominus formed Γυμνος, and rendered this people Γυμνο-σοφειται and Γυμνοσοφιςαι; as if they were naked philoſophers. Suidas ſeems to have been aware of the miſtake; and owns that Γυμνος was the Indian name of a philoſopher. Conſequently, it had no relation to Greece. The people of this ſacred character were divided into different ſocieties, which were denominated from the Deity Manes, whom they ſerved. He was ſometimes compounded Achmanes and Oro-Manes; and was well known in Perſis, and in Egypt. From him theſe prieſts in India were ſtyled Bar-Achmanes, contracted Brachmanes: alſo Ger-manes, Sar-manes; and Al-Obii. [35] Διττον δε τȣτων (Γυμνοσοφιςων) το γενος. Ὁι μεν Σαρμαναι αυτων· ὁι δε Βραχμαναι καλȣμενοι· και των Σαρμανων ὁι Αλλοβιοι προσαγορευομενοι. Theſe were the titles, by which the profeſſors of ſcience were diſtinguiſhed. They were the ſame as the [36] Magi, and ſo famed for their knowledge, that many of the Grecian philoſophers are ſaid to have travelled to them for information. This is reported of

[35] Clemens Alexand. Strom. L. 1. p. 359.

Bar-Achmanes, the ſons of the great Manes. In Phrygia and Pontus he was ſtyled Ac-mon: Ακμων.

[36] Of the Babylonian and Chaldean Magi, ſee Ariſtotle εν τῳ Μαγικῳ: and Sotion in Libris της διαδοχης apud Laertium in Procemio. p. 2.

Ὁι καλȣμενοι δε Μαγοι, γενος τȣτο μαντικον και Θεοις ανακειμενον, παρα τε Περσαις, και Παρθοις, και Βακτροις, και Χωρασμιοις, και Αρειοις, και Σακαις, και Μηδοις, και παρα πολλοις αλλοις Βαρβαροις. Lucian. de Longævitate. vol. 1. p. 632.

Democritus,

[37] Democritus, Pyrrho of Elea, and Apollonius Tyaneus. Nay, the very Scriptures ſeem to allude to their ſuperlative knowledge: for it is ſaid of Solomon, that his [38] wiſdom excelled all the wiſdom of the children of the eaſt country, and all the wiſdom of Egypt. In which account I cannot but ſuppoſe that the learning of the Cuthim Sophitim was included; if not principally alluded to.

Thus have I endeavoured to ſhew, that all this interamnian country between the Indus and the Ganges was called Scythia; like that about the river Phaſis, and upon the Palus Mæotis; as well as regions in other parts. As all theſe places were apparently inhabited by Cutheans; I think we may be aſſured, that the name Scuthia, Σκυθια, is a miſtake for Cuthia; and that the Scythæ were Cuthæ, or Cuthians. and this will be found to obtain, wherever the name of Scythia prevails: the people of that country, wherever ſituated, will be found upon examination to be in ſome degree deſcended from Chus, whom the Babylonians and thoſe of his family ſeem to have expreſſed Cuth.

It is very remarkable that the poet Dionyſius, having deſcribed all the nations of the known world, concludes with the Indo-Scythæ; of whom he gives a more ample, and a more particular account, than of any, who have preceded. He dwells long upon their habit and manners, their rites, and cuſtoms, their merchandize, induſtry, and knowledge: and

[37] Democritus went to the Indians. Δια ταυτα τοι και πολλην επηει γην· ἡκεν ες και προς τους Χαλδαιους, και εις Βαβυλωνα, και προς τους Μαγους, και τους Σοφιστας των ΙΝΔΩΝ. Ælian. Var. Hiſt. L. 4. c. 20. p. 375. Of Thracian Philoſophy, ſee Ger. Voſſius de Philoſophorum Sectis. c. 3. p. 19.

[38] 1 Kings. c. 4. v. 30.

has

has tranſmitted ſome excellent ſpecimens of their ancient hiſtory. And all this is executed in a manner ſo affecting, that if Homer had been engaged upon the ſame ſubject, he could not have exceeded either in harmony of numbers, or beauty of detail. Some extracts I have given: but as the poet is ſo diffuſe in his deſcription of this wonderful people, and his hiſtory ſo much to the purpoſe, I will lay the greater part of it before the reader, that he may be witneſs of the truth.

[39] Ινδον παρ ποταμον Νοτιοι Σκυθαι ενναιουσιν,
Ος ρα τ' Ερυθραιης κατεναντιον ειϛι θαλαϛϛης,
Λαϛροτατον ροον ωκυν επι νοτον ορθον ελαυνων·
Αρξαμενος τα πρωτ' απο Καυκασου ηνεμοεντος.
. . . . . .
Ητοι μεν δυνοντος επι κλισιν ηελιοιο
Ωριτας τ', Αριϛας τε, λινοχλαινους τ' [40] Αραχωτας,
Σατραϊδας θ', ὁσσους τε παρα πτυχι Παρπανισοιο
Ξυνη ὁμως μαλα παντας επωνυμιην Αριηνους·
Ου χθονα ναιεταοντας επηρατον, αλλ' ὑπο λεπτη
Ψαμμῳ πεπληθυιαν, ιδε ῥωπεσσι δασειαν.
Αλλ' εμπης ζωῃσιν επαρκεες ειϛι κελευθοι.
Αλλον γαρ σφιν ολϛον ακηρατον αια κομιζει.
Παντη γαρ λιθος εϛιν ερυθρου κυραλιοιο,
Παντη δ' εν πετρῃσιν ὑπο φλεϛες ωδινουσι
Χρυσειης κυανης τε καλην πλακα σαπφειροιο,

[39] Dionyſii Perieg. v. 1088. &c.
[40] Scholia Euſtathii ad v. 1096. Two nations Arachotæ. Ειτα προς νοτον.

Της αποτεμνομενοι, βιοτησιον ωνον εχυσι.
Προς δ' αυγας [41] Ινδων ερατεινη πεπταται αια,
Πασαων πυματη, παρα χειλεσιν Ωκεανοιο.
Ἡν ῥα τ' ανερχομενος Μακαρων επι εργα και ανδρων
Ηελιος πρωτησιν επιφλεγει ακτινεσσι.
Τῳ γαιης ναεται μεν ὑπο χροα κυανευσι,
Θεσπεσιον λιποωντες· εειδομενας δ' ὑακινθῳ
Πιοτατας φορεουσιν επι κρατεσφιν εθειρας.
Των δ' ὁι μεν χρυσοιο μεταλλευουσι γενεθλην,
Ψαμμον εὐγναμπτησι λαχαινοντες μακελησιν·
Ὁι δ' ἰσυς ὑφωσι λινεργεας· ὁι δ' ελεφαντων
Αργυφεους πρισθεντας ὑποξυουσιν οδοντας.
Αλλοι δ' ιχνευουσιν επι προβολησιν αναυρων
Ηπυ βηρυλλυ γλαυκην λιθον, η αδαμαντα
Μαρμαιροντ', η χλωρα διαυγαζουσαν ιασπιν,
Η και γλαυκιωντα λιθον καθαροιο τοπαζυ,
Και γλυκερην αμεθυσον ὑπηερεμα πορφυρεουσαν.
Παντοιον γαρ γαια μετ' ανδρασιν ολβον αεξει,
Αεναοις ποταμοισι καταῤῥυτος ενθα και ενθα.
Και μην και λειμωνες αει κομοωσι πετηλοις.
Αλλοθι μεν γαρ κεγχρος αεξεται, αλλοθι δ' αυτε
Ὑλαι τηλεθοωσιν Ερυθραιυ καλαμοιο.

. . . . . .

Και την μεν πολλοι τε και ολβιοι ανδρες εχουσιν,

[41] Ad v. 1107. Δια τουτο και χρωμα φερουσι (ὁι Ινδοι) παραπλησιον Αιθιοψι. The Scholiast suppose the complexion to have arisen from the climate. Εισι δε μελαντεροι των αλλων ανθρωπων, πλην Αιθιοπων.

Φιλῳδοι ὁι Ινδοι και φιλοργυμονες. Ibid.

Ουχ

Ουχ ἁμα ναιεταοντες ὁμωνυμοι, αλλα διαμφις
Κεκριμενοι· ποταμοι μεν απειρεσιοι πελας Ινδοι
[42] Δαρδανεες, τοθι λοξον απο σκοπελων Ακεσινην,
Συρομενον δεχεται πλωτος νηεσσιν Ὑδασπης.
Τοις δ' επι και Κωφης τριτος ἑσπεται αργυροδινης.
Των δε μεσοι ναιουσι Σαβαι και Τοξιλοι ανδρες,
Σκοδροι δ' ἑξεις· επι δ' ἑσπεται αγρια φυλα
[43] Πευκανεων. Μετα τους δε Διωνυσσου θεραποντες
Γαργαριδαι ναιουσιν, ὁθι χρυσοιο γενεσθλην
Δαιδαλεην Ὑπανις τε φερει, θειος τε Μεγαρσος,
Λαβροτατοι ποταμων απο δ' ουρεος Ημωδοιο
Ορνυμενοι προρεουσιν επι Γαγγητιδα χωρην,
Προς νοτον ἑλκομενοι παρα τερματα Κωλιδος αιης.
Ἡ δ' ητοι προνενευκεν επ' ωκεανον βαθυδινην,
Ηλιβατος, ταχινοισι δυσεμβατος οιωνοισι·
Τὑνεκα μιν και φωτες επικλειουσιν Αορνιν.
Εςι δε τις θηητος εὐῤῥειτην παρα Γαγγην
Χωρος τιμηεις τε και ἱερος, [44] ὁν ποτε Βακχος
Θυμαινων επατησεν, ὁτ' ηλλασσοντο μεν ἀβραι
Ληναων νεβριδες ες ασπιδας, ες δε σιδηρον

[42] Ad v. 1138. Ὁι Δαρδανεις, Ινδικον εθνος· ὁι μεντοι Δαρδανοι Τρωϊκον. Dardan was the original name of each people: it ſignified little what termination the Greeks were pleaſed to affix.

[43] Ad v. 1143. Πευκανεων—Εθνος Ινδικον ὁι Πευκαλεις. Peuce at the mouth of the Danube.

———Alaricum babara Peuce
Nutrierat.

Peuca-On, and Peuce-El.

See here accounts of Aornis and Aornon—probably a metatheſis for Ouranon.

[44] Ad. v. 1153. Ὁρα δε κομπον Ἑλληνικον.

Θυρσοι

Θυρσοι μαιμωωντο, και εις σπειρημα δρακοντων,
Ζωστηρες θ', ἑλικες τε, πολυγναμπτης ελινοιο,
Τημος ὁτ' αφραδιῃσι θεϑ ατιμησαν ἑορτην.
Τϑνεκα Νυσσαιην μεν εφημιξαντο κελευθον·
Κοσμῳ δ' εστησαντο συν ὑιασιν οργια παντα.
Αυτος δ', ὁπποτε φυλα κελαινων ωλεσεν Ινδων,
Ημωδων ορεων επεϑησατο, των ὑπο πεζαν
Ἑλκεται Ηωοιο μεγας ῥοος ωκεανοιο.
Ενθα δυο στηλας στησας περι τερματα γαιης,
Καγχαλοων μετα χευμα κατηλυθεν Ισμηνοιο.
Τοσσοι μεν κατα γαιαν ὑπερτατοι ανδρες εασιν.
Αλλοι δ' ενθα και ενθα κατ' ηπειρϑς αλοωνται
Μυριοι, ὑς ϑκ αν τις αριφραδεως αγορευσοι
Θνητος εων· μϑνοι δε θεοι ῥεα παντα δυνανται.
Αυτοι γαρ και πρωτα θεμειλια τορνωσαντο,
Και βαθυν οιμον εδειξαν αμετρητοιο θαλασσης·
Αυτοι δ' εμπεδα παντα βιῳ διετεκμηραντο,
Αστρα διακριναντες· εκληρωσαντο δ' ἑκαστῳ
Μοιραν εχειν ποντοιο και ηπειροιο βαθειης.
Τῳ ῥα και αλλοιην ῥυσμϑ φυσιν ελλαχ' ἑκαστη.
Ἡ μεν γαρ λευκη τε και [45] αργινοεσσα τετυκται,

Ἡ δε

[45] Ad v. 1176. Το δε αργινοεσσαν, γραφεται και αγριλοεσσαν, δια τϑ λαμϑδα, κατα στοιχειων συγγενειαν. Ὁυτω γαρ και το νιτρον, λιτρον, και τον πνευμονα, πλευμονα φασιν ὁι Αττικοι.

Priſcian adds to the character of the Indians great ſize and agility, and ſpeaks of their philoſophy and rites.

Hic alii ſuperant procero corpore tantum,
Inſiliant equitum faciles ut more elephantos.
Aſt alii vivunt ſapienti pectore nudi,

Ἡ δε κελαινοτερη· ἡ δ' αμφοτερων λαχε μορφην.

. . . . . .

Ὀυτως ανθρωποις ἑτεροῖα παντα τετυκται.
Ὑμεις δ' ηπειροιτε, και ειν ἁλι χαιρετε νησοι,
Ὑδατα τ' Ωκεανοιο, και ἱερα χευματα ποντου,
Και ποταμοι, κρηναι τε, και ευρεα βησσηεντα.
Ηδη γαρ πασης μεν επεδραμον οιδμα θαλασσης·
Ηδη δ' ηπειρων σκολιον πορον. Αλλα μοι ὑμνων
Αυτων εκ μακαρων ανταξιος ειη αμοιβη.

Upon the banks of the great river Ind,
The ſouthern Scuthæ dwell: which river pays
Its watery tribute to that mighty ſea,
Styled Erythrean. Far removed its ſource,
Amid the ſtormy cliffs of [46] Caucaſus:
Deſcending hence through many a winding vale,

Luminibuſque vident rectis, mirabile, ſolem;
Et radios oculis et ſacrâ mente retractant;
Signaque concipiunt arcanâ luce futuri. v. 1027.

Of whales. v. 600.

Of the Tigris;

Ὑγρατιης προχοῃσι Τερηδονος εγγυς οδευων.

Dionyſ. Perieg. v. 982.

According to this poet, Dionyſus was born in Arabia. v. 939.

Ετεον γαρ αι αχθονα λυσατο κειτην
Ζευς αυτον Διονυσον εὐῤῥαφεος παρα μηρου·

i. e. Chaldea, aſcribed to Arabia, according to his limits.

Of the wealth of Arabia. Ibid.

[46] Mount Caucaſus in India was different from the mountain ſo called upon the Euxine: there were more than one of this name. The poet Dionyſius makes the Tanais take its riſe in Caucaſus:

Του δ' ητοι πηγαι μεν εν ουρεσι Καυκασιοισι. v. 663.

The Tanais and the Indus cannot be ſuppoſed to have the ſame ſource.

It ſeparates vaſt nations. To the weſt
The Oritæ live, and Aribes: and then
The Aracotii famed for linen geer.
Next the Satraïdæ; and thoſe, who dwell
Beneath the ſhade of Mount Parpaniſus,
Styled Arieni. No kind glebe they own,
But a waſte ſandy ſoil, replete with thorn.
Yet are they rich: yet doth the land ſupply
Wealth without meaſure. Here the coral grows,
Ruddy and ſmooth: here too are veins of gold;
And in the quarries deep the ſapphire's found,
The ſapphire, vying with the empyreal blue.
To the eaſt a lovely country wide extends,
India; whoſe borders the wide ocean bounds.
On this the ſun new riſing from the main
Smiles pleaſed, and ſheds his early orient beam.
The inhabitants are ſwart; and in their looks
Betray the tints of the dark hyacinth,
With moiſture ſtill abounding: hence their heads
Are ever furniſh'd with the ſleekeſt hair.
Various their functions: ſome the rock explore,
And from the mine extract the latent gold.
Some labour at the woof, with cunning ſkill,
And manufacture linen: others ſhape,
And poliſh, ivory with the niceſt care:
Many retire to rivers ſhoal; and plunge
To ſeek the beryl flaming in its bed,
Or glittering diamond. Oft the jaſper's found
Green, but diaphonous: the topaz too,

Of ray ſerene and pleaſing: laſt of all
The lovely amethyſt, in which combine
All the mild ſhades of purple. The rich ſoil,
Waſhed by a thouſand rivers, from all ſides
Pours on the natives wealth without controul.
Here mighty meadows, ſtretch'd out wide, produce
Herbs of all ſpecies, trees of every leaf.
The ſucculent graſs, ſtyled cenchrus, here abounds,
And yields redundant paſture. High above
Wave the tall groves of Erythrean [47] cane,
Sweet to the ſenſe and grateful. . . . . .
Nor is this region by one people held:
Various the nations under different names,
That rove the banks of Ganges and of Ind.
Lo, where the ſtreams of Acaſine pour,
And in their courſe the ſtubborn rock pervade
To join the Hydaſpes! here the Dardans dwell;
Above whoſe ſeat the river Cophes rolls.
The ſons of [48] Saba here retired of old:
And hard by them the Toxili appear,
Join'd to the Scodri: next a ſavage caſt,
Yclep'd Peucanian. Then a noble race,

[47] Ad v. 1127. Euſtathius of theſe canes or reeds: ῥίζαι καλαμῶν—τῇ ἑψήσει γλυκεῖαι.—καλαμοι τοιοῦτοι μελι, μελισσων μη ὑσων.

[48] Ad v. 1141. Geneſ. c. 10. v. 7. *And the ſons of Chus, Saba, and Havilah, and Sabtah, &c.*

People of this name lay alſo to the weſt of the Indus, towards the extreme part of Perſis.

Πρωτα Σαβαι, μετα τῆς δε Πασαργαδαι. Perieg. v. 1069.

Upon which paſſage Euſtathius obſerves, Ησαν δε και εθνος Θρακικον Σαβοι.

The ſame poet mentions a people of this name in Arabia.

Μιτραιοι τε, Σαβαι τε, και αγχιγυοι Κλεταβηνοι. v. 959.

Who

Who ſtyle themſelves Gargaridæ, and ſhew
To Dionuſos a peculiar care.
Near a fair ſtream their happy lot is fallen,
Where the ſwift Hypanis and Megarſus ſpeed
From Mount Hemodus to Gangetic ſhores,
Fraught as they run with the rich ſeeds of gold.
Not far from hence, but near the ſouthern main,
The limits of the country Colis reach,
By others Colchis named. Here towering ſteep,
The rock Aornon riſes high in view,
E'en to the mid-air region: not a bird
Of boldeſt pinion wings this ſubtile clime.
There is moreover, wonderful to tell,
In the rich region, which the Ganges laves,
A paſs eſteemed moſt ſacred: this of old
Bacchus is ſaid, in wrathful mood, diſtreſs'd,
To have travers'd, when he fled: what time he changed
The ſoft Nebrides for a ſhield of braſs;
And for the Thyrſus, bound with ivy round,
He couched the pointed ſpear. Then firſt were ſeen
The zones and fillets, which his comrades wore,
And the ſoft pliant vine-twigs, moving round
In ſerpentine direction, chang'd to aſps.
Theſe facts lay long unheeded: but in time
The natives quickened paid memorial due;
And call the road Nuſaia to this day.
Soon as the lovely region was ſubdued
By the God's proweſs, glorying down he came
From Mount Hemodus to the circling ſea.

There:

There on the ſtrand two obeliſks he reared,
High and conſpicuous, at the world's [49] extreme.

. . . . . .

To enumerate all, who rove this wide domain
Surpaſſes human pow'r: the Gods can tell,
The Gods alone: for nothing's hid from Heaven.
Let it ſuffice, if I their worth declare.
Theſe were the firſt great founders in the world,
Founders of cities and of mighty [50] ſtates:
Who ſhewed a path through ſeas, before unknown:
And when doubt reign'd and dark uncertainty,
Who rendered life more certain. They firſt viewed
The ſtarry lights, and form'd them into ſchemes.
In the firſt ages, when the ſons of men
Knew not which way to turn them, they aſſigned
To each his juſt department: they beſtowed

[49] Ad v. 1164. He mentions theſe obeliſks or pillars in another place, v. 623.

Ενθα τε και ϛηλαι Θηβαιγενεος Διονυσου
Ἐϛασιν ϖυματοιο ϖαρα ῥοον ωκεανοιο;
Ινδων ὑϛατιοισιν εν ὑρεσιν· ενθα τε Γαγγης
Λευκον ὑδωρ Νυσσαιον επι ϖλαταμωνα κυλινδει.

At India's verge extreme, on hills remote,
Where the proud Ganges pours the ſacred ſtream
Nuſean call'd, and joins the ſouthern wave,
Beneath a grove of ſtately plane ariſe
The lofty pillars of this arc-born God.

The poet confounds Dionuſus with Bacchus, as many others have done.

Θηβαιγενης is Arc-born: it alludes to the Patriarc's preſervation and ſecond birth in the arc. The Greeks interpreted this, *born at Thebes.* Hence Dionuſus was made a native of Bœotia.

[50] Dionyſius ſeems in this paſſage to ſpeak of the Gods: but thoſe, who by the ancients were ſtyled Gods, were the Αθανατοι, Δαιμονες, Ἡλιαδαι, the heads of the Cuthite family, who performed, what is here mentioned.

Of

Of land a portion, and of ſea a lot;
And ſent each wandering tribe far off to ſhare
A different ſoil and climate. Hence aroſe
The great diverſity, ſo plainly ſeen
Mid nations widely ſevered. . . . . .
. . . . . Now farewell
Ye ſhores and ſea-girt iſles: farewell the ſurge
Of ancient Nereus, and old Ocean's ſtream.
Ye fountains too, and rivers; and ye hills,
That wave with ſhady foreſts, all farewell.
My way I've ſped through the wide pathleſs deep,
By the bluff cape and winding continent:
'Tis time to ſeek ſome reſpite and reward.

Such is the character given by the poet Dionyſius of the Indian Cuthites under their various denominations. It is to be obſerved, that the ſons of Chus, however they may be diſtinguiſhed, whether they be ſtyled Oritæ, Arabians, Ethiopians, or Erythreans, are in all places celebrated for ſcience. They were ſometimes called Phoinices: and thoſe of that name in Syria were of Cuthite extraction; as I have before ſhewn. In conſequence of this, the poet, in ſpeaking of them, gives the ſame preciſe character, as he has exhibited above, and ſpecifies plainly their original.

[51] Ὁι δ' ἄλος εγγυς εοντες, επωνυμιην Φοινικες,

Των

[51] Dionyſ. Perieg. v. 905. He adds, v. 910.

Ὁι τ' Ἰοπην, και Γαζαν, Ελαϊδα τ' ενναιεσι.

He does not diſtinguiſh between the Philiſtim and the true Phoinices, who were of a different family. The former were the Caphtorim, of the Mizraim race; the latter Cuthites, of whom he ſays truly, v. 911. that they poſſeſſed,

Και

Των δ' ανδρων γενεης, οἱ Ερυθραιοι γεγαασιν,
Ὁι πρωτοι νηεσσιν επειρησαντο θαλασσης,
Πρωτοι δ' εμποριης ἁλιδινεος εμνησαντο,
Και βαθυν ϛρανιων ασρων πορον εφρασσαντο.

Upon the Syrian ſea the people live,
Who ſtyle themſelves Phenicians. Theſe are ſprung
From the true ancient Erythrean ſtock;
From that ſage race, who firſt aſſayed the deep,
And wafted merchandize to coaſts unknown.
Theſe too digeſted firſt the ſtarry choir;
Their motions mark'd, and call'd them by their names.

Και Τυρον Ωγυγιην, Βηρυτη τ' αιαν ερανην,
Βυβλον τ' αγχιαλον, κ.τ.λ.

Here they mixed with the ſons of Canaan.

OF

EGYPT,

AND OF THE

ARRIVAL of the TITANS in that Country.

I Have mentioned, that there were two memorable occurrences in ancient hiſtory, which the learned have been apt to conſider as merely one event. The firſt was a regular migration of mankind in general by divine appointment: the ſecond was the diſperſion of the Cuthites, and their adherents, who had acted in defiance of this ordination. Of the conſequences of their apoſtaſy I have taken notice; and of their being ſcattered abroad into different parts. The Mizraim ſeem to have retired to their place of allotment a long time before theſe occurrences: and were attended by their brethren the ſons of Phut. They had no ſhare in the rebellion of the Cuthites; nor in the Titanic war, which enſued. The country, of which they were ſeized, was that, which

in aftertimes had the name of Upper Egypt. They called it the land of Mezor, and the land of Cham, from their two chief anceſtors: which the Greeks rendered [1] Meſora, and [2] Chamia. The lower region was at that time in great meaſure a moraſs, and little occupied. The Caphtorim had made ſome ſettlements between Mount Caſius and Peluſium; but were obliged to quit them, and retire to [3] Paleſtina. In proceſs of time, the Mizraim were divided into ſeveral great families, ſuch as the Napthuhim, Lehabim, Ludim, Pathruſim, and others. They lived chiefly upon the lotos of the Nile, and the herb agroſtis: and ſheltered themſelves under ſheds of mean workmanſhip, which they thatched with the flags of the [4] river. In proceſs of time, they began to feed upon fiſh, which the ſame ſtream afforded; and were cloathed with the ſkins of beaſts. They held the river in high reverence; and ſuppoſed, that man had ſomehow a relation to [5] water. It is probable that ſome centuries lapſed, while they proceeded in this ſimple way of life, ſeparated in a manner from the world, and unmoleſted by any foreign power. At laſt the Titanic brood, the Cuthites, being

[1] The land of Egypt is called Meſtre, Μεστρη, by Joſephus. Ant. L. 1. c. 7. alſo Μεστραια. Stephanus ſtyles Egypt Muara, which is certainly a miſtake for Muſara, Μυσαρα, the land of Myſor. Cairo by the Arabs is now called Meſer, and Meſre. See Leo Africanus. L. 8.

[2] The land of Ham by the Ionians, and later writers, was expreſſed Chemia. Αιγυπτον Χημιαν καλεσι. Plutarch. Iſ. et Oſir. p. 364. By Stephanus it is compounded, and rendered Hermo-Chumius, Ἑρμο-Χυμιος, in the maſculine. The Copti call it Chemi at this day.

[3] Amos. c. 9. v. 7. Jeremiah. c. 47. v. 4.

[4] Diodorus Sic. L. 1. p. 41. Οικησεις εκ των καλαμων.

[5] Ibid.

driven

driven from Babylonia, fled to different parts: and one very large body of them betook themſelves to Egypt. Eupolemus ſpeaks of their diſſipation, and calls them giants. [6] Πεσοντος δε τȣτȣ (τȣ Πυργȣ) ὑπο της τȣ Θεȣ ενεργειας, τους Γιγαντας διασπαρηναι καθ' ὁλην την γην. *When the tower of Babel was by the hand of Heaven overthrown, the Giants were ſcattered over the face of the earth.* We may perceive, from what has preceded, that they were a knowing and experienced people; of a family, which had been long engaged in oppoſition, and tried in ſome ſevere conflicts. As they had maintained themſelves by a grand confederacy, they knew how to obey, and were ſenſible of the advantages of being under one head. It is then no wonder, that a people well diſciplined, and united, ſhould at once get the ſovereignty over a nation ſo rude and unexperienced as the Mizraïm. They took Memphis with eaſe, which was then the frontier town in Egypt. This they held ſolely to themſelves; and afterwards overran the whole region above, and kept it in ſubjection. Manethon therefore might very truly ſay, ῥᾳδιως και αμαχητι την χωραν ἑιλον. *They ſeized the country without the leaſt oppoſition: not a ſingle battle was hazarded.* There are many fragments of ancient hiſtory, which mention the coming of the Cuthites from Babylonia into the land of Mizraim; and the country changing its name. An account of this ſort is to be found in Suidas. He tells us, that [7] *Rameſſes, the ſon of Belus (of Babylonia) who*

[6] Apud Euſeb. Præp. Evang. L. 9. p. 418. Diodorus mentions that there was a gigantic brood in the time of Iſis. L. 1. p. 23.

[7] Αιγυπτος, ονομα κυριον· και ἡ χωρα των Αιγυπτιων· ὁτε αφικετο Ῥαμεσσης, ὁ υἱος Βηλȣ,

who was the ſon of Zeuth, came into the region called Meſtræa, and gained the ſovereignty, over the people of the country. He was the perſon, whom they afterwards called Ægyptus; and the region was denominated from him. Others ſay, that it was [8] Sethos; others that it was Belus, who was called Ægyptus; and that from him the country had its name. [9] Βηλος τȣς Μελαμποδας χειρωσαμενος αφ' ἑαυτȣ την χωραν αυτων ωνομασεν Αιγυπτον. *Belus having conquered the Mizraim, ſtyled Melampodes, called the country, after one of his own titles, Ægyptus.* In all theſe caſes I have ſhewn, that for a ſingular we muſt put a plural; and by Belus underſtand a people ſtyled Beleidæ, who came from Babylonia. Manethon, who was an Egyptian, gives the moſt particular account of their inroad. *We had once,* [10] ſays he, *a king named Timaüs, in whoſe reign, I know not why, it pleaſed God to viſit us with a blaſt of his diſpleaſure, when of a ſudden there came upon this country, a large body of obſcure people* (το γενος ασημοι) *from the eaſt; who with great boldneſs invaded the land, and took it without oppoſition. The chief of our people they reduced to obedience, and then in a moſt cruel manner ſet fire to their towns; and overturned their temples. Their behaviour to the natives was very barbarous: for they ſlaughtered the men, and made ſlaves of their wives and children. At length they conſtituted*

Βηλȣ, τȣ και Διος, εις Μεςραιαν, εβασιλευσε των εκει ὃν μετωνομασαν Αιγυπτον· αφ' ὃυ Αιγυπτος ἡ χωρα. See alſo Euſebii Chron. p. 29. Ῥαμεσσης—ὁ Αιγυπτος καλεμενος—μετωνομασεν την χωραν Αιγυπτον.

[8] Αιγυπτος δε ἡ χωρα εκληθη απο τȣ βασιλεως Σεθως. Theoph. ad Autolycum. p. 392. There ſeems to be ſome miſtake in this hiſtory; for Sethos was a king of later date.

[9] Scholia in Æſch. Prometh. p. 52.

[10] Joſephus contra Apion. L. 1. p. 444.

one of their body to be their king; whose name was Salatis. He resided at Memphis, holding all the Upper and Lower country tributary; and having garrisons in every place of consequence. He took particular care to secure every part to the east; as the Assyrians were then very powerful; and he foresaw, that they would one time or another make an attempt upon his kingdom. And having observed a city, which lay particularly commodious in the nome of Saïs, to the east of the Bubastite river, which was called Avaris (a name, that had some relation to the ancient mythology of the country); he set about fortifying it in the strongest manner; placing in it a garrison of two hundred and forty thousand men. Hither he resorted in summer to receive the corn, which he exacted; and to pay his army: and at the same time to make a shew of exercising and disciplining his troops, by way of terror to other nations. He afterwards gives an account of six kings, who are represented *as in a continual state of hostility with the natives; and who seemed to labour, if possible, to root out the very name of an Egyptian.* The Shepherds are said to have maintained themselves in this situation for five hundred and eleven years. At last the natives of Upper Egypt rose in opposition to them, and defeated them under the conduct of king Halisphragmuthosis. They afterwards beleaguered them in their strong hold Avaris; which seems to have been a walled province, containing no less than ten thousand square [11] Arouræ. Here they maintained

[11] Κατακλεισθηναι δ' εις τοπον, αρηρων εχοντα μυριων την περιμετρον· Αυαριν ονομα τῳ τοπῳ. Joseph. cont. Ap. L. 1. p. 445. Avaris was the city Aur, the Cercasora of Grecian writers, at the apex of Delta. Abaris was properly Abarim, the city of the passage near the mountain of Arabia. These two places are continually confounded.

maintained themſelves for a long ſpace: but at laſt under Thumoſis, the ſon of the former king, they were reduced to ſuch ſtraits, as to be glad to leave the [12] country.

In the courſe of this hiſtory Manethon tells us, that the whole body of this people were called Ucſous, or, as [13] Euſebius more truly expreſſes it, Υκουσως, Ucouſos. This term is analogous to Uſiris, Uchoreus, and many other titles in Egypt; and undoubtedly means the Noble [14] Cuſean. Manethon gives another interpretation; but owns, that Uc in the ſacred language ſignified ſomething Royal. Υκ καθ' ἱερὰν γλωσσαν βασιλεα σημαινει. Hence we may learn for certain, what was meant by the ſacred language; and conſequently, what was alſo the ſacred character in Egypt: and be aſſured, that they were the ancient Ethiopic, or Chaldaïc: for the original Ethiopia was no other than Chaldea. This writer adds, τινες δε λεγουσιν αυτους Αραβας ειναι: *but ſome ſay, that they were Arabians.* This is a title of the ſame purport; for the Arabians were originally Cuthites, or Ethiopians. Hence the province of Cuſhan in Egypt, the ſame as the land of Goſhen, was called the Arabian nome; which was the beſt of the land of Egypt. They were alſo ſtyled Hellenes, Phœnices, Auritæ; the laſt of which titles is of great conſequence in the hiſtory and chronology of the country. The

founded. Avaris was from אור, the city of Orus: Abaris from עבר, ſo denominated from being ſituated in the paſſage into Upper Egypt, and guarding that paſs. It was probably the ſame, which was afterwards called Babylon. The two places were very near, which makes the miſtake of more conſequence.

[12] Manethon apud Joſephum ſupra.

[13] Præp. Evang. L. 10. p. 500.

[14] See Vol. I. p. 76.

people

people ſo called were the firſt who reigned in Egypt: and with them the hiſtory of that people muſt commence. Syncellus, who follows the ancient Chronicle, in ſpeaking of the dynaſties in the Egyptian chronology, mentions the Auritæ as the firſt who reigned. [15] Πρωτον των Αυριτων. They were the ſame as the Ἡμιθεοι, Semideï, who are placed in the ſame rank.

We are told by Manethon, that the whole body of this people had the appellation of Royal Shepherds. But I ſhould imagine, that this title was more particularly given to their kings; who, by Africanus and others are ſtyled the [16] Hellenic and Royal Shepherds. It was a mark of diſtinction, which they borrowed from their anceſtors in Babylonia; among whom it ſeems to have been common. [17] It is remarkable, that the firſt tyrant upon earth maſked his villainy under the meek title of a Shepherd. If we may credit the Gentile writers, it was under this pretext, that Nimrod framed his oppoſition, and gained an undue ſovereignty over his brethren. He took to himſelf the name of Orion, and Alorus; but ſubjoined the other abovementioned: and gave out that he was born to be a protector and guardian: or, as it is related from Beroſus; [18] τονδε ὑπερ εωυτȣ λογον διαδȣναι, ὁτι μιν τȣ λεω ΠΟΙΜΕΝΑ ὁ Θεος αποδειξαι. *He ſpread a report abroad, that God had marked him out for a Shepherd to his people.* Hence this title was aſſumed by other kings of

[15] Syncellus. p. 51.

[16] Ἑκκαιδεκατη δυναστεια Ποιμενες Ἑλληνες βασιλεις. Syncellus p. 61.

[17] Ποιμενες οἱ βασιλεις λεγονται. Scholia in Æſchyli Perſas, v. 74. I am the Lord, that ſaith of Cyrus, he is my *Shepherd*. Iſaiah. c. 44. v. 28.

[18] Abydenus apud Euſeb. Chron. p. 5.

the country, as may be ſeen in the [19] Chaldaïc hiſtory: and from them it was borrowed by thoſe of the family, who came into Egypt. It was a favourite appellation: and by this they may be traced, both here, and in every [20] ſettlement which they made. All their anceſtors were eſteemed of this profeſſion: and moſt of their Gods were ſtyled, Νομιοι και Ποιμενες, *Paſtors and Shepherds*; particularly Dionuſus, Orus, Pan, Zeuth, and Oſiris. An ancient writer, alluding to the Cuthites in Egypt, and to their firſt king, ſtyles the latter Telegonus, *a foreigner*; *one that came from a far country*: and he deſcribes him as the ſon of Orus, *the Shepherd*. [22] Sub Acherre, in Ægypto regnavit Telegonus, Ori *Paſtoris* filius. The name Acherres is a compound of Heres, pronounced Cheres, and Cherres, the Sun. Moſt of the primitive occurrences in Egypt are appropriated to the reigns of Apis, Orus, Vulcan, Timaus, the ſame as Tamus and Thamuz. Theſe were all ſacred titles, and did not relate to any particular king. For notwithſtanding the boaſted antiquity, and the endleſs dynaſties of the Egyptians, they had in reality no king of the country to whoſe time theſe

[19] Αλωρον (ητοι Νεβρωδ) Ποιμενα. Δαως ποιμην. Abydenus. ibid. Δαωνον Ποιμενα βασιλευσαι. Apollodorus. ibid. p. 5. This title was probably borrowed from the church of God. The Deity ſeems from the moſt early times to have been repreſented as the Shepherd of his people. This was retained by thoſe, who were apoſtates from the truth. They gave it to the Gods, which they introduced; and aſſumed it themſelves. Many types and alluſions were borrowed from the ſame quarter.

[20] It obtained in Greece. Hence Ποιμην βασιλευς. Ποιμανωρ, ποιμην, η βασιλευς. Heſych. Ποιμανωρ, η βασιλευς. Scholia in Perſas Æſchyli. v. 241.

[21] Euſebii Chron. Hieron. Interprete. p. 14.

[22] Syncellus expreſſes it Acheres. p. 155.

Acheres, like Uchorus, is probably a compound of Ach or Uch, and Heres; *the great Sun.*

facts

facts could be referred. Their firſt monarchs were certainly the Cuthites ſtyled Auritæ, who built the city Aur, called Avaris, in the land of Goſhen, and nome of Heliopolis. Telegonus is above ſaid to have been the offſpring of a Deity: for it was uſual for perſons to be denominated the children of the God, whom they worſhiped. From hence it aroſe, that this foreigner was ſtyled the ſon of Orus; and his people in like manner were called the Oritæ or Auritæ; as I have mentioned before. They likewiſe eſteemed themſelves the offſpring of Zeuth: and are ſaid to have been the firſt after the Gods, who reigned in Egypt. Theſe Gods were no other than their principal anceſtors; whoſe names were in aftertimes prefixed to the liſts of their kings. Alexander the Great, in a very large letter to his mother Olympias, takes notice of this intelligence, which he had extorted from one of their prieſts. He learned from this perſon the ſecret hiſtory of the country: and among other things, that after Hephaiſtus, or Vulcanus, ſucceeded the offſpring of Zeuth. Theſe were deified men, to whom divine honours were paid; and who were the Dæmones and Ἡμιθεοι of after ages. [23] Alexander ille magnus, Macedo, inſigni volumine ad matrem ſuam ſcripſit, metu ſuæ poteſtatis proditum ſibi de Diis hominibus, a ſacerdote ſecretum. Illic Vulcanum facit omnium principem; et poſtea Jovis gentem.

However they may have degenerated afterwards, their religion at firſt was the pureſt Zabaïſm. They worſhiped the ſun and moon, and other celeſtial bodies: but had no images; nor admitted any reſemblance by way of adoration.

[23] Minucii Felicis Octavius. 163.

The Egyptians ſeem to have been quite the reverſe; and were lapſed into a groſs ſpecies of idolatry. This was the reaſon, when the Cuthites came among them, that they ruined their temples, and overthrew their altars; not being able to bear the baſeneſs of their ſuperſtition. They were however of great ſervice to this people; and compenſated for the evil, which they are ſaid to have brought upon them. Their hiſtory is continually alluded to by ancient writers, who point out the country, from whence they came. Euſebius takes notice of a tradition of the Ethiopians arrival in theſe parts: and ſays, that they came from the river [24] Indus. I have ſhewn, that the Tigris was the original river called Indus: that the Choaſpes, a branch of it, was ſaid, [25] ἑλκειν Ινδον ὑδωρ, *to furniſh an Indic ſtream:* and this name came from the ſons of Chus; who both in theſe parts, and in others, where they ſettled, were peculiarly ſtyled Indi. Stephanus Byzantinus, ſpeaking of the ancient names of Egypt, among others mentions, that it was called [26] Muſara, and Aëtia; which laſt it received from one Aëtus, *an Indian.* I have taken notice, that the name Ægyptus was from the ſame quarter; and that it was conferred by a ſon of Belus of Babylonia. Euſtathius gives a like account of the ancient names of Egypt: and ſays, that it was called

[24] Αιθιοπες απο Ινδȣ ποταμȣ αναφαντες προς τη Αιγυπτῳ ῳκησαν. Euſeb. Chron. p. 26. Syncellus. p. 151.

Αιθιοπας τοινυν ἱστορȣσι πρωτȣς ἁπαντων γεγονεναι, και τας αποδειξεις τουτων εμφανεις ειναι.—Φασι δε και τȣς Αιγυπτιȣς αποικȣς ἑαυτων ὑπαρχειν, Οσιριδος ἡγησαμενȣ της αποικιας. Diodorus Sic. L. 3. p. 143. 144.

[25] Dionyſ. περιηγης. v. 1074.

[26] Μυαρα (read Μυσαρα)—και Αετια, απο τινος Ινδȣ Αετȣ. See alſo Scholia in Dionyſ. v. 239.

Aëtia

Aëtia from one Aëtus, an Indian. He adds, that it was alſo called Ethiopia from a body of Ethiopians, who ſettled there, [27] περι ὧν πολλοι των παλαιων ἱςορουσι: *of whom many of the ancient hiſtorians make mention.* They might well take notice of them; for their arrival was a wonderful æra, and much to be remembered in the annals of Ægypt. Though they behaved in a tyrannical manner, yet they performed mighty works, and benefited the country greatly. Their very oppreſſion obliged the Mizraïm to exert themſelves; and afforded them an opportunity of improving both in literature and arms. Hence the latter were of neceſſity enriched with much knowledge, to which otherwiſe they had been ſtrangers.

At the time, when the Cuthite Ethiopians arrived, Lower Egypt was in great meaſure a [28] moraſs: but under their direction it was drained by numerous canals; and rendered the moſt beautiful country in the world. They carried a ſluice with vaſt labour from the Peluſiac branch of the Nile to the weſtern gulf of the Red Sea. Part of it remains at this day; and paſſes through Grand Cairo towards Matarea, and is kept up with [29] great care. The chief of the pyramids at Cochome were erected by them. Herodotus mentions a tradition of their being built in the time of the

[27] Εκληθη δε ποτε κατα την ἱςοριαν ἡ τοιαυτη χωρα, και Αερια, και Ποταμια, και Αιθιοπια δια τους εκει Αιθιοπας, κτλ. Euſtath. in Dionyſ. ad v. 239. See Euſebii Chron. p. 29.

[28] Καθολου γαρ την νυν ουσαν Αιγυπτον λεγουσιν ου χωραν, αλλα θαλατταν γεγονεναι κτλ. Diodor. L. 3. p. 144.

Πασα ἡ χωρα ποταμοχωςος. Ibid.

Θαλασσα γαρ ην ἡ Αιγυπτος. Plut. Iſ. et Oſiris. p. 367.

[29] See Pocock, and Norden's Travels in Egypt.

Shepherd [30] Philitis, when Egypt was under great calamities; when princes reigned, whose names were held by the people in abomination. The modern Arabs have accounts of their being built by [31] Iän Ebn Iän. By this is signified, that they were constructed by the Iönim, the sons of that Iön, called Ionas, and Ionichus, of Babylonia. Juba in his history took notice, that the city Heliopolis was not the work of the native Egyptians, but of [32] Arabians; by which name the sons of Chus are continually distinguished. They raised the most ancient obelisks in Egypt; which were formed of one piece; yet of an amazing size: and the granate, of which they consist, is so hard, that scarcely any tool now-a-days can make an impression. Hence it is matter of wonder, how they were originally framed, and engraved. They are full of hieroglyphics, curiously wrought; which, as we learn from Cassiodorus, were ancient [33] Chaldaïc characters. These were the sacred characters of Egypt, known only to the [34] priests; which had been introduced by the Cuthite Ethiopians.

I have often taken notice of a common mistake among the Greek and Roman writers; who, when the sacred terms grew obsolete, supposed the Deity of the temple to have been the person, by whom it was built. Thus it is said of

[30] Herod. L. 2. c. 128.

[31] Herbelot Biblioth. Oriental.

[32] Plin. L. 6. p. 343.

[33] Obeliscorum prolixitas ad Circi altitudinem sublevatur: sed prior Soli, inferior Lunæ dicatus est: ubi sacra priscorum *Chaldaïcis* signis, quasi literis, indicantur. Cassiodorus. L. 3. Epist. 2. and Epist. 51.

They had two sorts of letters. Διφασιοισι δε γραμμασι χρεωνται. Herod. L. 2. c. 36.

the

the Chaldaïc God Mithras, that he firſt erected the obeliſks in Egypt. [34] Primus omnium id (obeliſcorum erectionem) inſtituit Mitres, qui in Solis Urbe regnavit, ſomnio juſſus. Mitres was no other than Mithras, the ſame as Arez, and Oſiris, who was greatly reverenced in the eaſtern world. He did not reign at [35] Heliopolis; but was there adored: nor did he raiſe the obeliſks; but they were erected to his honour. His rites were introduced into Egypt by the people abovementioned. But he was more commonly repreſented under the character of Oſiris and Orus. Stephanus, in like manner, ſpeaks of Mithras, as a man, and joins him with Phlegyas. He ſays, [36] that *theſe two were the authors of the Ethiopic rites and worſhip: for they were by birth Ethiopians: which people were the firſt nation conſtituted in the world; and the firſt, which enacted laws, and taught men to reverence the Gods.* All this is true of the Chaldaïc Ethiopians. A large body of this people ſettled in Ethiopia above Egypt: and from their hiſtory we may learn, how much the Egyptians were indebted to their anceſtors. They in ſome degree looked upon the Egyptians as a [37] colony from their family: and ſo far is true, that they were a draft from the great Amonian body, of which the Mizraim and the Cuthites were equally a part. Nothing can more

[34] Plin. L. 36. c. 8.

[35] By this however is pointed out the nome, in which the Cuthites ſettled; the ſame as Zoan, of which Goſhen was a part.

[36] Την γαρ Αιθιοπιαν γην πρωτην παγηναι· πρωτοι δε Θεοις ετιμησαν, και νομοις εχρησαντο. Ονομαζεσι δε τους αιτιους τουτων Μιθραν και Φλεγυαν, ανδρας Αιθιοπας το γενος. Steph. Byzant. By this we find, that the ſons of Chus, called here Ethiopians, were the firſt conſtituted people, and the authors of idolatrous rites.

[37] Φασ. δε Αιγυπτιοις αποικους εαυτων υπαρχειν. Diodor. L. 3. p. 144.

ſatisfactorily prove, that the Cuthite Ethiopians had been in Egypt, and ruled there, than the laws of the [38] country, which were plainly Ethiopic. And not only the laws, but, as we are aſſured by [39] Diodorus, the rites of ſepulture, and the honours paid to the ancient kings, their anceſtors, were Ethiopic inſtitutions. I have mentioned from Caſſiodorus, that the ſacred characters upon the obeliſks were of Chaldaïc original; which is the ſame as [40] Ethiopic. In confirmation of this, Diodorus tells us, that theſe characters in Egypt were known only to a few, who were of the prieſthood. But that in Ethiopia they were the national character, and univerſally [41] underſtood. In ſhort, this writer aſſures us, that the rites in both nations had a great reſemblance, ſo as to be nearly the [42] ſame. The prieſts in each were recluſe, and given to celibacy. They alike uſed the tonſure, and wore a garment of linen: and they uſed to carry in their hands a ſceptre, or ſtaff, which at the top had *τυπον αροτροειδη*, *the repreſentation of a plough*; undoubtedly in memorial of their anceſtor, *ανθρωπος γης*, *the great huſbandman*. Their bonnets, as well as thoſe of their kings, were ornamented with figures of ſerpents: for they held the ſerpent as ſacred, and were addicted to the Ophite worſhip.

Among the cities, which the Cuthites built in Egypt,

[38] Τα δε πλειστα των νομιμων τοις Αιγυπτιοις υπαρχειν Αιθιοπικα. Diodorus. L. 3. p. 144.

[39] Ibid.

[40] Diodorus makes mention Αιθιοπικων γραμματων των παρ' Αιγυπτιοις καλουμενων Ιερογλυφικων. p. 145.

[41] Παρα δε τοις Αιθιοψιν απαντας τουτοις χρησθαι τοις τυποις. p. 144.

[42] Τατε συστηματα των Ιερεων παραπλησιαν εχειν ταξιν παρα αμφοτεροις τοις εθνεσι. Ibid.

there

there was one in the nome called Men El Ai (Μενελαϊτης), or Provincia Dei Luni. This city was called Canobus, and was oppoſite to the iſland Argæus. The Grecians aſcribed the building of this city to Menelaus of Sparta: but Ariſtides aſſures us, that it was far prior to the æra, when that perſonage was ſuppoſed to have been in Egypt. [43] *I was told*, ſays this writer, *from a prieſt of conſequence at Canobus, that this place had its name, many ages before the arrival of Menelaus. He did not mention the name of the place ſo articulately, as to give me an opportunity of expreſſing it in Grecian characters. Beſides, it did not correſpond with our idiom: nor was it round and ſmooth; but quite of the Egyptian caſt, and hard to be uttered. Thus much I learned from him, that it ſignified a golden foundation.* I make no doubt but the term, upon which the prieſt founded his notion, was Cuthim; which undoubtedly ſignifies gold: but at the ſame time it is the plural of Cuth, and relates to the Cuthites. The later Egyptians did but very imperfectly underſtand their original language; and miſinterpreted their traditions. The original terms certainly ſignified a Cuthite foundation. They related not to gold, but to the [44] Cuthim, who founded the city Canobus upon the lower and moſt weſtern part of Delta.

[43] Εγωγε ηκουσα εν Καινωβῳ των Ἱερεων ου τυ φυλοτατυ, ὁτι μυριοις ετεσι προτερον η Μενελαον εκεισε προσχειν, το χωριον ὁυτως ωνομαζετο. και ουκ αντικρυς μεν ελεγε τ'ονομα τυτ' αυτο, ως απογραφαι γραμμασιν Ἑλληνικοις, αλλ' (ουκ) ην μεν ὡσπερ ευφερομενον, και περιτροχον, Αιγυπτιον δε και δυσγραμματον μαλλον· τοδ' εν ἡμετερᾳ φωνη δηλοι χρυσουν εδαφος. Ariſtid. Oratio Ægypt. vol. 3. p. 608.

[44] The terms were probably אדן כתם, Adon Cuthim. They may be interpreted a golden foundation, or a Cuthite foundation, indifferently. Adon Cuthim may alſo refer to Canobus, the God of the Cuthites. Adon Cuthim, Deus Cuthæorum.

The ſacred emblems in uſe among this people were at firſt innocent; but in time proved the ſource of much ſuperſtition. Many of theſe were taken from the forms of animals, by which they diſtinguiſhed both the titles and attributes of their Gods. By theſe means the Deity and the animal had the ſame name: and the latter, in conſequence of it, was entitled to much honour and reverence. As all their cities were denominated from ſome God, they ſeem to have made uſe of theſe animals, as ſo many devices, by which their cities were diſtinguiſhed. Hence we read of Lycopolis, Leontopolis, Latopolis, and the city of Mendes, the goat. The hawk, the ibis, the crocodile, the dog, were all uſed for ſacred marks of diſtinction. After the Cuthites had drained Lower Egypt, and had there built cities, it is probable that every city had ſome one of theſe ſacred emblems, repreſented in ſculpture, either upon the gates, or upon the entablature, of their temples. This characteriſtic denoted its name, as well as the title of the Deity, to whom the place was ſacred. And the Deity in thoſe cities was often worſhiped under ſuch particular ſymbol. This is plainly alluded to in ſome of the poets. They have repreſented the diſperſion of the ſons of Chus from Babel, as the flight of the Gods into Egypt; where they are ſuppoſed to have ſheltered themſelves under the form of theſe ſacred animals. Ovid in particular deſcribes this flight: and though he has in ſome degree confounded the hiſtory, yet the original purport may, I think, be plainly diſcerned. What I allude to, is to be found in the ſong of the Pica, when ſhe contends with the Muſes.

Bella

[45] Bella canit Superûm; falſoque in honore Gigantas
Ponit, et extenuat magnorum facta Deorum.
Emiſſumque imâ de ſede Typhoëa narrat
Cœlitibus feciſſe metum; cunctoſque dediſſe
Terga fugæ: donec feſſos Ægyptia tellus
Ceperit, et ſeptem diſcretus in oſtia Nilus.
Huc quoque Terrigenam veniſſe Typhoëa narrat,
Et ſe mentitis Superos celâſſe figuris.
Duxque gregis, dixit, fit Jupiter: unde recurvis
Nunc quoque formatus Libys eſt cum cornibus Ammon.
Delius in corvo, proles Semeleïa capro,
Fele ſoror Phœbi, niveâ Saturnia vaccâ,
Piſce Venus latuit, Cyllenius Ibidis alis.

Ovid diſtinguiſhes between the Giants and the Gods, through miſtake. The Giants, or Titans, were the Deities, who fled; and Typhon, the ſame as Typhœus, by which is meant divine vengeance, purſued them. The ſolution of the hiſtory is obvious. It amounts to this: that the Cuthites fled from Typhon, or Typhœus; and betook themſelves to Egypt, where they ſheltered themſelves. Here they built many cities, where they inſtituted the religion of their country: and where their exiled Deities were in aftertimes worſhiped under different ſymbols; ſuch as a ram, a lion, a [46] goat, and the like. Of theſe Deities I have before taken notice; and ſhewn, that they were the chief anceſtors of the Cuthites: from ſome of whom the Egyptians were equally deſcended.

[45] Metamorph. L. 5. v. 319.

[46] See Antoninus Liberalis from Nicander, concerning the changes, which the Gods underwent upon their flight from Typhon into Egypt. Fab. 28. p. 145.

Hence they alſo looked upon themſelves as the offspring of the Gods. [47] Ὁι σοφωτατοι Αιγυπτιοι, θεων απογονοι.

It is extraordinary, that Manethon, in ſpeaking of the Cuthites, ſhould deſcribe them as το γενος ασημοι, *people of an obſcure and ignoble race.* This cannot be rendered conſiſtent with their general character. They were the deſcendents of perſons well known; who were repreſented even by their enemies as a race of ſuperior beings. They were ſtyled Gods, and Demigods, and the children of Heaven. The Egyptians, who hated their tyranny, yet in ſome degree revered their memory. They are called by Manethon *the Royal Shepherds*; and are alſo ſtyled Phœnices, and Hellenes: which terms, whether they were underſtood or not by the writers, who have tranſmitted them, were certainly titles of the higheſt honor. They were a people who valued themſelves greatly upon their deſcent; and kept up the beſt memorials of their family. They pretended to be derived from the [48] Sun; and were called Heliadæ, or the Solar Race. They were the deſcendents of the original Titanians, who were ſo highly reverenced by their poſterity; and whom Orpheus addreſſes, as the origin of the [49] Hellenic nations. In conſequence of this, I cannot help thinking, that what is rendered ασημος, was an ancient term of a very different purport. Manethon wrote in Greek; and being led by the ear, has changed this word to one familiar to him in that language: by which means he has well nigh ruined a curious

[47] Calliſthenes apud Fabricium. vol. 14. p. 148.

[48] Ῥαμεσσης Ἡλιου παις. From Hermapion in Marcellinus. L. 17. p. 126.

[49] Orphic. Hymn. 36.

piece of hiſtory. What he has rendered Aſemos, *ignoble*, the Dorians would have expreſſed Aſamos; which in the original was Aſamah, *noble and divine*. By this was ſignified, that the Shepherds were of a [50] royal or celeſtial race, the children of Heaven. Aſamah was the name of the Deity among the Samaritans and Syrians. The God of Hamath was called [51] Aſamah: and in the ancient Samaritan Pentateuch it is ſaid to have been made uſe of as the name of the true God: for inſtead of the words, *In principio creavit Deus*, there was ſubſtituted, *In principio creavit Aſamah*. Some think, that this is only a falſe imputation of the Jews, who hated the Samaritans. It may poſſibly be falſe, that the term was thus applied: yet it ſhews, that ſuch a title certainly exiſted, and was in uſe. The people of Hamath, who were tranſplanted into the land of Iſrael, built a city of this name, undoubtedly in honour of their country [52] God. Selden expreſſes it Aſima; and aſſures us, that there was ſuch a Deity. [53] Deum fuiſſe Aſima, et ſacra [54] Scriptura, et citatus Joſephi locus oſtendunt. From the above I am inclined to think, that the original term related to [55] Heaven; and was of a

[50] Analogous to השמן, Haſamen, of the Hebrews, which ſignifies Princes.

[51] Selden de Diis Syris. Syntag. 2. p. 252.

Aſama was the name of a river in Mauritania. Ptol. Geogr. L. 4. c. 1. Fluvius ſacer, vel divinus.

[52] Aſima oppidum in terrâ Judæ, quod ædificârunt hi, qui ad eam venerant de Emat. Hieron. in Locis Hebræis. Aſama ſeems to be in purport the ſame as Ουρανος; and to relate to Sam and Samah, Cœlum. The prieſts of this Deity were called Samanæi; and were to be found in many parts of the world. See Clemens Alexand. and others.

[53] Selden de Diis Syris. Syntag. 2. c. 9. p. 252.

[54] 2 Kings. c. 17. v. 30.

[55] Analagous to Samah of the Arabians, שמא.

different purport from that, by which it is rendered in Manethon. It was a title, I imagine, common among the Syrians, and all the family of Ham.

From ſome circumſtances not well explained in the hiſtory of the Cuthite Shepherds, Joſephus has been induced to think, that they were his anceſtors; and that the account given by Manethon related entirely to the ſojournment of the ſons of Iſrael in Egypt. Sir John Marſham diſſents from him; and with good reaſon: for the hiſtories of the two people are repugnant, and can never be reconciled. Among other arguments, he takes notice, that the Iſraelites, when they came into Egypt, were in number but ſeventy; whereas the Shepherds were two hundred and [56] forty thouſand. The former were in a ſtate of ſervitude, and grievouſly oppreſſed: but the latter exerciſed lordſhip; and made the whole land tributary. Add to this, that the Iſraelites were detained; and refuſed the leave, they ſued for, to depart. The Shepherds would not go, till they were by force driven out of the country. Theſe arguments alone are of ſuch force, as to ſet aſide the notions of Joſephus. Had he not been blinded with too great zeal for his countrymen, the author, from whom he quotes, affords ſufficient evidence to overturn his hypotheſis. Manethon plainly ſpecifies two ſets of people, one of which ſucceeded to the other. The firſt were the Cuthite Shepherds from Babylonia: the ſecond were the Iſraelites, who had the land given to them, which the former had deſerted. This was the diſtrict of Auris, or

[56] Marſham's Chronol. Sec. 8. p. 101. and Sec. 12. p. 309. Herman Witſius refers the hiſtory of the Shepherds to Abraham. L. 3. p. 210.

Avaris;

Avaris; which the Cuthites had fortified, and in which they were finally beſieged. After their departure, it was demoliſhed by king Amoſis, as we are informed by Apion: [57] κατεσκαψη γαρ την Αβαριν Αμωσις. It was afterwards given to the Iſraelites by Amenophis, who is repreſented as third incluſive from Amoſis. [58] Την τοτε των Ποιμενων ερημωθεισαν πολιν Αυαριν συνεχωρησεν (Αμενοφις). *Upon the people being diſtreſſed, Amenophis granted them for an habitation, the city Avaris, which had been deſerted by the Shepherds.* It was not merely a city, but, as I have before mentioned, a walled province: for it contained no leſs than ten thouſand ſquare [59] arouræ. In this was a city Aur, אור, called Avaris, and Aouaris, Αβαρις, by the Grecians; the Cenaſora of Mela, and other writers. Manethon particularizes the people, to whom this diſtrict was ceded; though he has in many reſpects ſadly confounded their hiſtory. He ſays, that they were employed in acts of ſervitude, and greatly oppreſſed: but they were delivered, and formed into a republic, by one, who was their lawgiver, and whoſe name was [60] Moſes. Theſe data, though culled out of a deal of heterogeneous matter, are very clear, and determinate: and if learned men, inſtead of trying to adapt theſe plain facts to the flood of Ogyges, the æra of Argos, or the landing of Danaus in Greece, had choſen to abide by what is ſo evident and ſatisfactory,

[57] Tatianus Aſſyrius. p. 273.
Clemens Alexand. Strom. L. 1. p. 379. Euſeb. Præp. L. 10. c. 11.

[58] Joſephus contra Ap. L. 1. p. 460.

[59] Joſephus contra Ap. L. 1. p. 446.
See Obſervations upon the Ancient Hiſtory of Egypt. p. 175. 177.

[60] Και προσηγορευθη Μωϋσης. Joſephus cont. Ap. L. 1. p. 461.

the

the hiſtory of Egypt would have been leſs obſcure. But the Fathers, through whoſe hands we receive the greateſt part of our knowledge, are all to a man miſled by theſe notions: and the teſtimony of the beſt hiſtorians is ſet aſide, becauſe it does not agree with ſome preconceived opinion; being found either too much before, or after, the reign of Phoroneus, and Apis; or the landing of Cadmus the Phenician. In reſpect to the hiſtory of the Shepherds, the beſt writers have been greatly miſtaken, by proceeding always upon extremes. They ſuppoſe, either that the people ſpoken of were ſolely the Iſraelites, which is the opinion of Joſephus, and his adherents: or elſe that they were a people entirely of another race; and appropriate the hiſtory accordingly. But there is a medium to be obſerved: for it is certain that they were two ſeparate bodies of people, who came at different times: and they are plainly diſtinguiſhed by Manethon. Thoſe, who are mentioned with Moſes, are poſterior to the others, and inhabited the very province, which the former had vacated. It is likewiſe mentioned by the ſame writer, that theſe ſecond Shepherds were once under the rule of an [61] Heliopolitan, a perſon of great influence; who adviſed them not to reverence the ſacred animals of the country, nor regard the Gods: nor to intermarry with the Egyptians; but to confine themſelves to thoſe of their own family. The name of this perſon was Οσαρσιφος, Oſarſiph. Now I am perſuaded, that Oſarſiph is nothing elſe but a miſtake in arrangement for [62] Sar-Oſiph, *the Lord Oſiph*, by

[61] Joſeph. contra Ap. L. 1. p. 460.

[62] Sar is a Prince: and the term continually occurs in the hiſtory of Egypt, and of other

by which, no doubt, is meant Joſeph of the Scriptures. Manethon has to be ſure greatly confuſed the account; and at the cloſe ſays, that Oſarſiph at laſt changed his name to Moſes: by which means he would make them appear as the ſame perſon. He has likewiſe interſperſed much foreign matter; and is guilty of groſs anachroniſms: notwithſtanding which, he affords ſufficient light to aſcertain the hiſtory of the two people. And in reſpect to the Iſraelitiſh Shepherds, we may be aſſured, that by Sar-Oſiph they were introduced into Egypt; and that they were led out of it by Moſes. Joſeph was the cauſe of great wealth, and plenty to the Egyptians; and was accordingly eſteemed a great benefactor. They likewiſe looked upon him as a revealer of hidden myſteries, a diſcloſer of the will of the Gods. In conſequence of this, they ſtyled him Hermes, which ſignifies an interpreter. Hence came ἑρμηνευειν, and ἑρμηνευτης, among the Greeks. There is a remarkable account of this Hermes in the Chronicon Paſchale, and Cedrenus, which is worthy to be mentioned. [63] It is ſaid of him, that *he was envied*

other countries: hence we read of Sar-chon, Sar-don or Sar-Adon, Sar-Apis, Sar-Apion, Sar-Adon-Pul; or Sardanapalus. The name of Sarah was the ſame as Hera, *Lady*. See Vol. I. of this work. p. 73. It was ſometimes expreſſed Zar. The captain of the guard to the King of Babylon was ſtyled Nebo-Zar-Adon. 2 Kings. c. 25. v. 11. The feminine was Zarina. Diodorus Siculus mentions a Queen of the Sacæ, called Ζαρινα, Zarina; which undoubtedly was not a proper name, but a title. See Diod. L. 2. p. 119.

[63] Γνους δε (Ἑρμης) ὁτι διαφθονουνται αυτῳ οι αδελφοι αυτȣ·—ηβουλοντο γαρ αυτον φονευσαι, ὡς οντες πολλοι, περιπου ἑβδομηκοντα,—ανεχωρησεν, και απερχεται εις την Αιγυπτον προς την φυλην τȣ Χαμ, υιȣ Νωε, οι τινες εδεξαντο αυτον εν τιμη. και διετριβεν εκει ὑπερηφανων παντας, και φορων την χρυσην στολην εφιλοσοφει παρα τοις Αιγυπτιοις, λεγων αυτοις μαντειας μελλοντων· ην γαρ φυσει σφοδρα λογικος. Και προσηκυνουν, αυτον λεγοντες Θεον Ἑρμην, ὡς λεγοντα τα μελλοντα, και διακονȣντα αυτοις εκ τȣ Θεȣ

των

envied by his brethren, who are represented as *seventy in number*. That *finding, they were continually laying snares for him, and consulting how they might destroy him, he went into Egypt, προς την φυλην τȣ Χαμ, to the sons of Ham, where he was received with great honour. Here he resided in much state, being superior to every body: and he was cloathed with a particular robe of gold. He proved himself in many instances to be both a philosopher and a prophet; and foretold many things, being by nature nobly endowed. They therefore reverenced him as a Deity; and conferred upon him the name of Hermes, on account of his prophecies, and for having interpreted to them those oracles, which they had received from heaven. And as he had been the cause of great riches to their nation, they styled him the dispenser of wealth; and esteemed him the God of gain. When he came into Egypt, Mizram the son of Ham reigned there.* This account is very curious; and seems to have been taken from some ancient Egyptian history. It is, as I have observed in respect to other national records, in some measure perverted, and obscured: yet the outlines are plain; and even in the mistakes we may see allusions to true history,

των μελλοντων την αποκρισιν· και παρεχοντα αυτοις χρηματα, ὁντινα και πλȣτοδοτην εκαλουν, ὡς τȣ χρυσȣ Θεον ονομαζοντες. Ὁτε ουν αυτος Ερμης εις την Αιγυπτον ηλθεν, εβασιλευσε των Αιγυπτιων τοτε εκ τȣ γενȣς τȣ Χαμ ὁ Μεςρεμ. κλ. Chronicon Pasch. p. 44. 45. Cedrenus. p. 18. I have omitted a deal of extraneous matter: for these authors have strangely perplexed this curious history. They imagine Hermes to have been the same as Faunus the son of Jupiter: and suppose that he reigned after Picus in Italy; though in the same page Cedrenus tells us, that he succeeded Mizraïm in Egypt. *Μεςρεμ τȣ υιȣ Χαμ, τȣ εκει βασιλευοντος, αποθανοντος, ευθυς αναγορευεται. Mizraïm the son of Ham, who was king of the country, dying, Hermes was elected in his room.* See Cedrenus. p. 18. He is placed in the reign of Sesostris: *επι τȣτȣ Ἑρμην φασιν εν Αιγυπτῳ, θαυμαςον ανδρα, γνωσθηναι και φȣεςον επι σοφια.* Cedrenus. p. 20.

however

however misapplied. The Egyptians acknowledged two personages under the titles of Hermes, and of Thoth. The first was the most ancient of the [64] Gods, and the head of all. The other was styled the second Hermes; and likewise for excellence called Τρισμεγιστος, Trismegistus. There are histories given of this Hermes Trismegistus, which will be found to accord very much with those of the Hermes mentioned above: and his real name will appear to be very similar to Osarsiph, of whom we have before treated. This person is said to have been a great adept in mysterious knowledge; and an interpreter of the will of the Gods. He particularly decyphered all that was written in the sacred [65] language upon the obelisks *in Terrâ Seriadicâ:* and instructed the Egyptians in many useful arts. He was a great prophet; and on that account was looked upon as a [66] divinity. To him they ascribed the reformation of the Egyptian [67] year: and there were many [68] books either written by him, or concerning him, which were preserved by the Egyptians in the most sacred recesses of their temples, and held in high esteem. We are [69] told, that the true name of this Hermes, was Siphoas. We have here, I think, an instance of the same confusion of elements,

[64] Euseb. Præp. L. 1. c. 10. p. 32.

[65] Manethon apud Syncell. p. 40.

Ælian mentions τα τȣ Ἑρμȣ νομιμα. Var. Hist. L. 14. p. 399.

[66] Clemens Alexand. Strom. L. 1. p. 399.

[67] Hermes by Censorinus is styled Arminus. Annum Ægyptiacum novissime Arminon ad *duodecim* menses et dies quinque perduxisse (ferunt). c. 19. p. 103. So corrected by Scaliger.

[68] Clemens supra. Jamblichus. sect. 8. c. 1.

[69] Eratosthenes apud Syncellum. Σιφωας, ὁ και Ἑρμης, υἱος Ηφαιστȣ, p. 124. supposed to have been a king.

as was obſerved in Oſarſiph. For what is Siphoas but Aoſiph miſplaced? And is not Aoſiph the Egyptian name of the Patriarch, who was called יוסף by the Hebrews?

The names of thoſe Shepherd kings, who are ſaid to have reigned in Egypt, are tranſmitted to us by Manethon, Africanus, and Syncellus. But theſe authors differ greatly both in reſpect to the names themſelves, and to the years, which the [70] kings reigned. The firſt of them is by Manethon called Salatis; but by Africanus, and Euſebius, the name is rendered Saïtis. From hence, I think, we may be aſſured, that Salatis is a miſtake, and tranſpoſition for [71] Al-Saïtis, or Al-Saït: which was not a proper name, but a title of the prince, and related to the country, which he governed. Saït was one of the ancient names of Upper Egypt: whence the colonies, which went from thence, were called [72] Saïtæ: and that region has the name of [73] Said at this [74] day. Saïtis therefore, and Al-Saïtis, ſignify the Saïte Prince, and are both the ſame title. The names of the other kings ſeem to be equally exceptionable.

The Shepherds are ſaid to have reſided in Egypt five hundred and eleven years. But the total of the reigns of thoſe, who are ſpecified, amounts only to two hundred and fifty-nine, if we may credit Manethon, and Syncellus: though Africanus makes them two hundred and eighty-four. Ac-

[70] See Marſham's Chron. Sæc. 8. p. 100.

[71] Πρωτος Σαϊτης. Euſeb. Chron. p. 16. Syncellus. p. 61. I am obliged to differ from what I have ſaid in a former treatiſe. p. 318.

[72] Αθηναιους αποικους Σαϊτων. Diodor. L. 1. p. 24.

[73] Leo Africanus. L. 8.

[74] In the Arabic verſion, the land of Goſhen is rendered Sadir.

cording

cording to Euſebius, they amounted only to one [75] hundred and three. I take therefore for granted, that the five hundred and eleven years relate to the Iſraelitiſh, as well as to the Cuthite Shepherds; and that the reſidence of both people is comprehended in that term: for the accounts of them are certainly blended. And as the one did not ſucceed to the other immediately, that interval alſo is taken into the computation. This eſtimate upon examination will be found to agree with all the circumſtances of hiſtory; and will ſerve for a clue to aſcertain other events. The children of Iſrael were two hundred and fifteen years in Egypt: and Joſeph had been there [76] twenty-one years, when he introduced his brethren into that country. Theſe amount together to two hundred and thirty-ſix years. The years of the former Shepherds, according to Manethon and Syncellus, were two hundred and fifty-nine: which, added to the above, amount to four hundred and ninety-five years. Theſe fall ſhort of five hundred and eleven juſt ſixteen years; which I imagine to have been the interval between the departure of the Cuthites, and the arrival of [77] Joſeph.

[75] Regnaverunt Paſtores annis centum tribus. Euſeb. Chron. Verſio Lat. p. 12. According to the old Chronicle, they reigned two hundred and ſeventeen years. Syncellus. p. 51.

[76] Joſeph was carried into Egypt, when he was ſeventeen years old. Geneſis. c. 37. v. 2. He was thirty years old, when he firſt ſtood before Pharaoh. Gen. c. 41. v. 46. He ſaw ſeven years of plenty, and two of famine: ſo that when he invited his brethren into Egypt, he had reſided 21 years complete.

[77]

	Years.
The firſt Shepherds reſided — — — — — —	259
Between their departure and the coming of Joſeph — —	16
Joſeph reſided before the arrival of his brethren 21 years complete	21
The Iſraelitiſh Shepherds were in Egypt — — —	215
	511

But if the numbers of [78] Africanus be true, those added to the years of the Israelitish Shepherds make four hundred and ninety-nine, and leave an interval of twelve years only. According to this computation, the Cuthites left the country after Joseph had been in Egypt some time, and only twelve years before the arrival of his brethren. I should think the former computation the nearest to the truth: though we may either way account for the land of Goshen lying vacant; and for the city Avaris being [79] unoccupied. Joseph therefore tells his brethren, that they must say to Pharaoh, that they were shepherds; because he foresaw, that they would then be entitled to the best of the land of Egypt. This was Goshen, called from the late inhabitants Tabir Cushan; and in aftertimes the Arabian nome. In conformity to this the province is by Bar-Bahlul, the Syriac Lexicographer, rendered Cushatha, as having been the ancient Cuthite region. It lay in the region of Heliopolis, the Zoan of the Scriptures, at the extreme part of Delta; between the mountain of Arabia to the east, and the plain of the pyramids westward. The city Avaris seems to have been rebuilt, and to have been called Cush-Aur, and Cer-Cushaur; the Cercasora of [80] Mela, and Herodotus. Cer-Cushora signifies the city of the Cushan-Oritæ.

[78] 284 The time of the first Shepherds, according to Africanus.
215 The time of the Israelites.

499 This subtracted from 511, leaves only twelve years.
By this estimate the first Shepherds left Egypt twelve years, before the others arrived.

[79] We find that it was converted to pasture ground, and possessed merely by some herdsmen. Genesis. c. 47. v. 6.

[80] Nilus juxta Cercasorum oppidum triplex esse incipit. Mela. L. 1. c. 9. p. 51.

The ſons of Chus ſeem to have come into Egypt immediately after their diſperſion from Babel. And as their arrival was five hundred and eleven years before the Exodus, this will carry us in computation as far back as to the time of Terah; and to the ſixth year before the birth of Abraham. About this time, I imagine, was the confuſion of ſpeech, and the diſperſion abovementioned. If then we recapitulate the great occurrences of the firſt ages, as they have been tranſmitted to us both by ſacred and profane hiſtorians; we ſhall find that they happened in the following manner, and order. When there was a great increaſe of mankind, it was thought proper, that they ſhould ſeparate, and retire to their ſeveral departments. Their deſtination was by divine appointment: and there was accordingly a regular migration of families from Araratia in Armenia. The ſons of Chus ſeem to have gone off in a diſorderly manner: and having for a long time roved eaſtward, they at laſt changed their direction, and came to the plains of Shinar. Here they ſeized upon the particular region, which had fallen to the lot of Aſſur. He was therefore obliged to retreat; and to betake himſelf to the higher regions of Meſopotamia. In proceſs of time the Cuthites ſeem to have increaſed greatly in ſtrength, and numbers; and to have formed a plan for a mighty empire. People of other families flocked in unto them: and many of the line of Shem put themſelves under their dominion. They were probably captivated with their plauſible refinements in religion; and no leſs ſeduced by their ingenuity, and by the arts, which they introduced. For they muſt certainly be eſteemed great in ſcience, if we

conſider

confider the times, in which they lived. The tower of Babel, which their imperious leader had erected, feems to have been both a temple, and landmark, from which they had formed a refolution never to recede. It therefore feemed good to divine Providence to put a ftop to this growing confederacy: and, as they had refufed to retire regularly, to force them by judgments to flee away, and to fcatter them into different parts. The Ethnic writers, as I have before mentioned, fpeak of many fearful events, which attended the difperfion; particularly of earthquakes, and hurricanes, and fiery meteors, which the apoftates could not withftand. Many of the facred writers, though they do not fpeak determinately, yet feem to allude to fome violent, and præternatural commotions, which happened at this feafon. Whatever may have been the nature of the cataftrophe, it appears to have been confined folely to the region of Babylonia.

Upon the difperfion, the country about Babel was intirely evacuated. A very large body of the fugitives betook themfelves to Egypt, and are commemorated under the name of the Shepherds. Some of them went no farther than [81] Shinar; a city, which lay between Nineve and Babylon, to the north of the region, which they had quitted. Others came into Syria, and Canaan; and into the Arabian provinces, which bordered upon thefe countries. Thofe, who fled to Shinar, refided there fome time: but being in the vicinity of Elam and Nineve, they raifed the jealoufy of the fons of Afhur, and the Elamites; who made a confederacy againft them, and after a difpute of fome time drove them from

[81] It gave name to the whole region, of which Babylonia was only a part.

their neighbourhood. And not contented with this, they carried their arms ſtill farther; and invaded all thoſe of the line of Ham weſtward, as far as the confines of Egypt. This was the firſt part of the great Titanic war, in which the king of Elam was principal. We are informed by Moſes, that they ſerved him twelve years; and in the thirteenth they rebelled: and in the fourteenth year the king of Elam attacked them, in conjunction with the kings of Aram, Aſhur, and Shinar: for Shinar was now regained, and in the hands of the Shemites.

This invaſion happened, when Abraham had reſided ſome time in Canaan; in which he firſt ſojourned, when he was ſeventy-five years old. It happened alſo after his return from Egypt; but was antecedent to the birth of Iſhmael, who was born in the eighty-ſixth year of Abraham's life. We may therefore venture to refer this event to the eightieth year of the Patriarch's age. And as the firſt war is ſaid by the Gentile writers to have laſted ten or [82] eleven years; if we add theſe to the fourteen mentioned by Moſes, which intervened between that war, and the invaſion made by the confederates, it will be found to amount to twenty-four years. And theſe being deducted from the eightieth year of Abraham, will give us the fifty-ſixth of his life, and the firſt year of the Titanian war. At this time, or near it, I ſhould imagine that it commenced. I have ſuppoſed, that the Cuthite Shepherds came into Egypt immediately upon the diſperſion: and it is very plain from Manethon, that

[82] Συνεχεως δ' εμαχοιτο δεκα πολεις επαυτες. Heſiod. Theog. v. 636.
Μαχομενων δε αυτων επαυτες δεκα ἡ Γη ερριψησε τῳ Διι την νικην. Apollod. L. 1. p. 4.

their

their coming was five hundred and eleven years before the Exodus. The call of [83] Abraham was only four hundred and thirty, and his birth five hundred and five, years before that æra: therefore the diſperſion muſt have been about ſix years prior to his birth. According to this computation, the firſt Titanian war was about ſixty-two years after the diſperſion. [84] Abydenus, [85] Cedrenus, and other writers, who take notice of the diſperſion, mention this war as the next great event.

As the Cuthite Shepherds were in poſſeſſion of Egypt at the time of this war; it may ſeem extraordinary, that they did not take a ſhare in it, and aſſiſt thoſe of their family, who were invaded. There is an obſcure tradition of their being ſolicited to interfere: but as they were not themſelves attacked, nor injured, they did not liſten to the propoſals. This is intimated in a hiſtory given of Oceanus, who was one of the [86] Titans. It is alſo a name of the Nile, which was called both [87] Oceanus, and Ægyptus: and in this account, that country, and its inhabitants are alluded to. The hiſtory is, that, [88] when the Titans entered into a con-

[83] Abraham was ſeventy-five years old, when he left Haran; and eighty-ſix at the birth of Iſhmael.

[84] Euſeb. Præp. Evang. L. 9. c. 15. Syncellus. p. 44.

[85] P. 29. Γινεται δε και ὁ Τιτανων προς τον Δια πολεμος.

[86] Diodorus. L. 3. p. 195.

[87] Νειλος Ωκεανος. Νειλος Αιγυπτος. Ibid. p. 17.

[88] Των αλλων Τιτανων εις την κατα τȣ πατρος επιβȣλην ἱεμενων, ὁ Ωκεανος απαγορευει τε προς τας της Μητρος επιταξεις, και ενδοιαζει περι της ταξεως.

Ενθ' εν Ωκεανος μεν ενι μεγαροισιν εμιμνεν,
Ὁρμαινων, προτερωσε νοον τραποι, κτλ.
Πολλα δε πορφυρων μενεν ἡμερος εν μεγαροισιν.

Proclus in Timæum Platonis. 4. p. 296.

ſpiracy

ſpiracy againſt their father, Oceanus withſtood the ſolicitations, which were made to him: though he was ſome time in doubt, whether he ſhould not take a part in the commotion. Proclus, who gives this account, has preſerved ſome Orphic fragments to this purpoſe. The ſame is to be found in Apollodorus; who mentions the Titans engaging in war, and ſays, that Oceanus would not join them. [89] Οι δε χωρις Ωκεανȣ επιτιθενται. By Oceanus is meant in the language of mythology the Oceanitæ and Nilotæ, the inhabitants of Egypt.

I imagine, that the Canaanites had been in the ſame original rebellion in Babylonia, as the ſons of Chus; and that they were a part of the diſperſion. It is therefore probable, that they came into Canaan about the ſame time that the others betook themſelves to Egypt. This is certain, that when Abraham traverſed the country, it is repeatedly ſaid, that [90] *the Canaanite was then in the land:* from whence we may infer, that they were but lately come. And the ſacred writer, ſpeaking of Hebron, a ſeat of the Anakim, or Titans, ſays, that it *was built ſeven years before* [91] *Zoan in Egypt.* By this we may infer, that the two nations in ſome degree correſponded in their operations, and began building about the ſame time. All the while, that the Patriarch ſojourned in

[89] L. 1. p. 2.

[90] Geneſis. c. 12. v. 6. c. 13. v. 7.

[91] Numbers. c. 13. v. 22. Some have thought, that Zoan was Tanis, towards the bottom of Lower Egypt, and it is ſo rendered in the Vulgate. But this part of the country, called afterwards Delta, was not formed, when Hebron was built. The lower region of Delta increaſed gradually, and was the work of time. Zoan was Heliopolis, one of the firſt cities built by the Shepherds, and towards the apex of Delta.

this country, we find it ſo thinly peopled, that he could paſs where he liſted, and pitch his tent, where he pleaſed: and yet he travelled with a large retinue, and with flocks and herds in abundance. All this ſeems to indicate a recent population. Syria, and the coaſt from Libanus upwards, had been peopled by a different family before: and it is probable, that thoſe of the confederacy, who ſettled there, had ſome battles with the natives. Euſebius accordingly mentions, *that in early times the Chaldeans*, by whom are meant the Babylonians, *made war upon the people of Phenicia.* [92] Χαλδαιοι κατα Φοινικων εςρατευσαν. But the land, which the Canaanite invaded, was in great meaſure vacant, and had been ſet apart for another people. For the diſtribution of the whole earth was by divine appointment; and the land of Canaan was particularly allotted to the ſons of Iſrael. They accordingly have this ſtrongly inculcated to them, that in the diviſion of countries, [93] *the Lord's portion is his people*; *Jacob is the lot of his inheritance.* The Son of Sirach alſo informs us to the ſame purpoſe; that [94] *in the diviſion of the nations of the whole earth, He* (the Lord) *ſet a ruler over every people*; *but Iſrael is the Lord's portion.* In conformity to this, the Pſalmiſt introduces the Deity as telling Abraham, [95] *Unto thee will I give the land of Canaan, the lot*, or line, *of your inheritance*: which circumſtance had been before recorded by [96] Moſes. And yet even to him, and to his poſterity, it

[92] Euſeb. Chron. p. 28. Syncellus. p. 153.

[93] Deuteron. c. 32. v. 9.

[94] C. 17. v. 17.

[95] Pſalm. 105. v. 11.

[96] Geneſis. c. 13. v. 15. c. 15. v. 18.

 was

was rather a loan than a gift: for the Deity ſeems always to have peculiarly reſerved the property of this country to himſelf. The Iſraelite therefore had never a full command of it: he only held it at will, and was ſubject to God as proprietor. In ſhort it was ever *the Lord's portion.* The people therefore are told, when a permiſſion is given to them in ſome degree to part with their inheritance, [97] *The land ſhall not be ſold for* EVER: *for the land is mine: and ye are ſtrangers and ſojourners with me*, ſaith the Lord. Indeed the whole earth may juſtly be called the Lord's: but this was his particular portion. It was however invaded, as were other places, in oppoſition to the divine appointment. Euſebius, in conformity to this tells us, that Noah explained to his ſons the will of the Deity; and allotted to each their particular place of retreat, [98] *κατα θειον δηλονοτι χρησμον, having received his inſtructions from Heaven.* But the ſons of Chus firſt uſurped the region allotted to Aſhur; and afterwards tranſgreſſed ſtill farther upon the property of their neighbours. Of all others the tranſgreſſion of Canaan was the moſt heinous; for he knowingly invaded God's peculiar [99] portion; and ſeized it to himſelf. The treſpaſſes of the ſons of Hám brought on the diſperſion; and afterwards the war of the confederates, as Syncellus juſtly obſerves. [100] Ὁι υἱοι τȣ Σημ

[97] Numbers. c. 25. v. 23.

[98] Chron. p. 10.

[99] Τȣτων ȣν των κληροδοτηθεντων ὁ τȣ Χαμ υἱος Χανααν, ἰδων την τρος τῳ Λιβανῳ γην, ὡς αγαθη τε και ευφορος—τυραννικως καθηρπασεν αυτην, και τȣς εκ τȣ Σημ κληρȣς εξηλασε, και ȣτω τασα ἡ γη της επαγγελιας τȣ Χανααν τροσηγορευται. Auctor Anon. Johan. Malalæ præfixus. p. 16.

[100] P. 90.

επολεμησαν προς τους υιους Χαμ περι των ορίων της Παλαιστινης. *The ſons of Shem made war upon the ſons of Ham about the boundaries of Palæſtina.* Euſebius mentions the particular tranſgreſſion of the Canaanite. [1] Νεωτεριστας ὁ τȣ Χαμ υιος Χανααν επεβη τοις ὁριοις τȣ Σημ, και κατωκησεν εκει, παραβας την εντολην Νωε. *Canaan, the ſon of Ham, was guilty of innovation, and treſpaſſed upon the allotment of Shem; and took up his habitation therein, contrary to the commandment of Noah.* Beſides the kings in the Aſphaltite vale, the nations attacked in this war were the [2] Rephaïms, or Giants, in Aſhteroth Karnaïm; and the Zuzims, and Emims, who were equally of the Titanic race: alſo the Amorites, and Amalekites, and the Horim in Mount Seir. All theſe were upon forbidden ground; and were therefore invaded.

Such is the hiſtory of the Titanic war, and of the diſperſion, which preceded. Sanchoniathon ſpeaking of the people, who were thus diſſipated, and of the great works, which they performed concludes with this ſhort, but remarkable character of them, [3] Ὁυτοι δε και Αληται, και Τιτανες καλȣνται. *Theſe*

[1] Euſeb. Chron. p. 10. Euſebius lived in the country, of which he ſpeaks: and had opportunities of obtaining many curious hiſtories from the original inhabitants. See alſo Epiphanius adverſ. Hæreſ. L. 1. c. 5.

[2] Geneſis. c. 14. v. 5. Τȣς Γιγαντας τȣς εν Αςαρωθ. So rendered by the Seventy. See Deuteron. c. 2. v. 10. 11. alſo v. 21. 22.

[3] Sanchoniathon apud Euſeb. Præp. L. 1. p. 35.

So Pelaſgus αλητης. Cadmus αλητης.

Terah, and Nahor, and all the ſons of Heber had ſeparated themſelves from the flock of their fathers, and dwelt in a forbidden land. Here they ſerved other Gods. But the faith of Abraham was at laſt awakened: to which perhaps nothing contributed more than the demolition of the tower of Babel, and the diſperſion of the ſons of Chus: and laſtly, the wonderful and tremendous interpoſition of the Deity in producing

Theſe are the people, who are deſcribed as exiles and wanderers, and at the ſame time are called the Titans. This event ſeems to have been very happy in its conſequences to thoſe of the family of the Patriarch Abraham: as it muſt have facilitated their converſion; and given them an opening to retreat. They lived in the land of Ur of the Chaldees; which lay upon the Tigris, to the ſouth of Babel and Babylonia. There was no paſſage for them to get away, but through the above country; which was then poſſeſſed by a people, who would not have ſuffered their deſertion. Nor would they have thought of migrating, ſo long as they followed the religion of their fathers. But when Terah and his family had ſeen the tower ſhaken to its foundations, and the land made a deſert; it was natural for them to obey the firſt call of Heaven; and to depart through the opening, which Providence had made. They therefore acceded to the advice of Abraham; and followed him to Haran in Meſopotamia, in his way to Canaan. The rout, which the Patriarch took, was the true way to the country, whither he was going: a circumſtance, which has been little conſidered.

After the Cuthite Shepherds had been in poſſeſſion of Egypt about two hundred and ſixty, or eighty years, they were obliged to retire. They had been defeated by Haliſ-

producing theſe effects. This event not only inſpired them with an inclination to get away, but alſo afforded them an opening for a retreat.

It is, I think, plain, that even the Chaldeans were not included in the people diſperſed; as we find ſuch a nation in the days of Abraham; and not only in his time, but in the days of his father and grandfather. Both Terah and Nahor dwelled in the land of Ur of the Chuſdim: which could not have happened, if thoſe Chuſdim, or Cuthites, had been ſcattered abroad.

phragmuthoſis;

phragmuthosis; and were at last besieged in the district of [4] Avaris, which they had previously fortified, by [5] Amosis, the son of the former king. Wearied out by the length and straitness of the siege, they at last came to terms of composition; and agreed to leave the country, if they might do it unmolested. They were permitted to depart; and accordingly retired to the amount of two hundred and forty thousand persons. Amosis upon this destroyed their fortifications, and laid their city in ruins. Manethon, who has mixed their history with that of the Israelites, supposes, that they settled at Jerusalem, and in the region round about. This has led Josephus to think, that the first Shepherds were his ancestors: whereas their history is plainly alluded to in that part, which is styled the return of the Shepherds: where Osarsiph is mentioned as their ruler; and Moses, as their conductor upon their retreat. Most of the fathers, who treat of this subject, have given into this mistake: and as the Cuthites were expelled by Amosis, they have supposed, that the Israelites departed in the reign of that king. This was the [6] opinion of Tatianus, Clemens, Syncellus, and many others: but it is certainly a mistake: for it was not till the time of [7] Amenophis, successor to this [8] prince, that they entered

[4] Josephus contra Ap. L. 1. p. 446.

[5] By some he is called Thummosis.

[6] Κατα Αμωσιν Αιγυπτȣ βασιλεα γεγονεναι Ιȣδαιοις την εξ Αιγυπτȣ πορειαν. Euseb. Præp. L. 10. p. 493. See Tatianus. p. 273. Clemens. Strom. L. 1. p. 379. Justin. Martyr. Cohort. p. 13. He calls the king, Amasis. They have certainly made some alterations in the 18th dynasty, to make it accord to their notions.

[7] He gave them the place called Avaris, which his grandfather had laid waste. Joseph. cont. Ap. L. 1. p. 460.

[8] The list of the kings of this æra, as they give them, proves this.

Αμωσις,

entered the country, which they did not quit till after two centuries. And however Manethon may have confounded the hiſtory; yet it is apparent from what he ſays, even as the Fathers quote him. For he tells us, that Amoſis deſtroyed the ſeat of the former people; and Amenophis gave it to the [9] latter: ſo that the hiſtory thus far is certainly very [10] plain. As they were each a very large body of people, and their hiſtory of great conſequence in the annals of Egypt; their departure muſt have been faithfully recorded. But length of time has impaired the memorials: ſo that the hiſtory is of a mixed nature; and it is not eaſy to arrive at preciſion. And as many events were prior to the reigns of any of their kings; they generally refer thoſe to the times of their Gods. Euſebius gives us a curious account of an event in the time of Apis; [11] *when a large body of men deſerted Egypt, and took up their abode in Palæſtina, upon the confines of Arabia.* The Iſraelites may poſſibly be here alluded to: but I ſhould rather think, that the hiſtory relates to the Caphtorim, who ſeem to have reſided between Mount Caſius and Peluſium; but retired to Palæſtina Propria, which was immediately upon the borders of Arabia. There are however

Αμωσις, ὁ και Τεθμωσις
Χεβρων
Αμενωφις.

See Syncellus, Euſebius, &c.

[9] Joſephus cont. Ap. L. 1. p. 460, 461.

[10] Euſebius, whoſe evidence Syncellus without reaſon rejects, places the exit of the latter Shepherds in the reign of another king, whom he calls Cencheres. Chron. p. 16. Syncellus. p. 72.

[11] Επι Απιδος τε Φορωνεως μοιρα τε Αιγυπτιων ϛρατε εξεπεσεν Αιγυπτε, οἱ εν τῃ Παλαιϛινῃ καλεμενῃ Σεριᾳ ου πορρω Αραβιας ῳκησαν. Euſeb. Chron. p. 26.

other

other hiſtories more preciſe, which manifeſtly allude to the departure of the Shepherds from Egypt; and point out the places, to which they retired. There was a tradition of Caſus and Belus leading one colony to [12] Syria, which ſettled upon the Orontes. By Caſus and Belus are undoubtedly meant the Cuthites and Beleidæ of Babylonia, who fled from Egypt; and are ſaid by Manethon to have retired to thoſe parts. Some are ſaid to have gone to [13] Jeruſalem; which hiſtory needs no explanation. Euſebius mentions, that [14] Cadmus and Phœnix reſided in Egypt; but afterwards paſſed over to the region about Tyre and Sidon, and were for a time kings of that country. The moſt plain and ſatisfactory account is that, which I have more than once mentioned from Diodorus. He tells us, that there were formerly in Egypt many [15] foreigners, whom the Egyptians expelled their country. One part of them went under the conduct of Danaus and Cadmus to Greece: and the others retired into the province called in aftertimes Judea. But it was not only to Syria, and to Greece, that people of this family betook themſelves. I have [16] ſhewn, that they were to be found in various parts, widely ſeparated, as far as India and the Ganges in the eaſt; and Mauritania weſtward. Diodorus mentions Ammon, by which is meant the Ammonians, reigning in a part of [17] Libya: and ſpeaks likewiſe

[12] Euſebii Chron. p. 24. See Zonaras. p. 21.

[13] Joſeph. cont. Apion. L. 1. p. 460.

[14] Chron. p. 27.

[15] L. 40. apud Photium. p. 1151.

[16] See Vol. II. of this work, and the treatiſe inſcribed Cadmus: which is intimately connected with the whole of the preſent ſubject.

[17] Αμμωνα βασιλευοντα μερους της Λιβυης. Diodor. L. 3. p. 201.

of the Titans of [18] Mauritania, whom he ſtyles the ſons of Heaven. The Grecians ſuppoſed, that they were conducted to this region by Καδμος αλητης, *Cadmus the great rover:* and Nonnus mentions:

[19] Αγχινεφη ναιοντας αλημονος αςεα Καδμȣ.

People, who dwelt amid the Atlantian cliffs,
In cities founded by the wandering chief.

They came alſo with the Curetes into Crete; and ſettled particularly about Cnoſſus, where they were of the greateſt benefit to the natives; and improved them in architecture, and in various other arts. Diodorus ſpeaks of the temple of Rhea in theſe parts, which was built by the Titans, the ſons of Heaven; whoſe foundations were ſhewn in his days: and near it was a venerable grove of cypreſs, planted in early times. He mentions the names of many of the Titans: and ſays, that there was not one, [20] who had not been the author of ſome uſeful art to mankind.

The calamities, which this people experienced, were ſo ſevere, and accumulated, that they were held in remembrance for ages. The memorials of them made a principal part in their ſacred [21] rites; and they preſerved them alſo in their hymns. Theſe were generally in a melancholy ſtyle; and their muſick was adapted to them. The chief ſubject was

[18] L. 3. p. 190.
[19] Dionuſ. L. 13. p. 370.
[20] L. 5. p. 334. ων ἑκαςον τινων ἑυρετην γενεσθαι τοις ανθρωποις.
[21] See Orph. Argonautica. v. 26. 31. &c.
Philoſtratus, Vita Apollon. L. 3. c. 6.

the hiſtory of the Titanic age, the ſufferings of their Gods; and above all the flight of Bacchus, and the ſcattering of his limbs over the plain of Nuſa. To theſe were added the wanderings of Iſis, or Damater; who went over the world to pick up the limbs of the ſame Bacchus, under the character of Oſiris. The Egyptians ſucceeded to the Cuthites in their cities and temples; and had been too early initiated in their rites ever to forſake them. They had the like hymns; and commemorated the ſame events: for they were a branch of the ſame family. Hence they recorded the labours of the Titans, and all the calamities and wanderings, to which their Deities had been expoſed. The Grecians did the like: their rites and myſteries related to the ſame events. Linus, Orpheus, Pronapides, Thymœtes, are ſuppoſed to have written upon this [22] ſubject; ſome in Pelaſgic, and others in Phrygian characters. The ground-work of their hiſtory is compriſed by Plutarch in a ſmall compaſs, [23] Γιγαντικα, και Τιτανικα,—φθογγοι τε Διονυσȣ, και πλαναι Δημητρος: *The labours of the Giants and Titans—the cries of Bacchus, and the wanderings of Damater.*

Such is the hiſtory of the Cuthites, who came from Babylonia, and conquered Egypt. This people were no other than the Σκυθαι, Scuthæ, or Scythians, as I have ſhewn. It is therefore no wonder, that the nation ſo denominated ſhould be eſteemed the moſt ancient of any upon earth. [24] Scytharum

[22] Diodorus. L. 3. p. 201.

[23] Plutarch. If. et Oſir. P. 360.

Μελαμποδα δε φασι μετενεγκειν εξ Αιγυπτȣ τα Διονυσῳ νομιζομενα τελειστθαι παρα τοις Ελλησι, και τα περι Κρονȣ μυθολογȣμενα, και τα περι της Τιτανομαχιας, και το συνολον την περι τα παθη των Θεων ἱστοριαν. Diodor. L. 1. p. 87.

[24] Juſtin. L. 2. c. 1.

gens

gens antiquiſſima ſemper habita.—Ægyptiis antiquiores ſemper viſi Scythæ. *The Scythic nation was at all times eſteemed the moſt ancient.—The Scythæ were always looked upon as more ancient than the Ægyptians.* All this in its proper acceptation is true: for the Cuthites were the firſt upon earth, who were conſtituted into a large kingdom; and reduced under a regular government: while other nations conſiſted of little independent towns and villages. And as they paid the higheſt reverence to the memory of their anceſtors; they preſerved evidences for their own antiquity, of which other nations were bereaved: ſo that they maintained this prerogative for ages.

CONCERNING

UR of the CHALDEES;

AND OF

The Region, from whence it was thus diſtinguiſhed.

BEFORE I proceed, it may not be improper to obviate an objection, which may be made to the place, and region, where I have ſuppoſed Abraham to have been firſt converſant: as there are writers, who have imagined Ur of Chaldea to have been in another part of the world. The region in queſtion is by Strabo plainly defined as a province of Babylonia: and Arrian, Ptolemy, Dionyſius, Pliny, and Marcellinus, all determine its ſituation ſo clearly, that I ſhould have thought no doubt could have ariſen. It appears however, that Bochart, Grotius, Le Clerc, Cellarius, with ſome others, are diſſatisfied with the common opinion; and cannot be perſuaded, that Abraham came from this country. Bochart accordingly tells us, that the Ur of the Scriptures was near Niſibis, in the Upper regions of Aſſyria; and bordered upon Armenia.

Ur

[1] Ur Chaldæorum, ubi Abrahæ majores habitârunt, Gen. 11. 28. non procul erat a Corduenâ, in quâ ſubſtiterat arca Noæ. Res patet ex Ammiani L. 5. Ibi enim Romani tranſmiſſo Tigri ad locum a Corduenâ centeſimo lapide diſparatum, viâ ſex dierum emenſâ, ad *Ur nomine Perſicum venere caſtellum:* unde profectis primo Thiſalphata, deinde Niſibin iter fuit. Itaque Ur circa Niſibin. This is ſurely too lightly determined. All that we learn from Marcellinus is, that they paſſed by a caſtle called Ur: not a word is there mentioned about a region called Chaldea; nor of a people ſtyled Chaldeans: which was neceſſary to be found. Yet the learned writer ſays, res patet, *we may be aſſured*, that here was the birth of the Patriarch: and the original place of his reſidence was near Niſibis. In another part of his work, he mentions a place called Ur, near Syria, upon the Euphrates; of which notice is taken by [2] Pliny: and he ſeems to think it not improbable, that here might have been the firſt abode of [3] Abraham. From hence we may perceive, that he was not very determinate in his opinion. Edeſſa is ſaid to have been called Ur, and Urhoë: on which account ſome have been induced to place the birth and reſidence of the Patriarch here. But who ever heard of Chaldeans in theſe parts; or of a region named Chaldea?

If there be any thing certain in geography, we may be aſſured from a number of the beſt writers, that the country,

[1] Geogr. Sac. p. 38.

[2] Ita fertur (Euphrates) uſque Uram locum, in quo converſus ad orientem relinquit Syriæ Palmyrenas ſolitudines. Plin. L. 5. c. 24.

[3] Sic Ur Chaldæorum erit Ura, de quâ Plinius. L. 5. c. 24.—quod ſiquis malit ſequi, non vehementer repugnabo. Geogr. Sac. p. 78.

of

of which we are treating, was in a different part of the world. Chaldea lay to the ſouth of Babylonia; and was originally bounded to the eaſt and weſt by the Tigris and Euphrates: ſo that it was an interamnian region. Hence Joſhua tells the children of Iſrael, in ſpeaking of the firſt reſidence of their anceſtors, that their [4] *fathers dwelt on the other ſide of the flood*, or river, *in old time, even Terah, the father of Abraham.* And St. Stephen, ſpeaking of the call of this Patriarch, ſays, [5] *The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.* The land of Chaldea was in thoſe times a portion of the great region called Meſopotamia: and, as I before ſaid, it was bounded to the weſt by the Euphrates; which in its latter courſe ran nearly parallel with the Tigris, and emptied itſelf into the ſea below. But as this river was apt every year, about the ſummer ſolſtice, to overflow the low lands of [6] Chaldea, the natives diverted its courſe; and carried it, with many windings through a new channel into the Tigris: which junction was made about ninety miles below Seleucia. There were in reality three [7] ſtreams, into which the Euphrates was divided. One of theſe was the Nahar-Sares, called alſo the Marſyas. There was another called the Nahar-Malcha, or Royal River; which was made by [8] Nebuchadnezzar, and paſſed into the Tigris near the city abovementioned. The third may be conſidered

[4] C. 24. v. 2.
[5] Acts. c. 7. v. 2.
[6] Strabo. L. 16. p. 1075.
[7] Plin. L. 6. c. 26.
[8] Abydenus apud Euſeb. P. E. L. 9. p. 457.

as the original river, which ran through Babylon; but was ſoon after diverted into a new channel; and joined the Tigris about ninety miles below the Nahar-Malcha and Seleucia. [9] Perfluunt eaſdem terras et Marſes, et flumen Regium, et Euphrates, cunctis excellens, qui tripartitus navigabilis per omnes eſt rivos; inſulaſque circumfluens, et arva cultorum induſtriâ diligenter rigans, vomeri, et gignendis arbuſtis, habilia facit. There were at the ſame time many ſmaller ſtreams, formed by the natives from the Euphrates, both to moiſten their grounds, and to take off the exuberance of its waters. Theſe ſecondary rivulets are often alluded to by the ſacred writers: and in the Pſalms, they are ſpoken of under the general name of the [10] *waters of Babylon.* For Babylonia abounded with ſtreams and pools; and was watered beyond any country in the world, except Egypt, which in many reſpects it greatly reſembled. Thoſe, who performed the great work of all, which conſiſted in turning the river itſelf, were the people of Ur, called by [11] Ptolemy and Pliny Orcheni. [12] Euphraten præcluſere Orcheni, et accolæ, ripas rigantes; nec niſi Paſitigri defertur ad mare. Before this it ran down to the ſea, and emptied itſelf into the Perſic Gulf, near Teredon, about twenty-ſeven miles below the mouth of the [13] Tigris. By theſe means the old channel became dry: and the region was now bounded to the weſt by the deſert

[9] Ammian. Marcellinus. L. 23. p. 287. Marſes is a miſtake for Narſes; and that an abridgment for Naar-Sares.

[10] Pſalm. 137. v. 1.

[11] L. 5. c. 19.

[12] L. 6. c. 27.

[13] Plin. L. 6. c. 28.

of Arabia, as Strabo and other [14] writers obſerve. In this province was the Ur of the Scriptures, called Ur of the Chaldeans: which was ſo ſtyled, in order to diſtinguiſh it from every other place of the ſame name. It was alſo expreſſed Our, Ourhoë, Ourchoë; and the people were called Ourchani. It was ſometimes compounded Camour, and rendered Camurine; and it is thus mentioned by Eupolemus. The deſcription of Chaldea given by Strabo is very preciſe. He ſpeaks much in favour of the natives: and ſays, that they inhabited a portion of [15] Babylonia, which bordered upon Arabia and the Perſic Sea. He deſcribes them as being devoted to philoſophy; eſpecially the Borſippeni, and the Orcheni. Theſe laſt we may ſuppoſe to have been particularly the inhabitants of the city, concerning which we are treating. For here, in the true land of Chaldea, we muſt look for Ur of the Chaldees. We accordingly find, that there was ſuch a place, called Ουρχοη, Urchoë, by Ptolemy; by Joſephus, Ura, or Ure: [16] Ουρη των Χαλδαιων. By Euſebius it is rendered Ur: and it was undoubtedly the capital city of the province. [17] Ουρ πολις της βασιλειας των Χαλδαιων. Add to this the account given by Eupolemus; who points out plainly the place of the Patriarch's birth, and abode. [18] *He was born*, ſays this hiſtorian, *in the city Camarina of*

[14] Παρακειται τη ερημω Αραβια ἡ Χαλδαια χωρα. Ptolemy. L. 5. c. 20.

[15] L. 16. p. 1074.

[16] Joſephus ſay of Haran, the ſon of Terah, εν Χαλδαιοις απεθανεν, εν πολει Ουρη λεγομενη των Χαλδαιων. *He died among the Chaldeans, in the city called Ur of the Chaldeans.* Ant. L. 1. c. 7.

[17] Euſebius in locis Hebraicis, ſive ſacris.

[18] Εν πολει της Βαβυλωνιας Καμαρινη, ἣν τινας λεγειν Ουριην· ειναι δε μεθερμηνευομενην Χαλδαιων πολιν—γενεσθαι Αβρααμ. Euſeb. Præp. L. 9. c. 17. p. 418.

Babylonia, which ſome call Uria. By this is denoted a city of the Chaldeans.

As the hiſtory is ſo plain, why do we go ſo wide of the mark, as to ſuppoſe this city to have been upon the confines of Syria? or, what is more extraordinary, to make it, as ſome do, an Aſſyrian city: and to place it high in the north, at the foot of Mount Taurus, upon the borders of Media, and Armenia; where the name of Chaldeans is not to be found? Yet to theſe parts does Grotius, as well as Bochart, refer it: and mentioning Ur of the Chaldees, he adds, [19] *the name remained to the time of Marcellinus.* But this learned man is ſurely wrong in determining ſo haſtily, and with ſuch a latitude: for there was no Ur of the Chaldees, nor any Chaldea in theſe parts. Lucian was born at Samoſata: and Marcellinus was thoroughly acquainted with this country. Yet neither from them, nor from Pliny, Ptolemy, Mela, Solinus, nor from any writer, is there the leaſt hint of any Chaldeans being here. The place mentioned above was an obſcure caſtle; of little [20] conſequence, as we may infer, from its never having been taken notice of by any other writer. Grotius ſays, manſit loco nomen: from whence one might be led to imagine, that it had exiſted in the days of Abraham. But there is not the leaſt reaſon to ſuppoſe any ſuch thing. It is indeed idle to form any conjecture about the antiquity of a place, which occurs but once in hiſtory; and which is never mentioned before the fifth century.

[19] Grotius in Geneſin. c. 11. v. 31. Ur Chaldæorum: manſit loco nomen, &c.

[20] The whole hiſtory of the place is compriſed in four words: Ur nomine Perſicum caſtellum. Marcellinus. L. 25. p. 336.

Why

Why then have men of ſuch extenſive learning ſo induſtriouſly deviated from the truth; and gone contrary to the common interpretation? The reaſon given is this. We are told by theſe writers, that [21] *Abraham was ordered to leave his father's houſe, and to betake himſelf to the land of Canaan. Now to go from Babylonia to Canaan by Haran, as it is ſaid that Abraham did, is not the direct road: for Haran lies out of the way. But from the Ur of Marcellinus, or from the city Edeſſa,* [22] *Haran lies in the very rout; and the courſe is very direct.* But why muſt all hiſtorical certainty be ſet aſide for the ſake of a more plauſible and compendious way of proceeding? We frame to ourſelves, at this diſtance of time, notions about expediency and convenience; which ariſe merely from our inexperience, and from thoſe unneceſſary doubts, which are formed through ignorance. Where is it mentioned in the Scriptures, that the Patriarch was reſtrained to the direct road? After he had left Ur of the Chaldees, he went with his father to Haran, and dwelt there. Some make the term of his reſidence to have been a year: others imagine it to have been a great deal more. If he did not proceed directly in regard to time, why muſt he be ſuppoſed to have been limited in reſpect to place? What matters it, by which rout he went to Canaan, if the call was not ſo cogent, but that he had permiſſion to ſtay by the way?

There is another queſtion to be aſked. As the rout ſuppoſed to be taken from Babylonia and the ſouth towards Haran is objected to; I ſhould be glad to know, which way

[21] Geneſis. c. 12. v. 1.

[22] In Judæam via recta eſt per Carrhas. Bochart ſupra. p. 78.

the Patriarch ſhould have directed his ſteps. It is anſwered, *that he ought to have gone to Canaan directly* [23] *weſtward, through Arabia: which would have been nearly in a ſtrait line, if he had gone from the lower regions of Babylonia: but as he proceeded in a circuit, that could not be the place of his departure.* Now, from the beſt accounts, we may be aſſured, that the rout, which we ſuppoſe him to have taken, was the true, and only way: there was no other, by which people could proceed. And we take off greatly from the purport and preciſion of the holy Scriptures, by thus arbitrarily changing the ſcene of action, becauſe it does not accord with our prejudices. And theſe prejudices ariſe from our being accuſtomed to ſcanty maps; and not looking into the natural hiſtories of the countries, about which we are concerned. The very beſt accounts prove, that this was the rout ever taken by people, who went from Babylonia, and its provinces, to Palæſtina and Egypt: for the direct way, as Grotius terms it, and which Bochart recommends, could not be purſued. From Babylonia and Chaldea weſtward was a [24] deſert of great extent; which reached to Canaan, and ſtill farther to the Nile. Nor is there, I believe, upon record above one inſtance of its having ever been [25] traverſed. All armies, and all caravans of merchants, were obliged to go to the north of the Euphrates, when they came from Babylonia

[23] Via eſſet (e Babyloniâ) multo compendioſior per Arabiæ deſerta. Ibid.

[24] Μετα δε τας συμβολας Ευφρατη τε και Τιγριδος κατεισιν ἡ Βαβυλωνια μεχρι θαλασσης, δυτικωτεραν εχουσα την Ερημον. Agathemer. apud Geog. Vet. vol. 2. p. 43.

[25] It is ſaid by Beroſus, that Nebuchadnezzar, hearing of his father's death, made his way in great haſte over this deſert. Apud Joſephum contra Ap. L. 1. c. 9. p. 450.

to

to Egypt; or the reverſe, when they went from Egypt to Babylonia. Herodotus, when he is ſpeaking of the march of Cambyſes to Egypt, ſays, that the only way into that country was downward from the Euphrates, by Syrophenicia, and Palæſtine. [26] Μουνη δε ταυτη ειστι φανεραι εισβολαι ες Αιγυπτον. *There is no other apparent paſſage into Egypt but this.* And the reaſon is plain: for the Arabian deſert rendered it impracticable to proceed in a ſtrait line. People were obliged to go round by Carchemiſh upon the Euphrates: and the kings of Babylonia and Egypt fortified that place alternately, to ſecure the paſſage of the river. When Pharaoh Necho, and the king of Babylon wanted to meet in battle, they were obliged to come this way to the [27] encounter. The army of Cambyſes, and all the armies of the Greeks and Romans; thoſe who ſerved under Cyrus the younger; the army of Alexander, Antiochus, Antonius, Trajan, Gordian, Julian, went to the north by the Euphrates. Some of theſe princes ſet out from Egypt, yet were obliged to take this circuit. It is remarkable, that Craſſus, in his rout towards Babylonia went by [28] Charræ, or Haran: which was the very ſpot, where Abraham, in his way from Chaldea to Canaan, reſided. At this place, the Roman general was met by Surena, and ſlain. Alexander the Great went nearly in the ſame track: for though this was round about, yet it was

[26] Herodotus. L. 3. c. 5.

[27] *The army of Pharaoh Necho—which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar, king of Babylon, ſmote.* Jeremiah. c. 46. v. 2. See 2 Kings. c. 23. v. 29. 2 Chron. c. 35. v. 20.

[28] Charræ is called Harran by the Nubian geographer. p. 198. and by Naſſir Ettuſæus. Geog. Vet. v. 3. p. 94.

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by many eſteemed the beſt road to Babylonia. The emperor Julian alſo took his rout by Haran; but from thence went the lower way by Cercuſium and the Euphrates. For there were two roads through Meſopotamia to Babylon, and Perſia; and they both commenced at [29] Charræ or Haran. All theſe circumſtances afford great light to the Moſaïc hiſtory, and abundantly witneſs its truth and preciſion, even in the moſt minute particulars. It is therefore a great pity, that men of learning are not ſufficiently conſiderate in their determinations. We from this inſtance ſee, that they would ſet aſide a plain and accepted interpretation, on account of a ſeeming difficulty, to the prejudice of Scripture: which interpretation, upon inquiry, affords a wonderful evidence in its favour: for it appears, upon the ſtricteſt examination, that things muſt have happened, as they are repreſented.

The inhabitants of Chaldea were Cuthites, of the ſame family, as thoſe, by whom Babylon was founded. They are in the Scriptures uniformly called Chaſdim, or Chuſdim. This, I may be told, is contrary to the uſual mode of compoſition: for if they were the ſons of Chus, they ſhould regularly have been rendered Chuſim. How then came they to be called Chuſdim, contrary to all rule and analogy? To this I can ſay little. I can give no reaſon, why Chus was called Cuth; and the land of Cuſhan, Cutha: much leſs can I account for its being ſtill further diverſified, and rendered Scutha, and Scuthia. It is equally difficult to ſay, why theſe very Chaſdim of the Scriptures are by the Ethnic

[29] Marcellinus. L. 23. p. 273. Carras, antiquum oppidum; unde duæ ducentes Perſidem viæ regiæ diſtinguuntur.

writers continually ſtyled Chaldæi; which is ſtill a greater variation. All I know is, that the ſame names, at different periods, will be differently expreſſed: and ſcarce any terms are exhibited by thoſe, who are foreign to a country, as they are pronounced by the natives. But we are not to go by ſound and ſimilarity: nor does the hiſtory of a family depend merely upon their [30] name. Had the people, of whom we are treating, been in any degree natives of Aſſyria, we ſhould certainly find ſome traces of them in the Aſſyrian hiſtory. But we hear nothing of them till the reign of Salmanaſſer, or Aſuraddon: who, when they tranſplanted conquered nations, and had removed Iſrael from Samaria, brought men of [31] Babylon and Cutha in their room. From hence we may judge, that the Cuthites and Babylonians, among whom the Chaldeans are included, were in the ſame intereſt; and had been in confederacy againſt the Aſſyrians: conſequently they were not of their family. In a little time, the Babylonians ſhook off the Aſſyrian yoke, and in their turn formed a great empire: and then we have continual accounts of the Chaldeans. They were in a manner the ſame as the Babylonians, who were indiſputably the ſons of Chus: and the two names are uſed by writers indifferently, as being nearly ſynonymous. Hence when the army of Nebuchadnezzar, king of Babylon, ſurrounded Jeruſalem, it is called *the army of the Chaldees.* [32] *The Chaldees were againſt the city round about:* [33] *And the*

[30] There was a Chaldea upon the Pontus Euxinus, to the eaſt of Sinope, in the country of the Chalybes: but nobody will ſuppoſe that Abraham came from hence.

[31] 2 Kings. c. 17. v. 24. of Aſſur-Adon. See Ezra. c. 4. v. 2.

[32] 2 Kings. c. 25. v. 4. In like manner it is ſaid, that *the army of the Chaldeans purſued after the king, and overtook Zedekiah.* Jeremiah. c. 52. v. 8.

[33] 2 Kings. c. 25. v. 10.

army

army of the Chaldees—brake down the walls. Iſaiah ſpeaks of Babylon, as [34] *the beauty of the Chaldees excellence.* And when Darius the Mede obtained the throne of Babylon, he is ſaid to have been [35] *made king over the realm of the Chaldees.* Even Nebuchadnezzar abovementioned is diſtinguiſhed by the title of [36] *Nebuchadnezzar, the king of Babylon, the Chaldean.* The reaſon of all this, I think, is plain. It has been mentioned, that, when Babel was ruined, it lay unoccupied for ages: and the region of Babylonia ſeems to have been but thinly inhabited. The city was at laſt rebuilt: and when it was taken in hand, the work was carried on by the Chaldeans, under the inſpection of Merodach Baladan, but chiefly of his ſon Nebuchadnezzar. He is expreſſly ſaid to have [37] built it, and to have been a Chaldean. Hence Babylon is very truly repreſented, as *the beauty of the Chaldeans excellence:* for that people raiſed its towers; and gave it an extent and magnificence ſuperior to Erech, Ur, Borſippa, and every city of the nation. Indeed, if we may judge from the accounts tranſmitted, there was not a city in the world, that could equal it in [38] grandeur and beauty. For this reaſon, the Chaldeans and Babylonians are ſpoken of as the ſame people; for they were originally the ſame family: and when they came to reſide in the ſame province, there could be no difference between them. There were however ſome tribes, which ſeem to the laſt to have been diſtinguiſhed, and called,

[34] Iſaiah. c. 13. v. 19.
[35] Daniel. c. 9. v. 1.
[36] Ezra. c. 5. v. 12.
[37] Daniel. c. 4. v. 30.
[38] *Babylon, the glory of kingdoms, the beauty of the Chaldeans excellence.* Iſaiah above.

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by way of eminence, Chaldeans. Such were thoſe of Borſippa and Ur, ſo celebrated for philoſophy and divination; out of whom came the Magi, Aruſpices, and Soothſayers. Thoſe of Ur were particularly ſtyled Urchani, which may either ſignify *Lords of Ur*, or *Prieſts of Fire*. Strabo ſpeaks much of the Chaldeans, and of their great wiſdom: and ſays, that from them, and from the Egyptians, the learning of Greece was derived. Such is the hiſtory of this city of the Chaldees, and of the country, wherein it was ſituated.

OF EGYPT, AND ITS FIRST INHABITANTS; AND OF ITS KINGS, AND DYNASTIES.

THE land of Egypt consisted of a narrow region, which reached from Syene downwards to the upper point of Delta, following the course of the Nile. It was above five hundred miles in length; and on each side bounded by mountains, which terminated exactly, where the region ended. At this point the Nile divided, and the country below for a great while was a morass: but when it came to have canals made, and to be properly drained, it turned out the richest, and at the same time the most beautiful, part of Egypt. It was called Delta, and divided into numberless islands, which swarmed with inhabitants. In consequence of this it abounded with towns and cities beyond any country upon earth; some of which seem to have been of great

extent. Thefe iflands were finely planted; and the communication between them was kept up in boats and barges. In this manner they made their vifits to particular temples at ftated times: which voyages were attended with mufick, collations, and the higheft [1] feftivity. In the courfe of their navigation, they paffed by innumerable towns and villages, furrounded with gardens well difpofed, and abounding with trees of different forts, particularly with palms, and [2] peach-trees, and groves of acacia. On the Libyan fide to the weft, a large region feems to have been of old overflowed by the waters of the Nile, which had no outlet to pafs freely, and became ftagnant and unwholefome. An ancient king took an opportunity, during the recefs of the Nile, to dig out the wafte mud, and with it to form an head below: by which means he prevented the exuberant waters from defcending any more to the lower country. All that was above he formed into a mighty lake, which comprehended a fpace of above one hundred [3] miles fquare. In this were many iflands, with temples and obelifks: and clofe upon it was the Labyrinth, a ftupendous work; alfo the city of the facred crocodile, held in great veneration. It was called the lake Mœris; and was fuppofed to have had this name from the king, by whom it was made. But Mœris fignifies a marifh, or marfh; and alludes to its priftine ftate, from whence it was denominated. The later Egyptians did not know for certain the name of any one prince, by whom their great works had been

[1] Herod. L. 2. c. 60. 61.

[2] The Perfica, a tree moft acceptable to Ifis. Plutarch. If. et Ofir. p. 378.

[3] Herod. L. 2. c. 149. Mela. L. 1. c. 9. p. 56. Quingenta millia paffuum in circuitu patens.

performed. They either ſubſtituted the title of ſome Deity; or out of the name of the place formed a perſonage, whom they ſuppoſed to have been the chief agent. Lacus Mœris ſignifies the marſh-lake; the piece of water made out of the fen: and the region below, which was converted to dry ground, was called [4] Scithiaca, alſo *the ſea without water.* That part of Delta, which exiſted in the firſt ages, was in like manner marſhy, as I have ſhewn. It was likewiſe continually increaſing towards its baſis by the protruſion of ſoil from the river. This was very conſiderable, when the Nile overflowed; ſo that the lower region had every year an additional barrier towards the ſea: and oftentimes new iſlands aroſe from the prevalence of the floods above. What it was originally, may be ſeen from the natural trending of the coaſt, if we take in a large circuit, and carry the terminating curve from Aſcalon, Gaza, and Mount Caſius on one ſide, to Alexandria and Parætonium on the other. This line regularly produced, as in the annexed map, will ſhew the original extent of Delta: and what exceeds that termination, will mark the increaſe of ſoil, which the country has for ages been obtaining. Of all this the natives availed themſelves. What was thus given them, they raiſed by art, and further improved; and gained one third more of territory by this increment from the Nile.

The Mizraïm, who ſettled in Egypt, were branched out into [5] ſeven families. Of theſe the Caphtorim were one; who ſeem to have reſided between Peluſium and Mount

[4] Σκιθιακη χωρα. Ptolemy. L. 4. c. 5. p. 121. Called alſo Macaria, or the land of Macar.

[5] Geneſis. c. 10. v. 13.

Caſius,

Caſius, upon the ſea-coaſt. Peluſium was properly in Arabia: but the Egyptians very early drew a vaſt canal, which reached near an hundred and fifty miles from Bubaſtus to the [6] ſea. This was a barrier to the eaſt; and included Peluſium within the precincts of Egypt. Caphtor, from whence the people were denominated, ſignifies a tower upon a promontory; and was probably the ſame as Migdol, and the original place of reſidence of the Caphtorim. This people made an early migration into Canaan, where they were called Paleſtines, the Philiſtim of the Hebrews; and the country, where they ſettled, was named [7] Palæſtina. Whether the whole of their family, or only a part, are included in this migration, is uncertain. Be it as it may, they ſeem to have come up by divine commiſſion, and to have been entitled to immunities, which to the Canaanites were denied. [8] *Have not I* (ſaith the Lord) *brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor?* In conſequence of this, upon the coming of the Iſraelites into Canaan, they ſeem to have been unmoleſted for years. They certainly knew from the beginning, that the land was deſtined for the Iſraelites, and that they only dwelt there by permiſſion. Hence when Abraham ſojourned at Gerar, the king of the country was particularly courteous; and offered him any part of his demeſnes to dwell in. [9] *And Abimelech ſaid,*

[6] Diodor. Sic. L. 1. p. 52.

[7] Παλαιςινα of Greece. Peluſium was called Peleſſin, and Peleſtin: and the people, who ſettled in the part of Canaan, of which we are ſpeaking, called it Peleſtina, in memorial of the region, from whence they came.

[8] Amos. c. 9. v. 7. Jeremiah ſpeaks of the remnant of Caphtor, by which he alludes to the Philiſtines. c. 47. v. 4. See Deuteronomy. c. 2. v. 23.

[9] Geneſis. c. 20. v. 15.

Behold, my land is before thee: dwell where it pleaſeth thee. And when the Patriarch afterwards, being aggrieved, retired to Beerſheba; the king thought proper to go to him, attended with Phichol, his chief captain, who was probably one of the Anakim; and inſiſted upon a covenant and promiſe, which was to be in force for future generations. [10] *Now therefore ſwear unto me here by God, that thou wilt not deal falſely with me, nor with my ſon, nor with my ſon's ſon: but according to the kindneſs, that I have done unto thee, thou ſhalt do unto me,* AND TO THE LAND, *wherein thou haſt ſojourned.* Many years afterwards the ſame thing happened to Iſaac. He had reſided at Gerar; and was obliged to retire to Beerſheba, where he pitched his tent. The herdſmen of the king had uſed him ill: and the prince of the country made a point to be reconciled to him; and ſet out with his chief captain, and in the ſame ſtate as his [11] predeceſſor. [12] *And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me?—And they ſaid, We ſaw certainly that the Lord was with thee: and we ſaid, Let there be now an oath betwixt us, even betwixt us and thee; and let us make a covenant with thee; that thou wilt do us no hurt.* What hurt could be feared either to them, or to their country, from an old man of above an hundred years, who with his whole retinue had been put to flight by ſome herdſmen? or what harm could

[10] Geneſis. c. 21. v. 23.

[11] It was undoubtedly a different king of the country. Abimelech was not a proper name, but an hereditary title. Phichol ſignifies *the mouth of all*; or the perſon, who gives out orders: in other words, the commander in chief. The meeting of Iſaac and Abimelech was above an hundred years after the interview with Abraham.

[12] Gen. c. 26. v. 27.

be

be dreaded from Abraham, who was equally advanced in years, or from his attendants? Yet a covenant was desired: and nothing can more effectually shew the reputed sanctity of these Patriarchs, and the dignity of their character, than the reverential regard, which was paid to them. Weak to appearance, and unsettled, without the least portion of land, which they could call their own, they are solicited by the princes of the country; who cannot think themselves secure without their benediction and favour. And the covenant sued for by these persons is not merely for their own time; but to extend to their sons, and sons sons, and to the land, in which they dwelt. Accordingly when Joshua conquered the kingdoms of Canaan, we find no mention made of the Philistines being engaged in those wars; nor of their having entered into any confederacy with the kings of the country. And though their cities were adjudged to the tribe of Judah, yet they were not [13] subdued: and seem to have enjoyed a term of rest for above forty years. No mention is made of any hostilities during the life of Joshua: which, considering their situation, is hard to be accounted for, except upon the principles, upon which I have proceeded. It is probable, that they afterwards forgot the covenant, which had been formerly made; and would not acknowledge any right of property, or jurisdiction in the Israelites: upon which they were invaded by the sons of Judah, and some of their cities taken. These hostilities commenced in the time of Caleb, above forty years after the Israelites had been in Canaan.

The other tribes of the Mizraïm sent out colonies to the west;

[13] Joshua. c. 13. v. 2.

and

and occupied many regions in Africa; to which part of the world they ſeem to have confined themſelves. The children alſo of Phut, the third of the ſons of Ham, paſſed very deep to the ſouthward: and many of the black nations are deſcended from them; more, I believe, than from any other family. We are informed by [14] Joſephus, that *Phut was the founder of the nations in Libya*; and that *the people were from him called*, Φουτοι, *Phuti*. By Libya he underſtands, as the Greeks did, Africa in general: for the country called Libya Proper, was peopled by the Lubim, or Lehabim, one of the branches from Mizraïm. [15] Λαβιειμ, εξ ου Λιβυες. *From Lehabim came the Libyes*, ſays the author of the Chronicon Paſchale. The ſons of Phut ſettled in Mauritania; where was a region called Phutia, as we learn from Jerom; and a river of the like denomination. [16] Mauritaniæ fluvius uſque ad præſens tempus Phut dicitur: omniſque circa eum regio Phutenſis. [17] Joſephus alſo mentions in this country a river ſo called. Some of this family ſettled above Egypt near Ethiopia; and were ſtyled Troglodytæ, as we learn from Syncellus. [18] Φουδ, εξ ου Τρωγλοδυται. Many of them paſſed inland, and peopled the mediterranean country. In proceſs of time, the ſons of Chus, after their expulſion from Babylonia, and Egypt, made ſettlements upon the ſea-coaſt of Africa, and came into Mauritania. We accordingly find traces of them in the names, which

[14] Antiq. L. 1. c. 7. See Bochart. Phaleg. p. 295.
[15] Chron. Paſch. p. 29.
[16] Traditiones Hebr.
[17] Antiq. L. 1. c. 7.
[18] Syncellus. p. 47.

they bequeathed to places; ſuch as Chuzis, Chuſarez, upon the coaſt; and a city Cotta, with a promontory Cotis, in Mauritania. Flumen Coſenum alſo is mentioned by [19] Pliny. By their coming into theſe parts the memorials of the Phuteans were in ſome degree obſcured. They are however to be found lower down; and the country upon one ſide of the river Gambia is at this day called Phuta. Of this Bluet gives an account in his hiſtory of Moſes Ben Solomon. It is not poſſible at this æra to diſcriminate the ſeveral caſts among the black nations. Many have thought, that all thoſe, who had woolly hair, were of the Ethiopian, or Cuthite, breed. But nothing can be inferred from this difference of hair: for many of the Ethiopic race had ſtrait hair, as we learn from [20] Herodotus: and we are told by Marcellinus, that ſome of the Egyptians had a tendency to wool. From whence we may infer, that it was a circumſtance more or leſs to be obſerved in all the branches of the line of Ham; but univerſally among the Nigritæ, of whatever branch they may have been.

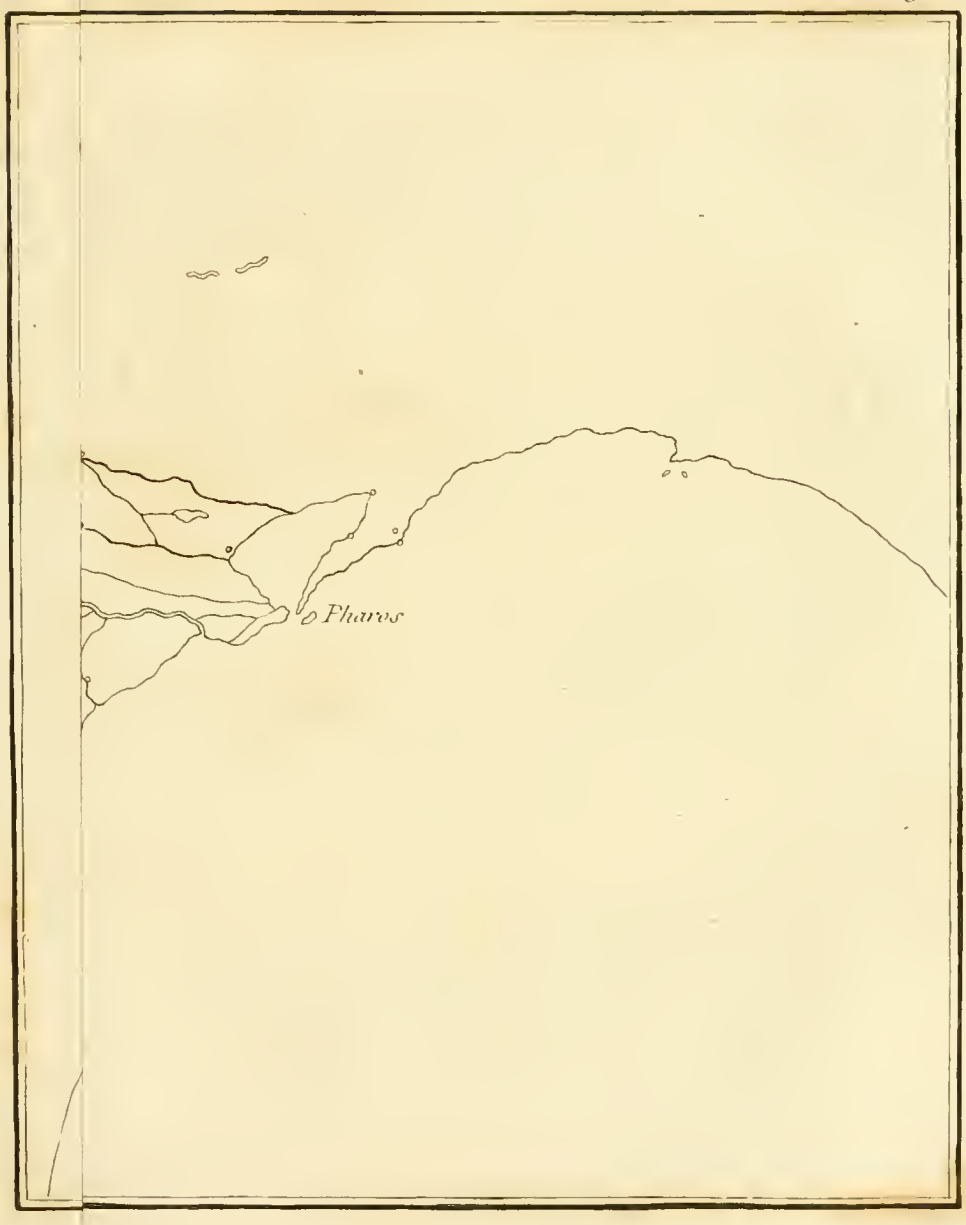
The learning and wiſdom of the Egyptians have been always greatly celebrated; ſo that there is no writer of conſequence, who treats of their hiſtory, but ſpeaks of them with admiration. The Grecians had high notions of their own antiquity and learning: yet notwithſtanding all their prejudices, they ever allow the ſuperiority of the Egyptians. Herodotus had viſited Egypt, and ſeen the temples and colleges of that country. In conſequence of this, he had opportunities of gaining ſome intelligence of the natives,

[19] L. 5. c. 1.

[20] Ιθυτρικες Αιθιοπες. L. 7. c. 70.

whom

Plate III P. 298.




Rhinocolura
Sirbonis Palus
Casius M
Gaza
Pharos

whom he mentions with the higheſt marks of honour. He ſays, that they were the [21] wiſeſt of all nations: and he acknowledges, that they were never beholden for any thing to the Grecians; but on the contrary, that [22] Greece had borrowed largely from Egypt. No nation appears to have enjoyed a better eſtabliſhed polity. Their councils, ſenate, and tribunals ſeem to have been very [23] auguſt, and highly regarded. Their community was compoſed of [24] ſeven different orders. In moſt of theſe there were degrees of honour, to which particulars, upon their any ways excelling, were permitted to riſe. They were deeply ſkilled in [25] aſtronomy and geometry; alſo in chymiſtry and phyſick. Indeed they ſeem to have been acquainted with every branch of philoſophy; which they are ſuppoſed of all nations to have cultivated the [26] firſt. The natives of Thebes above all others were renowned for their great wiſdom; and for their knowledge in theſe [27] ſciences. Their improvements in geometry are thought to have been owing to the nature of their [28] country. For the land of Egypt being annually overflowed, and all property confounded; they were obliged, upon the retreat of the

[21] L. 2. c. 121. c. 160.

[22] L. 2. c. 49. See Clemens Alexand. Strom. L. 1. p. 361.

[23] See Johannes Nicolaus de Synedrio Ægyptiorum. Lugd. Bat. anno 1706.

[24] Herodotus. L. 2. c. 163.

[25] Diodorus. L. 1. p. 63. Clemens Alex. Strom. L. 5. p. 657. Herodot. L. 3. c. 129. The very term Chymiſtry, Chemia, Χημια, ſignifies *the Egyptian art.* The country itſelf was named Chemia, and Chamia, or the land of Cham. Another ſenſe of Chemia, and Al-Chemia is *a proceſs by fire.*

[26] Tatianus Aſſyrius. p. 243. Juſt. Martyr. Cohort. p. 18.

[27] Οἱ δὲ Θηβαῖοι φασιν ἑαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων, καὶ παρ' ἑαυτοῖς πρώτοις φιλοσοφίαν τε εὑρῆσθαι, καὶ τὴν ἐπ' ἀκριβὲς ἀστρολογίαν. κτλ. Diodorus. L. 1. p. 46.

[28] Herodot. L. 2. c. 109.

waters, to have recourſe to geometrical deciſion, in order to determine the limits of their poſſeſſions. All the beſt architecture of Greece may be traced to its original in [29] Egypt. Here were the firſt efforts of genius diſcloſed; as may be ſtill ſeen about Luxorain, Ombus, Aſſouan, and Thebes. In theſe parts reſided the Artiſts, who formed the ancient cornice and architrave: and who invented the capital, and ſhaft, of which the firſt pillar was compoſed. And however early theſe ſpecimens may have been, yet there are among them ſome, which witneſs no ſmall elegance and beauty. To them is attributed the invention of the [30] zodiac and ſphere: and they are ſaid to have firſt obſerved accurately the ſolſtitial points; and to have determined the year. Macrobius ſtyles Egypt *the parent of* [31] *arts:* and he ſays, that Julius Cæſar, when he took in hand to correct the Roman Calendar, effected it upon Egyptian principles; [32] *copying thoſe great maſters, who were the only proficients upon earth in the noble and divine ſciences.* The works, which they erected were immenſe. Both their obeliſks and pyramids have been looked up to with amazement: and it has been the ſtudy of the world to deviſe, by what mechanical powers they were effected. Their ramparts, fluices, canals, and lakes, have

[29] See Pocock's Egypt. p. 216. and Norden. Plates 107. 127. and 144.

[30] Macrobius Somn. Scip. L. 1. p. 75. 76. Herod. L. 2. c. 4.

Anni certus modus apud ſolos Ægyptios ſemper fuit. Macrob. Saturn. L. 1. p. 169.

[31] Ægyptus artium mater. Ibid. p. 180.

Λεγουσι τοινυν Αιγυπτιοι παρ' αυτοις την τε των γραμματων ευρεσιν γενεσθαι, και των αστρων παρατηρησιν· προς δε τουτοις τα τε περι την γεωμετριαν σημηματα, και των τεχνων τας πολειτας ευρεθηναι. Diod. Sic. L. 1. p. 63.

[32] C. Cæſar—imitatus Ægyptios, ſolos divinarum rerum omnium conſcios. Macrob. Sat. L. 1. p. 178.

never

never been ſurpaſſed, either in number, or magnificence, by any people in the world. Their ſculptures, though executed in ſo early an age, are repreſented in many inſtances as very curious and preciſe. Frederick Haſſelquiſt, a learned Swede, [33] aſſures us, that he could plainly diſtinguiſh every bird, and the particular ſpecies of every bird, upon the obeliſk at Matarea.

No wonder, that a people ſo excellent ſhould be beheld with a degree of [34] veneration by the Grecians. On this account all thoſe, who were zealous of making a proficiency in philoſophy, betook themſelves to [35] Egypt, which was the academy of Greece. Among the foremoſt of theſe were Pythagoras, Thales, Solon, [36] Eudoxus, [37] Plato; who ſtudied there a good while. In the days of the two laſt, the country was more open to foreigners: and from that time it was more generally, and more eagerly viſited. Yet the Ægyptians were then lowered, by having been ſo often ſubdued: their hiſtories had been greatly damaged, and their knowledge much impaired. Yet there was ſufficient merit ſtill left to make even a Grecian admire. From hence we may fairly judge of the primitive excellence of this people: for

[33] Travels. p. 99.

[34] Πολλα γαρ των παλαιων εθων γενομενων παρ' Αιγυπτιοις ȣ μονον παρα τοις εγχωριοις αποδοχης ετυχεν, αλλα και παρα τοις Ἑλλησιν ȣ μετριως εθαυμασθη. Diod. Sic. L. 1. p. 62.

[35] Diodorus. ibid. Clemens Alex. Strom. L. 1. p. 356.

[36] Eudoxus primus ab Ægypto motus (ſiderum) in Græciam tranſtulit.—Conon poſtea, diligens et ipſe inquiſitor, defectiones quidem (forte quaſdam) ſolis ab Ægyptiis ſervatas collegit. Senecæ Quæſt. Nat. L. 7. c. 3.

[37] Macrobius mentions, that Plato in particular was an admirer of the Egyptians. Plato Ægyptios, omnium philoſophiæ diſciplinarum auctores, ſecutus. Somn. Scip. L. 1. p. 64.

if

if ſcience appeared ſo lovely in ruins, what muſt have been its luſtre, when in a ſtate of perfection?

O, quam te dicam bonam
Antehac fuiſſe, tales cum ſint reliquiæ!

It is obſervable, that in the law of Moſes a deference is paid to the Egyptians; and the Iſraelites were ordered to look upon them with an eye of favour: nay, they were permitted to enter the ſanctuary after the ſecond [38] generation.

The Egyptians were very happily ſituated; and enjoyed all the neceſſaries of life within themſelves. They were peculiarly fortunate both in the ſalubrity of their air, and in the uncommon properties of the Nile. Their animals were very prolific: and their ſoil, being continually renewed, was beyond meaſure fruitful; and in moſt places produced two crops of corn in a year. They moreover enjoyed the good things of the whole earth: for though they were themſelves averſe to navigation, yet they admitted merchants to Coptos, and to other places. From theſe they received balm, gold, ſpices, ivory, gems; and in return they gave their corn, flax, and fine linen, and whatever was the product of Egypt. The ſacred writers take notice of the rich garments, and curious embroideries of this people: indeed there are repeated alluſions in the Scriptures to their wonderful [39] ſkill and wiſdom. Hence, when the prophet Iſaiah foretells the ruin of the kingdom, he ſpeaks of the ſuperior underſtanding of the people, which nothing but a judicial blindneſs could

[38] Deuteron. c. 23. v. 7. 8.

[39] Ezekiel mentions the Tyrians trading for *the fine linen, and embroidered work of Egypt.* c. 27. v. 7. The Egyptians, *that work in fine flax.* Iſaiah. c. 19. v. 9.

pervert. [40] *The Lord hath mingled a perverse spirit in the midst (of Egypt.)* [41] *Surely the princes of Zoan are fools: the counsel of the wise counsellors of Pharaoh is become brutish. How say ye unto Pharaoh, I am the son of the wise; the son of ancient kings? Where are they? Where are thy wise men?—The princes of Zoan are become fools: the princes of Noph are deceived. They have also seduced Egypt.* The prophet had before said, [42] *The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof:—and the Egyptians will I give over into the hand of a cruel lord, and a fierce king*, &c. Hence we find, that nothing but infatuation could be the ruin of this people.

Egypt of all countries seems to have been the most secure. It was to the north defended by the sea; and on every other side by deserts of great extent. It abounded with inhabitants; and had many cities of great strength: and as it enjoyed every thing necessary for life within itself, and was in a manner secluded from the world; it had little to fear from any foreign power. We find however, that it was conquered more than once; and after a series of great calamities finally brought to ruin.

The misfortunes of this people arose from a repining discontented spirit, which produced intestine animosities. They often set aside their rightful monarch; and substituted many princes instead of [43] one. At the invasion of Sabacon, the Ethiopian, the Egyptians seem to have been disunited by

[40] C. 19. 14.
[41] C. 19. v. 11. 12. 13.
[42] V. 3.
[43] See Marsham's Chron. Sæc. 16. Πολυκοιρανιη. p. 443.

factions,

factions, and under many petty [44] princes. And when the Ethiopic government ceased, they again lapsed into a state of misrule; till at last twelve of the most powerful in the nation assumed regal dignity; and each seized to himself a portion of the [45] kingdom. This was productive of still greater confusion; and of more bitter feuds. For though they are said to have agreed together for a while; yet they at last quarrelled, and hostilities [46] commenced, till at last the monarchy came to Psammitichus. Of these commotions the prophet Isaiah speaks, when he is foretelling the destruction of Egypt. [47] *I will set the Egyptians*, says the Deity, *against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and nome against nome. And the spirit of Egypt shall fail in the midst thereof: and I will destroy the counsel thereof.* They were the wisest people upon earth; but their good sense was at last perverted: and no nation ever co-operated more strongly to its own destruction. Hence they were conquered by Esar-Adon the Assyrian; and by the king of Babylon Nebuchadnezzar, who took advantage of these internal commotions. Afterward they became a more easy prey to the Persians, and Grecians, who ruled over them in their turns. The conquest of Egypt by Nebuchadnezzar seems to have been attended with grievous

[44] Sabacon Æthiops Ægyptum jam disjunctis viribus debilitatam occupat. Ibid. Sæc. 16. p. 456. When afterwards Sennacherib invaded the land, the soldiers refused to fight. Herodot. L. 2. c. 141.

[45] Των οχλων εις ταραχας και φονους εμφυλιους τρεπομενων, εποιησαντο συνωμοσιαν οι μεγιστοι των ηγεμονων δωδεκα, και—ανεδειξαν εαυτους βασιλεις. Diodorus. L. 1. p. 59. See also Herod. L. 2. c. 147.

[46] Diodorus. L. 1. p. 60.

[47] C. 19. v. 2.

calamities,

calamities, ſuch as the nation had never before experienced. The country, as I have mentioned, was ſo happily ſituated, as to have little occaſion to interfere with the politics of other nations. But they were a mighty people, and could not refrain themſelves from ſhewing their power. Hence they unneceſſarily oppoſed both the [48] Aſſyrians and Babylonians: and Pharaoh Necho went up [49] twice to Carchemiſh upon the Euphrates, to encounter thoſe nations. He was at laſt [50] beaten; and both by his march upwards, and by his retreat, he pointed out the path to Egypt, and ſhewed, how it might be aſſailed. In conſequence of this it was attacked by Nebuchadnezzar, and totally ſubdued: and not content with this, the victor ſeems to have carried his reſentment to a violent degree, ſo as almoſt to extirpate the nation. What they ſuffered may be known from what was predicted; which contains a ſad denunciation of evil. [51] *Therefore, thus ſaith the Lord God; Behold I will bring a ſword upon thee; and cut off man, and beaſt out of thee. And the land of Egypt ſhall be deſolate and waſte; and they ſhall know, that I am the Lord: becauſe he hath ſaid, The river is mine, and I have made it. Behold, therefore I am againſt thee, and againſt thy rivers; and I will make the land of Egypt utterly waſte, and deſolate, from the Tower Migdol to Syene, and the border of Ethiopia. No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years. And I will make the land of*

[48] 2 Kings. c. 19. v. 9. and c. 23. v. 29. 2 Chron. c. 35. v. 20.
[49] 2 Chron. c. 35. v. 20. Jeremiah. c. 46. v. 2.
[50] Jeremiah. c. 46. v. 2.
[51] Ezekiel. c. 29. v. 8.

Egypt desolate in the midst of the countries that are desolate; and her cities, among the cities that are laid waste, shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people, whither they were scattered. And I will bring again the captivity of Egypt; and will cause them to return into the land of Paphros, into the land of their habitation, and they shall be there a base kingdom. In the subsequent part of this prophecy there are many beautiful allusions to the rites and idolatry of this people: and the same is to be observed in Jeremiah. [52] *Oh, thou daughter, dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. Egypt is like a fair heifer; but destruction cometh: it cometh out of the north. Also her hired men are in the midst of her, like fatted bullocks; for they also—are fled away together: they did not stand, because the day of their calamity was come upon them—The daughter of Egypt shall be confounded: she shall be delivered into the hand of the people of the north. The Lord of Hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their Gods, and their kings; even Pharaoh, and all them that trust in him. And I will deliver them into the hand of those, that seek their lives; and into the hand of Nebuchadrezzar, king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the Lord.* We see, that the desolation of the country is foretold by both prophets; and likewise a restoration of those, who were to be carried

[52] Jeremiah. c. 46. v. 19.

into

into captivity. This return of the people, according to Ezekiel, was not to be effected till after forty years. The accounts in the Egyptian hiſtories concerning theſe times are very dark and inconſiſtent. So much we learn, that there were great commotions and [53] migrations of people, when Pharaoh Necho, and Pſammitichus are ſuppoſed to have reigned. And both theſe, and the ſubſequent kings, are repreſented as admitting the [54] Carians, and other nations into Egypt; and hiring mercenaries for the defence of the country. All this is repugnant to their former [55] manners; and ſhews, that the country was become thin of inhabitants, and wanted to be repeopled. Moſt writers mention an interval about this time, which is ſtyled χρονος αβασιλευτος: but they ſuppoſe it to have been only [56] eleven years. Diodorus Siculus mentions about the ſame time an interval of four [57] ages, in which there was no king. The original hiſtory was undoubtedly not four ages, but four decads of years; and agrees very well with the prophecy of Ezekiel. The hiſtorian places this interval between the reign of Pſammitichus and Apries. But there is no truſt to be given to the poſition of the kings of Egypt about this time. Apries is by ſome expreſſed [58] Vaphres; and is with good reaſon ſuppoſed to

[53] Plin. L. 6. c. 30. Strabo. L. 16. p. 1115.

[54] Diodorus. L. 1. p. 60. 61. Strabo. L. 17. p. 1153.

[55] Πρωτοι ὗτοι εν Αιγυπτῳ αλλογλωσσοι. Herod. L. 2. c. 154.

[56] Sir John Marſham thinks very truly, that theſe eleven years relate to the anarchy brought on by Nebuchadnezzar. Hiatus iſte, ſive annorum undecim αναρχια, cum calamitatibus Ægypto a Nabuchodonoſoro illatis convenienter ſe habet. Chron. Sæc. 18. p. 543.

[57] L. 1. p. 62.

[58] Africanus apud Euſeb. et Syncellum.

be the Pharaoh Hophra of the [59] Scriptures. He is the prince, concerning whom Jeremiah prophesied; and who by Eusebius is called [60] Ουαφρης, Vaphres. He introduces him not long after the captivity: and says, that when Jerusalem was ruined, many of the Jews fled to him for shelter. On this account it was, that the prophet denounced God's wrath upon him, and upon those, who trusted in his assistance. [61] *Behold, I will watch over them for evil, and not for good: and all the men of Judah, that are in the land of Egypt, shall be consumed by the sword, and by the famine, until there be an end of them. Thus saith the Lord: Behold, I will give Pharaoh Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life: as I gave Zedekiah, king of Judah, into the hand of Nebuchadrezzar, king of Babylon, his enemy, and that sought his life.* By whose hand he was cut off, is not said. We find, [62] that he lived soon after Jerusalem had been ruined by the Babylonians; consequently before the desolation of Egypt: for this did not happen till after the seven and twentieth year of the captivity. [63] *And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying: Son of man; Nebuchadrezzar, king of Babylon, caused his army to serve a great service against Tyrus: yet he had no wages, nor his army, for the service that he served against it. Therefore thus saith the Lord God: Behold,*

[59] Jeremiah. c. 44. v. 30. Τον Ουαφρη βασιλεα. Seventy.

[60] Ουαφρης ετη κε, ᾧ προσεφυγον, ἁλωσης ὑπο Ασσυριων Ἱερουσαλημ, οἱ των Ιουδαιων ἐπολοιποι. Euseb. Chron. p. 17.

[61] Jeremiah. c. 44. v. 27.

[62] Ibid. v. 30.

[63] Ezekiel. c. 29. v. 17. Jeremiah. c. 43. v. 10. and c. 44. v. 1.

I will give the land of Egypt unto Nebuchadrezzar, king of Babylon: and he ſhall take her multitude, and take her ſpoil,—and it ſhall be the wages for his army. For I have given him the land of Egypt for his labour.—[64] *From Migdol to Syene ſhall they fall.*—[65] *And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries.* This deſolation was to be for forty years; as the end of which period the Egyptians were to be reſtored. I have dwelt a good deal upon this ſubject, becauſe it is an æra of great conſequence. We find from theſe accounts, that Pharaoh Hophra preceded theſe calamities; and ſhould be placed prior to the four ages of Diodorus. We may learn alſo from hence, why the hiſtory of Egypt in general, and eſpecially about theſe times, is ſo defective. From Sabacon downwards to Apries there is great [66] uncertainty and confuſion. All this was owing to the feuds and commotions, and to the final diſperſion of the people; which was attended with the ruin of their temples, and of the colleges, where their prieſts reſided. Theſe were at Aven, the ſame as On; alſo at Taphanes, No-Ammon, Moph, Zoan, and Pathros: which places, and regions, had been by name ſpecified as the objects of God's wrath. When their ſeminaries were again opened, and their prieſthood eſtabliſhed; I make no doubt, but that the Egyptians tried to retrieve their loſt annals, and to rectify what had been impaired. And in reſpect to aſtronomy, and other parts of philoſophy, they ſeem to have ſucceeded. But a great part of their hiſtory had been conſigned to pillars and obeliſks; and deſcribed in the ſacred

[64] C. 30. v. 6.
[65] Ibid. v. 26.
[66] See Marſham's Chron. Sæc. 18. p. 542.

characters,

characters, which consisted of hieroglyphics. These were imperfect helps to oral tradition; and never could from the beginning give a precise account of those great events, which they were supposed to commemorate. They contained the outlines of the history: the rest was to be supplied by those, who undertook to explain them; and who interpreted as they had been traditionally instructed. But when this traditional information ceased, or was but imperfectly known, these characters became in great measure unintelligible: at least they could never be precisely decyphered. Hence has arisen that uncertainty, which we experience both in the history, and mythology of this people.

OF

OF THE

EGYPTIAN KINGS,

AND

DYNASTIES.

PLUTARCH takes notice of the great difficulties, with which the Egyptian hiſtory is attended. He however acknowledges, that ſome helps are to be obtained; but thoſe inconſiderable, and very diſcouraging. [1] Καιτοι λεπται τινες αποῤῥοιαι, και αμυδραι της αληθειας ενειστι ταις Αιγυπτιων ενδιεσπαρμεναι μυθολογιαις· αλλα ιχνηλατου δεινου δεονται, και μεγαλα μικροις ἑλειν δυναμενου. *There are after all ſome ſlight and obſcure traces of true hiſtory here and there to be found, as they lie ſcattered up and down in the ancient writings of Egypt. But it requires a perſon of uncommon addreſs to find them out; one, who can deduce great truths from ſcanty premiſes.* This at firſt is ſufficient to deter a perſon from going on in a ſtudy of this nature. But upon recollection, we find that we have helps, to which the more early writers were ſtrangers. We have for a long

[1] Plutarch. Ερωτικα. p. 762.

time

time had light opening upon us; and begin now to avail ourſelves of the bleſſing. We talk indeed of ancient days, and times of antiquity; but that time is moſt aged, which has endured longeſt: and theſe are the moſt ancient days, in which we are ourſelves converſant. We enjoy now an age of accumulated experience: and we are to make uſe of the helps, which have been tranſmitted, to diſpel the miſt, which has preceded.

Nothing has ſo embarraſſed the learned world, as the dynaſties of the kings of Egypt. We find, that there were people very early in the Chriſtian æra, who took pains to collate and arrange them: and many of the beſt chronologers in the laſt and preſent century have been at much pains to render them conſiſtent. But notwithſtanding this has been attempted by perſons of moſt conſummate learning; yet their endeavours have hitherto been attended with little advantage. The principal of thoſe of old, who have at all engaged in this hiſtory, are Theophilus, Tatianus, Clemens, Africanus, Euſebius, and Syncellus. The three firſt only caſually touch upon it: but the others are more particular and diffuſe. Joſephus alſo of Judea, in his curious treatiſe againſt Apion, has a great deal to this purpoſe. The chief perſons, to whoſe authority these writers principally appeal, are three. The firſt is the anonymous author of the Old Chronicle; which has been preſerved by Syncellus, and thought to be of very early date. To this ſucceed the dynaſties of Manethon of Sebennis; who was an Egyptian prieſt in the time of Ptolemy Philadelphus; and wrote what he exhibited, at the requeſt of that prince. The third is the

account

account given by Eratosthenes of Cyrene in the reign of Ptolemy Euergetes; who has transmitted a curious account of the Theban kings; but of those solely, without taking any notice of the princes in other parts of Egypt. From these Egyptian writers the accounts given by Africanus and Eusebius have been compiled; as well as those by Syncellus. According to these chronologers the number of the dynasties amounts to thirty and one: and they extend downwards to the reign of Darius, who was conquered by Alexander. Many moderns have gone deep in these inquiries: among whom we ought to mention with particular respect Petavius, Scaliger, Perizonius, and the incomparable Sir John Marsham.

As there are different specimens transmitted by ancient authors of the Egyptian history; one would imagine, that there could not be much difficulty in collating the reigns of princes, and correcting any mistake, that may have happened in the dynasties. But these writers often differ essentially from each other: and as there is nothing synchronical, to which we can safely apply; it is impossible, when two writers, or more, differ, to determine which is in the right. Add to this, that these dynasties extend upwards, not only beyond the deluge; but one thousand three hundred and thirty-six years beyond the common æra of the creation. Sir John Marsham is very sanguine in favour of the system, which he has adopted; yet is often obliged to complain of having a most barren field of investigation, where there are nothing but names and numbers: and he acknowledges how difficult it is to arrive at any certainty, when a set of unmeaning terms present themselves without any collateral

 history.

hiſtory. There is one miſtake common to all, who have engaged in this dark ſcrutiny. They proceed upon ſome preconceived notion, which they look upon as a certainty; and to this teſt every thing is brought. Such is the reign of Inachus, the flood of Ogyges, the landing of Danaus in Greece. Such alſo is the ſuppoſed reign of a king, when Joſeph went into Egypt; and the reign of another, when the Iſraelites departed. They ſet out upon theſe facts as firſt principles; though they are the things, which want moſt to be canvaſſed: and when they have too inconſiderately made theſe aſſumptions, they put a force upon all other hiſtory, that it may be brought to accord. In moſt lists of the Egyptian kings, Menes is found firſt. Many writers ſuppoſe this perſonage to have been Mizraïm: others think it was Ham; others again that it was Noah. And as theſe lists go down as far as Alexander the Great; the dynaſties are to be dilated, or curtailed, according to their greater or leſs diſtance from the extreams. In one thing they ſeem to be agreed, that the number of the dynaſties was thirty and one.

Whether it be in the power of man to thoroughly regulate the Egyptian chronology, I will not pretend to ſay. To make ſome advances towards a work of this conſequence is worth our attempting: and if it is not always poſſible to determine in theſe dynaſties what is true, it may however be of ſervice to point out that which is falſe: for by abridging hiſtory of what is ſpurious, our purſuit will be reduced into narrower limits. By theſe means thoſe, who come after, will be leſs liable to be bewildered; as they will be confined to a ſmaller circle, and conſequently brought nearer to the truth.

The

The firſt attempt towards rectifying the chronology of Egypt muſt conſiſt in lopping off intirely the ſixteen firſt dynaſties from the thirty-one ſpecified in Euſebius: for I am perſuaded, that the original liſt conſiſted of fifteen dynaſties only. The reſt are abſolutely ſpurious; and have been the chief cauſe of that uncertainty, of which we have been ſo long complaining. This may appear too bold and deſperate a way of procedure: nor would I venture to ſpeak ſo confidently, were I not aſſured, that they never really exiſted; but took their riſe from a very common miſtake of the Grecians. This may be proved from that ancient Chronicle, of which I took notice above. The Grecians had this, and many other good evidences before them, as they plainly ſhew: but they did not underſtand the writings, to which they appealed; nor the evidences which they have tranſmitted. In the firſt place I much queſtion, whether any Grecian writer ever learned the language of Egypt. Many negative proofs might be brought to ſhew, that neither Plato, nor Pythagoras, nor Strabo, were acquainted with that tongue. If any of them had attempted the acquiſition of it, ſuch was their fineſſe and delicacy, that the firſt harſh word would have ſhocked them; and they would immediately have given up the purſuit. If they could not bring themſelves to introduce an uncouth word in their writings, how could they have endured to have uttered one, and to have adopted it for common uſe? I doubt whether any of the Fathers were acquainted with the language of the country. Beſides, the hiſtories, of which we are ſpeaking, were written in the ſacred language and character, which were

grown obſolete: and Manethon, Apion, and the other Hellenic Egyptians, who borrowed from them, were not well acquainted with their purport. Had theſe memorials been underſtood, we ſhould not have been at a loſs to know who built the pyramids, and formed the lakes and labyrinth, which were the wonders of the world. In reſpect to the Fathers, who got intelligence in Egypt, they obtained it by a very uncertain mode of inquiry; and were obliged to interpreters for their knowledge. The Grecians wrote from left to right: but the more eaſtern nations from [2] right to left. This was a circumſtance, which they either did not know; or to which they did not always attend; and were therefore guilty of great miſtakes; and theſe conſiſted not only in a faulty arrangement of the elements, of which the names are compoſed; but alſo in a wrong diſtribution of events. Hence an hiſtorical ſeries is often inverted from want of knowledge in the true diſpoſition of the ſubject. Something ſimilar to this has happened in reſpect to the Old Chronicle, which has been preſerved by Syncellus. It contains an epitome of the Egyptian hiſtory; and was undoubtedly obvious to every perſon in that country. In ſhort, it muſt have been one of the chief ſources, from whence Manethon, and others, who came after him, drew. Thoſe of the Grecians, who copied the dynaſties from the original, were neceſſarily told, that the true arrangement here was different from that, which was in uſe in Greece: that according to their way of reckoning, the firſt dynaſty was the fifteenth, or ſixteenth, according to the point, from

[2] Αιγυπτιοι (γραφουσιν) απο των δεξιων επι τα αριστερα. Herod. L. 2. c. 36.

whence they counted. In consequence of this, they have marked it the fifteenth, or sixteenth; and then fancying, that there was a long series preceding, they have invented as many dynasties more, as they thought wanting, to supply this seeming vacancy. This is not surmise: for we may see the very thing done by [3] Syncellus. He has transmitted to to us an abridgment of the Egyptian history from the Old Chronicle; containing the dynasties of their kings. And as he was told, that the first was the fifteenth according to his way of numeration, he has actually marked it the fifteenth. In consequence of this, he supposes, contrary to the authority of the history, fourteen prior dynasties, which with that of the Demigods make thirty in the whole. But what he calls the fifteenth, was the first of the Mizraïm, who succeeded the Auritæ, or Demigods; and this is plainly indicated in the history. It has been shewn, that there was no regal state in Egypt before the coming of the Shepherds, styled Auritæ: that with them commences the history of the country. Syncellus accordingly, having mentioned from this Chronicle the imaginary reigns of the Gods, comes at last to those who really reigned; and places them in this order: [4] πρωτον μεν των Αυριτων, δευτερον δε των Μεστραιων, τριτον δε Αιγυπτιων. *The first series of princes was that of the Auritæ: the second was that of the Mestræans, or Mizraïm; the third of Egyptians.* These are the words of the Chronicle; and, one would think, sufficiently clear and determinate, had not the Greeks been infatuated through their preconceived opinions. The author afterwards subjoins the list of

[3] I mention Syncellus: but it may be the person from whom he borrowed, who was guilty of this mistake.

[4] P. 51.

their

their kings from the Chronicle, in which the Demigods ſtand plainly firſt: and there is not the leaſt hint given of any prior dynaſties. Syncellus, not knowing, that the Demigods were the Auritæ, begins with the next ſeries as the firſt, and calls it the fifteenth.

[5] The REIGNS of the GODS, according to the Old Chronicle.

To Hephaiſtus is aſſigned no time, as he is uniformly apparent both by night and day.

Helius, the ſon of Hephaiſtus, reigned three myriads of years.

Then Cronus, and the other twelve Divinities reigned 3984 years.

Next in order are the Demigods (the Auritæ), in number eight, who reigned 217 years - - - - - - - 217

After theſe are enumerated fifteen generations of the Cunic circle, which take up 443 years - - - 443

16. The ſixteenth dynaſty is of the Tanites, eight kings, which laſted 190 years - - - - - - 190

17. The ſeventeenth of Memphites, four in deſcent,—103 years - - - - - - - - - - - - 103

18. The eighteenth of Memphites, fourteen in deſcent,—348 years - - - - - - - - - - - - 348

19. The nineteenth of Dioſpolites, five in deſcent,—194 years - - - - - - - - - - - - 194

20. The twentieth of Dioſpolites, eight in deſcent,—228 years - - - - - - - - - - - - 228

[5] Ibid.

21. The

21. The twenty-firſt of Tanites, ſix in deſcent,—121 years - - - - - - - - - - - - - - 121
22. The twenty-ſecond of Tanites, three in deſcent,—48 years - - - - - - - - - - - - - 48
23. The twenty-third, Dioſpolites, two in deſcent,—19 years - - - - - - - - - - - - - 19
24. The twenty-fourth, Saïtes, three in deſcent,—44 years - - - - - - - - - - - - - - 44
25. The twenty-fifth, Ethiopians, three in deſcent,—44 years - - - - - - - - - - - - - 44
26. The twenty-ſixth, Memphites, ſeven in deſcent,—177 years - - - - - - - - - - - - 177
27. The twenty-ſeventh, Perſians, five in deſcent,—124 years - - - - - - - - - - - - 124
28. The twenty-eighth, loſt.
29. The twenty-ninth, uncertain who.—39 years - 39
30. The thirtieth, a Tanite,---18 years - - - - - 18

To the above ſhould be added the thirty-firſt dynaſty, which conſiſted of three [6] Perſians; for with this every catalogue [7] concluded. The liſts tranſmitted to us by Africanus, and Euſebius; and that of Manethon, from whom they borrowed, cloſes with this: and it was undoubtedly in the original copy of Syncellus. We have in the above an epitome of the regal ſucceſſion in Egypt, as it ſtood in the Ancient Chronicle: and though ſhort, it will prove to us of much conſe-

[6] Darius Ochus, Arſes, and Darius Codomannus, who was conquered by Alexander.

[7] Τριακοστη πρωτη δυναστεια Περσων βασιλεων γ. Euſeb. Chron. p. 17. Syncellus. p. 77. p. 256.

quence in our inquiries. We find here, that the Demigods, or Auritæ, ſtand firſt: and with them the hiſtory of the country muſt commence. Theſe are ſucceeded by thoſe of the Cunic, or Royal, circle, the ancient Mizraïm: and thoſe again by other dynaſties in their order. As to Hephaiſtus, Helius, and the twelve other Gods, they were only ſo many ſacred titles, which were either prefixed to the Egyptian calendar, or to the months of the year, by way of diſtinction. The numbers, with which they were accompanied, were aſtronomical computations; and related to time, and its portions, and not to the reigns of princes. From hence we may be aſſured, that there were no kings prior to thoſe abovementioned. But the Grecians having been told, that in their retrograde way of computation, the fifteenth dynaſty was the firſt, were led to think, that the converſe alſo was true; and that the firſt was the fifteenth. And thoſe, who differ in the poſition of the Shepherd dynaſty, yet count from the laſt. This may be ſeen in the Chronicle, which I have exhibited above: where the firſt dynaſty numbered is the Tanite, which is marked the ſixteenth: and this is the [8] ſixteenth from the bottom, if we include the laſt of the Perſians. In conſequence of this, that of the Auritæ muſt have been the fourteenth downwards, which would naturally induce us to expect many prior kings. But it is manifeſt from Egyptian evidence, from the Chronicle itſelf, that there were no preceding dynaſties: for the liſt of the Deities was not taken into conſideration. Manethon counted it the fifteenth; and

[8] The reaſon of their ſtopping at this in their computation upwards, was, becauſe this was looked upon as the firſt genuine Egyptian dynaſty. This will be ſhewn hereafter.

it

it is accordingly ſo expreſſed by Africanus. Hence theſe writers, and their followers, have been led to ſuppoſe, that there were once fourteen dynaſties antecedent. They accordingly prefixed them to the true liſt; and immediately ſet themſelves to work, in order to remedy an evil, which did not exiſt. For when thirteen or [9] fourteen dynaſties had been thus imagined, it afforded matter of very much ſtudy to find out the perſons, of whom they were compoſed. There was a great vacuity; and the means were ſcanty towards ſupplying what was demanded. Menes was at hand to begin with; who is made the firſt king by all: and to him they ſubjoined a liſt of others, wherever they could obtain them. Africanus in his liſt mentions this perſon the firſt; and ſays, that he was a Thinite by birth, and deſtroyed by an hippopotamus. In this he is followed by others. But Menes I have ſhewn to have been the Lunar Deity, who was probably worſhiped in ſome Thinite temple. The hippopotamus was repreſented as an emblem of his preſervation; which they have perverted to an inſtrument of his deſtruction. Euſebius ſtyles him a Thebinite, and Thebean. [10] Πρωτος εβασιλευσεν Μηνης Θηβινιτης, Θηβαιος· ος ἑρμηνευεται Διονιος. *The firſt, who reigned, was Menes the Thebinite, the Arkæan; which is by interpretation the Iönian.* This Thebinite, and Arkæan, was, we find, the ſame perſon, of whom the Iönah, or Dove, was an emblem; ſo that of his true hiſtory we cannot doubt.

At the beginning, next after Menes, they have got together

[9] They amount to ſixteen in Euſebius; and as many in Africanus.

[10] Euſeb. Chron. p. 18. l. 13.

an aſſemblage of names, and titles; ſome of which belong to Deities, and others ſeem to be borrowed from Eratoſthenes, and occur in later ages. Such is Seſoſtris, whom they repeatedly introduce. They repreſent him as a gigantic perſonage: and he is at times called [11] Seſoſis, Sethooſis, Seſonchoſis, Geſon Goſes; and otherwiſe diverſified. Diodorus, and others, tell us, how he conquered the whole earth; ſo that there was not a nation, which did not acknowledge his power. Upon his return after his conqueſts, the firſt thing, which he took in hand, was the making of a long [12] ditch upon the eaſtern coaſt of Egypt, to ſecure himſelf from his next neighbours. Strange! that the monarch of the whole earth, whoſe army is ſaid to have been above half a million, ſhould be afraid of a few clans upon the deſert. He is mentioned as the firſt of the line of [13] Ham, who reigned in Egypt; and he is placed immediately after [14] Orus. According to ſome, he comes a degree lower, after [15] Thules: in which ſituation he occurs in [16] Euſebius. Yet he is again introduced by this author in the ſecond dynaſty under the name of [17] Seſocris: and the like hiſtory is given of his height, and ſtature, as is to be found in Herodotus, and Diodorus. Again in the twelfth dynaſty we meet with [18] Geſon Goſes, in our copies of Euſebius ſtyled [19] Seſonchoris;

[11] Newton's Chron. p. 69.
[12] Diodor. Sic. L. 1. p. 52.
[13] Chron. Paſchale. p. 47.
[14] Scholia in Apollon. L. 4. v. 272.
[15] Cedrenus. p. 20.
[16] Euſeb. Chron. p. 7. l. 43.
[17] Ibid. p. 14.
[18] Syncellus. p. 59.
[19] Euſeb. Chron. p. 14.

but

but by Syncellus more truly rendered [20] Seſonchoſis: and, what is ſtrange, next but one in the ſame dynaſty, we meet with [21] Seſoſtris. That we may not ſuppoſe him to have been a different perſon of the ſame name, a ſhort hiſtory of his life and conqueſts is annexed. His height too, and ſtature, are deſcribed, juſt as we find them repreſented by other authors. From hence we may be aſſured of the identity of this perſon, who is thus repeatedly introduced to make up a ſuppoſed deficiency. In ſhort they have adopted every variation of a name, and out of it formed a new king.

In this manner writers have tried to ſupply the vacancies in their imaginary dynaſties of the kings of Egypt. But they ſoon begin to be tired: and we have many dynaſties without a ſingle name. The duration alſo of the reigns is often too ſhort to be credited. In the eighth dynaſty, twenty-ſeven Memphites reign but 146 years; which is little more than five years apiece. In the eleventh, ſixteen Dioſpolites reign but 43 years; which amount not to three years apiece. In the thirteenth dynaſty, ſixty more Dioſpolites are found, and the ſum of their reigns is but 184 years; which are not more than three years and a few weeks apiece. But, what is of all the moſt incredible, in the ſeventh dynaſty ſeventy kings reign juſt [22] ſeventy days.

From the above we may perceive into what difficulties the chronologers were brought, who tried to ſupply theſe

[20] P. 73.

[21] Ibid. p. 59.

[22] Quot dies, tot reges. Marſham's Chron. Sæc. 7. p. 90. Euſebius alters this to fifteen days apiece: upon which Sir John Marſham obſerves, Numerus dierum augetur, ut reges ſinguli xv. dies habeant. Ibid.

ſupernumerary dynaſties by ſuch wretched means. They ſearched into every old regiſter; and laid their hands upon every liſt, which occurred, in order to fill up theſe vacancies. Syncellus ſuppoſes [23] Menes to have been Mizraïm: but I have ſhewn, that he was another perſon; and the emblem of the hippopotamus proves it. Beſides, what reaſon have we to imagine, that Mizraïm reigned in Egypt; or that he was devoured by ſuch an animal? The kings, who are brought in immediate ſucceſſion to him, are [24] Athothis, Cercenes, and Venephes. But theſe very kings occur in the ſame order elſewhere. They occupy the fifty-ninth, ſixtieth, and ſixty-firſt places in the catalogue of Syncellus. They conſequently lived above one thouſand years later. Who can put up with theſe dynaſties of Dioſpolites, and others, whoſe reigns are ſo uncommonly ſhort? And is it poſſible to give credit to the account of ſeventy kings, who reigned but ſeventy days? May we not be aſſured, that it was ſome college hiſtory; and related to a ſociety of prieſts, whoſe office came in rotation; and who attended once in that [25] term? After all, that Africanus, or Manethon before him could do to make up what was wanting, yet many dynaſties have ſcarce a name inſerted. The ſeventh, eighth, [26] tenth, eleventh, thirteenth, and fourteenth, are quite anonymous:

[23] Syncellus. p. 91.

[24] Euſeb. Chron. p. 14.

[25] The Cunocephali were ſaid to die by piecemeal; and the whole body was extinct after ſeventy-two days. Ἕως δ' αν αἱ ἑβδομηκοντα και δυο πληρωθωσιν ἡμεραι, τοτε ὁλος αποθνησκει. Horapollo. L. 1. c. 14. p. 29. They were undoubtedly an order of prieſts, who were in waiting at ſome temple; and their term was completed in ſeventy-two, or rather in ſeventy, days. See of this work Vol. I. p. 335. note 14.

[26] In the ninth, one name only out of nineteen ſpecified.

and

and in many places, where names have been inſerted by Africanus, they are rejected by Euſebius, who came after him.

For theſe reaſons, and from the authority of the Old Chronicle, I entirely ſet aſide the reigns of all princes antecedent to the Auritæ, or Shepherds. They firſt reigned in Egypt, as the beſt hiſtories ſhew. And however high the later Egyptians may have carried their antiquity; I cannot admit of any dynaſty prior to the fifteenth, counting back from the laſt. Indeed we may infer, that the fifteenth was looked upon by all as the leading dynaſty, before the true ſyſtem was ſpoiled. And even afterwards, there ſeems to have been a tacit reference to it, as to a ſtated point, by which every thing elſe was to be determined. Both Manethon, and Africanus place the Auritæ, or Shepherds, in the fifteenth dynaſty; but count from the firſt. Euſebius alſo places them in the fifteenth, if we count from the [27] laſt. From hence we may perceive, that which way ſo ever we may reckon; and however the accounts may have been impaired, the fifteenth was the object, by which they were originally determined. The words of Africanus are very remarkable, when he ſpeaks of the kings of this dynaſty. [28] Πεντεδεκατη Ποιμενων. Ησαν δε Φοινικες ξενοι βασιλεις, ϛ', οἱ και Μεμφιν εἱλον· οἱ και εν τῳ Σεθροϊτῃ νομῳ πολιν εκτισαν, αφ' ἧς ὁρμωμενοι Αιγυπτιους εχειρωσαντο. *The fifteenth is the dynaſty of the Shepherds. Theſe were foreign princes, ſtyled Phœnices. They firſt built themſelves a city in*

[27] It is to be obſerved, that Euſebius begins with what he ſtyles the ſeventeenth, and ends with the thirty-firſt: but in the ſeries the twenty-firſt is ſomehow omitted.

[28] Syncellus. p. 61.

the

the Sethroïte (or rather [29] *Sethite) region; from whence they made their invaſion, aud conquered all Egypt.* This author having mentioned theſe Shepherds, whom he calls Phœnices, adds a dynaſty of thirty-two Hellenic Shepherds; and a third of forty-three Shepherds, who reigned collaterally with as many kings of Thebes. This is extraordinary, that they ſhould correſpond ſo exactly in number; but what is more ſtrange, that they ſhould reign the ſame number of years. [30] Ὁμου ὁι Ποιμενες και ὁι Θηϐαιοι εϐασιλευσαν ετη ρνα. *The Shepherd kings, and thoſe of Thebes reigned the ſame number of years: which amount to one hundred and fifty one.* We ſee here two dynaſties at different places, commencing at the ſame time, which correſpond preciſely in number of kings, and in number of years. And the ſum of theſe years allows little more than three years and an half to the reign of each prince. For there are forty-three in each place; and reign but one hundred and fifty-one years; which is incredible. Both the Phœnician, and Hellenic Shepherds were certainly the ſame as thoſe, who made an inroad into Egypt, and took Memphis; and afterwards conquered the whole country. They are brought by Africanus in ſucceſſion after the former; but were certainly the ſame, however diverſified by titles, and increaſed in number. The years of their reigns are apparently a forgery. We may, I think, be aſſured, that Manethon and Africanus out of one dynaſty have formed three; and have brought them in ſucceſſion to one another. And this aroſe from their not knowing the ancient titles of the perſons; nor the hiſtory with which it was attended.

[29] It was the province of Seth, called alſo Saït, to which the author alludes.

[30] Syncellus. p. 61.

Euſebius ſaw this; and therefore ſtruck out two of theſe dynaſties; and brought the third downwards two degrees lower. By theſe means the dynaſty of the Shepherds is made the fifteenth upwards; which is the true place: and at this commences the hiſtory of Egypt. If then we take away the two ſuppoſititious dynaſties of Manethon, which are rejected by Euſebius, the Shepherd dynaſty, marked by him the fifteenth, will be the fifteenth from the bottom. And it will be plain, that the ſeries, from the Shepherds to the laſt Perſic princes incluſive, conſiſted at firſt of fifteen dynaſties only. The notion of any antecedent kings aroſe from a retrograde manner of counting among the Greeks; and from an error in conſequence of it. In Euſebius the Shepherd dynaſty is the fifteenth from the bottom: and if we diſcard the two ſpurious dynaſties, which he has ſubſtituted in the room of the two inſerted by Manethon, it will be found the fifteenth from the top, and accord every way. In ſhort, it was, according to Manethon, the center dynaſty of twenty-nine. All from it incluſive downwards were genuine; but the fourteenth above ſuppoſititious. They were ſuperadded, as I before ſaid, from an error in judgment, and a faulty way of computation.

As the miſtake began with Manethon and the Hellenic Egyptians; it may be worth while to give a liſt of the dynaſties, as they ſtood before they were further corrupted by the Grecians in other parts.

THE

THE EGYPTIANS DYNASTIES

From the DELUGE,

As they are recorded by MANETHON.

The First Dynasty.

Next after the Demigods was Menes the Theeinite, who was destroyed by a crocodile.
Athothis.
Cencenes.
Venephes.
Usaphædus.
Miebidus.
Sememphis.
Bienaches.

The Second Dynasty of Thinites.

Boethus.
Kæachus.
Binothris.
Tlas.
Sethenes.
Chœres.
Nephercheres.

The Third Dynasty of Memphites.

Necherophes.

Tosorthrus.

Toſorthrus.
Tyris.
Meſochris.
Soïphis.
Toſertaſis.
Achis.
Siphouris.
Kerpheres.

The Fourth Dynaſty of Memphites.

Soris.
Suphis.
Suphis the Second.
Mencheres.
Ratæſes.
Bicheres.
Sebercheres.
Thamphthis.
Seſocris, who was five cubits high, and three in circumference.
A ninth unknown.

The Fifth Dynaſty of Elephantine Kings.

Uſercheres.
Sephres.
Nephercheres.
Siſiris.
Cheres.
Rathuris.
Mercheres.

Tarcheres.
Obnos.

The Sixth Dynasty of Memphites.

Othoes.
Phius.
Methusuphis.
Phiops.
Mentesuphis.
Nitocris.

The Seventh Dynasty.

Seventy Memphites, who reign seventy days.

The Eighth Dynasty.

Twenty-seven Memphites, who reign 146 years.

The Ninth Dynasty consists of nineteen Princes of Heraclea.

Othoes, killed by a crocodile.
The eighteeen others unknown.

The Tenth Dynasty.

Nineteen Heraclotics, who reign 185 years: their names and history unknown.

The Eleventh Dynasty.

Sixteen Diospolites, who reign 43 years. Of these Amemenenes only specified.

The Twelfth Dynasty: twelve Diospolites.

[31] Sesonchoris, the son of Amanemes.

Sesostris: the great monarch, who conquered all the world: the next in order to [32] Osiris: his height was four cubits, three palms, and two digits.

Lachares.

[33] Ammeres.

Ammenemes.

Scemiophris.

The rest unknown.

The Thirteenth Dynasty.

Sixty Diospolites, who reign 184 years. No names nor history mentioned.

The Fourteenth Dynasty.

No mention made of it. Eusebius however supplies this vacancy with a Dynasty of 76 Xoites, who reign collectively 184 years: which is but two [34] years and five months apiece.

[31] He is called Sesonchosis by Syncellus in another list. He is said to have been the son of the former king. But all dynasties begin with kings of a new family.

[32] Ὁν ὑπο Αιγυπτιων μετα Οσιριν νομισθηναι. How then can he be a king in the twelfth dynasty? The account of his stature is from Eusebius.

[33] These three seem not to have been in Manethon: but are supplied by Africanus.

[34] See Syncellus. p. 49. Some make the number of years 484, which amounts to about six years and seven months apiece. Neither account seems credible.

The Fifteenth [35] *Dynasty is of the Shepherds.*

These were six foreign princes, styled Phœnices, who took Memphis; and built a city in the Sethroïte nome; from whence they made an irruption, and conquered all Egypt.

Saithes.
Beon.
Pachnan.
Staan.
Archles.
Aphobis.

At this period are introduced the two spurious dynasties by Manethon; or at least by [36] Africanus.

The first is of thirty-two Grecian Shepherd kings, who reign 518 years.

The second of forty-three Shepherd kings, who reign collaterally with just the same number of Diospolites: and also reign precisely the same number of years; which amount to 153.

These dynasties I omit: and in consequence of it call the next dynasty the sixteenth.

The Sixteenth Dynasty of sixteen Diospolites.

Amos.
Chebros.
Amenophthis.

[35] This is in reality the first dynasty of Egyptian kings.

[36] It is not certain to whom this mistake is to be attributed; but I should judge, that it was owing to Africanus.

Amersis.

Amerſis.
Miſaphris.
Miſphragmuthoſis.
Tuthmoſis.
Amenophis.
Orus.
Acherres.
Rathos.
Chebres.
Acherres.
Armeſes.
Rammeſſes.
Ammenoph.

The Seventeenth Dynaſty of Dioſpolites.

Sethos.
Rapſaces.
Ammenephthes.
Rameſes.
Ammeſemnes.
Thuoris.
Alcandrus.

The Eighteenth Dynaſty of twelve Dioſpolites.

No names nor hiſtory is given.

The Nineteenth Dynaſty of ſeven Tanites.

Smedes.
Phuſenes.
Nephelcheres.

Amenophthis.

Amenophthis.
Osocor.
Pinaches.
Susennes.

The Twentieth Dynasty of nine Bubastites.

Sesonchis.
Osoroth.
The three next are not named.
Tacellothis.
The three next are not named.

The Twenty-first Dynasty of four Tanites.

Petubates.
Osorcho.
Psammus.
Zeet.

The Twenty-second Dynasty.

Bochoris the Saïte.

The Twenty-third Dynasty of three Ethiopians.

Sabbacon.
Sevechus.
Tarchon.

The Twenty-fourth Dynasty of nine Saïtes.

Stephinates.
Nerepsos.
Nechao.

Psam-

Pſammitichus.
Nechao the Second.
Pſammuthis.
Vaphris.
Amoſis.
Pſammacherites.

The Twenty-fifth Dynaſty of eight Perſians.

Cambyſes.
Darius, the Son of Hyſtaſpes.
Xerxes.
Artabanus.
Artaxerxes.
Xerxes.
Sogdianus.
Darius.

The Twenty-ſixth Dynaſty.

Amyrtëus the Saïte.

The Twenty-ſeventh Dynaſty of four Mendeſians.

Nepherites.
Achoris.
Pſammuthis.
Nephorotes.

The Twenty-eighth Dynaſty of three Sebennytes.

Nectanebes.
Teos.
Nectanebes.

The

The Twenty-ninth Dynasty of three Persians.

Ochus.
Arses.
Darius: the same who was conquered by Alexander.

Such was the state of the dynasties, before they had suffered a second interpolation, by having two, which were spurious, inserted. These consisted of no less than seventy Grecian, and other, Shepherd kings, which are very justly set aside by Eusebius. This learned writer had done well, if he had stopped short, after that he had remedied the mistake in Africanus. But he had no suspicion, that the previous dynasties were all spurious; I mean all those before the fifteenth. He was therefore fearful of making a gap in the list; and has supplied the place of those, which he expunged, with some Diospolites, or [37] Thebans. But they should be all alike cancelled: for with the Shepherds, those Auritæ, and Demigods, the chronology of Egypt began. Therefore the seventeenth dynasty of Eusebius should have been marked the first; for it certainly was so esteemed by the ancient Egyptians; and we ought for the future to read, Πρωτη Δυνασεια, Ποιμενες ησαν ξενοι βασιλεις, οι και Μεμφιν ειλον, κτλ. *The first dynasty consists of the Shepherd kings,*

[37] As the two dynasties of Manethon were brought after the Shepherds, Eusebius varies his disposition, and places his Diospolites above them: for he saw plainly that the place of the Shepherds was the fifteenth inclusive from the bottom. But by this interpolation he made it the seventeenth from the top. Whereas it was the center dynasty equally removed from the extremes. It stood between the spurious and the genuine dynasties; and belonged to the latter.

who were foreigners, and took Memphis, &c. To the truth of this the Old Chronicle bears witnefs: in which the firft who reign are the Shepherds, under the title of Semidei and Auritæ. The number and titles of the dynafties do not turn out fo precifely the [38] fame, as we find them in other accounts; for the Chronicle falls off towards the end; being moft defective, where we might expect it to be moft perfect. It affords however, though very concife, the great outlines of the Egyptian chronology; and muft be efteemed as an excellent guide, as far as it is capable of conducting us. I would not therefore do any thing to difparage its merit: yet it is probably nothing more than a part of a yearly calendar, in which the celeftial motions were calculated. The months and holydays fpecified, and the reigns of the kings prefixed. Among many others, there were two Hermetic books, in common ufe among the Egyptians. The [39] firft of thefe related to the energy of the heavens; to the powers of the planets, and the influence of the ftars; and was properly a treatife concerning horofcopes, and aftrology; and was full of dark and myfterious learning. The other, which related to the real operations of nature, was of more ufe, but in lefs efteem; being nothing more than a common almanack, and fo denominated. [40] Τατε εν τοις Αλμενιχιακοις (forte Αλμενιακοις) μερος τι βραχυτατον περιεχει των Ἑρμαϊκων διαταξεων· και τα περι αςερων, η φασεων, η κρυψεων, η Σελην̃ης αυξεσεων, η μειωσεων, εν τοις εσχατοις ειχε την παρ᾽ Αιγυπτιοις αιτιολογιαν. *What*

[38] It has in fome places been altered to ferve a purpofe; and probably by Syncellus.

[39] Jamblichus. Sect. 8. c. 4. p. 160.

[40] Ibid.

 fays

ſays Chæremon, *is compriſed in the Egyptian* ALMANACKS, *contains but a ſmall part of the Hermaïc inſtitutions. The whole, that relates to the riſing and occultation of the ſtars, to the increaſe and decreaſe of the moon, was held in the leaſt eſtimation.* Porphyry likewiſe mentions the Egyptian Almanacks; and gives an account of their contents, which ſeem to be very curious. They conſiſted of a detail about the phaſes of the ſun, and moon; and of the riſing, and ſetting of the ſtars for the year: alſo of the aſpects and influences of the planets, and what was from them portended: [41] *και θεραπειαι παθων, there was alſo ſome phyſical advice ſubjoined.* All this, ſays Porphyry, *εν Αλμενιχιακοις φερεται, is contained in the Egyptian* ALMANACKS. According to Iamblichus, theſe calendars were not held in ſo high repute, as the other Hermetic writings. Be this as it may, our Chronicle is probably of this ſort: and though formerly of no great eſteem on account of its being cheap and obvious, yet not at all for that reaſon of leſs authority. It began, as I have ſhewn, with the ſuppoſed reign of Hephaiſtus, and of the Sun; and afterwards of Cronus, and twelve other Gods. Syncellus imagines, that it miſled Manethon by the immenſe number of years, of which theſe reigns are ſaid to conſiſt. The amount of the whole was no leſs than 36525 years. There is ſomething particular in this number, to which we muſt attend; as it has miſled not only Manethon, but Syncellus. For they with many more have applied theſe numbers to the dynaſties of Egypt: by which means the annals of the country have been carried to an unwarrantable height. Iamblichus,

[41] Epiſtola ad Anebonem. p. 7.

who

who had ſtudied the Egyptian hiſtory very cloſely, takes notice of the ſame numbers, and applies them to the writings of Hermes. He introduces Chæremon, who is ſpeaking of firſt principles and eſſences: [42] *all which*, ſays he, *Hermes tranſmitted in twenty thouſand volumes, according to Seleucus, or rather, as Manethon has ſhewn, they were compleated in thirty-ſix thouſand five hundred and thirty-five.* We may from hence perceive, how uncertain writers were about a circumſtance of this conſequence. What ſome applied to the duration of their monarchy, others ſuppoſed to be a number of books, the volumes written by Hermes. But the numbers were miſapplied in both caſes. They related indeed to volumes; but to volumes of another nature; to the revolutions of the ſun: and were an artificial calculation. One kind of Egyptian year conſiſted of three hundred and ſixty days; with the five επαγομεναι, which were ſacred to five Deities, [43] Oſiris, Aroueris, Typhon, Iſis, and Nephthe. Some Deity, or title of a Deity, was affixed to every day in the calendar: hence they amounted to 365 in number. Theſe were introduced into Greece, and, as was ſuppoſed, by Orpheus. To this Theophilus alludes, when he upbraids Orpheus with his polytheiſm. [44] τι ωφελησεν — Ορφεα οἱ τριακοσιοι ἑξηκοντα πεντε Θεοι; *What advantage did Orpheus ever find from his three hundred and ſixty-five Gods?* This year of 365 days was termed the Sothic, from Sothis,

[42] Τας μεν ουν ὁλας Ἑρμης εν ταις δισμυριαις βιβλοις, ὡς Σελευκος απεγραψατο· η ταις τρισμυριαις τε και ἑξακισχιλιαις, και πεντακοσιαις και εικοσι πεντε, ὡς Μανεθως ἱστορει, τελεως ανεδειξε. Iamblich. Sect. 8. c. 1. p. 157.

[43] Plutarch. Iſis et Oſir. p. 355.

[44] Theoph. ad Autol. L. 3. p. 381.

the dog-ſtar; at whoſe heliacal riſing it was ſuppoſed to commence. But they had another year in Upper Egypt, which was heliacal, and ſtyled the Theban. This conſiſted more accurately of three hundred ſixty-five days, and ſix hours. [45] Πεντε δ' ἡμερας και τεταρτον τοις δωδεκα μησιν επαγουσι. *They add*, ſays Diodorus, *to the twelve months, five days complete and one quarter*. It was uſed in many parts of Egypt: and the numbers ſpoken of above, related to a period in calculation; and was no hiſtorical account. They were the amount of days in a cycle of one hundred years: for if one year conſiſts of three hundred ſixty-five days, and a fourth part, they in one hundred years will amount to 36525, the number of which we treat. What therefore had belonged to an ancient ephemeris, has by miſtake been applied to hiſtorical computation: and days have been taken for years. This might well raiſe the Egyptian hiſtory to an unwarrantable height; and make it precede the creation by many ages. Some have thought to evade this difficulty by ſuppoſing that the years [46] Σεληναιοι, and [47] μηνιαιοι ενιαυτοι, *lunar and monthly*

[45] Diod. L. 1. p. 46.

Caius Cæſar—imitatus Ægyptios, ſolos divinarum rerum omnium conſcios, ad numerum ſolis, qui diebus ſingulis tricenis ſexaginta quinque et quadrante curſum conficit, annum dirigere contendit. Macrob. Sat. L. 1. c. 14. p. 178.

The Thebans underſtood την επ' ακριβες αστρολογιαν. Diod. L. 1. p. 46.

(Ægyptii menſes) tricenûm dierum omnes habent: eoque explicitis duodecim menſibus, id eſt, 360 diebus exactis, tunc inter Auguſtum et Septembrem reliquos quinque dies anno ſuo reddunt; adnectentes, quarto quoque anno exacto, intercalarem, qui ex quadrantibus confit. Macrob. Sat. L. 1. c. 15. p. 180.

[46] Euſeb. Chron. p. 8. See Diodorus. L. 1. p. 22. κατα την της Σελληνης περιοδον αγεσθαι τον ενιαυτον.

[47] Οι γαρ παρ' αυτοις παλαιοτατοι Σεληναιους εφασκον ειναι, η μηνιαιους τους ενιαυτους εξ ἡμερων τριακοντα συνεστωτας. Οι δε μετα τουτους Ἡμιθεοι ὡρους εκαλουν τους ενιαυτους. Syncellus. p. 40. Apud Ægyptios pro annis menſes haberi. Varro apud Lactant. L. 2. c. 12. p. 169.

years;

years; which were in uſe in ſome parts of Egypt. Syncellus tries to ſolve it another way; by giving the dynaſties from the ſixteenth downward their proper number of years, and allowing the overplus to the Gods, and Demigods. But we have no occaſion to have recourſe to theſe helps: for the numbers of the real dynaſties had nothing to do with this aſtronomical computation: and Iamblichus, who equally miſapplies [48] them, ſhews, that they who treated of them differed in their opinions, and were by no means [49] conſiſtent.

The dynaſty of thoſe kings, who immediately ſucceeded the Shepherds, is termed the Cynic cycle: and the ſtar Sirius, and many other things of eminence among the Egyptians, were ſtyled Cynic; and ſuppoſed to have ſome reference to dogs. But the Cynic cycle, or more properly the [50] Cunic, was the Royal cycle, and related to a ſeries of kings: and every thing ſo denominated is to be taken in that acceptation. Some of the books of Hermes are ſtyled Γενικαι και [51] Κυρανικαι, *Genic and Curanic*; and from them it is ſaid, that Apion, Manethon, and Panodorus obtained moſt of their knowledge. Theſe ſeem to be both Egyptian terms, diſtorted by the Greeks; but of the ſame purport, as that above. They were properly Chanic and Curanic books; and contained the hiſtory of the prieſts, and kings

[48] He ſuppoſes, that they related to the books of Hermes: but the books of Hermes were but forty-two. Clemens mentions them, and ſpecifies the contents of each. Strom. L. 6. p. 758.

[49] We learn from him, that what Syncellus in aftertimes applied to Chronology, was by Manethon thought to relate to the books of Hermes. Sect. 8. p. 157.

[50] Cun, Chon, Cohen, a King. See Vol. I. Radicals.

[51] By Syncellus expreſſed Κυραννεις. Ὥσπερ εν τοις Γενικοις τε Ἑρμα, και εν ταις Κυραννισι βιβλοις ειρηται. p. 52. See Vol. I. of this work. Radicals. Keren, Rex. Kuran, Heliacus. Hence κυριος, κοιραιος.

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of the country. Every Grecian term, which alludes to Egypt, and its hiſtory, is to be ſuſpected. It is to be obſerved, that Manethon, and his copier Africanus, mention, that after the reigns of the Demigods, there was a ſucceſſion of other perſons; and he ſpecifies thoſe of the firſt dynaſty. [52] Μετα νεκυας τους Ἡμιθεους πρωτη βασιλεια καταριθμειται, κτλ. But what can we make of theſe terms? *Poſt manes Semideos prima dynaſtia*, or *poſt cadavera Semideos prima dynaſtia*, &c. They cannot be made ſenſe by any expoſition. Euſebius ſaw, that there was ſome miſtake; and he has altered it by inſerting a copulative. [53] Μετα νευκας και τους Ἡμιθεους πρωτην δυναστειαν καταριθμουσι. But this does not ſeem to mend the matter. *Poſt manes, vel cadavera, et Semideos prima dynaſtia numeratur.* In another place Syncellus, beſides the νεκυες Ἡμιθεοι, makes mention of [54] Θεων, και Ἡμιθεων, και νεκυων, και θνητων: *Deorum, et Semideorum, et cadaverum, et mortalium.* But what ſenſe can be obtained from hence? Is it not manifeſt, that there is ſome miſtake in terms? I think, we may be aſſured, that what the Grecians have rendered νεκυς, *a dead body*, was Nechus, a King: and that by the words Μετα νεκυας Ἡμιθεους πρωτη βασιλεια, we are to underſtand, poſt reges Semideos, *after the reigns of the Demigods began the firſt Egyptian dynaſty.* The title of Nechus was very [55] ancient, and to be found in many nations. The king

[52] Syncellus. p. 54.

[53] Euſeb. Chron. p. 14. Μετα νεκυας και τους Ἡμιθεους. Euſeb. apud Syncellum. p. 55.

[54] Syncellus. p. 40.

[55] It ſeems to have been expreſſed Necho, Nechao, Nechus, Negus; and was probably the ſame as נגד, Nagud of the Hebrews, which ſignifies a Prince. It occurs in compoſition; and we read of Necepſus, Necherophes, kings of Egypt. It was a common title.

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of Abyſſinia is called Negus at this day. The purport of the hiſtory given will, I think, prove what I ſay. Syncellus mentions, that Manethon borrowed what he wrote from the books of Hermes; and that the firſt part of his work gave an account of the Gods, and Demigods; which laſt we know were mortal men, and reigned in [56] Egypt. Theſe certainly were the firſt, who had the title of Nechus: and it is inſeparably found with them. Euſebius indeed and Syncellus take pains to disjoin them; and out of them would form a different ſet of perſons. The former accordingly through miſtake complains of the Egyptians for introducing ſuch a ſtrange ſet of perſonages. [57] Παρα τȣτοις (Ἡμιθεοις) νεκυων και θνητων ἑτερων βασιλεων πολλην και φλυαρον συνειρȣσι μυθολογιαν. *Beſides theſe Demigods, they have got together a tedious ill-grounded hiſtory of dead perſons, and other mortals, who reigned.* But the whole of this is a miſtake of the true hiſtory: and I am perſuaded from the poſition of the terms, that what Euſebius alluded to ſhould have been rendered Νεχων και ἑτερων βασιλεων. And in the reading above, μετα νεκυας Ἡμιθεȣς ſhould have been expreſſed, according to the original, μετα Νεχους Ἡμιθεȣς, poſt reges Semideos, *after the Demigod kings, the firſt dynaſty commenced.* But either the tranſlators, or tranſcribers, did not know the meaning of the title Nechus; and have changed it to νεκυς, *a dead body.* The like is to be obſerved in the paſſage above quoted from Syncellus; where the three orders of princes are mentioned, which occurred in the Egyptian liſts: Θεων,

[56] Ἡμιθεοι βασιλεις—και μετ' αυτȣς γενεαι ις Κυνικȣ κυκλȣ. Euſeb. Chron. p. 7.
[57] Syncellus. p. 40.

και Ἡμιθεων, και νεκυων, και θνητων. I make no doubt, but according to the true hiſtory the reading was, Θεων, και Ἡμιθεων, και Νεχων θνητων: *Gods, and Demigods, and kings, who were mortals.* Theſe mortal kings are mentioned in contradiſtinction to the Gods, and Demigods, though the latter were equally men, but were ſtill eſteemed a ſuperior order of beings. Euſebius is very ſevere upon the Egyptian annals, as being full of forgeries. But in this I muſt in ſome degree diſſent from this very learned author. For I believe, that the hiſtory of Egypt would have been found far more conſiſtent, than is imagined, if it had never been perverted by thoſe who borrowed from it. The Grecians ruined a fine ſyſtem by blending what related to aſtronomy with chronology; and confounding theology with [58] hiſtory: by not diſtinguiſhing between Gods, and men; between reigns of kings, and revolutions in the heavens. The kings of Egypt had many names, and titles. [59] Διωνυμοι, και τριωνυμοι πολλαχε των Αιγυπτιων οἱ Βασιλεις ἑυρηνται. *The princes of the country have often two, and often three names.* The Deities had ſtill a greater variety: and I have before mentioned a ſtatue of Iſis, inſcribed, [60] Iſidi Myrionymæ, *to Iſis with a thouſand names.* Theſe names and titles have been branched out into perſons, and inſerted in the liſts of the real monarchs. Hence we find Menes, the Lunar God, with the hippopotamus ſtand foremoſt; and Oſiris, and Orus nearly in the ſame poſition. I have mentioned of Oſiris, that he was expoſed

[58] Both Euſebius and Syncellus failed by trying to adapt foreign occurrences to Grecian mythology.

[59] Syncellus. p. 63.

[60] Gruter. p. 83. n. 11.

in an ark, and for a long time in a ſtate of death. The like is ſaid of Orus, whom [61] Iſis found floating upon the waters: alſo of Adonis, and Thamuz, who returned to light after the expiration of a year. We have the ſame hiſtory concerning Talus, or Tulus, who ſucceeded Orus. He is by ſome called Thoulus; and is ſaid to have had a renewal of life, and to have recovered, when Cybele was in labour.

[62] Ψυχη δ' εις δεμας ηλθε το δευτερον, ενδομυχῳ τε
Ψυχρον αοσσητηρι δεμας θερμαινετο πυρσῳ—
Και Κυβελη κεχαρακτο νεητοκος.

Laſtly, it is ſaid of [63] Rhameſes, whom Herodotus calls Rhampſinitus, that he deſcended to the manſions of death; and after ſome ſtay returned to light. The anniverſary of his return was held ſacred, and obſerved as a feſtival by the Egyptians. I mention theſe things to ſhew, that the whole is one and the ſame hiſtory: and that all theſe names are titles of the ſame perſon. They have however been otherwiſe eſteemed: and we find them accordingly inſerted in the liſts of kings; by which means the chronology of Egypt has been embarraſſed greatly.

Having mentioned Rhameſes, and his deſcent to Hades, I cannot help adding a ſhort piece of hiſtory concerning him in

[61] Plutarch. Iſis et Oſir. p. 357.

[62] Nonnus. L. 25. p. 674. Ταλως· ὁ ἡλιος. Heſych. Ταλαιος· ὁ Ζευς εν Κρητη. Ibid.

[63] Ελεγον τουτον τον βασιλεα ζωον καταβηναι κατω ες τον ὁι Ἑλληνες αϊδην νομιζουσι ειναι. Herodotus. L. 2. c. 122. He is ſaid to have ruled over the whole earth, like Zeuth, Oſiris, Orus, and others. Hermapion calls him Rhameſtes, Ραμεστης. Marcellinus. L. 17. p. 126. See Tacitus. Annal. L. 2. c. 60.

that ſituation; in order to give another inſtance of Grecian ſophiſtry, and abuſe of terms. It is well known, that under the character of Damater the ancients alluded to the ark, and to the ſuppoſed Genius, which preſided over it. This Goddeſs is ſaid to have received, and ſheltered Rhameſes in the ſhades below: and it is further mentioned, [64] συγκυβευειν τῃ Δημητρι, *that he played at dice* with the Goddeſs. The perſons in the ark were repreſented as in a ſtate of death: and the ark itſelf was looked upon as a bier or coffin; and as ſuch commemorated in all the rites of Oſiris. A coffin, or bier, ſeems by the Egyptians to have been ſtyled Cuban: which term the Greeks retained, and expreſſed Cubas. Hence Κυβας· σορος. *Cubas*, ſays Heſychius, *ſignifies a bier*. A ſhip alſo was called Cuba, and [65] Cubeia. But at the ſame time that Cubas, Cuba, and Cubea, had a reference to an ark or ſhip, Κυβος, Cubus, ſignified a die: and Κυβεια, Cubea, had alſo a relation to a game. In conſequence of this, the Grecians have taken the terms in a wrong acceptation: and inſtead of ſaying, that Rhameſes, during his ſtate of confinement, was with Damater in Cuba, a ſhip, or ark, they have turned the whole into paſtime, and made him play with her at dice. The like ſtory is told by [66] Plutarch of Hermes: whence we may infer, that one of that name, for there were ſeveral, was the ſame perſon as Rhameſes.

[64] Herod. L. 2. c. 122.

[65] Καβειος, νεως Παφιοι. Heſych. It ſhould be νεως. Cubeam maximam, triremis inſtar, pulcherrimam, atque ornatiſſimam. Cicero. Verrina 5. 17. From hence Apollo, the prophetic God, was called Cabæus.

Ὁ κισσευς Απολλων, ὁ Καβαιος, ὁ μαντις. Æſchylus apud Macrob. Sat. L. 1. c. 18. p. 200.

[66] Iſis et Oſiris. p. 355.

It is then, I think, manifeſt, that the Cuthite Shepherds compoſed the firſt dynaſty of kings in Egypt: and that the Iſraelitiſh Shepherds ſucceeded them not long after their departure. Moſt of the Fathers are miſled by Joſephus; who ſuppoſes, in oppoſition to the beſt authority, that the whole hiſtory related to one body of people only, and that thoſe were his anceſtors. But the purport of the hiſtory given, and the very dynaſties, which they have tranſmitted, prove the contrary. Yet they perſiſt; and accordingly place the Exodus in the reign of [67] Amos, or Amoſis; which was many years prior to the departure of the firſt Shepherds, as will be ſhewn; and conſequently contrary to the true order of hiſtory. Of theſe Shepherds we have very circumſtantial accounts; though their dynaſty is tranſmitted to us by different writers in a very confuſed manner. The perſons, who have preſerved it, are Manethon, Africanus, Euſebius, Syncellus, and Theophilus of Antioch. There is to be found a very great difference ſubſiſting between theſe writers, of which at preſent I ſhall ſay nothing. Let it ſuffice, that we have from them tranſmitted to us a dynaſty of the Shepherds; the fifteenth of Africanus; and the ſeventeenth of Euſebius, which is likewiſe the fifteenth, if we reckon from the bottom. The next, which is by them all introduced as the eighteenth, begins in this manner:

[67] Οκτω και δεκατη δυναςεια Διοσπολιτων βασιλεων ις'. ὧν πρωτος Αμως, εφ' ὃυ Μωσης εξηλθεν εξ Αιγυπτου. Syncellus. p. 62.

The Eighteenth Dynasty of Sixteen Diospolite, or Theban,[68] *Kings.*

Amosis.
Chebron.
Amenophis.
Amersis.
Mephres.
Misphragmuthosis.
[69] Amosis or Tethmosis.
Amenophis.
Horus.
Acherres.
Rathos.
Chebres.
Acherres.
Armeses.
Rhameses.
Amenophis.

The account given by Manethon, concerning the expulsion of the Shepherds, is this. After they had for many years kept the Egyptians in subjection; the people of Upper Egypt rose against them, and under the direction of their kings carried on a long and bloody war. At last Halisphragmuthosis, more generally called Misphragmuthosis, surrounded them in their district, named Avaris, which they had fortified. Here they were besieged a long time: when they at last came to terms with [70] Amosis, the son of the former king. After

[68] The names are in great measure taken from Africanus in Syncellus. p. 72. See also Theoph. ad Autolyc. L. 3. p. 392.

[69] So he is called by Apion, and Ptolemy Mendesius: likewise by Tatianus Assyrius, p. 273. Justin. Martyr. Cohort. p. 13. Clemens Alex. Strom. L. 1. p. 378. See Euseb. Præp. Evang. L. 10. p. 490. 493. 497.

[70] Tethmosis of Africanus.

some

ſome conferences, they agreed to intirely evacuate the country, if they might be permitted to go off unmoleſted. He accordingly gave them his promiſe, and they all departed. When they were gone, he demoliſhed the [71] fortification, which they had raiſed; that it might not any more be a receptacle to diſaffected, or rebellious people. From this hiſtory we learn, that Miſphragmuthoſis, and his ſon Amoſis reigned in the time of the firſt Shepherds. Therefore the reign of the former, and ſome years of the latter, ſhould be placed in collateral order, as being plainly ſynchronical. The like is to be obſerved of all the previous kings of that dynaſty. They were the princes who firſt made head againſt the Shepherds; and carried on the war mentioned above, which was put an end to by Amoſis. They were conſequently ſynchronical. But by this not having been obſerved, they are brought after, and ſome of them are ſunk above an hundred years lower than they ſhould be: and this in contradiction to the very evidence by theſe writers produced. For they allow, that Amoſis ruined the place called Avaris, into which his father Miſphragmuthoſis had before driven the Shepherds: and it is expreſſly ſaid, that it was afterwards given by Amenophis to the other Shepherds, who ſucceeded. Nothing can be more determinate than the words of Manethon; [72] *την των Ποιμενων ερημωθεισαν πολιν Αυαριν συνεχωρησε. He gave them the city Avaris, which had been vacated by the former Shepherds.* We find that the hiſtory lies within a ſhort compaſs. The only thing to be inquired into, is the identity of the perſons ſpoken of. As Miſphragmuthoſis

[71] *Κατεσκαψε την Αυαριν Αμωσις.* Tatianus Aſſyrius, from Ptolemy Mendeſius. p. 273. See alſo Clemens Alex. L. 1. p. 378. and note 7.

[72] Manethon apud Joſephum contra Ap. L. 1. p. 460.

defeated

defeated the Shepherds, and drove them into Avaris; do we find a king of Egypt ſo called? There is a king of that name: and if we look into the liſt, we find him the ſixth in the eighteenth [73] dynaſty, which conſiſts of Theban, or Dioſpolite kings. His ſon Amoſis is ſaid to have concluded the whole affair, and finally to have expelled them. Does any prince occur of the name of Amoſis or Tethmoſis, in this order? A perſon of this name appears in the ſame dynaſty; and he is ſucceſſor to the former, in conformity to the hiſtory given. It is ſaid, that Amenophis gave the diſtrict, which the former Shepherds vacated, to the latter. As theſe ſucceeded the others very ſoon; is there any king of the name of Amenophis, whoſe reign coincides with theſe circumſtances? Such a one very happily occurs: and he comes the very next in ſucceſſion to the prince, who ſent the firſt Shepherds away. Theſe things ſurely are very plain. Why then are theſe kings brought ſo much lower than the æra allotted to the Iſraelites? and why have the moſt learned of the Fathers adjudged the departure of that people to the time of the firſt king of this Theban dynaſty? This prince is ſaid to have lived [74] twenty-five years after they were retired. From hence we may be aſſured, that this could not be the perſon, with whom Moſes was concerned; for that king was drowned in the Red Sea. Theophilus calls this king Amaſis; and ſpeaking of theſe twenty-five years, ſays, that he reigned that term, [75] μετα την εκβολην τȣ λαȣ; *after he had*

[73] 6. Miſphragmuthoſis.
7. Amoſis, ſive Tethmoſis.
8. Amenophis.

[74] Theoph. ad Autolyc. L. 3. p. 392.

[75] Ibid.

expelled

expelled the people ſpoken of. This can never be made applicable to the Iſraelites. It cannot with any propriety be ſaid of them, that they were expelled. They were detained againſt their will: and when they were ſuffered at laſt to depart, the Egyptians purſued after them, in order to bring them [76] back. The hiſtory certainly relates to the Cuthite Shepherds, who ſtood their ground, till they were actually driven away. So far, I believe, is true; that the Iſraelites left the country in the reign of Amaſis, who was more properly called Ramaſes, and Ramaſes the ſon of Sethon: but this was a long time after the reign of Amos, or Amoſis, who is placed at the head of the Theban dynaſty.

If theſe great out-lines in hiſtory are ſo clear, as I preſume them to be; it may be aſked, how it was poſſible, for ſuch miſtakes in chronology to have ariſen? What reaſon can be given for this wilful inconſiſtency? I anſwer with regret, that it was owing to an ill-grounded zeal in the Fathers. They laid too much ſtreſs upon the antiquity of Moſes; and laboured much to make him prior to every thing in [77] Greece. It had been unluckily ſaid by Apion, that the perſon, who ruined Avaris, was contemporary with [78] Inachus of Argos. If this perſon were before Moſes, then Inachus muſt alſo have been before him, which was not to be allowed. Hence

[76] It may be ſaid, that the Egyptians preſſed the Iſraelites to depart: *And the Egyptians were urgent upon the people, that they might ſend them out of the land*, &c. Exodus. c. 12. v. 33. But this does not come up to the real and hoſtile expulſion, which is mentioned by the Egyptian hiſtorians: ſo that the people thus forcibly expelled could not poſſibly be the Iſraelites.

[77] See Clemens, Tatianus, and the authors above quoted. Africanus apud Euſeb. Præp. L. 10. p. 490. Juſtin. Martyr. Cohort. p. 13. Theophilus. L. 3. p. 393.

[78] Syncellus. p. 62. p. 68.

names

names have been changed, and hiſtory has been perverted, to prevent this alarming circumſtance. Accordingly Tatianus having gone through a long ſeries of argument to this purpoſe, concludes with ſome triumph: [79] Ουκουν φεφηνε Μωϋσης, απο γε των προειρημενων, πρεσβυτερος Ἡρωων παλαιων, πολεων, δαιμονων. *Therefore it is manifeſt, from what has been ſaid, that Moſes was prior to the heroes, to the cities, and to the Deities (of Greece).* But truth does not depend upon priority: and the Fathers loſt ſight of this bleſſing through a wrong zeal to obtain it. They, to be ſure, might plead ſome authority for their notions: but it was not of ſuch weight, as to have influenced men of their learning. Manethon does moſt certainly ſay, at leaſt as he is quoted, that the Shepherds, who were expelled, betook themſelves to Jeruſalem. [80] Μετα το εξελθειν εξ Αιγυπτω τον λαον των Ποιμενων εις Ἱεροσολυμα, ὁ εκβαλων αυτους εξ Αιγυπτω βασιλευς Τεθμωσις εβασιλευσε μετα ταυτα ετη εικοσι πεντε, και μηνας τεσσαρας. *After the Shepherds had departed from Egypt to Jeruſalem, Tethmoſis, who drove them away, lived twenty-five years and four months.* This one circumſtance about Jeruſalem has contributed beyond meaſure to confirm the Fathers in their miſtakes. Joſephus, and thoſe who have blindly followed this authority, did not conſider, that the Iſraelites were not driven out; that they did not go to Jeruſalem; and that the king, in whoſe reign they departed, did not ſurvive the event: for he periſhed, as has been ſaid

[79] Tatianus. p. 274. See Juſtin. Martyr. Cohort. p. 13. Theophilus ſuppoſes the Exodus to have been a thouſand years before the war of Troy. L. 3. p. 393.

[80] Joſephus contra Ap. L. 1. p. 446.

before.

before. Add to this, that the ſame writer, Manethon, plainly ſhews, that the Iſraelites did not come into Egypt, till the reign of[80] Amenophis, who was many years later: ſo that this hiſtory could not relate to them. He gave them the very diſtrict, which the former Shepherds had deſerted. The whole account of the firſt Shepherds is inconſiſtent with the hiſtory of the latter. The Fathers often quote Apion, Ptolemy Mendeſius, and Manethon, to prove that the Iſraelites were expelled Egypt by Amoſis, or Amaſis; and ſpeak of Moſes as contemporary with that king, whom they place at the head of the Theban dynaſty. Thus Juſtin Martyr appeals to the firſt of thoſe writers for the truth of this aſſertion. [81] Κατα Ιναχον Αργυς βασιλεα, Αμασιδος Αιγυπτιων βασιλευοντος, αποςηναι Ιυδαιυς, ὧν ἡγεισθαι Μωϋσεα. According to Apion, *in the time of Inachus of Argos, and in the reign of Amaſis of Egypt, the Iſraelites left that country under the conduct of Moſes.* He quotes for the ſame purpoſe Polemo, and Ptolemy Mendeſius. But the hiſtory could never be as we find it here repreſented. We have a long account of the Shepherds in Manethon; who ſays not a word of what is here mentioned of the Iſraelites; but contradicts it in every point. Apion likewiſe expreſſly tells us, that Amoſis was the perſon who ruined Avaris; which, we know, was afterwards given to the later Shepherds. And ſo far is he from

[80] Joſephus contra Ap. 61. p. 460. The coming of the Iſraelites is plainly deſcribed under the return of the firſt Shepherds. Many have ſuppoſed the two bodies of people to have been one and the ſame. They have therefore miſtaken the arrival of the latter for a return of the former; and have in conſequence of it much confounded their hiſtory: but the truth may be plainly diſcerned.

[81] Cohort. p. 13.

referring the departure of this people to the reign of the first Diospolite king in the eighteenth dynasty, that he supposes the Exodus to have been in the [82] seventh Olympiad, which was many centuries later.

The Fathers do not always quote precisely; but often put their own inferences for the words of their author. Ptolemy, Apion, and others mention, that a people called Shepherds were driven out of Egypt in the reign of Amosis. These Shepherds, say Theophilus and Tatianus, were the Jews: therefore the Jews left the country in the reign of that king: and as they were conducted by Moses, it is plain, say they, from Apion, that Moses was contemporary with [83] Amosis. In like manner Josephus tells us, that, according to Manethon, the Jews were driven out of Egypt in the reign of king [84] Tethmosis. Now the passage, to which he alludes, is preserved in his own works at [85] large: and not a syllable does Manethon there say about either Jew or Israelite. He gives quite a different history. And though his account is very incorrect, yet so much we may plainly learn from him, that the Israelites came into Egypt in the time of Amenophis, the

[82] Josephus contra Ap. L. 1. p. 469.

[83] The same history is quoted from different writers with a similarity of language, which is very suspicious. Thus Ctesias is by Clemens made to give the same account as we have had from the writers of Egypt. Ἡ Μωσεως κατα Αμωσιν τον Αιγυπτιον, και κατα Ιναχον τον Αργειον, εξ Αιγυπτε κινησις. Strom. L. 1. p. 379. It is very extraordinary, that so many foreign writers should uniformly refer Moses to Inachus; as it is a point of little consequence to any, but those, who wanted to enhance the antiquity of the former. To the same purpose Apion, Polemo, and Ptolemy Mendesius are quoted. Yet I am persuaded, that the ancient Egyptians knew nothing of Argos; nor of Inachus, the supposed king of it. See Justin Martyr. Cohort. p. 13.

[84] Contra Ap. L. 1. p. 469.

[85] Ibid. p. 444.

eighth

eighth king of the Diofpolite dynafty; and they likewife left the country in the reign of Amenophis, fometimes rendered by miftake Amenophthes. This was not the fame prince, but one long after, whofe fon was Sethon, called alfo Ramafes Sethon, from Rampfes (the fame as Ramafes), the father of [86] Amenophis.

If then we recapitulate the principal facts, which relate to the ancient hiftory of Egypt, we fhall find that they happened in the following order. After that the Mizraïm had been for fome time fettled in that country, they were invaded by the Shepherds, thofe Cuthites of Babylonia. Thefe held the region in fubjection; and behaved with much cruelty to the natives. They were at laft oppofed; and by king Mifphragmuthofis reduced to great ftraits, and befieged in their ftrong hold Avaris. His fon Amofis, the Tethmofis of Africanus, preffed them fo clofely, that they were glad to come to terms of compofition. He agreed to let them go unmolefted, if they would immediately leave the country. Upon this the whole body retired, after having been in poffeffion of Egypt above two hundred and fifty years. To Amofis fucceeded Amenophis; who is faid to have given their deferted town and diftrict to the Ifraelitifh Shepherds. Thefe came into the country from Canaan about thirty years after the exit of the [87] former. They refided here two hundred and fifteen years; and then they too retired in the

[86] Ibid. p. 461.

[87] This I have fhewn before. The Old Chronicle makes the refidence of the firft Shepherds in Egypt to have been but 217 years: but I believe that it is a miftake for 271. This would make the interval 25 years between the departure of the firft, and arrival of the fecond Shepherds.

reign of Amenophis, the ſon of Rampſes, and father of Ramaſes Sethon. Such is the hiſtory, which is given by [89] Manethon, Apion, and other writers. That we may know in what degree this accords with the dynaſty of princes tranſmitted by Africanus, Euſebius, and Syncellus, it will be proper to lay before the reader a liſt of the firſt kings, as we find it exhibited by thoſe writers. I have ſhewn, that the firſt dynaſty conſiſted of the Demigods, or Auritæ; called alſo the Hellenic and Phœnician Shepherds, who took Memphis. The next dynaſty was of Dioſpolite or Theban princes, who were of the Mizraïm race, and expelled the former. And as the perſon, who drove them away, was Amoſis, or Tethmoſis, the ſon of Miſphragmuthoſis, that king, and all above him, ſhould be placed collateral with the Shepherd dynaſty, as being ſynchronical. Indeed there is reaſon to think, that moſt, if not all, of the five, which precede are ſpurious; being for the moſt part the ſame names placed here by [90] anticipation; and having the ſame hiſtory repeated. I ſhall therefore begin with Miſphragmuthoſis; as with him the true Egyptian hiſtory commences; but will firſt give the dynaſty of the Shepherds.

[89] Apud Joſephum cont. Ap. L. 1. p. 461.

[90] Haliſphragmuthoſis, Tethmoſis, Amenophis, have been placed at the head of the dynaſty, to raiſe the antiquity of Moſes. The ſame names occur again in the ſame liſt, and nearly in the ſame order, below. What was truly ſaid of the firſt Shepherds, and their expulſion under Tethmoſis, and Amoſis, has been anticipated, and attributed to the Iſraelitiſh Shepherds: and the name of the ſame king has been repeated, and placed at the top of the liſt.

The

The First Dynasty of Kings in Egypt; consisting of Hellenic and Phenician Shepherds, who were Foreigners, and took Memphis.

Manethon.		Africanus.	
Salatis - - -	19	Saïtes - - - - -	19
[91] Beon - -	44 m. 7	Byon - - - - -	44
Apachnas - -	36 m. 7	Pachnas - - - - -	61
Apophis - -	61	Staan - - - - -	50
Ianias - - -	50 m. 1	Archles - - - - -	49
Assis - - -	49 m. 2	Aphobis - - - -	61
	259		284

Eusebius.		Syncellus.	
Saïtes - - - - -	19	Silites - - - - -	19
Anon - - - - -	43	Bæon - - - - -	44
		Apachnas - - -	36
Aphophis - - -	14	Aphophis - - -	61
Anchles - - - - -	30	Sethos - - - - -	50
		Kertus - - - - -	29
		Aseth - - - - -	20
	106		259

The

[91] Many of these mistakes, with which these lists abound, are owing to the ignorance of transcribers and editors: of which we have a flagrant instance before us. After Salatis, in three copies, we find the Shepherd king called Bæon and Bnon. But

The Second Dynasty, consisting of Diospolite, or Theban Kings.

According to [92] Josephus from Manethon.	According to [95] Africanus in Syncellus.
Halisphragmuthosis 25 m. 10	Misphragmuthosis - 26
Thmosis - - - 9 m. 8	Tethmosis - - - - - 9
Amenophis - - 30 m. 10	Amenophis - - - 31
Orus - - - - - 36 m. 5	Orus - - - - - - 37
Acencres - - 12 m. 1	Acherres - - - - 32
Rathotis - - - 9	Rathos - - - - 6
Achencheres - 12 m. 5	Chebres - - - - 12
Achencheres - 12 m. 3	Acherres - - - - 12
Armaïs - - - 4 m. 1	Armeses - - - - 5
Rhamesses - - 1 m. 4	Rhammeses - - - 1
Rhamesses Miamun 66 m. 2	Amenoph - - - 19
Amenophis - - 19 m. 6	*Third Dynasty.*
[93] Sethon Ægyptus 59	
Rampses - - 66	Sethos - - - - 51
Amenophis - - 00	Rapsaces - - - - 61
[94] Ramesses Sethon 00	Ammenephthes - - 20
	Rhameses

But this is a manifest blunder. There was a second king in the dynasty; but the chronologers could not arrive at his name. They therefore put him down B. ανων: *the second king is anonymous:* and so it occurs in Eusebius. But in the other lists it is altered to Βηων, Βαιων, Βνων; and has passed for a proper name. See Marsham's Chron. p. 100. The mistake is as old as Josephus.

[92] Contra Ap. L. 1. p. 446.

[93] Ibid. p. 460.

[94] Ibid. p. 461.

[95] Syncellus. p. 72.

According

According to [96] Eusebius.		According to [97] Theophilus Antiochenus.	
Misphragmuthosis -	26	Methrammuthosis	20 m. 10
Tuthmosis - - - - -	9	Tythmosis - -	9 m. 8
Amenophis - - -	31	Damphenophis -	30 m. 10
Orus - - - - - -	36	Orus - - -	35 m. 5
Achencerses - - -	12	Ori Filia - -	10 m. 3
Athoris - - - -	39	Mercheres - -	12 m. 3
Chencheres - - -	16	Armaïs - - -	30 m. 1
Acherres - - - -	8	Messes - - -	6 m. 2
Cherres - - - - -	15	Rhamesses - -	1 m. 4
Armaïs - - - - - -	5	Amenophis -	19 m. 6
Ammeses - - - -	68	Thœssus et Rhamessus - -	10
Menophis - - -	40	Sethos Ægyptus	
Third Dynasty.			
Sethos - - - - -	55		
Rapses - - - -	66		
Ammenophthis - -	40		
Ammenemmes - -	26		

Some of these names by collating may be corrected; and each of the authors quoted will contribute towards it. At

[96] Euseb. Chron. p. 16.
[97] Theophilus ad Autol. L. 3. p. 392.

preſent each ſpecimen abounds with miſtakes. Tythmoſis, Tethmoſis and Thmoſis, ſeem to have been originally Thamoſis; probably the ſame as Thamus, and Thamuz. Menophis, Amenephthes, and Amenophthes are undoubtedly miſtakes for [98] Amenophis, as it is rendered in Joſephus. Rathos, and Rathotis, are for Rathor, and Rathoris: and thoſe again are for Athor and Athoris. Chebres of Africanus ſhould be altered to Cheres, the ſame as Sol. The whole liſt is made up of divine titles. Cheres is ſometimes compounded Chan-Cheres; and expreſſed Achancheres; all of which are the ſame title. Meſſes, Ammeſes, and Armeſes, are all miſtakes for Rameſes, either abridged, or tranſpoſed; as may be ſhewn from Theophilus. Armaïs, and Armes, ſeem to be the ſame as Hermes. Raphaces, and Rapſes are by Joſephus more correctly rendered Rampſes. Thœſus in Theophilus is a tranſpoſition, and variation of Sethos, the ſame as Sethon, whom he very properly, in another place, ſtyles Sethos Egyptus. As theſe names may, I think, to a degree of certainty be amended, I ſhall endeavour to give a more correct liſt, as I have preſumed to form it upon collation.

1. Miſphragmuthoſis.
2. Thamoſis; Amoſis of Clemens and others.
3. Amenophis.
4. Orus.

[98] To ſay the truth, I believe that Menophis is the original name. It was a divine title, like all the others; and aſſumed by kings. It was properly Menophis, ſive Menes Pytho, vel Menes Ophion: and it originally was a title given to the perſon commemorated under the character of Noë Agathodæmon, changed by the Greeks to Neo. See Vol. II. Plate VI. p. 336.

5. Chan-

5. Chan-Cheres.
6. Athoris.
7. Chancheres 2.
8. Chancheres 3.
9. Armes, or Hermes.
10. Rhameſes.
11. Amenophis.

Dynaſty the Third.

1. Sethos Ægyptus.
2. Rampſes, the ſame as Rhameſes.
3. Amenophis.
4. Rhamaſes Sethon.

But though this liſt may be in ſome degree corrected; yet we may ſtill perceive a great difference ſubſiſting among the writers above, and particularly in the numbers. The only method of proceeding in theſe caſes, where we cannot obtain the preciſion, we could wiſh, is to reſt contented with the evidence, which is afforded; and to ſee, if it be at all material. We are told, that Miſphragmuthoſis was the perſon, who gave the Shepherds the firſt notable defeat: and we accordingly find him in the ſubſequent dynaſty to the Shepherds. Next to him ſtands his ſon Themoſis, who drove them out of the country. The Iſraelites came ſoon after, in the reign of Amenophis, who gave them a place of habitation. In conformity to this, we find, that Amenophis comes in the liſt immediately after Themoſis, or Tethmoſis: all which is perfectly conſonant to the hiſtory before given. This people reſided in the country about two

hundred and fifteen years; and departed in the reign of Amenophis, the father of Rameſes [99] Sethon. We find, that the eleventh king is Amenophis; and he is ſucceeded by Sethos: by which one might be induced to think, that this was the perſon alluded to. But upon due examination, we ſhall find, that this could not be the king mentioned; for he was not the father of the perſon, who ſucceeded him. We find in Euſebius, and Syncellus, that at Sethos Ægyptus, a new dynaſty commenced, which is properly the third. Joſephus takes no notice of this circumſtance: yet he gives a true liſt of the firſt kings, who are

[100] Sethon Ægyptus.
Rampſes.
Amenophis.
Ramaſes Sethon.

The third of theſe is the Amenophis ſpoken of by Manethon, in whoſe reign the Iſraelites left Egypt: for he is the father of the Ramaſes called Sethon. In reſpect to the numbers annexed to each king's name, they are ſo varied by different writers, that we cannot repoſe any confidence in them. I therefore ſet them quite aſide; and only conſider the numbers of the kings, who reigned from Amenophis the

[99] Τον υἱον Σεθων τον και Ῥαμεσσην απο Ῥαμψεως τȣ πατρος (τȣ Αμενωφιος) ωνομασμενον. Joſephus contra Ap. L. 1. p. 460. Rhameſſes ſeems to have reigned with his father. He is called Rhameſes, and Rhamaſis; and is undoubtedly the perſon alluded to by Clemens, and others, under the name of Amaſis; in whoſe time they ſuppoſe the Exodus to have been. See Strom. L. 1. p. 378. Of Rhamaſis, they formed Amaſis, which they changed to Amoſis, and thus raiſed the æra of Moſes to an unwarrantable height.

[100] Sethon Ægyptus. Cont. Ap. L. 1. c. 460.

firſt

firſt to Amenophis the father of Rhamaſes. I find them to amount to twelve incluſive. If then we allow twenty years to each king, the reigns will amount to two hundred and forty years. And as we do not know the year of the firſt Amenophis, in which the Iſraelites entered Egypt; nor the year of the latter king, in which they departed; if we make proper allowance for this, the ſum of the years will correſpond very well with the ſojourning of the people in that country; which was two hundred and fifteen years.

Manethon tells us, as I have obſerved before, that the Amenophis, in whoſe reign the Iſraelites left Egypt, preceded Rhamaſes Sethon. In his reign they were led off, under *the* [1] *conduct of Moſes.* It is to be obſerved, that Manethon ſtyles this king *the father of Sethon.* This is the reaſon, why I do not think, that the former Amenophis was the perſon ſpoken of. Sethon Egyptus, who ſucceeded that Amenophis, was of another dynaſty, conſequently of another family, and could not be his ſon: for new dynaſties commence with new families. This, I imagine, was the prince, who is alluded to in Scripture; where it is ſaid, that [2] *there aroſe up a new king over Egypt, who knew not Joſeph.* He was not acquainted with the merits of Joſeph, becauſe he was the firſt king of a new dynaſty; and of a different family from thoſe, who had been under ſuch immediate obligations to the Patriarch. In the ancient hiſtories there is

[1] Manethon has confounded the hiſtory of Joſeph, and Moſes, of which I have before taken notice. He allows, that a perſon called Moſes led off the Iſraelites; but ſuppoſes that this was a ſecondary name. Μετετεθη τ᾽ονομα, και προσηγορευθη Μωϋσης. Ibid.

[2] Exodus. c. 1. v. 8.

a diſtinction made between the Mizraïm and the Egyptians: and the former were looked upon as prior in time. Thus in the Old Chronicle, the reigns of the kings are divided into three claſſes: the firſt of which is of the Auritæ; the next of the Mizraïm; and the third of the Egyptians. Here is a difference expreſſed between the two latter; and it may not be eaſy to determine, wherein it conſiſted. Thoſe, ſo particularly ſtyled Egyptians, were probably of Lower [3] Egypt; and of a more mixed family, than thoſe Mizraïm, who were of the ſuperior region, called Saït. Of theſe the Cunic, or Royal, Cycle conſiſted; and the ſupremacy was in their family for ſome generations. But a change of government enſued; and the chief rule came into the hands of the Αιγυπτιοι, Egyptians, of whom [4] Sethon, called Ægyptus, was the firſt monarch. This new dynaſty was the third: but according to the common way of computation it was reputed the nineteenth. Hence in the Latin verſion of the Euſebian Chronicle the author tells us very truly, [5] Ægyptii per nonam decimam dynaſtiam *ſuo imperatore* uti cœperunt; quorum primus *Sethos*. We find, that the genuine race of Egyptian monarchs did not commence before Sethon. He was of a different family from the

[3] The region of Delta ſeems to be particularly denoted under the name of Ægyptus. The words θαλασσα γαρ ην Αιγυπτος, relate only to Lower Egypt. In like manner Αιγυπτος δωρον τȣ ποταμȣ, Αιγυπτος ποταμοχωστος, expreſſions uſed by Herodotus, and Diodorus, have a like reference to the ſame part of the country, and to that only.

[4] Ὁ μεν Σεθωσις εκαλειτο Αιγυπτος. Joſephus cont. Ap. L. 1. p. 447.

Αιγυπτος δε ἡ χωρα εκληθη απο τȣ Βασιλεως Σιθως· το γαρ Σεθως, φασιν, Αιγυπτος καλειται. Theophil. ad Autol. L. 3. p. 392.

[5] Euſeb. Chron. Lat. p. 17.

former,

former, and undoubtedly the perſon ſtyled a *new king*; who was not acquainted with the merits of Joſeph; and who unjuſtly enſlaved the children of Iſrael. To him ſucceeded Rampſes; and next after him came that Amenophis, in whoſe reign I have ſhewn that the Exodus happened under Moſes.

I wiſh that I could proceed, and with any degree of accuracy ſettle the dynaſties downward; that the whole of the Egyptian chronology might be eſtabliſhed. But as this is a work which will require much time, and more ſagacity, than I can pretend to, I ſhall leave it to be executed by others. I flatter myſelf, that it may one day be effected; though there will certainly be great difficulty in the execution. The Exodus is ſuppoſed to have happened 1494 years before the birth of Chriſt. As this event has been miſtaken for the retreat of the firſt Shepherds, and adjudged to the reign of the firſt Amoſis; it has been carried upwards too high by two hundred and fifty years. In conſequence of this, the writers, who have been guilty of this anticipation, have taken pains to remedy the miſtake, which they found muſt enſue in chronological computation. But this was healing one evil by introducing a greater. They ſaw from their commencing ſo high, that the years downwards were too many for their purpoſe. They have therefore, as we have reaſon to fear, omitted ſome kings; and altered the years of others; in order that the æra of Amoſis may be brought within a proper diſtance, and accord with the year of Chriſt. By means of theſe changes, the kings of Africanus differ from thoſe of Euſebius; and the years of their reigns ſtill vary more.

Syncellus

Syncellus has formed a list of his own: upon what authority I know not; wherein there are still greater variations: so that there sometimes occur three or four princes in a suite, of which there are no traces in the foregoing writers. Thus every one has endeavoured to adapt the chronology of Egypt to his own prejudices; which has introduced infinite confusion. Of this Sir John Marsham very justly complains. [6] His modis luculentissimæ Ægypti antiquitates, κατα συγολην και διαγολην, κατα προθεσιν και αφαιρεσιν miserè vexatæ, spissis involutæ sunt tenebris; ab ipsis temporum interpretibus; qui omnia susque deque permiscuerunt. Upon Syncellus he passes a severe censure. [7] Reges comminiscitur, qui neque apud Eusebium sunt, neque Africanum: annosque et successiones mutilat, vel extendit, prout ipsi visum est, magnâ nominum, maximâ numerorum interpolatione. It must be confessed, that there is too much truth in this allegation; though we are in other respects greatly indebted to this learned chronologer. The person, to whom we are most obliged, is Eusebius: for he went very deep in his researches; and has transmitted to us a noble collection of historical records, which without him had been buried in oblivion. But even Eusebius had his prejudices, and has tried to adapt the history of Egypt to some preconceived opinions. Hence he laboured to enhance the antiquity of Moses: and not considering that the Shepherd kings were the first who reigned in Egypt, he has made it his business to authenticate sixteen antecedent dynasties, which never existed. Hence the annals

[6] Marsham. Can. Chron. p. 7.
[7] Ibid.

of this country have been carried up higher than the æra of [8] creation; and have afforded embarraſſment to men of the greateſt learning. They have likewiſe afforded handle to ill diſpoſed perſons to arraign the credibility of the Moſaic hiſtory; and to call in queſtion the authenticity of the Scriptures in general. Some have had ſuſpicions, that theſe dynaſties were not genuine; and would gladly have ſet them aſide. But ſuſpicions are not ſufficient to make void ſuch a portion of hiſtory. It has been my endeavour to detect the fallacy, and to ſhew manifeſtly, that they are ſpurious: and I hope, that the authorities, to which I appeal, have ſufficiently proved it.

[8] According to Africanus, Menes preceded Conchares in the Cunic cycle, no leſs than 3835 years.

OF THE

PROGRESS of the IONIC WORSHIP;

AND OF THE

IONAH-HELLENIC COLONIES.

I HAVE repeatedly taken notice, that the worſhip of the Dove, and the circumſtances of the Deluge, were very early interwoven among the various rites, and ceremonies of the eaſtern world. This worſhip, and all other memorials of that great event, were repreſented in hieroglyphical characters in Babylonia: and from theſe ſymbolical marks ill underſtood was that mythology framed, which through the Greeks has been derived to us. The people, by whom theſe rites were kept up, were ſtyled Semarim, Iönim, and Dercetidæ; according to the particular ſymbol, which they venerated: and ſome alluſions to theſe names will continually occur in their hiſtory, wherefoever they may have ſettled.

The Capthorim brought theſe rites with them into Paleſtine; where they were kept up in Gaza, Aſcalon, and Azotus. They worſhiped Dagon; and held the Dove in high

veneration. Hence it was thought, that Semiramis was born in these parts, and nourished by pigeons. Their coast seems to have been called the coast of the Iönim: for the sea, with which it was bounded, was named the Iönian sea quite to the Nile. [1] Λεγουσι δε τινες και το απο Γαζης μεχρις Αιγυπτου πελαγος ΙΟΝΙΟΝ λεγεσθαι. Indeed Gaza was itself styled Iönah: [2] Ιωνη γαρ ἡ Γαζα εκαλειτο: which name Stephanus supposes it to have received from the flight of Iö. [3] Γαζα—εκληθη δε και ΙΩΝΗ εκ της Ιους προσπλευσασης, και μεινασης αυτης εκει. Εκληθη δε και Μινωα. Eustathius takes notice of the same circumstance: [4] το απο Γαζης μεχρις Αιγυπτου πελαγος Ιονιον λεγεσθαι—απο της Ιους—ητοι της Σεληνης· Ιω γαρ ἡ Σεληνη κατα την των Αργειων διαλεκτον. If the title of Ionian came from Iö, that name must have been originally Iön or Iönah: and so it will hereafter appear. What one writer terms Minoa, the other renders Σεληνη; which is a true interpretation of [5] Μην, the Moon, the name of the deified person, Meen-Noah. I have mentioned, that the like terms, and worship, and allusions to the same history, prevailed at Sidon, and in Syria. The city Antioch upon the Orontes was called Iönah. [6] Ιωνη· ὑτως εκαλειτο ἡ Αντιοχεια, ἡ επι Δαφνῃ, ἡν ῳκισαν Αργειοι. Who these Argeans were, that

[1] Steph. Byzant. Ιονιον.

[2] Ibid.

[3] Ibid. Γαζα. Menoïs oppidum juxta Gazam. Hieron. in locis Hebræis.

[4] Scholia in Dionys. Perieg. v. 94.

[5] Hence Iö, or Iönah, by being the representative of Meen, came to be esteemed the Moon. Ιω γαρ ἡ Σεληνη κατα την των Αργειων διαλεκτον. Scholia in Dionys. Perieg. v. 94. Οι Αργειοι μυστικως το ονομα της Σεληνης το αποκρυφον Ιω λεγουσιν, ἑως αρτι. Joan. Antiochenus. p. 31. See Chron. Pasch. p. 41.

[6] Steph. Byzant. Ιωνη.

founded

founded this city Iönah, needs not, I believe, any explanation.

It was mentioned [7] above, that Iö, among her various peregrinations, arrived at laſt at Gaza in Paleſtine, which from her was called Iönah. Under the notion of the flight of Iö, as well as of Oſiris, Damater, Aſtarte, Rhea, Iſis, Dionuſus, the poets alluded to the journeying of mankind from Mount Ararat; but more particularly the retreat of the Iönim, upon their diſperſion from the land of Shinar. The Greeks repreſented this perſon as a feminine, and made her the daughter of Inachus. They ſuppoſed her travels to commence from [8] Argos; and then deſcribed her as proceeding in a retrograde direction towards the eaſt. The line of her procedure may be ſeen in the Prometheus of Æſchylus: which account, if we change the order of the rout, and collate it with other hiſtories, will be found in great meaſure conſonant to the truth. It contains a deſcription of the Iönim abovementioned; who, at various times, and in different bodies, betook themſelves very early to countries far remote. One part of their travel is about Ararat and Caucaſus; and what were afterwards called the Gordiæan mountains. In theſe parts the ark reſted: and here the expedition ſhould commence. The like ſtory was told by the Syrians of Aſtarte; by the Egyptians of Iſis. They were all three one and the ſame perſonage; and their hiſtories of the ſame purport. [9] Quæ autem de Iſide ejuſque erroribus Ægyptii,

[7] Steph. Byzant. Γαζα.

[8] By the travels of Iö from Argus is ſignified the journeying of mankind from the ark.

[9] Marſhami Can. Chron. Sæc. 1. p. 42.

eadem ferè de Aſtarte Phœnices, de Iöne Græci fabulantur. The Greeks for the moſt part, and particularly the Athenians, pretended to be αυτοχθονες, the original inhabitants of their country: but they had innumerable evidences to contradict this notion; and to ſhew, that they were by no means the firſt, who were ſeized of thoſe parts. Their beſt hiſtorians ingenuouſly own, that the whole region, called Hellas, was originally occupied by a people of another race, whom they ſtyled [10] Βαρβαροι: that their own anceſtors came under different denominations, which they took from their mode of worſhip. Among others were the Iönim, called in after times Ionians. They were ſuppoſed to have been led by one Iön, the ſon of Zeuth, ſtyled by the Greeks Xuthus: but what was alluded to under the notion of that perſon, may be found from the hiſtory given of him. Tatian imagines, that he came into Greece about the time of Acriſius, when Pelops alſo arrived: [11] κατα δε Ακρισιον ἡ Πελοπος απο Φρυγιας διαβασις, και Ιωνος εις τας Αθηνας αφιξις. This arrival of Iön was a memorable æra among the Grecians; and always eſteemed ſubſequent to the firſt peopling of the [12] country. Iön in the play of Euripides is mentioned as the ſon of Xuthus, but claimed by Apollo, as his offspring. In reality, both Xuthus and Apollo, as well as Dionuſus and

[10] Σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξε το παλαιον. Strabo. L. 7. p. 494. Παλαι γαρ της νυν καλουμενης Ἑλλαδος Βαρβαροι τα πολλα ῳκησαν. Pauſan. L. 1. p. 100. Αρκαδιαν Βαρβαροι ῳκησαν. Schol. in Apollon. Rhod. L. 4. v. 264. Ἡ δ' ὀν Βοιωτια προτερον μεν ὑπο Βαρβαρων ῳκειτο. Strabo. L. 9. p. 615. See further evidences in Vol. I. p. 150. of this work: and p. 181. See alſo the treatiſe inſcribed Cadmus. Vol. II. p. 136.

[11] Tatian. p. 274.

[12] Clem. Alexandr. Strom. L. 1. p. 381. Herodot. L. 7. c. 94.

Oſiris,

Oſiris, were titles of the ſame perſon. Xuthus tells his ſon, that he ſhall give him the name of Iön, or Iöne, from his meeting him fortunately, as he came out of the temple of the Deity:

[13] Ιωνα δ' ονομαζω σε τῃ τυχῃ πρεπον,
'Οθ' ἑνεκ' αδυτων εξιοντι μοι Θεȣ
Ιχνος συνηψας πρωτος.

He likewiſe in another place mentions, that his ſon was called Ion from an auſpicious encounter:

[14] Ιων', επειπερ πρωτος ηντησεν πατρι.

It is true, the poet would fain make the name of Grecian etymology, and deduce it from the word ιοντι, to which it had no relation. The truth he ſo far accedes to, as to own that it had a reference to ſomething auſpicious; that it ſignified an omen, or token of good fortune. There are ſome other remarkable circumſtances, which are mentioned of this Iön. He was expoſed in an Ark; and in the Ark ſaid to have been crowned, not with laurel, as we might expect the reputed ſon of Apollo to have been ornamented, but with olive:

[15] Στεφανον Ελαιας αμφεθηκα σοι τοτε.

From theſe two, Xuthus and his ſon Iön, the Dorians, Achæans, and Ionians were ſaid to be deſcended. Hence

[13] Euripid. Iön. v. 661.
[14] Ibid. v. 802.
[15] Ibid. v. 1434.

Apollo

Apollo is made to prophesy in this manner of these nations to come, addressing himself to Creusa:

[16] τȣδε δ' ονοματος χαριν
Ιωνες ονομασθεντες εξȣσι κλεος.
Ξȣθῳ δε και σοι γιγνεται κοινον γενος·
Δωρος μεν, ενθεν Δωρις ὑμνηθησεται
Πολις, κατ' αιαν Πελοπιαν δ' ὁ δευτερος
Αχαιος.

It has been a prevailing notion, that the Ionians were of the family of Javan. His sons certainly settled in Greece; but they were the original inhabitants: whereas the Dorians and Ionians confessedly succeeded to a country, which had been in the possession of others. They were therefore a different people, notwithstanding the similitude, which may subsist between the two names. There is a remarkable passage in the Chronicon Paschale, which determines very satisfactorily the history of the Ionians. The author says, that, according to the most genuine accounts, they were a colony brought by Iönan from Babylonia. This Iönan was one of those, who had been engaged in the building of Babel, at the time, when the language of mankind was confounded. [17] Ιωνες δε τȣτων (Ἑλληνων) αρχηγοι γεγενηνται, ὡς ὁ ακριβης εχει λογος, απο τȣ Ιωναν, ἑνος ανδρος των τον Πυργον οικοδομησαντων, ὁτε ἁι γλωσσαι διεμεριθησαν των ανθρωπων. He moreover says, that the Hellenes in general were denominated απο ελαιας, *from the olive.* It is very certain, that some of the Hellenes,

[16] Ibid. v. 1587.
[17] Chron. Pasch. p. 49.

and

and especially the [18] Athenians, were styled Säitæ: not from the city Säis, as is commonly supposed; but from the province of Säit, in [19] Upper Egypt, which is by interpretation *the Land of the Olive.* [20] Φασι τȣς Αθηναιȣς αποικȣς ειναι Σαΐτων των εξ Αιγυπτȣ. The building of Babel is in [21] Scripture attributed to Nimrod, the first tyrant upon earth; and it was carried on by his associates the Cuthite Iönim. They were the first innovators in religion; and introduced idolatry wherever they came. We accordingly find, that they were the persons, who first infected Greece. [22] Ιωνες δε οἱ εκ της Ιȣς των Ἑλληνων αρχηγοι γεγονοτες τοις ξοανοις προσεκυνȣν. *The Ionians, who were denominated from Iön (or Iönah), and who were the heads of the Hellenic families, were the first worshipers of idols.* I render the verb, προσεκυνουν, *the first worshipers:* for so much is certainly implied. The tower of Babel was probably designed for an observatory; and at the same time for a temple to the host of heaven. For it is said

[18] The Athenians brought the rites of Damater from Egypt to Eleusis; which was possessed by a different race. Others say, that they were introduced by Eumolpus. Κατοικησαι δε την Ἐλευσινα ἱστορȣσι πρωτον μεν τȣς αυτοχθονας, ειτα Θρακας τȣς μετ᾽ Ευμολπȣ παραγενομενȣς προς βοηθειαν εις τον κατ᾽ Ερεχθεως πολεμον. Τινες δε φασι και τον Ευμολπον ἑυρειν την μυησιν την συντελȣμενην κατ᾽ ενιαυτον εν Ἐλευσινι Δημητρι και Κορη. Acusilaus apud Natal. Com. L. 5. c. 14. p. 279. The Eumolpidæ were originally from Egypt, and brought these rites from that country. Diodorus Sic. L. 1. p. 25.

[19] Of Säit in Upper Egypt, see Observations and Inquiries relating to various Parts, &c. p. 321.

[20] Diodor. Sic. L. 1. p. 24. Πλην των μετοικησαντων ὑστερον εκει Σαΐτων, και κατοικησαντων την της Ἑλλαδος μητροπολιν Αθηνας, και τας Θηβας. See Euseb. Chron. p. 12. See also the account from Theopompus of the Athenians from Egypt, in Euseb. Præp. Evang. L. 10. c. 10. p. 491.

[21] Genes. c. 10. v. 8. &c.

[22] Euseb. Chron. p. 13.

of

of Chus, that he was the firſt obſerver of the ſtars: and his deſcendents the Chaldeans were famous in their day. Some attribute the invention of it to Ham, ſtyled [23] Ionichus. [24] Hic Ionichus accepit à Domino donum ſapientiæ, et invenit aſtronomiam. Hic Gigantem Nimrod decem cubitorum proceritate, et nepotem Sem ad ſe venientem erudivit, docuitque quibus in locis regnare deberet. Multa etiam prævidit et prædixit. The author of the [25] Faſciculus Temporum mentions Ionichus as the ſon of Noah. Iſte Ionichus fuit filius Noe (de quo Moyſes tacet) ſapiens. Primò poſt Diluvium aſtronomiam invenit: et quædam futura prævidit; maximè de ortu quatuor regnorum, et eorum occaſu. Cumque pater dediſſet ei munera, ivit in terram Etham; et habitavit ibi, gentem conſtituens. Hic fertur conſilium dediſſe Nimroth, quomodo regnare poſſit.

The ſame hiſtory is to be found in the [26] Nurenberg Chronicle, printed in the year 1483: the author of which ſays, that Ionichus went to the land of Etham, and founded there a kingdom: and adds, hæc enim Heliopolis, id eſt, Solis terra. This, if attended to, will appear a curious and preciſe hiſtory. The ancients continually give to one perſon, what belonged to many. Under the character of Ionichus are meant the Amonians; thoſe ſons of Ham, who came into Egypt; but particularly the Cuthites, the Iönim from Chaldea. They came to the land of Etham, and built the

[23] Centeſimo anno tertiæ chiliadis genuit Noe filium ad ſimilitudinem ſuam, quem appellavit Ionichum. Ex Method. Martyre Comeſt. Hiſt. Schol. C. 37.

[24] Methodius Martyr.

[25] Faſciculus Temporum impreſſ. A. D. 1474.

[26] P. 14.

city,

city, named Heliopolis, in the province of Zoan. Etham is mentioned by Moſes; and was the firſt place in the [28] deſert, at which the Iſraelites halted, after they had left Succoth. The author of the Faſciculus ſays, that *Ionichus was a ſon of Noah, of whom Moſes makes no mention.* The truth is, it was only a different name for a perſon often mentioned: for Ionichus was Ham: and as titles were not uniformly confined to one perſon, it is probable that Chus alſo was included under this characteriſtic. Ionichus ſeems to be a compound of Iön-Nechus; and is undoubtedly a term, by which the head of the Iönim was diſtinguiſhed.

From hence, I think, we may be aſſured, that the Ionians were not of the race of Javan, as has been generally imagined. The latter were the original inhabitants of Greece: and to them the Ionians ſucceeded; who were a colony from Babylonia firſt, and afterwards from Egypt, and Syria. There is a paſſage in Cedrenus, ſimilar to that quoted above; ſhewing that the Iönim, the deſcendents of Iönah, were the firſt idolaters upon earth; and that they were upbraided by Plutarch for their defection from the purer worſhip. [29] Ιωνες δε, οἱ εκ της Ιȣς (it ſhould be Ιωνας), οἱστισι μεμφεται ὁ Χαιρωνησιος Πλȣταρχος, ὡς πλανην αγαλματων τινων εισαγȣσι, τȣς κατ᾽ ȣρανον φωςηρας θεοποιȣμενοι, τον Ἡλιον και την Σελην̃ην. *The Ionians are the deſcendents of Iöna; and are the people, with whom Plutarch of Chæronea is ſo offended, for being the firſt, who ſeduced mankind to idolatry, by introducing the ſun and moon, and all the ſtars of heaven, as deities.* They were the

[28] Ibid. c. 13. v. 20.

[29] Cedren. vol. 1. p. 46. See alſo Euſeb. Chron. p. 14.

authors of that ſpecies of idolatry, ſtyled Hellenifmus, of which I have before treated. Theſe hiſtories backed with many other evidences ſhew, I think, manifeſtly, that the Ionians were Iönim, a colony from Babylonia. They ſeem therefore to have been diſtinguiſhed from the ſons of Javan, by being ſtyled Ιωνες, Iones; whereas the others were ſtyled Ιαονες: though this diſtinction is not, I believe, uniformly kept up. The people of Bœotia in the time of Homer were Iönim; and the Iäones ſeem by that poet to be mentioned as a different race:

[30] Ενθα δε Βοιωτοι και Ιαονες ἑλκεχιτωνες.

And Attica is ſaid by Strabo to have been called both Ionia, and Ias: [31] ἡ γαρ Αττικη το παλαιον Ιωνια και Ιας εκαλειτο. We find from hence, that it had two names; the latter of which, I ſhould imagine, was that by which the primitive inhabitants were called. The Grecians continually changed the ν final into ſigma: whence יון, Ian, or Javan, has been rendered Ias. It was originally expreſſed, Ιαν, and Ιαων: and this was the ancient name of Hellas, and the Helladians; as we may infer from its being ſo called by people of other countries: for foreigners abide long by ancient terms. And according to the Scholiaſt upon Ariſtophanes, the Grecians in every country but their own were ſtyled Iäones; by which undoubtedly is meant the ſons of Javan. [32] Παντας τες Ἑλληνας Ιαονας οἱ Βαρβαροι εκαλον. The like

[30] Homer. Iliad. N. v. 685.

[31] Strabo. L. 9. p. 600.

[32] Schol. in Acharn. v. 106.

evidence

evidence is to be found in Hesychius: [33] επιεικως δε οι Βαρβαροι τυς Ἑλληνας Ιαννας λεγυσιν. *All foreigners very justly call the Grecians Iannes.* He had before mentioned, Ιαννα—Ἑλληνικη, επει Ιαννας τυς Ἑλληνας λεγυσιν. Ianna is certainly the land of Javan: and the purport of what this writer here mentions is, that *Hellas was of old called Ian, or Javan; because the natives were esteemed Iannes*, or Javanes; being the posterity of the person so named. Stephanus also mentions Ιαων, and Ιηων: εκ δε τυ Ιαων, Ιαν. From the above it is very plain, that by the Iaones were meant all the ancient inhabitants of Greece; all that were the offspring of Ian, or Javan. But the Iones and Ionia related only to a part. [34] Ιωνες· Αθηναιοι· οι Ιωνες, απο Ιωνος. Ενιοι και τυς Θρακας, και Αχαιυς, και Βοιωτυς, Ἑλληνας. The term Iones came from Ion; who was the reputed son of Xuth, as I have before shewn: and it was a name appropriated to some few of the Grecian families; and not uniformly bestowed upon all, though by some it was so used. The Iaones, or sons of Javan, were the first, who peopled the country, and for a while a distinct race. But when the Ionians afterwards joined them, and their families were mixed; we must not wonder, if their names were confounded. They were however never so totally incorporated, but what some separate remains of the original stock were here and there to be perceived: and [35] Strabo says, that this was to be observed even in the age, when he lived.

[33] It is so corrected by Heinsius.

[34] Hesych.

[35] Και της εν τῳ παροντι Ἑλλαδος ανανταιλεκτως υσης την πολλην οι Βαρβαροι εχυσι. Strabo. L. 7. p. 495.

There are ſome remarkable truths, which have been gleaned up by Joannes Antiochenus: and we ſhall find them to be worth our notice; as they relate to the origin of thoſe people, who brought idolatry into Greece. It was, he ſays, introduced [36] *απο τινος Ἑλληνος ονοματι, υἱȣ και αυτȣ Πηκȣ Διος, μυϛικα τινα ϖοιȣντος ανδρος, των εν Ἑλλαδι κατοικηϛαντων, εκ της φυλης οντος τȣ Ιαφεθ, υἱȣ Νωε τȣ τριτȣ.* He has in ſome degree confounded the hiſtory, in making the chief anceſtor of the Grecians of the line of Japhet. The name, which miſled him, and many others, was *Αιπυτος*, and *Ιαπετος*: of which I have taken notice before. It was a title given to the head of all families, who from hence were ſtyled Iapeti genus. But writers have not uniformly appropriated this appellation: but have ſometimes beſtowed it upon other perſonages; ſuch however as had no relation to the line of Japhet. It may be difficult to determine, whom they moſt particularly meant: but thus much we are informed; [37] *Ιαπετος, ἑις των Τιτανων. Iapetus was one of the Titanic race.* [38] *Ιαπετος αρχαιος ην, ἑις των Γιγαντων. He was a perſon of great antiquity, and of the Giant brood.* Hence by the Iapetidæ, the ſons of Ham and Chus are undoubtedly alluded to: and the Grecians were manifeſtly of the ſame race. The author above proceeds afterwards more plainly to ſhew, who were the perſons, that led theſe colonies into Greece; and propagated there the various ſpecies of irreligion. [39] *Ιωνες*

[36] P. 66.

[37] Schol. in. Hom. Iliad. Θ. v. 479. *Ιαπετος αρχηγος.* Heſych.

[38] Lexicon inedit. apud Albert. in Heſych.

[39] Joan. Antioch. p. 66.

δε

δε ὁι εκ της Ιω (the term Ιωνες could not be formed from Ιω: it ſhould here, and in all places, be expreſſed εκ της ΙΩΝΑΣ) τȣτων αρχηγοι εγενοντο· ησαν γαρ διδαχθεντες εκ τȣ ΙΩΑΝΕΩΣ γιγαντος τȣ οικοδομησαντος συν τοις αλλοις τον Πυργον, ὡντινων και γλωσσαι διεμεριθησαν. *The Iones, ſo denominated from Iöna, were the leaders of thoſe colonies: they had been inſtructed by Iöannes, one of the Giant race; the ſame perſon, who with his aſſociates built the tower; and who, together with them, was puniſhed by a confuſion of ſpeech.*

It may be here proper to obſerve, in reſpect to the hiſtory of the Ark and Deluge, as well as of the Tower abovementioned, that we are not ſo much to conſider, to whom theſe circumſtances could perhaps in general relate; as who they were, that choſe to be diſtinguiſhed by theſe memorials; and moſt induſtriouſly preſerved them. They were the offspring of one common father: and all might equally have carried up their line of deſcent to the ſame ſource; and their hiſtory to the ſame period. But one family more than all the reſt of the Gentile world retained the memory of theſe events. They built edifices, in order to commemorate the great occurrences of ancient days: and they inſtituted rites, to maintain a veneration for the means, by which their anceſtors had been preſerved. Nothing material was omitted: and when they branched out, and retired to different climes; they took to themſelves names and devices, which they borrowed from the circumſtances of this wonderful hiſtory. Hence, when we meet with Iones, Ionitæ, Argëi, Arcades, Inachidæ, Semarim, Bœoti, Thebani, and the like; we may be certified of their particular race: and

and in the accounts tranſmitted concerning them, there will be found a continual ſeries of evidence, to determine us in our judgment.

The Grecians were, among other titles, ſtyled Hellenes, being the reputed deſcendents of Hellen. The name of this perſonage is of great antiquity; and the etymology foreign. To whom the Greeks alluded, may be found from the hiſtories, which they have tranſmitted concerning him. [40] Γινονται δε εκ Πυῤῥας Δευκαλιωνι παιδες· Ἑλλην μεν πρωτος, ὁν εκ Διος γεγενηθαι λεγουσι,—θυγατηρ δε Πρωτογενεια. *Deucalion had children by his wife Pyrrha; the eldeſt of whom was Hellen, whom ſome make the ſon of Zeuth: he had alſo a daughter Protogeneia*; by which is ſignified *the firſt-born of women.* By [41] others he was ſuppoſed to have been the ſon of Prometheus, but by the ſame mother. In theſe accounts there is no inconſiſtency; for I have ſhewn, that Deucalion, Prometheus, Xuth, and Zeuth were the ſame perſon. The hiſtories are therefore of the ſame amount; and relate to the head of the Amonian family, who was one of the ſons of the perſon called Deucalion. He is made coæval with the Deluge; and repreſented as the brother to the firſt-born of mankind: by which is meant the firſt-born from that great event: for the Deluge was always the ultimate, to which they referred. The Hellenes were the ſame as the Iönim, or [42] Ιωνες: whence Heſychius very properly mentions Ιωνας, Ἑλληνας. *The Ionians and Hellenes are the ſame family.* The ſame is

[40] Apollodor. L. 1. p. 20.

[41] Προμηθεως και Πυῤῥας Ἑλλην. Schol. in Apollon. Rhod. L. 3. v. 1085.

[42] They were equally deſcended from Ion, the ſon of Zeuth, called alſo Xuth: απο Ιωνος τυ Ξυθυ φυντες. Dicæarch. ap. Geogr. Vet. vol. 2. p. 21.

to be ſaid of the Æolians, and Dorians: they were all from one ſource, being deſcended from the ſame Arkite anceſtors, the Iönim of Babylonia and Syria; as the Phœnician women in Euripides acknowledge:

[43] Κοινον αἷμα, κοινα τεκεα
Τας κερασφορȣ ϖεφυκεν Ιȣς.

The term Hellen was originally a ſacred title: and ſeems to have been confined to thoſe prieſts, who firſt came from Egypt; and introduced the rites of the Ark, and [44] Dove at Dodona. They were called alſo Elli and Selli: under the former of which titles they are mentioned by Heſychius; Ἕλλοι· Ἕλληνες, οἱ εν Δωδωνῃ, και οἱ Ἱερεις. This country was the firſt [45] Hellas; and here were the original Hellenes; and from them the title was derived to all of the Grecian name. Ariſtotle affords evidence to this: and at the ſame time mentions their traditions about the Deluge, ὁ καλȣμενος ὑπο Δευκαλιωνος; which he thinks chiefly prevailed about the country of the Hellenes in Dodona, and the other parts of Epirus. [46] Και γαρ ȣτος ϖερι τον Ἑλληνικον εγενετο μα-

[43] Phœniſſ. v. 256. Ιωνια—απο Ιωνος τȣ Ξȣθȣ. Φασι δε Δευκαλιωνος μεν Ἑλληνα ειναι. Strabo. L. 8. p. 587.

[44] Hence the Dove Dione was ſaid to ſhare the honour with Zeuth in that country. Συνναος τῳ Διϊ ϖροσαπεδειχθη και ἡ Διωνη. Strabo. L. 7. p. 506.

[45] Ἕλλα (or Ἕλλας) Διος ἱερον εν Δωδωνῃ. Heſych. Ἕλλας μεν ȣν εϛιν, ὡσπερ μικρῳ ϖροτερον ειρηκαμεν, ἣν ὁ Διος Ἑλλην εκτισεν. Dicæarch. ap. Vet. Geogr. vol. 2. p. 22.

The original name was Ἕλλαν.

Ἕλλας αφ' Ἑλληνος. Ibid.

The people in Theſſaly had alſo the name of Hellenes.

Μυρμιδονες δε καλευντο, και Ἕλληνες. Hom. Il. B. v. 684.

Some ſuppoſe theſe to have been the firſt of the name. Πρωτοι ȣτως ελεγοντο οἱ εν Θεσσαλια ανθρωποι. Breviorum Schol. Auctor.

[46] Ariſtot. Meteorol. L. 1. c. 14. p. 772.

λιϛα

λιςα τοπον· και τετε περι την ΕΛΛΑΔΑ την ΑΡΧΑΙΑΝ. Αυτη δ' εςιν ἡ περι την Δωδωνην, και τον Αχελωον· ῳκεν γαρ ὁι Σελλοι ενταυθα, και ὁι καλεμενοι τοτε μεν Γραικοι, νυν δε Ἑλληνες. *The Deluge prevailed greatly in the Hellenic region; and particularly in that part called Ancient Hellas. This is the country, which lies about Dodona, and upon the river Acheloüs. It was inhabited by the Selli, who were then ſtyled Græci, but now Hellenes.* He expreſſes himſelf, as if the name of Hellenes were of later date than that of Græci. But if the region was originally called Hellas, the name of Hellenes, I ſhould apprehend, was coæval. The people, who reſided here, the Aborigines, were of another family; and are therefore by Strabo ſtyled Βαρβαροι, Barbari. Theſe were the Dodanim, of the race of Javan: but the temple was founded by people from Egypt and Syria, the [47] Ellopians, Pelaſgi, and [48] Hellenes.

[47] Of the Ellopians ſee Strabo. L. 7. 505.

Εςι τις Ελλοπιη πολυλϊνος, ηδ' ευλειμων ——
Ενθα τε Δωδωνη.

From the μεγαλαι Ηοιαι in Schol. Sophocl. Trachin. v. 1183.

[48] We meet with Hellenes in Syria. Εςι και αλλη πολις Συριας Ἑλλας κοιλης Συριας· το εθνικον Ἑλλην. Steph. Byzant.

OF

OF THE

DORIANS, PELASGI, CAUCONES, MYRMIDONES, and ARCADIANS.

AS every colony, which went abroad, took to themſelves ſome ſacred title, from their particular mode of worſhip; one family of the Hellenes ſtyled themſelves accordingly Dorians. They were ſo named from the Deity Adorus, who by a common aphæreſis was expreſſed 'Dorus. The country, when they arrived, was inhabited by a people of a different race; whom they termed, as they did all nations in contradiſtinction to themſelves, Βαρβαροι, Barbarians. [1] Παλαι γαρ της νυν καλεμενης Ἑλλαδος Βαρβαροι τα πολλα ῳκησαν. With theſe original inhabitants they had many conflicts; of which we may ſee ſome traces in the hiſtory of the Heraclidæ. For the Dorians were the ſame as the Herculeans: and did not ſettle in Greece only; but in many parts of the world, whither the Amonians in general betook themſelves. They were taken notice of by Timagenes: who mentions that they were widely ſcattered; but that the chief places of their

[1] Pauſan. L. 1. p. 100.

 reſidence

residence were upon the sea-coast of the Mediterranean. Here they possessed many good ports for navigation. [2] Alii (ferunt) Doriensis antiquiorem secutos Herculem, oceani locos inhabitâsse confines. Pausanias imagines that the Dorians were comparatively of late date: yet he shews, from many evidences in different parts of his Antiquities, that they were high in the mythic age: and informs us of one curious particular, that all the ancient hymns of Greece in every province were in the [3] dialect of this people. From hence I should infer, in opposition to this learned antiquary, that they were as ancient as any branch of their family; that their language was the true Hellenic; and that it was once universally spoken. Their history is not to be confined to Greece: for they were to be found in [4] Phenicia, [5] Caria, [6] Crete, and [7] Hetruria. In Greece they settled about Parnassus, called Tithorea; and afterwards in Pthiotis of Thessaly, the supposed country of Deucalion. They forced

[2] Marcellin. L. 15. c. 9. Plato de Leg. L. 3. p. 682. gives another history of the Dorians. Bochart excepts to this account from Marcellinus; but without any good reason. Geogr. Sacr. L. 1. c. 41. p. 659.

[3] Και δη και ταυτα φωρασαι επι τωδε, τα επη, και οσα ϐ μετα μετρϐ μεμιγμενα ην τοις επεσι, τα παντα ΔΩΡΙΣΤΙ επεποιητο. Pausan. L. 2. p. 199.

[4] Δωρος, πολις Φοινικης· Ἑκαταιος,—και ἑτως Ιωσηπος αυτην καλει, κ.τ.λ. Steph. Byzant. Called also Dora.

[5] Εστι δε Καριας Δωρος πολις, κ.τ.λ. Ibid.

[6] Και οι Κρητες Δωριεις εκαλϐντο. Ibid. Δωριον.

Δωριεες τε τριχαικες, διοι τε Πελασγοι. Hom. Odyss. T. v. 177.

See Strabo. L. 10. p. 729.

[7] Herodot. L. 1. c. 57. Δωριεις δ' εισιν (οἱ Ῥοδιοι), ὡσπερ και Ἁλικαρνασσεις, και Κνιδιοι. Strabo. L. 14. p. 965. A city Dora in the Persic Gulf. Another in Palestine, between Ascalon and Joppa. Παυσανιας δε εν τη της πατριδος αυτϐ κτισει Δωριεις αυτϐς καλει, τηδε γραφων, Τυριοι, Ασκαλωνιται, Δωριεις'—και Αλεξανδρος εν Ασιη,

Δωρος τ', Αγχιαλος τ', Ιοπη, περιχυτα θαλαττη. Steph. Byz.

them-

themſelves into Laconia, and Meſſenia: in the latter of which provinces the Dorian language was retained in the greateſt [8] purity: and from their hiſtory are to be obtained more ancient terms than can be elſewhere collected.

The Grecian writers, when they treat of the principal of their anceſtors, ſuppoſe Hellen to have been the ſon of Deucalion, and Iön the ſon of Xuthus. Dorus is introduced a degree later, and made the ſon of Hellen. But in theſe points ſcarce any two authors are conſiſtent. In reality, Xuthus, and Deucalion were the ſame perſon: and Iön, Dorus, Hellen, were terms imported into Greece; and related not to any particular. But though theſe genealogies are groundleſs, and theſe perſons ideal; yet we may hereby plainly diſcover, to what the hiſtory ultimately relates. And of this we may be aſſured from almoſt every writer upon the ſubject; that the Dorians, like their brethren the Iönim, were not the firſt occupiers of the country. They were colonies from Egypt: and Herodotus ſpeaks of all the heads and leaders of this people as coming directly from thence. He takes his epocha from the ſuppoſed arrival of Perſeus and Danae: and ſays, that all the principal perſons of the Dorian family upwards were in a direct line from Egypt. [9] Απο δε Δαναης της Ακρισιȣ καταλεγοντι τȣς ανω αιει πατερας αυτεων φαινοιατο αν εοντες οἱ των Δωριεων ἡγεμονες Αιγυπτιοι ιθαγενεες. He proceeds to ſay, that Perſeus was originally from Aſſyria, according to the traditions of the Perſians. [10] Ως δε ὁ Περσεων λογος λεγεται, αυτος ὁ Περσευς, εων Ασσυ-

[8] Pauſan. L. 4. p. 346. 347.
[9] Herodot. L. 6. c. 53.
[10] Ibid. c. 54.

ϛιος, εγενετο Ἑλλην. The like is ſaid, and with great truth, of the Heraclidæ; who are repreſented by Plato as of the ſame race, as the Achaimenidæ of Perſis. [12] Το δε Ἡρακλεϛς το γενος και το Αχαιμενϛς εις Περϛεα τον Διος αναφερεται. The Perſians therefore and the Grecians were in great meaſure of the ſame family, being equally Cuthites from Chaldea: but the latter came laſt from Egypt. This relation between the two families may be further proved from [13] Herodotus. He indeed ſpeaks of Perſeus becoming an Hellenian; as if it were originally a term appropriated, and limited to a country, and related to the ſoil: which notion occurs more than once. But Hellen was the title of a family; and, as I have ſhewn, of foreign derivation: and it was not Perſeus, nor Iön, nor Dorus, who came into Greece: but a race of people, ſtyled Iönians, Dorians, and Pereſians. Theſe were the Αιγυπτιοι ιθαγενεες; but came originally from Babylonia and Chaldea; which countries in aftertimes were included under the general name of Aſſyria. The Pereſians were Arkites: whence it is ſaid of Perſeus, that after having been expoſed upon the waters, he came to Argos, and there upon Mount Apeſas firſt ſacrificed to Jupiter. The ſame ſtory is told by Arrian of Deucalion; who after his eſcape from the waters, ſacrificed in the ſame place to Jupiter Apheſius. [14] Arrianus tamen in libro ſecundo rerum Bithynicarum Deucalionem in arcem, locumque eminentiorem tunc Argi confugiſſe inquit ex eo diluvio: quare poſt illam inundationem *Jovi Apheſio*, Liberatori ſcilicet, aram erexiſſe.

[12] Plat. Alcibiad. v. 2. p. 120. See alſo Pauſan. L. 2. p. 151.

[13] Herodot. L. 7. c. 150.

[14] Natal. Com. L. 8. c. 17. p. 466.

When

When theſe colonies ſettled in Greece, they diſtinguiſhed themſelves by various titles, which at different æras more or leſs prevailed. Some were called [15] Caucones. They reſided about Meſſenia, near the river Minyas, and the city Aren; and betray their original in their name. Others were called [16] Leleges, and were a people of great antiquity. They were ſuppoſed to have been conducted by one Lelex, who by Pauſanias is mentioned as the firſt king in Laconia, and ſaid to have come from [17] Egypt. There was a remarkable paſſage in Heſiod, which is taken notice of by Strabo, concerning theſe Leleges. They were ſome of that choſen family, whom Jupiter is ſaid in his great wiſdom to have preſerved, out of a particular regard to that man of the ſea, Deucalion.

[18] Τȣς ῥα ϖοτε Κρονιδης Ζευς, αφθιτα μηδεα ειδως,
Λεκτȣς εκ γαιης ἁλιῳ ϖορε Δευκαλιωνι.

The Iönim are ſometimes ſpoken of under the name of Atlantians; who were the deſcendents of Atlas, the great aſtronomer, and general benefactor. He was ſuppoſed to have been a king in Arcadia; alſo to have reſided in Phrygia: but the more common opinion is, that he was an ancient prince in Mauritania upon the borders of the ocean. The Grecians made a diſtinction between the Heraclidæ, Atlantes, and Iönes: but they were all of the ſame family; all equally deſcended from Iönan, the ſame as Hellen, the

[15] Strabo. L. 7. p. 519, and 531. Αρκαδικον γενος. They were denominated from their temple Cau-Con, Ædes Herculis, ſive Domus Dei.

[16] Pauſan. L. 3. p. 203.

[17] Λελεγα, αφικομειον εξ Αιγυπτȣ. Pauſan. L. 1. p. 95.

[18] Strabo. L. 7. p. 496. So the paſſage ſhould be read.

ſame

ſame alſo as Pelias, the offſpring of the Dove. Hence the children of Atlas were ſtyled Peleiadæ, being no other than the Iönes; of whoſe hiſtory and peregrinations I have before given ſome [19] account. Diodorus, and other writers ſpeak of the Peleiadæ, as only the female branch of the family: but all the children of Atlas had equal claim to the title. For Atlas was Ion: and in the hiſtory of the Atlantians, we have an epitome of the whole Iönic hiſtory; comprehending their connexions, colonies, and ſettlements in various parts of the world. Diodorus accordingly tells us, [20] *that the Atlantides gave birth to a moſt noble race: ſome of whom were founders of nations; and others the builders of cities; inſomuch that moſt of the more antient heroes, not only of thoſe abroad, who were eſteemed* BARBARI; *but even of the Helladians, claimed their anceſtry from them.* In another place, ſpeaking of the Peleiadæ, he [21] ſays, *Theſe daughters of Atlas, by their connexions, and marriages with the moſt illuſtrious heroes, and divinities, may be looked up to as the heads of moſt families upon earth.* This is a very curious hiſtory; and ſhews how many different regions were occupied by this extraordinary people, of whom I principally treat.

Some of them were ſtyled Myrmidones; particularly thoſe who ſettled in Æmonia, or Theſſaly. They were the ſame as the Hellenes, and Achivi; and were indifferently called by either of thoſe appellations, as we learn from [22] Pliny, and Homer.

[19] Vol. II. p. 287.

[20] Diodorus Sic. L. 3. p. 194.

[21] Ibid.

[22] Pliny. L. 4. c. 7. p. 199. Philoſtratus ſays, that all the Theſſalians were called Myrmidons. Heroïc. c. 11. p. 682.

Μυρμιδονες

[23] Μυρμιδονες δε καλευντο, και Ἑλληνες, και Αχαιοι.

They firſt ſettled about the cities [24] Iäolcus, and Arene: and they had a tradition of their being deſcended from one [25] Myrmidon, a king of the country. This term was not only a proper name, but alſo ſignified an ant or piſmire; which gave occaſion to much fable. It was by the ancient Dorians expreſſed [26] Murmedon. Now Mur, Mar, Mor, however varied, ſignified of old the ſea: and Mur-Medon denotes Maris Dominum, *the great Lord of the Ocean.* It is a title, which relates to the perſon, who was ſaid to have firſt conſtructed a ſhip, and to have eſcaped the waters. He was the ſame as Deucalion, whom they imagined to have reſided in the ſame parts, after he had been driven by a flood to Mount Æta. The Myrmidons are ſometimes repreſented as the children of Æacus: and are ſaid to have firſt inhabited the iſland of Ægina. It is mentioned of this perſonage, that having loſt all his people by a public calamity, he requeſted of Jupiter, that the ants of the iſland might become [27] men: which wiſh was accordingly granted to him. Who was alluded to under the name of Æacus, may be known from the hiſtory tranſmitted concerning him. He is repreſented as a perſon of great juſtice; and by the poets is ſuppoſed for his equity

[23] Iliad. B. v. 684.

[24] Πασα δε Μυρμιδονων τε πολις, κλειτη τ' Ιαωλκος,
Αρνη τ', ηδ' Ἑλικη, Ανθειατε ποιηεσσα. Heſiod. Ασπις. v. 380.

[25] A rege Myrmidone dicti——Jovis et Eurymeduſæ filio. Servius in Æneid. L. 1. v. 7. ſo it ſhould be read, as we learn from Clemens. Cohort. p. 34. Τον Δια —Ευρυμεδουσῃ μιγηναι, και Μυρμηδονα γεννησαι.

[26] Μυρμηδονες, οἱ μυρμηκες ὑπο Δωριεων. Heſych.

[27] Scholia in Lycoph. v. 176. Scholia in Iliad. L. A. v. 180.

to

to have been made judge of the infernal world. He is ſaid to have collected people together: [28] εξημερωσαι τε, και νομους δουναι, και συνταξιν πολιτικην· *alſo to have humaniſed mankind, and to have enacted laws, and to have firſt eſtabliſhed civil polity.* This is preciſely the ſame character, as we have before ſeen given to Uranus, Atlas, Oſiris, Dionuſus, Saturnus, Phoroneus, Janus: all which are titles of the ſame perſon, by whom the world was renewed, and from whom law and equity were derived. Both Æacus and Mur-Medon were the ſame as Deucalion: and all theſe characters are compriſed in that of the Patriarch, the great benefactor, and juſt man; who is alluded to in every inſtance; particularly in the hiſtory of the firſt ſhip. This circumſtance is obſervable in the account given of the Myrmidons, who are ſaid to have firſt conſtructed ſhips, and from whom the art was made known to the world. The poet accordingly tells us,

[29] Οι δη τοι πρωτον ζευξαν νεας αμφιελισσας.

Theſe firſt compoſed the manageable float.

Upon this ſuppoſition they had the name of Mur-Medons, or Sea-Captains. But it was properly derived to them from their chief anceſtor Mur-Medon; who firſt conſtructed an ark, and was eſteemed the ruling Deity of the Sea.

The moſt general appellation, under which theſe colonies paſſed, before the name of Ionians and Dorians, and that ſtill more univerſal of Hellenes, grew ſo predominant, was

[28] Scholia in Pind. Nem. Od. 3. v. 21.

[29] Heſiod. in Genealog. Heroïc. See Scholia in Pindar. Nem. Od. 3. v. 21. alſo Scholia in Lycoph. v. 176.

that of Pelaſgi. They are repreſented indeed as a different people, and of another character: but this difference was not of perſons, but of times. They were very numerous; and ſuppoſed to have been for a long time in a wandering ſtate. Beſides Hellas, they occupied many regions of great extent, where their name was in repute for ages. There were nations, called Leleges, Caucones, and Pelaſgi in Aſia Minor; who are mentioned by Homer among the allies of the Trojans;

[30] Και Λελεγες, και Καυκωνες, διοι τε Πελασγοι.

Strabo ſpeaks of theſe Pelaſgi as a mighty people; and ſays, [31] that, according to Menecrates Eläites, the whole coaſt of Ionia from Mycale, and all the neighbouring iſlands were once inhabited by them. They poſſeſſed the whole region of [32] Hetruria: nor do we know the ultimate, to which they were extended. [33] Αλλα οι μεν (φασι) Πελασγοι επι πλειστα της οικουμενης πλανηθεντας, ανθρωπων των πλειστων κρατησαντας, αυτοθι κατοικησαι. *The Pelaſgi*, ſays Plutarch, *according to ancient tradition, roved over the greateſt part of the world: and having ſubdued the inhabitants, took up their reſidence in the countries, which they had conquered.* Strabo ſpeaks of their

[30] Iliad. K. v. 429.

[31] Την παραλιαν την νυν Ιωνικην πασαν—υπο Πελασγων οικεισθαι προτερον, και τας πλησιον νησους. Strabo. L. 13. p. 922. The ſame is ſaid of the Carians, and Leleges. Ητε νυν Ιωνια λεγομενη πασα υπο Καρων ωκειτο, και Λελεγων. Strabo. L. 7. p. 495.

[32] Strabo. L. 5. p. 339. Σοφοκλης εν Ιναχῳ φησι, και οι Τυρσηνοι Πελασγοι. Scholia in Apollon. L. 1. v. 580. See alſo Herod. L. 1. c. 57.

[33] Plutarch. in Romulo. p. 17.

great antiquity; and ſays, that they overran all Greece: [34] Αρχαιον τι φυλον κατα την Ἑλλαδα ϖασαν επεπολασε. We may perceive from theſe accounts, that the Pelaſgi were to be found in various parts: and that it was only a more general name for thoſe colonies, which were of the diſperſion, and ſettled under the title of Iones, Hellenes, Leleges, and Argivi. Hence it is wonderful, that writers ſhould eſteem them as a different people. Herodotus has much perplexed their hiſtory; or elſe his account has been greatly interpolated: yet he acknowledges, that they had their rites and religion from Egypt; and that from them they were derived to the Hellenes: [35] ϖαρα δε Πελασγων Ἕλληνες εξεδεξαντο ὑϛερον. The perſon, from whom this people are ſuppoſed to have been derived, and named, is by ſome repreſented as the ſon of Inachus; by others as the ſon of [36] Poſeidon and Lariſſa. Staphylus Naucratites mentioned him under the name of Pelaſgus; and ſaid, that he was [37] Αργειον το γενος; which I ſhould render, *of Arkite extraction.* Hence it is ſaid of his poſterity, the Argives; [38] και αυτοι ὁι Αργειοι εκαλεντο Πελασγοι· *that the Argives alſo were denominated Pelaſgi.* They ſettled very early in

[34] L. 5. p. 337. Ὁι δε Πελασγοι των ϖερι την Ἑλλαδα δυναϛευσαντων αρχαιοτατοι. Ibid. L. 7. p. 504. Of their founding cities named Lariſſa, ſee ibid. L. 13. p. 922.

[35] L. 2. c. 52.

[36] Schol. in Apollon. Rhod. L. 1. v. 580. Πελασγε τε Πεσειδωνος ὑιε και Λαρισσης. Some make him the father of Lariſſa: την δε ακροπολιν (της Αργες) Λαρισσαν μεν καλεσιν απο της Πελασγε θυγατρος. Pauſan. L. 2. p. 165. Pelaſgus, the ſon of Niobe. Dionyſ. Halicarn. L. 1. c. 1. p. 9. Of Lariſſa. p. 14.

[37] Schol. in Apollon above. Ex Pelaſgo Laris. Hygin. Fab. 145. p. 253.

[38] Schol. in Apollon. above.

Theſſaly;

Theſſaly; to which they gave the name of Aëria; by Apollonius Rhodius expreſſed Ηερίη, Eërie.

> [39] Αυτικα δ' Ηερίη πολυληΐος αια Πελασγων
> Δυετο.

This was the ancient name of Egypt, from whence this people came. [40] Αιγυπτος εκληθη Μυσαρα, και Ηερια. *Egypt was called both Myſara and Eëria.* The part of Theſſaly, where they ſettled, was the ſuppoſed country of Deucalion, the ſame as Inachus: ſo that we need not wonder, when we find Pelaſgus repreſented as an [41] Argean or Arkite by birth. They likewiſe, as I have mentioned, called the ſame country Ai Monah, Regio Lunaris; which the poets changed to Aimonia. At no great diſtance was a city Argos, and a nation Oritæ; from whence we may judge of the natives, and their origin.

> [42] Ειτα μετα τȣτον εισιν Ορειται λεγομενοι·
> Ειτ' Αμφιλοχοι, Αργος τ' ενταυθ' εςι το
> Αμφιλοχικον.

I have ſhewn, that all the country about Dodona was particularly ſtyled Hellas; and it was at the ſame time called

[39] L. 1. v. 580.

[40] Steph. Byzant. See Schol. in Dionyſ. Perieg. v. 239.

[41] Ἡγȣντο δε της αποικιας Αχαιος, και Φθιος, και Πελασγος, οἱ ΛΑΡΙΣΣΗΣ και ΠΩΣΕΙΔΩΝΟΣ υἱοι. Dionyſ. Halicarn. L. 1. c. 17. p. 14. Πελασγος εκ Διος και Νιοβης της Φορωνηος. Ibid. They are all mentioned as the ſons of Lariſſa, or of Niobe; both which terms denote *the children of the Ark.*

[42] Dicæarch. apud Geogr. Vet. vol. 2. v. 45.

Pelaſgia. The Oracle is ſaid by Scymnus Chius to have been of Pelaſgic original :

[43] Ἡ τε Δωδωνη, Διος
Μαντειον, ἱδρυμ' εϛι δ' εν Πελασγικον.

The rites of the place were introduced from Egypt ; as we are aſſured by Herodotus, and other writers : conſequently the people, who founded the temple, and inſtituted thoſe rites, were from the ſame country. The Deity was there worſhiped under the title of Zeuth, whom Homer ſtyles Pelaſgic :

[44] Ζευ, Ανα, Δωδωναιε, Πελασγικε, τηλοθι ναιων,
Δωδωνης μεδεων δυσχειμερε.

The prieſteſſes of the temple have been mentioned under the character of two black Doves, which came from Theba in Egypt. In ſhort, the name of Pelaſgi ſeems to have been the moſt ancient and [45] general of any, which were aſſumed by thoſe foreigners, who came into the land of Javan. They forced themſelves into [46] countries pre-occupied: and were ſo ſuperior to the natives in ability and ſcience, that they eaſily ſecured themſelves in their ſettlements. Many have been the

[43] Apud Geogr. Vet. vol. 1. p. 26. v. 448.

Δωδωνην, φηγον τε, Πελασγων ἑδρανον, ἡκεν. Heſiod. apud Strab. L. 7. p. 504. See alſo L. 5. p. 338.

[44] Iliad. Π. v. 233.

[45] All the Peloponneſus according to Ephorus was eſteemed Pelaſgic. Και την Πελοποννησον δε Πελασγιαν φησιν Εφορος κληθηναι. Strab. L. 5. p. 338.

[46] See this certified in the Pelaſgi, who came to Italy. Dionyſ. Halicarn. L. 1. c. 10. p. 9. & 14.

inquiries

inquiries about this ancient people, as well as concerning their language. Even Herodotus is at a loſs to determine whether they ſhould not be eſteemed [47] Barbarians. Yet he ſeems to ſolve the difficulty more than once; and this too in a very ſatisfactory manner, by mentioning, among other inſtances, [48] Ιωνες Πελασγοι, that *the Ionians were Pelaſgic*; [49] το Αττικον εθνος Πελασγικον; *the people of Attica were Pelaſgic.* He likewiſe ſpeaks of the [50] Arcadians under this denomination: and ſeems to include all the Dorians, the whole of the [51] Peloponneſus, under the ſame title. He ſpeaks alſo of the Æolians in the ſame light: [52] Αιολεες δε —το παλαι καλεομενοι Πελασγοι. From hence we may be aſſured, that by the Pelaſgi are meant the ancient Dores, Iones, and Hellenes: in ſhort, all thoſe Cuthite colonies, and thoſe of their collateral branches, which I include under the name of Amonians. When therefore it is ſaid, that Greece was firſt occupied by Pelaſgi; and afterwards by

[47] He acknowledges his uncertainty about them. Ουκ εχω ατρεκεως ειπειν. L. 1. c. 57.

[48] L. 7. c. 95.

[49] L. 1. c. 57.

[50] Αρκαδες Πελασγοι. L. 1. c. 146. The Iones of Achaia were called Πελασγοι Αιγιαλεες. L. 7. c. 94. Pelaſgi alſo in Crete, and in various regions. Strab. L. 5. p. 338.

[51] Herodot. L. 1. c. 56. He is ſpeaking of the Dorians in the Peloponneſus, and of the Athenians; which two families he ſtyles, το μεν Πελασγικον, το δε Ελληνικον εθνος. By this one would imagine, that he excluded the Athenians from being Pelaſgic. The paſſage is very confuſed.

[52] L. 7. c. 95. All the coaſt of Phrygia was peopled by them. They built the cities Theba and Lariſſa in Troas.

Ἱππόθοος δ' ἄγε φυλα Πελασγων εγχεσιμωρων,
Των, οἱ Λαρισσαν εριβωλακα ναιεταασκον. Hom. Il. B. v. 840.

Leleges;

Leleges; and then by Hellenes, Dores, and Ionians; it is only a change of title, but no difference of people: for they were all of the ſame great family, however branched out. The ſame is to be obſerved in the hiſtory of any particular city, ſuch as Athens.

[53] Ἑξῆς Αθην', ἁς φασιν οικετας λαβειν
Το μεν Πελασγυς πρωτον, ὡς δη και λογος
Κραναυς λεγεσθαι, μετα δε ταυτα Κεκροπιδας·
——υϛεροισι δε χρονοις
Απο της Αθηνας την προσηγοριαν λαβειν.

All theſe were different names of the ſame people. In like manner the people of Argos, in a play of Euripides, are addreſſed by Oreſtes, as the ſame race under different appellations.

[54] Ω γην Ιναχυ κεκτημενοι,
Παλαι Πελασγοι, Δαναϊδαι δε δευτερον.

The like is to be obſerved in a paſſage from the Archelaus of the ſame author.

[55] Δαναος, ὁ πεντηκοντα θυγατερων πατηρ,
Ελθων ες Αργος ῳκισ' Ιναχυ πολιν·
Πελασγιωτας δ' ωνομασμενυς το πριν
Δαναυς καλεισθαι νομον εθηκε.

In reſpect to the Arcadians, they are ſaid to have been ſo

[53] Scymnus Chius apud. Geogr. Vet. vol. 1. p. 32. v. 558.
[54] Euripid. Oreſt. v. 930.
[55] Apud Strab. L. 5. p. 339.

named

named from [56] Arcas the ſon of Zeuth, being before called Pelaſgians. But Pelaſgus, who was prior, and the very [57] firſt man in the country, was called [58] Arcas: from which circumſtance a ſtrange inconſiſtency ariſes: for the country is ſuppoſed to have been called Arcadia, before the birth of the perſon, from whom the name was received. It is therefore plain that the term Arcas was a title; and that by Pelaſgus Arcas was meant Pelaſgus the [59] Arkite. And when the people of Phrygia and Hetruria were ſaid to be [60] ανεκαθεν Αρκαδες; the true purport of the expreſſion was, that they were ab origine Arkites. Neither Argolis, nor Arcadia, could have ſufficed to have ſent out the colonies, which are ſaid to have proceeded from them. They are ſuppoſed to have filled regions, before they were conſtituted as a people. The Grecians in their hiſtories have been embarraſſed and confounded with variety of titles. They tried to ſeparate them, and to form diſtinctions: by which means their mythology became more and more confuſed. The only way is to unite inſtead of diverſifying: and to ſhew that theſe titles, however varied, were but one in purport: that they all related nearly to the ſame perſon, and to one event. By this method of proceeding we ſhall render the hiſtory both obvious

[56] Pauſanias. L. 8. p. 604.

[57] Πελασγος—εν τη γη ταυτη πρωτος. Ibid. L. 8. p. 598.

[58] Πελασγου—του Αρκαδος. Ibid. L. 2. p. 143. Pauſanias ſeems here to make him the ſon of Arcas. Either way it is inconſiſtent.

[59] Hera, the ſame as Iönah, is ſtyled Pelaſgis. It is ſaid of Jaſon,

Ἥρης δε Πελασγιδος εκ αλεγιζεν. Apollon. Rhod. L. 1. v. 14.

[60] Dionyſ. Halicarn. L. 1. c. 10. p. 9. Πελασγοις ανεκαθεν Αρκαδας. Strab. L. 5. p. 337. and Schol. in Dionyſ. Perieg. v. 347.

and true. The accounts, of which we have been treating, were adopted by the Grecians; and as it were ingrafted upon the hiſtory of the country: and the principal terms, in which they were deſcribed, were equally foreign and imported. I have mentioned, that by the appellation Arcas we are to underſtand an [61] Arkite: and who is principally alluded to under this character can only be known from the hiſtory, with which it is attended. We find this perſonage deſcribed in the ſame light as Dagon, Iſis, Dionuſus; and as Oſiris, ſtyled Orus, and Helius. He is repreſented as a great [62] benefactor to mankind: teaching them the uſe of corn, and conſequently the arts of agriculture, which were before unknown. He likewiſe inſtructed them in weaving, in order to cloath themſelves: and the whole manufacture of wool is attributed to him. His name was a title of the chief Gentile Divinity, like Helius, Oſiris, and Dionuſus above: and he was worſhiped with the ſame rites at Mantinea, near a temple of Juno: and in another of Zeuth the Saviour, there ſtood an high place ſacred to Arcas: which in aftertimes was miſtaken for his tomb. There ſeem to have been more than one; for they are ſpoken of in the plural: and what they really were may be known from their name; for they were called [63] Ἡλιȣ Βωμοι, *the altars of the Helius*. Arcas was ſuppoſed by his poſterity to have been

[61] When it is ſaid by Hyginus, Arcades res divinas primi Diis fecerunt; it only means, that the Arkites, the ſons of Ham, were the firſt, who introduced polytheiſm. Hygin. c. 274. p. 387.

[62] Pauſan. L. 8. p. 604.

[63] Ibid. L. 8. p. 616.

buried

buried upon Mount Mænalus, which was undoubtedly denominated from him.

[64] Εϛι δε Μαιναλιη δυσχειμερος, ενθατε κειται
Αρκας, αφ' ου δη παντες επικλησιν καλεονται.

Near the bleak Mount Mænalia lies entomb'd
Arcas, from whom the natives have their name.

Mænalia, or more properly Mænalus, is a compound of Meen El: by which is ſignified Lunus Deus, another title of Arcas, the Arkite God, who had been worſhiped upon that mountain.

From what has preceded, we may decipher the hiſtory of the Arcadians, who were the deſcendents of Arcas, and repreſented as prior to the [65] moon. They were ſtyled [66] Minyæ, Selenitæ, and (Αρχαιοι) Archæi: and their antiquity is alluded to by Apollonius, when he mentions,

[67] Αρκαδες, οι και προσθε Σεληναιης υδεονται
Ζωειν.

Th' Arcadian tribes, who lived before the Moon.

This is the common interpretation; but properly by Selene, and Selenaia, is meant the Ark, of which the Moon was only

[64] Oracle of Apollo; ibid.

[65] Orta prior lunâ, de ſe ſi creditur ipſi,
A magno tellus Arcade nomen habet. Ovid. Faſt. L. 1. v. 469.
Lunâ gens prior illa fuit. Ibid. L. 2. v. 290.
Sidus poſt veteres Arcadas editum. Senec. Hippol. Act. 2. v. 785.

[66] Minyæ Arcades. Strabo. L. 8. p. 519.

[67] Apollon. Rhod. L. 4. v. 264.

an emblem: and from hence the Arkites had the appellation of Selenitæ. Dionyſius Chalcidenſis takes notice, that this name was preſerved among the Arcadians. [68] Εθνος Αρκαδων Σεληνιτας. When therefore it is ſaid by the ancient writer Mnaſeas, that this people were under a regal government, before the Moon appeared, προ [69] Σεληνης Αρκαδας βασιλευσαι· it only means, that their family originally exiſted, and were eſtabliſhed under a monarchy, before the Arkite rites prevailed. This may be proved by determining the time, when Selene is ſaid to have firſt made its appearance. This we find from Theodorus, and other writers, to have been a little while before the war of the Giants. [70] Θεοδωρος δε εν εικοσῳ εννατῳ, ολιγῳ προτερον φησι τε προς Γιγαντας πολεμε —την Σεληνην φανηναι. και Αριςων ὁ Χιος εν ταις θεσεσι, και Διονυσος ὁ Χαλκιδευς εν πρωτῳ Κτισεως τα αυτα φησι. *Theodorus the Chalcidian, in his twenty-ninth book, tells us, that ſome little ſpace antecedent to the war of the Giants, Selene firſt appeared: and Ariſton the Chian, in his Theſes, and Dionyſius of Chalcis, in the firſt book of his treatiſe upon the Creation, both aſſert the ſame thing.* I have already treated of the Giants and Titanians; and of the wars, which they carried on: and it has been ſhewn, that a little before thoſe commotions the Arkite worſhip, and idolatry in general, began. When therefore it is ſaid, that the Arcades were prior to the Moon, it means only, that they were conſtituted into a nation, before the worſhip of the Ark prevailed, and before the firſt war upon earth commenced. From hence

[68] Scholia in Apollon. L. 4. v. 264.

[69] Scholia. ibid.

[70] Ibid.

we

we may perceive, that the Grecians have referred to the planet, what was merely ſymbolical, and related to another object. The Arcadians were a party from the diſperſion; and forced their way into Hellas. Ariſtotle mentions the region, which they occupied; and ſays, that it was poſſeſſed by a people of a different family, whom the Arcades [71] drove out. And he adds, *that this happened,* [72] *προ τȣ επιτειλαι την Σελην̃ην, διο κατονομασθηναι Προσελην̃ȣς· before Selene appeared, on which account they were called Proſeleni.* It was not however from their ſettling in Greece, but from their worſhip, which was far prior, that they had this title. Indeed they could go ſtill higher: for, as they were both Arcades and Selenitæ, they could carry up their hiſtory to Arcas himſelf, and to times antecedent both to the Ark and Deluge. This might be another reaſon, why they were called, not only Minyæ, Selenitæ, and [73] Arcades, but alſo *Προσελην̃οι*, Proſeleni; as being of a family prior both to the Ark, and Deluge. But the later Grecians miſtook this hiſtory, and referred it to a different object: hence they have ſuppoſed the Arcadians to have been older than the moon.

Similar to the character given of Arcas, is that of Pelaſgus; but accompanied with many additional and remarkable circumſtances. He was equally a benefactor to mankind;

[71] *Βαρβαροι την Αρκαδικν ῳκησαν, οἵτινες εξεβληθησαν απο των Αρκαδων επιθεμενων αυτοις.* Scholia. ibidem.

[72] Ibid. *Αρκαδες των Ἑλλην̃ων αρχαιοτατοι.—Οἱ Αρκαδες δοκȣσι προ της Σελην̃ης γεγονεναι. Δȣρις δε—Αρκαδα φησιν Ορχομενȣ υἱοι—Αρκας ὁ Ενδυμιων. ενιοι δε υπο τȣ Τυφωνος· ὑπο δε Ατλαντος, Ξεναγορας ειρηκεν.* Ibid.

Ιστρος δε φησι, Θεμιστȣς και Διος Αρκας. Steph. Byz. See Pauſan. L. 8. p. 604.

[73] Scaliger gives a different ſolution. See Prolegom. ad Emend. Temp. p. 3. See alſo Cenſorinus de Die Natal. c. 19. p. 103.

and inſtructed them in many [74] arts. He taught them to cloath themſelves; and to build houſes, that they might be ſheltered from the inclemency of the weather. He likewiſe improved them in their diet; and ſhewed them what was noxious and deadly. He is ſaid to have built the firſt temple to the Deity: [75] ædem Jovi Olympio primum fecit Pelaſgus. I have taken notice, that, as Noah was ſaid to have been ανθρωπος γης, *a man of the earth*, this characteriſtic is obſervable in every hiſtory of theſe primitive perſons: and they are repreſented as νομιοι, αγριοι, and γηγενεις. Pelaſgus accordingly had this [76] title: and it is particularly mentioned of him, that he was the firſt huſbandman. [77] Ὁ δε Πελασγος πρωτος αργȣ κατασκευην εξευρε: *Pelaſgus firſt found out all, that is neceſſary for the cultivation of the ground.* There is a curious ſketch of his hiſtory given by the poet Aſius; which is compriſed in two verſes, but points out very plainly, who was meant by Pelaſgus. It repreſents him as a perſon of a noble character, who was wonderfully preſerved for the good of mankind.

[78] Αντιθεον δε Πελασγον εν ὑψικομοισιν ορεσσι
Γαια μελαιν' ανεδωκεν, ἱνα θνητων γενος ειη.

I have ſhewn, that Γαια, Gaia, in its original ſenſe, ſignified

[74] Pauſan. L. 8. p. 599.

[75] Hygini Fab. 225. p. 346.

[76] Τȣ γηγενȣς γαρ ειμ' εγω παλαιχθονος
Ἰρις Πελασγȣ. Æſch. Suppl. v. 258.

Some read it Πελασγος.

[77] Schol. in Euripid. Oreſt. v. 930.

[78] Pauſan. L. 8. p. 599.

 a ſacred

a ſacred cavern; a hollow in the earth; which from its gloom was looked upon as an emblem of the Ark. Hence Gaia, like Heſta, Rhoia, Cybele, is often repreſented as the [79] mother of mankind. It is here to be taken in that ſenſe: and the paſſage will be found remarkable, though conciſe.

On a high mountain's brow
The gloomy cave gave back again to light
Godlike Pelaſgus, that the race of man
Through him might be renewed.

In like manner Inachus is ſaid after the deluge to have been ſaved upon the top of a high mountain. Inachus, Pelaſgus, and Danaus, are titles of the ſame perſon; though diverſified by the Greeks, and made princes in ſucceſſion. The Scholiaſt upon Euripides mentions, that [80] *Inachus, the man of the earth, was the firſt king of Argos; Pelaſgus was the ſecond; and Danaus, the ſon of Belus, the third.* The ſame writer adds, [81] Μετα τον κατακλυσμον εν ορεσιν οικουντων των Αργειων, πρωτος αυτους συνωκισεν Ιναχος. *When the Argivi, or Arkites, after the Deluge lived diſperſed upon the mountains, Inachus firſt brought them together, and formed them into communities.*

Concerning the language of the Pelaſgi, there have been many elaborate diſquiſitions; and we find, that it was matter of debate, even in the time of [82] Herodotus. Yet the queſtion, if rightly ſtated, amounts only to this: What was the

[79] Γαια Θεα, μητερ Μακαρων, θνητων τ' ανθρωπων. Orph. Hymn. 25.

[80] Ιναχος αυτοχθων, πρωτος βασιλευς Αργους· δευτερος Πελασγος· τριτος Δαναος ὁ Βηλου. Scholia in Euripidis Oreſt. v. 930. See Herod. L. 7. c. 94.

[81] Ibid.

[82] L. 1. c. 57.

language

language of this variouſly denominated people, before it had undergone thoſe changes, which neceſſarily enſue from time? In other words, how did the Hellenes diſcourſe ſome ten, or twelve centuries before the birth of Æſchylus or Pindar? As we have no written records, nor any monumental evidences of that date, or near it; the queſtion may at firſt ſeem not very eaſy to be decided. Yet from the names of places, and of men; and from the terms uſed in their rites and worſhip; but more eſpecially from the hiſtory of the people themſelves, and of the country from whence they came; we may be aſſured that it was the Cuthic of Chaldea. This in a long ſeries of years underwent the ſame changes, as all languages undergo. And this alteration aroſe partly from words imported; and partly from a mixture with thoſe nations, among whom the Hellenes were [83] incorporated. Excluſive of theſe circumſtances, there is no language but will of itſelf inſenſibly vary: though this variation may be in ſome degree retarded, where there is ſome ſtandard, by which common ſpeech may be determined and controuled. But the Grecians had no ſuch aſſiſtance. Letters undoubtedly came to them late; and learning much later. There was no hiſtorian prior to Cadmus Mileſius; nor any public inſcription, of which we can be certified, before the laws of Draco. The firſt Grecian, who attempted to write in proſe,

[83] Of old there were many nations and languages in Greece. Strabo. L. 7. p. 494. 495. Scymnus Chius ſpeaks of the barbarous people, who lived near Dodona:

Εισι μιγαδες Βαρβαροι,
Ους και προσοικειν φασι τῳ χρηστηριῳ.

Apud Geogr. Vet. vol. 2. p. 26.

See alſo Herodot. L. 1. c. 146.

was Pherecydes the philoſopher: and he lived as late as the reign of Cyrus the Perſian. Hence there is no change in their language, but ſuch as we might expect from an interval of this extent, and from a people thus circumſtanced.

Such is the hiſtory of the Hellenes and Iönim in their various branches. Of thoſe, who ſettled in Hellas, I have ſpoken before; and ſhewn, that they were no other than the Shepherds of Egypt, who came originally from Chaldea. They were expelled by the Egyptians a very few years before the Iſraelites got acceſs to that country: and when they came into Greece, they went under different denominations; being ſtyled Pelaſgi, Leleges, Inachidæ, Danaïdæ, Heraclidæ, and [84] Cadmians. Of their expulſion there is an account given in a curious fragment from Diodorus Siculus, preſerved by Photius: in which alſo notice is taken of the Iſraelites, who migrated from the ſame country. It is what I have before [85] quoted: but I eſteem it of ſuch conſequence, that I muſt beg leave to introduce it again. [86] *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;*

[84] They were alſo called Cuthi: but from a general title the later Greeks always formed a perſonage, who was ſuppoſed to have been the leader of the colony. Hence inſtead of the Cuthites, and Herculeans, Plutarch ſubſtitutes a Cothus and Arclus; and ſays that they ſettled in Eubœa. Κοθος και Αρκλος, οἱ Ξουθου παιδες εις Ευβοιαν ῆκον οικησαντες. *Cothus and Arclus, the two ſons of Xuth, came and ſettled in Eubœa.* Plutarch. Quæſtiones Græcæ. p. 256. Theſe were the ſame as thoſe Arabians, who are ſaid to have come with Cadmus. Αραβες, οἱ Καδμῳ συνδιαβαντες. Strabo. L. 10. p. 685.

[85] Vol. II. p. 191.

[86] Ex Diodori L. 40. apud Photium. p. 1152.

having

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 beſides theſe a large, but leſs noble body of people, who retired into the province, called now Judea, which was not far from Egypt, and in thoſe times uninhabited. Theſe emigrants were led by Moſes, who was ſuperior to all in wiſdom and proweſs.—He gave them laws; and ordained that they ſhould have no images of the Gods; becauſe there was only one Deity, the Heaven, which ſurrounds all things, and is Lord of the whole. I make no comment upon this curious extract: let it ſuffice, that this latter migration was an age or two after the former; though mentioned here, as if it were of the ſame date. Thoſe, who came into Greece, brought with them the ſame arts, and the ſame worſhip, which they had before introduced in Egypt. Hence Zonaras very truly tells us, [87] Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον, κ'ακειθεν προς Ἑλληνας. *All theſe things came from Chaldea to Egypt; and from thence were derived to the Greeks.*

[87] V. 1. p. 22. See Syncellus. p. 102.

ΣΠΑΡΤΟΙ.

Σ Π Α Ρ Τ Ο Ι.

OF THE

SPARTI of GREECE and COLCHIS;

AND OF THE

HEBREW SPARTONES.

IT is remarkable, that the Cadmians, and people of other colonies, who came into Greece, were called Σπαρτοι, Sparti. The natives of Bœotia had this appellation; as had thoſe of Lacedæmon, which city was peculiarly named Sparta. There were traditions of this ſort in Attica, and alſo at Colchis; and a notion prevailed, that the people in thoſe parts took their riſe from ſomething which was ſown. Hence the twofold perſonage Cecrops is ſaid to have originally ſprung from the teeth of a [1] ſerpent ſcattered in the ground. Alexander Polyhiſtor, ſpeaking of the children of Iſrael, and Edom, ſays, that they were originally the ſons of Semiramis: but Claudius Iölaus derives them from one

[1] Κεκροπα Διφυη—εκ των τυ δρακοντος οδοντων εξελθειν. Scholia in Lycoph. v. 111.

Sparton, who came from Thebes with Dionusus. This Sparton, by the Greeks, is mentioned, as the son of [2] Phoroneus, the first man who reigned. The terms Sparti, and Sparton, were both foreign to Greece; and manifestly imported. Hence the name of Sparta in Laconia was conferred, [3] *απο των μετα Καδμυ Σπαρτων, by the Sparti, who came into that country with Cadmus.* A similar history of this place is given by Timagoras; who informs us, [4] that it received its name from people, who had wandered from their own country, and happened to light upon this, which from themselves they named Sparte. They are by some represented as the offspring of Ogyges, the same as Inachus, and Deucalion.

I think, it is plain, that the people here mentioned were of the family of the dispersed, who were scattered over the face of the earth. They were denominated Sparti from an ancient word analogous to פרד, Parad, of the Hebrews, and to [5] *σπαραττω* of the later Greeks; by which was signified, to part, sever, and disperse. Their separation and flight

[2] Pausan. L. 2. p. 146.
Phoroneus, qui primus mortalium dicitur regnâsse. Hyginus. Fab. 143.
Sparta condita a Sparto filio Phoronei. Euseb. Versio Lat. p. 13.

[3] Scholia in Hom. Odyss. A. *απο των μυθευομενων μετα Καδμυ Σπαρτων ανδρων.* See Suidas, Epaminondas.

[4] *Περι ὧν (Σπαρτων) Τιμαγορας φησιν, εκπεσοντας δε αυτυς εις την Λακωνικην, Σπαρτων αφ' ἑαυτων ονομασαι.* Steph. Byzant. *Σπαρτη.* Salmasius would alter *εκπεσειν* to *εισπεσειν.* He says, that he would do it, though every manuscript were against him. But this would certainly ruin the purport of the historian; who means, that the Sparti had been deprived of one country, and lighted upon another. We have no term precisely analogous as a metaphor to the word used: however *εκπεσειν εις* certainly means to miss of one thing, and to light upon another.

[5] Hence partior, dispertior, partitio.

from

from Babel was continually commemorated under the notion of the flight of Bacchus, and Osiris, and the scattering abroad their limbs. What seems to confirm my notion, is a passage from Androtion, quoted by the Scholiast upon Lycophron; who speaks of the Sparti as σποραδες, or people, who had been scattered abroad. [6] Ανδροτιων δε ὁ ἱςορικος μετα σποραδων τινων φησι τον Καδμον εις Θεβας ελθειν. By Sporades this writer does not mean people sown; for he speaks of them as prior to the æra of that fable: but the purport of his words is, that *Cadmus came to Thebes in Bœotia with some people of the dispersion.* Those too, who gave name to Sparta, are by another writer said to have been a dispersed and a wandering crew. [7] Τȣς πρωτȣς συνοικησαντας την πολιν Λελεγας ΔΙΕΣΠΑΡΜΕΝΟΥΣ εις ταυτην συνελθειν. *The first who inhabited the city were the Leleges, a people who came after a dispersion.* In their history we have continual allusions to the flood; and to their being dissipated afterwards. Hence Lycophron styles them natives of Thebes [8] Ωγυγου Σπαρτος λεως: the original purport of which is merely this, that they were the descendents of those people, who were dispersed after the Deluge. And Æschylus describes them in much the same light.

[9] Σπαρτων δ' απ' ανδρων, ὡν Αρης εφεισατο.

[6] Schol. in v. 1206. This is given more at large by Pindar's Scholiast: Ανδροτιων δε φησι φυγοντα εκ της Φοινικης τον Καδμον μετα ἱκανων σποραδων κατελθειν εις Θηβας. κ.τ.λ. Esth. Od. 7. p. 447. v. 18.

[7] Eustathius in Hom. Iliad. B.

[8] V. 1206. Og, Ogus, and Ogugus, signify the sea, or ocean. From ogua came aqua, water.

[9] Septem thebana. v. 418.

They were the posterity of those people, whom the chance of war had spared; but who were afterwards scattered abroad. They were the same as the Titanians: hence the Cecropians, who came into Attica, were styled [10] Γηγενεις; and their country [11] Titanis.

I have taken notice, that the great object of the Cuthites in erecting the Tower of Babel was that they might not be dispersed. [12] *Let us build us a city, and a tower,—lest we be scattered abroad.* They were however wonderfully dissipated: and this circumstance of their dispersion is to be found commemorated in all their histories. Hence, as I have before observed, we read of Perseus, Cadmus, and other leaders of colonies, styled Αληται, Aletæ, or wanderers. At Athens they had a festival called [13] Aletis: and there was a sacred [14] hymn of the same name; the subject of which was undoubtedly the wanderings of their ancestors; those ancestors, [15] οἱ και Αληται και Τιτανες καλουνται: *who were distinguished by the name of the Wanderers, and of the Titans.* Pindar calls the Corinthians the children of the [16] Aletes. Upon which the Scholiast observes, that Aletes was the person, who led the colony, which settled in that city. But Aletes was not a proper name: and the history merely alludes to one of those

[10] Lycophron calls the Athenians Γηγενεις. Γηγενεις λεγει τους Αθηναιους. See v. 111. ad Scholia. This was a title of the Titans.

[11] Τιτανιδα γην. Etymolog. Mag.

[12] Genesis. c. 11. v. 4.

[13] Αλητις εορτη Αθηνησιν, ἡ νυν Αιωρα λεγομενη. Hesych.

[14] Αλητις, ᾀσμα ταις ὡραις προσᾀδομενον. Jul. Pollux.

[15] Sanchoniath. apud Euseb. P. E. L. 1. c. 10. p. 35.

[16] Ὑμμιν δε, παιδες Αλατα. Olymp. Od. 13. v. 17.
Αλητης γαρ ἡγησατο της αποικιας. Scholia ibid.

Aletæ, or people of the diſperſion, who came into the Peloponneſus, and founded Corinth. By the Gentile accounts given of this people, who were their anceſtors, it appears, that they were not only exiled, and diſperſed; but doomed to wander for ages, before they could get a place of reſt. This is the hiſtory given of the Leleges, and Pelaſgi, and other wandering tribes. The ſame may be inferred concerning thoſe of the family who ſettled in Thrace. Orpheus (by which character we are to underſtand the Orphites of that country) is introduced in the Argonautica, as giving Jaſon an account of his peregrinations.

[17] Ηδη γαρ μοι ἁλις καματων, ἁλις επλετο μοχθεων,
Ὧν ἱκομην επι γαιαν απαιρετον, ηδε ποληας·
. . . . . .
Και με αλητειης τε και εξ οιστρω εσαωσε
Μητηρ ἡμετερη, καὶ μ' ες δομον ηγαγεν αλλον.

I have for a long time, ſays he, *had enough of labour, and diſquietude: for I have wandered over a vaſt tract of country, and over various cities. But my Goddeſs Mother put a ſtop to my roving, and healed me of that fatal* [18] *impulſe, by which I was before driven; and at laſt gave me a ſettlement, in lieu of that, which I loſt.* This is the purport of the words, which cannot be explained but by a paraphraſe. Something ſimilar is to be obſerved in the hiſtory of Saturn, and the deſcription of his flight into Italy. By this flight was ſignified the diſperſion of a people, called Saturnians; who, after

[17] Orphæi Argonaut. v. 98.

[18] Οιστρος· ερεθισμος—μανια, εκκαυσις, λυσσα, φοβος. Heſych.

many

many wanderings, ſettled in that country, and introduced there the rites of this God. They were of the family of the Aletæ, and Spartani: whence it is ſaid of Saturn, that in his flight from Crete, he was concealed in Italy by a people of this denomination. [19] Saturnus, ex Cretâ fugiens, in Italiâ a Spartanis abſconditur. We have been told above, that the Titans, or Giants, were Aletæ: and Athenagoras goes ſo far as to ſuppoſe, that even after their death they had no reſt. [20] *των Γιγαντων ψυχαι, οἱ περι τον κοσμον εισι πλανωμενοι Δαιμονες.* He is ſpeaking of the ſouls of the Giants; which Giants he ſuppoſes to be *wandering Dæmons, that are ever roving about the world.*

Such is the hiſtory of the Sparti, who were undoubtedly of Titanian race; of that family, which was diſperſed. They were ſuppoſed to be Heliadæ, or offſpring of the Sun: and at the ſame time Ophitæ, worſhiping that Deity under the figure of a ſerpent. Hence there was given to the Spartan Menelaus a ſerpent for a device upon his [21] ſhield: the ſame alſo was depicted upon the ſhield, and cuiraſs of [22] Agamemnon. There was alſo a ſerpent engraved upon the tomb of [23] Epaminondas, and incloſed in the figure of a ſhield: all which, ſays Pauſanias, was done, *that he might be known to have been a Spartan* (Σπαρτος) *by deſcent.* They

[19] Julius Firmicus. p. 27.

[20] P. 303.

[21] Pauſan. L. 10. p. 863.

[22] Homer. Iliad. Λ. v. 26. a ſerpent alſo upon his ſhield. V. 39. Κυανεος ελελικτο δρακων.

[23] Ὁ μεν δε Δρακων εθελει σημαινειν γενεσ των Σπαρτων καλεμενων ειναι Επαμινονδαν. Pauſan. L. 8. p. 622.

worſhiped

worſhiped the Sun, their ſuppoſed progenitor, whom they called Zan: and his images were ſtyled Zanes; and were peculiar to [24] Sparta. He was of old called San, and Shan: hence we meet with many places dedicated to him under this title. One of theſe was Beth-San; where ſtood the temple, to which the Philiſtines faſtened the body of [25] Saul, after he had been ſlain upon Mount [26] Gilboa. The Greeks expreſſed it Βεθ-σαν, and [27] Βηθ-σαν. It was built in early times by the Cuthite Ophitæ, or Hivites; who were very numerous in the upper regions of Canaan. Of this city I ſhall take farther notice. From the data above afforded, we may decypher the fable about the ſerpent's teeth, from which the Sparti were ſuppoſed to have been derived: and we may ſhew the grounds, from whence the miſtake took its riſe. I have mentioned, that they were Heliadæ, the ſuppoſed offſpring of the Sun; whom they deſcribed as a ſerpent, and ſtyled San, and Shan. But [28] Shan, שן, ſignified alſo a tooth. Hence the Grecians, inſtead of ſaying, that the Sparti had their origin from the Serpent Deity the Sun, made them take their riſe from the teeth of a ſerpent. And as they

[24] Pauſan. L. 5. p. 430. Καλεονται δε υπο των επιχωριων Ζανες.

[25] בית-שן. 1 Samuel. c. 31. v. 10. Joſhua. c. 17. v. 11. Judges. c. 1. v. 27.

[26] I am ſorry, that I did not recollect a miſtake in my firſt volume, p. 36. time enough to have it corrected in my laſt edition. I there mention Beth-San in the land of the Philiſtines, &c. &c. But the Beth-San of the Scriptures was a celebrated place in the tribe of Manaſſes, upon the borders of Galilee. It was within a very few miles of Endor, and ſtill nearer to Gilboa, where Saul was ſlain. We may therefore be aſſured, that here was the temple, to which the Philiſtines affixed his body. See Eugeſippus de Diſtant. Locorum Terræ Sanctæ.

[27] Βηθσαν, ἡ νυν Σκυθοπολις. Joſeph. Ant. L. 6. c. 14. Βεθσανην, την καλουμενην ὑφ' Ἑλληνων Σκυθοπολιν. Joſeph. Antiq. L. 13. c. 6.

[28] שן. Dens. Taylor's Hebrew Concordance. 1978.

were Sporades, by which term is meant any thing, that is either ſcattered abroad, or ſowed in the ground; they took it in the latter ſenſe; and ſuppoſed, that theſe teeth had been ſowed in the earth, and produced an army of men [29].

Of the SPARTO-HEBRÆI.

MANY things, which ſeem inexplicable, may, with a little attention be made out, if we proceed with a proper clew: and many traditions, which we eſteem as fables, will appear to have been founded in truth. The mythology of the ancients may be looked upon as ſo much ſymbolical writing: and we muſt interpret it in the ſame manner as one would decipher a collection of hieroglyphics. What can at firſt ſight appear more ſtrange, than the account given of Judea by Alexander Polyhiſtor; or that, which is ſubjoined from Claudius Iolaus? yet they will be both found in great meaſure conſonant to truth. [30] Ιȣδαια· Αλεξανδρος ὁ Πολυιςωρ απο ϖαιδων Σεμιραμιδος, Ιȣδα και Ιδȣμαια· ὡς δε Κλαυδιος Ιολαος απο Ιȣδαιȣ Σπαρτωνος, εκ Θηβης μετα Διονυσȣ ςρατευοντος. *The country of Judea, according to Alexander Polyhiſtor, was ſo named from Iuda and Idumea, two ſons of Semiramis. But according to Claudius Iolaus, it received its name from Judeus Sparton; who was one of thoſe, who went from Thebes upon an expedition with Dionuſus.* We find in the firſt part, that the children of Edom and Judah are repreſented as the ſons of

[29] The learned Bochart gives a different ſolution.

[30] Stephanus Byzant.

Semiramis. This at firſt may appear foreign to the truth: yet, upon my principles, this is very conſonant to the hiſtory of thoſe nations. For their foreſathers were natives of Chaldea, and Babylonia: and Abraham came from thence to Canaan. Hence they might eaſily by the eaſtern nations be looked upon as of the race of the Semarim, or [31] Babylonians. In conſequence of which their poſterity are by this writer ſtyled the ſons of Semiramis. According to Claudius Iölaus they were deſcended from Judæus Sparton. By this is meant, that they were of the family ſtyled Sparti; from among the people, who were diſperſed. This naturally follows from their being eſteemed of the line of the Semarim: and we have reaſon to think, that there is great truth in this hiſtory. For though Terah and Abraham, who reſided in Chaldea, were not of that number; yet we may infer, that many of the ſons of Heber were. For they muſt have been pretty numerous at this time; and ſeem to have been all idolaters; and to have reſided upon forbidden ground in the vicinity of Babel. It is added, that *Judæus Sparton went with Dionuſus from Thebes, and attended him in his warlike expeditions.* It is to be obſerved, that thoſe nations, who preſerved any traditions of their [32] forefathers having been preſerved in the Deluge, came in proceſs of time to think, that the hiſtory related only to their family: at leaſt they con-

[31] Some of the Fathers go ſo far as to make them of Chaldean race.

[32] Dionuſus was the Patriarch, the head of all. By Bacchus is ſometimes meant Zeus Pachus, ſtyled Πηχος by the Ionian writers, who was Chus. At other times, the title relates to Nimrod; who, as Bochart very truly ſuppoſes, was named Bar-Chus, the ſon of the former. The names of two perſonages, from ſimilitude, have been blended into one.

fined it to thoſe, who had the beſt memorials of this event. Among theſe were the people of Judea, who were eſteemed a branch of the Semarim. Hence it is mentioned as peculiarly characteriſtic, that Sparton, by whom is meant the head of the family, which was diſperſed, came with Dionuſus, εκ Θηβης; by which is meant, not from Thebes, but *out of the Ark:* and it is added, that he attended him in his wars. Theſe are two hiſtories; and ſhould be accordingly diſtinguiſhed. The Grecians continually confounded Dionuſus and Bacchus, and often ſpeak of them as one perſon. But they were two diſtinct characters: and the firſt of theſe hiſtories belongs to the one, and the latter to the other. The coming out (εκ Θηβης) *from the Ark* relates to Dionuſus: the warlike expedition to Bacchus, and to his ſons the Cuthites. If this allowance be made; and it be permitted me to take off the falſe gloſs, which the Grecian writers have put upon this hiſtory; I will venture to paraphraſe it in the following manner, and by theſe means reduce it to its primitive ſtate. *Judea, ſays Alexander Polyhiſtor, was ſo denominated from one Judah; who, together with Edom, was looked upon as of the ancient ſtock of the Semarim in Chaldea: for their anceſtors came from that country. But according to Iölaus the region had its name from Judæus, ſtyled Sparton: ſo named, becauſe his anceſtors were among thoſe of the diſperſion in Babylonia. They were of the family of thoſe who came* (εκ Θηβης) *out of the Ark with Dionuſus; and who were confederate with the ſons of Chus in ſome of their firſt enterpriſes.*

In reſpect to the Hebrews, and Iſraelites, whom Claudius Iölaus deduces from Judæus Sparton, they were, according to

the Scriptural account, the ſons of Heber; and are mentioned as ſuch by many of the [33] Fathers. This name is by interpretation [34] περατης; by which is meant *one, who paſſes over*. The names of the Patriarchs were moſt of them prophetically given; and had a reference to ſome future contingency. Thus one of the ſons of Noah was ſtyled Ham, or Cham; which was prognoſtic both of the worſhip, and the complexion of his poſterity. Peleg ſignified diviſion: and the earth was in his time divided. Sarah was called Iſcha, or Iſchac, which denoted laughter: and the purport of the name was manifeſted by an involuntary fit of laughter upon a ſolemn [35] occaſion. Her ſon in conſequence of it was named Iſchac. Thus Heber had a name given him,

[33] Ἑβερος, αφ' ου τος Ιεδαιος Ἑβραιος αρχηθεν εκαλεν. Joſephus. Ant. L. 1. c. 6. p. 25.

[34] Απο τε Εβερ—σημαινει δε τετο τον διαπερωντα. Euſeb. P. E. L. 9. p. 520. Περατικοι γαρ τινες ἑρμηνευονται. Ibid. p. 309.

[35] The wife of Abraham was called Sarai; which was changed to Sarah. Sarai ſignifies a Lady, or Princeſs; and was only a Chaldaïc title. The true name given at her birth was Iſcha, or Iſchac; prophetically beſtowed, and denoting laughter. This ſeems to be not properly expreſſed, being written יסכה; whereas the name of Iſchac, or Iſaac, denominated from her, is ſpelt יצחק, from שחק, ridere. Probably Sarah's name is rendered according to the ancient Chaldaïc pronunciation, when the name was firſt given. Iſaac's is exhibited, as it was pronounced afterwards, in the time of Moſes. They are certainly the ſame words in different dialects; and equally relate to the hiſtory above given. The name Iſcha was prophetic; and the purport of it was fulfilled not only in Sarah's laughing, but in Abraham's. For *Abraham fell upon his face, and laughed.* Geneſ. c. 17. v. 17. The child in memorial of this event was named Iſchac; or, as more commonly expreſſed, Iſaac, *laughter*. By this was further prefigured a token of joy and gladneſs. The child was to be an omen of happineſs to the world. Therefore God directs Abraham to name him Iſaac, and ſubjoins the reaſon; *Thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant.* Geneſis. c. 17. v. 19. In Iſaac were all the nations upon earth to be bleſſed.

which ſignified περατης, and was equally prophetic. Many have ſuppoſed, that it related to Abraham, who paſſed over the Euphrates in his way to Canaan. Abraham was the ſixth in deſcent from Heber, on which account the ſons of Heber muſt have been very numerous in his time. They may have amounted to ſome hundreds, and perhaps thouſands. It ſeems therefore ſtrange, that a general name ſhould be impoſed upon a large body of people, becauſe in aftertimes one of the family paſſed a river. I have ſhewn, that moſt of the prophetic names were given to denote ſome extraordinary occurrence; ſuch as could not well be expected in the common courſe of things. The paſſing of a river could not be eſteemed of this nature: eſpecially when the perſon ſpoken of lived in an interamnian country; and in a part of it, which was cloſe bounded by two ſtreams, the Tigris and the Euphrates. Many deduce the name, not from Heber, but from Abraham; ſtill ſuppoſing, that it was given from his paſſing of a river. In conſequence of which Abraham is made the head of the whole Hebrew family. Hence Artapanus tells us, [36] καλεισθαι αυτους Ἑβραιους απο Αβρααμου· *that the Hebrews had their name from Abraham.* And Charax to the ſame purpoſe: [37] Ἑβραιοι, ὅτως Ιουδαιοι απο Αβραμωνος. This ſeems to have been the opinion of many [38] eccleſiaſtical, as well as other writers; who deduce

[36] Euſeb. P. E. L. 9. p. 420.

[37] Apud Steph. Byzant.

[38] Ἑβραιοι γαρ οἱ περαται ἑρμηνευονται, διαπερασαντος Ευφρατην Αβρααμ· και εκ, ὡς οιονται τινες, απο Ἑβερ. Ex Euſebianis. See Selden de Diis Syris. Prolegom c. 2. p. 4.

Αβραμ περατης. Heſych. In another place he comes nearer to the truth; when he ſays, Ἑβραιος, και ὁ Ἑβραιος, περατης.

the

the name from Abraham, and not from Heber. Thus we are told by Hesychius, Αβραμ, περατης· *By Abraham is signified one, who passes over.* From hence we find, that they imagined the name of Abraham to have been a compound of Aber, *to pass over:* than which notion there can be nothing more idle. It is notorious, that Abraham is called the [39] Hebrew; which would be unnecessary, and redundant, if his original name had that signification. He is not styled Heber, but like his posterity, an Hebrew. This shews, that he did not give, but receive the name. It was a patronymic; a name, by which his fathers had before him been distinguished. The authors of the Greek version are therefore guilty of a mistake in translating it [40] περατης, instead of Εβραιος. For they introduce it as referring to an uncertain piece of history, about the passage of a river; when it is in reality an hereditary title, a Gentile mark of distinction. As to those, who have imagined that the name of Abraham is a compound of Aber, *to pass*; their notion is founded upon a notorious mistake in etymology. The Patriarch had two names, which were both given prophetically, and were of high consequence; relating to great events, which in the fullness of time were to be accomplished. He was called both Abram and Abraham; which names are said to signify [41] Pater illustris, and Pater multitudinis. They were both given before he had a child, and when there was little prospect of his having such a progeny.

[39] Genesis. c. 14. v. 13.

[40] Ibid.

[41] Αβραμ—πατερα μετεωρον. Euseb. P. E. L. 11. p. 518. Ab-Ram, Pater magnus. See Genesis. c. 17. v. 5. concerning the name Abraham.

Abraham

Abraham therefore could not have been the head of the Hebrew family. The perſon alluded to under the name of Περατης was Heber: he was certainly the father of the Hebrews; and they are ſpoken of as his poſterity by [42] Moſes. Syncellus alſo makes him very truly the head of that [43] line. The name of Heber, like the names of moſt of the Patriarchs, was prophetically given; and it did not relate to the paſſing of a river, but to a [44] treſpaſs in his poſterity. They paſſed over from the ſtock of their fathers; and dwelt upon forbidden ground, among the ſons of Ham, and Chus, in Shinar, and Chaldea, where they ſerved other Gods. I make no doubt, but that the true meaning of the name Heber was not ſo much περατης, as παραβατης; and related to this apoſtaſy of his family. They were the deſcendents of Shem; but reſided among the enemies to the truth, to whom they had gone over. From this land Abraham was called; and brought with him his father Terah, and others of his family, who reſided afterwards at Haran. Hence there was a great deal of truth in the words of Achior the Ammonite, when he gave an account of the Hebrews to the Aſſyrian general Holophernes. [45] *This people are deſcended of the Chaldeans; and they ſojourned heretofore in Meſopotamia, becauſe they would not follow the Gods of their fathers, which were in the land of Chaldea.* This in great meaſure agrees with that which is ſaid

[42] Numbers. c. 24. v. 24. They are ſhewn to be lineally deſcended from Heber. Geneſis. c. 10. v. 25.

[43] P. 87. Euſebius alſo ſays, Ἑβραιοι απο τȣ Ἑβερ· προπατωρ δε τȣ Αβρααμ ȣτος ην. Præp. Evang. L. 9. p. 304.

[44] עבר, to tranſgreſs.

[45] Judith. c. 5. v. 6. 7.

by

by Joſhua, when he addreſſes the children of Iſrael, and puts them in mind of their idolatrous original. [46] *Your fathers dwelt on the other ſide of the flood in old time, even Terah, the father of Abraham, and the father of Nahor; and they ſerved other Gods.* Theſe Gods they quitted, and came to Haran, as Achior truly witneſſed. As they had reſided ſo long in a foreign land, the ſacred writer ſeems to have been apprehenſive, that their true line might one day be miſtaken; and that they might be adjudged to a wrong family. Hence he ſtrongly inculcates, that Shem was *the* [47] *father of all the children of Heber.* And this caution was not unneceſſary; as we may perceive from their being ſtyled the ſons of the Semarim, and of the Chaldeans. And this is to be found, not only among Pagan authors, but even among the eccleſiaſtical writers, by whom Abraham is repreſented, [48] *το γενος Χαλδαιος, a Chaldean, not merely by nation, but by race.*

We read in the Moſaic hiſtory, that [49] *unto Heber were born two ſons: the name of one was Peleg; for in his days was the earth divided: and his brother's name was Joctan.* The ſacred writer then proceeds to give an account of the children of Joctan, who were very numerous; and alſo of the region, to which they migrated. [50] *And their dwelling was from Meſha, as thou goeſt unto Sephar, a mountain of the eaſt.* But of Peleg no ſuch hiſtory is given: no mention is made, where his poſterity reſided; nor are his ſons enumerated. We have

[46] Joſhua. c. 24. v. 2.
[47] Geneſis. c. 10. v. 21.
[48] Euſebius. Chron. p. 20. See alſo Syncellus.
[49] Geneſis. c. 10. v. 25.
[50] Geneſis. c. 10. v. 30.

only

only a line of ſingle perſons in deſcent from him to Abraham. Peleg, we have been told, was ſo named, becauſe in his time there was a diviſion of the earth: and there ſeems alſo to have been a diviſion of the church of God. If then we compare all that has been ſaid upon this ſubject, we may infer, that the ſons of Peleg, the Hebrews of his line, were apoſtates; and dwelt with the ſons of Chus in Babylonia and Chaldea; while the ſons of Joctan went to their proper place of ſettlement. As the former muſt have increaſed in number greatly at the time of the diſperſion; we may ſuppoſe, that many of them were involved in that calamity. Hence came the notion of Claudius Iölaus, concerning the people of Judea; that they were the ſons of Sparton, Σπαρτων. This ſhould not be repreſented as a proper name: for by Σπαρτων is meant Σποραδων; and by the hiſtory we are to underſtand, that they were reputed of the family of thoſe perſons, who were of old diſperſed abroad.

Bochart thinks, that they were not all the ſons of Heber, who were Hebrews; but only thoſe who preſerved the Hebrew language [51] pure. [52] Itaque majorum Abrahæ hæc fuit prærogativa, quod Hebræum ſermonem ſervaverunt incorruptum; cum reliqui omnes, etiam in Heberi familiâ, aut illum prorſus mutaverint, aut infecerint ſaltem cæterarum linguarum quaſi contagione quâdam. This is primâ facie very ſtrange; to be told, that any of the ſons of Heber were not

[51] Hebræos voco poſteros Heberi non omnes; ſed eos duntaxat, qui primitivæ linguæ, hoc eſt Hebrææ, uſum conſtanter retinuerunt. Geogr. Sacra. L. 2. c. 14. p. 92. 93.

[52] Ibid.

Hebrews.

Hebrews. Not a ſyllable to this purpoſe can be inferred from the Scripture: and the whole of what is advanced ariſes from prejudice. Bochart, and many others, have thought, that there muſt be ſomething ſacred in the Hebrew language; becauſe it has pleaſed God to make it the means of conveyance, by which his oracles have been tranſmitted. From hence it has been ſuppoſed to be holy; and likewiſe the primitive, and original language of the world. There are many things, which Bochart has advanced, that are exceptionable. Firſt of all, the poſition, before taken notice of, that all the ſons of Heber were not Hebrews. The Scriptures expreſly ſay, without any limitation, that the Hebrews were from Heber. They ſpecify Peleg, Reu, Serugh, and all that were in a direct line from him to [53] Abraham. He ſays, in the ſecond place, that only thoſe were Hebrews, who retained the language pure. Here too the Scriptures are ſilent: not a ſyllable can be produced to this purpoſe: nay it is contrary to the tenour of the ſacred writings. It ſuppoſes the people to be named from their language; whereas the language was denominated from the people. The anceſtors of the Hebrews lived in Chaldea, and ſerved other Gods; even Terah, and Abraham, from whom they were ſo immediately deſcended. They were conſequently far removed from the ſtock of their fathers. Heber, by his name, ſeems to have been the firſt tranſgreſſor: he ſeceded with a large part of his family: and when he paſſed over, there was but one language in the world. In the days of

[53] Geneſis. c. 11. v. 17. See alſo Numbers. c. 24. v. 24. *Ships from the coaſt of Chittim ſhall—afflict Heber.*

his ſon Peleg, the earth, as all agree, was of one language, and ſpeech. The language therefore of Heber was common to all mankind, conſequently there could be nothing particularly holy in it. To ſay the truth, for ages after, there was but one language in the world. This in proceſs of time was diſparted into dialects; and thoſe were again ſubdivided. To aſk, which was the primitive language of theſe, is to inquire which of the ſeven ſtreams of the Nile, or Danube, is the original branch; when they are collateral, all equally deduced from one common ſource. There is this difference to be obſerved in the compariſon: the parent ſtream remains; but the maternal ſource of languages is probably no more. The principal of Heber's poſterity ſtayed in Chaldea after the migration of families, and the confuſion at Babel. They therefore ſpake the language of the country, the Chaldaic. No, it will be ſaid; they were excepted in the general confuſion of tongues; and had their language preſerved. I do not admit, that the confuſion was general: but if it were, why ſhould Terah, and his anceſtors, who were apoſtates, and idolaters, have this prerogative granted them? The Scriptures ſay not a word about it; and it would be idle to infer it. The ſons of Heber therefore ſpake the ancient Chaldaic: and the Hebrew was ever a dialect of that language.

MEROPES.

M E R O P E S.

ANOTHER name given to thoſe of the diſperſion was Meropes. [1] Διεσκεδασε γαρ (ὁ Θεος) αυτων τας γλωσσας, και απο μιας εις ἑβδομηκοντα δυο διενειμε, κατα των τοτε ανδρων αριθμον ἑυρεθεντα· οθεν και Μεροπες ὁυτοι κεκληνται. The learned Father, from whom I quote, ſuppoſes, that the language of mankind at Babel was changed: and he accordingly tells us, *that the Deity ſeparated their tongues; and from one language formed ſeventy and two: for this was the exact number of men, who at that time exiſted: and from this ſeparation, they were called Meropes.* Many other [2] writers have imagined, that there was at Babel, an univerſal change of language; and that ſeventy-two new tongues aroſe, ac-

[1] Epiphanius adverſ. Hæreſ. L. 1. p. 6.

[2] By ſome they are ſaid to have been ſeventy-five. Ευφορος δε, και αλλοι πολλοι των ἱστορικων, και εθνη και γλωσσας πεντε και ἑβδομηκοντα λεγουσιν ειναι, επακουσαντες της φωνης Μωσεως λεγουσης. Ησαν δε πασαι αἱ ψυχαι εξ Ιακωβ πεντε και ἑβδομηκοντα, αἱ εις Αιγυπτον κατελθουσαι. Clemens Alexand. Strom. L. 1. p. 404. By the author himſelf there are ſuppoſed to have been only ſeventy-two.

The author of the Clementine Homilies mentions only ſeventy nations, and ſeventy tongues. Hom. 18. c. 4. In the Recognitiones Clement. the earth is ſuppoſed to have been divided into ſeventy-two parts, for the reception of ſeventy-two families of mankind. L. 2. c. 42.

cording to the number of mankind at that ſeaſon. For this notion they have no [3] authority: and it is certainly contrary to the tenour of Scripture. We may however venture to agree with them, when they tell us, that the people ſtyled Meropes were ſo named from the diſperſion. The author of the Chronicon Paſchale more truly confines the change, of which we are treating to ſound and utterance. He ſays, that the Meropes were the people originally concerned in the conſtructing of the Tower in Babylonia: and that they were prevented in executing their purpoſe through default in ſpeech: [4] *δια ην αιτιαν και Μεροπες παντες κεκληνται, δια την μεμερισμενην την φωνην: On this account they had the name of Meropes, becauſe their ſpeech was divided.* Johannes Antiochenus ſpeaks much to the ſame [5] purpoſe: and all writers, who take notice of this name, and its origin, ſuppoſe that it related to the diſperſion.

I have mentioned, that the apoſtaſy in Babylonia commenced under Nimrod, and his aſſociates, the ſons of Chus. He was repreſented as a perſon of extraordinary ſtature, the

[3] There was however an ancient tradition, which prevailed among the Egyptians, that the earth was originally divided into ſeventy-two portions. Ἑβδομηκοντα δυο χωρας τας αρχαιας φασι της οικουμενης ειναι. Horapollo. L. 1. c. 14. p. 28.

If there were but ſeventy-two perſons in the days of Peleg, how could there be ſuch conſiderable kingdoms formed in the days of Abraham? The Scripture mentions Elam, Canaan, Egypt, and ſeveral others; and there were undoubtedly many, of which we have no account.

[4] Chron. Paſch. p. 49.

[5] Ουτω γινεται διαμερισμος, ητοι διασπορα των υιων Νωε, και των εξ αυτων γεννηθεντων· διοπερ και Μεροπες εκληθησαν, απο τε της μεμερισμενης φωνης. κ.τ.λ. Joh. Malala. p. 13.

Μεροπες, ανθρωποι· δια το μεμερισμενην εχειν την οπα, ηγουν φωνην· η απο Μεροπος τοῦ φαεθοντος Κωε· λεγονται δε Κωοι Μεροπες. Heſych.

head

head of the Γηγενεις, or earth-born brood: and he was ſtyled by the Grecians Nebros, and [6] Nebrodes; and his people Νεβριδαι, Nebridæ. According to Beroſus, he was the firſt who took upen himſelf the title of a [7] Shepherd king. Many of this family came into Hellas, Myſia, and Ionia, as I have mentioned. They poſſeſſed ſome of the beſt iſlands in the Ægean Sea; particularly Leſbos, Lemnos, Samos, Chios, Cos. The name of this laſt iſland is often expreſſed Coüs. By this is meant Χυς, the Grecian name of Chus, and relates to his family, who ſettled here: for this iſland was particularly occupied by the Cuthites, who preſerved many memorials of their original. We are accordingly told by Stephanus, that it was the ſeat of the Meropes. Κως, πολις και νησος—ἡ Μεροπις εκαλειτο απο Μεροπος Γηγενυς. Λεγεται δε Κωως δια δυο ω, και Κοως—λεγεται δε Κοος. Ὀυτω δε εχρηματιζον Ἱπποκρατης, και Ερασιςρατος, ιατροι· ην δε Ἱπποκρατης των καλυμενων Νεβριδων. *Cos is both a city, and an iſland.—It was formerly named Meropis from Merops, one of the earth-born giant brood. They ſometimes expreſs it with two omegas, and ſometimes with one. It is alſo written Coüs. Both Hippocrates and* [8] *Eraſiſtratus, the two famous phyſicians, were of this iſland, and denominated Coans. Hippocrates was of the family of the Nebridæ.* Euſtathius expreſſes it Κωις, Coïs; and

[6] See Vol. I. Radicals. Nimrod. p. 8.

[7] Euſebii Chron. p. 5.

[8] It is not to my purpoſe: yet it may be worth while to take notice, that Eraſiſtratus was not of Coos, but of the iſland Ceos.

All Myſia is thought to have been peopled by Cuthites, and eſpecially by thoſe, who were ſuppoſed to have been the deſcendents of Nimrod. Νεβρωδ ὁ κυνηγος και γιγας—εξ ου Μυσοι. Chron. Paſch. p. 28.

ſays,

ſays, that the name Merope, and Meropeïs, was given to it, [9] *απο εθνȣς, η γενȣς, from a people, or family*, who ſettled here. Ariſtides ſpeaks of the people as [10] Meropidæ; and repreſents them as great in knowledge. The two principal occurrences preſerved by the Cuthites were the Deluge, and Diſperſion: and they ſtyled themſelves both Ogugians, and Meropians, from theſe circumſtances. Hence Coüs is characterized by the ſame epithets: and Callimachus ſpeaking of the wanderings of Latona mentions her coming to this iſland:

> [11] *Ωγυγιην δ' ηπειτα Κοων Μεροπηϊδα νησον*
> *Ικετο.*

The Meropidæ were the ſuppoſed deſcendents of Merope; and likewiſe of Merops. Who is denoted by the latter, may in ſome degree be known by the character given of him. We are told by Clemens of Alexandria, that this perſonage was by ſome looked upon as the author of [12] Dæmon worſhip; conſequently one of the firſt, who introduced innovations in religion. Antoninus Liberalis gives a further account; and ſays, that the Meropidæ were the ſons of [13] Eumelus (a Shepherd) whoſe father was Merops: and he adds, that their off-

[9] Euſtath. in Iliad. B. p. 318.

[10] *Κω την Μεροπιδα γην, οικȣμενην απο Μεροπιδων.* Oratio in Aſclepiad. tom. I. p. 77. 79.

[11] Callim. H. in Delon. v. 160.

Μιλητος τε, Κοως τε, πολις Μεροπων ανθρωπων.

Homer. Hymn. ad Apoll. v. 42.

[12] Cohort. p. 38.

[13] Eumelus ſignifies a Shepherd. *Ευμηλȣ τȣ Μεροπος εγενοντο παιδες ὑπερηφανοι και ὑβριςαι—και φασιν Κων την Μεροπιδα νησον.* Fab. 15.

ſpring

ſpring were people of great pride, and addicted to violence; and that they got poſſeſſion of the iſland Coüs. They were the ſame as the Heraclidæ, or Herculeans; though Pindar ſuppoſes them to have been conquered by Hercules, who ſubdued all the Meropians. But we muſt conſider, that Hercules was the chief Deity of the firſt ages: and in the ſubduing of the Meropes we have an ancient tradition tranſmitted, which the Coans had preſerved. It related to their diſperſion, and to the Giant monarch, who was by way of eminence ſtyled Al-Cuon, or the great king.

[24] Πεφνεν δε συν κεινῳ Μεροπων
Τ' εθνεα, και τον Βωβοταν, ωρεϊ ισον,
Φλεγραισιν ἑυρων, Αλκυονη.

We find, that the Deity *ruined the family of the Meropes, and deſtroyed the Giant Shepherd Al-Cuon at Phlegra; who was in ſize equal to a mountain.* The war of the Giants was recorded in many parts of the world; each of which was at length thought to have been the ſcene of action. It was uniformly called Phlegra; which is only a tranſlation of the true name; for Phlegra ſignifies the land of fire, equivalent to Ur in Chaldea. Pindar takes notice of the ſame hiſtory in another place; where, if inſtead of Hercules we ſubſtitute divine vengeance, the purport of the tradition will be very plain.

[25] Πορθησε και Μεροπας (Θεος),

[24] Pind. Iſth. Od. 6. v. 46. Βωβοτης is properly an herdſman: but in early time the office of a ſhepherd, and herdſman was the ſame.

[25] Pind. Nem. Od. 4. v. 42.

Και

Και τον μεγαν πολεμιςαν
Εκπαγλον Αλκυονη.

The Deity ruined the Meropians, together with their great and warlike monarch, the ſtupendous Al-Cuon. The poet, as I have obſerved, ſuppoſes Hercules to have invaded them: but they were Heraclidæ, and looked upon Hercules as one of their progenitors. Wherefore, when Artaxerxes tranſmitted his orders to them, and required, that Hippocrates ſhould be ſent to him; their anſwer was, that they ſhould never ſhould do any thing unworthy of thoſe, who had gone before them, mentioning Æſculapius, Hercules, and [26] Merops. They ſeem, like the Cyclopians, to have been people of great ingenuity: and there is a ſtatue of Apollo mentioned by Plutarch, which is ſaid to have been, [27] εργον των καθ' Ηρακλεα Μεροπων, *the work of the Meropes, who lived in the time of Hercules.* They were the ſame as the Titanians: hence Euripides, ſpeaking of a female of this family, ſtyles her, [28] Μεροπος Τιτανιδα κορην, *a Titanian damſel, a daughter of Merops.* They were alſo the ſame as the Macares, and Αθανατοι; thoſe perſons ſtyled Deities and Immortals. On this account the iſland Coüs, one of the chief ſeats of the Meropes, is by the poet Demoxenus ſaid to have been the parent of Gods; [29] Θεος γαρ φαινεθ' ἡ νησος φερειν.

Some ſeem to apply the term Merops to all mankind:

[26] See Spanheim's Notes upon Callimach. H. in Delon. v. 160.

[27] Plutarch de Muſicâ. p. 1136.

[28] Eurip. Helena. v. 387.

[29] Athenæus. L. 1. p. 15.

and

and [30] Hesychius defines Meropes by ανθρωποι, as of universal signification. But it is plain from what has been said, that they were a particular race: and Pindar above made mention of [31] Μερόπων εθνεα; intimating, that there were several families, and nations of them. Among these were the Athenians, who must have been Meropians by being [32] Nebridæ; for these were titles, which related to the same family. They were also styled Erectheidæ, or the descendents of Erectheus: and Merope was supposed to have been his [33] daughter. Theopompus seems to have had an obscure tradition concerning a large body of this family settling far in the west, and occupying a region, called Μεροπιδα γην. This is looked upon as an idle surmise by [34] Strabo: but there seems to be much truth in the tradition. By these Meropes are meant the Atlantians, who settled in Mauritania. They were of the Titanian race, and the supposed offspring of Atlas. His daughters were the celebrated Peleiadæ; one of whom was Merope, the reputed mother of the family, denominated here Meropians. The like history is given by Ælian, who mentions in this country, [35] Μεροπας τινας ὑτως καλουμενους ανθρωπους; *a race of people called Meropians.* If we compare the account given by Ælian with that, which has been given above; and likewise collate it with those

[30] Μεροπες ανθρωποι. Hesych.

[31] Pindar supra.

[32] Liber—Nebridarum familiam pelliculâ cohonestavit hinnulæ. Arnobius. L. 5. p. 185.

[33] Plutarch in Theseo. p. 8.

[34] Strabo. L. 7. p. 458.

[35] Ælian. Var. Hist. L. 3. c. 18. p. 251.

lines in Heſiod, where he deſcribes the place of retreat, to which the Titans were conſigned; we ſhall find the whole to relate to the Atlantians, and to the region in which they dwelt. They were the ſame as the Cuthite Erythreans; and the ocean, upon which they lived, was called the Erythrean Sea. Heſiod, as I have ſhewn, deſcribed it as a vaſt pool, and an unfathomable abyſs. Strabo has preſerved a curious fragment from the Prometheus liberatus of Æſchylus; wherein there are alluſions to all theſe circumſtances: and where the Atlantians are very truly deſcribed under the character of Ethiopians, who lived upon the Erythrean Sea:

[36] Φοινικοπεδον τ' Ερυθρας ιερον
Χευμα θαλασσης,
[37] Χαλκοκεραυνον τε παρ' Ωκεανῳ
Λιμναν [38] παντοτροφων Αιθιοπων,
Ἰν' ὁ παντεποπτας ηελιος
Αιει χρωτ' αθανατον,
Καματον θ' ἱππων θερμαις
Ὑδατος μαλακῳ προχοαις αναπαυει.

The learned Caſaubon thinks, from a paſſage in Dionyſius Halicarnaſſenſis, that theſe verſes are a part of a ſpeech of Hercules, who is informing Prometheus concerning ſome future events. This is very probable; and they ſeem, I

[36] Strabo. L. 1. p. 58.

[37] What Χαλκοκεραυνον means, I know not. It may poſſibly be a miſtake for Χαλκοκρηνον.

[38] So it occurs in ſome MSS. for παντοτροφων. See Caſaubon's learned notes upon this paſſage in Strabo.

 think,

think, particularly to relate to the wanderings of the Titanians, and Meropes, who ſettled in Mauritania. The poet here mentions *The ſacred waves of the Erythrean Sea: and the vaſt pool near the ocean, upon the borders of which the* [38] *wandering Ethiopians had taken up their reſidence: where the Sun, that all-ſeeing Deity, uſed to refreſh his immortal body, and recruit his wearied horſes, in the tepid ſtreams of that ſalutary water.* The term *Erythrean Sea* has miſled Strabo; who ſuppoſes, that the people ſpoken of were to the ſouth, above Egypt. But how can it be ſaid, that the Sun reſted from his labours in the ſouth, and refreſhed his horſes, when he was in his meridian? The waters, in which the poets ſuppoſed him in the evening to ſet, were thoſe in the weſt, in the midſt of the great Atlantic. He was in like manner repreſented as riſing from an Erythrean Sea in the eaſt. Here lived the Indo-Cuthites, a people of the ſame family as the Meropes, and called Ethiopes, Mauri, and Erythræi. There is another fragment preſerved in Strabo, which is from the Phaethon of Euripides, and relates to this people. The poet in this takes notice of the eaſtern Indic Ethiopians, and of the region, which they poſſeſſed.

[39] δοθηναι Μεροπι τησδ' Ανακτι γης·
Ἣν εκ τεθριππων ἁρματων πρωτην χθονα
Ἥλιος ανισχων χρυσεᾳ βαλλει φλογι.
Καλουσι δ' αυτην γειτονες μελαμβροτοι

[38] Παντοτροφος may ſignify wiſe and artful.

[39] Strabo. ibid.

[40] Ἑως φαεννης, Ἡλιοιο θ' ἱπποςασεις.

The poet is ſpeaking of Clymene, who was the ſuppoſed mother of Phaethon, and of the Heliades, his ſiſters: and he tells us, that the Gods *beſtowed Clymene upon Merops, a king of that country. This*, ſays he, *is the region, which the ſun firſt enlightens with his golden rays in the morning, when he aſcends his car, and ſets out with his four horſes. On this account it is called by all the black tribes in the vicinity, the place of repaſt, and ſtable, both of Aurora, and of the Sun.* Thus we find, that whether we inquire in Mauritania, or at the Indus, the ſame names occur: and in almoſt all places, where the Cuthites ſettled, the titles of Æthiopes, Titanes, Mauri, Erythrei, and alſo of Meropes will be found. From hence we may learn the extent of the curſe at the diſperſion; and how widely the Meropes were driven. That they came into Greece has been ſhewn: all the Helladians, as well as the Ionians, were Meropians. Hence the term occurs continually in Homer. The Trojans alſo were of this family: and the poet ſpeaking of the foundation of Troy, mentions it as a city of the Meropes.

[41] Δαρδανον αυ πρωτον τεκετο νεφεληγερετα Ζευς,
Κτισσε δε Δαρδανιην, επει οπω Ιλιος ἱρη
Εν πεδιῳ πεπολιςο, πολις Μεροπων ανθρωπων,
Αλλ' εθ' ὑπωρειας ῳκεον πολυπιδακος Ιδης.

[40] In the original the line is Ἑω φαενναν. Strabo ſays, Νυν μεν δη κοινας ποιειται τας ἱπποςασεις τη τε Ηοι, και τῳ Ἡλιῳ. This is not true, according to the preſent reading. It ſhould therefore be Ἑως φαεννης, or Ηως, that ἱπποςασεις may relate to both Ἑως, and Ἡλιοιο.

[41] Iliad. Υ. v. 215.

Offspring

Offspring of Jove, great Dardanus arose,
And founded all Dardania. Troy's high tow'rs,
The sacred seat of the Meropian bands,
Grac'd not the plain. The scatter'd tribes as yet
Dwelt at the foot of Ida's shady hill,
Amid the gushing waters.

The Dardanians were Atlantians, being the reputed children of Electra. Their history is comprised in that of Dardanus, whom Virgil, in opposition to Homer, makes the founder of Ilium or Troy.

[41] Dardanus, Iliacæ primus pater urbis, et auctor,
Electrâ, ut Graii perhibent, Atlantide cretus,
Advehitur Teucros.

The common opinion is, that the city was built by Ilus, the son of Dardanus; who must consequently have been of the same family, a Merop-Atlantian. On this account the poet speaking above of Troy styles it πολις Μεροπων ανθρωπων, or *a city of the Dispersed.*

The Trojans, and [42] Mysians were of a different family from the native Phrygians; being of the same lineage, as the people of Hellas and Ionia. The Phrygians were the descendents of Japhet, and Javan; and possessed the whole country, except some districts upon the sea-coast. It is said indeed by Homer, that there had been a dynasty of seven kings, at Troy; who are mentioned as respectable princes: and Virgil styles Priam, superbum regnatorem Asiæ. Yet

[41] Æneid. L. 8. v. 134.
[42] Νεβρωδ ὁ κυνηγος—εξ οὗ Μυσοι. Chron. Pasch. p. 28.

the

the region of Troas was comparatively [44] ſmall; and the inhabitants few in number, in reſpect to the natives of Phrygia. The latter, as they were of a different race, ſo they had a language of their own diſtinct from that of Troas. They were likewiſe in ſubjection to a king, who is repreſented as monarch of the whole country. All this is to be obtained from the evidence of Homer himſelf; who mentions this prince, and his people, and ſpeaks of their language, as different from that of the Trojans. This piece of hiſtory is to be found in the deſcription of that interview, which Venus is ſuppoſed to have had with Anchiſes upon Mount Ida; and it is introduced in the Hymn to that Goddeſs. Upon entering the cave of Anchiſes, among other things, Venus tells him, upon his accoſting her as a Deity, that *ſhe is no Goddeſs; and wonders, that he ſhould take her for ſuch a perſonage. The mother, ſays ſhe, who bore me, was a woman; and I am a mere mortal. My father indeed is of note; and is no leſs than the monarch Otreus, of whom you cannot but have heard: for he rules over all Phrygia, which ſo abounds with well-walled towns. I am acquainted with your language, as well as that of my own nation.*

[45] Ου τις τοι Θεος ειμι· τι μ' Αθανατησιν εϊσκεις;
Αλλα καταθνητη τε, γυνη δε με γειναΤο μητηρ.
Οτρευς δ' εςι πατηρ ονομα κλυτος, ειπε ακουεις,

[44] If any credit may be given to the Trojan hiſtory, as related by Homer, the very cities of Troas were not ſubject to Priam. Lyrneſſus, like Troy, was ſituated at the foot of Mount Ida, at the diſtance of a very few miles from the latter city; yet was ſubject to its own king. Iliad. T. v. 295. Strabo. L. 13. p. 910. The ſame circumſtance is to be obſerved in reſpect to Thebes, and other neighbouring cities.

[45] Hymn to Venus. v. 109.

Ος

Ὁς πασης Φρυγιης ευτειχητοιο ανασσει.
Γλωσσαν δ' ὑμετερην τε, και ἡμετερην σαφα οιδα.

Thus we find, that the language of the Trojans, and of the native Phrygians was different; for they were not of the ſame race. But the Grecians and the Trojans were of the ſame family, however they may be repreſented, as in a ſtate of warfare: and they are introduced as ſpeaking the ſame language. Priam's people could converſe with their enemies: but their allies differed from them in ſpeech, and indeed from one another. The Carians were a large and powerful nation: and Homer repreſents them particularly, as barbarous in reſpect to language.

[46] Νασης αυ Καρων ἡγησατο βαρβαροφωνων.

Polydamas therefore adviſes Hector to arrange the troops in their encampment according to their tribes, and dialects; that there might be no confuſion. As the Trojans were Meropes and Titanians, they were conſequently Αθανατοι, or of the race of the Immortals. Their language accordingly is characterized by Homer as the language of the Gods. It was the Amonian, or Titanian tongue; and we often find it oppoſed to that of men, which was the language of Japhet and Javan. Homer makes a diſtinction of this nature, when he is ſpeaking of Briareus.

[47] Ωχ' ἑκατογχειρον καλεσασ' ες μακρον Ολυμπον,
Ὁν Βριαρεων καλεουσι Θεοι, ανδρες δε τε παντες
Αιγαιωνα.

[46] Iliad. B. v. 867.
[47] Iliad. A. v. 402.

The

The like occurs, when he is ſpeaking of the tomb of Myrinna the Amazon.

[48] Εϛι δε τις ϖροπαροιθε ϖολεως αιπεια Κολωνη,
Εν ϖεδιῳ απανευθε, ϖεριδρομος ενθα και ενθα·
Την ητοι ανδρες Βατιειαν κικλησκϖσιν,
Αθανατοι δε τε σημα ϖολυσκαρθμοιο Μυριννης.

There is a third inſtance, when he is ſpeaking of the bird Chalcis.

[49] Ενθ' ἡς' οζοισιν ϖεπυκασμενος ειλατινοισιν,
Ορνιθι λιγυρῃ εναλιγκιος, ἡντ' εν ορεσσι
Χαλκιδα κικλησκϖσι Θεοι, ανδρες δε Κυμινδιν.

A fourth, when he introduces the river Xanthus.

[50] Αντα δ' αρ' Ἡφαιϛοιο μεγας ϖοταμος, βαθυδινης,
Ὃν Ξανθον καλεϖσι Θεοι, ανδρες δε Σκαμανδρον.

In ſpeaking of the herb Moly in the Odyſſey, Homer again mentions the language of the Gods; but without putting it in oppoſition to that of men.

[51] Ῥιζῃ μεν μελαν εσκε, γαλακτι δε εικελον ανθος·
Μωλυ δε μιν καλεϖσι Θεοι.

In the ſame manner, he takes notice of the famous rocks Symplegades:

[48] Iliad. B. v. 811.
[49] Iliad. Ξ. v. 289.
[50] Iliad. Υ. v. 73.
[51] Odyſſ. K. v. 304.

Πλαγκτας

[52] Πλαγκτας δη τοι τασγε Θεοι Μακαρες καλεϋσι.

In the Scholia upon Theocritus, the ſame rocks are ſaid to be differently denominated by Gods and by mortals, according to Caryſtius Pergamenus. [53] Καρυϛιος ὁ Περγαμηνος φησι, Κυανεας μεν ὑπο ανθρωπων, ὑπο δε Θεων Ορκϋ Πυλας κεκλησθαι. Proclus quotes ſome poet, who ſpeaks of the Moon, as differently named by theſe two parties.

[54] ἣν τε Σεληνην
Αθανατοι κληζϋσιν, επιχθονιοι δε τε Μηνην.

Heſiod mentions the language of men; but of men only: and ſays, that they had a particular name for a pigeon. [55] Τας δε βροτοι καλεϋσι Πελειαδας. Probably there was a reference to the Gods in that part of the paſſage, which is loſt, and to the Ionah. Theſe are the only inſtances of this nature, that I am able to recollect.

Hence we find, that there were two languages alluded to by the Grecian writers: one of which was the Meropian, or that of the Diſperſed; the other was the language of Javan.

[52] Odyſſ. M. v. 61.
[53] Scholia in Theoc. Idyl. 13. v. 22.
[54] Proclus in Timæum Plat. β.ι.γ. p. 154.
[55] E Fragmentis Heſiodi.

OF

OTHER CUTHITE COLONIES

In SYRIA, and in COLCHIS;

AND OF

THOSE IN THE WEST.

AS there are many circumſtances to the purpoſe above, here and there ſcattered in the courſe of the former treatiſes, I muſt beg leave in ſome degree to recapitulate theſe evidences, and to place them in one view before the eye of the reader. For this is a very intereſting ſubject, which has been ſtrangely overlooked, and neglected: though it will appear upon enquiry to be the baſis of all Gentile hiſtory. Of the ſons of Chus, who upon the diſperſion betook themſelves eaſtward to the Indus and Ganges, I have ſpoken at large: alſo of thoſe who paſſed into Egypt. When they were ejected from this country, they retired to many parts: and particularly to the coaſt of Syria; which they occupied under the titles of Belidæ, Cadmians, and Phœnices. From hence they went to Hellas, as I have ſhewn, likewiſe to He-

truria, and Iberia; and the coaſt of the great [1] Atlantic. A colony alſo ſettled at Colchis, and upon different parts of the Pontic region. Wherever they came, they were in every reſpect ſuperior to the natives: and as their ſettlements were made very early, the annals of each nation begin with their hiſtory; and with the hiſtory of their forefathers, which was ingrafted upon it. They were very ſkilful in phyſic: and generally carried with them vulnerary herbs, and plants of uſeful and ſalutary properties; which they adapted to the ſoil of the countries, whither they came. They particularly cultivated the vine: and almoſt every region, where they ſettled, will be found famous for the grape. They introduced Zuth, or ferment; and taught the compoſition of many liquors. As the earth in the firſt ages had been overgrown with woods and foreſts; and was in many places obſtructed by lakes, and moraſſes: they opened roads, and formed cauſeways; and drained the ſtagnant waters. Specimens of theſe extraordinary performances were exhibited in various parts: but all, that they performed at different times, has been attributed to ſome one hero, either Oſiris, Hercules, or Bacchus. In the peregrinations of the laſt perſonage may be particularly ſeen the hiſtory of this people, and of the benefits, which they conferred upon the world. *There was no nation upon earth*, ſays [2] Diodorus, *neither Grecian, nor foreign, but what was indebted to this Deity for ſome mark of his munificence, and*

[1] See Diodorus Sic. L. 1. p. 24. and 26. They ſeem to have been the firſt, who peopled the iſland Sicily.

[2] Ουθενα γαρ, ουθ' Ἑλληνων, ουτε Βαρβαρων, αμοιρον ειναι της τοτε δωρεας, και χαριτος. Diodor. Sic. L. 3. p. 207.

favour,

favour.—He taught people to plant the [3] *vine, and to preſerve the juice of the grape: and to lay up the fruits of the earth in proper repoſitories.—Thoſe who poſſeſſed an harſh, and ungenial ſoil, not adapted to the cultivation of the vine, were ſhewn the art of making a drink from barley, not leſs grateful than that, which proceeded from the grape. The* [4] *perſon, from whom theſe bleſſings were derived, is repreſented, as of the higheſt antiquity; and the greateſt benefactor, that ever mankind experienced.* The like hiſtory is given of [5] Oſiris, under which character we are to underſtand a people, who went forth, and performed all that has been mentioned. Their religion conſiſted in the worſhip of the Sun under various titles. To this were added divine honours, paid to their anceſtors, the Baalim of the firſt ages: all which was attended with particular myſterious rites. In theſe were commemorated the circumſtances of the Deluge; and the hiſtory of the great Patriarch, through whom mankind was preſerved.

Among the many titles, under which this people paſſed, they particularly preſerved thoſe which were moſt eſſential, and characteriſtic. Hence they are continually in the more ancient hiſtories repreſented as Τιτανες και Γηγενεις, *Titanian and Earthborn.* They were alſo ſtyled Arabians, Ethiopians, Saites, Sethites, Sithonians, Zones, Zoanes, Azones, Amazones, and Arkites. This laſt was by the Grecians rendered,

[3] Τηντε της αμπελȣ φυτειαν, και την χρησιν, και την παραθεσιν τȣτε οινȣ, και των ακροδρυων, και τινων αλλων καρπων. Ibid.

[4] Παλαιον ειναι σφοδρα τȣτον, και μεγιςαις ευεργεσιαις κατατεθεσθαι τῳ γενει των ανθρωπων. Diodorus Sic. L. 4. p. 210.

[5] See the treatiſe inſcribed Oſiris. vol. 2. p. 58. The ſame things are mentioned of Ouranus. Diodor. L. 3. p. 189. alſo of Cronus. L. 5. p. 384.

Αρκαδες

Αρκαδες και Αργειοι, *Arcadians and Argeans.* But above all they retained their family name of Cutæ, Cuthæ, and Cutheans; which I have ſhewn to have been almoſt univerſally expreſſed Σκυθαι, Scuthæ, or Scythians.

Thoſe, who ſettled in [6] Syria, built the city Antioch upon the Orontes: and Zonaras, who ſpeaks of them collectively, as the ſons of Ham, mentions, that they got poſſeſſion of all the country about Libanus quite up to the farther part of [7] Syria. As Phœnicia was imagined to have had its name from a hero, Phœnix: ſo Syria is ſaid to have been denominated from a like perſonage Syrus; who was ſuppoſed to have come there in the firſt ages. [8] Τϐτοις τοις χρονοις Συρος ἱςορειται γεγονεναι γηγενης, ὁυ επωνυμος ἡ Συρια. *In thoſe times it is reported, that Syrus lived, one of the earthborn people: and from him the country received its name.* But the term Sur, and Sour, from whence was formed Συρος, ſignified the *Sun.* It was the ſame as Sehor of Egypt, expreſſed Σειριος, *Seirius*, by the Greeks. Hence we are told, [9] Σειριος ὁ Ἡλιος, *By Seirius is meant the great luminary.* In conſequence of this we find places, where the God of light was worſhiped under the name of Sehor, and Sur, called [10] Βηθσϐρ, *Bethſur*, and Βηθσϐρα, *Bethſoura.* The city Ur in Chaldea was ſometimes expreſſed Sur. Syncellus ſays that Abraham was born

[6] Ὁι δε Χαμϐ παιδες την απο Συριας, και Αϐαιϐ και Λιϐανϐ των ορων γην κατεσχον. Joſeph. Antiq. L. 1. c. 10. p. 22. See Euſeb. Chron. p. 12.

[7] P. 21. See alſo Syncellus. p. 126.

[8] Syncellus. p. 150.

[9] Heſych.

[10] Beth-Sur. Joſhua. c. 15. v. 28. Βεθσϐρα. Joſephus. Antiq. L. 12. c. 7. Βηθσϐρ. Ibid. L. 8. c. 10. Βαιθσϐρα. 1 Machab. c. 4. v. 29.

[11] εν τη χωρα των Χαλδαιων, εν Σουρ τη πολει: *in the land of the Chaldeans, and in the city Sur.* Συρον κοινον ονομα πολλων τοπων: *Sur*, ſays Stephanus, *is a name common to many places.* The Perſians called their chief Deity Sura: [12] Perſæ Συρη Deum vocant: and we know, that they particularly adored the Sun. Euſebius ſpeaking of Oſiris, the ſame as Helius, tells us, [13] Ἑλληνες Διονυσον προσαγορευουσι, και Συριον παρωνυμως. *The Grecians call him indifferently Dionuſus, or Surius, as being ſynonymous.* Plutarch alſo mentions [14] Οσιριν Σειριον, *Oſiris Sirius:* which is the ſame name differently exhibited. From this perſonage the region had its name. [15] Συρια δε απο Συρου κεκληται. *Syria had its name from Syrus:* which was the ſame as Helius, and Apollo. It is by Maundeville in his travels uniformly expreſſed [16] Surrye: which we may imagine to have been the true name, as it was in his time rendered by the natives.

I have dwelt upon this circumſtance, becauſe many have ſuppoſed Syria to have been named from the city Tyre, expreſſed Tſor: which is a notion void of all truth. Tyre did not belong to that country. It was ſeparated from Syria by the whole ridge of mountains called Libanus, and Anti-Libanus. It did not ſo much as give name to the little diſtrict, where it ſtood. We never read of Tyria; no more than we

[11] P. 95.

[12] Lilius Gyraldus. Syntag. L. 1. p. 5.

[13] Præp. Evang. L. 1. p. 27.

[14] Iſ. et Oſir. p. 372.

[15] Scholia in Dionyſ. v. 498. He is ſometimes mentioned as the ſon of Apollo: Συρια απο Συρου γεγονοτος του Απολλωνος. Ibid. v. 775.

[16] The Voiage and Travaile of Sir John Maundevile, Knt. anno 1322.

do

do of Sidonia. In ſhort, thoſe, who have given into this opinion, have erred for want of geographical preciſion. Tyre was not a city of Syria; but of Canaan: and ſo was Sidon, which ſtood ſtill higher, about four and twenty miles above it. They were both included in the land of Iſrael; and belonged to the tribe of Aſher. It is accordingly diſtinguiſhed by the author of the book of [17] Judith: who mentions the people of Tyre and Sidon, and thoſe who dwell in Sur: *Τους οντας εν Σιδωνι και εν Τυρῳ, και τους κατοικουντας Σουρ.*

Some of this family ſettled in that part of Canaan, called Galilee; which ſeems always to have conſiſted of mixed inhabitants; and from hence was ſtyled Galilee of Nations. Here they founded a city, which was in aftertimes called Scythopolis; but originally [18] Beth-San, from the worſhip of the Sun. It had alſo the name of Nuſa; and there was a tradition, that it had been founded by Dionuſus, in memory of his [19] nurſe. It ſeems to have been a Typhonian city: for there was a hiſtory of a virgin having been there ſacri-

[17] C. 2. v. 28.

[18] Scythopolis civitas, Galileæ metropolis, quæ et Bethſan, id eſt Domus Solis. Eugeſippus de Diſtantiis Locorum in Terrâ Sanctâ.

[19] *Σκυθοπολις, Νυσση, Παλαιστινης πολις, προτερον λεγομενη Βαθσαν.* Stephanus Byzant. ſo corrected.

Scythopolin, antea Nyſam, a Libero Patre, ſepultâ nutrice, Scythis deductis. Pliny. L. 5. p. 262. The Nuſa in India was alſo built in memory of the nurſe of Dionuſus.

Την Βεβακχιωμενην
Βροτοισι κλειννην Νυσσαν, ἣν ὁ Βακχερως
Ιακχος αυτῳ MAIAN *ἡδιστην νεμει.*

Strabo. L. 15. p. 1008. from Sophocles.

In all theſe hiſtories there is a ſtrict analogy.

ficed,

ficed, whom they called Nufa: and the offering is faid to have been firft made by [20] Argeans. The city alfo, which they built upon the Orontes, was one of thofe ftyled Typhonian. Hence the river was called the ftream of [21] Typhon: and there was a tradition of Typhon being buried upon its [22] banks. This was owing to a Taphos, or high altar, named Typhon, upon which they offered human victims. The name of Orontes was faid to have been given to the river by one Orontes, an [23] Indian. From hence we may learn, that they were Babylonian and Chaldaïc perfons, by whom it was conferred; a colony of people from the Tigris. Hard by was the fine grove of Daphne, denominated from Taphanes in Egypt. The natives of this region were ftyled both Iönim and [24] Argeans: and retained many memorials of the Deluge, and of the difperfion afterwards. Many of this family extended themfelves quite to the Euphrates; and ftill farther into Aram-Naharaim: for we read very early of a prince in this region, named [25] Cufhan-Rifhathaïm: to whom the Ifraelites were tributary. This is certainly the colony alluded to by Diodorus Siculus, when he tells us, [26] that Belus led a body of people from Egypt to the Euphrates, and there inftituted the Chaldaic worfhip.

[20] Cedrenus. p. 135.

[21] Strabo. L. 16. p. 1090.

[22] Ibid.

[23] Ορονταν ειναι· γενους δε, ειναι αυτον τε Ινδων. Paufan. L. 8. p. 661.

[24] Chron. Pafchale. p. 40.

[25] Judges. c. 3. v. 8.

[26] L. 1. p. 24. He fuppofes, that they went to Babylon: but no colony ever fettled there; nor was Babylon inhabited for ages.

Of COLCHIS.

THE region called Colchis was ſituated at the foot of Mount Caucaſus upon the Pontus Euxinus: and was one of the moſt ancient colonies of the Cuthites. It is ſaid to have exiſted many ages before the æra of the Argonautæ: nay, according to the poet, many of the conſtellations were not formed in the heavens at the time, when this colony was [27] founded. One of the principal cities was called Cuta, and Cutaia: hence we read, [28] Κυτα πολις Κολχικη, πατρις Μηδειας. *Cuta was a city of Colchis, in which Medea was born.* [29] Κυταια, πολις Κολχιδος· *alſo Cutaia was a city of the ſame region.* The country was called [30] Cuteïs, and Cutaïs, from the Cuthite inhabitants. Herodotus mentions many particulars, wherein this people reſembled the [31] Egyptians. *They had the like tendency to woolly hair; and were of the ſame dark complexion. There was a great ſimilitude in their manufactures; particularly in their linen: for they abounded in flax, which they wrought up to a high perfection after the Egyptian method.*

[27] Ουπω τειρεα παντα, τατ' ουρανῳ ειλισσονται·——παλυς γαρ αδην επεννυθεν αιων. Apollon. Argon. L. 4. v. 267. v. 276.

[28] Steph. Byzant.

[29] Scholia in Apollon. L. 4. v. 401.

[30] Γαια Κυτης. Orph. Argonaut. v. 818.

[31] Μελαγχροες εισι, και ουλοτριχες.—λινον μενον ὅτοι τε και Αιγυπτιοι εργαζονται. L. 2. c. 104. 105.

Και

[32] Και ἡ ζωη πασα, και ἡ γλωσσα, εμφερης εςιν αλληλοισιν. *In ſhort their whole way of life, and their language had a great reſemblance.* From hence we may perceive, though they were not, as the hiſtorian ſuppoſes, of the real Mizraïm race, yet that they came from a collateral branch, and were a colony from Egypt. They retained a great reverence for the memory of their anceſtor Chus: and the vaſt mountain, or rather ridge of mountains, which ran through their country, was from him denominated Caucaſus; or more truly, according to the idiom of the natives, [33] Co-Cuſus. There was alſo a city of the ſame [34] name. It ſignifies the place or temple of Chus, who was called both Caſus, and Cuſus. Apollonius mentions an ancient Typhonian Petra in the hollows of the mountain; where we may ſuppoſe the ſame rites to have been practiſed, as in the Typhonian cities of Egypt. It was an Ophite temple, where the Deity was probably worſhiped under the figure of a ſerpent. Hence the poet ſuppoſes the ſerpent, with which Jaſon engaged, to have been produced in theſe parts:

[35] Ὀν αυτη Γαι' ανεφυσεν
Καυκασῳ εν κνημοισι Τυφαονιη ὁτι Πετρα.

I have mentioned, that Egypt was called Ai-Aït, by the

[32] Ibid.

[33] It is called Co-cas by Hatho the Armenian. Purchaſſ. vol. 3. p. 109.

[34] Iter a Sebaſtià Co-cuſo per Melitenem. Antonin. Itin. p. 176. See alſo p. 178. This city ſtood at the foot of the mountain in Armenia: and by Johan. Chryſoſtome it is called Cucuſus.

[35] Apollon. L. 2. v. 1213.

Grecians expreſſed Aëtia. [36] Εκληθη δε και Αετια, απο Ινδυ τινος Αετυ. *It was named Aëtia from one Aëtus of Indic extraction.* Ai-Aet anſwers to Αια Αετυ of the Greeks; and ſignifies the land of the *Eagle:* a name given to Egypt from the hieroglyphic, by which it was denoted. For both an eagle and a vulture were ſymbols of that [37] country. The people, who ſettled in Colchis gave this name to the [38] country: whence the king had the title of Aiates; by the Iönians expreſſed Αιητης, Aietes. We are told above, that it was originally an Indic name, απο τινος ΙΝΔΟΥ Αετυ. Hence the Colchians, who were of that family, which firſt introduced it, were looked upon as an Indic people, being by deſcent Cuthites of Babylonia. [39] Ὁι δε Κολχοι Ινδικοι Σκυθαι εισιν. *The Colchians*, ſays the Scholiaſt upon Lycophron, *are no other than the Indic Scythæ:* the purport of which terms I have before explained. The Scholiaſt upon Pindar calls them Scythæ; and under this title gives the ſame hiſtory of them, as has been previouſly given by Herodotus. [40] Αιγυπτιων αποικοι εισιν οἱ Σκυθαι· δια τυτο και μελανοχροας αυτυς ειναι λεγυσιν. εχυσι δε και λινυργυσι την καλαμην, ὡσπερ Αιγυπτιοι.

[36] Steph. Byzant. Αιγυπτος.

[37] It was called Ai-Ait, and Ai-Gupt.

[38] Apollonius uſes it out of compoſition, and calls the country Aia.

Εξ Αιης ενεοντο παρ' Αιηταο Κυταιυ. L. 2. v. 1095.

But the original name ſeems to have been Ai-Aet, or Ai-Ait, though in aftertimes expreſſed Αια, Aia. See p. 206. of this volume.

[39] Schol. in Lycoph. v. 174. See p. 214. of this volume.

[40] Pind. Pyth. Od. 4. v. 376. The poet had previouſly mentioned the complexion of the Colchians.

Ενθα κελαινωπεσσι Κολχοισι βιαν
Μιξαν Αιητᾳ παρ' αυτῳ. Ibid.

 The

The Scythæ, or Cuthæans, of Colchis, are a colony from Egypt. Hence they are repreſented as of a very dark complexion. They deal in flax, of which they make linen after the manner of the Egyptians. Under the name of Indi they are ſpoken of by Socrates; who ſeems to allude to more nations than one of this denomination. [41] Τηνικαυτα γαρ Ινδων τε των ενδοτερω, και Ιβηρων εθνη. Some of them were called Sindi, and Sindones; and they had an harbour named [42] Sindicus Portus. Of their ingenuity and extenſive knowledge I have ſpoken before: alſo of the obeliſks, which they erected, ſimilar to thoſe at Thebes, and in other places of Egypt. Some traces of theſe things were to be obſerved in after ages: and one vaſt ſtone is particularly commemorated, which was ſuppoſed to have been the anchor of the [43] Argo.

Some of theſe fugitives from Egypt came from Heliopolis, the capital of the region called Zoan. Hence they particularly reverenced the Sun; and from this worſhip were named [44] Soani. Pliny calls them Suani; and they are ſpoken of as a powerful people, and of great natural ſtrength. Their neighbours, the Iberians, were of the ſame race, and like all the Cuthite families, followed the Dionuſiaca, or rites of Dionuſus. This people are ſaid to have come from Pyrene.

[45] Τῳ δ' επιναιεταεσιν εωθινον εθνος Ιβηρων;

[41] Hiſt. Eccleſiaſt. L. 1. c. 19. p. 49.

[42] Strabo. L. 11. p. 753. 757.

Σινδοι ερημαιον πεδιον μεγα ναιεταοντες. Apollon. L. 4. v. 322.

[43] Λιθινης δε τινος αλλης θραυσματα εδεικνυτο παλαια· ὡς—εικασαι εκεινα ειναι τα λειψανα της αγκυρας της Αργους. Arriani Periplus Maris Euxini. p. 9.

[44] Πλησιον δε και οι Σοανες, κρατιστοι κατ' αλκην. Strabo. L. 11. p. 763.

[45] Dionyſ. περιηγησ. v. 695.

Ὁι

Ὁι ποτε Πυῤῥηνηθεν επ' αντολιην αφικοντο.

The poet ſuppoſes, that they came eaſtward from Pyrene in Spain: but in theſe early times colonies did not come from the weſt; but went for the moſt part in a quite contrary direction. The Pyrene, Πυρηνη, from whence the Iberi came, was Ur, the land of fire; in other words, Babylonia and Chaldea. Next to them was the nation of the Camaritæ, who ſhew their original in their name. They are repreſented as a large and powerful tribe: and are ſaid to have entertained Bacchus, after the Indic war in which he had been put to flight. This flight was (Πυῤῥηνηθεν) *from the land of fire*, the Chaldaic Ur: and from the banks of the Tigris, the original Indus. From hence the Camaritæ, thoſe prieſts and votaries of Cham fled, together with the Iberi, and brought the rites of Bacchus into the neighbourhood of Colchis and Caucaſus: and eſtabliſhed them, where they ſettled; which is called the entertaining of the fugitive Deity. Of this people the poet Dionyſius gives a fine account immediately ſubſequent to the former.

[45] Και Καμαριταων φυλον μεγα, τοι ποτε Βακχον
Ινδων εκ πολεμοιο δεδεγμενοι εξεινισσον,
Και μετα Ληναιων ἱερον χορον εςησαντο,
Ζωματα, και νεβριδας επι ςηθεσσι βαλοντες,
Ευοι, Βακχε, λεγοντες· ὁ δε φρεσι φιλατο Δαιμων
Κεινων ανθρωπων γενεηντε, και ηθεα, γαιης.

It is obſervable of the [46] Iberians, that they were divided

[45] V. 700.
[46] Strabo. L. 11. p. 765.

 into

into different caſts: each of which had its proper function. The rank and office of every tribe were hereditary and unchangeable. This rule of invariable diſtinction prevailed no where elſe, except in [47] India, and [48] Egypt.

That the Colchians were from the latter country, is manifeſt from the evidence already produced. And we may not only perceive, from whence they came; there are ſufficient proofs to aſcertain alſo who they were. We may be aſſured, that they were a part of that body, who by the Egyptians were ſtyled the Hellenic and Phenician Shepherds. They quitted Egypt, and were ſucceeded by the Iſraelites, called afterwards the Jews. Theſe alſo retired, and ſettled in Canaan, between Arabia and Syria. Of this migration, and of that previous to Colchis, Diodorus affords the following extraordinary evidence. [48] Το τε των Κολχων εθνος εν τῳ Ποντῳ, και το των Ιȣδαιων ανα μεσον Αραβιας και Συριας, οικηται τινας ὁρμηθεντας παρ' ἑαυτων (Αιγυπτιων). The hiſtorian had been ſpeaking of various colonies from this country, and particularly of that colony ſuppoſed to be led by Danaus to Argos; and of others to different places: and then adds, *that the Colchic nation upon the Pontus Euxinus, as well as that of the Jews, who ſettled (in Canaan) between Syria and Arabia, were both founded by people, who went forth in early times from Egypt.* As they enriched this country with many uſeful arts, we may well expect that they retained to the laſt

[47] Strabo. L. 15. p. 1029.

[48] Herodotus. L. 2. c. 164. The Egyptians and Indi were divided into ſeven caſts; the Iberi only into four.

[49] L. 2. p. 24.

ſome

ſome of their original excellence. We accordingly find, that writers ſpeak greatly of their [50] advances in ſcience, though it muſt have been much impaired, before the Grecians were acquainted with their coaſt. They however carried on for a long time an extenſive commerce: and we have from Strabo a very good deſcription of their country; the nature of which we may preſume to have been always the ſame. He ſays, [51] that the whole region abounded with fruits of every kind; and with every material, that was requiſite for navigation. The only product of the country at all exceptionable was the honey, which had a bitter taſte. Timber was in great plenty: and there were many rivers for its conveyance downwards. They had alſo abundance of flax and hemp: together with wax and pitch. The linen manufactured by the natives was in high repute. Some of it was curioufly painted with figures of animals and flowers; and afterwards dyed, like the linen of the Indians. And [52] Herodotus tells us, that the whole was ſo deeply tinctured, that no waſhing could efface the colours. They accordingly exported it to various marts, as it was every where greatly ſought after. Strabo ſays, that many people, who thought that they ſaw a ſimilitude between the natives of Colchis and of Egypt, particularly in their cuſtoms, made uſe of this circumſtance to prove the reſemblance. He adds, that the high reputation and ſplendor, which they once maintained, may be known by the repeated evidences, that writers have tranſmitted concerning them.

[50] Οσην επιφανειαν εσχεν ἡ χωρα αυτη, δηλωσιν οἱ μυθοι. Strabo. L. 11. p. 762.
[51] Ibid.
[52] Herod. L. 1. c. 203.

Of

Of the AMAZONS.

AS the Cuthites of Colchis were ſo very enterprifing; and carried on ſuch an extenſive commerce; they in conſequence of it made many ſettlements; ſo that the coaſt of the Euxine, upon which they lived, was in many places peopled from them. One of their chief colonies ſeems to have been of that celebrated people, who were called Amazons; and whom the Grecians have repreſented as a nation of women. They are ſuppoſed to have been of a very warlike turn; and to have made expeditions into countries at a great diſtance. To keep up their community, they permitted men at ſtated times to come among them: but after that they had enjoyed a ſufficient commerce with them, they put them to death. Hence they are ſaid to have been called [53] Aorpata, or murderers of their huſbands. Of the children, which were born to them, they ſlew all the males: but nurſed the females; and trained them up to war. And that they might in time uſe their arms more readily, they ſeared up the right [54] breaſt in their infancy, to prevent its growth: imagining, that otherwiſe there would be ſome impediment in their management of the bow. They

[53] Herod. L. 4. c. 110.

[54] Ἁπασας δε επικεκαυσθαι τον δεξιον μαζον εκ νηπιων, ὡς ευπετως χρησθαι τῳ βραχιονι προς ἑκαστην χρειαν. Strabo. L. 11. p. 769. Penthiſilea in Virgil is mentioned

Aurea ſubnectens exectæ cingula mammæ. Æneid. L. 1. v. 492.

 reſided

resided chiefly upon the river [55] Thermodon, and the coast of Cappadocia; where they held the cities [56] Cutora, Amisa, Comana, Themiscura, Cadisia, Lucastia, and Sinope. They also possessed a large tract of territory in Armenia. They overran divers countries; and many cities are said to have been founded by them; which cities were of the highest antiquity. This is the history which has been transmitted concerning the Amazons: but is it possible, that such a nation could have existed? or could such mighty operations have been carried on by a band of women? Every circumstance, as it is related, is incredible: yet there have been at all times [57] persons, who have espoused this notion; and made use of all their learning and ingenuity to shew, that such a community of women did exist. In consequence of this, they have been forced to maintain the whole series of gross absurdities, with which the notion is attended.

Many try in some degree to extenuate the cruelty mentioned in the above history, in order to make it more correspondent to reason. They tell us, that the Amazons did not kill their male children; but only [58] lamed them, that they might stay at home, and be more subservient to their commands. In respect to their searing the right breasts of the

[55] Quales Threiciæ cum flumina Thermodontis
Pulsant, et pictis bellantur Amazones armis. Ibid. L. 11. v. 659.

[56] Strabo. L. 12. p. 823. 825.

Θεμισκυρα,—εν ᾗ τα βασιλεια των Αμαζονων ὑπηρχε. Diodor. Sic. L. 4. p. 224.

[57] See particularly Petri Petiti, Philosophi et Medici, de Amazonibus Dissertatio. Lutetiæ Parisior. 1685.

[58] ——Τωνδε γενομενων τȣς μεν αρσενας επηρουν τα τε σκελη, και τȣς βραχιονας, αχρηστȣς κατασκευαζοντες προς τας πολεμικας χρειας· των δε θηλυτερων τον δεξιον μαζον επικαιειν. Diodor. Sic. L. 2. p. 128.

females,

females, both Hippocrates and Galen allow, that it was so reported: but they say, that it was not done on account of any impediment, which might have accrued in the management of the bow; but to render the right arm stronger by an addition of [59] aliment. For what would have gone to the breast, would now be expended on the neighbouring member. This is a notable refinement. These learned men should have been sure of the fact, before they gave a reason for the process. To me it appears to be a most idle fable: and notwithstanding the high authority of these truly great physicians, I appeal to any anatomist to determine, whether it be possible, by any cauterizing in the state of infancy to prevent the future breast from rising: and were it possible, whether it could be performed by any means, which would not equally affect the life. But setting this aside, the advantage is too ideal: and the whole is so remote a consideration, that it never could have been thought of by a parent. Or if it had, such a theory could never have been reduced to practice, and adopted by a nation. It is not to be believed, that a mother could be devoted to such an infernal policy, as to sear the bosom of her daughter with a red-hot [60] iron: or to

[59] Galen of Hippocrates. Τας γουν Αμαζονιδας αυτος φησιν επικαιειν τον δεξιον τιτθον, ἵνα εις την ωλησιον χειρα ωλειονος τροφης αφικνουμενης ευρωστια τις αυτῃ ωροσγενηται· ὡς τῃ φυσει γε και ταυτης ὑπαρχεσης ασθενες. Comment. in Aphorism. 43. sect. 7.

Μυθολογεσι δε τινες, ὁτι αἱ Αμαζονιδες το αρσεν γενος το εωυτων, αυτικα νηπιον ον, εξαρθρεεσιν· αἱ μεν κατα γενατα, αἱ δε κατα τα ισχια, ὡς δηθεν χωλα γενοιτο, και μη επιβαλεοι το ἄρρεν γενος τῳ θηλει.——ει μεν ἐν αληθεα ταυτα εστιν, εγω ουκ οιδα. Hippocrates ωερι αρθρων. c. 58. vol. 2. p. 814.

[60] Hippocrates says, that they used χαλκεον τετεχνημενον, an implement of brass, which they heated for that purpose; and then ωρος τον μαζον τιθεασι τον δεξιον, και

to break the legs, or disjoint the knees of her ſon; or to render him incurably lame in the hips and thighs by luxation, as Hippocrates and Galen aſſert: and this that he might be more eaſily reduced to a ſtate of dependence and ſlavery.

The whole of this ſtrange hiſtory has been owing to a wrong etymology. The Greeks, who would fain deduce every thing from their own language, imagined, that by the term Amazon was ſignified a perſon without a [61] breaſt. This perſon they inferred to be a female: and in conſequence of it, as the Amazons were a powerful people, they formed a notion, that they were a community of [62] women, who ſubſiſted by themſelves: and every abſurdity, with which this hiſtory is attended, took its riſe from the miſconception above. They did not conſider, that there were many nations of Amazons widely ſeparated from each other: nor did they know, that they were theirſelves of Amazonian race. There may be found however ſome few, who ſaw the improbability of the ſtory, and treated it with ſuitable contempt. Palæphatus, a man juſtly complimented for his good [63] ſenſe, gave it no [64] credit. Strabo was born at Amaſtris in Cappadocia, an Amazonian region; and yet could obtain no evidence to

και επικαιεται, ὥϛε την αυξησιν φθειρεσθαι, ες δε τον δεξιον ωμον και βραχιονα ϖασαν την ισχυν και το ϖληθος εκδιδοναι. Hippocrates de Aquis, Locis, Aëre. c. 42. vol. 2. p. 552.

[61] Αμαζων was ſuppoſed to be a compound of α and μαζος.

[62] Αι δε Αμαζονες ϖασαι ανδρας ϑκ εχϑσιν, αλλ' ὡς τα αλογα ζωα ἁπαξ τϑ ετους ϖερι την εαρινην ισημεριαν ὑπερβαινϑσαι τϑς ιδιϑς ορϑς κοινωνϑσι τοις ϖλησιοχωροις, ἑορτην τινα ταυτην ἡγουμενοις. Bardeſanes apud Euſeb. P. E. L. 7. p. 277.

[63] Παλαιφατος ὁ σοφωτατος.

[64] Σρατειαν δε γυναικων ϑδεποτε εικος γενεσθαι· ουδε γαρ νυν ϑδαμϑ. Palæphatus. p. 84.

counte-

countenance the hiſtory. He ſays, [65] *that many legendary ſtories have a mixture of truth; and moſt accounts admit of ſome variation. But the hiſtory of the Amazons has been uniformly the ſame; the whole a monſtrous and abſurd detail, without the leaſt ſhew of probability. For who can be perſuaded, that a community of women, either as an army, or a city, or a ſtate, could ſubſiſt without men? and not only ſubſiſt, but make expeditions, into other countries, and gain the ſovereignty over kingdoms: not merely over the Ionians and thoſe, who were in their neighbourhood; but to paſs the ſeas, and to carry their arms into Europe? To accede to this were to ſuppoſe, that nature varied from her fixed principles: and that in thoſe days women were men, and men* [66] *women.* This is very ſenſibly urged: and if it be incredible, that ſuch an eſtabliſhment ſhould ſubſiſt in one place, as Strabo ſuppoſes; it muſt be ſtill more improbable, that there ſhould be nations of women widely ſeparated, and all living independent of men. This has not been attended to by thoſe, who would countenance the fable. The moſt conſiderable body, that went under the name of Amazons, ſettled upon the Atlantic in Africa, at the extreme verge of that region. Of their exploits and expeditions a long account is given in the hiſtory of

[65] Περι δε τον Αμαζονων τα αυτα λεγεται και νυν, και παλαι, τερατωδη τ' ονται, και πιστεως πορρω. κτλ. Strabo. L. 11. p. 770.

[66] Τουτο γαρ ομοιον, ως αν ει τις λεγοι τους μεν ανδρας γυναικας γιγνομενους τους τοτε, τασδε γυναικας ανδρας. Ibid.

If ſuch a people had really exiſted, ſome traces of them would have been found, either in Iberia, and Albania; or in the country upon the Thermodon, where they are ſuppoſed chiefly to have reſided. But Procopius ſays, that there was no mark, no tradition to be obtained concerning them. De Bello Goth. L. 4. c. 3. p. 570.

Myrina.

[67] Myrina. She is ſuppoſed to have lived in the time of Orus, the ſon of Iſis, and to have conquered Africa, and the greater part of Aſia; but was at laſt ſlain in Thrace. There were Amazons in Mount Caucaſus, near Colchis and [68] Albania, and likewiſe near the Palus [69] Mæotis. Polyænus ſpeaks of Amazons in [70] India; and they are alſo mentioned by Nonnus. They likewiſe occur in [71] Ethiopia. They at one time poſſeſſed all [72] Ionia: and there were traditions of their being at [73] Samos, and in [74] Italy. Even the Athenians and Bœotians were of the ſame family: hence it is ſaid, that Cadmus had an [75] Amazonian wife, when he went to Thebes; and that her name was Sphinx. It will be found, that the Colchians and Iberians, as well as the Cimmerians and Mæotæ, were Amazonians. So were all the Ionians; and the Atlantians of Mauritania. They were in general Cuthite colonies from Egypt and Syria: and as they worſhiped the Sun,

[67] Diodor. Sic. L. 3. p. 188. and p. 185.

Διονυσιος εν δευτερῳ κατα Λιβυην αυτας ῳκηκεναι φησιν.——ὑπεταξαι τε αυταις το Ατλαντικον εθνος. Scholia in Apollon. L. 2. v. 966.

[68] Υπερ της Αλβανιας ορεσι και τας Αμαζονας οικειν φασι. Strabo. L. 11. p. 769.

[69] Των Γυναικοκρατουμενων εχονται Μαιωται. Scylacis Periplus apud Geogr. Vet. vol. 2. p. 31.

[70] Αμαζονας και Ινδους. L. 1. p. 11.

[71] Ξενοθεμις δε αυτας φησιν ῳκηκεναι εν Αιθιοπιᾳ. Scholia in Apollon. L. 2. v. 966.

[72] Αμαζονειον ὕτως εκαλειτο και ἡ Κυμη. Steph. Byzant. There were Amazons upon the Danube, according to Philoſtratus in Heroicis.

[73] Plutarch. Quæſt. Græcæ. vol. 1. p. 303.

[74] Αμαζονες ὑπεςρεψαν αυθις εις Ιταλιαν. Schol. in Lycoph. v. 1332. alſo v. 995. There was a town in Meſſapia, towards the lower part of Italy, named Amazonia. Steph. Byzant.

[75] Καδμος εχων γυναικα Αμαζονιδα, ἡ ονομα Σφιγξ, ηλθεν εις Θηβας. Palæphatus. p. 26. He went firſt to Attica.

they

they were called Azones, Amazones, Alazones; which are names of the ſame purport; and have equally a reference to the national object of [76] worſhip. The moſt noted were thoſe who ſettled near the river Thermodon, in the region of Pontus. They were alſo called Chalybes, and Alybes; and occupied part both of Cappadocia, and Armenia. The poet Dionyſius takes notice of their ſettlements in theſe parts, and ſtyles the region Aſſyria.

[77] Τȣς δε μετ' Ασσυρίης ϖροχυσις χθονος εκτετανυςαι
Ενθεν Αμαζονιδεσσιν απ' ȣρεος Αρμενιοιο
Λευκον ὑδωρ ϖροιησιν Ενυαλιος Θερμωδων.

It is ſpoken of in the ſame manner by the [78] poet Apollonius. There were more regions than one called Aſſyria: but the principal was that about [79] Nineve. This was denominated from Aſſur the ſon of Shem. There were others, which were ſo called on another account, and of a different etymology. They were properly expreſſed Ai-Sur, from the Sun, to whom they were ſacred. For as Ai-Mon, and Ai-monia, ſignified Lunaris Regio; ſo by Ai-Sur, and Aiſuria, was denoted Regio Solaris. Syria, as I have ſhewn, was denominated from

[76] Pauſanias mentions Apollo Amazonius, who was worſhipped in Laconia. L. 3. p. 274.

[77] V. 773.

[78] Apollonius ſpeaks to the ſame purpoſe.

——λειπον δ' αγχιῤῥοον Ιςιν,
Ηδε και Ασσυρίης ϖροχυσιν χθονος, ηματι δ' αυτῳ
Γραμψαν Αμαζονιδων ἑκαθεν λιμαντηχοον ακτην. L. 2. v. 966.

[79] The original Aſſyria was undoubtedly the land of Babylonia: but it ſeems to have loſt that name.

Sur, Sol: and it was often called [80] Aſſuria. Ur in Chaldea was ſometimes expreſſed [81] Sur, as has been obſerved before. On this account the region of Syria above mentioned, as well as that in Pontus, ought to have been differently rendered, and diſtinguiſhed from the land of [82] Aſſur: but the Grecians from a ſimilitude in ſound were led to expreſs them alike. As the land of Chaldea was ſometimes called Sur; ſo the Pontic Suria had the name of Chaldea; and the people were ſtyled Chaldeans. They were the ſame as the Alybes, and Chalybes; who were ſituated near [83] Sinope; and extended towards [84] Colchis. They are mentioned by Homer among the allies of the Trojans; and came under the conduct of Odius and Epiſtrophus.

[85] Αυταρ Αλιζωνων Οδιος και Επιςροφος ηςχον
Τηλοθεν εξ Αλυβης.

This paſſage has been quoted by Ephorus, and it is obſervable, that for Alizonians he read Amazonians: which undoubtedly aroſe from the two words being ſynonymous. He calls the place Alope.

[86] Αυταρ Αμαζωνων Οδιος και Επιςροφος ηςχον

[80] Εισι δε ἑτεροι (Ασσυριοι) παρα τοις Συροις. Steph. Byzant.

[81] Abraham was born εν τῃ χωρᾳ των Χαλδαιων εν Σουρ τῃ πολει. Syncellus. p. 95.

[82] The two names ſhould have been written Aſſuria and Aiſuria; which would have prevented all miſtakes.

[83] Pomponius Mela. L. 1. c. 19. p. 102.

[84] Χαλδαιοι μεχρι Κολχιδος. Strabo. L. 12. p. 833. Χαλδαιοις μεχρι της μικρας Αρμενιας. Ibid. p. 832.

[85] Iliad. B. v. 856.

[86] Strabo. L. 12. p. 827.

Ελθοντ'

Ελθοντ' εξ Αλοπης.

Strabo ſays, that the name of Chaldeans given to this people was not ſo old, as that of Alybes and [87] Chalybes. It is of little moment, when the name came into common uſe among the Grecians: it is ſufficient, that the people were ſo called. Two of their principal cities were Sinope and Amiſon. [88] Chalybes proximi urbium clariſſimas habent Amiſon et Sinopen. The latter city by Pliny is more truly expreſſed [89] Amazon: and he mentions a mountain near it of the ſame name. The people of this place were probably the principal of thoſe ſtyled Amazonians.

That this Aſſyria had no relation to Aſſur, but was a compound of Ai-Sur, may, I think, be proved from the latter term being found out of compoſition; and from the people being often called Συροι, and Συριοι; *Syri*, and *Syrians*. The Scholiaſt upon Dionyſius mentions them by this name. [90] Συριοι, οι παρα Θερμωδοντα ποταμον. *The people, who live upon the Thermodon*, (by whom are meant the Amazonians) *are Syrians*. Herodotus ſays the ſame of the Cappadocians. [91] Οι δε Καππαδοκαι υφ' Ελληνων Συριοι ονομαζονται. *The Cappadocians are by the Greeks called Syrians*. The country of the people muſt in conſequence of this have had the name of Syria, and alſo Αι-Συρια, Ai-Suria; by miſtake rendered

[87] Οι δε νυν Χαλδαιοι Χαλυβες το παλαιον ωνομαζοντο. Ibid. p. 826.
[88] Pompon. Mela. L. 1. c. 19.
[89] Mons Amazonium et oppidum. L. 6. p. 303.
[90] V. 772. Οι Συροι υπο Περσων καλουνται Καππαδοκαι. Ibid. p. 137.
[91] L. 1. c. 72. See Strabo. L. 12. p. 832.

Aſſyria. The inhabitants were alſo called [92] Λουκο-Συροι, Luco-Syri, from Λουκ, and Σουρ, two names of the Deity, whom they worſhiped. Stephanus Byzantinus having mentioned, that there were Chaldeans near Colchis, Χαλδαιοὶ εθνος πλησιον της Κολχιδος, quotes a fragment out of Sophocles, wherein theſe peculiar names of the Pontic Amazonians are mentioned.

[92] Κολχος τε, Χαλδαιος τε, και Συρων εθνος.

They had alſo the name of Mauri, or Moors; ſimilar to thoſe of their ſamily in India, and Mauritania. Under this appellation they are mentioned by the author of the Orphic Argonautica.

[94] Λαια δ' επιπλωσαντες εκελσαμεν αιγιαλοισιν,
Ἠιχι τε Μαυροι εσαν, Μαριανδυροισιν ὁμυροι.

Every circumſtance ſhews plainly their original.

As this people had different titles in the countries where they ſettled; and often in the ſame region; their hiſtory by theſe means has been confounded. We find, that they were called not only Amazonians, but Syri, Aſſyrii, Chaldæi, Mauri, Chalybes: and were ſtill further diverſified. They were the ſame as the Iönim; and in conſequence of it they are ſaid to have founded the chief and moſt ancient cities in Ionia, and its neighbourhood. Among theſe are to be

[92] Strabo. L. 16. p. 1071. Λυκος, Sol. Macrob. Saturn. L. 1. p. 194. Hence Lux, and Luceo.

[93] Τυμπανιςαι.

[94] V. 741.

reckoned

reckoned[95] Ephesus, Smyrna, Cuma, Myrina, Latorea, Anæa, Elæa, Myrlea, Paphos, Cuna; besides many others, which further witness their original, by the devices on their coins. For the money of the cities in Asia Minor, and particularly of those in Phrygia, Ionia, and Mysia, has often an Amazon for its device. At other times there is a representation of Rhea, or Cybele, crowned with a tower, to denote the religion of the place. And as the Deity there worshiped was known under different titles; the names of these cities will be found to have a reference to them. And not only the cities, but the rivers and fountains being held sacred, will appear to be denominated in the same manner: and from hence the original of the people may be known. [96] Ὅτι δε ἁι Αμαζονες πολλους εν Ασιᾳ κατεσχον τοπους ποτε, δηλεσι και κρηναι τινες Αμαζονων ὁμωνυμοι, και μην και πολεις, ὁιον αυτη ἡ Εφεσος, ἡ Μυρινη ἡ Αιολικη. *That the Amazons held many places in Asia, may be seen from their names having been given to fountains, as*

[95] Κτισεις γουν πολεων και επωνυμιαι λεγονται, καθαπερ Εφεσε, και Σμυρνης, και Κυμης, και Μυρινης, και Παφου, και αλλα ὑπομνηματα. Strabo. L. 11. p. 771. See Diodorus Sic. L. 3. p. 188.

Σμυρνα—απο Σμυρνης Αμαζονος. Steph. Byzant.

Κυμη—τοδε ονομα απο Αμαζονος, καθαπερ και ἡ Μυρινη. Strabo. L. 11. p. 771.

Κυμη πολις Αιολικη—απο Κυμης Αμαζονος. Steph.

Latorea—απο Λατωρειας Αμαζονος. Athenæus. L. 1. p. 31.

Αναια—απο Αναιας Αμαζονος. Steph.

Ελαια—απο Ελαιας Αμαζονος. Schol. in Dionys. v. 828.

Κυνα—απο μιας των Αμαζονων. Steph. Byzant.

Και επωνυμους (των Αμαζονων) πολεις τινας ειναι φασι; και γαρ Εφεσον, και Σμυρνην, και Κυμην, και Μυρλειαν. Strabo. L. 12. p. 827.

[96] Scholia in Dionys. v. 828.

well as to cities: which names are ſtill [97] *retained. This is apparent in the name of Epheſus, Anæa, and of Myrina in Æolia.* They were no other than the Iönim, of whom I have treated at large: and though the Helladians would perſuade us, that this part of the world was peopled from Attica; and from other little diſtricts in Greece; yet it is all a miſtake. They gave out, that [98] Neileus, Athamas, Ægyptus, and Canopus an Erythrean, went at different times from Hellas, and founded the chief places in Iönia. They were without doubt founded by Nileidæ, and people of Egypt: by Canopians and Erythreans: but they did not come from Greece. The moſt memorable, and one of the moſt ancient events in the annals of this country was Ιωνος αφιξις, the arrival of Iön the ſon of Xuth. He was ſuppoſed to have come in the reign of [99] Erectheus, and to have ſettled in Attica, at the very time, that Hellen the ſon of Deucalion betook himſelf to Ai-mon, Αιμωνια, the ſame as Theſſaly. We are aſſured by [100] Thucydides, and by other good writers, that Greece was for many ages after this in an unſettled ſtate, and thinly peopled. And the natives of Attica for a long time lived [1] diſperſed:

[97] Thoſe ancient terms, which he looks upon as the names of Amazons, were ſacred titles; and all related to the religion of the people. Elæa was the city of the Olive: Cuma the city of the Sun: Cuna the Royal city.

[98] Αιγυπτον Νειλεως. Pauſan. L. 7. p. 526.

Νειλευς—ες Μιλητον. Pauſan. L. 7. p. 524. Ερυθρας δε Καινωπος, or as Caſaubon reads, Κνωπος. Strabo. L. 14. 939.

Νειλευς, Πελοποννησιων και Αθηναιων ηγεμενος, εις Ασιαν ελθων της Ιωνιας ωκισεν πολεις. Euſeb. Chron. p. 36.

[99] Strabo. L. 8. p. 587. Tatianus Aſſyrius. p. 274.

[100] L. 1. c. 3.

[1] Plutarch. in Theſeo.

and

and were not formed into any kind of community, till the time of Theſeus. Yet there are ſaid to have been many colonies ſent out before his æra. Nay the very perſon, Iön, the ſon of Xuth, who is ſuppoſed to have come in the moſt early times, led out, before he could be well fixed, no leſs than thirteen colonies to Ionia. [2] Athenienſes ex reſponſis Apollinis Delphici communi conſilio totius Hellados *tredecim* colonias uno tempore in Aſiam deduxerunt: ducesque in ſingulis coloniis conſtituerunt; et ſummam imperii partem *Iöni*, Xeuthi et Creuſæ filio dederunt. *The Athenians in obedience to ſome oracles of Apollo at Delphi, by the joint conſent of the whole Hellenic ſtate, ſent out at the ſame time thirteen colonies into Aſia, and appointed a leader to each. But the chief command of the whole they intruſted to Iön, the ſon of Xeuth and Creuſa.*

Under the hiſtory of Iön and Hellen is ſignified the arrival of the Iönes and Hellenes; who came into Attica and Theſſaly. In theſe times there was no Hellenic body: nor was the name of Hellas as yet in general acceptation: ſo that the above hiſtory is all a fable. How is it poſſible to conceive, that a country ſhould be able to ſend out thirteen bodies of men ſo early: or that people ſhould migrate, before they could be well ſettled? It was, it ſeems, effected by the joint advice of all the Grecian ſtates. But there was at theſe times neither Hellenic ſtate, nor kingdom; nor were any of the great communities formed. Beſides the above-mentioned, there were other colonies ſent out in a long ſuc-

[2] Vitruvius. L. 4. c. 1.

Iones, duce Ione, profecti Athenis nobiliſſimam partem regionis maritimæ occupaverunt. Velleius Paterculus. L. 1. c. 4.

ceſſion:

ceſſion: and theſe ſo numerous, that one would imagine that the country quite up to Thrace muſt have been exhauſted. One of theſe was led by [3] Iölaus from Attica and Theſpis: and not long after there were migrations under [4] Phorbus to Rhodes; and under Tleptolemus of [5] Argos to the ſame place: under Triopas to [6] Caria; and under others to Crete. Under Penthilus the ſon of Oreſtes to Thrace: under Archelaus to Cyzicus and Bithynia. The Athenians pretended to have founded Erythæa; and to have built Cuma, Epheſus, and the twelve cities of Ionia: and moſt of the iſlands were peopled from the ſame [7] quarter. The Amazonian city Elaia was according to them built by [8] Mneſtheus, who lived at the ſuppoſed æra of Troy: all which is inconſiſtent and untrue. Some fugitives from Hellas may at times have croſſed the ſeas: but the celebrated cities of Ionia were coëval with Greece itſelf, and built by people of the ſame family, the Iönim, who at other times were ſtyled Amazons. Their hiſtory was obſolete; and has been greatly miſrepreſented; yet there are evidences ſtill remaining to ſhew who they were: and the Grecians, however inconſiſtent it may appear, confeſs, that theſe cities were of [9] Amazonian original.

The Amazons were [10] Arkites, who came from Egypt;

[3] Pauſanias. L. 7. p. 524. He gives an account of many colonies.

[4] Euſeb. Chron. p. 13. Verſionis Lat.

[5] This was before the war of Troy.

Εις Ροδον ιξεν αλωμενος αλγεα παασχων (Τληπτολεμος). Iliad. B. v. 667.

[6] See Marſham's Chron. p. 340. Græcorum Coloniæ.

[7] Strabo. L. 14. p. 939. See Marmora Arundeliana.

[8] Ελαια Μενεσθεως κτισμα, και των συν αυτῳ Αθηναιων των συςρατευσαντων επι Ιλιον. Strabo. L. 13. p. 923.

[9] See backward the quotations from Strabo, Diodorus, Stephanus, Atheneus, and the Scholiaſts, p. 467.

[10] One of their chief cities was called Archæopolis. Procop. de B. G. L. 4.c. 13.

and worſhiped the Sun, and Selene, the chief deities of the country, from whence they came. Herodotus ſtyles them Æorpata, and ſays, that they had this name from killing their huſbands. But granting that they were women, I never found that they ever had huſbands; unleſs an accidental commerce with any man they met, and ſuch as they are here ſuppoſed immediately to kill, can entitle him to be called an huſband. Æorpata is a name taken from their worſhip; which was given to their prieſts. It ſignifies a prieſt of אור, or Orus, analogous to Pataneit, Patazithes, Atropata, Aſampata, of Egypt, and other countries. Theſe prieſts uſed to ſacrifice ſtrangers, who by chance came upon their coaſt; and from thence were ſtyled (Ανδροκτονοι) murderers.

It is well known, that the Egyptians admitted the ſiſtrum among their military inſtruments of muſick; and made uſe of it, when they went to war. Hence Virgil ſays of Cleopatra—[11] patrio vocat agmina ſiſtro. And the ſame princeſs is upbraided by another poet for preſuming to bring this barbarous inſtrument in oppoſition to the Roman trumpet—

[12] Romanamque tubam crepitanti pellere ſiſtro.

The ſame practice prevailed among the Amazons, who worſhiped the Iſis of Egypt, and made uſe of her ſiſtrum, when they engaged in battle.—[13] Apud Amazonas ſiſtro ad bellum feminarum exercitus vocabatur. They are the words of Iſidorus, who gives into the notion of their being a nation of

[11] Virgil. Æneis. L. 8. v. 696.
[12] Propertius. L. 3. Eleg. 9. v. 43.
[13] Iſidorus. Orig. L. 2. c. 21.

women;

women; but affords us this material circumſtance in their hiſtory. In another place he ſpeaks to the ſame purpoſe. [14] Apud Amazonas autem non tubâ, ſicut a regibus, ſed a reginâ ſiſtro vocabatur fœminarum exercitus.

The Amazonians of Colchis and Armenia were not far removed from the Minyæ near Mount Ararat: and were undoubtedly of the ſame family. They were Arkites, as we may learn from the people of Pontic Theba; and followed the rites of the Ark, under the name of Meen, Baris, and Iöna. Hence it is, that they have ever been repreſented with lunar ſhields. Many have thought, that they were of a lunar ſhape: but this is a miſtake, for moſt of the Aſiatic coins repreſent them otherwiſe. The lunette was a device taken from their worſhip. It was the national enſign, which was painted upon their ſhields: whence it is ſaid of them: pictis bellantur Amazones armis. And in another place: ducit Amazonidas lunatis agmina peltis Penthiſelea furens. The Amazonian ſhield approached nearly to the ſhape of a leaf, as did the ſhields of the Gothic nations. Pliny ſays of the Indian fig: [15] Foliorum latitudo peltæ effigiem Amazoniæ habet. Upon theſe ſhields they had more lunettes than one: and from them the cuſtom was derived to the Turks, and other Tartar nations.

A large body of this family ſettled upon the Boriſthenes; alſo in the Tauric Cherſoneſe, and in the [16] regions adjacent. In

[16] Iſidorus. Orig. L. 18. c. 4.

[17] Pliny. Hiſt. Nat. L. 12. c. 5. p. 657.

[18] Eſpecially upon the Tanais.

Τοσσοὶ μεν ποταμον Ταναϊν περιναιεταωσι,
Σινδοι, Κιμμεριοι τε. Dionyſ. Περιηγ. v. 678.

Here

In theſe places they were ſtyled Amazons, and alſo [17] Cimmerians. Some writers have thought, that the colony of the Colchians was from hence: but others more truly ſuppoſe, that this people came from Colchis. They were once a very powerful [18] nation, and made a conſiderable figure: and though their hiſtory, on account of their antiquity, is ſomewhat dark, yet we have ſufficient evidences of their greatneſs. They are ſaid to have overran the coaſt of Pontus and Bithynia; and to have ſeized upon all Ionia. But as the times of theſe inroads are variouſly repreſented, there is reaſon to think, that theſe hiſtories relate to their firſt ſettling in thoſe parts. For though it is not impoſſible, but that one part of a family may make war upon another, yet it is not in this inſtance probable. We know that moſt of the migrations of old were by the Greeks repreſented as warlike expeditions. And there is room to think, that this has been miſrepreſented in the ſame manner. However both [19] Herodotus and Strabo mention theſe invaſions; and the latter ſpeaks

Here was a river Phaſis, ſimilar to that at Colchis. Εϛι γαρ και ἑτερος (Φασις) Ευρωπης, πλησιον της Μαιωτιδος λιμνης, και τȣ Ταναϊδος ποταμȣ. Scholia in Pind. Pyth. Od. v. 4. 376.

[17] Some ſpeak of the Amazons and Cimmerians as only confederates: but they were certainly the ſame people. When Seneca mentions the Amazons invading Attica, he brings them from the Tanaïs and Mæotis.

Qualis relictis frigidi Ponti plagis
Egit catervas Atticum pulſans ſolum
Tanaïtis aut Mæotis—— Hippolytus. Act. 2. v. 399.

But they are generally ſuppoſed to have come from the Thermodon.

[18] Εκεκτηντο δ' οἱ Κιμμεριοι μεγαλην ποτε εν τῳ Βοσπορῳ δυναμιν· διοπερ και Κιμμερικος Βοσπορος ωνομασθη. Strabo. L. 11. p. 756.

[19] L. 1. c. 6. 15.

of the Cimmerians as being likewiſe called [20] Τρηρωνες, *Trerones*. He ſays, that they often made inroads upon the ſouthern coaſt of Pontus, and all the neighbouring provinces; ſometimes invading the Paphlagonians, and at other times the Phrygians and Ionians. This is extraordinary: for they were certainly of the ſame family as the Ionim, who were denominated from Ionah, the Dove. The word Τρηρων, Treron, is a tranſlation of the original name; and is preciſely of the ſame purport. Hence we read in Homer more than once of [21] τρηρωνα πελειαν· and of Mycene, the city of Iuno, being ſtyled [22] πολυτρηρωνα Μυκηνην. It has been ſhewn, that the Cimmerians worſhiped Oſiris, and the emblematical Deity Taur-Ione: ſo that we may be certified of their original. The people, whom they invaded upon the coaſt of Pontus, were both Cimmerians and Amazonians. They lived near the lake Acheruſia, upon the river Sagar; or as the Greeks expreſſed it [23] Σαγγαριος: and one of their chief cities was [24] Heraclea. What is moſt extraordinary, while they are carrying on theſe acts of hoſtility, they are joined

[20] Οι τε Κιμμεριοι, ους τε, και Τρηρωνας ονομαζουσιν, η εκεινων τι εθνος, πολλακις επεδραμον τα δεξια μερη του Ποντου, και τα συνεχη αυτοις, κτλ. Strabo. L. 1. p. 106.

[21] Iliad. X. v. 238. Ψ. v. 853.

[22] Iliad. B. v. 502. and v. 582. They were alſo Amazonians: their chief river the Tanais was ſtyled Amazonius. εκαλειτο δε προτερον Αμαζονιος. Auctor de Fluminibus. Geogr. Vet. v. 2. p. 27.

They were of the Titanic race, and are ſaid to have retreated hither after their defeat, and to have been ſheltered in a ſtrong hold called Keira. Dion. Caſſius.

[23] Sagar is the ſame as Sachor, the name of the Nile, which has been given to a river in Pontus. Acheruſia is from the ſame quarter. In theſe parts was a river Indus. Amnis Indus in Cibyritarum jugis ortus. Pliny. L. 5. p. 275.

[24] Πολις Ηρακλεια—οπου Κιμμεριοι. Scholia in Dionyſ. v. 790.

Ηρακλεια—περι ην Αχερουσια Χερρονησος. Ibid.

by

by the very people, the Amazonians, upon whom they are making war. [25] Αμαζονες τῃ Ασιᾳ επηλθον ἁμα Κιμμεριοις. αυται και το εν Εφεσῳ ἱερον προσενεπρησαν. *The Amazons overran Asia in conjunction with the Cimmerians: they likewise burnt the temple at Ephesus.* This too is very extraordinary: for it was a noble structure; which they had erected with their own hands; and which they must have particularly reverenced. The city Ephesus was the chief seat of the Amazonian Iönim.

[26] Παρραλιην Εφεσον, μεγαλην πολιν Ιοχεαιρας,
Ενθα θεῃ ποτε νηον Αμαζονιδες τετυχοντο.

The like is mentioned by Mela. [27] Ephesus, et Dianæ clarissimum templum, quod Amazones Asiâ potentes sacrâsse traduntur. I think it is scarcely possible for these accounts to be precisely true. We may be assured, according to the generally received opinion concerning the Ionians, that they were the same as the Amazonians; and their cities were of Amazonian original. The best histories are to this purpose: and the coins of almost every city further prove it. The Grecians indeed, though they continually contradict themselves, claim the honour of having peopled these regions. But as this was a work of great antiquity, they have been forced to carry the æra of their peregrinations so high, as to totally disagree with their state and history. In conse-

[25] Euseb. Chron. p. 35. Syncellus. p. 178.
[26] Dionysius. v. 827. See also Pausanias. L. 4. p. 357.
[27] Mela. L. 1. c. 17. p. 87.

quence of this, they are repreſented as making powerful ſettlements abroad, before they could maintain themſelves at home: at a time when their country was poorly inhabited: and muſt have been exhauſted by ſuch draughts. Strabo, who had enquired into theſe hiſtories diligently, laments the uncertainty, with which they are attended. He gives into the common notion, that Rhodes, and other Aſiatic places, were peopled from Greece before the war of Troy: yet ſeems to be diffident; and confeſſes, that the accounts given of theſe places and countries are very obſcure and uncertain. [28] *This obſcurity*, ſays Strabo, *has ariſen not only from the changes and revolutions, which have happened in theſe provinces; but alſo from the diſagreement to be found in writers, who never deſcribe the ſame fact in the ſame manner.* The inroads of the Cimmerians and Amazonians are equally obſcure and uncertain.

It is mentioned by Apollonius Rhodius, that, when Orpheus played upon the lyre, the trees of Pieria came down from the hills to the Thracian coaſt, and ranged themſelves in due order at [29] Zona. As the people, of whom I have been treating, worſhiped the Sun, whom they ſtyled Zon, there were in conſequence of it many places, which they occupied, called Zona. One of theſe, we find, was in Thrace, near the Hebrus. It was undoubtedly a city built by the Orphite prieſts, and denominated from the luminary, which they adored. There

[28] Γεγονε δε ἡ ασαφεια ου δια τας μεταβολας μονον, αλλα και δια τας των συγραφεων ανομολογιας, περι των αυτων ου τα αυτα λεγοντων. Strabo. L. 12. p. 859.

[29] Argonaut. L. 1. v. 29.

Serrium, et, quo canentem Orphea ſecuta narrantur nemora, Zone. Mela. L. 2. c. 2. p. 140. See Herod. L. 7. c. 59.

was

was a city Zona in Africa, ſaid to have been taken by the Roman [30] general Seſtius; which we may ſuppoſe to have been named from the ſame object. I mention theſe things, becauſe there was likewiſe a city [31] Zona of the Amazons in Cappadocia, which led the Greeks into a ſtrange miſtake. For when, in their legendary hiſtories, they ſuppoſe Hercules to march to Zona, and to take it; they miſconſtrue the name, and imagine, that it was ζωνη, *a bandage*. Hence inſtead of a city, they uniformly render it ζωστηρ, and make the grounds of the Amazonian war to have been a woman's girdle.

The term Zon, the Sun, was oftentimes varied to Zan, Zaön, and Zoan: and people and places were accordingly denominated. I have taken notice of the [32] Suanes and Soanes of Colchis; who were ſometimes called [33] Zani. Mention is made of a temple in Thrace named Σαον, Saon; which is a variation of the ſame term, as is mentioned above. It was ſituated near a cavern: and is ſaid to have been built by the Corybantes, and to have alſo had the name of Zerynthus. [35] Lycophron accordingly ſtyles it, Ζηρυνθον αντρον—ερυμνον κτισμα Κυρβαντων Σαον.

[30] Dionyſ. Hiſt. Rom. L. 48.

[31] It is called Zoana by Antoninus, p. 182. who places it in Armenia Minor; which was an Amazonian province, and often aſcribed to Cappadocia.

[32] Pliny. L. 6. c. 4.

[33] They were called Zani, Zaïni, and Zanitæ: alſo Sanitæ. Agathias. L. 5. p. 143. Τσαινοι, Tſaini. The author of the Chronicon Paſchale calls them Salli and Sanitæ, Σαλλοι και Σανιται—οπου εστιν η παρεμβολη Αψαρος. p. 34. Both terms relate to the Sun, ſtyled Sal, and Sol; Zan, and Zon. The Amazons lived between the Thermodon and the river Apſarus.

[44] Lycoph. v. 77.

One of the moſt extraordinary circumſtances in the hiſtory of the Amazons is their invaſion of Attica. They are repreſented as women, who came from the river Thermodon, in revenge for the inſult offered to them by Hercules, who had plundered their country. Their attack is deſcribed as very violent; and the conflict for a long time doubtful. At laſt, having loſt many of their companions, they were obliged to retreat, and intirely leave the country. The Athenians pretended to have many evidences of this invaſion: they pointed out the place of engagement: the very ſpot, where they afterwards entered into a truce: and they could ſhew the tombs of thoſe Amazons, who fell in the diſpute. The place was named Amazoneum: and there was an ancient pillar near it, ſaid to have been erected by this people. The hiſtory given is circumſtantial, yet abounds with inconſiſtencies; and is by no writer uniformly related. Such a people as the Amazonians had certainly been in Attica: the Athenians, as well as the Bœotians, were in great meaſure deſcended from them. Plutarch from the names of places, which had a reference to the Amazonian hiſtory, tries to ſhew the certainty of this invaſion, and of the circumſtances, with which it was ſaid to have been attended. For there was a building named [35] Horcomoſium, which he ſuppoſes to have been the place of truce: and he mentions ſacrifices,

[35] Αλλα τȣγε τον πολεμον εις σπονδας τελευτησαι μαρτυριον εϛι ἥτε τȣ τοπȣ κλησις το παρα το Θησειον, ὃν περ Ὀρκωμοσιον καλȣσιν, ἥτε ϛενομενη παλαι θυσια τοις Αμαζοσι προ των Θησειων. Theſeus. vol. 1. p. 13. Orchom-ous, like Aſterous, Ampelous, Maurous, Amathous, Achorous, ſignifies a place ſacred to Or-Chom. He was the Orchamus of the eaſt: and the ſame perſonage from whom the cities called Orchomenos had their name.

 which

which uſed there to be offered to the Amazons. But there is nothing in theſe arguments, which proves the point in queſtion. The name of the place, if it be genuine, may relate to an oath: but it does not neceſſarily follow, that the Amazons here entered into a treaty; nor do the rites eſtabliſhed at all ſhew, that they were in a ſtate of hoſtility with the [54] Athenians. The rites conſiſted originally in offerings made to the Deity, from whom the Amazons received their name. He was called Azon, and Amazon, the ſame as Ares, the Sun. They worſhiped both Ares and Harmon: which the Grecians changed to a feminine Harmonia: and the Amazons, in conſequence of this worſhip, were ſaid to be the offspring of thoſe Deities.

[55] Δη γαρ και γενεην εσαν Αρεος Ἁρμονιης τε.

By γενεη Αρεος και Αρμονιης is meant the children of the Sun and Moon. Hence it is, that the wife of Cadmus was ſaid to be Harmonia; for the Cadmians were certainly Amazonians.

After the Grecians had ſuppoſed, that theſe female warriors invaded their country, and were repulſed, they were at a loſs to account whither they afterwards withdrew. Some have

[54] By Plato they are ſaid to have been conducted by Eumolpus. Ευμολπε μεν ουν και Αμαζονων επιςρατευσαντων επι την χωραν. Menexenus. vol. 2. p. 239. He introduced hymns, and ſacrifices, and the myſteries at Eleuſis. This could not be the work of an enemy in a ſtate of war.

[55] Apollon. Argonaut. L. 2. v. 992.

Har-Mon is Dominus Lunus. Hara Mona, from whence came Ἁρμονια, Domina Luna. The Cadmians were certainly Amazonians; but their ancient name by length of time was effaced.

given

given out, that they retreated into Magna [56] Græcia, where they founded the city [57] Cleite: and Iſocrates ſo far agrees, as to acknowledge, that none of them returned to their own [58] country. But Lyſias goes farther, and ſays, [59] that their nation was wholly ruined by this expedition: that they loſt their territories, and were never more heard of. Upon all which [60] Plutarch obſerves, *that we muſt not wonder, when tranſactions are of ſuch antiquity, if hiſtory ſhould prove contradictory and obſcure.* The Amazons were ſuppoſed to have always fought on horſeback; and they were thus deſcribed by Micon in the Poicile at [61] Athens. Yet it is certain, that the uſe of cavalry in war was not known in Greece till long after this æra: and, if we may credit Homer, the Aſiatic nations at the ſiege of Troy were equally unacquainted with this advantage. The ſtrongeſt argument for this invaſion of the Amazons, and their defeat, was the tombs of thoſe, who were ſlain. Theſe are mentioned by many writers. But the Grecians had likewiſe the tomb of Dionuſus, of Deucalion, of Orion; and the tombs of other perſons, who never exiſted: all which were in reality high altars, raiſed in an-

[56] Επεςρατευσαν δε αυται τη Αττικη, και νικηθεισαι ὑπεςρεψαν εις Ιταλιαν. Scholia in Lycoph. v. 1332.

[57] Κλειτη.—μια των Αμαζονων πολιν εκτισε. Etymolog. Mag.

[58] Λεγεται μεν ουν περι των Αμαζονων, ὡς των μεν ελθεσων ουδεμια παλιν απηλθεν. Ἁι δε ὑπολειφθεισαι δια την ενθαδε συμφοραν εκ της αρχης εξεβληθησαν. In Panegyr. p. 93.

[59] Εκειναι μεν ουν της αλλοτριας αδικως επιθυμησασαι την ἑαυτων δικαιως απωλεσαν. Την ἑαυτων πατριδα δια την ενθαδε συμφοραν ανωνυμον κατεςησαν. Lyſias. Funeb. Orat. τοις Κορινθιων Βοηθοις.

[60] Θαυμαςον ουκ εςιν επι πραγμασιν ὑτω παλαιοις πλανασθαι την ἱςοριαν. Plutarch in Theſeo. p. 13.

[61] Τας δε Αμαζονας σκοπει, ἃς Μικων εγραψεν επι ἱππων μαχομενας. Ariſtophanis Lyſiſtrata. v. 680.

cient

cient days. The whole of this hiſtory relates to old rites and cuſtoms, and not to any warlike expedition. They likewiſe ſhewed a pillar, called Amazoneum, which was ſuppoſed to have been denominated from this [62] people. But we can only infer from it, that ſuch people were once in the country, and probably erected it. This was the expreſs object to which the Amazonians paid their adoration; as they lived in an age, when ſtatues were not known. Such a one the Argonauts are ſaid to have found in the temple of Arez, when they landed upon the coaſt of Pontus; and made their offerings to the Deity.

[63] Πασσυδιῃ δ' ηπειτα κιον μετα νηον Αρηος
Μηλ' ἱερευσαμενοι, περι δ' εσχαρῃ εςησαντο
Εσσυμενως, ἡ τ' εκτος ανηρεφεος πελε νηος
Στιαων· εισω δε μελας ΛΙΘΟΣ ηρηρειςο
Ἱερος, ᾧ ποτε πασαι ΑΜΑΖΟΝΕΣ ευχετοωντο.

Now to the grove of Arez they repair,
And while the victims bleed, they take their ſtand
Around the glowing altar, full in front
Of a fair temple. Here of ebon hue
Riſes in air a lofty antique ſtone.
Before it all of Amazonian name
Bow low, and make their vows.

That the tombs ſpoken of were high altars is evident from their ſituation: for how could they otherwiſe be found in

[62] Πλησιον ωκει των πυλων προς τῃ Αμαζονιδι ςυλῃ. Plato in Axiocho. vol. 3. p. 365.

[63] Apollon. Argon. L. 2. v. 1174.

the middle of the [63] city: and in ſo many different places. There was an Amazonian monument at [64] Megara: and tombs of Amazons near [65] Chæronea upon a river named Thermodon. The like were ſhewn in Theſſaly near [66] Scotuſſæa, and Cunoſcephale: all which were ſuppoſed to have been places of burials, where Amazons had been ſlain. To theſe might be added monuments of the ſame nature in [67] Ionia: and others in [68] Mauritania; all miſconſtrued, and ſuppoſed to have been tombs of female warriors. In reſpect to thoſe at Athens, the place where they were erected (εν αςει, *within the walls of the* [69] *city,*) and the ſacrifices there offered, ſhew, that they could not relate to enemies: but were the work of people, who had there [70] ſettled. The river Thermodon, which was alſo called Ἅιμων, in Theſſaly, could not have received its name from a tranſient march of Amazons; but muſt have been ſo called from people of that family, who reſided in thoſe parts. Every circumſtance of this ſuppoſed invaſion is attended with ſome abſurdity. It was owing, we are told, to the injuſtice of Hercules, who ſtole the girdle of Hippolyte; and attacked the nation, of which

[63] Plutarch in Theſeo. p. 13. Εν αςει κατεςροπεδευσαν. p. 12. Εν τη πολει. Ibid.

[64] Ibid. p. 13.

[65] Ibid.

[66] Ibid. Called by Plutarch Σκοτουσσαια. By ſome it is expreſſed Scotuſſa.

[67] Σημα Μυριννης. Homer. Iliad. B. v. 813.

[68] Diodorus Sic. L. 3. p. 188.

[69] They were, according to Plutarch, ſuppoſed to have fought περι την Πνυκα και το Μεσειον. The place called Πνυξ was cloſe to the Acropolis. Πνυξ δε ην χωριον περι την Ακροπολιν. Jul. Pollux. L. 8. c. 10. p. 957.

[70] Plutarch in Theſeo. p. 13.

ſhe

ſhe was queen, ſo as to quite [71] ruin it. The Amazons having been thus cruelly defeated and weakened; and not being able to withſtand their next [72] neighbours, reſolved to wage war with the Greeks, and particularly with Theſeus of Athens. They accordingly began their march, being fully determined to make repriſals. In this diſpoſition of mind, one would imagine, that they took the direct way to Greece: but it was far otherwiſe. The rout, by which they are ſuppoſed to have gone, was quite the reverſe of the path, which led to Greece. Every ſtep was in a contrary direction. To arrive at the ſouth-weſt they paſſed north-eaſt; and ranging round the whole Euxine Sea, by Mount Caucaſus and Colchis, to the [73] Cimmerian Boſporus; and having paſſed many hills and many rivers; among which were the Phaſis, the Tanais, the Boriſthenes, the [74] Iſter, the Hebrus, they at laſt arrive at Athens. Here they pitch their camp, εν αςει, within the precincts of the city, and cloſe to the Acropolis. They then fight a ſevere battle, and are obliged to retire: and not being able to return home, they are diſſipated, and dwindle to nothing. Lyſias ſays, [75] *την ἑαυτων πατριδα δια την συμφοραν ανωνυμον εποιησαν. They by this miſcarriage ruined their country: ſo that their very name became extinct.* Here

[71] Το εθνος τυτο τελειως συντριψαι. Diodor. Sic. L. 2. p. 129.

[72] —διοπερ τυς περιοικυντας βαρβαρυς τυς μεν ασθενειας αυτων καταφρονησαντας, κλ. Diod. L. 4. p. 229. He mentions παντελως το εθνος αυτων συντριβηναι.

[73] Ελλανικος δε ο Λεσβιος φησιν, ὅτι παγεντος τυ Κυμμερικυ Βοσπορυ διεβησαν αυτον (αἱ Αμαζονες) και ηλθον εις Αττικην. Scholia in Lycophron. v. 1332.

[74] Ποιας αθελκτυς ἁρπαγης διζημεναι
Ὑπερ κελαινον Ιςρον ηλασαν Σκυθας
Ἱππυς. Lycoph. v. 1336.

[75] Orat. Funeb. τοις Κορινθιων Βοηθοις.

then one would imagine, that this female hiſtory would conclude. No: they are introduced again by the [76] poets at the ſiege of Troy: and are to be met with in the wars of [77] Cyrus. Some ages after, in the time of Alexander an interview is [78] mentioned to have paſſed, wherein the queen of the Amazons makes propoſals to that monarch about ſharing for a night or two his bed. And even in the time of Pompeius Magnus, during the Mithridatic war, they are ſuppoſed to exiſt: for after a victory gained by that general, the Roman ſoldiers are ſaid to have found many boots and buſkins, which Dion Caſſius thinks were undoubtedly [79] Amazonian.

Such was the credulity of the ancients about one of the moſt improbable ſtories, that was ever feigned. Strabo had the ſenſe to give it up: and Plutarch, after all the evidence collected, and a viſible prepoſſeſſion in favour of the legend; nay, after a full aſſent given, is obliged in a manner to forego it, and to allow it to be a forgery. For he at laſt confeſſes, that [80] *the whole, which the author of the Theſeïs wrote, about the invaſion of the Amazons, and of Antiope's attack upon Theſeus, who had carried off Phædra, and of her aſſociates ſupporting her; alſo of thoſe Amazons, whom Hercules ſlew, ſeemed manifeſtly a romance and fiction.*

From what has been ſaid, I think it is plain, that the

[76] Homer, Virgil, Quintus Calaber, &c.

[77] Diodorus. L. 2. p. 128. Polyænus Strateg. L. 8. p. 619.

[78] Cleitarchus apud Strabonem. L. 11. p. 771. See alſo Diodorus Sic. L. 17. p. 549. Alexander is ſaid to have had ſome of them in his pay. Arrian. L. 7. p. 292.

[79] In Bello Mithridatico.

[80] Plutarch in Theſeo. p. 13. περιφανως εοικε μυθῳ και πλασματι.

Amazonians

Amazonians were a manifold people, and denominated from their worſhip. They were ſome of the Titanic race, who ſettled in Colchis, Ionia, Hellas, and upon the Atlantic in Mauritania. They were alſo to be found in other parts, and their family characteriſtic may in all places be ſeen. They were the ſame as the Cadmians; and the ſtructures, which bore their name, were not erected to them, but were the work of their own hands. Such was the building called Amazoneum. [81] Αμαζονειον· Ισαιος διειλεκται εν τῳ προς Διοκλεα περι των Αμαζονων αφιερωσεως Αθηνησιν· εστι δε ἱερον, ὁ Αμαζονες ἱδρυσαντο. They are the words of Harpocration. *Concerning the place called Amazoneum, Iſæus ſays a great deal in his treatiſe to Diocles about the conſecration of the Amazons at Athens. It was a temple, which of old was built by theſe Amazons.*

I have before taken notice of a paſſage in [82] Plato, wherein that writer mentions, that Eumolpus led the Amazons, when they invaded Attica. This perſon is repreſented both as a Thracian, and as an Athenian; and ſometimes as a foreigner from Egypt. Clemens of Alexandria ſpeaks of his coming with the Eumolpidæ into Attica; and ſtyles him the [83] Shepherd Eumolpus. He is ſuppoſed to have been the principal perſon, who introduced the rites and myſteries, which were obſerved by the Athenians. His ſons were the

[81] Harpocration. The original Amazons were deities; and the people ſo called were their prieſts and votaries. Hence θυσια τοις Αμαζοσι in Plutarch. See Theſeus. p. 13.

[82] Menexenus. vol. 2. p. 239.

[83] Ευμολπος ποιμην. Cohort. p. 17.

Eumolpus, Neptuni filius. Hyginus. Fab. 46.

prieſts,

priefts, who officiated at the temple of Ceres in Eleufis. The Eleufinian myfteries came from Egypt; and the perfons, who brought them muft have been of that [84] country. All thefe things prove, that what has been reprefented as a warlike expedition was merely the fettling of a colony: and thofe, who had the conduct of it, were Amazonians, who have been reprefented as women. And fo far is probable, that there were women among them, who officiated at the religious ceremonies, which were inftituted. Something of this nature is intimated by the Scholiaft upon Theocritus, who gives a fhort but curious account of the firft Amazonian prieftefles. [85] Καλλιμαχος φησι, της Βασιλισσης των Αμαζονων ησαν θυγατερες· αἱ Πελειαδες προσηγορευθησαν. Πρωται δε αυται χορειαν και παννυχιδα συνεστησαντο. *We learn from Callimachus, that the queen of the Amazons had daughters, who were called Peleiades. Thefe were they, by whom the facred dance, and the night vigils were firft inftituted.* It has been before fhewn, that the Peleiades, or Doves, were the female branch of the Iönim, by whom idolatry was firft [86] introduced. And as they were at the fame time Amazonians, it proves, that they were all the fame people, under different [87] denominations; who chiefly came from Egypt, and were widely fcattered over the face of the earth.

[84] Τους μεν γαρ Ευμολπιδας απο την κατα Αιγυπτον Ἱερεων μετανηνεχθαι. Diodorus. L. 1. p. 25.

[85] Idyl. 13. v. 25.

[86] Ιωνες—των Ἑλληνων αρχηγοι γεγονοτες τοις ξοανοις προσεκυνουν. Eufeb. Chron. p. 13.

[87] Titanians, Atlantians, Iönim, Amazonians, &c.

Of

Of the HYPERBOREANS.

ANOTHER name, by which the ancients diſtinguiſhed this people, was that of Hyperboreans. Under this appellation, we may obtain a farther inſight into their hiſtory. They are placed, as many of the Cimmerians and Amazonians were upon the Palus Mæotis, and Tanäis; and in thoſe regions, which lay near the Boriſthenes, and Iſter. But from a notion, that their name had a relation to the north, they have been extended upwards almoſt to the Cronian Sea. They were of the Titanic race, and called Sindi; a name, as I have ſhewn, common among the Cuthites. [88] Τȣς Ὑπερβορεȣς τȣ Τιτανικȣ γενȣς Φερενικος φησιν ειναι. *We learn from Pherenicus, that the Hyperboreans were of Titanic original.* [89] Των Μαιωτων δ' αυτοι τε ὁι Σινδοι. *The Sindi are one family of thoſe, who live upon the Mæotis.* Strabo ſpeaks of them as called among other names Sauromatæ. [90] Τȣς μεν ὑπερ τȣ Ευξεινȣ, και Ιςρȣ, και Αδριȣ, κατοικουντας Ὑπερβορεȣς ελεγον, και Σαυροματας, και Αριμασπȣς. *Thoſe, who live above*

[88] Scholia in Pind. Olymp. Od. 3. v. 28.

[89] Strabo L. 11. p. 757. Εν δε τῃ Σινδικῃ το Βασιλειον των Σινδων πλησιον θαλασσης.

Τοσσοι μεν ποταμον Ταιαιν περιναιεταȣσι·
Σαυρομαται δ' επεχȣσιν επασσυτεροι γεγαωτες.
Σινδοι, Κιμμεριοι τε, και οι πελας Ευξειποιο
Κερκετιοι τ', Ορεται τε, και αλκηεντες Αχαιοι.

Dionyſ. Περιηγ. v. 680.

[90] Strabo. L. 11. p. 774.

the Euxine, Ister, and Adriatic, were formerly called Hyperboreans, and Sauromatæ, and Arimaspians. The same by Herodotus are reckoned among the [91] Amazonians. They worshiped the Sun, whom they held in high honour; and they had Prutaneia, which were styled, [92] Αιθρια, Aithria; where they preserved a perpetual fire. Like the people of Colchis, they carried on in early times a great trade; and the passage of the Thracian Bosporus, as well as of the Hellespont, being possessed by people of their family, gave them opportunities of prosecuting their navigation to a great distance. When the Hetrurian mariners have laid hands upon Bacchus, and are thinking, where they can sell him to the best advantage; the master of the ship mentions Cyprus, Egypt, and the country of the Hyperboreans, as the best marts in those days.

[93] Ελπομαι, η Αιγυπτον αφιξεται, η ὁγε Κυπρον,
Η ες Ὑπερβορεους.

The people of Cyprus were of the same race, as the other nations, of which I have been speaking. [94] Εισι δε και οἱ Κυπριοι εκ των Κιττιαων, και οἱ εν τῳ βορρᾳ ὁμοφυλοι των αυτων Κιττιαων. The meaning of this is, that the people of Cyprus were of Cuthean original, as were the people of the north, the Hyperboreans: they were all of the same race,

[91] L. 4. c. 10.

[92] Κρατινον εν Δηλιασιν, Ὑπερβορειους Αιθρια τιμωντας φεφη. Hesych. Αιθρια. They were also Atlantians: for we read of Atlas Hyperboreus. Apollodorus. L. 2. p. 102.

[93] Διονυσος η Λῃφαι. v. 28.

[94] Euseb. Chron. p. 12. l. 38.

all equally Cutheans. A colony of them ſettled in Crete, whoſe prieſts were the ancient Curetes, ſo denominated from their [95] temple, and ſervice; and who were acknowledged to have been of Titanian race. *The Cretans*, ſays [96] Diodorus, *have traditions, that the Titanians came to their iſland in the time of the Curetes; and took poſſeſſion of that part, which lay about Cnoſſus. Here to this day, they ſhew the ruins of the temple, where Rhea is ſuppoſed to have reſided: and there is alſo a grove of Cyprus trees, which were planted in ancient times.* By the ſame rout they came to Eubœa, and other parts of Greece; and were ſuppoſed to have been conducted by [97] Cothus and Archlus, the ſons of Xuth; and by Iön and Hellen, ſons of the ſame perſonage. They alſo paſſed up to Thrace, and to Phrygia: hence Anchiſes tells Æneas, that the Trojans were originally from Crete.

[98] Creta Jovis magni medio jacet inſula ponto,
Mons Idæus ubi, et gentis cunabula noſtræ.

The Hyperboreans upon the Euxine at one time ſeem to have kept up a correſpondence with thoſe of the Titanian race in moſt countries. But of all others, they ſeem to have reſpected moſt the people of Delos. To this iſland they uſed to ſend continually myſtic preſents, which were greatly reverenced. In conſequence of this the Delians knew more

[95] Kir-Ait, Templum Solis. Oſiris was called Ait-Oſiris. Herodotus. L. 4. c. 59.

[96] Diodorus Sic. L. 5. p. 334.

[97] Κοθος και Αρχλος, οἱ Ξουθου παιδες εις Ευβοιαν ἡκον οικησοντες. Plut. Quæſtion. Græcæ. p. 296.

[98] Æneid. L. 3. v. 104.

of their hiſtory than any other community of [99] Greece. Callimachus, in his hymn to Delos, takes notice both of the Hyperboreans, and their offerings; and ſpeaks of them as a people of high antiquity.

[100] —Και οἱ καθυπερθε Βορειης
Οικια θινος εχουσι, πολυχρονιωτατον αἷμα.
Ὁι μεντοι καλαμην τε, και ἱερα δραγματα πρωτοι
Αρχυων φορεουσι.

Plutarch likewiſe mentions, that they uſed to come to Delos with flutes, and harps, and other inſtruments of muſic; and in this manner preſent their [1] offerings. Their gifts were emblematical; and conſiſted of large handfuls of corn in the ear, called αμαλλαι, which were received with much reverence. Porphyry ſays, that no offerings were looked upon with greater veneration than theſe of the Hyperboreans. He ſtyles them preſents, and [2] ὑπομνηματα, *memorials*; for they were ſymbolical, and conſiſted of various things, which were incloſed in ſheaves, or handfuls of [3] corn. This people were eſteemed very ſacred: and it is ſaid, that Apollo, when he was exiled from heaven, and had ſeen his offſpring ſlain, retired to their country. It ſeems, he wept; and there was a tradition, that every tear was amber.

[99] Πολλῳ δη πλειστα περι αυτεων Δηλιοι λεγουσιν. Herod. L. 4. c. 33.

[100] V. 281.

[1] Και τα εξ Ὑπερβορεων ἱερα μετ' αυλων και συριγγων, και κιθαρας εις την Δηλον φασι το παλαιον στελλεσθαι. Plutarch de Muſicâ. vol. 2. p. 1136.

[2] Σεμνα δε ην των πριν ὑπομνηματα εν Δηλῳ εξ Ὑπερβορεων Αμαλλοφορων. Porph. de Abſtinentiâ. L. 2. p. 154.

[3] Ἱρα ενδεδεμενα εν καλαμῃ πυρων. Herod. L. 4. c. 33.

Κελτοι

[4] Κελτοι δ' επι βαξιν εθεντο,
Ὡς αρ' Απολλωνος ταδε δακρυα Λητοϊδαο
Εμφερεται δινοις, ὁτε μυρια χευε παροιθεν,
Ημος Ὑπερβορεων ἱερον γενος ικαφικανεν
Ουρανον αγληεντα λιπων.

The Celtic ſages a tradition hold,
That every drop of amber was a tear,
Shed by Apollo, when he fled from heaven.
For ſorely did he weep; and ſorrowing paſs'd
Through many a doleful region, till he reach'd
The ſacred Hyperboreans.

In like manner it is ſaid of Perſeus, that he went to the [5] Hyperboreans: and Hercules alſo made a viſit to this people:

[6] Δαμον Ὑπερβορεων πεισας, Απολλωνος θεραποντα.

His purpoſe was to obtain a branch of the wild olive, which grew in the grove of the Deity. They are ſometimes repreſented as [7] Arimaſpians; and their chief prieſteſſes were named [8] Oupis, Loxo, and Hecaërge; by whom the Hyper-

[4] Apollon. Argonaut. L. 4. v. 611. Tertius (Apollo) Jove tertio natus et Latonâ, quem ex Hyperboreïs Delphos ferunt adveniſſe. Cicero de Nat. Deor. L. 3.

[5] Pind. Pyth. Od. 10. v. 47.

[6] Pind. Olymp. Od. 3. v. 28.

[7] Αριμασποι εθνος Ὑπερβορεων. Steph. Byz.

[8] Πρωται τοι ταδ' ενεικαν απο ξανθων Αριμασπων
Ουπις τε, Λοξω τε, και ευαιων Ἑκαεργη,
Θυγατερες Βορεαο—κ τ λ. Callim. Hymn. in Delon. v. 291.

See Pauſanias. L. 5. p. 392. Quidam dicunt Opin et Hecaërgen primas ex Hyperboreïs ſacra in inſulam Delon occultata in faſcibus mergitum pertuliſſe. Servius in Virg. Æneid. L. 11. v. 522. See Pliny. L. 4. c. 12.

borean rites are ſaid to have been brought to Delos. They never returned, but took up their reſidence, and officiated in the iſland. People from the ſame quarter are ſaid to have come to Delphi in Phocis; and to have found out the oracular ſeat of Apollo. Pauſanias produces for this the evidence of the ancient prieſteſs Bæo. She makes mention of Olen the Hyperborean, as the firſt prophet of Delphi: and further ſays, that the firſt temple of the Deity was founded by him in conjunction with Pagaſus and Agyieus.

[9] Ενθα τοι ευμνηςον χρηςηριον εκτελεσαντο
Παιδες Ὑπερβορεων Παγασος και διος Αγυιευς,

επι τελευτῃ τȣ ὑμνου τον Ωληνα ονομασεν.

Ωλην δ' ὁς γενετο πρωτος Φοιβοιο προφατας,
Πρωτος δ' αρχαιων επεων τεκτηνατ' αοιδαν.

By other writers Olen is ſaid to have been from Lycia. [10] Ωλην τȣς παλαιȣς ὑμνȣς εποιησεν, εκ Λυκιης ελθων, τȣς αειδομενȣς εν Δηλῳ. *Olen, who came from Lycia, was the author of thoſe ancient hymns, which are ſung at Delos.* The word Olen, was properly an Egyptian ſacred term; and expreſſed Olen, Olenus, Ailinus, and Linus: but is of unknown meaning. We read of Olenium Sidus; Olenia Capella, and the like.

[11] Ωλενιην δε μιν αιγα Διος καλεȣσ' ὑποφηται.

If

[9] Pauſanias. L. 10. p. 809.

[10] Herod. L. 4. c. 35. He is by Pauſanias himſelf mentioned as a Lycian. Λυκιος δε Ωλην, ὁς και τȣς ὑμνȣς τους αρχαιοτατους εποιησεν Ἑλλησιν. L. 9. p. 762.

[11] Arati Phœnom. v. 164.

Naſcitur

If then this Olen, ſtyled an Hyperborean, came from [12] Lycia and Egypt, it makes me perſuaded, of what I have often ſuſpected, that the term *Hyperborean* is not of that purport, which the Grecians have aſſigned to it. There were people of this family in the north; and the name has been diſtorted and adapted ſolely to people of thoſe parts. But there were Hyperboreans from the eaſt, as we find in the hiſtory of Olen. And when it is ſaid of Delos, that the firſt rites were there inſtituted by this people; and that they founded the temple at Delphi: we muſt not ſuppoſe, that theſe things were performed by natives from the Tanaïs, and the Riphean hills; much leſs from the Cronian ſeas, upon whoſe ſhores ſome people would place them. People of this name and family not only came to Greece, but to Italy: and extended even to the [13] Alps. The Mons Palatinus at Rome was ſuppoſed to have been occupied by Hyperboreans; and the ancient Latines were deſcended from them. Dionyſius Halicarnaſſenſis tells us, [14] *that Latinus was the ſon of Hercules by an Hyperborean woman.* By this is meant, that the people

Naſcitur Oleniæ ſidus pluviale Capellæ. Ovid. Faſt. L. 5. v. 113.

A ſacred ſtone in Elis was called Petra Olenia. Pauſan. L. 6. p. 504.

[12] Ωλην, ανηρ Λυκιος. Herod. L. 4. c. 35.

Ωλην Λυκιος. Pauſan. L. 5. p. 392.

Ωλην Υπερβορεος. Ibid. L. 10. p. 810.

[13] Υπερβορεων οικειν περι τας Αλπεις της Ιταλιας. Scholia in Apollon. Argonaut. L. 2. v. 677. Here were ſome remarkable Cuthean ſettlements. Τυτων δ' εστι και ἡ Ιδεοντυ λεγομενη γη, και ἡ Κοττιυ. Strabo. L. 4. p. 312.

[14] Λατινον δ' εκ τινος Υπερβοριδος κορης. L. 1. p. 34.

Euſebius makes the Citeans of Cyprus, and the Romans equally of Hyperborean original. Εισι δε και οι Κυπριοι εκ των Κιττιαιων, και οι εν τῳ βορρᾳ ὁμοφυλοι των αυτων Κιττιαιων, και των Ρωμαικων. Chron. p. 12. l. 38.

by

of Latium were an Herculean and Hyperborean colony. Thoſe, who occupied the Mons [15] Palatinus, are ſuppoſed to have been alſo Atlantians, and [16] Arcadians; by the latter term is denoted people, whom I have diſtinguiſhed by the name of Arkites. The Hyperboreans, who came to Delos, were devoted to this worſhip. Herodotus mentions two of their [17] prieſteſſes, whom he calls Opis and Arge. They built the chief temple in that iſland, and planted the olive. They alſo conſtructed a ſacred θηκη, or cheſt, on account of ωκυτοκε, a ſpeedy delivery. As they were virgins, this circumſtance did not relate to themſelves, but to a myſterious [18] rite. In the celebrating of the myſteries, they held handfuls of corn; and had their heads ſhorn after the manner of the Egyptians. The like rites were practiſed by the Pæonians and people of [19] Thrace.

It would be unnatural to ſuppoſe, that theſe rites, and theſe colonies came all from the north: as it is contrary to the progreſs of nations, and repugnant to the hiſtory of the firſt ages. A correſpondence was kept up, and an inter-

[15] It had its name a Palanto Hyperborei filiâ. Feſtus apud Auctores Ling. Lat. p. 355.

[16] They were ſuppoſed to have come with Evander.

Tum rex Evander Romanæ conditor arcis.

Virg. Æneïd. L. 8. v. 313.

Vobis Mercurius pater eſt, quem candida Maia
Cyllenes gelido conceptum vertice fudit:
At Maiam, auditis ſi quicquam credimus, Atlas,
Idem Atlas generat, Cœli qui ſidera tollit.

Virg. Æneïd. L. 8. v. 138.

[17] L. 4. c. 34. and 35.

[18] By the name Arge is ſignified θηκη, *a ſacred cheſt, or ark.*

[19] Herodot. c. 33.

courſe maintained between theſe nations: but they came from Egypt and the eaſt. There muſt have been ſomething myſterious in the term [20] Hyperborean: it muſt have had a latent meaning, which related to the ſcience and religion of the people ſo called. Pythagoras, who had been in Egypt, and Chaldea, and who afterwards ſettled at Croton, was by the natives ſtyled the [21] Hyperborean Apollo. And though ſome of this name were of the north, yet there were others in different parts of the world, who had no relation to that clime. Pindar manifeſtly makes them the ſame as the Atlantians, and Amazonians of Afric: for he places them near the Iſlands of the Bleſt, which were ſuppoſed to have been oppoſite to Mauritania. He ſpeaks of them, as a divine race; and ſays, that Perſeus made them a viſit, after that he had ſlain the Gorgon. At the ſame time he celebrates their rites, and way of life, together with their hymns and dances, and variety of muſic: all which he deſcribes in a meaſure exquiſitely fine.

[22] Μοισα δ' εκ αποδαμει
Τροποις επι σφετεροισι· παν-
τα δε χοροι Παρθενων,
Λυραν τε βοαι, καναχαι δ' αυλων δονεονται.
Δαφνᾳ δε χρυσεᾳ κο-
μας αναδησαντες, ειλα-
πινεσιν ευφρονως.

[20] Herodotus ſuppoſes people to have had this name παρ' ὃ ις ὁ Βορεας ε πνει. Writers give different reaſons for the name, all equally unſatisfactory.

[21] Αριστοτελης λεγει, τον Πυθαγοραν ὑπο των Κροτωνιατων τον Απολλωνα Ὑπερβορειον προσαγορευεσθαι. Ælian. Var. Hiſt. L. 2. c. 26.

[22] Pindar. Pyth. Od. 10. v. 57.

Νοσοι

Νοσοι δ', ȣδε γηρας ουλομενον
Κεκραται ἱερᾳ γενεᾳ· πονων
Δε, και μαχαν, ατερ
Οικεοισι, φυγοντες
Ὑπερδικον Νεμεσιν.

Pleas'd with the blamelefs tenor of their lives,
The Mufe here fix'd her ftation.
Hence all around appears
A lovely fcene of virgin choirs.
In every grove
The lyre is heard refponfive to the lyre;
While the fhrill pipe confpires
In a pleafing din of harmony.
The natives revel in delight,
Their heads bedeck'd with laurel; and their hair
Braided with gold.
They feel not age, nor anguifh:
But are free from pain;
Free too from toil,
And from every evil, that enfues from war.
The frowns of Nemefis reach not here:
But joy abounds,
Joy pure, and unimpaired,
In a continual round.

The northern Hyperboreans, who were the fame as the Cimmerians, were once held in great repute for their knowledge. Anacharfis was of this family; who came into Greece, and was much admired for his philofophy. There was alfo an

Hyperborean of great fame, called [22] Abaris, who is mentioned by [23] Herodotus. He was the ſon of Zeuth, ſtyled Seuthes: and is repreſented as very knowing in the art of divination, and gifted with ſupernatural powers. Apollo is ſaid to have lent him a golden arrow, upon which he was wafted through the air, and viſited all the regions in the [24] world. He neither eat, nor drank; but went over the earth, uttering oracles, and preſaging to nations, what was to come. This ſeems to be an imaginary character; and probably relates to the various migrations of the ſons of Chus, and the introduction of their religion into different parts of the world. All the Ethiopic race were great archers. Their name was ſometimes expreſſed Cuſhitæ; and the ancient name of a bow was Cuſhet; which it probably obtained from this people, by whom it was invented. There is reaſon to think, that by their ſkill in this weapon they eſtabliſhed themſelves in many parts, where they ſettled. This may poſſibly be alluded to in the arrow of *Abaris*, the implement of [25] *paſſage*; by which he made his way through the world.

They were people of the ſame family, who ſettled in Thrace under the name of Scythæ; alſo of Sithones, Pæonians, Pierians, and Edonians. They particularly worſhiped the firſt planter of the vine under the known title of Dio-

[22] See Euſeb. Chron. Verſio Lat. p. 32. Strabo. L. 7. p. 461.

[23] L. 4. c. 36. Strabo. L. 7. p. 461.

[24] In like manner Muſæus of Thrace is ſaid to have had the art of flying; which was Βορεη δωτον. Pauſan. L. 1. p. 53.

[25] בנח עברה .קשת עברה

nusus, and also of Zeus[26] Sabazius. They had also rites, which they called Cotyttia from the Deity[26] Cotys; and others named Metroa, and Sabazia, which were celebrated in a most frantic manner by the Edoni upon Mount Hæmus. The Deity was also called [27] Sabos, which term, as well as the title Sabazius, was derived from סבא, Saba, wine. Hence amid all their exclamations the words, Ευοι Σαβοι, Evoe Sabæ, were to be particularly distinguished. He was worshiped in the same manner by the [28] Phrygians, who carried on the same rites and with the like shouting and wild gestures upon Mount Ida. The priests also were called Sabi; and this name seems to have prevailed both in [29] Phrygia and in [30] Thrace.

Some of this family are to be found in Thessaly, particularly in Magnesia and Pthiotis. A large body came into Italy: some of whom occupied the fine region of Campania, and went under the name of [31] Cimmerians. It has been the opinion of learned men, that they were so called from כמר, Cimmer, Darkness. This may possibly have been the etymology of their name: though most nations, as far as I have been able to get any insight, seem to have been denominated from their worship and Gods. Thus much however is cer-

[26] Της μεν Κοτυος της εν τοις Ηδωναις Αισχυλος μεμνηται. Strabo. L. 10. p. 721.

Σεμνα Κοτυς εν τοις Ηδωνοις. Æsch. ibid.

Ευοι Σαβοι, Ὑης Αττης και Αττης Ὑης. Ταυτα γαρ εστι Σαβαζια, και Μητρωα. Ibid. p. 723.

[27] Σαβαζιος, επωνυμον Διονυσου· και Σαβον ενιοτε καλουσιν αυτον. Hesych.

[28] Και ὁ Σαβαζιος δε των Φρυγιακων εστι. Strabo. L. 10. p. 721.

[29] Σαβοι, εθνος Φρυγιας· λεγονται και αντι του Βακχοι Σαβοι. Steph. Byz.

[30] Σαβαζιον τον Διονυσον ὁι Θρακες καλουσι, και Σαβους τους Ἱερους αυτου. Schol. in Aristoph. Vesp. v. 9.

[31] Strabo. L. 5. p. 374.

tain, that this people had in many places ſubterranean apartments, where their prieſts and recluſes dwelt; and were ſuppoſed to be conſigned to darkneſs; all which favours the opinion abovementioned. Ulyſſes, in Homer, ſpeaks of his arrival in the country of the Cimmerians, whom he deſcribes as in a moſt uncomfortable ituation, and places at the extremities of the ocean.

[32] Ἡ δ' ες πειραθ' ἱκανε βαθυῤῥοω ωκεανοιο. (ſc. ναυς)
Ενθα δε Κιμμεριων ανδρων δημος τε, πολις τε,
Ηερι και νεφελῃ κεκαλυμμενη, ουδε ποτ' αυτους
Ηελιος Φαεθων επιδερκεται ακτινεσσιν.
Ουδ' ὁποτ' αν ςειχῃσι προς ουρανον ασεροεντα,
Ουδ' ὁταν αψ επι γαιαν απ' ουρανοθεν προτραπηται,
Αλλ' επι νυξ ολοη τεταται δειλοισι βροτοισι.

Now the dark bounds of ocean we explore,
And reach at length a melancholy ſhore:
Where loſt in cloud, and ever-during ſhade,
His ſeat of old the ſad Cimmerian made.
The Sun may riſe, or downward ſeek the main;
His courſe of glory varying; but in vain:
No pleaſing change does morn, or evening, bring;
Here Night for ever broods, and ſpreads her ſable wing.

I imagine, that many temples of old, and eſpecially the celebrated Labyrinths, were conſtructed in this manner. Four

[32] Odyſſ. Λ. v. 13.

of theſe are mentioned by [33] Pliny: of which the moſt famous was in Egypt, and from this the others were copied. That in Crete is deſcribed by [34] Euſtathius, as a deep cavern, which went far under ground, and had innumerable windings. Virgil ſpeaks of it as a fine piece of architecture, and executed with great ſkill.

> [35] Ut quondam Cretâ fertur Labyrinthus in altâ
> Parietibus textum cæcis iter, ancipitemque
> Mille viis habuiſſe dolum, quo ſigna ſequendi
> Falleret indeprenſus, et irremeabilis error.

About Caieta, were ſome vaſt caverns near the ſummit of the promontory. *Here*, ſays [36] Strabo, *are to be ſeen huge apertures in the rock; ſo large, as to be able to afford room for noble and extenſive habitations.* Several apartments of this kind were about Cuma, and Parthenope, and near the lake Acheruſia in Campania. The ſame author ſpeaks of this part of Italy, and ſays, that it was incloſed with vaſt woods, held of old in great veneration; becauſe in thoſe they ſacrificed to the manes. According to Ephorus, the Cimmerians dwelt here, and reſided in ſubterranean apartments, called [37] Argilla, which had a communication with one another. Thoſe, who applied to the oracle of the cavern, were led by theſe dark paſſages to the place of conſultation. Within the precincts were to

[33] L. 5. c. 9. p. 258. L. 36. c. 13. p. 739.

[34] Λαβυρινθον, σπηλαιον Κρητικον, ὑπογειον, πολυελικτον. In Odyſſ. Λ. v. 14.

[35] Æneid. L. 5. v. 588.

[36] Strabo. L. 5. p. 357. p. 374. Pliny. L. 3. c. 5. p. 153.

[37] We may perceive, that the rites in all theſe places had a reference to the ſame object of veneration, the Argo.

be found all the requiſites for an oracle: dark groves, foul ſtreams, and fœtid exhalations: and above all a vaſt and dreary cave. It was properly a temple, and formed by the Cimmerians, and Herculeans, who ſettled in theſe [38] parts. Here was ſaid to have been the habitation of [39] the Erythrean Sibyl, who came from Babylonia. Places of this nature were generally ſituated near the ſea, that they might more eaſily be conſulted by mariners, whom chance brought upon the coaſt. On this account Virgil makes his hero apply to the prieſteſs of Cuma for advice.

> [40] At pius Æneas arces, quibus altus Apollo
> Præſidet, horrendæque procul ſecreta Sibyllæ
> Antrum immane petit.

There was a temple near it, built as was ſaid by Dædalus; with a deſcription in carved work upon the entablature, repreſenting the Labyrinth in Crete, and the ſtory of Paſiphaë.

> [41] Hic labor ille domus, et inextricabilis error.
> Magnum reginæ ſed enim miſeratus amorem

[38] Lycophron enumerates moſt of thoſe ancient places upon the coaſt of Italy.

> Τυρσιν μακεδνας αμφι Κιρκαιȣ ναπας,
> Αργȣς τε κλεινον ὁρμον, Αιητην μεγαν,
> Λιμνης τε Φορκης, Μαρσιωνιδος ποτα,
> Τιτωνιον τε χευμα, τȣ κατα χθονος
> Δυνοντος εις αφαντα κευθμωνος βαθη,
> Ζωςηριȣ τε κλιτυν, ενθα παρθενȣ
> Στυγνον Σιȣλλης εςιν οικητηριον. V. 1273.

[39] Juſtin. Mart. Cohort. p. 33.

[40] Æneid. L. 6. v. 9.

[41] Ibid. v. 37.

Dædalus,

Dædalus, ipſe dolos tecti, ambageſque reſolvit;
Cæca regens filo veſtigia.

This deſcription relates to the temple above ground; but the oracle was in a cavern beneath, which had been formed by the Cimmerians into numberleſs apartments.

[42] Exciſum Euboïcæ latus ingens rupis in antrum,
Quo lati ducunt aditus centum, oſtia centum,
Unde ruunt totidem voces, reſponſa Sibyllæ.

The poet has uſed ſome embelliſhments; but the hiſtory was ſounded in truth. A place of this nature upon the ſame coaſt, and at no great diſtance from Tarracine, remained in the time of the emperour Tiberius. It was for its elegance ſtyled Spelunca Villa: and was ſituated in ſuch a manner as to have a fine view of the ſea. Tiberius had upon a time retired to this place, and was taking a repaſt; when part of the rock fell in, and killed ſome of his attendants. But the emperour eſcaped through the vigilance of his favourite Sejanus: who ran under the part, which was tumbling; and at the hazard of his life ſupported it, till he ſaw his friend [43] ſecure. The [44] Syringes near Thebes in Upper Egypt were a work of great antiquity, and conſiſted of many paſſages, which branched out, and led to variety of apartments. Some of them ſtill remain, and travellers, who have viſited them, ſay, that they are painted

[42] Ibid. v. 42.

[43] Veſcebatur in Villâ, cui nomen Speluncæ, mare Amuclanum inter, Fundanoſque montes, nativo in ſpecu. Ejus os, lapſis repente ſaxis, obruit quoſdam miniſtros, &c. Taciti Annalium L. 4. p. 509.

[44] Marcellinus. L. 22. p. 263. There are many ſuch to be ſtill ſeen in Upper Egypt.

throughout

throughout with the moſt curious hieroglyphics, ſtained in the ſtone: and though they have been executed ſo many ages, yet the colours are ſtill as ſtrong and vivid, as if they had been but juſt tinctured. Joſephus mentions vaſt ſubterranes in ſome of the hills in the part of Canaan called Galilee, and in Trachonitis; and ſays, that they extended far underground, and conſiſted of wonderful apartments. They were formed in due proportion, and not arched at the top, but vaulted with flat ſtones; and the ſides were lined in the ſame manner: and by his account they could contain a great number of people. Such were the caverns at Gadara, Pteleon, and the [45] Spelunca Arbelorum. They at laſt became the receptacles of outlaws and banditti, who in large bodies uſed to ſhelter themſelves within; on which account they were demoliſhed. Mention has been made of large caverns and labyrinths near [46] Nauplia, and Hermione in Greece, ſaid to have been the work of Cyclopians. They were probably in part natural, both here, and in the places taken notice of above: but they were enlarged by art; and undoubtedly deſigned for a religious purpoſe. They all related to the hiſtory of that perſon, who was principally commemorated under the title of Cronus. He is ſaid to have had three [47] ſons; and in a time of danger he formed

[45] See Joſephus. Antiq. L. 14. c. 15. and L. 15. c. 10.

[46] Εφεξης δε τη Ναυπλια τα σπηλαια, και οι εν αυτοις οικοδομητοι Λαβυρινθοι· Κυκλωπεια δ' ονομαζουσιν. Strabo. L. 8. p. 567.

[47] Εγεννηθησαι—Κρονῳ τρεις παιδες. Sanchon. apud Euſeb. P. E. L. 1. c. 10. p. 37.

Ουτω και ὁ Κρονος εν τῳ ωκεανῳ αυτῳ αντρον κατεσκευαζει, καὶ κρυπτει τους ἑαυτου παιδας. Porph. de Nymphar. Antro. p. 109.

Ωσαυτως και Δημητηρ εν αντρῳ τρεφει την Κορην. Ibid.

Συμβολον Κοσμου τα σπηλαια. Ibid.

a large cavern in the ocean: and in this he ſhut himſelf up together with theſe ſons, and thus eſcaped the danger. The temple at Keira upon the Mæotis, whither the Titans retired, was a [48] cavern of the ſame nature, as thoſe above. It was probably in that grove, where ſtood the temple of Apollo: under which Pherenicus mentions, that the Hyperboreans reſided: thoſe Hyperboreans, who, he ſays, were of Titanic original.

[49] Αμφι θ' Υπερβορεων, οι τ' εσχατα ναιεταασι
Ναῳ ὑπ' Απολλωνος, απειρητοι πολεμοιο.
Τους μεν αρα προτερων εξ αἱματος ὑμνιζουσι
Τιτανων βλαστοντας ὑπο δρομον αιθρηεντα
Νασσασθαι Βορεαο γονην Αριμασπον ανακτα.

He ſang alſo of the Hyperboreans, who live at the extremities of the world, under the temple of Apollo, far removed from the din of war. They are celebrated as being of the ancient blood of the Titans: and were a colony placed in this wintry [50] *climate by the Arimaſpian monarch, the ſon of Boreas.* One tribe of them is taken notice of by Pliny under the name of [51] Arimpheans. They

[48] Επι το σπηλαιον τὴν Κειρὴν καλουμενὴν εστρατευσατο (Κρασσος). Τουτο γαρ μεγιστον τε ἁμα και οχυρωτατον τε ὑτως ὑν, ὡς και τους Τιτανας ες αυτο μετα τὴν ἡτταν τὴν ὑπο των Θεων σφισι γενομενὴν συγκαταφυγειν μυθευεσθαι. Dion. Caſſius. Hiſt. L. 51. p. 313.

[49] Scholia in Pind. Olymp. Od. 3. v. 28.

[50] So I render δρομος αιθρηεις, curſus gelidus (ſcil. Boreæ), from αιθρος, frigus.

[51] Ibique Arimphæos quoſdam accepimus, haud diſſimilem Hyperboreïs gentem. Sedes illis nemora, alimenta baccæ: capillus juxta fœminis viriſque in probro exiſtimatur. ritus clementes. itaque ſacros haberi narrant, inviolatoſque eſſe etiam feris accolarum populis. Pliny. Hiſt. Nat. L. 6. p. 310.

ſeem to have been recluſes, who retired to woods and wilds, that they might more ſtrictly devote themſelves to religion. They wore their hair very ſhort, both men and women; and are repreſented as very harmleſs; ſo that they lived unmoleſted in the midſt of many barbarous nations. They were addicted to great abſtinence, feeding upon the fruits of the foreſt. In many of theſe circumſtances they reſembled the people, from whence they came. The ſame monaſtic way of life prevailed in [52] India among the Sarmanes and Allobii.

Thoſe who ſettled in Sicily ſeem to have been a very powerful and knowing people: but thoſe of Hetruria were ſtill far ſuperior. At the time when they flouriſhed, Europe was in great meaſure barbarous: and their government was in a ſtate of ruin, before learning had dawned in Greece; and long before the Romans had diveſted themſelves of their natural ferity. Hence we can never have an hiſtory of this people, which will be found adequate to their merits. There is however a noble field, though not very obvious, to be traverſed; which would afford ample room for a diligent enquirer to expatiate; and from whence he might collect evidence of great moment. In reſpect to Sicily, their coins alone are ſufficient to ſhew how early they were acquainted with the arts; and from the ſame we may fairly judge of their great elegance and taſte.

The two moſt diſtant colonies of this family weſtward were upon the Atlantic Ocean: the one in Europe to the north; the other oppoſite at the extreme part of Africa.

[52] Clemens Alex. Strom. L. 1. p. 359.

The country of the latter was Mauritania; whoſe inhabitants were the [53] Atlantic Ethiopians. They looked upon themſelves, as of the ſame family as the [54] Gods: and they were certainly deſcended from ſome of the firſt deified mortals. Thoſe who occupied the provinces of Iberia and Bætica, on the other ſide, went under the ſame [55] titles, and preſerved the ſame hiſtories, as thoſe who have been mentioned before. I have ſhewn, that they were of Erythræan and Ethiopic race: and they gave name to the iſland [56] Erythra, which they occupied for the ſake of trade. Here ſtood the city Gadara, ſaid to be of high antiquity, and ſuppoſed to have been built by Arcaleus of Tyre. [57] Κλαυδιος Ιȣλιος εν ταις Φοινικης ἱϛοριαις (φησι,) ὁτι Αρχαλευς ὑιος Φοινικος κτισας την πολιν, ωνομασε τῃ Φοινικων γραφῃ [58] Ταδορ. In the temple

[53] Diod. Sic. L. 3. p. 187. 188.

Prima ejus (Maris Atlantici) Æthiopes tenent. P. Mela. L. 3. c. 10.

[54] Ὁι τοινυν Ατλαντιοι—την γενεσιν των Θεων παρ' αυτοις γενεσθαι φασιν. Ibid. p. 189.

Προς δυσιν της Μαυρȣσιας αἱ Κωτεις λεγομεναι. Places called Cotis. Strabo. L. 17. p. 1181.

See p. 184. of this volume.

[55] In univerſam Hiſpaniam Marcus Varro Iberos, et Perſas, et Phœnicas, Celtaſque, et Pœnos, perveniſſe tradit. Pliny. L. 3. c. 1. p. 137.

[56] Scymnus Chius gives the following hiſtory of the iſland Erythia, or Erythreia; and of Gadara, or Gades.

Προσεσπεριȣς δ' Αιθιοπας οικητας εχειν
Λεγȣσιν αυτην, γενομενης αποικιας.
Ταυτην συνεγγυς ὑπολαβȣσα τυγχανει
Τυριων παλαιων εμπορων αποικια
Γαδειρα. Geog. Vet. Gr. vol. 2. p. 9. v. 156.

[57] Etymolog. Mag.

[58] So it ſhould be read; not Γαδον. Gador is the ſame as גדר, and ſignifies an incloſed and fortified place.

was neither ſtatue, nor pillar, nor ſtone, by way of adoration, which ſhews, that it was built in very early times. The iſland was originally called Cotinuſa, which name was after changed to Gadeira.

[59] Και την μεν ναετηρες απο προτερων ανθρωπων
Κληζομενην Κοτινουσαν εφημιξαντο Γαδειρα.

Though it may have been ſome time, before they lapſed into the more groſs idolatry, yet they ſeem to have been very early addicted to the rites of the Ark. Lycophron mentions people coming to this coaſt, whom he ſtyles, [60] Αρνης παλαιας γενναι, *the offspring of ancient Arne:* but he ſuppoſes, that they were Bœotians, and came from the vicinity of Theba in Greece. They were indeed Thebæans and Bœoti: but came from a different part of the world. Who was meant by Arne, may be known from the account given by the Scholiaſt: [60] Αρνη Ποσειδωνος τροφος. Arne was the ſame as Arene, and we find, that ſhe was eſteemed *the foſtermother of Poſeidon.* She was at times ſtyled Μαια Θεων, Μαια Διονυσου, Ποσειδωνος Τροφος, alſo Τιθηνη, Τοπος, and Μητηρ Θεων. Arcles, Arclus, and Arcalus, by which the Deity of the place was called, are all compounded of the ſame terms, Arca-El, ſive Arca Dei. From hence the Grecians and Romans denominated a perſonage, whom they ſtyled Heracles, and Hercules. But the original was [61] Arclus, and Arcalus; and

[59] Dionyſ. Περιηγ. v. 455.

[60] Και τοι μεν ακτας εμβατησονται λεπραις,
Ιβηροβοσκοις, αγχι Ταρτησσου πυλης,
Αρνης παλαιας γεννα. V. 642.

[61] This is the ſame perſon, who is joined with Cothus by Plutarch. Κοθος και Αρκλος, οι Ξυθου παιδες. See alſo Strabo. L. 10. p. 495.

ſtill more truly, without the termination, Arca-El. It was not a name, but a title: and was given by the Sidonians, and other people in the eaſt, to the principal perſon preſerved in the Deluge: and it ſignified the great Arcalean, or Arkite. Arcalus is the perſon, who was ſuppoſed to have been preſerved in the body of a Cetus; and to have traverſed the ocean in a golden Scyphus, which was given to him by [62] Apollo.

[62] Θεος—χρυσεον εδωκε δεπας, εν ῳ τον ωκεανον διεπερασε. Apollodorus. L. 2. p. 100.

OF

OF

Their KNOWLEDGE and INGENUITY.

FROM what has preceded, we may perceive, that there once existed a great resemblance between these numerous colonies of the same family: and that it lasted for ages. I have mentioned, that they were famous at the woof; and carried the art of weaving to a great degree of excellence. This art was first practised at [1] Arach in Babylonia, and from thence carried to [2] other neighbouring cities; and in process of time to the most remote parts of the world. The people of Egypt were famous for this manufacture. It is said of king Solomon, that he had his fine flax from this [3] country. The prophet Ezekiel also mentions [4] *fine linen with embroidered work from Egypt:* and the same is alluded to in [5] Isaiah. The linen of Colchis was called [6] Sardonic,

[1] See volume the second. p. 526. 527.
[2] Strabo. L. 16. p. 1074.
[3] 1 Kings. c. 10. v. 28.
[4] C. 27. v. 7.
[5] C. 19. v. 9. Pliny. L. 19. p. 156.
[6] Herod. L. 2. c. 105. Λινον Κολχικον ὑπο Ἑλλήνων Σαρδονικον κεκληται. See also L. 1. c. 203. Strabo. L. 11. p. 762.

juſt as the purple of Tyre was ſtyled Sarra, and Sarrana: which terms alike betoken ſomething noble and royal. It was alſo called Sindon, from the Sindi, and Sindones of the ſame country. The flax of [7] Campania, which had been introduced by the ancient Herculeans and Cimmerians, was in equal repute: and the like is to be obſerved in Bætica, and other parts of Spain: where this commodity was particularly worn. The Indi were veſted in the ſame manner, and were noted for this manufacture. Hence the poet Dionyſius mentions [8] λινοχλαινες Αραχωτες, *the people of Archot with their linen robes.* Nor was it only the original texture, which was found out by people of this family; the dying, and alſo imprinting theſe commodities with a variety of colours and [9] figures, muſt alſo be attributed to the ſame. That wonderful art of managing ſilk, and likewiſe of working up cotton, was undoubtedly found out by the [10] Indo-Cuthites; and from them it was carried to the Seres. To them alſo is attributed the moſt rational and amuſing game, called cheſs: and the names of the ſeveral pieces prove, that we received it from them. We are moreover indebted to them for the uſe of thoſe cyphers, or figures, commonly termed Arabian: an invention of great conſequence, by which the art of numeration has been wonderfully expedited, and improved. They

[7] Pliny. vol. 2. L. 19. p. 155.

[8] Περιηγησ. v. 1096. (Indorum) alii lino veſtiuntur, aut lanis.—Lanas ſylvæ ferunt. P. Mela. L. 3. c. 7. We may perceive, that by lanæ the author means ſilk.

[9] Herod. L. 1. c. 203.

[10] See Mela above, and Strabo. L. 15. p. 1044.

are

are ſaid to have written letters [11] εν σινδοσι: but whether by this was meant really linen; or whether we are to underſtand a kind of paper manufactured from it, is uncertain. Probably it was a compoſition from macerated ſilk: for paper of this kind was of old in uſe among them; and the art was adopted by other nations. It is however certain, that people ſometimes did write upon ſilk itſelf. Symmachus takes notice [12] Sericis voluminibus, Achæmenio more, infundi literas, *of letters being ſtained upon ſilk, after the manner of the Perſians.* But this, I imagine, was only done by the Achæmenidæ, the princes of the country.

Thoſe who cultivated the grape brought it in many parts to the higheſt degree of perfection. The Mareotic wine is well known, which was produced in Scythia Ægyptiaca; and is repreſented as very powerful.

> [13] Hæc illa eſt, Pharios quæ fregit noxia reges,
> Dum ſervata cavis potant Mareotica gemmis.

All the Ionian coaſt about Gaza in Paleſtine was famous for this commodity: as was the region near Sarepta, at the foot of Libanus. The wines of theſe parts are ſpoken of by Sidonius Apollinaris, and ranked with the beſt of Italian and Grecian growth.

> [14] Vina mihi non ſunt Gazetica, Chia, Falerna,
> Quæque Sareptano palmite miſſa bibas.

[11] Strabo. ibid.
[12] L. 4. Epiſt. 34.
[13] Gratii Cuneget. v. 312.
[14] Carm. 17. v. 15.

Above

Above all the wine of Chalybon in Syria is mentioned as of the higheſt repute. We learn from Strabo, that at one time it was entirely ſet apart for the uſe of the kings of [15] Perſia. It is taken notice of by the prophet Ezekiel, when he is ſpeaking of the wealth of Tyre. [16] *Damaſcus was thy merchant in the multitude of the wares of thy making; in the multitude of all riches, in the wine of* CHELBON, *and white wool.* Cyprus, Crete, Cos, Chios, and Leſbos, called Æthiope, were famous on the ſame account. There was alſo fine wine very early in Sicily about Tauromenium, in the country of the Læſtrygons and Cyclopians.

[17] Και γαρ Κυκλωπεσσι φερει ζειδωρος αρουρα
Οινον ἐυ-ταφυλον.

In Thrace were the Maronian wines, which grew upon Mount Iſmarus, and are celebrated by [18] Homer, and by [19] Pliny. But no place was in more repute than Campania, where were the Formian and Falernian grapes. Some of very noble growth were to be found in Iberia and Mauritania. In the latter writers mention vines ſo ample, that they equalled the trees of the foreſt. [20] Strabo ſays, that their trunks could hardly be fathomed by two men: and that the cluſters were a foot and a half in length. There was wine among the Indic

[15] L. 15. p. 1068.
[16] C. 27. v. 18.
[17] Homer. Odyſſ. I. v. 357.
[18] Ibid. v. 196.
[19] L. 14. c. 16. p. 714.
[20] Αμπελος φυεται δυσιν αιδρασιν το παχος δυσπεριληπτος, βοτρυν πηχυαιον πως αποδιδουσα. L. 17. p. 1182.

Ethiopians,

Ethiopians, particularly in the country of the [21] Oxydracæ, who were ſuppoſed to be the deſcendents of Bacchus. They had alſo a ſtrong drink made of [22] rice; which was particularly uſed at their ſacrifices. In like manner the people of Luſitania and Bætica made a fermented liquor called Zuth; the knowledge of which was borrowed from [23] Egypt. Hence they were ſuppoſed to have been inſtructed by Oſiris. Heſychius calls it [24] wine, and ſays, that it was made of barley. It is alſo mentioned by Strabo. [25] Χρωνται δε και ζυθει, οινῳ δε σπανιζονται· αντ' ελαιȣ δε βȣτυρῳ χρωνται. *They have barley wine inſtead of the juice of the grape, which is ſcarce: and in the room of oil they uſe (bouturus) butter.*

The knowledge of this people was very great, and in all parts deſervedly celebrated. Hence Antiphanes, ſpeaking of them collectively, tells us, [26] Σοφοι δητ' εισιν οἱ Σκυθαι σφοδρα. By this is meant, that all of the Cuthite family were renowned for their wiſdom. The natives of Colchis and Pontus were much ſkilled in ſimples. Their country abounded with medicinal herbs, of which they made uſe both to good and to bad purpoſes. In the fable of Medea we may read the character of the people: for that princeſs is repreſented as very knowing in all the productions of nature, and as gifted with ſupernatural powers. The region of Iberia in the

[21] Strabo. L. 15. p. 1008.
[22] Ibid. p. 1035.
[23] Οινῳ δ' εκ κριθεων πεποιημενῳ διαχρεωνται (οἱ Αιγυπτιοι). Herod. L. 2. c. 77.
[24] Ζυθος, οινος απο κριθης γινομενος.
[25] Strabo. L. 3. p. 233.
[26] Apud Athenæum. L. 6. p. 226.

vicinity of Colchis was alſo noted for its ſalutary and noxious plants; of which the poet Horace takes notice.

> [27] Herbaſque quas et Colchis, atque Iberia
> Mittit venenorum ferax.

I have mentioned, that the natives were of the Cuthite race; and as they were devoted to magic, and had their nightly orgies in honour of the Moon, theſe circumſtances are often alluded to by the poets. Hence Propertius takes notice of Cutæan charms.

> [28] Tunc ego crediderim vobis et ſidera, et amnes,
> Poſſe Cutæïnis ducere carminibus.

In another place he alludes to the efficacy of their herbs.

> [29] Non hic herba valet, non hic nocturna Cutæïs.

Virgil alſo ſpeaks to the ſame purpoſe.

> [30] Has herbas, atque hæc Ponto mihi lecta venena,
> Ipſe dedit Mœris: naſcuntur plurima Ponto.

Strabo ſays, that the Soanes were ſkilled in poiſons, and that their arrows were tinged with a deadly [31] juice. The natives of Theba, called Tibareni, were ſuppoſed to kill by their very

[27] Epod. Od. 5. v. 21. Dionyſius ſays of the Colchians,
——εισετι νυν πολυφαρμακοι ανδρεσεασι. v. 1029.
[28] Propertius. L. 1. Eleg. 1. v. 23.
[29] Ibid. L. 2. Eleg. 1. v. 73.
[30] Eclog. 8. v. 95.
[31] L. 11. p. 763.

effluvia;

[32] effluvia; and at a very great diſtance: and it was ſaid of the Hyperboreans, that they could change themſelves into birds.

[33] Eſſe viros fama eſt in Hyperboreâ Pallene,
Queis ſoleant levibus velari corpora plumis.

The like faculty was attributed to the Theſſalians. The notion aroſe from a ſuperiority in the people; who were ſuppoſed to be endowed with extraordinary powers.

Mount [34] Caucaſus, Mount [35] Pangæus in Thrace, and the [36] Circean promontory in Italy were ſamous for uncommon plants. The like is ſaid of Mount Pelion in Theſſaly: of which there is extant a very curious [37] deſcription. The herbs were ſuppoſed to have been firſt planted here by Chiron the Centaur. Circe and Calypſo are like Medea repreſented, as very experienced in pharmacy, and ſimples. Under theſe characters we have the hiſtory of Cuthite prieſteſſes, who preſided in particular temples near the ſea coaſt; and whoſe charms and incantations were thought to have a wonderful influence. The nymphs, who attended them, were a lower order in thoſe ſacred colleges; and they were inſtructed by their ſuperiours in their arts, and myſteries.

[32] Καιτοι τουτους περι τον Ποντον Θηβεις προσαγορευομενους ἱστορει Φιλαρχος ου παιδιοις μονον, αλλα και τελειοις ὀλεθριους ειναι. Plutarch. Sympoſ. L. 5. c. 7. p. 680. Theſe were the people, who were eſteemed not capable of being drowned.

[33] Ovid. Metamorph. L. 15. v. 356.

[34] Auctor de fluminibus. Phaſis.

[35] Ibid. Hebrus.

[36] Ορος Κιρκαιον πολυφαρμακον. Scholia in Apollon. Argonaut. L. 3. v. 311. Theophraſtus de Plantis. L. 8. c. 15.

[37] Apud Dicæarchum. Geog. Gr. Minor. vol. 2. p. 27.

Ovid gives a beautiful deſcription of Calypſo, and her attendants, who are engaged in theſe occupations.

> [38] Nereïdes, Nymphæque ſimul, quæ vellera motis
> Nulla trahunt digitis, nec fila ſequentia ducunt,
> Gramina diſponunt, ſparſoſque ſine ordine flores
> Secernunt calathis, variaſque coloribus herbas.
> Ipſa, quod hæ faciunt, opus exigit: ipſa quid uſus
> Quoque ſit in folio; quæ ſit concordia miſtis,
> Novit, et advertens penſas examinat herbas.

From the knowledge of this people in herbs, we may juſtly infer a great excellence in phyſic. Egypt, the nurſe of arts, was much celebrated for botany.

> [39] Αιγυπτιη, τη πολλα φερει ξειδωρος αρουρα
> Φαρμακα, πολλα μεν εσθλα μεμιγμενα, πολλα δε λυγρα.

To the Titanians was attributed the invention of chemiſtry. Hence it is ſaid by Syncellus, [40] Χημια Γιγαντων ευρημα. The Pæonians of Thrace were ſo knowing in pharmacy, that the art was diſtinguiſhed by an epithet taken from their name. They lived upon the Hebrus: and all the people of that region were at one time great in [41] ſcience. The Grecians always acknowledged, that they were deeply indebted to them; and the Muſes were ſaid to have come from thoſe parts. Here was the ſpot—

[38] Metamorph. L. 14. v. 264.
[39] Homer. Odyſſ. Δ. v. 229.
[40] P. 14.
[41] See Vol. II. p. 130 of this work.

In quo tonanti ſancta Mnemoſyne Jovi,
Fœcunda novies artium peperit chorum.

The Pierians were as famed for poetry and muſic, as the Pæonians were for phyſic. Thamyras, Eumolpus, Linus, Thymætes, and Muſeus, were ſuppoſed to have been of this [42] country. Orpheus alſo is aſcribed to Thrace; who is ſaid to have ſoothed the ſavage rage; and to have animated the very rocks with his harmony.

[43] Αυταρ τονγ' ενεπεσιν ατειρεας ερεσι πετρας
Θελξαι αοιδαων ενοπη, ποταμων τε ῥεεθρα.
Φηγοι τ' αγριαδες, κεινης ετι σηματα μολπης,
Ακτης Θρηικιης Ζωνης επι τηλεθοωσαι,
Ἑξειης ςιχοωσιν επητριμοι, ἁς ὁγ' επι προ
Θελγομενας φορμιγγι κατηγαγε Πιεριηθεν.

Of him they tell, that with his tuneful lyre,
He ſoft'ned rocks upon the rugged hills,
And made the torrent ſtay. E'en now the trees
Stand in due order near the Thracian ſhore,
Proof of his wondrous ſkill; by muſic's pow'r
Brought from Pieria down to Zona's plain.

Theſe deſcriptions, though carried to an exceſs according to the licentiouſneſs of the poets, yet plainly ſhew, what excellent muſicians the Pierians were for the times in which they lived, and how much eſteemed by other nations. And in latter times we find people in theſe parts, who diſplayed no ſmall

[42] Diodorus. L. 3. p. 201.
[43] Apollon. Rhod. L. 1. v. 25.

ſhew

ſhew of genius; and were much addicted to letters. Tacitus, ſpeaking of Cotys, a king of this country, deſcribes him as of a gentle and elegant turn of mind: [44] Ingenium mite et amænum. But this does not quite come up to his character; for he was a prince devoted to ſcience, who took a great delight in poetry, and was eſteemed a good compoſer. There is an affecting epiſtle, written by Ovid in his baniſhment, wherein he addreſſes Cotys on this head, and conjures him to ſhew ſome pity, as he was a partner in the ſame ſtudies.

[45] Ad vatem vates orantia brachia tendo.

The Hyperboreans ſeem to have been equally celebrated. They worſhiped the Sun, and had peculiar myſteries, which were attended with hymns. I have mentioned their coming with flutes, and harps, and other inſtruments to Delos, and chanting before the altar, which was eſteemed the moſt ancient in the world. I have alſo taken notice of the muſic of the Egyptians and Canaanites, which was very affecting. An Amazonian tribe, the Marianduni, were noted for the moſt melancholy [46] airs. The Iberians of Bætica ſeem in like manner to have delighted in a kind of dirges, and funereal muſic. Hence they are ſaid by Philoſtratus to have been the only people in the world, who celebrated the triumphs of death. [47] Τον Θανατον μονοι ανθρωπων παιανιζονται. The

[44] Annal. 2. c. 64.

[45] De Ponto. L. 2. Eleg. 9. v. 65.

[46] Και Μαριανδυνων ἱερον πεδον. Dionyſ. v. 788.

Ἱρεον δε, οτι επιχωριαζον τοις Μαριανδυνοις θρηνων αυλητα.—θρηνητικοι δε και οἱ Καρες, αφ' ὧν και Καρικα θρηνωδη αυλημματα. Scholia. ibid.

[47] Philoſtratus in Vitâ Apollon. p. 211.

muſic in theſe places was well adapted to the melancholy rites of the natives: but it was not in all parts the ſame. The ancients ſpeak of the Dorian and [48] Phrygian meaſures as more animated and manly. Thoſe of Leſbos and Æolia were particularly ſweet, and pleaſing, nor was it only harmony, which they eſteemed a requiſite in their hymns: they were made the repoſitories of all knowledge, and contained an hiſtory of their anceſtors, and of their Deities: and the annals of paſt ages. Such were the hymns at Delphi, and at Delos: and in moſt regions of Hellas. This is alluded to by Homer in the hiſtory of the Sirens, whoſe voices and muſic are repreſented as wonderfully taking; ſo that nothing could withſtand their harmony. But this was not their chief excellence: their knowledge was ſtill more captivating; and of this they made a diſplay to Ulyſſes, that they might allure him to their ſhores.

[49] Δευρ' αγ' ιων πολυαιν' Οδυσευ, μεγα κυδος Αχαιων,
Νηα κατασησον, ἱνα νωϊτερην οπ' ακουσης.
Ου γαρ πω τις τηδε παρηλασε νηι μελαινη,
Πριν γ' ἡμεων μελιγηρυν απο ςοματων οπ' ακουσαι·
Αλλ' ὁγε τερψαμενος νειται, και πλειονα ειδως.
Ιδμεν γαρ τοι πανθ' ὁσ' ενι Τροιη ευρειη
Αργειοι Τρωες τε θεων ιοτητι μογησαν.
Ιδμεν δ' ὁσσα γενηται επι χθονι πολυβοτειρη.
Ὡς φασαν ἱεισαι οπα καλλιμον——

Pride of all Greece, renown'd Ulyſſes, ſtay,
And for a moment liſten to our ſong.

[48] See Ariſtotle de Repub. L. 8. c. 7. p. 613. They were however in ſome degree plaintive. See Scholia in Dionyſ. Περιηγησ. v. 788.

[49] Odyſſ. M. v. 184.

For

For ne'er did mortal yet this lovely isle
Pass unregarded; but his course withheld
To hear our soothing lays: he then retired,
His soul all raptures, and his mind improv'd.
We know the sad affecting tale of Troy,
The godlike heroes, and the ten years toil;
Oh, stay, and listen to us: we'll unfold
All, that time treasures, and the world contains.
So sang th' alluring Sirens, pouring forth
A most melodious strain.

Thus have I attempted to shew, how superiour in science this great family appeared, wherever they settled. And though they degenerated by degrees; and were oftentimes overpowered by a barbarous enemy, which reduced them to a state of obscurity; yet some traces of their original superiority were in most places to be found. Thus the Turdetani, one of those Iberian nations upon the great western ocean, are to the last represented as a most intelligent people. *They are well acquainted*, says [50] Strabo, *with grammar, and have many written records of high antiquity. They have also large collections of poetry: and even their laws are described in verse, which, they say, are of six thousand years standing.* Though their laws and annals may have fallen far short of that date, yet they were undoubtedly very curious; and we must necessarily lament the want of curiosity in the Romans, who have not transmitted to us the least sample of these valuable

[50] Σοφωτατοι δ' εξεταζονται των Ιϐηρων ουτοι, και γραμματικη χρωνται, και της παλαιας μνημης εχϐσι τα συγγραμματα, και ποιηματα, και νομϐς εμμετρϐς εξακισχιλιων ετων, ως φασι. L. 3. p. 204.

remains.

remains. In Tatianus [51] Aſſyrius, and more eſpecially in Clemens of [52] Alexandria, we have an account of thoſe perſons, who were ſuppoſed to have bleſſed the world with ſome invention: and upon examination almoſt all of them will be found to have been of Cuthite original.

[51] C. 1. p. 243.
[52] Stromat. L. 1. p. 364. See alſo Pliny and Hyginus.

OF

Their BUILDINGS, and other great Operations.

IT would be unpardonable, if I were to paſs over in ſilence the mighty works, which this people carried on, and the edifices, which they erected in the different parts, where they ſettled. All thoſe mounds and cauſeways, the high roads, and ſtately ſtructures, which have been attributed to Semiramis of Babylonia, were the works of the ancient Semarim of that country. They formed vaſt lakes, and carried on canals at a great expence: and opened roads over hills, and through foreſts, which were before impaſſable. Strabo ſays, *that Babylonia was full of works of this* [1] *nature; and beſides what was done in theſe parts, there were monuments of Babylonian induſtry all over Aſia. He mentions,* λοφοι, *high altars of raiſed earth, and ſtrong walls, and battlements of various cities, toge-*

[1] He attributes the whole to Semiramis. Και της Σεμιραμιδος, χωρις των εν Βαβυλωνι εργων, πολλα και αλλα κατα πασαν γην σκεδον δεικνυται, ὁσα της Ηπειρȣ ταυτης εστιν. τατε χωματα, ἃ δη καλȣσι Σεμιραμιδος, και τειχη, και εȣματων κατασκευαι, και συριγγων των εν αυτοις, κ τ λ. L. 16. p. 1071.

Τειχος Σεμιραμιδος. Ibid. L. 11. p. 802.

Tyana near Comana in Pontus. Χωμα Σεμιραμιδος. Ibid. L. 12. p. 811. See alſo L. 2. p. 134.

ther with ſubterraneous paſſages of communication. Alſo aqueducts for the conveyance of water under ground: and paſſages of great length upwards by ſtairs. To theſe were added beds, formed for the paſſage of rivers, and for lakes: together with bridges, and highways. Thoſe, who were driven to Egypt, and took up their reſidence in that country, carried on the like works; many of which remain to this day, and are the wonder of all, who view them. Beſides clearing the river, and gaining a moſt valuable territory, they enriched the upper region with numberleſs conveniences. The canal, which they carried on from the upper point of Delta to the Red Sea, was an immenſe operation. They undertook it: and, however people may diſpute the point, it was finiſhed. This is evident from the abutments of the floodgates, which are ſtill exiſting between the [2] hills, through which it paſſed. For they took advantage in conducting it, of an hollow in the Arabian [3] mountain; and led it through this natural channel. Don John de Caſtro [4] ſays, that though the ancient paſſage is in great meaſure filled with ſand, yet traces of it are ſtill to be ſeen in the way to Suez. The ſtones, of which they made uſe for the conſtruction of their obeliſks, and pyramids, were hewn out of the mountain of Arabia: and ſome were brought from the quarries in the Thebaïs. Moſt of theſe are ſo large and ponderous, that it has been the wonder of the beſt artiſts, how they could be carried to that

[2] Something of this nature was obſerved by Pocock. See Egypt. vol. 1. p. 132. The canal was again opened by Ptolemy, called by Diodorus Πτολεμαιος ὁ δευτερος. L. 1. p. 30.

[3] The ſame as Phi Hiroth of the Scriptures. Exodus. c. 14. v. 2.

[4] Travels. c. 7. See Aſtley's Collection. vol. 1. p. 126.

degree

degree of elevation, at which they are ſeen at this day. The obeliſks conſiſt of one ſtone, and are of a great length. Two of them have been brought from Alexandria to Rome: and treatiſes have been written to ſhow the manner of their [5] conveyance: and others to deſcribe the means, by which they were afterwards raiſed. What muſt have been the original labour, when they were hewn from the rock; and when they were firſt erected! The principal pyramid ſeems at firſt to have been five hundred feet in perpendicular height, though by the accumulation of ſand, it may fall ſomething ſhort of that extent at this [6] day. The vertex was crowned with thirteen great ſtones, two of which do not now appear. Within are rooms, which are formed of ſtones equally large. Thevenot ſpeaks of a [7] hall, thirty feet in length, nineteen in height, and ſixteen in breadth. He ſays, that the roof is flat, and covered with nine ſtones, of which ſeven in the middle are ſixteen feet in length. Sandys alſo ſpeaks of a chamber forty feet in length, and of a great height. The ſtones were ſo large, that eight floored it; eight roofed it; eight flagged the ends; and ſixteen the ſides; all of well-wrought Theban marble. The chamber, to which he alludes, is certainly the center room: but he is miſtaken in his menſuration. We have it more accurately deſcribed

[5] Marcellinus. L. 17. p. 124.

[6] It is four hundred and ninety-nine feet high, according to Greaves. Vol. 1. p. 94.

Gemelli makes it five hundred and twenty feet. Churchill's Voyages. vol. 4. p. 27.

[7] Part Second. p. 132.

[8] L. 2. p. 102.

by

by another of our countrymen [8] Greaves: who ſpeaks of it *as a rich and ſpacious chamber of moſt curious workmanſhip. The ſtones*, ſays he, *which cover this place, are of a ſtrange, and ſtupendous length, like ſo many huge beams lying flat, and traverſing the room; and withal ſupporting that infinite maſs and weight of the pyramid above. Of theſe there are nine, which cover the roof.* He makes the room larger, than it is ſuppoſed to be by Thevenot; for he ſays, that by a moſt exact meaſurement, he found it to be ſomething more than thirty-four Engliſh feet in length; ſeventeen feet $\frac{199}{1000}$ in breadth; and nineteen and an half in height. Pocock takes notice of ſome prodigious ſtones, which he met with in theſe parts. One was found to be twenty-one feet in length, eight broad, and four in depth. Another was thirty-three feet long, and five broad.

Many have been the ſurmiſes about the people, by whom theſe ſtately ſtructures were erected. I have mentioned, that they were the work of the Cuthites; thoſe Arab Shepherds, who built [10] Heliopolis, who were the Γηγενεις, the Giants and Titans of the firſt ages. The curious traveller Norden [11] informs us, that there is a tradition ſtill current among the people of Egypt, that there were once Giants in that country: and that by them theſe ſtructures were raiſed, which have been the aſtoniſhment of the world. According to Herodotus, they were built by the [12] Shepherd Philitis; and by a people held in abomination by the Egyptians.

[9] Greaves. vol. 1. p. 126.

[10] Juba auctor eſt—Solis quoque oppidum, quod non procul Memphi in Ægypti ſitu diximus Arabas conditores habere. Pliny. L. 6. p. 343.

[11] Vol. 1. p. 75.

[12] L. 2. c. 128.

The

The ancient temple at Heliopolis in Syria was in great repute, long before it was rebuilt after the mode of the Grecians. It is generally called Balbec, which ſeems to be a variation for Bal-beth; as we may infer from [13] Gulielmus Tyrius. Of the original building we may form ſome judgment, from a part of the ancient wall, which ſtill remains. Dr. Pocock, having ſpoken of the temple, which now lies in ruins, adds, [14] *but what is very ſurpriſing, in the wall to the weſt of the temple, there are three ſtones, near twenty feet above the ground; each of which is ſixty feet long: the largeſt of them is about ſixty-two feet nine inches in length. On the north ſide are likewiſe ſeven very large ſtones; but not of ſo great a ſize: the thickneſs was about twelve feet.* The ſame were obſerved by the late learned and curious Mr. Wood; whoſe account ſeems to have been more preciſe. *We could not*, ſays he, *get to meaſure the height and breadth of the ſtones, which compoſe the ſecond ſtratum. But we found the length of three of them to make together above an hundred and ninety feet; and ſeparately ſixty-three feet eight inches, ſixty-four feet, and ſixty-three feet.* And that theſe ponderous maſſes were not, as ſome have idly ſurmiſed, factitious, may be proved from the places, whence they were manifeſtly taken. There is one ſtone of an immenſe ſize; which has been faſhioned, but never entirely ſeparated from the quarry, where it was firſt formed. It ſtands in the vicinity of thoſe abovemen-

[13] Heliopolim Græce videlicet, quæ hodie Malbec (lege Balbec) dicitur, Arabice dictam Balbeth. Gulielm. Tyrius. L. 21. p. 1000. According to Jablonſky, Bec and Beth are ſynonimous.

[14] Vol. 2. p. 110.

tioned; and is taken notice of both by Dr. Pocock, and Mr. Wood. The account given by the latter is very remarkable. [15] *In the first quarry there are still remaining some vast stones, cut and shaped for use. That upon which this letter I (in the second plate) is marked, appears from its shape and size to have been intended for the same purpose, as the three stones mentioned Plate 3. It is not intirely detached from the quarry at the bottom. We measured it separately, and allowing for a little disagreement in our accounts, owing, we think, to its not being exactly shaped into a perfectly regular body, we found it seventy feet long, fourteen broad, and fourteen feet five inches deep. The stone according to these dimensions contains fourteen thousand one hundred and twenty-eight cubic feet: and should weigh, were it Portland stone, about two millions two hundred and seventy thousand pounds avoirdupoise; or one thousand one hundred and thirty-five tons.* From these accounts, we learn two things: first, that the people, by whom these operations were carried on, were persons of great industry and labour: and in the next place, that they must have been very ingenious, and deeply skilled in mechanical powers. For even in these days, among the most knowing, it is matter of difficulty to conceive how these mighty works could be effected. There occur in our own island large stones, which were probably first raised on a religious account. It has been a subject of much inquiry, to find out in what manner they were brought, and by what means erected, where they stand. But in the countries, of which I

[15] Account of Balbec. p. 18. See also the Travels of Van Egmont. vol. 2. p. 275. and Maundrel's Journey to Aleppo. p. 138.

have

have been ſpeaking, we ſee maſſes of rock of far ſuperior ſize not reſting upon the earth, but carried aloft; ſome to an hundred, others to five hundred feet, perpendicular.

Many have looked upon theſe ancient buildings, eſpecially the pyramids in Egypt, with an air of contempt, as being vaſt piles without any great ſymmetry: and have thought the labour idle, and the expence unneceſſary. But it muſt be conſidered, that they were deſigned for high altars and temples; and were conſtructed in honour of the Deity. Though they are rude, and entirely void of every ornament, which more refined ages have introduced; yet the work is ſtupendous, and the execution amazing: and cannot be viewed without marks of aſtoniſhment. And if we once come to think, that all coſt, which does not ſeem quite neceſſary, is culpable; I know not, where we ſhall ſtop: for our own churches, and other edifices, though more diverſified and embelliſhed, are liable to the ſame objection. Though they fall far ſhort of the ſolidity, and extent of the buildings abovementioned, yet leſs coſt might certainly have been applied; and leſs labour expended. One great purpoſe in all eminent and expenſive ſtructures is to pleaſe the ſtranger and traveller, and to win their admiration. This is effected ſometimes by a mixture of magnificence and beauty: at other times ſolely by immenſity and grandeur. The latter ſeems to have been the object in the erecting of thoſe celebrated buildings in Egypt: and they certainly have anſwered the deſign. For not only the vaſtneſs of their ſtructure, and the area, which they occupy, but the ages they have endured, and the very uncertainty of their hiſtory, which runs ſo far back into the

depths of antiquity, produce altogether a wonderful veneration; to which buildings more exquiſite and embelliſhed are ſeldom entitled. Many have ſuppoſed, that they were deſigned for places of ſepulture: and it has been affirmed by [16] Herodotus, and other ancient writers. But they ſpoke by gueſs: and I have ſhewn by many inſtances, how uſual it was for the Grecians to miſtake temples for tombs. If the chief pyramid were deſigned for a place of burial, what occaſion was there for a [17] well, and for paſſages of communication, which led to other buildings? Near the pyramids are apartments of a wonderful fabric, which extend in length one thouſand four hundred feet, and about thirty in depth. They have been cut out of the hard [18] rock, and brought to a perpendicular by the artiſts chizel; and through dint of labour faſhioned as they now appear. They were undoubtedly deſigned for the reception of prieſts; and conſequently were not appendages to a tomb, but to a temple of the Deity. It is indeed ſaid, that a ſtone coffin is ſtill to be ſeen in the center room of the chief pyramid: and its ſhape and dimenſions have been accurately taken. It is eaſy to give a name, and aſſign a uſe, to any thing, which comes under our inſpection: but the truth is not determined by our ſurmiſes. There is not an inſtance, I believe, upon record, of any Egyptian being entombed in this manner. The whole practice of the country ſeems to have been intirely [19] different. I make no doubt but this ſtone trough was a

[16] L. 2. c. 127.

[17] See Pocock, Norden, and others.

[18] Greaves of the Pyramids. vol. 1. p. 141.

[19] See Shaw's Travels. p. 419.

reſervoir

reſervoir for water, which, by means of the well, they drew from the Nile. The prieſts of Egypt delighted in obſcurity; and they probably came by the ſubterraneous paſſages of the building to the dark chambers within; where they performed their luſtrations and other nocturnal rites. Many of the ancient temples in this country were caverns in the rock, enlarged by art, and cut out into numberleſs dreary apartments: for no nation upon earth was ſo addicted to gloom and melancholy as the Egyptians. From the top of the pyramids, they obſerved the heavens, and marked the conſtellations: and upon the ſame eminence it is probable, that they offered up vows and oblations.

As the whole of Upper Egypt was cloſely bounded on each ſide by mountains, all the floods which deſcended from the higher region, and from Abyſſinia, muſt have come with uncommon violence. The whole face of the country affords evidence of their impetuoſity in the firſt ages, before they had borne down thoſe obſtacles, by which their deſcent was impeded. As the ſoil was by degrees waſhed away, many rocks were left bare; and may ſtill be ſeen rough and rude in a variety of directions. Some ſtand up ſingle: others of immenſe ſize lie tranſverſe, and incumbent upon thoſe below: and ſeem to ſhew, that they are not in their natural ſituation; but have been ſhattered and overturned by ſome great convulſion of nature. The Egyptians looked upon theſe with a degree of veneration: and ſome of them they left, as they found [20] them, with perhaps only an hieroglyphic. Others they ſhaped with tools, and formed into various

[20] See Norden. Plate 122. 123.

devices. The Sphinx ſeems to have been originally a vaſt rock of different ſtrata: which from a ſhapeleſs maſs the Egyptians faſhioned into an object of beauty and veneration. I ſhould imagine, that the pyramids were conſtructed in the ſame manner; at leaſt thoſe, which are the principal, and ſtand oppoſite to Cairo. They were probably immenſe rocks, which ſtood upon the brow of the mountain. The Egyptians availed themſelves of what chance offered; and caſed them over with large ſtones; and brought them by theſe means to a degree of ſymmetry and proportion. At the ſame time, they filled up the unneceſſary interſtices with rubbiſh and mortar; and made chambers and apartments, according as the intervals in the rock permitted; being obliged to humour the indirect turns and openings in the original maſs to execute what they purpoſed. This, I think, may be inferred from the narrowneſs, and unneceſſary ſloping of the paſſages, which are oftentimes very cloſe and ſteep: and alſo from the fewneſs of the rooms in a work of ſo immenſe a ſtructure.

I have mentioned, that they ſhewed a reverential regard to fragments of rock, which were particularly uncouth and horrid: and this practice ſeems to have prevailed in many other countries. It was uſual with much labour to place one vaſt ſtone upon another for a religious memorial. The ſtones thus placed, they oftentimes poized ſo equably, that they were affected with the leaſt external force: nay a breath of wind would ſometimes make them vibrate. We have many inſtances of this nature in our own country; and they are to be found in other parts of the world: and wherever they occur

occur we may eſteem them of the higheſt antiquity. All ſuch works we generally refer to the Celts, and to the Druids; under the ſanction of which names we ſhelter ourſelves, whenever we are ignorant, and bewildered. But they were the operations of a very remote age; probably before the time, when the Druids, or Celtæ, were firſt known. I queſtion, whether there be in the world a monument, which is much prior to the celebrated Stone-Henge. There is reaſon to think, that it was erected by a foreign colony; one of the firſt, which came into the iſland. Here is extant at this day, one of thoſe rocking ſtones, of which I have been ſpeaking above. The ancients diſtinguiſhed ſtones erected with a religious view by the name of amber: by which was ſignified any thing ſolar and divine. The Grecians called them [21] Πετραι Αμβροσιαι, Petræ [22] Ambroſiæ; and there are repreſentations of ſuch upon coins. Horapollo ſpeaks of a ſacred book in Egypt ſtyled [23] Ambres; which was ſo called from its ſanctity; being a medicinal book of Hermes, and intruſted ſolely to the care of the ſacred ſcribes. Stonehenge is compoſed of theſe amber-ſtones: hence the next town is denominated [24] Ambroſbury: not from a Roman Ambroſius; for no ſuch perſon exiſted; but from the Ambroſiæ Petræ, in whoſe vicinity it ſtands. Some of theſe, as I have taken notice, were rocking ſtones: and there was a wonderful monu-

[21] Vaillant de nummis Colon. vol. 2. p. 69. 148. 218.

[22] Αμβροσια, θεια.—Αμβροσιου, θειου. Heſych.

Αμβριζειν θεραπευειν εν τοις ιεροις. Ibid.

[23] Εστι δε παρα τοις Ιερογραμματευσι και βιβλος ιερα, καλουμενη Αμβρης. L. 1. c. 38. p. 52.

[24] See Stukeley's Stonehenge, p. 49. 50.

ment

ment of this fort near Penzance in Cornwall, though, I believe, it is now in great meafure ruined. It ftill retains the name of [25] Main-Amber, by which is fignified the *facred ftones*. We find it defcribed by the Englifh antiquary Norden, who [26] fays, that it confifted of *certayne huge ftones, fo fett, and fubtillye combyned, not by art, as I take it, but by* [27] *nature, as a child may move the upper ftone, being of a huge bignes, with one finger; fo equallie ballanced it is: and the forces of manie ftrong men conjoined can doe no more in moving it.* He mentions another of the fame fort called [28] Pendre Stone. It is, he fays, *a rock upon the topp of a hill near Blifton, on which ftandeth a beacon; and on the topp of the rock lyeth a ftone, which is three yardes and a haulfe longe, four foote broad, and two and a haulfe thick; and it is equally balanced, that the winde will move it, whereof I have had true experience. And a man with his little finger will eafily ftirr it, and the ftrength of many cannot remove it.* Such a one is mentioned by Apollonius Rhodius, which was fuppofed to have been raifed in the time of the Argonautæ. It ftood in the ifland Tenos, and was the monument of Calaïs and Zetes, the two winged fons of Boreas. They are faid to have been flain by Hercules;

[25] Main, from whence came mœnia, fignified, in the primitive language, a ftone, or ftones, and alfo a building. By amber was meant any thing facred. Chil-Minar, by which name the celebrated ruins in Perfia are diftinguifhed, feems to fignify Collis Petræ. The word Minaret is of the fame etymology, from Meen and Main, a ftone.

[26] Norden's Cornwall. p. 48. The upper ftone was eleven feet long, fix feet wide, and five in thicknefs.

[27] Thefe are works are of too much nicety, and too often repeated, to be effected by chance.

[28] P. 74.

and though the hiſtory be a fable, yet ſuch a monument, I make no doubt, exiſted in that iſland, as the poet deſcribes.

——ϛυγερῃ τισις επλετ᾽ οπισσω
Χερσιν ὑφ᾽ Ἡρακληος.——
Αθλων γαρ Πελιαο δεδεποτος αψ ανιοντας
Τηνῳ εν αμφιρυτῃ τεφνεν, και αμησατο γαιαν
Αμφ᾽ αυτοις, ϛηλας δε δυω καθυπερθεν ετευξεν·
Ὧν ετερη, θαμβος περιωσιον ανδρασι λευσσειν,
Κινυται ηχηεντος ὑπο πνοιῃ Βορεαο.

Theſe haplefs heroes, as they bent their way
From the ſad rites of Pelias, lately dead,
Alcides ſlew in Tenos. He then rais'd
An ample mound in memory of the ſlain,
And on it plac'd two ſtones. One ſtill remains
Firm on its baſe: the other, lightly poiz'd,
Is viewed by many a wondering eye, and moves
At the ſlight impulſe of the northern breeze.

Ptolemy [29] Hephæſtion mentions a large ſtone upon the borders of the ocean, probably near Gades in Bætica, which he calls Petra Gigonia: and ſays, that it could be moved with a [30] blade of graſs. Γιγων, Gigon, from whence came the term Gigonia, was, according to Heſychius, a name of the Egyptian [31] Hercules. From hence we may infer, that both the ſtone here, and that alſo in Tenos, was ſacred to

[29] Apud Photium. p. 475.

[30] Ασφοδελῳ. The author ſuppoſes, that nothing elſe could move the ſtone.

[31] Γιγων, Παταικος· οἱ δε τον Αιγυπτιον Ἡρακλεα.

this

this Deity, who was called [32] Archal, and Arcalus, by the Egyptians, Tyrians, and other nations. By Petra Gigonia was ſignified an Herculean monument, not raiſed by him, but to his honour: and it was undoubtedly erected by people of thoſe colonies, who came both from Tyre and Egypt.

I once made mention of theſe moving ſtones to a gentleman who had been in China: and he told me, that there was one of this ſort in the iſland Amoy, which belongs to that empire. As he had not taken particular notice of it himſelf, he applied to a friend, who had been upon the ſpot, and who ſent him the following account. *As to the moving ſtone at Amoy, I have only my memory, to which I can recur. It is of an immenſe ſize; and it would have been difficult to have meaſured it, as the longeſt, though the ſmalleſt, part hung over a precipice; and the extremity of it could not be reached. It was in great meaſure of a ſtrait oblong form: and under the ſhorteſt, which was however the biggeſt, part, we could walk for ſome paces. By preſſing againſt it with my cane upwards, and then withdrawing my arm, I could perceive a ſenſible vibration. We judged it by eſtimation, to be forty feet in length: and between forty and fifty in circumference at the larger end. The ſtone did not lie quite horizontal, but ſlanting. I had nobody to apply to for information about it, except one perſon; who, though a native of Fokein, could afford me no intelligence. In the vicinity of this were ſeveral other ſtones of an enormous ſize; and at the ſame time as round and ſmooth, as any pebbles in the high way. Three of theſe, which were remarkably large, lay in contact with one another: and on the top of theſe was a fourth. One would not think it poſſible for any human force to have placed*

[32] The name was ſometimes expreſſed Orchal, and Ourchol.

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the uppermoſt in this poſition. Might they not have been ſettled in this manner at the Deluge? I agree with this curious gentleman, that at the Deluge many of theſe vaſt ſtones were left bare upon the retreat of the waters. But thoſe, which are ſo equally poiſed, and ſo regularly placed upon others, muſt have been thus adapted by the contrivance and induſtry of man. For, as I before ſaid, their ſituation is too nice and critical, and they occur too [32] often, to be the effect of chance.

There are probably many inſtances in China of ſtones ſo conſtituted as to be affected by a ſtrong motion of the air. Two ſuch are mentioned by Kircher: and one of them was in the ſame province, as that taken notice of above. [33] Admiratione dignum eſt, quod de Monte Cio referunt Orioſcopi Sinenſes, eſſe in ejus vertice lapidem quinque perticarum altitudinis, et in regno Fokienſi alterum, qui quoties tempeſtas imminet, omnino titubat, et hinc inde, ad inſtar Cupreſſi vento agitatæ, moveatur. Kircher, who loves the marvellous, would perſuade us, that theſe ſtones afforded a prognoſtic of the weather. But this is an idle ſurmiſe. It is ſufficient, that there are in thoſe regions immenſe ſtones, ſo diſpoſed, as to be made to vibrate by the wind.

When the Cuthites began their migrations to the ſeveral parts, where they ſettled; the earth was overgrown with foreſts: and when they had in any region taken up their abode, it was ſome time before they could open a communication between the places, which they occupied. It is particularly ſaid of [34] Cyprus, when it received its firſt inhabitants, that it was overgrown with impaſſable foreſts. They

[32] See Stukeley's Stonehenge. p. 49.

[33] China Illuſt. p. 270.

[34] Strabo. L. 4. p. 1003.

however in their different journeyings, felled the trees, which intercepted their courſe; and formed cauſeways and high roads, through the marſhes and ſwamps, that intervened. Some of theſe were of great extent, and afford wonderful evidence of their ingenuity and labour. One of theſe was in India; and ſtyled the way of Nuſa: being the ſame by which Dionuſus was ſuppoſed to have paſſed, when he fled eaſtward: [35] Τȣνεκα Νυσσαιην μιν εφημιξαντο κελευθον. In Campania was an ancient ſtratum, ſuppoſed to have been made by [36] Hercules, and called Via Herculanea: and there was a city of the ſame name. The paſſage through the Alpes Cottiæ, or Cuthean Alps, ſeems to have been a great performance; and was attributed to the ſame Hercules. There was a third Herculean way in Iberia, which is mentioned by Feſtus Rufus Avienus.

> [37] Aliique rurſus Herculis dicunt viam.
> Straviſſe quippe maria fertur Hercules,
> Iter ut pateret facile captivo gregi.

Theſe noble works were always dedicated to ſome Deity, and called by a ſacred title: by which means the perſonage in aftertimes was ſuppoſed to have been the chief performer. The [38] Via Elora, called alſo Elorina, in Sicily, was one

[35] Dionyſ. Περιηγησ. v. 1159.

[36] Quâ jacet et Trojæ tubicen Miſenus arenâ,
Et ſonat Herculeo ſtructa labore via. Propert. Eleg. L. 3. 16. v. 3.

It was alſo called Via Puteolana.

Ὁ φασιν Ἡρακλεα διαχωσαι. Strabo. L. 5. p. 375.

[37] Ora Maritima. v. 326.

[38] Ὁδον Ελωριναν. Thucydid. L. 7. p. 500.

Hinc Syracuſas uſque via erat antiquitus plano lapide ſtrata, quam Elorinam appellabant. Fazellus. Decad. 1. L. 4. c. 2.

of theſe ancient roads: as was the Via [39] Egnatia in Thrace; which reached from Dyrrhachium to the Pontus Euxinus. They often raiſed vaſt ramparts to ſecure themſelves from the nations, which were in their vicinity. Some of thoſe, erected by the Semarim in Aſia, have been mentioned. In Albania, one of the Amazonian regions, was a fortification, which extended fifty leagues in length, to guard the paſs between Mount Caucaſus and the Caſpian Sea. The Nubian geographer ſpeaks of it, and ſtyles it—[40] Aggerem a Bicorni extructum inter nos, et Iagog, et Magog. Near it was the city Bachu. In the terms Bachu and Iagog, we may plainly ſee a reference to Iacchus and Bacchus, the hero here deſcribed with two horns; by whoſe votaries, the ancient Amazonians, this work was conſtructed. The remains of it are ſtill to be ſeen, and have been viſited by modern travellers. Olearius had the curioſity to take a view of it: and he tells us, that it paſſes near the city Derbent. [41] *There is a mountain above the city, covered with wood; where there may be ſtill ſeen the ruins of a wall about fifty leagues in length: which, we were told, had ſometimes ſerved for a communication between the Euxine and Caſpian ſeas.* In ſome places it was five or ſix feet high: in others but two: and in ſome places there was no trace at all. The natives ſuppoſe the city to have been built by Alexander the Great; and from thence to have been called [42] *Scaher Iünan.* But there is no reaſon to think, that Alexander was ever in theſe parts; much leſs,

[39] It was five hundred miles in length. See Strabo. L. 7. p. 496. alſo Antoninus. p. 317. and the notes of Hieron. Surrita.

[40] Climat. Sext. pars nona. p. 267.

[41] Olearius. L. 7. p. 403.

[42] Struys Travels. c. 20. p. 222.

that he built here a city: and the terms Scaher, or rather Caher Iünan relate to a hiſtory far prior to that prince. I have in many places taken notice of a perſon named Ion, Ionichus, and Iuna-Hellen, who was ſuppoſed to have been the author of the Zabian worſhip; and from whom the ancient Iönim were deſcended. Caher [43] Iünan was certainly a city built by ſome of this family, and named from their common anceſtor. Near this place, they ſhew a tomb, ſaid to belong to a gigantic hero of ancient days, named Tzamzuma. Many ſtories are told of him, eſpecially by the eaſtern poets. But by the name is plainly indicated the family of the perſon, of whom this memorial remains. It ſignifies, that he was of the Anakim and Titanian race: for people of extraordinary ſtature were of old called [44] Zanzummim.

The buildings, which the Cuthites erected, were in many places ſtyled Cyclopian, from a title given to the architects. Many ancient edifices in Sicily were of their conſtruction: for, though they ſucceeded to other nations in many parts, they ſeem to have been the [45] firſt inhabitants of this iſland. They were alſo called Læſtrygons, and Lamii; and reſided chiefly in the Leontine plains, and in the regions near Ætna. They erected many temples; and likewiſe high towers upon the ſea-coaſt: and founded many cities. The ruins of ſome of them are ſtill extant; and have been taken notice of by

[43] See p. 159. of this volume.

[44] That alſo was accounted a land of Giants: Giants dwelt therein of old time; and the Ammonites call them Zanzummim: a people great and many; and tall as the Anakim. Deuteron. c. 2. v. 20.

[45] Παλαιοτατοι μεν λεγονται εν μερει τινι της χωρας Κυκλωπες, και Λαιςρυγονες οικησαι. Thucyd. L. 6. c. 2.

——τους Κυκλωπας Λεοντινοι οι ὑςερον εκαλεσαν. Euſtath. in Homerum. Odyſſ. L. 9.

Fazellus,

Fazellus, who ſpeaks of them as exhibiting a moſt magnificent appearance. They conſiſt of ſtones, which are of great ſize: ſuch as are continually to be found in the ſtructures erected by this people. Fazellus, ſpeaking of the bay near Segeſta, and of an hill, which overlooked the bay, [46] mentions wonderful ruins upon its ſummit, and gives an ample deſcription of their extent and appearance. Mons arduus,—in cujus vertice planicies eſt mille ferme paſſuum: cujus totum ambitum ingentis magnæ urbis, et proſtratarum Ædium ruinæ; lapides immenſi, tegulæ latericiæ, inauditæ craſſitudinis; vaſa fictilia antiquiſſimæ inuſitatæque formæ: ac pro ſingulis liminibus, ſingulæ fere ciſternæ; quales et in Eryce et in Segeſtâ urbibus notavimus, ſparſim et confuſe occupant. Ad angulum urbis, qui mari et Zephyri flatibus prominet, magnæ arcis dirutæ, ciſternarum, ædiumque, ac murorum ingentium vaſta cernuntur monumenta. Ingreſſum quoque ejus, mœnium, ampliſſimâ quondam murorum compagine, lapidumque quadratorum fabricâ, inſurgentium, magna fragmenta [47] impediunt. The Cyclopians were the ſame as the Minyæ, who built the treaſury at Orchomenus. This building is by [48] Pauſanias joined with the walls of Tiryns for magnificence;

[46] Decad. 1. L. 7. c. 5. See Cluverii Sicilia. L. 2. c. 2. p. 270. There are ſimilar ruins at Agrigentum.

[47] The city Cirta in Numidia ſeems to have been built in the ſame manner. It was by the Romans called Conſtantina: and is thus deſcribed by Gulielmus Cuperus in his notes upon Lactantius. Conſtantina montis prope inacceſſi vertici impoſita, qui munitur inſuper lapidibus decem vel duodecim pedes longis, quatuor vel quinque latis; rotunda, et ejuſdem fere ac Roterodamum magnitudinis eſt. Ædificia pro gentis more, et genio, parvi momenti ſunt; ſed rudera, ac columnæ marmoreæ, quæ paſſim a fodientibus terram eruuntur, certiſſima indicia ſunt, olim illa ſplendida ac magnifica fuiſſe. Vide notas in Lactantium. vol. 2. p. 498. Leo Africanus. p. 240.

[48] L. 9. p. 783.

and

and he ſpeaks of them as equal in workmanſhip to the pyramids of Egypt. The walls of Mycene were ſaid to have been erected by the ſame [49] perſons: and they were ſo ſtrong, that when the people of Argos made uſe of every power to take the place, they could not [50] effect it. In the time of the above writer, nothing remained of Tiryns but the [51] ruins before mentioned. They conſiſted of rough ſtones; which were of ſuch a magnitude, that the leaſt of them could not, he ſays, have been at all moved upon the ground by a yoke of mules. There were ſmaller ſtones inſerted, and ſo happily adapted, as to exactly fill up the interſtices between thoſe, which were ſo large.

Such were the mighty works of old, which promiſed to laſt for ever: but have been long ſince ſubverted; and their name and hiſtory oftentimes forgotten. It is a melancholy conſideration, that not only in Sicily, and Greece, but in all the celebrated regions of the eaſt, the hiſtory of the pilgrim and traveller conſiſts chiefly in his paſſing through a ſeries of dilapidations; a proceſs from ruin to ruin. What hand was it, that could ſubvert ſuch powerful ſtates, and lay theſe cities in the duſt? and for what cauſe were they reduced to this ſtate of irretrievable demolition; and reſerved as melancholy memorials to future generations? a ſpectacle both to the native, and ſojourner, of the utmoſt wonder and aſtoniſhment? [52] *Come behold the works of the Lord: what deſola-*

[49] Ετετειχιστο γαρ κατα ταυτα τῳ εν Τιρυνθι ὑπο των Κυκλωπων καλουμενων. Pauſan. L. 7. p. 589.

See Vol. I. p. 502. of this work.

[50] Ibid.

[51] Τοδε τειχος, ὁ δ'ὴ μονον των ερειπιων λειπεται, Κυκλωπων μεν εστιν εργον· πεποιηται δε αργων λιθων, μεγεθος εχων ἑκαστος λιθος, ὡς απ' αυτων μηδ' αν αρχην κινηθηναι τον μικροτατον ὑπο ζευγους ἡμιονων. κ τ λ. Ibid. L. 2. p. 169.

[52] Pſalm. 46. v. 8.

tions

tions he hath made in the earth. He maketh wars to ceaſe unto the ends of the world. He breaketh the bow; and cutteth the ſpear aſunder: he burneth the chariots with fire. Be ſtill, and know, that I am God: I will be exalted among the heathen: I will be exalted in the earth.

Theſe evidences I thought proper to collect, in order that I might ſhew the great ſuperiority, which this people once maintained above others in their works and enterpriſes; and in every branch of ſcience. In conſequence of this, they were looked upon as general benefactors to mankind. But this noble character was greatly tarniſhed by their cruelty; for which they ſeem to have been infamous in all parts. And this not merely through degeneracy in later times; though they did fall off from their original merit: but from their rites and religion; which had always a tendency to blood. I have before ſpoken of the Lamii in Sicily: and of thoſe alſo, who reſided in Italy, at Phormiæ, and Cumæ. There were people of this name, and the like cruelties were practiſed near Amiſa, and in other parts of Pontus. The Cuthæ upon the Mæotis, and in the Tauric Cherſoneſus, are deſcribed as very inhoſpitable: and all thoſe in their vicinity were of a ſavage caſt, and guilty of great barbarity.

[53] Εισιν δε τοις οχλοις μεν οἱ Ταυροι συχνοι·
Βιον δ' ενοριον, νομαδατ' εξηλωκοτες·
Την δ' ωμοτητα βαρβαροι τε, και φονεις,
Ιλασμενοι τα θεια τοις ασεβηματι.
—— [54] αχρι των Κυτων
Σκυται κατοικεσι.

[53] Scymnus Chius apud Geog. Gr. minores. vol. 2. v. 85. 90. 99. Vide Fragmenta.
[54] The Κυται and Σκυθαι were the ſame.

Ανω

Ανω δε τȣτων εςι Σκυθικη βαρȣαρος.
Ὑπερ δε τȣτων εθνος ανδροφαγων Σκυθων.

It is ſaid of the Amazonians, that they were by no means of a gentle turn; nor did they regard juſtice; or hoſpitality: but were devoted to war and rapine.

[54] Ου γαρ Αμαζονιδες μαλ' επητεες, ουδε θεμιςας
Τιȣσαι, πεδιον Δοιαντιον αμφενεμοντο·
Αλλ' ὑβρις ςονοεσσα, και Αρεος εργα μεμηλε.
Δη γαρ και γενεην εσαν Αρεος, Ἁρμονιης τε.

Strabo, who lived in Pontus, ſpeaks of the nations upon that coaſt, as being given to horrid cuſtoms. I am ſenſible, that many people cannot be brought to believe what is reported of theſe nations. They think, that the diſpoſition of man can never be ſo depraved, as to turn to its own ſpecies, and indulge in human carnage. I ſhall make no anſwer myſelf: but only place before the reader ſome few atteſtations out of many, which might be produced, of this unnatural gratification. The writer before appealed to, ſpeaks of his neighbours the Scythians, as very cruel. [55] Τȣς μεν γαρ ειναι χαλεπȣς, ὡςε και ανθρωποφαγειν. *Some of them were ſo brutal, as to feed upon their own ſpecies.* Pliny mentions the ſame circumſtance. [56] Anthropophagi Scythæ—humanis corporibus veſcuntur. The ſame is in another place repeated. [57] Eſſe Scytharum genera, et plurima, quæ corporibus humanis veſcerentur, indicavimus. The Scythæ Androphagi

[54] Apollon. Argonaut. L. 2. v. 989.

[55] Strabo. L. 7. p. 463. He takes notice in more places than one, Σκυθων ξενοθυτουτων, και σαρκοφαγουντων. See L. 7. p. 458.

[56] Pliny. L. 6. p. 315.

[57] Ibid. L. 7. p. 370.

are

are alſo ſpoken of by [58] Herodotus. The Sacæ, Indi, and Indo-Scythæ, were of the ſame family, as thoſe above; and they are repreſented by Mela, as indulging in theſe horrid repaſts. [59] Scythæ ſunt Androphagi et Sacæ.—Indorum quidam nullum animal occidere, nullâ carne veſci, optimum exiſtimant.—quidam proximos, parenteſque, priuſquam annis et ægritudine in maciem eant, velut hoſtias cædunt; cæſorumque viſceribus epulari fas, et maxime pium eſt. *The Scythæ are Cannibals, and ſo are the Sacæ.—Some of the Indi will not kill any animal, nor feed at all upon fleſh.—Others make it a rule, before their friends are emaciated either by years, or illneſs, to put them to death, like ſo many victims: and they think it not only a lawful thing, but a matter of duty and affection to feed upon their inward parts.* The moſt reputable people of the Indi were ſuppoſed to have been the Nyſæans: and they are particularly accuſed of this crime. [60] Φασι—τȣς περι το Νυσσαιον ορος τȣτο οικȣντας (Ινδιȣς) ανθρωποφαγȣς ειναι. Tertullian gives the ſame account of the Cimmerian Scythæ, as has been exhibited of the Indic by Mela. [61] Parentum cadavera cum pecudibus cæſa convivio convorant. Several nations devoted to the ſame practice are enumerated by Ariſtotle. Πολλα δ' εσι των εθνων, ἁ προς το κτεινειν, και προς την ανθρωποφαγιαν ευχερως εχει, καθαπερ των περι τον Ποντον Αχαιοι τε, και Ηνιοχοι, και ηπειρωτικων εθνων ἑτεροι. *There*

[58] L. 4. c. 118. alſo c. 106. He mentions one nation only. See Lucian. Toxaris.

[59] P. Mela. L. 3. c. 7. Ινδȣς ανθροποφαγους. Schol. in Dionyſ. v. 626. See Criger. cont. Celſ. L. 3. c. 4. Concerning this cuſtom in different places, ſee Strabo. L. 4. p. 307. L. 11. p. 787.

[60] Scholia in Dionyſ. v. 624. p. 116.

[61] Contra Manich. L. 1. p. 365.

are many nations, who do not ſcruple to kill men, and afterwards to feed upon their fleſh. Among theſe we may reckon the nations of Pontus; ſuch as the Achæans, and the Heniochi; as well as other people upon that coaſt. One province in theſe parts, was that of the Chabareni, who lived near Colchis, and were denominated from their [62] worſhip. They uſed to behave very inhumanly to all ſtrangers, whom chance brought upon their coaſt; and ſeem to have been very refined in their cruelty. [63] Οι των ξενικων γυναικων ὡν ιτως γενωνται κυριοι, τιτθυς ωμυς εσθιυσι, ταδε παιδια κατευωχυσι. They were probably the ſame, as the Thebeans, called [64] Tibareni, as we may judge both from the names, by which they were diſtinguiſhed, and from their ſituation. Some of the Ethiopians are accuſed of theſe ſad practices, and are accordingly ranked by Agathemerus among the [65] Cannibals. To ſay the truth, all thoſe, among whom theſe cuſtoms prevailed, may be eſteemed Ethiopians. They were all of the Cuthite race; and conſequently of Ethiopic original. A ſociety of prieſts reſided in Africa, near a cavern, where they fabled, that the queen of the Lamii was [66] born. The place was ſituated in a valley, and ſurrounded with ivy and yew trees, being of an appearance very gloomy; and not ill adapted to the rites, which

[62] The Chabareni were ſo called from Cha-baren, Domus Arcæ: which was undoubtedly the name of their chief place of reſidence.

[63] Steph. Byzant. Χαβαρηνοι. See Ariſtotle: Ethicorum L. 7. c. 6. p. 118.

[64] Thebæi, Tibareni, Chabareni, have all a reference to the ſame worſhip of Theba, and Arene.

[65] Αιθιοπες Ανθρωποφαγοι. Geogr. Vet. Gr. vol. 2. p. 41.

[66] Αντρον ευμεγεθες, κιττῳ και σμιλακι συνηρεφες. Diod. Sic. L. 20. p. 778. See Vol. II. p. 12. of this work.

were

were practiſed by the Lamian prieſts. There is an account of another temple in the ſame [67] country, which could never be ſeen twice. The reaſon undoubtedly was, that whoever came within the purlieus of it, was ſeized upon and ſlaughtered. The dread, that theſe practices cauſed among thoſe, who lived within the verge of danger, has been the reaſon, why the accounts have been exaggerated: yet we may be well aſſured, that there were in general too good grounds for this imputation of cruelty. And however the great family, of which I have been treating, may in other reſpects appear beneficial and ſuperiour; they were in their rites and religion barbarous to the laſt degree.

It is true, that there are ſome accounts in their favour: at leaſt ſome tribes of this family are repreſented to more advantage. The poet Chærilus has given a curious hiſtory of the Sacæan Cuthites; of whoſe anceſtry he ſpeaks with great honour, when he is deſcribing the expedition of Alexander the Great.

[68] Μηλονομοι τε Σακαι, γενεα Σκυθαι, αυταρ ενναιον
Ασιδα πυροφορον· Νομαδων γε μεν ησαν αποικοι,
Ανθρωπων νομιμων·

Next march'd the Sacæ, fond of paſtoral life,
Sprung from the Cuthite Nomades, who liv'd
Amid the plains of Aſia, rich in grain.

[67] Εν δε τη Λιβυη Διονυσον πολιν ειναι, ταυτην δε βκ ενδεχεσθαι δις τον αυτον εξευρειν. Strabo. L. 7. p. 459.

[68] Apud Strabonem. L. 7. p. 464. Anacharſis was ſuppoſed to have been of this family. Και τον Αναχαρσιν δε ανθρωπον σοφον καλων ὁ Εφορος τετε φησιν ειναι τε γενες. Ibid.

They from the Shepherd race derived their ſource,
Thoſe Shepherds, who in ancient times were deem'd
The juſteſt of mankind.

Yet we find, that theſe Sacæ by ſome have been repreſented as Cannibals: from whence we may perceive, that people of the ſame family often differed from one another. Of this Ephorus very juſtly took notice, as we learn from [69] Strabo. When theſe colonies came in aftertimes to be ſo degenerate, there were ſtill ſome remains of their original ſenſe and ingenuity here and there to be found. This was to be obſerved in the people of Bætica, as I have ſhewn from Strabo: and in the character exhibited of Cotys, king of Thrace. The like is taken notice of by Curtius in ſpeaking of the Pontic Scythæ. [70] Scythis non, ut cæteris Barbaris, rudis et inconditus ſenſus eſt. Quidam eorum ſapientiam capere dicuntur, quantumcunque gens capit ſemper armata.

There was another cuſtom, by which they rendered themſelves infamous, though in early times it was looked upon in a different light. They contracted an uniform habit of robbery and plunder: ſo that they lived in a ſtate of piracy, making continual depredations. This was ſo common in the firſt ages, that it was looked upon with an eye of indifference, as if it were attended with no immorality and diſgrace. Hence nothing was more common in thoſe days, when a ſtranger claimed the rites of hoſpitality, than to aſk him

[69] Εφορος—επι τελει φησιν, ειναι των τε αλλων Σκυθων, και των Σαυροματων τυς βιυς ανομιυς. Τυς μεν γαρ ειναι χαλεπυς, ὡςε και ανθρωποφαγειν· τυς δε και των αλλων ζωων απεχεσθαι. Strabo. L. 7. p. 463.

[70] L. 7. c. 8.

with

with great indifference, whether he was a pirate or a merchant. Oftentimes both characters were included in the ſame perſon. This is the queſtion, which Neſtor puts to Telemachus and Mentor, after he had afforded them a noble repaſt at Pylos. [71] *It is now*, ſays the aged prince, *time to aſk our gueſts, who they be, as they have finiſhed their meal. Pray, ſirs, whence come you, and what buſineſs has brought you over the ſeas? Are you merchants deſtined to any port? or are you mere adventurers, and pirates, who roam the ſeas without any place of deſtination; and live by rapine and ruin?* The ſame queſtion is aſked by other perſons in different places; and as the word in the original is Λῃςῆρες, which ſignifies *robbers* or *pirates*, the Scholiaſt obſerves, that there was nothing opprobrious in that term, or culpable in the profeſſion. On the contrary, piracy and plunder of old were eſteemed very honourable. Thucydides ſpeaks of Greece as devoted to this [72] practice in its early ſtate. He ſays, that there was no ſecurity among the little principalities; and conſequently no polity: as the natives were continually obliged to ſhift their habitations through the inroads of ſome powerful enemy. But this account of Thucydides relates to hoſtilities by land, between one clan and another, before the little provinces were in a ſettled ſtate. But the depredations, of which I principally ſpeak, were effected by rovers at ſea, who continually landed, and laid people under contribution upon the coaſt. Many migrations were made by perſons, who were obliged to fly, and leave their wives,

[71] Homer. Odyſſ. Γ. v. 69.
[72] L. 1. p. 2.

and

and effects behind them. Such losses were to be repaired, as soon as they gained a settlement. Hence, when they infested any country, and made their levies upon the natives, one of their principal demands was women: and of these the most noble and fair. Diodorus Siculus makes mention of one Butes in early times, who having been driven from his own country, seized upon one of the Cyclades, and resided there with his companions. [73] Και εν ταυτη κατοικουντα λησζεσθαι πολλους των παραπλεοντων. σπανιζοντας δε γυναικων περιπλεοντας ἁρπαζειν απο της χωρας γυναικας. *Here he took up his habitation, and robbed many of the people, who sailed by that island. And as there was a great want of women among his associates, they used to pass over to the continent, and recruit themselves from thence.* These depredations gave rise to the histories of princesses being carried away by banditti; and of kings daughters being exposed to sea-monsters. The monsters alluded to were nothing more than mariners and pirates, styled Cetei, Ceteni, and Cetones, from Cetus; which signified a sea-monster, or whale; and also a large ship. Κητος, ειδος νεως· Κητινη πλοιον μεγα ὡς Κητος. *By Cetus*, says Hesychius, *is signified a kind of ship. Cetine is a huge float, in bulk like a whale.* Andromeda, whom some mention, as having been exposed to a sea-monster, is said by [74] others to have been carried away in a Cetus, or ship. The history of Hesione is of the same purport: who was like Andromeda sup-

[73] L. 5. p. 432.

[74] Conon apud Photium. c. 40. p. 447. The term Κητος was by the Dorians expressed Κατος, Catus. Among us, there are large unwieldy vessels called Cats, particularly in the north. Cat-water, near Plymouth, signifies a place for vessels to anchor; a harbour for Κατοι, or ships.

poſed to have been given up as a prey to a [75] Cetus. Palæphatus takes notice of the legend, and tries to give a ſolution. According to the original ſtory, [76] *there was a ſea-monſter Cetus, who uſed to frequent the Trojan coaſt: and if the natives made him a preſent of young women, he peaceably retired: otherwiſe he laid the country waſte.* He imagines, that this Cetus was a king of the country, to whom this tribute was paid. But theſe demands were generally made; and this tribute levied by people of the ſea. They landed, and exacted theſe contributions, as the hiſtory expreſly tells us. In ſhort, theſe ſea-monſters were not ſo much the Ceti, as the Ceteans, and Cetonians, thoſe men of honour, the pirates, of whoſe profeſſion and repute we have made mention before. Some of them ſettled in Phrygia, and Myſia, where they continued the like practices, and made the ſame demands. Κητειοι, γενος Μυσων. *The Ceteans*, ſays Heſychius, *are the ſame people, as the Myſians.* Their hiſtory is undoubtedly alluded to by Homer in a paſſage, which Strabo looked upon as an enigma; and ſuch a one as could hardly be [77] ſolved. The poet is ſpeaking of Neoptolemus, whoſe great exploits are related by Ulyſſes to the ſhade of Achilles in the regions below. Among other things he ſeems to refer to ſome expedition made againſt the Myſians, who were allies of the Trojans, and their neighbours. Theſe Neoptolemus invaded,

[75] The hiſtory generally turns upon three articles. The women are guarded by a dragon, Δρακων, chained to a Petra, and expoſed to a Cetus: all which are miſtaken terms.

[76] Περι τȣ Κητȣς ταδε λεγεται. ὡς τοις Τρωσιν εκ της θαλατης εφοιτα. και ει μεν αυτῳ δοιεν κορας, απηρχετο· ει δη μη, την χωραν αυτων ελυμαινετο. De Incred. Hiſtor. p. 90.

[77] Αινιγμα τι τιθεις ἡμιν μαλλον, ȣ λεγων τι σαφες. L. 13. p. 915.

and

and ſlew their king Eurypylus with many of his ſubjects, in revenge for an unjuſt tribute, which he had exacted of other people. Ulyſſes tells Achilles, that he cannot enumerate all the actions of his ſon,

> [78] Αλλ' οἷον Τηλεφιδην κατενηρατο χαλχῳ
> Ἡρῳ' Ευρυπυλον, πολλοι δ' αμφ' αυτον ἑταιροι
> Κητειοι κτεινοντο, γυναικων ἑινεκα δωρων.

However, ſays Ulyſſes, *one action I cannot paſs over; which is his encounter with the hero Eurypylus, the ſon of Telephus; whom he ſlew: and at the ſame time made a great ſlaughter of the Ceteans.* And all this was done [79] γυναικων ἑινεκα δωρων, *on account of the unjuſt gifts, which they extorted, and which conſiſted in women.* The paſſage muſt have had in it ſome original obſcurity, to have embarraſſed a perſon of Strabo's learning. But when we know, that the Ceteans were people, who uſed to make theſe demands; and at the ſame time, that the Myſians were [80] Ceteans: I think we may be aſſured of the true meaning of the poet. In ſhort, theſe Myſians were Cuthites, and by race Nebridæ. [81] Νεβρωδ ὁ κυνηγος και γιγας, ὁ Αιθιοψ, εξ ὁυ Μυσοι. *Nimrod*, ſays the author of the [82] Chronicon Paſchale, *that great hunter, and giant, the Ethiopian, was the perſon from whom the Myſians were deſcended.* The hiſtory of this family is in all parts ſimilar, and conſiſtent.

[78] Odyſſ. Λ. v. 518.

[79] The term is here uſed adjectively. We meet with γυναικα μαζον, Ἑλλαδα ϛρατον, in the ſame mode of acceptation, as γυναικα δωρα.

[80] Heſychius above.

[81] P. 28.

I have

I have mentioned, that one of the moſt conſiderable colonies, which went from Babylonia, was that of the Indi, or Sindi; who have been further diſtinguiſhed by the name of the eaſtern Ethiopians. They ſettled between the Indus and Ganges, and one of their principal regions was Cuthaia, rendered Cathaia by the Grecians. They traded in linen and other commodities, and carried on an extenſive commerce with the provinces to the ſouth. A large body of them paſſed inland towards the north, under the name of [82] Sacæ and Sacaians: who ranged very high, and got poſſeſſion of Sogdiana, and the regions upon the Iaxartes. From thence they extended themſelves eaſtward quite to the ocean. They were of the [83] Cuthic race, and repreſented as great [84] archers: and their country was called [85] Sacaia and Cutha. The chief city was Sacaſtan, the Sacaſtana of [86] Iſidorus Characenus. Of their inroads weſtward we have taken notice [87] before: for they ſent out large bodies into different parts; and many of the Tartarian nations are deſcended from them. They got poſſeſſion of the upper part of China, which they denominated Cathaia: and there is reaſon to think, that Japan was in ſome degree peopled by them. Colonies undoubtedly went into this country both from Sacaia, and the Indus.

[82] Strabo. L. 7. p. 464.

[83] Σακαι. τȣς Σκυθας ȣτω φασι. Steph. Byzant.

Scytharum populi—Perſæ illos Sacas in univerſum adpellavere. Pliny. L. 6. c. 18. p. 315.

[84] Τȣν μετ' επι τροχοῃσιν Ιαξαρταο νεμονται
Τοξα Σακαι φορεοντες.—
Και Τοχαροι, Φρȣροι τε, και εθνεα βαρβαρα Σηρων. Dionyſ. Περιηγ. v. 749.

[85] By Agathemerus called Σακια. Geog. Vet. vol. 2. p. 44.

[86] Σακαςανα Σακων Σκυθων. Iſidorus. Geog. Vet. vol. 2. p. 8.

[87] P. 133. of this volume.

The Chinese were the ancient Sinæ, and Seres; who were so famous for their silk. There is in Pausanias a very curious account of this people, and of their manufacture. The author has been speaking of the fine flax in Elis: and from thence takes an opportunity to digress, and to treat about the nature of silk. *The former*, says [88] Pausanias, *arise from seed: but those fine threads, of which the Seres make use in weaving, are of a different original. In their country is produced an insect, which the Grecians call*, Σηρ, *but the natives have a different name for it.—This the Seres attend to with great care, making proper receptacles for its preservation both in summer, and winter.* He then proceeds to give a minute, but inaccurate, account of the silkworm, and the manner of its spinning, which I omit: and concludes with telling us, that *the country, from whence this commodity comes, is an island named Seria, which lies in a recess of the Erythræan Sea. I have been told by some, that it is not properly the Erythræan Sea, but the river Sera, which incloses it, and forms an island, similar to the Delta in Egypt. In short some insist, that it is not at all bounded by the sea. They say also, that there is another island called Seria: and those who inhabit this, as well as the islands Abasa, and Sacaia in the neighbourhood, are of the Ethiopian race. Others affirm, that they are of the Scythic family, with a mixture of the Indic.* The history is in every part very true; and in it we have described two nations of the Seres; who were of an Ethiopic, Indic, and Scythic family. The first was upon the great Erythræan, or Indian, Ocean; or rather upon the Ganges; being a province in-

[86] Pausan. L. p. 6. 519.

closed

clofed by the branches of that river. There were many iflands fo formed; and they are by geographers called collectively the [89] Delta of the Ganges. The other region of the Seres was farther removed. It is the fame as [90] China, though fpoken of by Paufanias, as an ifland: and it lies oppofite to the iflands of Japan, called here Abafa and Sacaia. Of the fouthern Seres upon the Ganges little notice has been taken: yet they will be found upon inquiry to have been a very notable people. They are mentioned by Orofius, who fpeaks of them as bordering upon the Hydafpes. The Seres of [91] Strabo are of the fame part of the world. Marcianus Heracleota, in his [92] Periplus, places them rather to the eaft of the river, and makes them extend very high to the north, towards Cafgar and Thebet. They were the fame as the Indic Cathaians, who at different times got accefs into the lower regions of Seria, or China; and that particular province called now Iünan. The Sacæ likewife, who were of the fame family, made large fettlements in the upper provinces of that country; which from them was called both [93] Seria and Cathaia. From thence they paffed over to the iflands of Japan: one of which was from them named Sacaia. It ftill is fo called; and the capital has the fame name; and is famous for the worfhip of the God [94] Dai-

[89] Strabo. L. 15. p. 1026.

[90] Μετα συμπασαν Σκυθια εϛιν ἡ Σηρικη. Agathemerus. L. 2. c. 6. p. 42. Geog. Vet. Gr. vol. 2.

[91] Strabo. L. 15. p. 1027.

[92] Geog. Græc. vol. 1. p. 28.

[93] Marcianus Heracleota places a nation of Seres to the north of the Sinenfes; where now is the region of Chinefe Cathaia. See Periplus. p. 29. Geog. Vet. vol. 1.

[94] Purchas. vol. 5. p. 596. Dai-Maogin is probably Deus Magog, five Deus Magus.

Maogin. Father Lewis de Froes, in a letter quoted by [95] Kæmpfer, takes notice of a terrible earthquake both at Meaco, and in Sacaia. The names of the Deities in Japan and China, and the form of them, as well as the mythology, with which they are attended, point out the country, from whence they originally came. The prevailing religion in each of these kingdoms, and the most ancient, is the [96] Sinto, or religion of the Sindi. By these are signified the Indi, who first introduced this mode of worship, as is acknowledged by the Chinese themselves. One of the Mohammedan [97] travellers, whose account has been published by the learned Renaudot, assures us, that *the Chinese had no sciences :* that is, I suppose, none, but what were imported. *That their religion and most of their laws were derived from the Indi. Nay, they are of opinion, that the Indians taught them the worship of idols; and consider them, as a very religious nation.*

The people, who introduced these things in the upper region of this country, were the northern Seres, a branch of the Cathaian Sacæ. [98] Σηρες, εθνος βαρβαρον Σκυθικον. They were a different people from the Sinæ and Sinenses, though at last incorporated with them. The chief city of the country was occupied by them, which they called after their own name Sera; and they named the region Cathaia. Hence Ptolemy

[95] L. 1. p. 104. notes.

Annum in urbe Sacaio moratus. Epistola Gasparis Vilelæ apud Maffæum. Vide Hist. Ind. p. 401. It occurs often in the letters of these missionaries.

[96] Ibid. p. 203. 204. It is called in China the religion of Fo.

[97] Account of China by Two Mohammedan Travellers in the Ninth Century, p. 36.

[98] Scholia in Dionys. v. 752.

makes

makes mention, [99] Σηρας, της των Σινων Μητροπολεως, *of Sera, the capital of the Sinæ:* ſo that in his time, and indeed long before, the Sinenſes and Seres were looked upon as the ſame. In China the Deity upon the Lotos in the midſt of waters has been long a favourite emblem, and was imported from the weſt. The inſigne of the dragon was from the ſame quarter. The Cuthites worſhiped Cham, the Sun; whoſe name they variouſly compounded. In China moſt things, which have any reference to ſplendour, and magnificence, ſeem to be denominated from the ſame object. Cham is ſaid in the language of that country to ſignify any thing [100] *ſupreme.* Cum is a fine building, or [1] palace; ſimilar to Coma of the Amonians. Cum is a [2] lord or maſter: Cham a [3] ſceptre. Laſtly, by Cham is ſignified a [4] prieſt, analogous to the Chamanim and [5] Chamerim of Cutha, and Babylonia. The country itſelf is by the Tartars called [6] Ham. The cities Cham-ju, Campion, Compition, Cumdan, Chamul, and many others of the ſame form, are manifeſtly compounded of the ſacred term Cham. Cambalu, the name of the ancient metropolis, is the city of [7] Cham-Bal: and Milton ſtyles it very properly, *Cambalu, ſeat of* [8] *Cathaian Chan.* By this is meant the

[99] L. 1. c. 11.

[100] Bayer's Muſæum Sinicum. vol. 2. p. 146.

[1] Ibid. p. 95.

[2] Ibid. p. 102. The Tartarian princes are ſtyled Cham.

[3] Ibid. p. 98.

[4] Ibid. p. 102.

[5] 2 Kings. c. 23. v. 5. Hoſea. c. 10. v. 5.

[6] Herbert's Travels. p. 375.

[7] Civitas Cambalu, in provinciâ Cathai —— ſonat autem Civitas Domini. Marcus Paulus Venetus. L. 2. c. 1.

[8] Chinam potiſſimam Cathaii partem. Kircher. China Illuſt. p. 60.

chief

chief city of the Cuthean Monarch; for Chan is a derivative of Cahen, a prince. It ſeems ſometimes in China and Japan to have been expreſſed Quan, and Quano. The Lama, and Lamas, thoſe prieſts of Thebet and Tartary, are of the ſame original, as the Lamii in the weſt.

As the religion of this people extended ſo far, we meet with many noble edifices in various parts of the eaſt, which ſtill afford evidences of their original. Two temples are taken notice of by Hamelton near Syrian in [9] Pegu; which he repreſents, as ſo like in ſtructure, that they ſeemed to be built by the ſame model. One ſtood about ſix miles to the ſouthwards, and was called Kiakiack, or *the God of Gods Temple.* The image of the Deity was in a ſleeping poſture, and ſixty feet in length: and was imagined to have lain in that ſtate of repoſe ſix thouſand years. *The doors and windows*, ſays our author, *are always open, and every body has permiſſion to ſee him. When he awakes, it is ſaid, that the world will be annihilated.* This Temple ſtands on a high open ſpot of ground, and may eaſily be ſeen in a clear day eight leagues off. The other is ſituated in a low plain north of Syrian, and at about the ſame diſtance. It is called the Temple of Dagun, and the doors and windows of it are continually ſhut: ſo that none can enter, but the prieſts. They will not tell of what ſhape the idol is; but only ſay, that it is not of a human form. As ſoon as Kiakiack has diſſolved the frame and being of the world, Dagon, or Dagun, will gather up the fragments, and make a new one. I make no doubt, but the true name of the temple was Iäch-Iach, and dedi-

[9] Hamelton's Account of the Eaſt Indies. vol. 2. p. 57.

cated to the ſame God, as the Iachuſi in Japan. Mr. Wiſe takes notice of the Grecian exclamation to [10] Dionuſus, when the terms [11] Iacche, O Iacche, were repeated: and he ſuppoſes, with great probability, that the Peguan name had a reference to the ſame Deity. It is very certain that the worſhip of Dionuſus prevailed very early among the nations in the eaſt. The Indians uſed to maintain, that his rites began firſt among them. Profeſſor Bayer has ſhewn, that traces of his worſhip are ſtill to be obſerved among the people of theſe parts: and particularly among the Tamuli of Tranquebar. [12] *They have a tradition that there was once a gigantic perſon named Maidaſhuren, who was born at Niſadabura, near the mountain Meru. He had the horns of a bull, and drank wine, and made war upon the Gods. He was attended by eight Pudam, who were gigantic and miſchievous dæmons, of the family of thoſe Indian Shepherds, called Kobaler.* In this account we have a manifeſt reference to the hiſtory of Dionuſus, as well as that of the Dionuſians, by whom his rites were introduced. And we may perceive, that it bears a great reſemblance to the accounts

[10] See Wiſe's Treatiſe of the Fabulous Ages. p. 95.

[11] Ιακχε, ω Ιακχε. Ariſtoph. Ranæ. v. 318.

[12] Inde Tamuli narrant, Maidaſhuren fuiſſe aliquem dictum a Maidham et Aſhuren, quaſi Taurum Gigantem (Gigantas autem fingunt Heroas ſuos fuiſſe) in Niſadabura urbe haud longe a Meru Monte natum, qui Taurina cornua geſtârit; carnibuſque paſtus, tum aliarum animantium, tum vaccarum (quod in Indis ſummum ſcelus) et vino ad ebrietatem repleri ſolitus, Diis bellum intulerit. Ceterum in comitatu habuiſſe octo Pudam, ſeu gigantæos et malitioſos Dæmonas, ex familiâ Indicorum Paſtorum, quos Kobaler, i. e. Paſtores vocant: curru vectum ab octonis leonibus, aut leopardis, aut tigridibus, aut elephantis. Habetis Nyſam, ubi natum ferunt Bacchum etiam Græcorum aliqui. Habetis Merum montem, unde Jovis Μηρος Luciani agitatus locis: habetis Κοβαλας, et cornua et currum, et quicquid ad fabulam veteris Græciæ deſideratis. Bayer. Hiſt. Bactriana. p. 2. 3.

tranſmitted

tranſmitted by the [13] Grecians. What are theſe Kobaler, who were deſcended from the Shepherds, but the ſame as the Cobali of Greece, the uniform attendants upon Dionuſus: a ſet of prieſts, whoſe cruelty and chicanery rendered them infamous. [14] Κοβαλοι δαιμονες ειστι τινες σκληροι περι τον Διονυσον· απατεωνες. *The Cobali were a ſet of cruel dæmons, who followed in the retinue of Dionuſus. It is a term made uſe of for knaves and cheats.*

The ſecond temple near Syrian is ſaid, in the account above, to have been inacceſſible to ſtrangers: ſo that they could not tell, under what ſhape the Deity was repreſented. Thus much they were informed, that it was not human. As the Deity was called Dagun, we may eaſily conceive the hidden character, under which he was deſcribed. We may conclude, that it was no other than that mixed figure of a man and a fiſh, under which he was of old worſhiped both in Paleſtine and Syria. He is expreſſed under this ſymbolical repreſentation in many parts of [15] India; and by the Brahmins is called Wiſtnou and Viſhnou. Dagon and Viſhnou have a like reference. They equally repreſent the man of the ſea, called by Beroſus Oannes: whoſe hiſtory has been reverſed by the Indians. They ſuppoſe, that he will reſtore the world, when it ſhall be deſtroyed by the chief God. But by Dagon is ſignified the very perſon, through whom the earth has been

[13] Strabo mentions—Νυσσαιους τινας εθνος, και πολιν παρ' αυτοις Νυσσαν, και ορος το υπερ της πολεως ΜΗΡΟΝ. L. 15. p. 1008. Diodorus has a moſt curious account concerning Dionuſus in India, and of the ſuppoſed place of his birth.—Ονομαζεσθαι της ορειυης ταυτης τον τοπον τυτον Μηρον. L. 2. p. 123.

[14] Scholia in Plutum Ariſtophanis. v. 279.

Κοβαλος, κακουργος, πανουργος. Heſych.

[15] Kircher's China. p. 158. Baldæus. Part 2. c. 1.

already

already reſtored, when it was in a ſtate of ruin: and by whom mankind was renewed. Dagon and Noah I have ſhewn to be the ſame. Viſh-Nou is repreſented, like Dagon, under the mixed figure of a man and a fiſh: or rather of a man, a princely figure, proceeding from a fiſh. The name of the diſtrict, near which the temples above ſtand, we find to be called Syrian: juſt as the region was named, where ſtood the temples of Atargatus and Dagon. Syrus, Syria, and Syrian, are all of the ſame purport, and ſignify Cœleſtis, and Solaris, from [16] Sehor, the Sun.

Many travellers have taken notice of the temples in India: which are of a wonderful conſtruction; and to which there is ſcarce any thing ſimilar in other parts of the world. The great traveller Gemelli mentions a pagoda in the iſland Salſette near Bombay, which is looked upon as a work of great antiquity. It is called the pagod of [17] Canorin: and a tradition prevails among the Indians, that it was conſtructed by ſome of the Giant race. It ſtands towards the eaſt ſide of a mountain, which conſiſts intirely of a hard rock: and out of this the various edifices are not built, but hewn. Round about are innumerable columns, and many inferiour temples, covered with beautiful cupolas, together with figures of men and animals, all alike formed out of the ſolid rock. Some of the ſtatues are completely carved: others are in baſſo relievo; and habited in a peculiar manner; ſo as to witneſs great antiquity. There are likewiſe many caves, and

[16] Syria was ſuppoſed to have been denominated from Syrus, the offspring of the Sun.—Εκ Σινωπης και Απολλωνος Συρος. Diodorus. L. 4. p. 273. See p. 446. of this volume.

[17] See Churchil's Voyages. vol. 4. p. 194.

grottos, curiouſly contrived: and many large tanks of water, commodiouſly diſpoſed over the area of the incloſure. The author is very copious in his deſcription of this place; and of the pagodas, which are within it. And he aſſures us, towards the cloſe, that all, which has been hitherto obſerved, is formed from the rock, without any ſeparation, or addition: every figure ſtill adhering at the baſis, to the maſs, on which it ſtands. The whole is deſolate, unfrequented, and difficult of acceſs.

At no great diſtance from Salſette is an iſland of equal curioſity, called by the Portugueſe Elephanto. It is deſcribed by our countryman [18] abovementioned, who ſuppoſes, *that it was thus named from the figure of an elephant, which is carved upon it, out of a great black ſtone, about ſeven feet in height. It is*, ſays he, *ſo like a living elephant, that at two hundred yards diſtance, a ſharp eye might be deceived by its ſimilitude. A little way from this ſtands an horſe, cut out of a ſtone; but not ſo proportionable, and well ſhaped, as the elephant. There is a pretty high mountain ſtanding in the middle of the iſland, ſhaped like a blunt pyramid; and about half way to the top is a large cave, that has two large inlets, which ſerve both for a paſſage into it, and for light. The mountain above it reſts on large pillars, hewn out of a ſolid rock; and the pillars are curiouſly carved. Some have the figures of men about eight feet high in ſeveral poſtures; but exceedingly well proportioned, and cut. There is one, that has a Giant with four heads joined; and the faces looking from each other. He is in a ſitting poſture, with his legs and feet under his body. His right*

[18] Hamelton's New Account of the Eaſt Indies. vol. 1. c. 22. p. 241.

hand is above twenty inches. There are ſeveral dark rooms hewn out of the rock; and a fine ſpring of ſweet water comes out of one room, and runs through the cave out at one of the inlets. I fired a fuzee into one of the rooms; but I never heard cannon or thunder make ſuch a dreadful noiſe; which continued about half a minute; and the mountain ſeemed to ſhake. As ſoon as the noiſe was over, a large ſerpent appeared; which made us take to our heels, and get out of the cave at one door; and he in great haſte went out at the other. I judged him to be about fifteen foot long: and two foot about: and theſe were all that I ſaw worth obſervation on that iſland. I aſked the inhabitants of the place, who were all Gentows, or Gentiles, about twenty in number, if they had any account, by hiſtory, or tradition, who made the cave, or the quadrupeds carved in ſtone: but they could give no account.

We have a like account of theſe pagodas in Purchas.—[19] In Salſette are two temples, or holes rather of pagodes, renowned in all India. One of which is cut from under a hill of hard ſtone, and is of compaſſe within about the bigneſſe of village of foure hundred houſes; with many galleries or chambers of thoſe deformed ſhapes, one higher than another, cut out of the hard rock. There are in all three hundred of theſe galleries. The other is in another place, of like matter and forme.——In a little iſland called Pory, there ſtandeth a high hill, on the top whereof there is a hole, that goeth downe on the hill, digged and carved out of the hard rocke; within as large as a cloyſter, round beſet with ſhapes of elephants, tygres, Amazons, and other like work,

[19] Purchas from R. Fitch. vol. 5. p. 545.

workemanly cut, ſuppoſed to be the Chinois handy worke. But the Portugals have now overthrowne theſe idol-temples. Would God, they had not ſet new idols in their roome.

There are deſcriptions of many other ancient edifices in India; ſome of which are of ſtupendous workmanſhip: but of all others, that which was viſited by the curious traveller Thevenot, ſeems to be of the greateſt extent, and of the moſt wonderful conſtruction. It is called the pagod of [20] *Elora:* and ſtands near the city Aurangeabad, in the province of Balagate. He ſays, that his rout lay up a very rugged mountain, and very hard for the oxen, by which his carriage was drawn, to aſcend: though the way, cut out of the rock, was almoſt every where as ſmooth, as if it were paved with free-ſtone. At the top, he diſcovered a ſpacious plain of well-cultivated land, with a great many villages and hamlets amidſt gardens, and plenty of fruit trees and woods. The firſt part of this lovely plain was occupied by people of the Mohammedan perſuaſion. *A little farther weſtward*, ſays our author, *my Pions and I were above half an hour clambering down the rock into another very low plain. The firſt things I ſaw were ſome very high chapels; and I entered into a porch cut out of the rock, which is of grayiſh ſtone: and on each ſide of that porch, there is the gigantic figure of a man, cut out of the natural rock: and the walls are covered all over with other figures in relief, cut in the ſame manner. Having paſſed that porch, I found a ſquare court, an hundred paces every way. The walls are the natural rock, which in that place is ſix fathom high, and perpendicular to the groundplot; and cut as ſmooth*

[20] Thevenot's Travels into the Indies. Part 3. c. 44. p. 74. Tranſlation.

and

and even, as if it were plaſter ſmoothed with a trowel. Before all things I reſolved to view the outſide of that court: and I perceived, that theſe walls, or rather the rock, hangs: and that it is hollowed underneath: ſo that the void ſpace below makes a gallery almoſt two fathoms high, and four or five broad. It hath the rock for a baſis: and the whole is ſupported only by a ſingle row of pillars cut in the rock; and diſtant from the extremity of the gallery about the length of a fathom: ſo that it appears as if there were two galleries. Every thing there is exceeding well cut: and it is really a wonder to ſee ſo great a maſs in the air, which ſeems ſo ſlenderly underpropped, that one can hardly help ſhuddering at firſt entering into it.

In the middle of the court there is a chapel, whoſe walls, inſide and outſide, are covered with figures in relief. They repreſent ſeveral ſorts of beaſts, as griffons, and others, cut in the rock. On each ſide of the chapel there is a pyramid, or obeliſk, larger at the baſis, than that at Rome: but they are not ſharp pointed. They have ſome characters upon them; which I do not underſtand. The obeliſk on the left hand has by it an elephant, as big as the life, cut out of the rock, as every thing elſe is: but his trunk has been broken off. At the farther end of the court I found two ſtaircaſes cut in the rock; and I went up with a little Bramin, who ſeemed to be a knowing perſon. Being at the top, I perceived a kind of area (if the ſpace of a league and an half, or two leagues, may be called an area) full of ſtately tombs, chapels, and temples, which they call pagodas, cut in the rock.

I entered into a great temple built in the rock. It has a flat roof, and is adorned with figures within, as the walls of it alſo are. In this temple are eight rows of pillars in length, and ſix

in

in breadth: which are about a fathom diſtant from each other. The temple is divided into three parts:——in the middle of the third, or extream, part, upon a very high baſis, there is a gigantic idol, with a head as big as a drum; and his other parts proportionable. All the walls of the temple are covered with gigantic figures in relief, and on the outſide, all round the temple, are a great many little chapels, adorned with figures of an ordinary bigneſs in relief, repreſenting men and women embracing one another.

Leaving this ſpot, I went into ſeveral other temples of a different ſtructure, built alſo from the rock; and full of figures, pilaſters, and pillars. I ſaw three temples one over another; which have but one front all three; but it is divided into three ſtories, ſupported by as many rows of pillars: and in every ſtory there is a great door for the temple. The ſtaircaſes are cut out of the rock. I ſaw but one temple which was arched: and therein I found a room, whereof the chief ornament was a ſquare baſon. It was cut in the rock, and full of ſpring water, which aroſe within two or three feet of the brim of the baſon. There are a vaſt number of pagods all along the rock: indeed there is nothing elſe to be ſeen for above two leagues. He concludes with ſaying, that he made diligent inquiry among the natives, about the origin of theſe wonderful buildings: and *the conſtant tradition was, that all theſe pagodas, great and ſmall, with all their works, and ornaments, were made by Giants: but in what age they could not* [20] *tell.*

[20] Theſe pagodas have been ſeen viſited by that curious traveller and Orientaliſt, M. Anquetil Du Perron. In his treatiſe called Zend-Aveſta, a very preciſe account may be found of theſe buildings, and of their dimenſions; alſo the hiſtory, and purport, of the various repreſentations, according to the notions of the Brahmins. See Zend-Aveſta. vol. 1. p. 234.

Many

Many of theſe ancient ſtructures have been attributed to Ram-Scander, or Alexander the Great: but there is nothing among theſe ſtately edifices, that in the leaſt ſavours of Grecian workmanſhip: nor had that monarch, nor any of the princes after him, opportunity to perform works of this nature. We have not the leaſt reaſon to think, that they ever poſſeſſed the country: for they were called off from their attention this way by feuds, and engagements nearer home. There is no tradition of this country having been ever conquered, except by the fabulous armies of [22] Hercules and Dionuſus. What has led people to think, that theſe works were the operation of Alexander, is the ſimilitude of the name Ramtxander. To this perſon, they have ſometimes been attributed. But Ramtxander was a Deity, the ſuppoſed ſon of Bal; and he is introduced among the perſonages, who were concerned in the incarnations of [23] Viſhnou.

The temple of Elora, and all the pagodas of which I have made mention, muſt be of great antiquity, as the natives cannot reach their æra. They were undoubtedly the work of the Indo-Cuthites, who came ſo early into theſe parts: and of whoſe hiſtory I have treated at large. They came hither under the name of Indi and Sindi: alſo of Arabians, and Ethiopians. And that theſe ſtructures were formed by them will appear from many circumſtances; but eſpecially from works of the ſame magnificence, which were performed by them in other places. For ſcarce any people could have effected what has been here deſcribed, but a branch of that family, which erected the tower in Babylonia, the walls of Balbec, and the pyramids of Egypt.

[22] Strabo. L. 15. p. 1007.

[23] Kircher's China. p. 158.

Marco

Marco Polo was in Cathaia in the time of the Tartar Emperour Cublai Chan: and he ſpeaks of the chief city Campion, as of great extent; and mentions a moſt magnificent temple. He [24] ſays, that the idols were made of ſtone, and wood; and ſome of clay: and there were ſeveral overlaid with gold; and very artificially wrought. Among theſe ſome were ſo great, that they contained ten paces in length; and were placed upon the earth in an attitude, as if they lay upright. Near to theſe ſtood ſeveral ſmaller idols, which ſeemed to pay obeyſance to the [25] larger: and they appeared all to be greatly revered. Hadgi Mehemet, a great traveller, who diſcourſed with Ramuſio, told him, that he had been at [26] Campion; and mentioned the largeneſs of the temples. In one of theſe he ſaw the ſtatues of a man, and a woman, ſtretched on the ground: each of which was one piece, forty feet long, and gilded. Campion is probably the ſame city, which is alluded to by Marco: the ſame too, which the ancients called Sera, and the moderns Nankin: for the names of places in China are continually changing. In the account of Sha Rokh's embaſſy to [27] Cathaia, mention is made of a city Kam-ju: and of a temple, whoſe dimenſions were very large. The author ſays, that each ſide was five hundred kes or cubits. In the middle lay an idol, as if it were aſleep; which was fifty feet in length. Its hands and feet were three yards long; and the head twenty-one feet in circumference. There

[24] Purchas. vol. 3. c. 4. p. 77. See Kircher's China. part 3. c. 2. 3.

[25] This is not unlike the deſcription of the God Nilus, as we meet with it in Gruter, Sandys, and others.

[26] Aſtley's Collection. vol. 4. p. 639.

[27] From Ramuſio. See Aſtley's Collection. vol. 4. p. 624.

were

were others at his back, and over his head, about a cubit high: and placed in ſuch attitudes, that they ſeemed alive. The great image was gilt all over; and held one hand under his head; and the other was ſtretched along down his thigh. They called it Samonifu. The Babylonians, and Egyptians, and all of the ſame great family, uſed to take a pleaſure in forming gigantic figures; and exhibiting other repreſentations equally ſtupendous. Such were the coloſſal ſtatues at Thebes; and the ſphinx in the plains of Cocome. The ſtatue erected by [28] Nebuchadnezzar in the plains of Dura, was in height threeſcore Babyloniſh cubits. It was probably raiſed in honour of Cham, the Sun; and perhaps it was alſo dedicated to the head of the Chaldaic family; who was deified, and reverenced under that title. Marcellinus takes notice of a ſtatue of Apollo, named [29] Comeüs; which in the time of the Emperour Verus was brought from Seleucia to Rome. This related to the ſame Deity, as the preceding. We may alſo infer, that this temple at Kam-ju was erected to Cham, the Sun, whom the people worſhiped under the name of Samonifu.

An account is given in [30] Purchas of a Coloſſus in Japan, made of copper; which was ſeen by Captain Saris, an Engliſhman, at a place called Dabis. It repreſented a man of immenſe ſtature, ſitting upon his heels. The ſame perſon ſaw at [31] Meaco, a Temple, equal in extent to St. Paul's in

[28] Daniel. c. 23. v. 1.

[29] Simulacrum *Comei* Apollinis, avulſum ſedibus, perlatumque Romam. Marcellinus. L. 23. p. 287.

[30] Purchas. vol. 5. p. 595. Saris was in Japan anno 1612.

[31] Ibid.

London, weſtward of the choir: and in it an idol larger than the former, which reached to the roof of the building. Theſe were the ſtatues of Xaca and Amida, two of the chief Deities of Japan. Herbert takes notice of the temples, and Deities above; and ſays, that they were called [32] Mannadies. One of theſe coloſſal ſtatues was erected by the Emperour Tychozama, the chair, or throne, of which idol, was ſeventy feet high, and eighty wide. He ſpeaks alſo of the ſtatue at Dabis; which, though in a ſitting poſture, was in height twenty-four feet. They were both of copper; or, as he terms it, auricalc.

It is remarkable, that in Japan, the prieſts and nobility have the title of [33] Cami. The Emperour Quebacondono, in a letter to the Portugueſe viceroy, 1585, tells him, [34] *that Japan is the kingdom of Chamis*; *whom*, ſays he, *we hold to be the ſame as Scin, the origin of all things.* By [35] Scin is probably ſignified San, the Sun; who was the ſame as Cham, rendered here Chamis. The laws of the country are ſpoken of as the laws of Chamis: and we are told by Kæmpfer, that all the Gods were ſtyled either [36] Sin, or Cami. The founder of the empire is ſaid to have been Tenſio Dai Sin, or *Tenſio the God of Light.* Near his Temple was a cavern, religiouſly viſited, upon account of his having been once hid: when no ſun, nor ſtars appeared. He was eſteemed the fountain of day,

[32] Herbert's Travels. p. 374. Similar to Μαν ἀδης of the Grecians, whoſe prieſts were, Μαινάδες, the Mænades.

[33] Kæmpfer. L. 2. p. 153.

[34] Organtinus Brixienſis. See Purchas. vol. 3. p. 324.

[35] It was probably pronounced Schin.

[36] Kæmpfer above.

and

and his Temple was called the Temple of [37] Naiku. Near this cavern was another Temple; in which the Canusi, or priests, shewed an image of the Deity, sitting upon a cow. It was called Dainits No Ray, *the Great Representation of the* [38] *Sun.*

One of their principal Gods is Iakusi; similar to the Iacchus of the west. Kæmpfer says, that he is the [39] Apollo of the Japanese: and they describe him as the Egyptians did Orus. His Temple stands in a town called Minnoki: and Iachusi is here represented upon a gilt Tarate flower: which is said to be the [40] nymphæa palustris maxima; or faba Ægyptiaca of Prosper Alpinus. One half of a large scallop shell is like a canopy placed over him; and his head is surrounded with a crown of rays. I think, that we may perceive, to whom the Temple of Naiku was dedicated: and from what person the town of Minnoki was named, where Iachusi was worshiped. They have also an idol Menippe, much reverenced in different parts. It certainly relates to the same person; and is a compound of two terms already fully explained.[41]

Kæmpfer is a writer of great credit, who was for some [42] time in these parts. He certifies what has been above said by Saris about the idols of this country. He saw the Temple

[37] Kæmpfer. L. 3. p. 231.

[38] Ibid.

[39] Ibid. L. 5. p. 493.

[40] Ibid. Kæmpfer mentions the image of Amida in Siam, which appeared in an upright posture upon the Tarate flower. He calls it in this passage the Nymphæa magna incarnata. L. 1. p. 30.

[41] Μην Ἵππα. See Vol. II. of this work.

[42] He went to Japan in the year 1690.

of Dabys, which he more truly renders [43] Daibod. He had a ſight of it in his firſt embaſſy to Jedo; which city he viſited twice. He ſpeaks of the buildings as very ſpacious: and [44] *at the beginning of the avenue towards it on each ſide ſtood the ſtatue of an hero in black, near four fathoms high, and almoſt naked, having only a looſe piece of drapery around him. He had the face of a lion: and was in other reſpects well enough proportioned. His height was four fathoms; and he ſtood on a pedeſtal of one fathom.—The Temple of Daibod was oppoſite to the gate, and in the middle of the court. It was by much the loftieſt building, that we had ſeen in Japan: and had a double bended ſtately roof.—The pillars were exceſſive large; and at leaſt a fathom and a half thick. The idol was gilt all over; and of an incredible ſize; inſomuch that two mats could lie in the palm of his hand. It was ſitting, after the Indian manner, croſs-legged, on a Tarate flower; which was ſupported by another flower. The leaves of this ſtood upwards, by way of ornament: and they were both raiſed about two fathoms from the floor.* [45] Dai, in the ancient language of the eaſtern countries, ſignified *Deus*, and *Divus*, any thing divine. By Dai-Bod was

[43] The ſame is deſcribed by Lewis Almeida, who expreſſes the name ſtill more preciſely, Dai-But. See Epiſtolæ ſelectæ Soc. Jeſ. apud Maffæum Hiſt. Indic. p. 428. He alſo gives a deſcription of the Temple.

[44] L. 4. p. 553.

[45] According to Kæmpfer, L. 2. p. 159. Dai ſignifies a Lord, or Prince. Dius and Divus were applied in the ſame manner by the Greeks and Romans: yet they were titles, which properly related to the Gods: and Dai did ſo likewiſe. This is apparent from its being always annexed to the names of Deities.

Dai is the ſame as Dairy, the title of the eccleſiaſtical monarch. Ibid.

In another part of his work, he ſays, that Dai ſignified *great*: Sin, and Cami, *a God, or Spirit*. L. 3. p. 226. But in none of theſe expoſitions do I believe him to be preciſe.

meant

meant the God Budha; whoſe religion was ſtyled the Budſo: and which prevailed greatly upon the Indus, and Ganges. *The origin of this religion*, ſays [46] Kæmpfer, *muſt be looked for among the Brahmins. I have ſtrong reaſons to believe, both from the affinity of the name, and the very nature of this worſhip, that the author was the ſame perſon, whom the Brahmins call Budha, and believe to have been the eſſential part of Wiſtnou. The Chineſe and Japaneſe call him Buds and Siaka. The people of* [47] *Siam repreſent him under the form of a Moor, in a ſitting poſture, and of a prodigious ſize. His ſkin is black, and his hair curled:* by which, I ſuppoſe, is meant woolly: *and the images about him are of the ſame complexion.* He was not the author of the religion, as our traveller ſuppoſes: but the great object, to which the worſhip was directed. He was ſuppoſed by the [48] Brahmins to have had neither father, nor mother. By Budha we are certainly to underſtand the idolatrous ſymbol, called by ſome nations Buddo; the ſame as Argus and Theba. In the mythology tranſmitted concerning it, we may ſee a reference both to the machine itſelf, and to the perſon preſerved in it. In conſequence of which we find this perſon alſo ſtyled Bod, Budha, and Buddo; and in the weſt Butus, Battus, and Bœotus. He was ſaid by the Indians not to have been born in the ordinary way; but to have come to light indirectly through the ſide of his [49] mo-

[46] L. 3. p. 241.

[47] Ibid. L. 1. p. 36. They call him Siaka and Sacka. Ibid.

[48] Ibid.

[49] Socratis Eccleſiaſt. Hiſt. L. 1. c. 7.

Buddam per virginis latus narrant exortum.

Retramnus de Nativitate Chriſti. c. 3.

ther.

ther. By Clemens of [50] Alexandria, he is called Bouta: and in the hiſtory of this perſon, however varied, we may perceive a relation to the Arkite Deity of the Sea, called Poſeidon: alſo to Arcalus, and Dionuſus; ſtyled Bœotus and Thebanus. Kæmpfer has a curious hiſtory of a Deity of this ſort, called [51] Abbuto; whoſe Temple ſtood in the province of Bungo upon the ſea-ſhore, near the village of Toma. *About a quarter of a German mile, before you come to this village, ſtands a famous Temple of the God Abbuto; which is ſaid to be very eminent for miraculouſly curing many inveterate diſtempers: as alſo for procuring a wind, and good paſſage. For this reaſon, ſailors, and paſſengers, always tie ſome farthings to a piece of wood, and throw it into the ſea, as an offering to this Abbuto, in order to obtain a favourable wind.* He moreover tells us, that they call him Abbuto Quano Sama, or *the Lord God Abbuto.* But the title more preciſely ſignifies, if I may form a judgment, *Abbuto the Lord of Heaven.* The ſame Deity, but under a different name, was worſhiped in China. He is mentioned by Pierre Jarrige, who calls him the God Camaſſono. [52] On appelle l'Idole Camaſſono: et ceux, qui paſſent par là, redoutent fort cet Idole; et de peur, qu'il ne mette leurs navires à fond, ils luy offrent, quand ils ſont vis à vis de l'iſle, ou du riz, (qu'ils jettent en la mer) ou de l'huile, ou d'autre choſe, qu'ils portent. The Apis, Mneuis, and Anubis of Egypt, have been often mentioned, and explained; as well as the Minotaur of Crete. The ſame hiero-

[50] Strom. L. 1. p. 359. The MSS. have Βουτα and Βουττα.

[51] L. 5. p. 468. Abbutus, pater Butus ſive Bœotus.

[52] Hiſt. des Indes. L. 5. c. 51.

glyphics occur in Japan: and we are informed by [53] Marco Polo, that the inhabitants worſhip idols in different ſhapes. Some have the head of an ox; ſome of a ſwine; and others the head of a dog. The moſt common repreſentation in this country is that of [54] Godſo Ten Oo, or *the Oxheaded Prince of Heaven.*

Lewis Almeida, and other miſſionaries, give a noble account of Japoneſe temples: and deſcribe their ſituation, as uncommonly pleaſing. Some of them reſided at Meaco, where they viſited the pagodas of Caſunga, Cocuba, Facumano, and Daibut. They ſpeak of them as very large, and happily diſpoſed, being ſituated amid trees of various ſorts, particularly planes and cedars: and in places abounding with ſtreams of running water, and lakes of great [55] extent. The ſubordinate temples in the vicinity, and the houſes of the Bonzees, are ſheltered by groves. The court before the chief building is generally paved with black and white ſtones; and the avenue is ornamented with trees, and ſtatues. At the Temple of Facumano, among other things, were obſerved a number of fine citron trees; and at equal diſtances between each were [56] roſes and other flowers in large vaſes of porcelaine. The Temple itſelf was richly ornamented; and abounded with coſtly lanterns of a factitious metal gilded: which were beautifully contrived. They appeared in great numbers, and

[53] Colunt Viri Zipangrii varia idola: quorum quædam habent bovis caput; quædam caput porci, et quædam caput canis. Marcus Paulus Venetus apud Kircher. China Illuſt. p. 143.

[54] Kæmpfer. L. 5. p. 418.

[55] See Letters of the Miſſionaries, particularly of Lewis Almeida. Maffæi Hiſt. Indic. p. 427. alſo of de Froes. p. 441.

[56] Fruteta—jucunda roſarum et florum varietate commiſta. Ibid. p. 428.

burned

burned all night, making a ſplendid appearance. About the temples, there were ſeen herds of deer, and flocks of doves: and the latter were ſo tame as to ſuffer themſelves to be handled: for they were never injured, being ſacred to the Deity of the place. All the apartments are repreſented as very neat and elegant: and the Bonzees, to whom they belong, very numerous. They keep their heads and beards cloſely ſhorn: and go very rich in their attire. Almeida had a view of ſome of them at the temple of Caſunga; but it was in a part ſo ſacred, that he was not permitted to come near. Ex hâc Bonziorum domo porticus admodum pulchra ad uſque adyta pertinet fani; quo nemini patet ingreſſus, niſi qui ipſius loci antiſtites ſunt: quorum vidimus aliquot intra ſedentes, togis amplis e ſerico indutos, tectoſque capita pileis plus dodrantem altis. The Budſo temples upon the mountains were ſtill more romantic and beautiful.

In my ſecond volume I took notice, that the Ark was repreſented under the ſymbol of an egg, called the mundane egg; which was expoſed to the rage of Typhon. It was alſo deſcribed under the figure of a Lunette, and called Selene, the Moon. The perſon, by whom it was framed, and who through its means was providentially preſerved, occurs under the character of a ſteer, and the machine itſelf under the ſemblance of a cow or heifer. We have moreover been told, that it was called Cibotus: which Clemens of Alexandria calls Thebotha. Epiphanius mentions it by the name of [57] Idaal Baoth; and ſays, that according to an eaſtern tradition, a perſon named Nun was preſerved in it. The horſe of Neptune

[57] Epiphanius. Heræſ. L. 1. p. 78.

was

was another emblem; as was alſo the hippopotamus, or river-horſe. The people of Elis made uſe of the tortoiſe to the ſame [58] purpoſe, and repreſented Venus as reſting upon its back. I repeat theſe things, becauſe I think, that ſome traces of theſe hieroglyphics may be obſerved in Japan: which were certainly carried thither by the Indic Ethiopians. They introduced the worſhip of their deified anceſtors, and the events of theſe firſt ages, which were couched under theſe well known ſymbols.

In the account given of the Dutch embaſſies to Japan, we have a deſcription of ſeveral deities and temples, as they occurred to the perſons concerned in their journeys to Jeddo. Among other things, there is a curious deſcription of a temple, named Dai-Both, at Meaco: which ſeems to have been the ſame, which is called Daibod by Kæmpfer. The account is ſo particular, that I will give it in the words of the author. And I will preſent it to the reader at large, as there are many things of conſequence here obſerved, which have been omitted by other writers.

[59] Entre les plus beaux bâtimens de la ville de Miaco, on doit compter celui de Dayboth. Il y a peu de temples au Japon et plus grands et plus beaux. La premiére porte eſt gardée par deux figures effroyables, armées de javelots dont ils ſemblent ſe menacer. De là on paſſe dans la cour, tout autour de laquelle régne une galerie ſoutenuë de piliers de pierre; au haut deſquels ſont enchaſſées des boëtes tranſ-

[58] Pauſanias. L. 6. p. 515.

[59] Ambaſſades memorables de la Compagnie des Indes Orientales des Provinces Unies, vers les Empereurs du Japon. Amſterd. 1680. tom. 1. p. 206.

parentes, d'où rejalit certain éclat dont on eſt ébloui. La ſeconde porte eſt gardée par deux lions de pierre, au milieu deſquels il faut paſſer pour entrer dans le temple. Le premier objet, qui ſe préſente, eſt une Statuë, qui bien qu' aſſiſe les jambes en croix, touche neanmoins à la voute. La matiére, dont elle eſt faite, eſt un certain bois couvert de plâtre, puis de cuivre doré, à l'épreuve, dit-on, de toutes ſortes d'accidens. Ses cheveux ſont d'un noir crépu à la maniére des Maures ; et ſes mains ſeules ſont plus grandes que n'eſt un homme de médiocre taille, encore ſont-elles petites à proportion du reſte du corps. Elle reſſemble à une femme toute environnée de rayons, entre leſquels ſont repreſentés de petits Cherubins ardens; et un peu plus bas des deux côtés, quantité de figures faites comme les Saints de Rome. Pendant que nos ambaſſadeurs viſitoient ce temple, où ils étoient entrés en caroſſe ſuivis d'une foule de peuple, que la nouveauté attiroit, quatre de leur trompettes faiſoient à la porte des fanfares, que les Japonois admiroient. L'autel de la ſtatuë eſt un peu élevé de terre, entouré de lampes toûjours ardentes; et de quantité de Pélerins, qui vont inceſſamment y faire leurs priéres, et leurs offrandes. La devotion de ce peuple eſt telle, qu'il prie d'ordinaire proſterné, et le viſage contre terre, ou dans une poſture auſſi humiliée que celle-là.

De ce temple les ambaſſadeurs paſſérent dans celui du Beuf, ainſi nommé, parce-qu'il s'y voit un beuf d'or maſſif, ayant ſur le dos une tumeur extraordinaire, et au cou un collier auſſi d'or, et tout couvert de pierreries. Il eſt élevé ſur un pilaſtre, dont la ſuperficie eſt mêlée de gravier et de terre. Il enfonce les cornes dans un œuf toûjours nageant

dans l'eau, ce que les prêtres Japonois expliquent comme il ſuit.

Le monde, diſent-ils, avant la creation étoit enfermé dans un œuf, dont la coque etoit de métail. Cet œuf flotta long-temps ſur l'eau, et fut enfin par ſucceſſion de temps enveloppé d'une croûte épaiſſe, mêlée de terre et de gravier, elevée du fond de la mer par la vertu de la lune. Quoique ce rempart fût aſſés dur pour reſiſter aux injures du temps, et de l'air, il n'étoit pas neanmoins à l'épreuve de tout autre accident. Le Beuf l'ayant trouvé, il le heurta de telle ſorte, qu'il le caſſa: et en même temps le monde en ſortit. Le Beuf tout eſſoufflé de l'effort, qu'il venoit de faire, échauffa tout l'air d'alentour, qui pénétra une citrouille, dont en même temps il ſortit un homme. A cauſe de cela les Bonzes nomment la citrouille Pou, et le premier homme Pourang, c'eſt-à-dire, citrouille, parce-qu'il lui doit ſa naiſſance.

We may here perceive, that they ſpeak of the renewal of the world at the Deluge, as the real creation, which I have ſhewn to have been a common miſtake in the hiſtories of this event. And though the ſtory is told with ſome variation, yet in all the circumſtances of conſequence it accords very happily with the mythology of Egypt, Syria, and Greece. It matters not how the emblems have by length of time been miſinterpreted: we have the mundane egg upon the waters; and the concomitant ſymbol of the moon; and the egg at laſt opened by the aſſiſtance of the ſacred ſteer; upon which the world iſſues forth to day. Inſtead of the roia, or pomegranate, we find the melon, or pumpkin, ſubſtituted; as abound-

ing equally with ſeed, and alike adapted to repreſent the rudiments of all things; which were ſuppoſed to be incloſed, and ſecreted during the time of the Deluge. The author proceeds afterwards to mention the great veneration paid in theſe parts to the ox and cow: and to give a further account of the religion. And ſpeaking of the former, he ſays, that nobody dares to injure them. C'eſt d'où vient la coutume en pleuſieurs endroits du Japon de deffendre ſur peine de la vie de tuer un de ces animaux; et peut-être auſſi celle, qu'ont les ſujets du Grand Mogol, d'aller a [60] Nakarkut pour adorer la Vache dans un beau temple que ces peuples lui ont bâti. Ce temple de Matta (c'eſt ainſi qu'ils nomment la Vache) eſt un des plus ſuperbes, et des plus beaux de toutes les Indes. La voute, et le pavé, ſont tout couvers de lames d'or, et l'autel de perles, et de diamans. He mentions a temple in Japan, which was dedicated to the Univerſal Creator. The image is deſcribed as ſitting upon a tree, which reſted upon the back of a tortoiſe. Its hair was black, and woolly; and the head was ornamented with a pyramidical crown. This Deity had four hands. In the two left he held the flower Iris, and a ring of gold. In the two other were ſeen a ſceptre, and an urn of water, which was continually flowing. The account given of the tree is remarkable. [61] Le tronc de l'arbre, qui la ſoutient, eſt de metail; et, au rapport des Bonzes, c'eſt où les ſemences de toutes choſes étoient enfermées avant la création. One Deity of the Japaneſe was [62] Canon, the reputed Lord of the Ocean,

[60] Nacho-Arcet. Noachus-Architis: or Necho Architis, Rex Archæus.

[61] Ibid. p. 207.

[62] Ibid. p. 65. 67.

of

of whom they had many temples. He was repreſented in an erect poſture, crowned with a flower, and coming out of the mouth of a cetus. Oppoſite is a perſon kneeling in the ſhell of a Nautilus, which ſeems to be ſtranded upon the ſummit of ſome rocks. This figure is likewiſe deſcribed with the features, and complexion of a Moor, and with the ſame criſp locks. Though the Indians ſeem in general to have had ſtrait hair; yet their deities are often deſcribed as woolly. Alſo among the Siameſe, both Budha, and Amida, is repreſented under a character, which approaches to that of a [63] Negro. We are informed by the writer of the [64] Dutch Embaſſy, that black in Japan is a colour of good omen. This is extraordinary: for the Japoneſe are by no means black: nor has their hair any tendency to wool. Thoſe, who imported this notion, and framed theſe figures, copied their own complexion, and the complexion of their anceſtors. The ſtatues abovementioned are ſaid to repreſent Ethiopians: and they were certainly people of that family, the Indo-Cuthitæ, who came into theſe parts, and performed what is mentioned. But their national marks have been worn out by length of time; and by their mixing with the people, who were the original inhabitants.

I have taken notice of the Deity of the Japoneſe, named Canon, who is deſcribed as proceeding from the mouth of a fiſh. He is repreſented in the ſame manner by the natives of India, and named Viſhnou, and Macauter: and he is to be found in other parts of the eaſt. It is probable, that the

[63] Kæmpfer. L. 1. p. 36. 38. and Ambaſſades memorables.

[64] Ambaſſades mem. p. 207. Lewis de Froës mentions the temple of Amida at Meaco; et circa ſtatuam Amidæ ſaltantes Æthiopas. Ibid. p. 439.

image

image of Dagon, as well as that of Atargatus, did not consist of two forms blended together; but, like the above, was a representation of a person coming out of a cetus. Father Bouchet [65] mentions a tradition among the Indians concerning a flood in the days of Vishnow, which covered the whole earth. It is moreover reported of him, that seeing the prevalence of the waters he made a float; and being turned into a fish, he steered it with his tail. This person, in the account of the Banians by Lord is called [66] Menow; which should certainly be expressed Men-Now. It is said, that in the Shaster of this people a like history is given of the earth being overwhelmed by a deluge, in which mankind perished. But the world was afterwards renewed in two persons, called Menow, and Ceteroupa. Vishnow is described under many characters, which he is said at times to have assumed. One of these, according to the Brahmins of Tanjour, was that of Rama Sami. This undoubtedly is the same as Sama Rama of Babylonia, only reversed: and it relates to that great phænomenon, the Iris; which was generally accompanied with the Dove; and held in veneration by the Semarim.

As the history of China is supposed to extend upwards to an amazing height: it may be worth while to consider the first æras in the Chinese annals, as they are represented in the writings of Japan. For the Japanese have preserved

[65] La difficulté étoit de conduire la barque.—Le Dieu Vichnou eut soin d'y pourvoir: car sur le champ il se fit poisson, et il se servit de sa queue, comme d'un gouvernail, pour diriger le vaisseau. Lettres Edifiantes. IX. Recueil. p. 21. All these legends took their rise from hieroglyphics misinterpreted.

[66] Lord of the Banians. c. 6. 7.

[67] See Zend-Avesta of Mons. du Perron. vol. 1. p. 250. notes.

histories

hiſtories of China: and by ſuch a collation, I believe, no ſmall light may be obtained towards the diſcovery of ſome important truths. Hitherto it has not been obſerved, that ſuch a compariſon could be made.

In the hiſtories of this country, the firſt monarch of China is named [68] Foki: the ſame, whom the Chineſe call Fohi, and place at the head of their liſt. This prince had, according to ſome, the body, according to others the head, of a ſerpent. If we may believe the Japaneſe hiſtorians, he began his reign above twenty-one thouſand years before Chriſt. The ſecond Chineſe emperour was Sin [69] Noo; by the people of China called Sin Num: and many begin the chronology of the country with him. He is ſuppoſed to have lived about three thouſand years before Chriſt: conſequently there is an interval of near eighteen thouſand years between the firſt emperour and the ſecond: a circumſtance not to be credited. The third, who immediately ſucceeded to Sin Noo, was Hoam Ti. In this account we may, I think, perceive, that the Chineſe have acted like the people of Greece, and other regions. The hiſtories, which were imported, they have prefixed to the annals of their nation; and adopted the firſt perſonages of antiquity, and made them monarchs in their own country. Whom can we ſuppoſe Fohi, with the head of a ſerpent to have been, but the great founder of all kingdoms, the father of mankind? They have placed him at an immenſe diſtance, not knowing his true æra. And I think, we may be aſſured, that under the character of

[68] Kæmpfer. L. 2. p. 145.

[69] Ibid. p. 146.

Sin

[70] Sin Num, and Sin Noo, we have the hiſtory of Noah: and Hoam Ti was no other than Ham. According to Kæmpfer Sin Noo was of exactly the ſame character as [71] Serapis of Egypt. *He was an huſbandman, and taught mankind agriculture; and thoſe arts, which relate to the immediate ſupport of life. He alſo diſcovered the virtues of many plants: and he was repreſented with the head of an ox; and ſometimes only with two horns. His picture is held in high eſteem by the Chineſe.* Such is the hiſtory of this ſuppoſed monarch, according to Kæmpfer: and he might well think, that in Sin Noo he ſaw the character of Serapis: for this perſonage was no other than [72] Sar-Apis, the great father of mankind; the ſame as Men-Neuas of Egypt; the ſame alſo as Dionuſus, and Oſiris. By Du Halde he is called Chin Nong, and made the next monarch after Fohi. The Chineſe accounts afford the ſame hiſtory, as has been given above. They mention him [73] *as a perſon very knowing in agriculture, who firſt made the earth ſupply the wants of his people. He invented the neceſſary implements of huſbandry; and taught mankind to ſow five ſorts of grain. From hence he was called Chin-Nong, or the Divine huſbandman.* Whether the etymology be true, I much doubt: the hiſtory however is very curious, and correſponds with the Japaneſe account in all the principal articles. As the

[70] Sin Num, or Sin Noum, is very ſimilar to Noamus: by which name the Patriarch was ſometimes called. Num in ſome degree correſponds with the Nun of Irenæus, and Epiphanius; who is alſo mentioned by Lilius Gyraldus. Fuit etiam Nun, quem ad Jaadal Baoth natum prodiderunt. Syntag. 1. p. 72.

[71] Kæmpfer. L. 2. p. 146.

[72] This was the true name of the Deity. Sar-Apis ſignifies Dominus, vel Magnus Pater: alſo Pater Taurinus.

[73] Du Halde's China. vol. 1. p. 272. octavo.

family

family of Noah consisted of eight persons inclusive, there have been writers, who have placed some of them in succession; and supposed, that there were three or four persons, who reigned between Sin Noo, and Hoam. But Du Halde [74] says, that in the true histories of the country the three first monarchs were Fohi, Chin Nong, and Hoam, whom he styles Hoang Ti. To these, he says, the arts and sciences owe their invention and progress. Thus we find, that those, who were heads of families, have been raised to be princes: and their names have been prefixed to the lists of kings; and their history superadded to the annals of the country. It is further observable, in the accounts given of these supposed kings, that their term of life, for the first five or six generations, corresponds with that of the [75] Patriarchs after the flood: and decreases in much the same proportion.

The history of Japan is divided into three æras, which consist of Gods, Demigods, and [76] mortals. The person, whom the natives look upon as the real founder of their monarchy, is named [77] Syn Mu; in whose reign the Sinto religion, the most ancient in the country, was introduced. It was called Sin-sju, and Chami-mitsa, from Sin and Chami, the Deities, which were the objects of [78] worship. At this time it is said, that six hundred foreign idols were brought into Japan, and first worshiped in [79] Chumano. To the

[74] Ibid. p. 273.

[75] Du Halde. vol. 1. p. 285. 286. and Jackson. Chronol. vol. 2. p. 435. 438. 439.

[76] Kæmpfer. L. 2. p. 143.

[77] Ibid. L. 2. p. 159.

[78] L. 3. p. 204.

[79] Ibid. p. 159.

Sinto religion was afterwards added the Budſo, together with the worſhip of Amida. This Deity they commonly repreſented with the head of a [80] dog; and eſteemed him the guardian of mankind. This religion was more complicated than the former; and abounded with hieroglyphical repreſentations, and myſterious rites. It is the ſame, which I have termed the Arkite idolatry: wherein the ſacred ſteer and cow were venerated: the Deity was repreſented upon the lotus, and upon a tortoiſe: and oftentimes as proceeding from a [81] fiſh. In this alſo, under the character of Buddha, we may trace innumerable memorials of the Ark; and of the perſon preſerved in it. The Author above, having mentioned the eleventh Emperour incluſive from Syn Mu, tells us, that in his time theſe rites [82] began. *In his reign Budo, otherwiſe called* KOBOTUS, *came over from the Indies into Japan, and brought with him, upon a white horſe, his religion, and doctrines.* We find here, that the object of worſhip is made the perſon, who introduced it; (a miſtake, which has almoſt univerſally prevailed:) otherwiſe in this ſhort account what a curious [83] hiſtory is unfolded!

The only people, to whom we can have recourſe for any written memorials about theſe things, are the natives of India Proper. They were, we find, the perſons, who introduced theſe hieroglyphics both in China, and Japan. It will therefore be worth while to conſider, what they have tranſ-

[80] Ambaſſades memorables, &c. L. 1. p. 102.

[81] Ibid. p. 67.

[82] Kæmpfer. L. 2. p. 163.

[83] See vol. 2. of this work. p. 29. 229. 410. 412. concerning Κιβωτος, and Ἵππος Ποσειδωνος.

mitted

mitted concerning their religious opinions; as we may from hence obtain ſtill greater light towards explaining this ſymbolical worſhip. Every manifeſtation of God's goodneſs to the world was in the firſt ages expreſſed by an hieroglyphic: and the Deity was accordingly deſcribed under various forms, and in different attitudes. Theſe at length were miſtaken for real transfigurations: and Viſhnou was ſuppoſed to have appeared in different ſhapes, which were ſtyled incarnations. In one of theſe he is repreſented under the figure beforementioned, of a princely perſon coming out of a fiſh. In another, he appears with the head of a boar, treading upon an evil dæmon, which ſeems to be the ſame as the Typhon of the Egyptians. On his head he ſupports a lunette, in which are ſeen cities, trees, and towers: in ſhort all that the world contains. In [84] Baldæus we have a delineation, and hiſtory given us of this incarnation. Kircher varies a little in his repreſentation, yet gives a ſimilar figure of the Deity, and ſtyles him [85] Viſhnou *Berachater*. By this, I ſhould think, was ſignified *Viſhnou, the offſpring of the fiſh*. The Brahmins [86] ſay, that there was a time, when the ſerpent with a thouſand heads withdrew himſelf, and would not ſupport the world, it was ſo overburthened with ſin. Upon this, the earth ſunk in the great abyſs of waters, and mankind, and all that breathed, periſhed. But Viſhnou took upon himſelf the form above deſcribed, and diving to the bottom of the ſea, lifted the earth out of the waters, and placed it together with the ſer-

[84] See Baldæus in Churchill's Voyages. vol. 3. p. 748.

[85] China Illuſt. p. 156.

[86] Baldæus above.

pent of a thouſand heads, upon the back of a tortoiſe. Viſhnou occurs often in the pagodas of Elora; and I wiſh, that the curious Monſieur Perron, inſtead of his preciſe menſurations, had given us an accurate deſcription of the ſtatues, and figures, with their concomitant hieroglyphics.

We are however much obliged to him, for what he has afforded us in his tranſlation of the Zend-Aveſta, and of other writings, both of the Brahmins, and Parſees. What the Religious of theſe orders have tranſmitted concerning the ſymbolical worſhip of their anceſtors, will moſt ſatisfactorily prove all that I have advanced about the like hieroglyphics in other parts: and what I have ſaid will greatly illuſtrate their myſterious traditions; which in moſt places would otherwiſe be quite unintelligible.

In the third volume of Perron's Zend-Aveſta, there is an account given of the Creation from the Coſmogony of the [87] Parſees: alſo an hiſtory of thoſe great events, which enſued. We are accordingly informed, that when the Deity Ormiſda ſet about the production of things; the whole was performed at ſix different intervals. He firſt formed the heavens; at the ſecond period the waters; and at the third the earth. Next in order were produced the trees and vegetables: in the fifth place were formed the birds and fiſhes; and the wild inhabitants of the woods: and in the ſixth and laſt place he created man. This was the moſt honourable of all his productions: and the perſon thus produced is by the tranſlator ſtyled *l'Homme, et l'Homme Taureau.* He is in

[87] Boun Deheſh: Coſmogonie des Parſes. See Zend-Aveſta par M. Aquetil Perron. 1771. vol. 3. p. 348.

another

another place ſpoken of as the firſt of animal beings. The hiſtory is ſo curious, and the character, under which the firſt man appears, ſo particular, that I will give the words of the author, from whom I borrow. [88] Les premieres choſes de l'eſpece des animaux, qui parurent, furent l'Homme, et le Taureau: qui ne vinrent pas de l'union du mâle avec la femelle. L'homme ſe nommoit Kaïomorts, et le Taureau Aboudad. L' homme nommé Kaïomorts étoit vivant et parlant; et l'Homme Taureau mort (fait pour mourir) et ne parlant pas: et cette homme a été le commencement des générations. In this detail we ſee the ſame perſon differently exhibited, and rendered twofold: the divine part being diſtinguiſhed from the mortal. The former is ſtyled—[89] ſainte et pur ame de l'Homme Taureau: and the latter is exhibited under the ſemblance of a bull; and mentioned as the author of all generations. We ſhall find hereafter, that in this [90] mythology, there were two ancient perſonages repreſented under the ſame character, and named l'Homme Taureau: each of whom was looked upon as the father of mankind. Of the firſt of theſe at preſent it is my buſineſs to treat. For ſome time after his creation there was a ſeaſon of great felicity:

[88] From Modgmel el Tavarikh traitè de Kaïomorts. Zend-Aveſta. vol. 3. p. 352. n. 1.

[89] Ibid. p. 353.

[90] There is a MS. mentioned by M. Perron, which is ſaid to be in the library of the king of France: from whence, I ſhould imagine, great light might be obtained towards the illuſtrating of this ſubject. It is a Treatiſe of Mythology, ſaid to have been written by Viaſſen, the ſon of Brahma. Among other things it contains—L'Hiſtoire de la Création, de la Conſervation, et de la Deſtruction de l'Univers: celle des Métamorphoſes de Viſhnou; et l'Origine des Dieux ſubalternes; des Hommes, des Geans, &c. Zend-Aveſta. vol. 1. p. 250. Here is mentioned—L'Hiſtoire de l'Incarnation de Viſhnou ſous la Figure de Rama Sami.

and

and he resided in a peculiar place of high [91] elevation, where the Deity had placed him. At last Ahriman, a Dæmon, corrupted the world. He had the boldness to visit heaven: from whence he came down to earth in the form of a [92] serpent, and introduced a set of wicked beings called Karsesters. The first oxlike personage was infected by him; and at last so poisoned, that he died. [93] Le Taureau ayant été [94] frappé par celui, qui ne veut, que le mal, et par son poison, tomba sur le champ malade; rendit le dernier soupir, et mourut.—Il est dit, que les Dews du Mazendran combattoient contre les etoiles fixes. Pour Ahriman, indèpendamment de ce qu'il machina contre Kaïomorts, il forma le dessein de détruire le monde entiere.—Les Izeds célestes pendant quatre-vingt-dix jours, et quatre-vingt-dix nuits combattirent dans le monde contre Ahriman, et contre tous les Dews. Ils les défirent, et les précipiterent dans le Douzakh (l'Enfer).—Du milieu du Douzakh Ahriman alla sur la terre. Il la perça, y parut, courut dedans. Il bouleversa tout ce qui étoit dans le monde. Cet ennemi du bien se mêla partout, parut partout, cherchant à faire du mal dessus, dessous.

We may perceive many curious circumstances in the short abstracts above quoted, concerning the introduction of evil into the world. We find it said of the figurative ox-like personage, Le Taureau est appellé l'Homme Taureau, le commencement des generations. He was likewise distinguished

[91] Le Dieu Suprême créa d'abord l'homme, et le Taureau dans un lieu élevé. Vol. 1. p. 353. n. 2.

[92] Sous la forme d'une Couleuvre il sauta du ciel sur la terre. p. 351.

[93] p. 354.

[94] Blessé à la poitrine par le poison des Dews. p. 334.

by the title of Le premier Taureau; and it is further ſaid of him, that he was called [95] Aboudad. At his death Kaïomorts, of whom he had been the repreſentative, [96] died alſo. Out of the left arm of the deceaſed proceeded a being named Goſchoraun. He is ſaid to have raiſed a cry, which was louder than the ſhout of a thouſand men. [97] Il s'approcha d'Ormuſd, et lui dit. Quel chef avez-vous établi ſur le monde? Ahriman va briſer promptement la terre, et bleſſer les arbres, les faire ſécher avec une eau brûlante. Eſt ce là cet homme, dont vous avez dit: je le donnerai, pour qu'il apprenne à ſe guarentir du mal? Ormuſd lui répondit: Le Taureau eſt tombé malade, ô Goſchoroun, de la maladie, que cette Ahriman a portée ſur lui. Mais cet homme eſt réſervé pour une terre, pour un temps, ou Ahriman ne pourra exercer ſa violence.—Goſchoroun fut alors dans la joie: il conſentit à ce qu'Ormuſd demandoit de lui; et dit, je prendrai ſoin des créatures dans le monde. After this it was determined to put Ahriman to flight, and to deſtroy all the wicked perſons, whom he had introduced upon the earth: for there ſeemed now to be an univerſal oppoſition to the ſupreme Deity Ormuſd. At this ſeaſon a ſecond oxlike perſonage is introduced by the name of [98] Taſchter. He is ſpoken of both as a ſtar, and as the ſun. At the ſame time he is mentioned as a perſon upon earth under three forms.

[95] p. 352. By Abou-dad is probably ſignified in the ancient Indic language Taurus Pater: which is analogous to Sor-Apis of the Egyptians.

[96] Il eſt dit, que dans le moment où le Taureau, donné unique, mourut, Kaïomorts tomba (ſortit) de ſon bras droit. Après ſa mort &c. p. 355.

[97] p. 356.

[98] p. 359.

By

By Taſchter is certainly ſignified [99] *De Aſhter:* the ſame perſon whom the Greeks and Syrians repreſented as a female, and called Aſtarte. She was deſcribed horned, and ſometimes with the head of a [100] bull; and ſuppoſed to have proceeded from an egg: and they eſteemed her the ſame as Juno, and the Moon. To this Taſchter was delegated the bringing on of the Deluge. In the mean time, the promoter of all evil, Ahriman, went on in his rebellion, and was joined by the Darvands, a race devoted to wickedneſs. The chief of them is made to accoſt the ſpirit of iniquity in the following words. [1] O Ahriman, levez-vous avec moi. Je vais dans le monde faire la guerre à cet Ormuſd, aux Amſchaſpands, et les ſerrer. Alors celui, qui fait le mal, compta lui-même deux fois les Dews ſéparément, et ne fut pas content. Ahriman vouloit ſortir de cet abattement, ou la vûe de l'homme pur l'avoit réduit. Le Darvand Dje lui dit: levez-vous avec moi pour faire cette guerre. Que de maux je vais verſer ſur l'homme pur, et ſur le bœuf, qui travaille! Après ce que je leur ferai, moi, ils ne pourront vivre. Je corromprai leur lumiere: je ſerai dans l'eau: je ſerai dans les arbres: je ſerai dans le feu d'Ormuſd: je ſerai dans tout, ce qu' Ormuſd a fait. Celui, qui ne fait que le mal, fit alors deux fois la revûe de ſes troupes.—[2] Il ne reſta à Ahriman d'autre reſſource, que de prendre de nouveau la fuite, lui, qui vit, que

[99] Both The and De were in the ancient languages a kind of demonſtrative particles, and occur very often.

[100] Ἡ δὲ Ἀϛαρτη επιθηκε τῃ ιδιᾳ κεφαλῃ, Βασιλειας παρασημον, κεφαλην Ταυρου. Sanchon. apud Euſeb. P. E. L. 1. c. 10. p. 38.

[1] Vol. 3. p. 350. 1.

[2] Ibid. p. 358.

les

les Dews diſparoîtroient, et qu' il ſeroit lui-même ſans force, parce qu' à la fin la victoire étoit réſervée à Ormuſd, lors de la réſurrection et pendant toute la durée des êtres. In conſequence of this Ahriman was put to flight. Upon which it was thought proper to bring over the face of the earth an univerſal inundation; that all impurity might be waſhed away. And as Taſchter was the perſon appointed to effect this great work, he accordingly ſet about it. [3] Taſchter fut ſecondé de Bahman, de Hom Ized, accompagné du Beni Barzo Ized, et les ames pures veillerent avec ſoîn ſur Taſchter; qui a comme trois corps: le corps d'un homme, le corps d'un cheval, et le corps d'un Taureau. Sa lumiere brilla en haut pendant trente jours et trente nuits: et il donna la pluie ſous chaque corps pendant dix jours.—Chaque goutte de cette eau étoit comme une grande ſoucoupe. La terre fut toute couverte d'eau à la hauteur d'un homme. Les Kharfeſters, qui étoient dans la terre, perirent tous par cette pluie. Elle pénétra dans les trous de la terre.—[4] En quelle prodigieuſe quantité il la fit pleuvoir! par gouttes groſſes comme la tête d'un Taureau. At laſt we find, that there was a retreat of the waters; and they were again reſtrained within their proper bounds. The mountain Albordi in Ferakh-kand firſt appeared; which the author compares to a tree, and ſuppoſes, that all other mountains proceeded from it. [5] Ormuſd renferma toute cette eau, lui donna la terre pour bornes, et de-là fut formé zaré Ferakh-kand. Tous ces germes des Kharfeſſters, qui reſterent dans la terre, y pourirent. Enſuite le

[3] p. 359.
[4] p. 360.
[5] Ibid. p. 359. 361.

vent, pendant trois jours, chaſſa l'eau de tout côtés ſur la Terre. De là Dieu fait couler les autres eaux, reverſe enſuite toutes ces eaux dans l'Arg roud, et dans le Veh roud lui, qui eſt le Createur du Monde.—Ormuſd fit d'abord le Mont [6]Albordj, et enſuite les autres Montagnes au milieu de la terre. Lorſque l'Albordj ſe fut conſidérablement étendu, toutes les montagnes en vinrent, c'eſt-à-dire, qu'elles ſe multiplierent toutes, étant ſorties de la racine de l'Albordj. Elles ſortirent alors de la terre, et parurent deſſus, comme un Arbre dont la racine croît tantôt en haut, tantôt en bas.—Il eſt enſuite parlé de ce dèveloppement de la terre.

After this there was a renewal of the world; and the earth was reſtored to its priſtine ſtate. The particular place, where Ormiſda planted the germina from whence all things were to ſpring, was [7] Ferakh-kand: which ſeems to be the land of Arach; the country upon the Araxes in Armenia. Here another bull was framed, which was the author of all abundance. We are moreover told, that there were two of this ſpecies produced, the one male and the other female; and from them all things were derived. [8] Les Izids confierent ou ciel de la Lune la ſemence lumineuſe, et fort de ce Taureau. Cette ſemence ayant été purifiée par la lumiere de la Lune, Ormuſd en fit un corps bien ordonné, mit la vie dans ce corps, et forma deux Taureaux, l'une mâle, l'autre femelle. Enſuite de ces deux eſpeces deux cens quatre-vingt-deux

[6] Albordi is undoubtedly the ſame as Al-Barid, and Al-Baris: the mountain on which the Ark reſted in Armenia. De cette montagne qu'il poſſede, montagne donée d'Ormuſd, il domine ſur le monde. Vol. 2. p. 423.

[7] p. 362.

[8] Vol. 3. p. 363.

eſpeces

eſpeces d'animaux furent produites ſur la terre; les oiſeaux qui ſont dans les nuées, et les poiſons dans l'eau. All the ſeeds and rudiments of the future world had been entruſted to the Moon: and theſe two oxlike perſonages ſeem to have been produced by its influence. [9] La ſemence du Taureau ayant été portée au ciel de la Lune, y fut purifiée, et de cette ſemence furent formées beaucoup d'eſpeces d'animaux: premierement, deux Taureaux, l'une mâle, l'autre femelle.

The flood was looked upon as a great bleſſing: for from thence proceeded the plenty, with which the preſent world is bleſt. There ſeems to have been a notion, which of old prevailed greatly, that the antediluvian world was under a curſe, and the earth very barren. Hence the ancient mythologiſts refer the commencement of all plenty, as well as of happineſs in life, to the æra of the Deluge. And as the means by which mankind, and their fruits of the earth were preſerved, had been of old deſcribed in hieroglyphics; people in time began to loſe ſight of the purport; and to miſtake the ſubſtitute for the original. Hence inſtead of the man of the earth, and the great huſbandman, they payed their veneration to the ſymbolical ox: and all that had been tranſmitted concerning the lunar machine, they referred to the moon in the heavens. This we learn from the prayers of the Brahmins and Parſees; in which may be diſcovered traces of ſome [10] wonderful truths.

[9] p. 371.

[10] This may ſeem not to preciſely coincide with what I have ſaid in the 34th page of this volume; where I affirmed, that all ancient knowledge was to be derived from Greece. But herein I meant all hiſtorical evidence, and not collateral mythology.

NEAESCH DE LA LUNE.

A PRAYER of the PARSEES.

[11] Je prie Ormufd, je prie [12] Amfchafpands, je prie la Lune, qui garde la femence du Taureau : je prie en regardant en haut, je prie en regardant en bas.—Que la Lune me foit favorable, elle, qui conferve la femence du Taureau : qui a été créé unique, et dont font venus des animaux de beaucoup d'efpeces : je lui fais izefchné, et néaefch, &c. Je prie Ormufd, je prie Amfchafpands, je prie la Lune, qui garde la femence du Taureau, &c. Comme la Lune croît, elle décroît auffi : pendant quinze jours elle croît ; pendant quinze jours elle décroît. Lorfqu' elle croît, il faut la prier : lorfqu'elle décroît, il faut la prier: mais fûr-tout, quand elle croît, on doit la prier. Lune, qui augmentes, et diminues, toi Lune, qui gardes la femence du Taureau, qui es fainte, pure, et grande, je te fais izefchné.

Je regarde en haut cette Lune : j'honore cette Lune, qui eft élevée : je regarde en haut la lumiere de la Lune: j'honore la lumiere de la Lune, qui eft élevée.

Lorfque la lumiere de la Lune répand la chaleur, elle fait croître les arbres de couleur d'or : elle multiplie la verdure fur la terre avec la nouvelle Lune, avec la pleine Lune viennent toutes les productions.

Je fais izefchné à la nouvelle Lune, fainte, pure et grande: je fais izefchné à la pleine Lune, fainte, pure et grande.

Je fais izefchné à la Lune, qui fait tout naître, qui eft

[11] Zend-Avefta. vol. 3. p. 17.

[12] Les fept premieres Efprits céleftes.

fainte,

ſainte, pure et grande; j'invoque la Lune, qui garde la ſemence du Taureau, &c.

A PRAYER of the ſame Nature to the Sacred BULL.

[13] Adreſſez votre priere au Taureau excellent: adreſſez votre priere au Taureau pur: adreſſez votre priere à ces principes de tout bien: adreſſez votre priere à la pluie, ſource d'abondance: adreſſez votre priere au Taureau devenu pur, céleſte, ſaint, qui n'as pas été engendré; qui eſt ſaint. Lorſque Djé ravage le monde, lorſque l'impur Aſchmogh affoiblit l'homme, qui lui eſt dévoué, l'eau ſe répand en haut: elle coule en bas en abondance: cette eau ſe réſout en mille, en dix mille pluies. Je vous le dis, ô pur Zoroaſtre, que l'envie, que la mort ſoit ſur la terre: l'eau frappe l'envie, qui eſt ſur la terre: elle frappe la mort, qui eſt ſur la terre. Que le Dew Djé ſe multiplie; ſi c'eſt au lever du ſoleil, qu'il déſole le monde, la pluie remet tout dans l'ordre, lorſque le jour eſt pur.—Si c'eſt la nuit, que Djé déſole le monde, la pluie rétablit tout au (gâh) Oſchen. Elle tombe en abondance: alors l'eau ſe renouvelle, la terre ſe renouvelle; les arbres ſe renouvellent, la ſanté ſe renouvelle; ce, qui donne la ſanté, ſe renouvelle.

[14] Lorſque l'eau ſe repand dans le fleuve Voorokeſché, il s'en éleve (une partie, qui tombant en pluie) mêle les grains avec la terre, et la terre avec les grains. L'eau, qui s'éleve, eſt la voie de l'abondance: les grains donnés d'Ormuſd naiſſent, et ſe multipleint. Le Soleil, comme un courſier vigoureux, s'elance avec majeſté du haut de l'effrayant *Albordj*, et

[13] Vol. 2. p. 424.
[14] p. 425.

donne

donne la lumiere au monde. De cette montagne, qu'il possede, montagne donnée d'Ormusd, il domine sur le monde; qui est la voie aux deux destins, sur les grains donnés en abondance, et sur l'eau. Soit qu' auparavant vous ayez fait le mal, ou qu'auparavant vous ayez lû la parole excellente, je fais naître pour vous tout en abondance; moi, qui vous lave alors avec l'eau.—Par l'eau je purifie mille choses, que je vous ai données, &c.

Lorsque l'eau se répand dans le fleuve Voorokesché, il s'en éleve une partie, qui tombant en pluie, mêle les grains avec la terre, la terre avec les grains. L'eau, qui s'éleve, est la voie de l'abondance. Tout croît, tout se multiplie sur la terre donnée d'Ormusd. La Lune, dépositaire de la semence du Taureau, s'elance avec majesté du haut de l'effrayant *Albordj*, et donne la lumiere au monde. De cette montagne, qu'elle possede, montagne donnée d'Ormusd, elle domine sur le monde, qui est la voie aux deux destins, sur les grains donnés en abondance, et sur l'eau, &c. &c.

[15] Lorsque l'eau se répand dans le fleuve Voorokesché, &c. —Ce cruel Djé, maître de magie, s'éleve avec empire; il veut exercer sa violence; mais la pluie éloigne Ascheré; éloigne Eghoüere, elle éloigne Eghranm, &c. elle éloigne l'envie, elle éloigne la mort.—Elle éloigne la [16] Couleuvre; elle éloigne le mensonge; elle éloigne la méchanceté, la corruption, et l'impureté, qu'Ahriman a produites dans les corps des hommes.

[15] p. 475.

[16] In another part of the Zend-Avesta mention is made of this serpent. Ormusd, le juste Juge, dit à Nériosengh.—Après avoir fait ce lieu pur, dont l'éclat se montroit au loin, je marchois dans ma grandeur; alors la Couleuvre m'apperçut: alors cette Couleuvre, cette Ahriman, plein de mort, produisit abondamment contre moi, neuf, neuf fois neuf, neuf cens, neuf mille, quatre-vingt-dix mille envies. Vendidad Sadi. vol. 2. p. 429.

We

We may, from what has preceded, perceive, that the Moon, and the ſacred Steer were two principal emblems in the Pagan world. And though the mythology of the more eaſtern countries has hitherto appeared obſcure, and even unintelligible: yet by the light, which we have obtained from the writings of Greece, it is, I think, now rendered ſufficiently plain: ſo that the main purport may be eaſily underſtood. It is to be obſerved above, that there were two perſons alluded to under the ſame character, called in the Zend-Aveſta *l'Homme Taureau:* both of whom were looked upon as the authors of the human race. It is probable, that the like was intended in the Apis and Mneuis of Egypt: and that in theſe characteriſtics, there was originally a twofold reference. By the former was perhaps ſignified our great progenitor, from whom all mankind has been derived: by the other was denoted the Patriarch, in whom the world was renewed.

Some have thought, that the truths, which are obſervable in Zend-Aveſta, Vendidad Sadi, and other writings of theſe eaſtern nations, were derived from the diſciples of Neſtorius, who were found very early upon the coaſt of Malabar. But this is a groundleſs ſurmiſe. The religious ſects, among whom theſe writings have been preſerved, are widely ſeparated, and moſt of them have no connexions with Malabar, or the Chriſtians of that quarter. The Brahmins and Banians adhere cloſely to their own rites: and abhor all other perſuaſions. Many of the Indian Caſts will not drink out of the ſame cup, nor feed out of the ſame diſh, with a perſon deemed impure: and they hold all as ſuch, excepting their own fraternity. Many are ſo ſcrupulous, as not to come

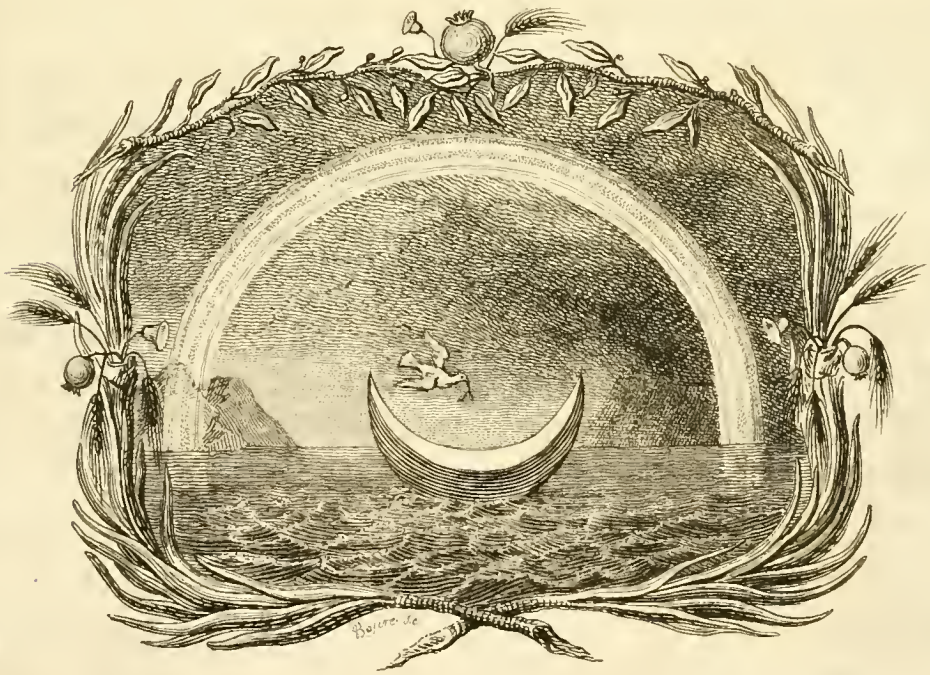
within

within reach of contact with other people. One tribe is that of the Tamuli, who are to be found in the provinces of Calicut, Madura, and Narſinga in Tranquebar: and are neareſt to the Chriſtians of thoſe parts. But they have no intercourſe with them; and are ſo zealouſly attached to their own rites, and doctrines, that the Daniſh miſſionaries meet with great difficulty in making proſelytes among them. It is ſcarcely poſſible, that a people, thus fortified with prejudices, and blinded with notions of their own ſuperior ſanctity, ſhould ſuffer any Chriſtian traditions to be ingrafted upon their ancient theology. It has been ſhewn, that they have accounts of the origin of the world, the fall of man, and all the evil conſequences, which enſued. If this primary knowledge had been introduced by Chriſtians, we ſhould certainly ſee ſubjoined ſome remains of their religion, and doctrines. But neither of Chriſtianity, nor of its Founder, is there any trace to be perceived. We may therefore be aſſured, that whatever truths may be found in the writings of this people, they were derived from an higher ſource, and by a different channel.

Upon the whole, I think, it is manifeſt, that there are noble reſources ſtill remaining; if we will but apply ourſelves to diligent inquiry. As we have both in India and China, perſons of ſcience, and curioſity, it would be highly acceptable to the learned world, if they would pay a little more attention to the antiquities of the countries where they reſide. And this is addreſſed to people not only in thoſe regions, but in any part of the globe, wherever it is poſſible to gain acceſs. There are in every climate ſome ſhattered fragments of original hiſtory; ſome traces of a primitive and univerſal language. And

And theſe may be obſerved in the names of Deities, terms of worſhip, and titles of honour, which prevail among nations widely ſeparated: who for ages have had no connexion. The like may be found in the names of pagodas and temples; and of ſundry other objects, which will preſent themſelves to the traveller. Even America would contribute to this purpoſe. The more rude the monuments, the more ancient they may poſſibly prove; and afford a greater light upon inquiry.

Thus far I have proceeded in the explanation and proof of the ſyſtem, in which I firſt engaged. Should any thing ſtill remain, which can afford a further illuſtration, it muſt be deferred for a ſeaſon.



F I N I S.