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Jacob Bryant

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A

NEW SYSTEM;

OR, AN

ANALYSIS

OF

ANTIENT MYTHOLOGY:

WHEREIN AN ATTEMPT IS MADE TO DIVEST TRADITION OF FABLE;
AND TO REDUCE THE TRUTH TO ITS ORIGINAL PURITY,

BY JACOB BRYANT, ESQ.

__THE THIRD EDITION.__
IN SIX VOLUMES.

WITH A PORTRAIT AND
SOME ACCOUNT OF THE AUTHOR;

A VINDICATION OF THE APAMEAN MEDAL;

Observations and Inquiries relating to various
Parts of Antient History;

A COMPLETE INDEX,

AND FORTY-ONE PLATES, NEATLY ENGRAVED.

VOL. I.

LONDON:

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1807.

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SOME

ACCOUNT

OF THE

LIFE AND WRITINGS

OF

JACOB BRYANT, ESQ.

* * * * *

The earliest authentic account we can obtain of the birth of this learned
and celebrated writer, is from the Register Book of Eton College, in which
he is entered "of Chatham, in the county of Kent, of the age of twelve
years, in 1730,"--consequently, born in 1718.

Whence a difference has arisen between the dates in this entry, and the
inscription on his monument, hereafter given, we are unable to explain.

The two royal foundations of Eton, and King's College, Cambridge, justly
boast of this great scholar and ornament of his age. He received his first
rudiments at the village of Lullingstone, in Kent; and was admitted upon
the foundation, at Eton College, on the 3d of August, 1730, where he was
three years captain of the school, previous to his removal to Cambridge. He
was elected from Eton to King's College in 1736; took the degree of
Bachelor of Arts in 1740; and proceeded Master in 1744.

He attended the Duke of Marlborough, and his brother, Lord Charles Spencer,
at Eton, as their private tutor, and proved a valuable acquisition to that

illustrious house; and, what may be reckoned, at least equally fortunate, his lot fell among those who knew how to appreciate his worth, and were both able and willing to reward it. The Duke made him his private secretary, in which capacity he accompanied his Grace during his campaign on the continent, where he had the command of the British forces; and, when he was made Master-General of the Ordnance, he appointed Mr. Bryant to the office of Secretary, then about 1400*l.* per annum.

His general habits, in his latter years, as is commonly the case with severe students, were sedentary; and, during the last ten years of his life, he had frequent pains in his chest, occasioned by so much application, and leaning against his table to write; but, in his younger days, spent at Eton, he excelled in various athletic exercises; and, by his skill in swimming, was the happy instrument in saving the life of the venerable Dr. Barnard, afterwards Provost of Eton College. The doctor gratefully acknowledged this essential service, by embracing the first opportunity which occurred, to present the nephew of his preserver with the living of Wootton Courtney, near Minehead, in Somerset; a presentation belonging to the Provost of Eton, in right of his office.

Mr. Bryant was never married. He commonly rose at half past seven, shaved himself without a glass, was seldom a quarter of an hour in dressing, at nine rung for his breakfast, which was abstemious, and generally visited his friends at Eton and Windsor, between breakfast and dinner, which was formerly at two, but afterwards at four o'clock. He was particularly fond of dogs, and was known to have thirteen spaniels at one time: he once very narrowly escaped drowning, through his over eagerness in putting them into the water.

Our author must be considered as highly distinguished, beyond the common lot of mortality, with the temporal blessings of comforts, honour, and long life. With respect to the first of these, he enjoyed health, peace, and competence; for, besides what he derived from his own family, the present Duke of Marlborough, after his father's death, settled an annuity on Mr. Bryant of 600 *l.* which he continued to receive from that noble family till his death.

He was greatly honoured among his numerous, yet chosen friends and acquaintance; and his company courted by all the literary characters in his neighbourhood. His more particular intimates, in his own district, were Doctors Barford, Barnard, Glynn, and Heberden. The venerable Sir George Baker, he either saw or corresponded with every day; likewise with Dr. Hallam, the father of Eton school, who had given up the deanery of Bristol, because he chose to reside at Windsor. When he went into Kent, the friends he usually visited were the Reverend Archdeacon Law, Mr. Longley, Recorder of Rochester, and Dr. Dampier, afterwards Bishop of that diocese. Besides the pecuniary expression of esteem mentioned above, the Duke of Marlborough had two rooms kept for him at Blenheim, with his name inscribed over the doors; and he was the only person who was presented with the keys of that choice library. The humble retreat of the venerable sage was frequently visited by his Majesty; and thus he partook in the highest honours recorded of the philosophers and sages of antiquity. Thus loved and honoured, he attained to eighty-nine years of age, and died, at Cypenham, near Windsor, Nov. 13, 1804, of a mortification in his leg, originating in the seemingly slight circumstance of a rasure against a chair, in the act of reaching a book from a shelf.

He had presented many of his most valuable books to the King in his life-time, and his editions by Caxton to the Marquis of Blandford: the remainder of this choice collection he bequeathed to the library of King's College, Cambridge, where he had received his education.

He gave, by will, 2,000 *l.* to the society for propagating the gospel, and 1,000 *l.* to the superannuated collegers of Eton school, to be disposed of as the provost and fellows should think fit. Also, 500 *l.* to the parish of Farnham Royal. The poor of Cypenham and Chalvey were constant partakers of his bounty, which was of so extensive a nature, that he commissioned the neighbouring clergy to look out proper objects for his beneficence.

Mr. Bryant's literary attainments were of a nature peculiar to himself; and, in point of classical erudition he was, perhaps, without an equal in the world. He had the very peculiar felicity of preserving his eminent superiority of talents to the end of a very long life; the whole of which was not only devoted to literature, but his studies were uniformly directed to the investigation of truth. The love of truth might, indeed, be considered as his grand characteristic, which he steadily pursued; and this is equally true as to his motive, whether he was found on the wrong or right side of the question. A few minutes before he expired, he declared to his nephew, and others in the room, that "all he had written was with a view to the promulgation of truth; and, that all he had contended for, he himself believed." By truth, we are to understand religious truth, his firm persuasion of the truth of Christianity; to the investigation and establishment of which he devoted his whole life. This was the central point, around which all his labours turned; the ultimate object at which they aimed.

Such are the particulars we have been able to collect of this profound scholar and antiquary. But the life of a man of letters appears, and must be chiefly sought for in his works, of which we subjoin the following catalogue:

The first work Mr. Bryant published was in 1767, intituled, "Observations and Inquiries relating to various Parts of antient History; containing Dissertations on the Wind Euroclydon, (see vol. v. p. 325.); and on the Island Melite, (see vol. v. p. 357.), together with an Account of Egypt in its most early State, (see vol. vi. p. 1.); and of the Shepherd Kings." (See vol. vi. p. 105.) This publication is calculated not only to throw light on the antient history of the kingdom of Egypt, but on the history also of the Chaldeans, Assyrians, Babylonians, Edomites, and other nations. The account of the Shepherd Kings contains a statement of the time of their coming into Egypt; of the particular province they possessed, and, to which the Israelites afterwards succeeded. The treatise on the Euroclydon was

designed to vindicate the common reading of Acts, xxvii. 14. in opposition to Bochart, Grotius, and Bentley, supported by the authority of the Alexandrine M.S. and the Vulgate, who thought EUROAQUILLO more agreeable to the truth.

His grand work, called, "A New System, or, an Analysis of Antient Mythology," was the next; "wherein an attempt is made to divest Tradition of Fable, and to reduce Truth to its original Purity." This was published in quarto, vol. i. and ii. in 1774, and vol. iii. in 1776.

In 1775 he published "A Vindication of the Apamean Medal, (see vol. v. p. 287.) and of the Inscription [Greek: NOE]; together with an Illustration of another Coin struck at the same Place in honour of the Emperor Severus." This appeared in the fourth volume of the Archaeologia, and also as a separate quarto pamphlet.

"An address to Dr. Priestley, on the Doctrine of Philosophical Necessity illustrated," 1780. A pamphlet, octavo.

"Vindiciae Flavianaë; or, a Vindication of the Testimony given by Josephus concerning our Saviour Jesus Christ." A pamphlet, octavo. 1780.

"Observations on the Poems of Thomas Rowley; in which the authenticity of these Poems is ascertained." Two duodecimo volumes, 1781. In this controversy Mr. Bryant engaged deeply and earnestly, and was assisted in it by the learned Dr. Glynn of King's College, Cambridge. Our author in this, as in his other controversial writings, was influenced by a spirit of sober inquiry, and a regard for truth. The leading object he had in view, in his Observations on the poems ascribed to Rowley, was to prove, by a variety of instances, that Chatterton could not be their author, as he appeared not to understand them himself. This plea appears specious, yet it is certain the learned author failed egregiously in his proofs, and this publication added little to the reputation he had already acquired. The best way of accounting for Mr. Bryant's risking his well-earned and high character in the literary world in this controversy, and for the eagerness with which he engaged in it, is from the turn of his studies. "He had," to borrow the words of Mr. Mason, "been much engaged in antiquities, and consequently had imbibed too much of the spirit of a protest antiquarian; now we know, from a thousand instances, that no set of men are more willingly duped than these, especially by any thing that comes to them under the fascinating form of a new discovery."

"Collections on the Zingara, or Gypsy Language." Archaeologia, vol. vii.

"Gemmarum antiquarum Delectus ex præstantioribus desumptus in Dactylothecca Ducis Marlburgiensis," Two vols, folio, 1783, &c. This is the first volume of the Duke of Marlborough's splendid edition of his invaluable collection of Gems, and was translated into French by Dr. Maty. The second volume was done in Latin by Dr. Cole, prebendary of Westminster; the French by Mr. Dutens. The Gems are exquisitely engraved by Bartolozzi. This work was privately printed, and no more copies taken than were intended for the crowned heads of Europe, and a few of his Grace's private friends; after which the coppers for the plates were broken, and the manuscript for the letter-press carefully reduced to ashes.

"A Treatise on the Authenticity of the Scriptures, and the Truth of the Christian Religion." Octavo, 1792.

"Observations upon the Plagues inflicted upon the Egyptians; in which is shewn the Peculiarity of those Judgments, and their Correspondence with the Rites and Idolatry of that People; with a prefatory discourse concerning the Grecian colonies from Egypt." Octavo, 1794.

The treatise on the authenticity of the Scriptures was published anonymously, and the whole of the profits arising from its sale given to the society for the Propagation of the Gospel. It contains a good general view of the leading arguments for Divine Revelation.

"Observations upon a Treatise, intituled, Description of the Plain of Troy, by Mons Le Chevalier," Quarto, 1795.

"A Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer; shewing that no such Expedition was ever undertaken, and that no such City in Phrygia ever existed." Quarto, 1796. The appearance of this publication excited great surprise among the learned, and made few proselytes to the doctrine it inculcates; and even his high authority failed in overturning opinions so long maintained and established among historians, and supported by such extensive and clear evidence. He is a wise man indeed who knows where to stop. Mr. Bryant had wonderfully succeeded in his famous Mythology, in "divesting Tradition of Fable, and reducing Truth to its original Purity," and this seduced him, as his antiquarian pursuits had done before, in the case of Rowley, to proceed to unwarrantable lengths in the Dissertation on the War of Troy. It was remarked on by Mr. Falconer, and answered in a very rude way by Mr. Gilbert Wakefield in a letter to Mr. Bryant. J. B. S. Morrit, Esq. of Rokeby Park, near Greta-Bridge, undertook to vindicate Homer, in a style and with manners more worthy of the subject and of a gentleman, and was replied to by Mr. Bryant.

"The Sentiments of Philo Judæus concerning the [Greek: LOGOS], or Word of God; together with large Extracts from his Writings, compared with the Scriptures, on many other essential Doctrines of the Christian Religion." Octavo, 1797.

"Dissertations on Balaam, Sampson, and Jonah," also, "Observations on famous controverted Passages in Josephus and Justin Martyr," are extremely curious, and such perhaps as only he could have written.

* * * * *

"The New System, or, an Analysis of Antient Mythology," here presented to the public, is a literary phenomenon, which will remain the admiration of

scholars, as long as a curiosity after antiquity shall continue to be a prevailing passion among mankind. Its author was master of the profoundest erudition, and did not come behind the most distinguished names of the last century, for their attention to the minutest circumstance that might cast a ray of light upon the remotest ages. Nothing in the antient Greek and Roman literature, however recondite, or wherever dispersed, could escape his sagacity and patient investigation. But we are not to confine our admiration of the work before us to the deep erudition discoverable in it; this elaborate production is equally distinguished for its ingenuity and novelty. Departing with a boldness of genius from the systems of his predecessors in the same walks of literature, he delights by his ingenuity, while he astonishes by his courage, and surprises by his novelty. In the last point of view, this work is indeed singularly striking; it departs from the commonly-received systems, to a degree that has not only never been attempted, but not even thought of by any men of learning.

The subject, here undertaken by Mr. Bryant was one of uncommon difficulty; one of the most abstruse and difficult which antiquity presents to us; the information to be obtained concerning it must be collected from a vast number of incidental passages, observations and assertions scattered through antient authors, who being themselves but imperfectly acquainted with their subject, it is next to impossible to reconcile. This, however, our author has attempted; and though, in doing this, the exuberances of fancy and imagination are conspicuous, and some may entertain doubts, concerning the solidity of some of his conjectures, yet, even such are forced to allow that many parts of the author's scheme are probable, and deserving the highest attention.

His method of proceeding by etymology was not a little hazardous; men of the greatest abilities have often failed in the use of it, while those of weak judgment have, by their application of it, rendered it the source of the greatest absurdities, and almost led the unthinking to connect an idea of ridicule with the term itself. But the judicious use which Mr. Bryant could make of this science is apparent in every part of his work: he derives from it the greatest and only light which can be cast upon some of his inquiries, and that in a way that will draw the admiration of those who have a proper acquaintance with the subject; that is, such as have a knowledge of the Oriental languages sufficient to enable them to trace them through the Greek, Latin, and other tongues, as they relate to the names of things, which in almost every country carry evidence of their being derived from the East; from whence it is certain mankind themselves are derived. The sagacity and diligence with which our author has applied his helps obtained from the scattered passages of antient authors and etymology, have enabled him to clear up the history of the remotest ages, and to elucidate objects hitherto surrounded with darkness and error. Upon the whole, it will be allowed by all who are capable judges of the subject, that the plausibility of his hypothesis is frequently apparent, his scheme great, and his discoveries extraordinary.

_Viro plusquam octogenario, et _Etonae _Matris Filiorum omnium superstitum
 AEtate jam grandissimo, _JACOBO BRYANT, S.

* * * * *

Nomen honorati sacrum mihi cum sit amici,
 Charta sit haec animi fida ministra mei:
 Ne tamen incultis veniant commissa tabellis,
 Carminis ingenua dicta laventur ope.
 Quem videt, e longa sobolem admirata caterna,
 Henrici[1] a superis laetius umbra plagis?
 Quem pueris ubicunque suis monstrare priorem
 Principe alumnorum mater Etona solet?
 Quem cupit eximiae quisquis virtutis amator,
 Serius aetherei regna subire poli?
 Blande Senex, quem Musa fovet, seu seria tractas,
 Seu facili indulges quae propiora joco;
 Promeritos liceat Vates tibi condat honores,
 Et recolat vitae praemia justa tuae:
 Praeparet haud quovis lectas de flore corollas,
 Sed bene Nestoreis sarta gerenda comis.
 Scriptorum ex omni serie numeroque tuorum,
 Utilitas primo est conspicienda loco:
 Gratia subsequitur; Sapientiaque atria pandit
 Ampla tibi, ingeniis solum ineunda piis.
 Asperitate carens, mores ut ubique tueris!
 Si levis es, levitas ipsa docere solet.
 Quo studio errantes animos in aperta reducis!
 Quo sensu dubios, qua gravitate mones!
 Si fontes aperire novos, et acumine docto
 Elicere in scriptis quae latuere sacris,
 Seu Verum e fictis juvet extricare libellis,
 Historica et tenebris reddere lumen ope,
 Aspice conspicuo laetentur ut omnia coelo,
 Et referent nitidum solque jubarque diem!
 Centauri, Lapithaeque, et Tantalus, atque Prometheus,
 Et Nephelae, veluti nube soluta sua,--
 Hi pereunt omnes; alterque laboribus ipse
 Conficis Alcides Hercule majus opus.
 Tendis in hostilem soli tibi fisus arenam?
 Excutis haeretici verba minuta Sophi[2]?
 Accipit aeternam vis profligata repulsam,
 Fractaque sunt valida tela minaeque manu.
 Cui Melite non nota tua est? atque impare nisu
 Coniunctum a criticis Euro Aquilonis iter?
 Argo quis dubitat? quis Delta in divite nescit
 Qua sit Joesephi fratribus aucta domus?
 Monstra quot Aegypti perhibes! quaeque Ira Jehovahae!
 Quam proprie in falsos arma parata deos!
 Dum foedis squallet Nilus cum foetibus amnis,
 Et necis est auctor quibus modo numen erat.
 Immeritos Danaum casus, Priamique dolemus
 Funera, nec vel adhuc ossa quieta, senis?

Fata Melesigensae querimur, mentitaque facta
Hectoris incertas ad Simoentis aquas?
Eruis haec veteris scabra e rubigine famaе,
Dasque operis vati jusque decusque sui,
Magna tuis affers monumentaque clara triumphis,
Cum Troja aeternum quod tibi nomen erit!
Ah! ne te extrema cesset coluisse senecta,
(Aspicere heu! nimiae quem vetuere morae,)
Qui puer, atque infans prope, te sibi sensit amicum,
Eque tuis sophiae fontibus hausit aquas!
Imagis, et, purae quaecunque aptissima vitae
Praemia supplicibus det Deus ipse suis,
Haec pete rite seni venerando, Musa; quod Ille
Nec spe, nec fama, ditior esse potest.
Innumeris longum gratus societur amicis,
Inter Etonenses duxque paterque viros:
Felix intersit terris: superumque beato
Paulisper talem fas sit abesse choro.

* * * * *

INSCRIPTION

ON

MR. BRYANT'S MONUMENT,

IN

CYPENHAM CHURCH.

* * * * *

M--S

JACOB BRYANT

Collegii Regalis apud Cantabrigienses Olim Socii
Qui in bonis quas ibi hauserat artibus
excolendis consenuit.
Erant in eo plurimae literae
nec eae vulgares,
Sed exquisitae quaedam et reconditae,
quas non minore Studio quam acumine
ad illustrandam S.S veritatem adhibuit:
Id quod testantur scripta ejus gravissima,
tam in Historiae sacrae primordiis eruendis
quam in Gentium Mythologia explicanda versata.
Libris erat adeo deditus
Ut iter vitae secretum
iis omnino deditum;
Praemiis honoribusque
quae illi non magis ex Patroni nobilissimi gratia
quam suis meritis abunde praesto erant,
usq; praeposuerit.
Vitam integerrimam et vere Christianam
Non sine tristi suorum desiderio, clausit
Nov. 13. 1804.
Anno Aetatis suae 89.

* * * * *

PREFACE.

[Greek: Naphe, kai memnas' apistein; arthra tauta ton
phrenon.]----EPICHRMUS.

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 [3]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 enterprising; 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 extreme 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 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 superior order of beings: hence they were styled Heroes, Daemons, Heliadae, 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 worshipped him as the Sun; and from this worship they were styled Amonians. This is an appellation which will continually occur in the course of this work; and I am authorised 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[4] 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 ancestors, 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 antient of Gentile writers, that he obtained all his knowledge from some writings of the Amonians. _It was the good fortune of Sanchoniathon_, says [5]Philo Biblius, _to light upon some antient_ _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 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 aeras 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 Ioenim, 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 writers have so generally, and indiscriminately, spoken. I shall say a great deal about the Ethiopians, as their history has never been completely given: also of the Indi, and Indo-Scythae, 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 antient law-givers, 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 achieved 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 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 antient 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 antient Egypt; wherein many circumstances of high consequence in chronology will be stated. In the execution of the whole there will be brought many surprising proofs in confirmation of the Mosaic account: and it will be found, 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 discernable 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 aera of the world: and Scaliger has accordingly carried the chronology of the latter beyond the term of his artificial[6] period. But upon inquiry 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 antient kingdom. It is to be observed, that when colonies made anywhere a settlement, 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 antient 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 inquiries, I must give an account of the rites and customs of antient 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 antient 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 antient 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 antient 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 antient names seem to have been composed out of these elements: and into the same principles they may be again resolved by an easy, and fair evolution. I subjoin to these a short interpretation; and at the same time produce different examples of names and titles, which are thus compounded. From hence the Reader will see plainly my method of analysis, and the basis of my etymological inquiries.

As my researches are upon subjects very remote, and the histories to which I appeal, various; and as the truth is in great measure to be obtained by deduction, I have been obliged to bring my authorities immediately under the eye of the Reader. He may from thence be a witness of the propriety of my appeal; and see that my inferences are true. This however will render my quotations very numerous, and may afford some matter of discouragement, as they are principally from the Greek authors. I have however in most places of consequence endeavoured to remedy this inconvenience, either by exhibiting previously the substance of what is quoted, or giving a subsequent translation. Better days may perhaps come; when the Greek language will be in greater repute, and its beauties more admired. As I am principally indebted to the Grecians for intelligence, I have in some respects adhered to their orthography, and have rendered antient terms as they were expressed by them. Indeed I do not see, why we should not render all names of Grecian original, as they were exhibited by that people, instead of taking our mode of pronunciation from the Romans. I scarce know any thing, which has been of greater detriment to antient history than the capriciousness of writers in never expressing foreign terms as they were rendered by the natives. I shall be found, however, to have not acted up uniformly to my principles, as I have only in some instances copied the Grecian orthography. I have ventured to abide by it merely in some particular terms, where I judged, that etymology would be concerned. For I was afraid, however just this method might appear, and warrantable, that it would seem too novel to be universally put in practice.

My purpose has been throughout to give a new turn to antient history, and to place it upon a surer foundation. The mythology of Greece is a vast assemblage of obscure traditions, which have been transmitted from the earliest times. They were described in hieroglyphics, and have been veiled in allegory: and the same history is often renewed under a different system, and arrangement. A great part of this intelligence has been derived to us from the Poets; by which means it has been rendered still more extravagant, and strange. We find the whole, like a grotesque picture, blazoned high, and glaring with colours, and filled with groups of fantastic imagery, such as we see upon an Indian screen; where the eye is painfully amused; but whence little can be obtained, which is satisfactory, and of service. We must, however, make this distinction, that in the allegorical representations of Greece, there was always a covert meaning, though it may have escaped our discernment. In short, we must look upon antient mythology as being yet in a chaotic state, where the mind of man has been wearied with roaming over the crude consistence without ever finding out one spot where it could repose in safety. Hence has arisen the demand, [Greek: pou stoi], which has been repeated for ages. It is my hope, and my presumption, that such a place of appulse may be found, where we may take our stand, and from whence we may have a full view of the mighty expanse before us; from whence also we may descry the original design, and order, of all those objects, which by length of time, and their own remoteness, have been rendered so confused and uncertain.

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PREFACE

TO THE

THIRD VOLUME OF THE QUARTO EDITION,

BEGINNING AT VOL. iv. PAGE 1. IN THIS EDITION.

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, teased 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 expense, I hope the reader will not be disgusted by this seeming redundancy in my arrangement. What I have now to present to the public, 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 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[7] 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.

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RADICALS.

[Greek: Peithous d' esti keleuthos, aletheie gar opedei.]-----PARMENIDES.

The materials, of which I purpose to make use in the following inquiries, 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 revered; 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 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 worshipped, 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 worshipped 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 styled 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 worshipped, 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, Samaim. We must likewise take notice of those common names, by which places are distinguished, such as Kir, Caer, Kiriath, Carta, Air, Col, Cala, Beth, Al, Ain, Caph, and Cephas. Lastly are to be inserted the particles Al and Pi; which were in use among the antient Egyptians.

Of these terms I shall first treat; which I look upon as so many elements, whence most names in antient 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, [8]Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, [Greek: Amon] and [Greek: Ammon]. He is to be found under this name among many nations in the east; which was by the Greeks expressed Amanus, and [9]Omanus. Ham, and Cham are words, which imply heat, and the consequences of heat; and from them many words in other languages, such as [10][Greek: Kauma] Caminus, Camera, were derived. Ham, as a Deity, was esteemed the [11]Sun: and his priests were styled Chamin, Chaminim, and Chamerim. His name is often found compounded 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, [12]Camirus, Chemmis, with numberless other words, are derived. Chamma was the title of the hereditary [13]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 called by the same [14]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 styled Chamerim, as we learn from the prophet [15]Zephaniah. Ham was esteemed the Zeus of Greece, and Jupiter of Latium. [16][Greek: Ammous, ho Zeus, Aristotelei.] [17][Greek: Ammoun gar Aiguptioi kaleousi ton Dia.] 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: [18][Greek: Eti de ton pollon nomizonton idion par' Aiguptiois onoma tou Dios einai ton Amoun, ho paragontes hemeis Ammona legomen.] From Egypt his name and worship were brought into Greece; as indeed were the names of almost all the Deities there worshipped. [19][Greek: Schedon de kai panta ta onomata ton Theon ex Aiguptou eleluthes ten Hellada.] Almost all the names of the Gods in Greece were adventitious, having been brought thither from Egypt._

CHUS.

Chus was rendered by the Greeks [Greek: Chusos], Chusus; but, more commonly, [Greek: Chrusos]: and the places denominated from him were changed to [Greek: Chruse], Chruse; and to Chrusopolis. His name was often compounded [20]Chus-Or, rendered by the Greeks [Greek: Chrusor], Chrusor, and Chrusaor; which, among the Poets, became a favourite epithet, continually bestowed upon Apollo. Hence there were temples dedicated to him, called Chrusaoria. Chus, in the Babylonish dialect, seems to have been called Cuth; and many places, where his posterity settled, were styled [21]Cutha, Cuthaia, Cutaia, Ceuta, Cotha, compounded [22]Cothon. He was sometimes expressed Casus, Cessus, Casius; and was still farther diversified.

Chus was the father of all those nations, styled [23]Ethiopians, who were more truly called Cuthites and Cuseans. They were more in number, and far more widely extended, than has been imagined. The history of this family will be the principal part of my inquiry.

CANAAN.

Canaan seems, 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. [Greek: Chna, houtos he Phoinike ekaleito. to ethnikon Chnaios.] The same is said by Philo Biblius, from Sanchoniathon. [24][Greek: Chna tou protou metonomasthentos Phoinikos.] And, in another place, he says, that Isiris, the same as Osiris, was the brother to Cna. [25][Greek: Isiris--adelphos Chna]; 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 Mizraeim 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, Mizraeim, 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, styled [Greek: Muara], which, undoubtedly, is a mistake for [Greek: Musara], the land of Musar, or Mysar. It is, by [26]Eusebius and Suidas, called Mestraia; by which is meant the land of Metzor, a different rendering of Mysor. Sanchoniathon alludes to this person under the name of [27][Greek: Misor], 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 Mizraeim are supposed to be descended. By Magus, probably, is meant Chus, the father of those worshippers of fire, the Magi: the father, also, of the genuine Scythae, who were styled 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 antient 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. [28]_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 his kingdom was Babel._ His history is plainly alluded to under the character of Alorus, the first king of [29]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 [30]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 styled him [31][Greek: Nebrod], Nebrod: hence places called by his name are expressed Nebrod, Nebrodes, Nebrissa. In Sicily was a mountain Nebrodes, called by Strabo in the plural [32][Greek: ta Nebrode ore]. 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:

[33]Cantatus Graiis Acragas, victaeque fragosum
Nebrodem liquere ferae.

And Solinus speaks to the same purpose: [34]Nebrodem damae et hinnuli
pervagantur. At the foot of the mountain were the warm baths of Himera.

The term [Greek: Nebros], 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 Baetis in Spain, called, by Pliny, Veneria;
[35]Inter aestuaria Baetis 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.

[36]Ac Nebrissa Dionusaeis conscia thyrsis,
Quam Satyri coluere leves, redimitaque sacra
Nebride.

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

[37]Inter matres impia Maenas
Comes Ogygio venit Iaccho,
Nebride sacra praecincta latus.

Statius describes them in the same habit.

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

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 Nebridae at [39]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 worshipped in Sicily under the names of Elorus, Belorus, and
Orion. He was likewise styled [40]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.
[41][Greek: Hon Aiguptioi men ekalesan Thouth, Alexandreis de Thoth, Hermen
de Hellenes metephrasan.] From Theuth the Greeks formed [Greek: THEOS];
which, with that nation, was the most general name of the deity. Plato, in
his treatise, named Philebus, mentions him by the name of [42][Greek:
Theuth]. He was looked upon as a great benefactor, and the first cultivator
of the vine.

[43][Greek: Protos Thoth edae drepanen epi botrun ageirein.]

He was also supposed to have found out letters: which invention is likewise
attributed to Hermes. [44][Greek: Apo Misor Taautes, hos heure ten ton
proton stoicheion graphen.]----[Greek: Hellenes de Hermen ekalesan.] Suidas
calls him Theus; and says, that he was the same as Arez, styled by the
Arabians Theus Arez, and so worshipped at Petra. [Greek: Theusares tout'
esti Theos Arez, en Petrai tes Arabias.] Instead of a statue, there was
[Greek: lithos melas, tetragonos, atupotos], a black, square pillar of
stone, without any figure, or representation. It was the same deity, which
the Germans and Celtae worshipped under the name of Theut-Ait, or Theutates;
whose sacrifices were very cruel, as we learn from Lucan.

[45]Et quibus immitis placatur sanguine diro
Theutates.

AB.

Ab signifies a father, similar to [Hebrew: AB] of the Hebrews. It is often
found in composition, as in Ab-El, Ab-On, Ab-Or.

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. [46]Quod
solem vertimus, id in Hebraeo est [Hebrew: AWR], 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 styled Chusorus. From
Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, [Greek:
hora, Hieron, Hierous]. Zeus was styled Cham-Ur, rendered [Greek: Komuros]
by the Greeks; and under this title was worshipped at Halicarnassus. He is
so called by Lycophron. [47][Greek: Emos kataithon thusthla Komuroi Leon.]
Upon which the Scholiast observes; [Greek: (Komuros) ho Zeus en
Halikarnasoi timaitai.]

EL.

El, Al, [Greek: El], sometimes expressed Eli, was the name of the true God;
but by the Zabians was transferred to the Sun: whence the Greeks borrowed
their [Greek: Helios], and [Greek: Eelios]. El, and Elion, were titles, by
which the people of Canaan distinguished their chief Deity. [48][Greek:
Ginetai tis Elioun, kaloumenos hupsistos.] This they sometimes still
farther compounded, and made Abellion: hence inscriptions are to be found
[49]DEO ABELLIONI. El according to Damascius was a title given to Cronus.
[50][Greek: Phoinikes kai Suroi ton Kronon EL, kai Bel, kai Bolathen
eponomazousi.] _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.
[51]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 worshipped.

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 [52]DEO CAMULO: and another, CAMULO. SANCTO. FORTISSIMO. They were both the same Deity, a little diversified; who was worshipped by the Hetrurians, and esteemed the same as Hermes. [53]Tusci Camillum appellant Mercurium. And not only 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. [54]Rerum omnium sacrarum administrum Camilli dicebantur. But Plutarch seems to confine the term to one particular office and person. [55][Greek: Ton huperetounta toi Hieroi tou Dios amphithale paida legesthai Kamillon, hos kai ton Hermen; houtos enioi ton Hellenon Kamillon apo tes diakonias prosegoreuon.] 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, [Greek: ho hupsistos]. He was sometimes expressed Casmillus; but still referred to Hermes. [56][Greek: Kasmillos ho Hermes estin, hos historei Dionysiodoros.] 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 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.

[57][Greek: Kluth' ALALA, polemou thugater.]

Hence we have in Hesychius the following interpretations; [Greek: alalazei, epinikios echei]. [Greek: Alalagmos, epinikios humnos]. [Greek: Eleleu, epiphonema polemikon.] It is probably the same as [Hebrew: HLL] in Isaiah, [58]_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: [Greek: On de estin ho Helios]; and speaking of the Egyptians in the same comment, he says, [Greek: On de esti par' autois ho Helios]. The Seventy likewise, where the word occurs in Scripture, interpret it the Sun; and call the city of On, Heliopolis. [59][Greek: Kai edoken autoi ten Aseneth thugatera Petephre Hierleos Helioupoleos.] Theophilus, from Manetho, speaks of it in the same manner: [60][Greek: On, hetis estin Heliopolis.] And the Coptic Pentateuch renders the city On by the city of the Sun. Hence it was, that Ham, who was worshipped as the Sun, got the name of Amon, and Ammon; and was styled Baal-Hamon. It is said of Solomon, that he _had a vineyard at [61]Baal-Hamon;_ a name probably given to the place by his Egyptian wife, the daughter of Pharaoh. The term El was combined in the same manner; and many places sacred to the Sun were styled El-on, as well as El-our. It was sometimes rendered Eleon; from whence came [Greek: helios], and [Greek: hellon]. 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 Abellon, and Abellion before mentioned. Hesychius interprets [Greek: Abellion, Helion; Abellion, Heliakon.]

Vossius thinks, and with good reason, that the Apollo of Greece and Rome was the same as the Abellion of the East. [62]Fortasse Apollo ex Cretico [Greek: Abellios;] nam veteres Romani pro Apollo dixere Apello: ut pro homo, hemo; pro bonus, benus; ac similia. The Sun was also worshipped under the title Abaddon; which, as we are informed by the Evangelist, was the same as Apollo; or, as he terms him, [Greek: Apolluon]: [63][Greek: Onoma autoi Hebraisti Abaddon, kai en tei Hellenikei Apolluon.]

AIT.

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. [Greek: Aithai, melainai. Aithein, kaiein. Aithaloe] (a compound of Aith El), [Greek: kekaumenon. Aithinos, kapnos. Aithon, lampron. Aithona] (of the same etymology, from Aith-On) [Greek: melana, purode.] [64][Greek: Aithos, kauma.] 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 [65]emanation: and as there was scarce any 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 styled [66]Ait; and Egypt, the land of Ham, had, in consequence of it, the name of Ait, rendered by the Greeks [Greek: Aetia]: [Greek: Eklethe (he Aiguptos) kai Aeria, kai Potamia, kai Aithispia, kai] [67][Greek: AETIA.] One of the most antient names of the Nile was Ait, or [Greek: Aetos]. 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 [68][Greek: Aietos aithon]. Among the parts of the human body, it was appropriated to the [69]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. [70][Greek: Aigupton de graphontes thumiaterion kaiomenon zogrophousi, kai epano KARDIAN.] 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 [Hebrew: AWR] 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. [71][Greek: Kateskapse de ten Athurian Amosis.]

As Egypt was named Aith, and Ait; so other countries, in which colonies from thence settled, were styled Ethia and Athia. The sons of Chus founded a colony in Colchis; and we find a king of that country named Ait; or, as the Greeks expressed it, [Greek: Aietes]: 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 [Greek: ethea Kolchon]:

[72][Greek: Oichetho patros te domon, kai es ethea Kolchon.]

It is sometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed [73][Greek: Athela], and [Greek: Athena], titles, by which they distinguished the Goddess of wisdom. It was looked upon as a term of high honour, and endearment. Venus in Apollonius calls Juno, and Minerva, by way of respect, [Greek: Etheiai]:

[74][Greek: Etheiai, tis deuro noos, chreio te, komizei?]

Menelaus says to his brother Agamemnon, [75][Greek: Tiphth' houtos, Etheie, korusseai?] And [76][Greek: Tipte moi, Etheie kephale, deur' eilelouthas], are the words of Achilles to the shade of his lost Patroclus. [Greek: Etheios], in the original acceptation, as a title, signified Solaris, Divinus, Splendidus: but, in a secondary sense, it denoted any thing holy, good, and praiseworthy. [77][Greek: Alla min Etheion kaleo kai nosphin eonta], says Eumaeus, 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 [Greek: ethos] and [Greek: ethika] of the Greeks.

I have mentioned that it is often 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 [78]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 styled Vulcania by the Poet:

[79]Summmis Vulcania surgit
Lemnos aquis.

Ethiopia itself was named both [80]Aitheria, and Aeria, from Aur, and Athyr: and Lesbos, which had received a colony of Cuthites, was reciprocally styled [81]Aethiope. 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 [82]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 [Greek: Amathous], of the same original as the former. We read of Eth-Baal, a king of [83]Sidon, who was the father of Jezebel; and of [84]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.

[85]Instabant parte sinistra
Chaonius Molpeus, dextra Nabathaeus Ethemon.

Ath was sometimes joined to the antient title Herm; which the Grecians, with a termination, made [Greek: Hermes]. From Ath-Herm came [Greek: Thermai, Thermos, Thermaino]. These terms were sometimes reversed, and rendered Herm-athena.

AD.

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 [86]Edom: and there was another of the same name at Damascus, whose son and successor was styled [87]Benhadad. According to Nicolaus Damascenus, the kings of Syria, for nine generations, had the name of [88]Adad. There was a prince Hadadezer, son of Rehob, king of [89]Zobah: and Hadoram, son of the king of [90]Hamath. The God Rimmon was styled Adad: and mention is made by the Prophet of the mourning of Adad Rimmon in the valley of [91]Megiddo. The feminine of it was Ada; of which title mention is made by Plutarch in speaking of a [92]queen of Caria. It was a sacred title, and appropriated by the Babylonians to their chief [93]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: [94]Deo, quem summum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio significat unus. Hunc ergo ut potissimum adorant Deum.--Simulacrum Adad insigne cernitur radiis inclinat. 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, signified [Greek: protos], and [Greek: proteuon]: 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 [Greek: basileus Theon], 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 [Greek: basileus Theon], but [Greek: basileus basileon] was the true reading. In short, Ad, and Ada, signified _first_, [Greek: protos]; and, in a more lax sense, a prince or ruler: Adad, therefore, which is a reiteration of this title, means [Greek: protos ton proton], or [Greek: proteuonton]; and answers to the most High, or most Eminent.

Ham was often styled Ad-Ham, or Adam contracted; which has been the cause of much mistake. There were many places [95]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.

EES and IS.

Ees, rendered As and Is, like [Hebrew: ASH] 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 [96]Polybius. There was a river [97]Adesa, which passed by the city Choma in Asia minor. It was, moreover, the name of one of the chief and most antient 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 styled Adesa, rendered by the Greeks Edessa. One of the names of fire, among those in the East, who worship it, is [98]Atesh at this day. The term As_, like Adad, before mentioned, is sometimes compounded with itself, and rendered Asas, and Azaz; by the Greeks expressed [Greek: Azazos] and [99][Greek: Azizos]. In the very place spoken of above, the Deity was worshipped under the name of Azizus. The Emperor Julian acquaints us, in his hymn to the [100]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 [101]Syria. The former is, undoubtedly, a translation of Adad, which signifies [Greek: monas], or [102]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, [Greek: Azesia, he Demeter.] Proserpine, also, had this name. In the same author we learn that [Greek: aza], aza, signified [Greek: asbolos], or sun-burnt: which shews plainly to what the primitive word [103]related. This word is often found combined with Or; as in Asorus, and Esorus, under which titles the Deity was worshipped in [104]Syria, [105]Sicily, and Carthage: of the last city he was supposed to have been the founder. It is often compounded with El and Il; and many places were from thence denominated Alesia, Elysa, Eleusa, Halesus, Elysus, Eleusis, by apocope Las, Lasa, Laesa, Lasala; also, Lissa, Lissus, Lissia. Sometimes we meet with these terms reversed; and, instead of El Ees, they are rendered Ees El: hence we have places named Azillis, Azila, Asyla, contracted Zelis, Zela, Zeleia, Zelitit; also Sele, Sela, Sala, Salis, Sillas, Silis, Soli. All these places were founded or denominated by people of the Amonian worship: and we may always, upon inquiry, perceive something very peculiar in their history and situation. They were particularly devoted to the worship of the Sun; and they were generally situated near hot springs, or else upon foul and fetid lakes, and pools of bitumen. It is, also, not uncommon to find near them mines of salt and nitre; and caverns sending forth pestilential exhalations. 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 styled by the Greeks [Greek: kekaumene]. Hence, doubtless, the region had the name of [106]Asia, or the land of fire. One of its most antient cities, and most revered, was Hierapolis, famous for its hot [107]fountains. Here was also a sacred cavern, styled by [108]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. [109][Greek: En Hierapolei tes Phrugias Hieron en Apollonos, hupo de ton naon katabasion hupekeito, thanasimos anapnoas parechomenon.] He speaks of this cavity as being immediately under the edifice. Four caverns of this sort, and styled Charonian, are mentioned by [110]Strabo in this part of the world. Pliny, speaking of some Charonian hollows in Italy, says, that the exhalations were insupportable. [111]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 phenomena. They esteemed no places so sacred as those where there were fiery eruptions, uncommon steams, and sulphureous exhalations. In Armenia, near [112]Comana, and Camisena, was the temple of [113]Anait, or fountain of the Sun. It was a Persic and Babylonish Deity, as well as an Armenian, which was honoured with Purathela, 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 [Greek: halos, halas, hals]; as, from the same terms reversed (As-El), were formed the Latine Sal, Sol, and Salum. Wherever the Amonians found places with these natural or praeternatural properties, they held them sacred, and founded their temples near them. [114]Selenousia, in Ionia, was upon a salt lake, sacred to Artemis. In Epirus was a city called Alesa, Elissa, and

Lesia: and hard by were the Alesian plains; similar to the Elysian in Egypt: in these was produced a great quantity of fossil [115]salt. There was an Alesia in Arcadia, and a mountain Alesium with a temple upon it. Here an antient personage, Aëputus, 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; [116][Greek: dia ten alen, hos phasi, kaloumenon ten Rheas]: but it was not [Greek: ale], but [Greek: halas], and [Greek: halos], 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 antient times there was an eruption of sea water in the temple: [117][Greek: Thalasses de anaphainesthai kuma en toi Hieroi toutoi logos estin archaios.] 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 antient title of Mithras and Osiris in the east, the same as [118]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 worshippers 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 [119]above-mentioned. Many instances may be produced of those denominated from the quality of their waters. In the river [120]Silarus of Italy every thing became petrified. The river [121]Silius in India would suffer nothing to swim. The waters of the [122]Salassi in the Alps were of great use in refining gold. The fountain at [123]Selinus in Sicily was of a bitter saline taste. Of the salt lake near [124]Selinousia in Ionia I have spoken. The fountain Siloe at Jerusalem was in some degree [125]salt. Ovid mentions Sulmo, where he was born, as noted for its [126]cool waters: for cold streams were equally sacred to the Sun as those, which were of a contrary nature. The fine waters at Aënon, where John baptized, were called [127]Salim. The river Ales near Colophon ran through the grove of Apollo, and was esteemed the coldest stream in Ionia. [128][Greek: Ales potamos psuchrotatos ton en Ioniai.] In the country of the Alazonians was a bitter fountain, which ran into the [129]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 region of Pamphylia, and was noted for a most cold and pure [130]water. The Meles near Smyrna was equally admired. [131][Greek: Smurnaio de potamos Meles; hudor esti kalliston, kai spelaion epi tais pegais.] The Melas in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools. [132][Greek: Kai tauta d' esti ta hele pantachou purilepta.] In Pontus was Amasus, Amasia, Amasene, where the region abounded with hot waters: [133][Greek: Huperkeitai de tes ton Amaseon ta te therma hudata ton Phazemoneiton, hugieina sphodra.]

It is wonderful, how far the Amonian religion and customs were carried in the first ages. The antient 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. [134]Maxime autem lucos (or lacus) sale gignendo faecundos Coelo propinquare, precesque mortalium nusquam propius audiri firmiter erant persuasi; prout exemplo Hermundurorum docet testis omni exceptione major [135]Tacitus.

SAN, SON, ZAN, ZAAH.

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:

[136][Greek: Hode megas keitai Zan, hon Dia kikleskousi.]

The Ionians expressed it [Greek: Zen], and [Greek: Zena]. Hesychius tells us, that the Sun was called [Greek: Saos] 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 [Greek: Saon], oftentimes expressed [Greek: Soan], Soan. It was the same as Zauan of the Sidonians; under which name they worshipped Adonis, or the Sun. Hesychius says, [Greek: Zauanas, theos tis en Sidoni.] 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 styled Dorsanes: [Greek: Dorsanes ho Herakles par' Indois.] 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 temple was erected to them by the antient Canaanites, which was from them named [137]Beth-Zaananim. There was also a place called Sanim in the same country, rendered Sonam[138], [Greek: Sonam], by Eusebius; which was undoubtedly named in honour of the same persons: for their posterity looked up to them, as the Heliadae, 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 styled Zanides, [Greek: Zanides, Hegemones.] In [139]Diodorus Siculus mention is made of an antient king of Armenia, called Barsanes; which signifies the offspring of the Sun. We find temples erected to the Deity of the same purport; and styled 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 [140]_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 [141]Sansanah; by which is signified a place sacred to the most illustrious Orb of day. Some antient statues near mount Cronius in Elis were by the natives called Zanes, as we are told by Pausanias; [142][Greek: Kalountai de hupo ton epichorion Zanes.] 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, styled 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 worshipped their great ancestor under the name of San-Chus. Silius Italicus speaking of the march of some Sabine troops, says,

[143]Pars Sancum voce canebant
Auctorem gentis.

Lactantius takes notice of this Deity. [144]Ægyptii Isidem, Mauri Jubam, Macedones Cabirum--Sabini _Sancum_ colunt. He was not unknown at Rome, where they styled him Zeus Pistius, as we learn from Dionysius of Halicarnassus: [145][Greek: En Hieroi Dios Pistiou, hon Rhomaioi Sankon kalousi]. There are in Gruter inscriptions, wherein he has the title of Semon prefixed, and is also styled Sanctus.

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

Semon (Sem-On) signifies Coelestis Sol.

Some of the antients 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. [147]Veteres nullum animal sacrum in finibus suis esse patiebantur; sed abigebant ad fines Deorum, quibus sacrum esset: animas vero sacratorum hominum, quos Graeci [Greek: ZOANAS] vocant Diis debitas aestimabant.

DI, DIO, DIS, DUS.

Another common name for the Deity was Dis, Dus, and the like; analogous 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[148]. Unicuique etiam provinciae et civitati suus Deus est, ut Syriae Astarte, Arabiae Dysares. Hesychius supposes the Deity to have been the same as Dionusus. [Greek: Dousaren ton Dionuson Nabataioi (kalousin), hos Isidoros.] There was a high mountain, or promontory, in [149]Arabia, denominated from this Deity: analogous to which there was one in Thrace, which had its name [150]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. [151][Greek: Belon men ton Dia tuchon, Sanden te ton Heraklea, kai Anaitida ten Aphroditon, kai allos allous ekaloun.] 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 [152]Selene, or the moon. The same Deity was often masculine and feminine: what was Dea Luna in one country, was Deus Lunus in another.

KUR, [Greek: KYROS], CURA.

The Sun was likewise named Kur, Cur, [Greek: Kuros]. [153][Greek: Kuron gar kalein Persas ton Helion]. 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.

[154]Rex Anius, Rex idem hominum, Phoeique Sacerdos.

This continued a great while in some parts of the [155]world; especially in Asia Minor, where, even in the time of the Romans, the chief priest was the prince of the [156]province. The 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 antient priests of Apollo; whose posterity were styled [Greek: Kunnidai], Cunnidae, according to Hesychius. [Greek: Kunnidai, genos en Atheneisin, ex hou Hiereus tou Kunnou Apollonos]. We find from hence, that Apollo was styled [Greek: Kunnios], Cunnios. [Greek: Kunnios, Apollonos] [Greek: epitheton.] Hence came [Greek: kunein, proskunein, proskunesis], well known terms of adoration. It was also expressed Con, as we may infer from the title of the Egyptian Hercules.[157] [Greek: Ton Heraklen phesi kata ten Aiguption dialekton KONNA legesthai.] It seems also to have been a title of the true God, who by [158]Moses is styled Konah, [Hebrew: QNH].

We find this term oftentimes subjoined. The Chaldeans, who were particularly possessed of the land of Ur, and were worshippers 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. [Greek: Esti de kai ton Chaldaion ton Astronomikon gene pleio; kai gar] [159][Greek: Orchenoi tines prosagoreuontai]. But [160]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. [161]Euphratem praeclusero 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 [162]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 [163]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 [164]day; among whom the word Chan is ever current for a prince or king. Hence we read of Mangu Chan, Cublai Chan, Cingis Chan. Among some of these nations it is expressed Kon, Kong, and King. Monsieur de Lisle, speaking of the Chinese, says, [165]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 [166]names, such as Petiphra, Petiphra, Petisonius, Petosiris, Petarbenis, 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: [167][Greek: Ton gar Peten, ton patera Menestheos, tou strateusantos eis Troian. phaneros Aiguption huparxanta ktl.] All the great officers of the Babylonians and Persians took their names from some sacred title of the Sun. Herodotus mentions [168]Petazithes Magus, and [169]Patiramphe: the latter was charioteer to Xerxes in his expedition to Greece: but he was denominated from another office; for he was brother to Smerdis, and a Magus; which was a priest of the Sun. The term is sometimes subjoined, as in Atropatia, a province in [170]Media; which was so named, as we learn from Strabo, [171][Greek: apo tou Atropatou hegemonos.] 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 Bosphorus. [172][Greek: Tas de Amazonas kaleousi Skuthai Oiorpata; dunatai de to onoma touto kat' Hellada glossan androktonoi Olor gar kaleousi ton andra, to de pata kteinein.] 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 [173]Petah Or, the priest of Orus; or, in a more lax sense, the votaries of that God. They were [Greek: Androktonoi]; 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.

One of the Egyptian Deities was named Neith, and Neit; and analogous to the above her priests were styled [174]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 [Greek: Zanos hierous]. Proclus says, that it was the title of the priests; and particularly of him, who presided in the college of Neith at Sais.

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 [Greek: Kurios], or Lord, and is often 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: [175][Greek: Ton Helion Beelsamen kalousin, ho esti para Phoinixi Kurios Ouranou, Zeus de par' Hellesi.] We may, from hence, decypher the name of the Sun, as mentioned before by Damascius, who styles that Deity Bolathes: [176][Greek: Phoinikes kai Suroi ton Kronon El, kai Bel, kai Bolathen eponomazousi.] 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: [177][Greek: Enioi men sebontai ton Kronon, kai touton auton onomazousi Bel, kai Bal, malista hoi oikountes ta anatolika klimata.] 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 [178]_My horn shalt thou exalt--[179]his horn shall be exalted with honour--[180]the horn of Moab is cut off: and the Evangelist[181] speaks of Christ as _a horn of salvation_ to the world. The Greeks often changed the nu final into sigma: hence, from keren they formed [Greek: keras, keratos]; and from thence they deduced the words [Greek: kratos, krateros]; also [Greek: koiranos, kreon], and [Greek: karenon]; all relating to strength and eminence. Gerenius, [Greek: Gerenios], 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 ([Hebrew: AB ASH]) or, as the Greeks expressed it, Ibis; from whence the name was given. It was also called Keren and Kerenus: by the Greeks [Greek: Geranos], the noble bird, being most honoured of any. It was a title of the Sun himself: for Apollo was named Craneues, and [182]Carneues; which was no other than Cereneues, the supreme Deity, the Lord of light: and his festival styled Carnea, [Greek: Karneia], was an abbreviation of [Greek: Kereneia],

Cerenea. The priest of Cybele in Phrygia was styled Carnas; which was a title of the Deity, whom he served; and of the same purport as Carneus above.

OPH.

Oph signifies a serpent, and was pronounced at times and expressed, Ope, [183]Oupis, Opis, Ops; and, by Cicero, [184]Upis. It was an emblem of the Sun; and also of time and eternity. It was worshipped as a Deity, and esteemed the same as Osiris; by others the same as Vulcan. Vulcanus AEgyptiis Opas dictus est, eodem Cicerone [185]teste. A serpent was also, in the Egyptian language, styled 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 Oubaio: [186][Greek: Oubaio, ho estin Hellenisti Basiliskos]. It should have been rendered [Greek: Oubos], Oubus; for [Greek: Oubaio] 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, [187] who, in the name of God, forbids the Israelites ever to inquire of those daemons, 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: [188][Greek: Para panti ton nomizomenon par' humin Theon OPHIS sumbolon mega kai musterion anagraphetai]. 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 [189][Hebrew: AWB], 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 antient times they had no images in their temples, but, in lieu of them, used conical stones or pillars, called [Greek: Baitulia]; under which representation this Deity was often worshipped. His pillar was also called [190]Abaddir, which should be expressed Abadir, being a compound of Ab, [Hebrew: AWB], 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. [Hebrew: AWB], Ob Mosi, Python, vox ab AEgyptiis sumpta; quibus Obion hodieque serpentem sonat. Ita [191]Kircher. The same also occurs in the Coptic lexicon. The worship of the serpent was very antient among the Greeks, and is said to have been introduced by Cecrops. [192]Philochorus Saturno, et Opi, primam in Attica statuisse aram Cecropem dicit. But though some represent Opis as a distinct Deity; yet [193]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:

[194][Greek: Oupi, anass' euopi].

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

[195]Non hic Cyniphus canetur Ammon,
Mitratum caput elevans arenis.

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 [196]AEnon, 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 [197]John baptized in AEnon, near to Salim, because there was much water there: and they came, and were baptized. Many places were styled 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, [Greek: aporrhoiai] from their chief God; as we learn from Iamblichus, Psellus, and Porphyry. These derivatives they called [198]fountains, 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 [199]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 [200]. Hence so many places styled 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 [201]Cebrenus. The island AEgina was named [202]Oenone, and Oenopia, probably from its worship. As Divine Wisdom was sometimes expressed Ath-Ain, or [Greek: Athena]; 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 among the antient Canaanites; for a temple called Beth-Anath is mentioned in the book of [203]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 [Greek: Balaneia]: 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 Balaenae. 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 [Greek: Ouranos], 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 Ourain, 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 antient town Janiculum was originally named [204]Camese; and the region about it Camesene: undoubtedly from the fountain Camesene, called afterward Anna Perenna, whose waters ran into the sacred pool [205]Numicius: and whose priests were the Camoenae.

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[206]. 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 itself 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 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 [207][Greek: Hellena straton, Hellada dialektion, esbesen Hellada phonen]. Also [Greek: nason Sikelan, gunaika mazon, Persen straton, nauten dromon, Skuthen oimom]. 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 [208] 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[209] 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 was a name assumed by women of the country styled 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 [210]Elizae, 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 antient 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 Baaeth, 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 antient and modern. We read of Pharbeth, and Phainobeth in Egypt: of Themiskir, and [211]Tigranocerta, which signifies Tigranes' 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-Eees, 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 interpretation by the account given of the excellence of its waters. [212][Greek: Azania, meros tes Arkadias--esti krene tes Azanias, he tous geusamenous tou hudatos poiei mede ten osmen tou oinou anechesthai]. Hanes in [213]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 [Hebrew: CHNS], expressed [Hebrew: `YN ASH]. 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 pronunciation, 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 [214][Greek: Sichar] or [Greek: Suchar] by the [215]Apostle.

APHA, APHTHA, PTHA, PTHAS.

Fire, and likewise the God of fire, was by the Amonians styled Aphas, and Apha; contracted, and by different authors expressed, Apha, Pthas, and Ptha. He is by Suidas supposed to have been the Vulcan of Memphis. [Greek: Phthas, ho Ephestos para] [216][Greek: Memphitais.] And Cicero makes him the same Deity of the Romans. [217]Secundus, (Vulcanus) Nilo natus, Phas, ut Aegyptii appellant, quem custodem esse Aegypti volunt. The author of the Clementines describes him much to the same purpose. [218][Greek: Aiguptioi de homoiōs--to pur idiai dialektōi Pthta ekalesan, ho hermeneutai Hephaistos.] [219]Huetius takes notice of the different ways in which this name is expressed: Vulcano Pthas, et Aphas nomen fuisse scribit Suidas. Narrat Eusebius Ptha Aegyptiorum eundem esse ac Vulcanum Graecorum; Patrem illi fuisse Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was, properly, a title of [220]Amon: and Iamblichus acknowledges as much in a [221]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.

There was a place called Aphytis in Thrace, where the Amonians settled very early; and where was an oracular temple of Amon. [222][Greek: Aphute, e Aphutis, polis pros tei Pallenei Thraikes, apo Aphuos tinos enchoriou. Esche de he polis manteion tou Ammonos.] _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, [223]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 [Greek: apospasmata], 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 [224]Apha, and Aphaea; and in Crete Dictynna had the same name: Hesychius observes, [Greek: Aphaia, he Diktunna]. Castor and Pollux were styled [225][Greek: Apheterioi]: and Mars [226]Aphaeus was worshipped in Arcadia. Apollo was likewise called [227][Greek: Aphetor]: but it was properly the place of worship; though Hesychius otherwise explains it. Aphetor was what the antient Dorians expressed Apha-Tor, a [228]fire tower, or Prutaneum; the same which the Latines called of old Pur-tor, of the like signification. This, in aftertimes, was rendered Praetorium: and the chief persons, who officiated, Praetores. They were originally priests of fire; and, for that reason, were called [229]Aphetae: and every Praetor 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 [Greek: Hestia], 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 [230]Hestia. Esta and Asta signified also a sacred 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, styled Puratheia, Empureia, Prutanea, and Praetoria: also [231]Phratrīai, 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, [Greek: themistai], were explained, and enforced. Hence Homer speaking of a person not worthy of the rights of society, calls him [232][Greek: Aphretor, athemistos, anestios].

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, [Greek: Astu], Astu; and appropriated to a city. The name of Athens was at first [233]Astu; and then Athenae of the same purport: for Athenae 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 compound of Apha-Astus, rendered by the Ionian Greeks Hephaestus.

The [234]Camoenae 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 Camoenae were named from their attendance upon that Deity. The Hymns in the temples of this God were sung by these women: hence the Camoenae were made presidents of music.

Many regions, where the rites of fire were kept up, will be found to have been named Asta, Hestia, Hestiaea, Hephaestia; or to have had cities so [235]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 AEstas, AEstus, AEstuo, [Greek: Astu, Hestia, Hestiazein.]

SHEM, SHAMEN, SHEMESH.

Shem, and Shamesh, are terms, which relate to the heavens, and to the Sun, similar to [Hebrew: SHMSh SHMYS SHWm], of the Hebrews. 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: [236][Greek: Tas cheiras oregein eis ouranos pros ton Helion; touton gar, phesi, theon enomizon monon OURANOY KYRION BAAL-SAMEN kalountes]. Ephesus was a place of great sanctity: and its original name was [237]Samorna; which seems to be a compound of Sam-Oran, Coelestis Sol, fons Lucis. We read of Samicon in Elis, [238][Greek: chorion Samikon], with a sacred cavern: and of a town called [239]Samia, which lay above it. The word [Greek: Semnos] was a contraction of Semanos, from Sema-on; and properly signified divine and celestial. Hence [Greek: semnai theai, semne kora]. Antient 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 [240]day. In Canaan was a town and temple, 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, Coelestis. This we may learn from an inscription in [241]Reineccius.

JULIO. PROCULO.
PRAEF. URB. PATRONO.
COL. BYZACENAE. ET. PA
TRONO. COLON. AELIAE.
[242]ZAMANAE. REGIAE.

Ham being the Apollo of the east, was worshipped 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 [243]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. [244]Fuitque Aad filius Aram, filius Shemi, filius Noae. The author of the Chronicon Paschale speaks of [245]Chus, as of the line of Shem: and Theophilus in his treatise to Autolycus does the same by [246]Mizraim. Others go farther, and add Canaan to the [247]number. Now these are confessedly the immediate sons of [248]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.

[249][Greek: Kluthi, Makar Paian, tituoktone, Phoibe Lukoreu.]

[250][Greek: Kluthi, Makar, panderkes echon aionion omma.]

Many people assumed to themselves this title; and were styled [251][Greek: Makares], or Macarians: and various colonies were supposed to have been led by an imaginary personage, Macar, or [252]Macareus. In consequence of this, we find that the most antient name of many cities and islands was Macra, Macris, and [253]Macaria. The Grecians supposed the term Macar to signify happy; whence [Greek: Makares theoi] was interpreted [Greek: eudaimones]: 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 [254]Lycaon; by others, the son of [255]AEolus. Diodorus Siculus calls him [256]Macareus, and speaks of him as the son of Jupiter. This term is often found compounded Macar-On: from whence people were denominated [Greek: Makarones], and [257][Greek: Makrones]; and places were called [Greek: Makron]. This, probably, was the original of the name given to islands which were styled [Greek: Makaron nesoi]. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Boeotia was, in like manner, called [258][Greek: Makaron nesos]. It was certainly an Amonian sacred term. The inland city, Oaesis, stood in an Egyptian province, which had the [259]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 antient 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. Euboea 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 [260]neighbourhood. They were, therefore, not denominated from their figure. There was a cavern in the Acropolis of Athens, which was called Macrai, according to Euripides.

[261][Greek: Prosborrhon antron, has Makras kikleskomen].

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

[262][Greek: Makrai de choros est' ekei keklemenos].

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 [Greek: meilichos], and [Greek: meilichios], which signified the gentle, sweet, and benign Deity. Pausanias tells us that Jupiter was styled [Greek: Meilichios], both in [263]Attica and at [264]Argos: and, in another part of his work, he speaks of this Deity under the same title, in company with Artemis at Sicyon. [265][Greek: Esti de Zeus Meilichios, kai Artemis onomazomene Patroia]. 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: [Greek: Puramidi de ho Meilichios, hede kioni estin eikasmene]. He also speaks of some unknown Gods at Myonia in Locris, called [Greek: Theoi Meilichioi]; and of an altar, with an inscription of the same purport, [266][Greek: bomos Theon Meilichion].

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 [Greek: Meilichoi]. The foregoing writer gives an instance in a [267]river of Achaia. Malaga in Spain was properly Malacha, the royal city. I take the name of Amalek to have been Ham [268]Melech abbreviated: a title taken by the Amalekites from the head of their family. In like manner I imagine [269]Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, [Greek: basileus Helios]: a title given to the Sun; but conferred also upon the chief of the Amonian [270]family.

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 styled Anakim; and one family of them were to be found at [271]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. [272][Greek: Einai de Asterion men Anaktos; Anakta de Ges paida--osta ephane to schema periechonta es pistin, hos estin anthropou; epei dia megethos ouk estin hopos an edoxen]. We may from hence perceive that the history of the Anakim was not totally obliterated among the Grecians. Some of their Deities were styled [Greek: anakte], others [Greek: anaktores], and their temples [Greek: anaktoria]. Michael Psellus speaking of heresies, mentions, that some people were so debased, as to worship Satanaki: [273][Greek: Auton] [Greek: de monon epigelon Satanaki ensternizontai]. Satanaki seems to be Satan Anac, [Greek: diabolos basileus].

Necho, Nacho, Necus, Negus, which in the Egyptian and 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, [274]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, [275]Sarim. The name of Sarah was given to the wife of Abraham by way of eminence; and signifies a [276]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 [277]Sarchedon; the same name as the former, but with the eastern aspirate. The Sarim in Esther are taken notice of as persons of high [278]honour: the same dignity seems to have been known among the Philistim, by whom it was rendered [279]Sarna, or Sarana: hence came the [280]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 [281]Sarzechim. 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 [282]Eunuch; by Rabmag, the chief of the Magi. Many places in Syria and Canaan have the term Sar in composition; such as Sarabetha, Sariphaea, Sareptha. Sardis, the capital of Croesus, was the city of Sar-Ades, the same as Atis, the Deity of the country.

High [283]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 Corinth, and of the oaks which grew near it. [284]Portus Coenitis, 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 [Greek: Saron], and [Greek: Koineitis], which are titles of nearly the same purport. Saron was undoubtedly an antient God in Greece. [285]Lilius Gyraldus styles him Deus Marinus; but he was, properly, the Sun. Diana, the sister of Apollo, is named [286]Saronia: and there were Saronia sacra, together with a festival at [287]Troezen; in which place Orus was supposed to have been born. [288][Greek: Oron genesthai sphisin en gei proton]. Orus was the same as Sar-On, the Lord of light. [289]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 [290]Hesychius; and by the Scholiast, upon the following verse of Callimachus:

[291][Greek: E pollas hupenerthe Saronidas hugros Iaon]
[Greek: Eeiren].

As oaks were styled Saronides, so likewise were the antient Druids, by whom the oak was held so sacred. Hence Diodorus Siculus, speaking of the priests of Gaul, styles them [292][Greek: Philosophoi, theologoi--perittos timomenoi, hous SARONIDAS onomazousi]. 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.

UCH.

Uch, [Greek: Uk], expressed also Ach, Och, [Greek: Ocha], 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 connection with their history. I have shewn, in a former [293]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 [294][Greek: Ukousos]; or, as it was undoubtedly expressed by the people themselves, [Greek: Ukkousos], 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: [295][Greek: Uk kath' hieran glossan basilea semainei]. 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 same as the antient Chaldaic. It was introduced among the Mizraim by the Auritae, or Cuthites, together with their rites and religion: hence it obtained the name of the sacred language. Diodorus Siculus affords [296]evidence to the same purpose: and it is farther proved by Heliiodorus; who says that the sacred characters of Egypt and those of the Cuthites in Ethiopia were the [297]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 antient 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 [298]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:

[299]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 inquiry about the term Osiris, he would not have been understood: for the true name was [300]Usiris. Philo Biblius, from Sanchoniathon, calls the same Deity [301]Isiris; and adds, that he was the brother of Cna, or Canaan; and the inventor of three letters. [Greek: Isiris, ton trion grammaton heures, adelphos Chna tou Phoinikos]. I take Isiris and Usiris, as well as Osiris, to be all Uc-Sehoris softened, and accommodated to the ears of Greece.

The Sun was styled El-Uc, which the Grecians changed to [Greek: Lukos], Lucos; as we learn from [302]Macrobius. He was also styled El-Uc-Or, which was changed to [Greek: Lukoreus]; and El-Uc-Aon, rendered Lycaon[303], [Greek: Lukaon]. As this personage was the same as El-Uc, [Greek: Lukos], 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. [Greek: Lukos], Lucos, was, as I have 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 [304][Greek: Lukiou Apollonos hieron]: of [305]Lycorus, a supposed son of Apollo: of [306]Lycomedes, another son: of [307]Lycosura, the first city which the Sun beheld. The people of Delphi were, of old, called [308]Lycorians: and the summit of Parnassus, [309]Lycorea. Near it was a [310]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 [Greek: luchnos], [Greek: luchnia], [Greek: luchneuo], of the Greeks; also [Greek: Lukabas], and [Greek: amphulukos], though differently expressed. Hence it was that so many places sacred to Apollo were styled Leuce, Leuca, [Greek: Lukia], Leucas, Leucate.

Mox et Leucatae nimbose cacumina montis,
Et formidatus nautis aperitur [311]Apollo.

Hence also inscriptions [312]DEO LEUCANIAE: which term seems to denote, Sol-Fons, the fountain of day. The name Lycophron, [Greek: Lukophron], which some would derive from [Greek: Lukos], 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 worshipped: as was [Greek: Haimos], 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. [Greek: Kuros], 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 antient 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. [313][Greek: Ho men on Kuros apo Kurou tou palaiau onoma eschen; ekeinoi de apo tou Heliou genesthai phasi; Kuron gar kalein Persas ton Helion.] Ctesias likewise informs us that the name of Cyrus had this signification. [314][Greek: Kai tithetai to onoma autou apo tou Heliou]: _He was

denominated 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, [315][Greek: Ekaleito de proteron Koros]. We find it sometimes rendered [Greek: Kuris], Curis: but still with a reference to the Sun, the Adonis of the east. Hesychius explains [Greek: Kuris, ho Adonis]. In Phocis was [316][Greek: Kurrha], Curra, where Apollo [Greek: Kurrhaos] was honoured; which names were more commonly expressed [Greek: Kirra] and [Greek: Kirraios]. The people of Cyrene are said by Palaephatus to have been originally Ethiopians or Cuthites. They, as well as the Egyptians, worshipped the Sun under the title of Achur, and Achor: and like them esteemed him the [317][Greek: Theos apomaios]. From the God Achur we may infer 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. [318][Greek: Kurene, polis Libues, apo Kurenes tes Hupseos.] 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 [319][Greek: Kure pege,] which terms are equivalent to Kur-Ain, and Achurain 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. [320]Cyrenaica, eadem Tripolitana regio, illustratur Hammonis oraculo--et _Fonte Solis._ The like account is to be found in Pomponius Mela[321]. Ammonis oraculum, fidei inclytae; et fons, quem Solis [322]appellant. As Achor was a term, which related to the Sun; we find it often compounded with [Greek: On], 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, [323]Ekron. It was denominated from Achor, the God of flies, worshipped also under the name of Baal-zebub with the same attribute. The Capthorim 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.

[324][Greek: Isi, thea, tritalaina, meneis epi cheumasi Neilou,]
[Greek: Moune, mainas, aoidos, epi psamathois Acherontos.]

The Deity was likewise called Achad, and Achon: and many cities and countries were hence [325]denominated. Acon in Palestine is said to have been so named in honour of Hercules, the chief Deity in those [326]parts.

I have mentioned, that Ham, styled also Cham, was looked up to as the Sun, and worshipped by his posterity. Hence both his images and priests were styled 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 styled Achamin, rendered by the Greeks [Greek: Achaimenes], Achaemenes: and all of his family afterwards had the title of [Greek: Achaimenioi], and [Greek: Achaimenidai], 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 Iutatius Placidus in his Scholia upon Statius interprets the word Achaemenidae by [327]Solis Cultores. This may serve to authenticate my etymology, and shew, that the term is derived from Cham, 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. [328][Greek: Epiklestho martus ho Genarches hemon Helios;] and Chariclea in another place makes use of a like invocation: [329][Greek: Helie, Genarcha progenon hemon]. _O, Sun, the great source of my ancestry._ The Amonians, who settled at Rhodes, styled themselves [Greek: Heliadai], _the Solar [330]race_. Those who settled upon the Padus did the [331]same. Hyde mentions a people in Diarbeker, called [332]Chamsi; and says, that the meaning of the word is Solares; and the same in purport as Shamsi and Shamsi of the Arabians.

The term [Greek: Uk], 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 antient 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 [Greek: Lukos], Lucus, which was acknowledged to be the name of the Sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus, and Lycoreus:

[333][Greek: E kitharin, e toxa Lukoreos entea Phoibou.]

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

[334][Greek: Ezomenos tripodessi para Klariois Hekatoio.]

And Herophile the Sibyl of the same Deity:

[335][Greek: Moiran echous' Hekatoi tes tot' Anaktories.]

The only person who seems knowingly to have retained this word, and to have used it out of composition, is [336]Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to antient [337]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 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 styles him [Greek: och' aristos]:

[338][Greek: Kalchas Thestorides oionopolon och' aristos,]
[Greek: Hos eide ta t' eonta, ta t' essomena, pro t' eonta.]

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

[339][Greek: Priamides Helenos oionopolon och' aristos.]

So [340][Greek: Phokeon och' ariston,] [341][Greek: Aitolon och' aristos,]
and [342][Greek: Tuchios--Skutotomon och' aristos.]

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, [Greek: aristos]. It is indeed to be found in the poetry ascribed to [343]Orpheus: but as those verses are manifestly imitations of Homer, we must not look upon it as a current term of the times, when 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 [Greek: aristos] 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 [Greek: areion] and [Greek: aristos] were from [Greek: ares], the Arez of the east. From Bel, and Baaltis, came [Greek: beltion], and [Greek: beltistos: ameinon] is an inflection from Amon. From the God Aloeus came [Greek: loios, loiteros], and [Greek: loistos]: from [Greek: keren] changed to [Greek: keras, keratos], were formed [Greek: kresson], [Greek: kreisson], [Greek: krateros], and [Greek: kratistos].

PHI.

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 worshipped as the Sun, and styled 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 [344]Genesis, the voice, or command of Pharaoh. From Phi, in this acceptation, came [Greek: phemi, pheme, phemus, phasko, phatis], fama, fari,--ita farier infit. I imagine that the term Pharaoh itself is compounded of Phi-Ourah, Vox Ori, sive Dei. It was no unusual thing among the antients to call the words of their prince the voice of God. Josephus informs us, that it signified a king: [345][Greek: Ho Pharaon par' Aiguptiois basilea semainei]: 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 horror, the Amonians called them Phi-El, Phi-Ainon, Phi-Anes; rendered by the Greeks Phiale, Phaenon, 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 [346]Paneas. Pliny speaks of a place of this sort at [347]Memphis, called Phiala; and, as he imagines, from its figure: but it was undoubtedly a covert aqueduct, 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. [348]Phialam appellari fontem ejus, mergique in cuniculos ipsum amnem. There was also a fountain of this name at [349]Constantinople. Sometimes it occurs without the aspirate, as in Pella, a city of Palestine, named, undoubtedly, from its fountains: for Pliny calls it Pellam aquis [350]divitem.

Mines were held sacred; and, like fountains, were denominated from AEnon, and Hanes, those titles of the Sun. In Arabia, near Petra, was a mine, worked by condemned persons, which was named [351]Phinon, and Phaenon. Epiphanius mentions [352][Greek: Phanesia metalla], or the mines of Hanes; to which Meletius, a bishop of the Thebais, was condemned.

AI.

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 [Greek: aia] of the Greeks, and betokened any [353]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, Celaenai. There are others in _eia_; as Chaeroneia, Coroneia, Eleia. In others it was rendered short; as in Oropia, Ellopia, Ortygia, Olympia, AEthiopia, Scythia, Caenia, Icaria. It is likewise found expressed by a single letter, and still subjoined to the proper name: hence we meet with AEtna, Arbela, Larissa, Roma, Himera, Hemera, Nusa, Nyssa, Patara, Arena, [354]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 Tonia; 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 [355]redundant. In the name of Egypt this term preceded, that country being styled Ai-Gupt, [Greek: Aiguptos], 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 antient 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, Arthodon: all which were cities, or else regions denominated from them.

Kir, Caer, Kiriath, are words of the like purport. We 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 [Greek: Karchedon], 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 antient 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 analogous; such as Caerlisle, Caerdiff, Caerphilly, Caernarvon, and Caeruriath in Cornwall.

Kir and Caer are the same term, differently expressed. In Scripture we meet with Kir Haresh, and Kir-Hareseth. 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 [Greek: Keronia] by [356]Ptolemy; whose true name was Kir-On, the city of the Sun; where was a temple to Our-Ain, styled Urania. Kir-On was often rendered Cironis, Coronis; and the Deity Coronus and [357]Cronus. By these means the place was substituted for the Deity, and made an object of worship. Of this abuse I shall often speak. Artemis 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 styled 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 styled [358]Callinicus, Calachene, [359]Coloniae, Cales, Calathe, Calistae, Calathusa, Calauria, Coloriua, Caliope, Calama, Calamos, [360]Calamon, Calymna, Calydus, 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 [Greek: choma], a round hill or mound of earth; called also Taph and [Greek: taphos]; and thence often mistaken for a tomb: but it was originally a high altar.

By Gib is meant a 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 [361]Philistines.

Har and Hor signify a mountain; [Greek: oros] 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, [Greek: Tis;] hence we read of Opheltis, Altis, Baaltis, Abantis, Absyrtis. It was in use among the antient Hetrurians and other nations: hence came the terms Aventinus, Palatinus, [362]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 a 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 [363]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 light-houses, and were styled 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 streams, at no great distance from Cicero's Villa. It is thus described by Plutarch: [Greek: Astura--chorion paralion Kikeronos]. 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. [Greek: Hudor de apo pegon anerchomenon melan idon oida en Asturois; tade Astura apantikru esti Lesbou; loutra esti therma en toi Atarnei kaloumenoi].

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 worshipped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence came Cephalae, Cephalonia, Caphareus, Capisa, Cephisus, Capissene, Cephene, Caphyatae, Capatiani. In Iberia was a wonderful edifice upon the river Boetis, 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 Captor. Such an one was in Egypt, or in its [364]vicinity; whence the Captorim had their name. It was probably near [365]Pelusium, which they quitted very early for the land of Canaan.

Diu sometimes, but sparingly, occurs for an island; and is generally by the Greeks changed to Dia, [Greek: Dia]. 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: [366][Greek: Dian ten nun kaloumenen Naxon]; and he adds, [Greek: pollai de kai heterai eisi nesoi Diai kaloumenai, hete pro tes Kretes--kai he peri Melon, kai he peri Amorgon, kai he tes Keo cherrhonesos, kai he Peloponnesou]. All these were islands, or peninsula regions.

BETH.

Beth is a house or temple; as in [367]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 [368]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 [369]Dr. Pocock, _many cities in Syria, that retain their antient 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 [370]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 [371]Herodotus. The same is Athyr-bet, and styled Athribites ([Greek: Athreibites]) by [372]Strabo. The inner recess of a temple is by Phavorinus and Hesychius called [Greek: Baites], [Greek: Betes], [Greek: Betis], similar to [Hebrew: BYT ASH] among the Chaldeans. It was the crypta or sacred place, where of old the everlasting fire was preserved. Hesychius observes, [Greek: Betes, to apokruphon meros tou Hierou]. 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: [Greek: Horapollon Phainubutheos komes tou Panopolitou Nomou.] Phainubuth is only Phainabeth varied, and signifies the place sacred to Phanes; which was one of the most antient titles of the Deity in Egypt. So Pharbeth was an abbreviation of Pharabeth, or the house of Pharaoh.

GAU, expressed CAU, CA, and CO.

Gau likewise is a term which signifies a house; as we learn 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[373]. 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[374] 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 [375]Strabo to have been Darius the son of Hystaspes. But is it credible, that so great a prince, who had horses of the famous 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 [376]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 alleged 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, [Hebrew: AWR EL] of the Chaldeans. It was the same as Beth Arbel of [377]Hosea: and Gaugamela is of the same purport, relating to the same God under different titles. The Grecians were grossly 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 [378]language of nations, with whom the Romans were little acquainted. The great battle, of which we have been speaking, was confessedly 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. [379][Greek: Thapsas tous teteleutekotas epebale tois Arbelois, kai pollen men heuren apthonian tes trophes, ouk oligon de kosmon, kai gazan barbariken, arguriou de talanta dischilia.] 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. [380][Greek: Akousilaos de ho Argeios ek Kabeires kai Hephaistou Kamilon legei.] He was, by others, rendered Camillus, whose attendants were the Camilli, and he was esteemed the same as Hermes of Egypt. [381]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 praeministros. Servius speaks to the same purpose. [382]Mercurius Hetrusca lingua Camillus dicitur. The reason of the attendants being also called Camilli was in consequence of a custom among the antients 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: [383][Greek: Kai ton huperetounta toi Hieroi tou Dios amphithale paida legesthai Kamillon, hois kai ton Hermen; houtos enioi ton Hellenon Kamillon apo tes diakonias proseгореuon]. He mentions [Greek: Hermen--Kamillon apo tes diakonias], 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 styled 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 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 [384]Camulo Sancto Fortissimo. He was sometimes taken for Mars: as we may learn from an inscription in Gruter:

[385] MARTI CAMULO
Ob Salutem Tiberi Claud. Caes. Cives Remi
posuerunt.

Such is the history of this Deity; whose worship was better known in the more early ages; and whose temple was styled 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 worshipped had titles. Arbela was probably the city, and Gaugamela the [386]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 [387]Co-Chone; which are the principal pyramids of that country. Eusebius before him had taken notice of the same history: [388][Greek: Ouenephres, eph' hou ho limos katesche ten choran, hos kai tas Pyramidas peri Kochonen egeiren]. _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 Co-Chone, analogous to Beth-El, Beth-Shan, Beth-Dagon, signifies the temple of the Deity; the house of the great king, or ruler: for such is the purport of Con, and Conah. Hercules, the chief Deity of Tyre, and who was also highly revered in Egypt, was Styled Con. [389][Greek: Ton Heraklen phesi kata ten Aiguption dialekton Kona legesthai]. 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 [390] 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 [Greek: oikos Puthonos], domus Opis Serpentis. It was the name of the pyramid, which was erected to the Sun, the Ophite Deity of Egypt, worshipped under the symbol of a serpent. Analogous to Cau-Come in Egypt was a place in Ethiopia, called [391]Cuscha: doubtless so named from Chus, the great ancestor from whom the Ethiopians were descended.

The Sun was styled by the Amonians, among other titles, Zan; as I have before shewn: and he was worshipped 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 [392]Scriptures. Strabo calls it [393][Greek: Chazene], 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 [394]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, [Greek: Kaisan]. 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 [395]Chaones, from their place of worship: and the former had also the name [396] of Selli, which signifies the priests of the Sun. In Arcadia, near the eruption of the river Erasinus, was a mountain, clothed with beautiful trees, and sacred to Dionusus. This, also, was called [397]Chaon, _the place of the Sun_; and was, undoubtedly, so named from the antient worship; for Dionusus was, of old, esteemed the same as Osiris, the Sun. There was also a place called [398]Chaon in Media and Syria; Chaonitis in Mesopotamia: and in all these places the same worship 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 Narbonensis, is a compound of

Ca-Abelion, a well known Deity, whose name is made up of titles of the Sun. The priests of this place were styled [399]Salies; the region was called [Greek: Chaouara]; undoubtedly from Cha-Oür ([Hebrew: AWR]), some temple of Ur, erected by the Amonians, who here settled. Canobis in Egypt was a compound of Ca-Noubis; Cabasa, in the same country, Ca-Basa; called by many Besa, the Beseth of the Scriptures, a Goddess well known in Egypt. She had a temple in Canaan, called [400]Beth Besa. Cuamon, near Esdraelon, is a compound of Cu-Amon, the place or house of Amon: [401][Greek: heos tou Kuamonos]. There was a temple in Attica called Cuamites; and a personage denominated from it. The history of the place, and the rites, in time grew obsolete; and Pausanias supposes that the name was given from [Greek: Kuamos], Cuamos, a bean. [402][Greek: Saphes de ouden echo legein, eite protos Kuamous espeiren houtos]. _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 antient 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 Themis; the Thamuz of Sidon and Egypt. This the Greeks expressed [Greek: Artemis]; 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 [403]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 called Cancones. Instead of Con, which signifies the great Lord, the Greeks substituted a hero [404]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[405], from the head of their family, styled 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 [406]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 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. [407][Greek: Rhei de kai Kokutos hudor aterpestaton.]

Juno is by Varro styled Covella. [408]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, [Greek: Ourania]: whence Juno Covella must be rendered Coelestis. From the substantive, Cou-El, the Romans formed Coel, heaven; in aftertimes expressed Coelus, and Coelum. I say, in aftertimes: for they originally called it Co-el, and Co-il, and then contracted it to Coel. Hence Ausonius in his Grammaticomastix mentions a passage to this purpose.

Unde Rudinus ait Divom domus altisonum Coel: or as Ennius, to whom he alludes, has rendered it, according to the present MSS. altisonum [409]Coil. He sometimes subjoins the Latine termination:

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

Coelus in aftertimes was made a Deity: hence there are inscriptions dedicated [410]Coelo AEterno. The antient Deity Celeus, mentioned by [411]Athenagoras, and said to have been worshipped 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 [Greek: koila], cava. Hence we read of [Greek: Koile Lakedaimon], [Greek: Koile Elis,] and the like. Syria was by them styled [Greek: Koile], the hollow: but the true name was Coela, 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 signify divine, or heavenly. It is a name, which it retains at this day; as we are informed by [412]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 [Greek: El], Eel, the Sun: and what the Greeks rendered [Greek: Koile] of old meant [413]heavenly. Hence Homer styleth it peculiarly [414][Greek: Elida dian], _Elis the sacred_. As Coele Syria was styled Sham, and Sama; so we find places, which have a reference to this term, in Elis. A town of great antiquity was named [415]Samicon, which signifies Coeli 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 [416]Samia_. It certainly signifies in some degree high; but the true meaning of Sama was heavenly, similar to Sam, Sham, Shammem, 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 situation. It is moreover inconsistent to suppose regions called [Greek: koila], 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, [Greek: Koioles, ho Hierus]. By which we learn, that by Coioles was meant a sacred or heavenly person; in other words, a priest of Coelus. In Coioles there is but a small variation from the original term; which was a compound from Col-El, or Co-El, the Coelus of the Romans.

Concerning the term Coel in Ennius, [417]Janus Gulielmus takes notice, that this poet copied the Dorians in using abbreviations, and writing Coel for Coelus and Coelum. 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 antient 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 antient 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 antient 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 [418]east. The antient hymns, sung in the Prutaneia all over Greece, were [419]Doric: so sacred was their dialect esteemed. Hence they cannot but afford great help in inquiries of this nature. What was by others styled [Greek: Athene], they expressed [Greek: Athana]: Cheops they rendered Chaops: Zeen, Zan: [Greek: Chazene], [Greek: Chazana]: [Greek: Men], [Greek: Man]: Menes, Manes: Orchenoi, Orchanoi: Neith, Naith: [Greek: Ienisos], [Greek: Ianisos]: 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 styled [Greek: Chai], 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[420]. 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 a kind of religious horror. A cavern of this sort was at Lacedaemon, with a building over it; of which in aftertimes they made use to confine malefactors. It was called [Greek: Kaiadas], or as the Spartans expressed it, [Greek: Kaiadas], the house of death. [421][Greek: Kaiadas desmoterion--to para Lakedaimoniois]. 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 styled [Greek: Kaietes], and [Greek: Kaietoi]. The author above quoted gives us the terms variously exhibited: [422][Greek: Kaietoi.--Hoi apo ton seismon rhochmoi Kaietoi legontai. Kai Kaiadas to desmoterion enteuthen, to para Lakedaimoniois, spelaion]. Hesychius renders it in the plural, and as a neuter: [Greek: kaiata], [Greek: orugmata]. 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 worshipped, and the rites of fire were [423]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 [Greek: Kooi.] [424][Greek: Enioi kooos mallon ta toiauta koilomata legesthai phasin.] 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 styles [Greek: pheres oreschooi]:

[425][Greek: Kartistoi de keinoi epichthonion traphen andron,
[Greek: Kartistoi men esan, kai kartistois emachonto]
[Greek: Phersin oreschooisi]----

[Greek: Oreschoos] 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 styles Lacedaemon [426][Greek: Lakedaimona ketoessan], _for it was by many thought to have been so called on account of their caverns._ From hence we may fairly conclude, that [Greek: ketoessa] was a mistake, or at least a variation, for [427][Greek: kaietaessa], from Cai-Atis; and that Co, [428]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 [Greek: Kaiete], was so denominated on this account. It was a cave in the rock, abounding with variety of subterranean, 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. [429][Greek: Aneoget' enteuthen spelaia hupermegethe, katoikias megalas, kai poluteleis dedegmena.] 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 styled [430]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 [431][Greek: Aetia], Aetia. Aiete was the district: Caiete was the cave and temple in that district; where the Deity was worshipped.

In Boeotia was a cavern, into which the river Cephissus descended, and was

lost. It afterwards emerged from this gulf, and passed freely to the sea. The place of eruption was called An-choa, which signifies Fontis apertura. The later Greeks expressed it Anchoe[432]. [Greek: Kaleitai d' ho topos Ankoe; esti de limen homonumos]. The etymology, I flatter myself, is plain, and authenticated by the history of the place.

From Cho, and Choa, was probably derived the word [Greek: Choikos], used by the apostle. [433][Greek: Ho protos anthropos ek ges Choikos; ho deuterios anthropos ho Kurios ex ouranou. Hoios ho Choikos, kai toiautoi hoi Choikoi.] Hesychius observes, [Greek: Choikos, pelinos, geinos]. 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 antient Celtæ, and Germans, as we learn from Cluverius. [434]Apud ipsos Germanos ejusmodi pagorum vernaculum vocabulum fuit Gaw; et variantibus dialectis, gaw, gew, gow, gow, hinc--Brisgaw, Wormesgaw, Zurichgow, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegow, Westergow, Oostergow. The antient term [Greek: Purgos], Purgos, was 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, [Hebrew: AWR], was called Uchor by the people of Egypt and Cyrene, which the Greeks expressed [Greek: Achor], Achor. He was worshipped with the same title in Arabia, and called Al Achor. [435]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 [Greek: El], the name of [Greek: Helios], the Sun, that it is not always easy to distinguish one from the other.

The article Pi was in use among the antient Egyptians and Cushites, as well as other nations in the east. The natives of India were at all times worshippers of the Sun; and used to call themselves by some of his titles. Porus, with whom Alexander engaged upon the Indus, was named from the chief object of his worship, [Hebrew: AWR], Pi-Or, and P'Or; rendered by the Greeks [Greek: Poros], Porus. Pacorus the Parthian was of the same etymology, being a compound of P'Achorus, the Achor of Egypt: as was also the [436]city Pacoria in Mesopotamia, mentioned by Ptolemy. Even the Grecian [Greek: pur] was of Egyptian or Chaldaic original, and of the same composition (P'Ur) as the words above; for [437]Plato informs us that [Greek: pur], [Greek: hudor], [Greek: kunes], 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 [438]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, [439][Greek: Pizeus], [Greek: Pimartur], [Greek: Pimathetes], [Greek: pisoma], [Greek: pilaos], 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 [440]writers as natives of that country. This article is sometimes expressed Pa; as in the name of Pachomius, an abbot in Egypt, mentioned by [441]Gennadius. A priest named Paapis is to be found in the Excerpta from Antonius [442]Diogenes in Photius. There were particular rites, styled Pamyia Sacra, from [443]Pamytes, an antient Egyptian Deity. We may infer from Hesychius that they were very obscene: [Greek: Paamules, Aiguptios Theos Priapodes.] 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 [Greek: Paidon]: for it is inconceivable how very ignorant they were in respect to their antient theology. Hence we read of [Greek: paidon Letous], [Greek: paidon Zenos], [Greek: paidon Apollonos]; and legends of [Greek: paidon athanaton]; and of [Greek: paidon]; 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, [444][Greek: Tis ho Paidon taphos para Chalkideusi]; Pausanias mentions, [445][Greek: Amphilukou paidon bomos]: and, in another place, [446][Greek: Bomoi de Theon te onomazomenon agnoston, kai Heroon, kai PAIDON tou Theseos, kai Phalerou]. From this mistake arose so many boy-deities; among whom were even Jupiter and Dionusus: [447][Greek: Auton ton Dia, kai ton Dionuson Paidas, kai neous, he theologia kalei]. According to the theology of the Greeks, even Jupiter and Dionusus are styled 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 styled [Greek: Anaktes paides]. [448][Greek: Agousi de kai teleten hoi Amphisseis ton Anakton kaloumenon Paidon. Hoitines de Theon eisin hoi Anaktes Paides, ou kata t' auta estin eiremenon]. The people of Amphissa perform a ceremony in honour of persons styled Anaktes Paides, or Royal Boys: but who these Anaktes 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 Pausanias 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: [449][Greek: Piromin ek Piromios gegonenai--kai

oute es theon, oute es Heroa anadesan autous (hoi Aiguptioi)]. There are many strange and contradictory opinions about this [450]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 [Greek: kalos kagathos], *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 [451]Englishman: but the precise meaning is plain from the context; and Piromis certainly meant *a man*. It has this signification in the Coptic: and, in the [452]Prodrumus Copticus of Kircher, [Greek: Piromi], 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 [453]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: [454][Greek: Egennethesan de kai en Paraiai Kronoi treis paides.] Paraia is a variation of P'Ur-aia; and means literally the land of Ur in Chaldea; the region from whence antient writers began the history of mankind. A crocodile by the Egyptians was among other names called [455][Greek: Souchos]: and the name is retained in the Coptic, where it is expressed [456]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 personage, was an antient title of the Sun, a compound of Phi-Ath-On. Bacchus was called Phi-Anac by the Mysians, rendered by the poets [457]Phanac and Phanaces. Hanes was a title of the same Deity, equally revered of old, and compounded Ph' Hanes. It signified the fountain of light: and from it was derived Phanes of Egypt: also [Greek: phaino], [Greek: phaneis], [Greek: phaneros]: and from Ph'ain On, Fanum. In short, these particles occur continually in words, which relate to religious rites, and the antient adoration of fire. They are generally joined to Ur, by which that element is denoted. From P'Ur Tor came Praetor and Praetorium, among the Romans: from P'Ur-Aith, Purathi and Purathea among the Asiatics. From P'Ur-tan, [Greek: prutaneis], and [Greek: prutaneaia] among the Greeks of Hellas: in which Prutaneaia 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 styled 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 that it had no such relation. It was a proper name, and retained particularly among the people of Praeneste. They had undoubtedly been addicted to the rites of fire; for their city was said to have been built by Caeculus, the son of Vulcan, who was found in the midst of fire:

[458] Vulcano genitum pecora inter agrestia Regem,
Inventumque focus.

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 Praeneste; 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, [459]is est hodie locus septus, religiose propter Jovis *Pueri*, qui lactens cum Junone in gremio *Fortunae* mammam appetens, castissime colitur a Matribus. This manner of divination was of Chaldaic original, and brought from Babylonia to Praeneste. 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 [460]. c. 9. v. 26. The same lots of divination being used at Praeneste 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 the same time take notice of the custom, which prevailed in his temple. Inscriptions Jovi Puero, and *Fortunae Primigeniae Jovis* [461]Pueri are to be found in Gruter. One is very particular.

[462]Fortunae Primigeniae Jovis Pueri D.D.
Ex *SORTE* compos factus
Nothus Ruficanae
L. P. Plotilla.

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

[463]Puri saepe 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 [Hebrew: ANR], Ur: and by the antient Latines were called P'uri. At Praeneste the name was particularly kept up on account of this divination by [464]lots. These by the Amonians were styled *Purim*, being attended with ceremonies by fire; and supposed to be effected through the influence of the Deity. Praeneste 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 antient 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 my opinion concerning them. But the chief proof, as I have before said, will result from the whole; from an uniform series of evidence, supported by a fair and uninterrupted analogy.

* * * * *

OF

ETYMOLOGY,

AS IT HAS BEEN TOO GENERALLY HANDLED.

[Greek: Alla theoi ton men manien apetrepsate glosses,]
 [Greek: Ek d' hosion stomaton katharen ocheteusate pegen.]
 [Greek: Kai se, polummeste, leukolene parthene, mousa,]
 [Greek: Antomai, hon themis estin ephemerioisin akouein.]
 [Greek: Pempe par' eusebies elaus' euenion harma.]----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 method 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 antient 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. [465]Herodotus expressly 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 [Greek: to artemes], integritas: Poseidon from [Greek: posi desmon], fetters to the feet: Hestia from [Greek: ousia], substance and essence: Demeter, from [Greek: didousa hos meter], distributing as a mother: Pallas from [Greek: pallein], to vibrate, or dance: Ares, Mars, from [Greek: arrhen], masculum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from [Greek: theein], to run[466]. Innumerable derivations of this nature are to be found in Aristotle, Plato, [467]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. [468][Greek: Ei barbaron to onoma, ou chre zetein Helleniken etumologian autou]. _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. [469][Greek: Ennoo gar, hoti polla hoi Hellenes onomata, allos te kai hoi hupo tois Barbarois oikountes, para ton Barbaron eilephasi--ei tis zetoit tauta kata ten Helleniken phonen, hos eoikotos keitai, alla me kat' ekeinen, ex hes to onoma tunchanei on, oistha hoti aporoi an.] _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 [470]writers, when this plain truth was acknowledged, should deviate so shamefully? that we should in after times be told, that Tarsus, the antient city in Cilicia, was denominated from [Greek: tartos], a foot: that the river Nile signified [Greek: ne ilus]: and that Gader in Spain was [Greek: Ges deira].

The antients, 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 antient city in upper Egypt, was named; and he will tell you from [Hebrew: TBA], Teba, [471]stetit: or ask the good bishop Cumberland why Nineve was so called? and he will answer, from Schindler, that it was a compound of [472]Nin-Nau, [Hebrew: NIN NWH], _a son inhabited_. But is it credible, or indeed possible, for these cities to have been named from terms so vague, casual, 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 [473]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 alleged 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 Abraham had left his brother Nahor at Haran in Aramea, he received intelligence that Nahor had in that interval been blessed with children. [474]_It was told Abraham, behold Milcah, she also hath borne 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, [475]_that many make it come from the verb [Hebrew: MSHSH], mashash, to feel: but Dr. Hyde derives it from the Arabic, Khamush, 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. [476]Bochart derives his name from Silan, [Hebrew: SHYLN], and supposes him to have been the same as Shiloh, the Messias. Sandford makes him to be Balaam, the false prophet. [477]Huetius maintains that 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 [478]Hebrew Onomasticum. Ramesses, tonitruum vel exprobratio tineae; aut malum delens sive dissolvens; vel contractionem dissolvens, aut confractus a tineae--civitas in extremis finibus Aegypti. 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 Babyloniae.

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 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 [479]Aetna, 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, [Greek: Lilubaion], from being opposite to Libya; and, as the promontory was so named, it is, he thinks, probable that the sea below was styled Chec Lelub, or Sinus Leub: and, as the Cyclops lived hereabouts, they were from hence denominated Chec-lelub, and Chec-lub, out of which the Greeks formed [480][Greek: Kuklopes]. He derives the Siculi first from [481]secul, perfection; and afterwards from [Hebrew: ASHKWL], Escol, pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from [Hebrew: SHKN], Sacan[482], near, because they were near their next neighbours; in other words, on account of their being next to the Poeni. Sicani, qui Siculorum Poenis proximi. But, according to the best accounts, the Sicani were the most antient 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 [483]Delos from [Hebrew: DHL], Dahal timor. [484]Cynthus, from [Hebrew: CHNT], Chanat, in lucem edere. [485]Naxos, from nicsa, sacrificium; or else from nicsa, opes. [486]Gyarus, from acbar, softened to acuar, a mouse; for the island was once infested with mice. [487]Pontus, in Asia Minor, from [Hebrew: BT NA], botno, a pistachio nut. [488]Icaria, from icar, pastures: but he adds, tamen alia etymologia occurrit, quam huic praefero [Hebrew: AY KWRY], Icaure, sive insula piscium. [489]Chalcis, in Euboea, from Chelca, divisio.

[490]Seriphus, from resiph, and resipho, lapidibus stratum. [491]Patmos, from [Hebrew: BT`MWS], 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. [492]Tenedos is deduced from Tin Edom, red earth: for there were potters in the island, and the earth was probably red. [493]Cythnus, from katnuth, parvitas; or else from [Hebrew: GWBNA], 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 recepta [Greek: katachresis] Cythnius dici potuit caseus a vicina Ceo. He supposes Egypt to have been denominated from [494]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 antient 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 acceptation: from Mazor, which signified, the double pressure of a mother on each side[495], pressio nem matris geminam, i. e. ab utraque parte. Upon which the learned Michaelis observes--[496]quo etymo vix aliud veri dissimilius fingi potest.

In the theology of the Greeks are many antient 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 inquiries; nor consider the true character of the personage, which they would decypher. 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. [497]_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, [498]_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, [499]that he first manufactured iron. From this partial resemblance to Vulcan or Hephaestus, Bochart is induced to derive his name from [Hebrew: KRSH AWR], Chores Ur, an artificer in [500]fire. These learned men do not consider, that though the name, to which they refer, be antient, 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 Aetna, 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 [501]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 [Greek: Hephaistoi toi Theon Patri]. _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 antient theology of nations from the current notions 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 daemon 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 [502]Dionusus. He was likewise by the Egyptians revered as the principal God; no other than the Chaldaic [503]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 styled Peor singly; also Baal Peor; the same with whose rites the Israelites are so often [504]upbraided. His temples likewise are mentioned, which are styled 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 being. [505][Greek: Priepos ho kosmos, e ho proestos autou Logos.] The author of the Orphic hymns styles him [506][Greek: Protogonon--genesin makaron, thneton t' anthronon]. _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 revered on the other. [507][Greek: Isos d' an houtos kai ho Priepos eie, kath' hon proeisin eis phos ta panta; ton archaion d' eisi Daimonon]. _Probably Pan is no other than the God Priapus, by whose means all things were brought into light. They are both Deities of high [508]antiquity_. Yet the one was degraded to a filthy monster; and of the other they made a scarecrow.

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DISSERTATION

UPON THE

HELLADIAN

AND OTHER

GRECIAN WRITERS.

[Greek: Entha pulai nuktos te, kai ematos, eisi keleuthon.]----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 of mysterious lore, borrowed from the antient 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 above-mentioned. Nonnus too, who wrote the Dionysiaca, is not to be neglected. He was a native of Panopolis in Egypt, [509][Greek: Ek tes Panos tes Aiguptou gegenemenos]; and had opportunity of collecting many antient 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 Siculi, 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 antient 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 [510]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 gradual 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 Caesarea, 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, Cedrenus, Syncellus, Zonaras, Eustathius: and numberless more. These had the archives of antient [511]temples, to which they could apply: and had traditions more genuine than ever reached Greece. And though they were posterior themselves, they appeal to authors far prior to any Helladians: and their works are crowded with extracts from the most curious and the most antient [512]histories. Such were the writings of Sanchoniathon, Berosus, Nicholas Damascenus,

Mocus, Mnaseas, Hieronymus AEgyptius, Apion, Manethon: from whom Abydenus, Apollodorus, Asclepiades, Artapanus, Philastrius, borrowed largely. We are beholden to Clemens[513], 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. [514][Greek: Alla par allois sullexamenos, monon para ton sophon Hellenon echein ouden, peniai sophias kai aporai sunoikounton.] 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 antient [515]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 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. [516][Greek: Platon de, ho dokon ton Hellenon sophotatos gegenesthai, eis posen philurian echousesen.] Yet all the rites of the Helladians, as well as their Gods and Heroes, were imported from the [517]east: and chiefly from [518]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 in the possession of a people, whom they style [519][Greek: Barbaroi], 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 antient 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[520] aera 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 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 [521]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 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 [522]Athens. There are not the least grounds to surmise that any single record existed. The names of the Olympic victors from Coroebus, 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 antient 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 [523]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 their country, and which had been introduced from other[524] parts. Indeed they did not chuse to distinguish, but adopted all for their own; taking the merit of every antient 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.

[525]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, and would not be undeceived. Those who, like Eumerus 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 [526]allegory. They went so far as to deem inquiry a [527]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 tinged with this predominant vanity. An idle zeal made them attribute to their forefathers 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, 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 antient cities in the world, was built by people from [528]Argos; and that Pelusium of Egypt had a name of Grecian [529]original. They, too, built Sais, in the same [530]country: and the city of the Sun, styled Heliopolis, owed its origin to an [531]Athenian. They were so weak as to think that the city Canopus had its name from a pilot of Menelaus, and that even Memphis was built by Epaphos of [532]Argos. There surely was never any nation so incurious and indifferent about truth. Hence have arisen those contradictions and inconsistencies with which their history is [533]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 display 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 unravelling 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. [534]Hecataeus, of Miletus, acknowledges, _that the traditions of the Greeks were as ridiculous as they were numerous_: [535]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[536] owned _that the most genuine helps to philosophy were borrowed from those who by the Greeks were styled barbarous_: and [537]Jamblichus 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: [538]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, [539]_that the writers of other countries were strangers to that vanity with which the Grecians were infected: that they 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. [540]_Some of these nations_, says this judicious writer, _the Grecians have called Sacae, and others Massagetae, 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 Massagetae, 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 antient history of the Persians, as well as to that of the Medes and Syrians. We can meet 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 people's 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, he says, that it was very difficult to arrive at the truth: for the [541]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 [542] he excuses the mistakes of the antient 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, [543] 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 Daemons, 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 antient 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 antient Amonian language; and said to have been introduced by [544]Pagasus, Agvyeus, 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 [545]Phaennis, [546]Phaemonoe, and Baeo. The last of these mentions Olen, as the inventor of verse, and the most antient priest of Phoebus.

[547][Greek: Olen d' hos geneto protos Phoiboio prophetes,]
[Greek: Protos d' archaion epeon technosat' aoidan.]

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 [548]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: [549][Greek: Phusei gar Hellenes neotropoi--Hellesin atalaiporos tes aitheias zetesis.] The Grecians, says Jamblichus, are naturally led by novelty: The investigation of truth is too fatiguing for a Grecian. From these antient hymns and misconstrued terms [550]Pherecydes of Syrus planned his history of the Gods: which, there is reason to think, was the source of much error.

Such were the principles which gave birth to the mythology of the Grecians; from whence their antient 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 [551]remedy. For their vanity, as I have shewn, would not suffer them to rectify their mistakes by the authority of more antient and more learned nations. It is well observed by Tatianus [552]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 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 antients, who considered the matter more carefully, have made no scruple to set aside their [553]pretensions. Josephus in particular takes notice of their early claim; but cannot allow it: [554]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 [555]Hellenes had lost sight of the truth; 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 [556]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 [557]Theseus and the Argonauts. Among those, who have given the list of the Argive kings, is [558]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, 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, [559]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 Meantes 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 Cambyeses. 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 Aeschylus and Pindar. What credit can we give to people for histories many ages backward; who were so ignorant in matters of importance, which happened in the days of their fathers? The like difficulties occur about Pherecydes Syrius; whom Suidas styles 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. [560][Greek: All' egnoeito teos ho eniautos para tois Hellesin, hos kai alla pleio.]

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 [561]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 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 were dissonant, and disagreeable to their ear, it was rejected as barbarous: but if it were 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 [Greek: Meilichos] and [Greek: Meilichios], _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. [562]He 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 antient 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 [563]mistaken.

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 decypher 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, styled 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 [564]Grecians. I am sensible, that many learned men have had recourse to 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.

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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, [Greek: Ei barbaron to onoma ou chre zetein Helleniken etimologian autou.]

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 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 antient terms the original meaning.

We must have regard to the oblique cases, especially in nouns imparasyllabic, when we have an antient 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:

[565]O! pater, O! genitor, O! sanguen diis oriundum.

[566]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:

[567]Istic est de sole sumptus ignis, isque mentis est.

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 [Greek: Keras]; for Cohen, [Greek: Koes]; for Athon, [Greek: Athos]; for Boun, [Greek: Bous]; for Sain, [Greek: Sais].

People, of old, were styled the children of the God whom they worshipped: 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 styled [Greek: tithenai], 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 Grecians 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 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 antient and primitive terms. Pezron applies to the modern Teutonic, which he styles 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 Celts: and there is still an interval, not very much inferior to the former, before we arrive at the aera 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.

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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[568], to have been peopled by the sons of Japhet; and there is scarce any body, either antient 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 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 [Greek: Barbaroi], 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 [Greek: Barbaroi].

[Greek: Hekataios men oun ho Milesios peri tes Peloponnesou phesin, hoti pro ton Hellenon oikesan auten Barbaroi; schedon de ti kai he sumpasa Hellas katoikia Barbaron huperxato to palaion]. Strabo. l. 7. p. 321.

[Greek: Eisi de hemon archaioterai Barbaroi]. Plato in Cratylo. vol. 1. p. 425.

[Greek: Palai tes nun kaloumenes Hellados Barbaroi ta polla oikesan.] Pausanias. l. 1. p. 100.

[Greek: Arkadian Barbaroi oikesan]. Scholia Apollonii Rhod. l. 3. v. 461.

Diodorus mentions, [Greek: Athenaios--apoikous Saiton ton ex Aiguptou]. l. 1. p. 24.

Again--[Greek: Genomenai de kai ton hegemonon tinas Aiguptious para tois Athenais]. ibidem.

Africanus having spoken of the Egyptian rites, says, [Greek: Hoti te Athenaios ton auton Aiguptiois apolauein eikos en, apoikous ekeinon apoonoumenous, hos phasin alloi te, kai en toi Trikarenoi Theopompos]. Apud Euseb. Praep. Evan. l. x. c. x. p. 491.

Concerning persons from Egypt.

[Greek: Kekrops, Aiguptios on, duo glossas epistato]. Cedrenus p. 82.

[Greek: Kekrops, Aiguptios to genos, oikise tas Athenas]. Scholia Aristoph. Pluti.

[Greek: Hosde apo Saeos poleos Aiguptias,]
[Greek: Meta ton kata Ogugon kataklusmon ekeinon,]
[Greek: Ho Kekrops paregegonen Athenais tes Hellados.] J. Tzetzes. Chil. v. hist. 18.

[Greek: Kekrops, Aiguptios to genos, oikese tas Athenas]. Suidas.

Pausanias mentions [Greek: Lelega aphikomenon ex Aiguptou]. l. 1. p. 95.

Erechtheus from Egypt. [Greek: Kai ton Erechthea legousi to genos Aiguption onta.] 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. Porphyry mentions [Greek: Ton Atheneisi nomotheton Triptolemon.] Abstinens. l. 4. p. 431.

It is said, that Danaus was a native of the city Chemmis; from whence he made his expedition to Greece. [Greek: Danaos Chemmites.] Herodotus. l. 2. c. 91.

Navem primus ex AEgypto Danaus advexit. Pliny. l. 7. c. 56. He brought a colony with him. [Greek: Legousi de tous peri Danaon hormethentas homoios ekeithen], scil. [Greek: ex Aiguptou.] Diodorus. l. 1. p. 24.

All the heads of the Dorian race from Egypt. [Greek: Phainoiato an eontes hoi ton Dorieon hegemones Aiguptioi ithagenees.] Herodotus. l. 6. c. 53.

The Lacedaemonians 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. [Greek: Hos de ho Perseon logos legetai, autos ho Perseus eon Assurios egeneto Hellen.] Herodotus. l. 6. c. 54.

It is said of Cadmus, that he came originally from Egypt, in company with Phoenix. [Greek: Kadmos kai Phoinix apo Thebon ton Aiguption.] Euseb. Chron. p. 15.

Eusebius in another place mentions the arrival of Cadmus with a company of Saitae. They founded Athens, the principal city of Greece: also Thebes in Boeotia. 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 Saitae: [Greek: Plen ton metoikesanton husteron ekei Saiton,

kai katoikesanton ten tes Hellados metropolin Athenas, kai tas Thebas. Sidonion gar houtoi apoikoi ek Kadmou tou Agenoros.] Chron. p. 14. The antient Athenians worshipped Isis; and were in their looks, and in their manners particularly like the Egyptians. [Greek: Kai tais ideais, kai tois ethesin homoiotatous einai tois Aiguptiois.] 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. [Greek: Elthon ar' (ho Kekrops) apo Saeos poleos Aiguptou tas Athenas sunoikise. Sais de kat' Aiguptious he Athena legetai, hos phesin Charax.] Lycoph. v. 111. Schol.

Hence it is, that almost the whole of the mythology of Greece is borrowed from Egypt. [Greek: Katholou de, phesi, tous Hellenas exidiasesthai tous epiphanestatous Aiguption Heroas te, kai Theous.] Diodorus. l. 1. p. 20. All their rites and ceremonies were from the same quarter.

[Greek: Panegurias de ara, kai pompas, kai prosagogas protoi anthron Aiguptioi eisin, hoi poiesamenoi, kai para touton Hellenes memathekasi.] Herod. l. 3. c. 58.

[Greek: Epeita chronou pollou dielthontos, eputhonto (hoi Hellenes) ek tes Aiguptou apikomena ta onomata ton Theon.] Herod. l. 2. c. 52. See also l. 2. c. 4.

[Greek: Kai panta ta onomata ton Theon ex Aiguptou eleluthes ten Hellada.] Herod. l. 2. c. 50. Hence it is said that the Corybantes, with their mother Comba, came and settled at Athens: [Greek: Kombes heptatoku meta metros.] Nonni Dionys. l. 13. And that the priests at Athens, styled Eumolpidae, 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. [Greek: Hellesi gar de Melampous estin, ho exegesamenos tou Dionusou onoma, kai ten Thusian, kai ten pompen tou phallou.] 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 Suria Dea. [Greek: Protoi men anthron Aiguptioi ktl.] 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.

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A

NEW SYSTEM

OR AN

ANALYSIS

OF

ANTIENT MYTHOLOGY.

* * * * *

OF

ANTIENT WORSHIP,

AND OF

ETYMOLOGICAL TRUTHS

THENCE DEDUCIBLE:

EXEMPLIFIED IN THE NAMES OF CITIES, LAKES, AND RIVERS.

[Greek: Esti pou kai potamois time, e kat' opheleian, hosper Aiguptiois pros ton Neilon, e kata kallos, hos Thettalois pros Peneion, e kata megethos, hos Skuthais pros ton Istron, e kata muthon, hos Aitolais pros ton Acheloon.]---MAX. TYRIUS. Dissert. 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 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 preternatural phaenomena, 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 antient Latium. If I should have occasion to speak of the Goddess Feronia, and of the city denominated from her, I should deduce the 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 to walk barefoot over burning coals: [569][Greek: Gumnois gar posi diexiasin anthrakian, kai spodian megalen.] 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 styled Hirpi. Aruns, in Virgil, in his address to Apollo, takes notice of this custom:

[570]Summe Deum, magni custos Soractis, Apollo,
Quem primi colimus; cui pineus ardor acervo
Pascitur, et medium freti pietate per ignem
Cultores multa premimus vestigia pruna;
Da, Pater.

The temple is said to have been founded on account of a pestilential [571]vapour, which arose from a cavern; and to which some shepherds were conducted by ([Greek: Lukos]) a wolf. Were I to attempt the decyphering 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 styled Aquae Ferentinae,--cui numen etiam, et divinus cultus tributus [572]fuit. Here was a grove, equally sacred, mentioned by [573] Livy, and others; where the antient Latines used to hold their chief assemblies. As this grand meeting used to be in a place denominated from fire, it was the cause of those councils being called Feriae Latinae. The fountain, which ran through the grove, arose at the foot of mount [574]Albanus, and afterwards formed many [575]pools.

The antient 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: [576][Greek: Sebontai potamous ton panton mallista]: 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 [577]Athanasius, _reverenced rivers and fountains; but, above all people in the world, the Egyptians held them in the highest honour, and esteemed them as divine._ Julius Firmicus gives the same account of them. [578]AEgyptii aquae 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:

[579]Vascaniae in Hispania
FONTI DIVINO.

How much it prevailed among the Romans we learn from Seneca. [580]Magnorum fluviorum capita veneramur--coluntur aquarum calentium fontes; et quaedam stagna, quae 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. [Greek: He krene] [581][Greek: kaleitai tou hellou.] 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 [582]Vitruvius, that it was a medicinal spring, and of a strong vitriolic nature. The Corinthians had in their Acropolis a [583]Pirene, of the same purport as Virena, just mentioned. It was a beautiful fountain sacred to Apollo, whose [584]image was at the head of the water within a sacred inclosure.

We read of a Pyrene, which 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 Pyrenaei. It is undoubtedly a compound of [585]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, [586][Greek: Ta men ore dia to sumbebekos klethenai Purenai.] That the mountains from hence had the name of Pyrenaei. Mount Aetna is derived very truly by Bochart from Aituna, fornax; as being a reservoir of molten matter. There was another very antient 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 Aetna. 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: [587][Greek: Kai ten nun ousan Aitnen ektesanto, pro toutou kaloumenen Ennesian]. Strabo expresses the name Innesa, and informs us, more precisely, that the upper part of the mountain was so called, [Greek: Oi de] [588][Greek: Aitnaioi parachoresantes ten Innesan kaloumenen, tes Aitnes oreinen, hoikesan.] Upon this, the people, withdrawing themselves, went and occupied the upper part of Mount Aetna, which was called Innesa. The city Hanes, in Egypt, was of the same etymology; being denominated from the Sun, who was styled Hanes. Ain-Es, fons ignis sive lucis. It was the same as the Arab Heliopolis, called now Matalea. Stephanus Byzantinus calls the city Inys: for that is manifestly the name he gives it, if we take away the Greek termination, [589][Greek: Inussos, polis Aiguptou]: but Herodotus, [590]from whom he borrows, renders it Ienis. It would have been more truly rendered Dorice Iaeis; 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 [591]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 [592]Goshen of the scriptures. The other was the city On in Arabia; called also Hanes. They were within eight or nine miles of each other, and are both mentioned together by the prophet [593]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 [594]Heliopolis; which has caused great confusion in the history of Egypt. The latter of the two was the Iaeinis, or [Greek: Ianisos], of the Greeks; so called from Hanes, the great fountain of light, the Sun; who was worshipped 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. [595]Cette ville presque ensevelie sous des ruines, et voisine, dit Abulfeda, d'un petit lieu nomme Matarea, conserve dans les geographies Arabes le nom d'Ainsiems ou du fontain du Soleil. A like account is given by Egmont and [596]Hayman; though they express the name Ain El Cham; a variation of little consequence. The reason why the antient 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: [597]proinde ab ipsis ipse Daemon [Hebrew: HNAS] 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 same in respect to us. What we call London, they express Londres: England they style Angleterre. What some call Basil, they pronounce Bal: Munchen, Munich: Mentz, Mayence: Ravenspur, 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, [Greek: Akkaron], of Josephus, and the Seventy. What they termed Philistin, was Pelestin: Eleazar, in their own language, they changed to Lazar, and Lazarus: and of the Greek [Greek: sunedrion] 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 antient words from the Hebrew; and bring every extraneous term to that test. It requires no great insight into that language to see the impropriety of such procedure. Yet no prejudice has been more [598]common. The learned Michaelis has taken notice of this [599]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 antient 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 styled [Greek: Zeus Ainesios]. The Scholiast upon Apollonius Rhodius mentions his temple, and terms it [600][Greek: Dios Ainesiou hieron ou mnemoneuei kai Leon en periploi, kai Demosthenes en limesi]. It is also taken notice of by Strabo, who speaks of a mountain Hanes, where the temple stood. [601][Greek: Megiston de oros en autei Ainos] (lege [Greek: Aines]) [Greek: en hoi to tou Dios Ainesiou hieron]. 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 styles the Deity [Greek: Aineios].

[Greek: Enth' hoig' euesthen Ainei oi hupsimedonti.]

Aineius, 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 [602]Ouranus, and Dionusus: and went so far as to give him a creative [603]power, and to deduce all things from him. The Grecians from Phanes formed [Greek: Phanaïos], which they gave as a title both to [604]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 [605]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 Aquae Pisanæ. Cuma in Campania was certainly denominated from Chum, heat, on account of its soil, and situation. Its medicinal [606]waters are well known; which were called Aquae Cumanae. 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.

[607]Qualis apud Cumas locus est, montemque Vesevum,
Opplēti 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 [608]Babylonia. As Cuma was properly Cuman; so Baiae was Baian; and Alba near mount Albanus[609], Alban: for the Romans often dropped the n final. Pisa, so celebrated in Elis, was originally Pisan, of the same purport as the Aquae 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 [610][Greek: Ten krenen Pisan eiresthail], 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 Thermae Onesae; and are mentioned by Strabo, as [611][Greek: Therma kallista potimotatou hudatos]. What in one 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 styled Anait, and Anais; 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. [612][Greek: Peri Arbela de esti kai Demetrias polis; eith' he tou naphtha pege, kai ta pura] (or [Greek: pureia]) [Greek: kai to tes Anaias hieron.]

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 [Greek: hagnos] of the Greeks, which signified any thing pure and clean; purus sive castus. Hence was derived [Greek: hagneion, pegaion; hagnaion, katharon; hagne, kathara]: as we may learn from Hesychius. Pausanias styles the fountain [613]Hagno: but it was originally Hagnon, the fountain of the Sun: hence we learn in another place of Hesychius, [Greek: hagnopoleisthai, to hupo heliou theresthai.] 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 [614]Gnatia:

Dein Gnatia Nymphis
Iratiss extracta 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. [615]Reperitur apud auctores in Salentino oppido Egnatia, 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 [616][Greek: Tous de Salentinous Kreton apoikous phasi]. 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 Phenicians[617]: [Greek: Okoun de kai Phoinikes peri pasan men Sikelian]. 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 antient 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 [Greek: Metis], Meëtis.

[618][Greek: Kai Metis protos genetor, kai Eros poluterpes.]

We learn from [619]Pausanias, that there was in this place a 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 [620]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. Jamblichus takes notice of many ways, by

which the gift of divination was to be obtained. [621]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 Branchidae. He adds, [622] 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, 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 [623]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 [624]Inopus. This is a plain compound of Ain-Opus, Fons Pythonis. Places named Asopus, Elopus, and like, are of the same analogy. The God of light, Orus, was often styled 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 [625]Chimaera; 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 [626]. Flagrat in Phaselitide Mons Chimaera, et quidem immortalis diebus, et noctibus flamma. Chimaera is a compound of Cham-Ur, the name of the Deity, whose altar stood towards the top of the [627]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 Argaius to signify Mons cavus; or rather ignis cavitatis, 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, Caesarea, and Tynara: and all the country about it abounded with fiery [628]eruptions. But the most satisfactory idea of this mountain may be obtained from coins, which were struck in its vicinity; and particularly [629]describe it, both as an hollow and an inflamed mountain.

In Thrace was a region called Paeonia, which seems to have had its name from P'Eon, the God of light [630]. The natives of these parts were styled 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, probably of fine gold, as they were rich in that mineral: and before this they performed their [631]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:

[632]Denique flammicomis 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 styles the region--[Greek: Hieron ex aionos toi Helioi] [633][Greek: Chorian]. This city was also, from its worship, styled [634]Ur, Urhoe, and Urchoe; which last was probably the name of the [635]temple.

There were many places called Arsene, Arsine, Arsinoe, Arsiana. These were all the same name, only varied in different countries; and they were consequently of the same purport. Arsinoe is a compound of arez-ain, Solis fons: and most places so denominated will be found famed for some fountain. One of this name was in Syria; [636][Greek: Arsinoe polis en Suriai, epi bounoi keimene. apo de tou bounou krenas ereugetai pleionas--aph' hon he polis onomastai.] Arsinoe 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 [637]fountains of bitumen. Arsene in Armenia was a nitrous lake: [638][Greek: Arsene limen--nitritis]. Near Arsinoe, upon the Red Sea, were hot streams of bitter [639]waters; and Arsinoe near [640]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 [641]literati; but [642]Pliny speaks of them as a people, a tribe of the Chaldeans. Here was the source of fire worship: and all the country was replete with bitumen and fire. There was a region [643]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. Celiarius mentions a city Hyrcania in [644]Lydia. There were certainly people styled Hyrcani; and a large plain called Campus Hyrcanus [645] in the same part of the world. It seems to have been a part of that parched and burning region called [Greek: katakekaumene], 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 [Greek: drumos Orkunios], or the forest of [646]Orcun; which is,

undoubtedly, 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 [647]Tridentini, and at the foot of it a city of the same [648]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[649] 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[650] burning; and, conformably to this notion, it is still distinguished by the name of the great [651]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 [Greek: Orkunia] was so named from Or-cun, the God of that element.

We must not be surprised to find Amonian names among 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 [652]Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiae; and the country was called Regio Cottiana: wherein were about twelve capital [653]cities. Some of that antient and sacred nation, the Hyperboreans, are said by Posidonius to have taken up their residence in these parts. [654][Greek: Tous Hyperboreous--olkein peri tas Alpeis tes Italias.] Here inhabited the Taurini: and one of the chief cities was Comus. Strabo styles the country the land of [655]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. [656]Pars Suevorum et Isidi sacrificat: unde causa et origo peregrino sacro, parum comperi; nisi quod signum ipsum in modum Liburnae figuratum docet advectam religionem. The ship of Isis was also revered at Rome: and is marked in the [657]calendar for the month of March. From whence the mystery was derived, we may learn from [658]Fulgentius. Navigium Isidis Aegyptus colit. Hence we find, that the whole of it came from Egypt. The like is shewn by [659]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 antient 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 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 antient 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 Odaenatus, 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, [660]_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 concerned, 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.

[Illustration: Pl. I. _Mons Argaeus Ex Numism Tyanorum et Caesariensium_]

* * * * *

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: [661][Greek: Spelaia toinun kai antra ton palaiotaton, prin kai naous epinoesai, theois aphosiounton kai en Kretai men Koureton Dii, en Arkadii de Selenai, kai Pani en Lukeioi kai en Naxoi Dionusoi.] 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 inclosure. 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 [Greek: par' antra] in the poet, [662][Greek: Tous esotatous topous tou naou]. The cavern is the innermost place of the temple. Pausanias, speaking of a cavern in Phocis, says, that it was particularly sacred to Aphrodite. [663][Greek: Aphrodite d' echei en spelaioi timas.] In this cavern divine honours were paid to Aphrodite. Parnassus was rendered holy for nothing more than for these unpromising circumstances. [Greek: Hieroprepes ho Parnassos, echon antra te kai alla choria timomena te, kai, hagisteuomena.] [664] The mountain of Parnassus is a place of great reverence; having many caverns, and other detached spots, highly honoured and sanctified. At Taenarus 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, [665][Greek: Epi tei akrai Naos eikasmenos spelaioi.] 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, [666][Greek: ontos chasmatos en toi topoioi]; and Apollo is said to have chosen it for an oracular shrine, on account of the effluvia which from thence proceeded.

[667]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 [668]Muses, which stood close upon a reeking stream. But, what rendered Delphi more remarkable, and more revered, was the Corycian 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. [669][Greek: Antron Korukion spelaion, hon eidon, theas axion malista.] There were many caves styled Corycian: one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who speaks of a city of the same name: [Greek: Par' hei to Korukion antron Numphon, axiagaston theama.] 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 [670]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 [671]Phrygia; and the chasm within its precincts, out of which there issued a pestilential vapour. There was a city of the same name in [672]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.

It has been observed, that the Greek term [Greek: koilos], hollow, was often substituted for Coelus, 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 Coelus. It is mentioned by Maximus Tyrius in one of his dissertations, and is here, as in many other instances, changed to [Greek: koilos], hollow. The temple was undoubtedly a cavern: but the name is to be understood in its original acceptation, as Coel, the house of God; to which the natives paid their adoration. This mode of worship among the Atlantian 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: [673][Greek: Esti de Atlas oros koilon, epieikos hupselon.--Touto Libuon kai hieron, kai theos, kai horkos, kai agalma.] 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 Coelus 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 Coel, which the Romans rendered Coelu. They would have expressed it Coelus, or Coelus; but the name was copied in the time of the Punic wars, before the 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 [674]emperors, but especially of Verus, Commodus, and Antoninus Pius.

[Illustration: Pl. II. Temple of Mithras near Naki Rustan in Persia. Also temples in the rock near the Plain of the Magi. From Le Bruyn.]

Among the Persians most of the temples were caverns in rocks, either formed by nature, or artificially produced. They had likewise Purathea, 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 antient 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 [675]palaces, or tombs. The chief building, which he has taken for a palace, is manifestly a Purattheon; one of those open edifices called by the Greeks [Greek: Hupaithra]. 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 antients, as well as of the moderns, have been of the same opinion. In the front of these grottos are representations of various characters: and among others is figured, more than once, a princely personage, who is approaching the altar where the sacred fire is [676]burning. Above all is the Sun, and the figure of a Deity in a cloud, with sometimes a sacred bandage, at other times a serpent entwined round his middle, similar to the Cnuphis of Egypt. Hyde supposes the figure above to be the soul of the king, who stands before the altar: but it is certainly an emblem of the Deity, of which we have a second example in Le [677]Bruyn, copied from another part of these edifices. Hyde takes notice, that there were several repetitions of this history, and particularly of persons, *solem et ignem in pariete delineatos intuentes*: yet he forms his judgment from one specimen only. These curious samples of antient architecture are described by [678]Kaempfer, [679]Mandesloe, [680]Chardin, and [681]Le Bruyn. They are likewise taken notice of by [682]Thevenot, and Herbert. In respect to the grottos I am persuaded, that they were temples, and not tombs. Nothing was more common among the Persians than to have their temples formed out of rocks. Mithras e [683]Petra 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 [684]cavern. Justin Martyr speaks to the same [685]purpose: and Lutatius Placidus mentions that this mode of worship began among the Persians, [686]Persae in spelaeis 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 [687]Cyrus, [688]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 [689]went into the caverns, and saw several stone coffins. But this 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[690], 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 [Greek: Chora ton Magon], 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 saxum palatium*: and that it is derived from the Arabic word *sachr*, *rupes*, in the eighth [691]conjugation. I 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 entirely 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 saxum 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*. [692] *Ista-char*, or *Esta-char* is the place or temple of *Ista* or *Esta*; who was the Hestia, [Greek: Hestia], of the Greeks, and Vesta of the Romans. That the term originally related to fire we have the authority of Petavius. [693] *Hebraica lingua* [Hebrew: ASH] *ignem significat*, *Aramaea* [Hebrew: ASHTA] *qua voce ignem a Noemo vocatum Berosus prodidit: atque inde fortassis Graeci* [Greek: Hestias] *originem deduxerunt*. Herbert, therefore, with great propriety, supposes the building to have been the temple of [694] *Anaia*, or *Anais*; who was the same as *Hanes*, as well as Hestia. Procopius, speaking of the sacred fire of the Persians, says expressly, that it was the very same which in aftertimes the Romans worshipped, and called the fire of Hestia, or Vesta. [695] [Greek: Touto esti to pur, hoper Hestian ekalounto, kai esebonto en tois husterois chronois Romaioi.] This is farther proved from a well known verse in Ovid.

[696] *Nec tu aliud Vestam, quam vivam intellige flammam.*

Hyde renders the term after Kaempfer, *Ista*: but it was more commonly expressed *Esta*, and *Asta*. The Deity was also styled *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 [697] *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.

[698] [Greek: Phukos hapan katephlexas, epei perikaieo puri].

Upon this account it was called [699]Pirpile; and by the same poet Hestia, and Hestia, similar to the name above. [700][Greek: Istie, o neson euestie.] The antient Scythae were worshippers of fire: and Herodotus describes them as devoted to Hestia[701]. [Greek: Hilaskontas Histien men mallista]. 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[702]. [Greek: Pur, despota, esthie]. What he renders [Greek: esthie], was undoubtedly [Greek: Hestie], Hestie, the name of the God of fire. The address was, [Greek: O Pur, despota, Hestie]: O mighty Lord of fire, Hestius: which is changed to O Fire, come, and feed.

The island Cyprus was of old called [703]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 [704]temple. As long as the former name prevailed, the inhabitants were styled Cerastae. They were more particularly the priests who were so denominated; and who were at last extirpated for their cruelty. The poets imagining that the term Cerastae related to a horn, fabled that they were turned into bulls.

[705] Atque illos gemino quondam quibus aspera cornu
Frons erat, unde etiam nomen traxere Cerastae.

There was a city of the same name in Euboea, expressed Carystus, where the stone [706]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: [707]Carystos aquas calentes habet, quas [Greek: Ellopias] vocant. We may therefore be assured, that it was called Car-yustus 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 expressly 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, styled [Greek: Kuros], Curos. He was worshipped all over Syria; and one large province was hence named Curesta, and Curestica, from [Greek: Kur Hestos], 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 [708]coals.

Such is the nature of the temple named Istachar; 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 [709]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 kinds of trials, or tortures, by way of expiation. [710]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 [711]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. [712]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 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 were attended, naturally un hinge 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.

[Illustration: Pl. III. Petra, Mithra or Temple of Mithras from Thevenot. Part 2.]

The reverence paid to caves and grottos arose from a notion that they were a representation of the [713]world; and that the chief Deity whom the Persians worshipped proceeded 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 [714]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 Achæmenidae 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.

* * * * *

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 [715]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 [716]kings of Israel; yea, 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 [717] 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 [718]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 [719] 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 [720] mountain. We are told by Strabo, that the Persians always performed their worship upon hills [721]. [Greek: Persai toinun agalmata kai bomous ouch hidruontai; Thuousi de en hupseloi topoi, ton ouranon egoumenoi Dia.]

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--[722][Greek: Ethue toi Stratioi Dii patrion thusian, epi orous hupselou koruphen meizona allen epititheis.] 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.

[723]Tum vicina astris Ericino in vertice sedes
Fundatur Veneri Idaliae: tumultuque Sacerdos,
Et lucus, late sacer, additur Anchiseo.

In Japan most of their temples at this day are constructed upon eminences; and often upon the ascent of high mountains. They are all, [724]says Kaempfer, 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 [725]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 [Greek: omphe] by the Greeks, and

interpreted [726][Greek: Theia kledon], vox divina, being esteemed a particular revelation from heaven. In short, they were looked upon as the peculiar places where God delivered his oracles. Hermaeus in Plutarch expresses this term [Greek: omphis], omphis; and says, that it was the name of an Egyptian Deity: and he interprets it, I know not for what reason, [727][Greek: euergetes]. 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 styled 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 [Greek: Olumpous], Olympus; and the mountain was called [Greek: oros Olumpou]. There were many of this name. The Scholiast upon Apollonius reckons up [728]six: but there were certainly more, besides a variety of places styled upon the same account [729]Olympian. 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 [Greek: omphalos], 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 centre of the whole earth. The poets gave into this notion without any difficulty; Sophocles calls it [730][Greek: mesomphala Ges manteia]: and Euripides avers that it was the precise centre of the earth:

[731][Greek: Ontos meson omphalon gas]
[Greek: Phoibou katechei domos.]

Livy, the historian, does not scruple to accede to this notion, and to call it [732]umbilicum orbis terrarum. Strabo speaks of it in this light, but with some hesitation. [733][Greek: Tes Hellados en mesoi POS esti tes sumpases--ENOMISTHE de kai oikoumenes; kai ekalesan tes ges OMPHALON]. Varro very sensibly refutes this idle notion in some [734]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:

[735][Greek: Oute gar en gaies mesos omphalos, oude thalasses.]

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 centres: 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 centre of the earth: [736][Greek: Aigupton ge mese tes oikoumenes]. 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[737]. [Greek: Ou porro de estin ho kaloumenos Omphalos, Peloponnesou de pases meson, ei de ta onta eirekasi.] _At no great distance is a place called the Omphalus, or navel; which is the centre of the whole Peloponnesus, if the people here tell us the truth. At Enna in [738]Sicily was an Omphalus: and the island of Calypso is represented by Homer as the umbilicus of the sea. The Goddess resided--[739][Greek: Nesoi en amphirutei hothi t' omphalos esti thalasses.] The Aetolians were styled 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 antient terms. What the Grecians styled 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 antient times performed. As a proof of this etymology most of the places styled 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:

[740][Greek: Sun te Parauaioi, kai amumones Omphalieeis.]

There was an Omphalia in Elis; and here too was an oracle mentioned by [741]Pindar and Strabo: [742][Greek: Ten de epiphaneian eschen (he Olumpia) ex arches dia to manteion tou Olumpiou Dios.] _The place derived all its lustre originally from the oracular temple of Olympian Jove. In this province was an antient city [743]Alphira; and a grove of Artemis [744]Alpheionia, 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[745]--[Greek: Heis ton to genos aph' hellou katagonton], one of those who derived their race from the Sun. The term Alphi, from whence the Greeks formed Alphira, Alpheionia, and Alpheus, 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 styled 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 [746]Omphalian in Thessaly: and another in Crete, which had a celebrated [747]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 [Greek: omphalos], omphalus: and says, that it was so called (strange to tell) because Jupiter, when he was a child, lost his navel here, which dropped into the river Triton: [748][Greek: Apo toutou tote sumbantos Omphalon prosagoreuthenai to chorion]: from this accident the place had the name of Omphalus, or the navel. Callimachus in his hymn to Jupiter dwells upon this circumstance:

[749][Greek: Eute Thenas apeleipen epi Knossoio pherouse,]
 [Greek: Zeu pater, he Numphe se (Thenai d' esan enguthi Knossou)]
 [Greek: Toutaki toi pese, Daimon, ap' omphalos, enthen ekeino]
 [Greek: Omphalion metepeita pedon kaleousi Kudones.]

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 styled 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 Greeks, gives us in the life of Alexander the following strange account, which he has embellished with some colouring of his own. [750]Id, quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis Artifices accommodarunt. 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. [751]Illa nempe Jovis effigies videtur semiglobulare quiddam, uti est compassus marinus, forma umbilici librarii, seu umbonis, tanquam [Greek: entheon] quoddam adoratum, propter ejusdem divinum auxilium: utpote in quo index magneticus erat sicut intus existens quidam deus, navigiorum cursum in medio aequore 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 history is this. Most places in which was the supposed oracle of a Deity, the Grecians, as I have before mentioned, styled Olympus, Olympia, and Olympiaca: or else Omphale, and Omphalia, and the province [Greek: chorion Omphalion]. 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 [Greek: omphalos] was [752]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.

[753][Greek: Elthe de hoi kruoen]
 [Greek: Pukinoi manteuma thumoi]
 [Greek: Para meson omphalon]
 [Greek: Eudendroio rheten materos.--]

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 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 Paterae, 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 [754]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 Petipharae of the antient Egyptians, but were called Paterae 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. [755]Paterae 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 divine intercourse, which the Egyptians styled Omphi. This was communicated to Pharaoh by a dream: for the Omphi was esteemed not only a verbal response, but also an intimation by [756]dreams--[Greek: Omphe, pheme theia, theia kledon--oneirou phantasmata.] 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 Omphian vision.

[757][Greek: Tous de mesous mesatoisin epembebautas aetais]
[Greek: Nosphi puros theioio PANOMPHEAS eut' ONEIROUS.]

These Omphian 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: [Greek: Petros, ho epiloun, ho epiginoskon.] Hesych. Petrus Hebraeo sermone agnoscens notat. Arator. From these examples we may, I think, learn that the priest was styled Petor, and Pator: and that it was the place, which properly was called Patora. The Colossal statue of Memnon in the Thebais was a Patora, or oracular image. There are many inscriptions upon different parts of it; which were copied by Dr. Pocock[758], and are to be seen in the first volume of his travels. They are all of late date 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:

[759][Greek: Eikona lobeteres elumenant' hoti dian]
[Greek: Theiotatou nuktos omphen epi Memnonos elthon.]

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 [760]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 Ammonians: 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 [761]Petra.

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 [762]Ammonites. It is a circumstance which deserves our notice; as it appears to be very antient, and had doubtless a mysterious allusion. We have three curious examples of it among [763]Bishop Pocock's valuable specimens of antiquity, which he collected in those parts. He met with them at Luxorein, or [764]Luxorein, near Carnac, in the Thebais; 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 precedes 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 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.

[Illustration: _Pl. IV. The Ship of Isis Biprora with an Ark._]

[Illustration: _Ship of Isis and Image. From Pocock's Account of Egypt. Pl. XLII._]

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 antient 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 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 Amphiarus, Amphilocus, Amphinachus, 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 antient [Greek: hupaithra], dedicated to him and Zethus, as we may read in Pausanias. Mopsus, the diviner, is styled [Greek: Ampukides], Ampucides; which is not a patronymic, but a title of the oracular Deity.

[765][Greek: Entha kai Ampukiden autoi eni emati Mopson]
[Greek: Neleies hele potmos; adeukea d' ou phugen aisan]
[Greek: Mantosunais; ou gar tis apotropie thanatoio.]

Idmon, the reputed son of Abas, was a prophet, as well as Mopsus: he was favoured with the divine Omphie, and, like the former, styled Ampucides.

[766][Greek: Entha men aisa paresche kataphthisthai duo photas,]
[Greek: Ampukiden Idmona, kubernetera te Tiphun.]

What his attainments were, the Poet mentions in another place.

[767][Greek: De tot' Abantos pais nothos eluthe karteros Idmon,]
[Greek: Ton rh' upokussamene teken Apolloni anakti]
[Greek: Ambrosion para kuma pheretrios Antianeira,]
[Greek: Toi kai MANTOSYNEN epore, kai thesphaton OMPHEN.]

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 [Greek:

Amphilochou chresteron]: and the three principal oracles mentioned by Justin Martyr are [768][Greek: manteia--Amphilochou Dodones, kai Puthous]. We have a similar account from Clemens Alexandrinus. [769][Greek: Diegesai hemin kai tes alles mantikes, mallon de manikes, ta achresta chresteria, ton Klarion, ton Puthion, ton Amphiareo, ton Amphilochon.] The Amphictuons were originally prophetic personages, who attended at the temple at Delphi. Hesychius observes: [Greek: Amphiktiones--perioikoi Delphon, pullagorai, ierommemones.] Minerva, heavenly wisdom, is by Lycophron styled [770]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 [771] Amphisssa, famous for the oracle of an unknown Goddess, the daughter of Macaria. Amphrysus, in Boeotia, was much famed for the influence of [772] Apollo; and Amphimallus, in Crete, was well known for its [773] oracle. Amphiclea, in [774] Phocis, had Dionusus for its guardian Deity, whose orgies were there celebrated; and whose shrine was oracular.

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 ([Greek: amphi] 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:

[775][Greek: Amphi moi aute anax,]
[Greek: Delie, Kunthian echon]
[Greek: Hupsikerata petran.]

Periander is mentioned as beginning a hymn with a like exordium: [Greek: Amphi moi authis anakta]: And Terpander has nearly the same words: [776][Greek: Amphi moi authis anakth' hekatebolon]. Apollo was so frequently called [Greek: Amphi anax], that it was in a manner looked upon as a necessary prooemium. Suidas observes, [Greek: Amphianaktizein to proomiazein]: And Hesychius, [Greek: Amphianakta, arche nomou Kitharodikou]. Much the same is told us in the Scholia upon the passage above from Aristophanes: [777][Greek: Mimeitai de (Aristophanes) ton Dithurambon ta proomia; sunechos gar chrontai tautei lexei; dio amphianaktas autous kalousi]. 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 retained; and the persons who composed them have endeavoured to make sense of it, by adopting it according to the common acceptation.

[Greek: Amphi moi Ermeiao philon gonon ennepe, Mousa.]
[Greek: Amphi Dioskouron helikopides espete, Mousai.]
[Greek: Amphi Dionusou Semeles erikudeos huion]
[778][Greek: Mnesomai.]

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 antient 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.

[779] [Greek: Chaire, Thea, Salaminos euektimenes medeoua,]
[Greek: Kai pases Kuprou; dos d' himeroessan aoiden,]
[Greek: Autar ego ken seio kai alles mnesom' aoides.]

We may perceive, from what has been said, that the word 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 antient 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 antient 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 Homeridae, and Iaemidae. 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 [Greek: thriambos] of the Greeks, and the triumphus of the Romans. We are informed that triumphs were first instituted by [780]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 [781]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 person spoken of: [782][Greek: Thriambon de auton onomasthenai phasi]: _They say, that one of the titles given to Dionusus was Thriambus_. Ham, in the very antient accounts of Greece, is called Iaemus, and his priests Iaemidae. His oracle, in consequence of this, was styled Iaemphi, and Iaembi, which was the same term as Amphi, of which we have been treating. From the name Iambi came the measure [Greek: Iambos], Iambus, in which oracles were of old delivered. Ham, among the Egyptians, was called [783]Tithrambo, which is the same name as the Dithyrambus 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. [784] [Greek: Manteion en Olumpiai, hou archegos gegonen Iamos, tei dia empuron manteiai, he kai mechri tou nun hoi Iamidaí chrontai.] _There was in Olympia an antient 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 Iaemidae._ [Greek: Iamos archegos] was in reality the Deity; and his attendants were [785]Iamidae, persons of great power and repute. [Greek: Ex hou polukleiton kath' Hellanos genos Iamidon.]

Pindar. Iaemus was immortal, and was therefore named [Greek: athanatos].

[786][Greek: Kai kataphamixen kaleisthai min]
[Greek: Chronoi sumpanti mater]
[Greek: Athanaton.]

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 antient Greeks styled these celebrities the procession of the [787]P'omphi, and from hence were derived the words [Greek: pompe], 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. [788] [Greek: Entautha theiei pompei chreomenos paristatai Peisistratoi Amphilutos.]--[Greek: Theie pompe] is a divine revelation, or commission. Ham was the Hermes of the Egyptians, and his oracle, as I have shewn, was styled Omphi; and when particularly spoken of as _the_ oracle, it was expressed P'omphi, and P'ompi, the [Greek: pompe] of the Greeks. Hence Hermes had the name of [Greek: pompaios], 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 [Greek: pompaios] related properly to divine influence; and [Greek: pompe] was an oracle. An ox, or cow, was by the Amonians esteemed very sacred, and oracular: Cadmus was accordingly said to have been directed [Greek: pompei boos].

[789][Greek: Entha kai ennasthe pompei boos, hen hoi Apollon]
[Greek: Opase mantosunesi proegeteiran hodoio.]

Many places were from the oracle styled 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 Pompeiae in Campania: but even that was of too high antiquity to have received its name from Rome. We read of Pompeiae 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 inquiry they will be found to have been Zeleian cities, which were oracular: go that the Romans only gave a turn to the name in honour of their own countryman, by whom these cities were taken.

Besides the cities styled 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 [790]Alexandria; the other at the extreme point of the Thracian Bosphorus, where is a communication between the Propontis and the antient 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 Bosphorus stands upon one of the Cyanean rocks: and its parts, as we may judge from [791]Wheeler, betray a difference in their aera. 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.

[792]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 original work must have therefore been far prior. The pillar in 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 [793]Strabo.

[Greek: SOSTRATOS KNIDIOS]
[Greek: DEXIPHANOUS]
[Greek: THEOIS SOTERSIN]
[Greek: YPER TON]
[Greek: PLOIZOMENON.]

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. [794][Greek: Ethos gar palaion huperxe to tithesthai toiousous orous, kathaper hoi Reginoi ten stelida ethesan, ten epi toi porthmoi keimenen, purgon ti.] [Greek: Kai o Peloros legomenos purgos antikeitai tei tautel stelidi.] _For it was a custom_, says Strabo, _among the antients, to erect this kind of land-marks, such as 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 styled Herculean, because they were sacred to Hercules; under which title they worshipped the chief Deity. Some of these were near Gades, and Onoba[795], [Greek: Kat' Onoban tes Iberias]: others

were erected still higher, on the coast of Lusitania. This caused an idle dispute between Eratosthenes, Dicaearchus, and [796]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--[Greek: kata ta akra tou porthmou]. That on the Mauritanian side was called Abyla, from Ab-El, parens Sol: the other in Iberia had the name of [797] 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 those towers, and pillars, which stood at the entrance of their own havens. Nobody, says [798]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.

[799]Hic tibi ne qua morae fuerint dispendia tanti,
Quamvis increpitem 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.

[800][Greek: Asterie, polubome, polullite, tis de se nautes]
[Greek: Emporos Algaioio pareluthe nei theousei;]
[Greek: Ouch' houto megaloi min epipneiousin aetai,]
[Greek: Chreio d' hotti tachiston agei ploon, alla ta laiphe]
[Greek: Okees esteilanto, kai ou palin authis ebesan,]
[Greek: Prin megan e seo bomon hupo plegesin helixai]
[Greek: Ressomenoi]----

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
Dispatch immediate; though the inviting gales
I'll 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 antient times. Homer speaks of these extraordinary qualifications as if he had been an eye-witness:

[801][Greek: Pros de tode mega thauma, hotou kleos oupot' oleitai.]
[Greek: Kourai Deliades, Hekatebeleteo therapainai,]
[Greek: Hait' epei an proton men Apollon' hummesosin,]
[Greek: Autis d' au Leto te, kai Artemin iochealren,]
[Greek: Mnesamenai andron te palaion, ede gunaikon,]
[Greek: Hummon aidousin, thelgousi de phul' anthropon.]
[Greek: Panton d' anthropon phonas, kai Krombaliastun]
[Greek: Mimeisthai isasi; phaios de ken autos hekaston]
[Greek: Phthengesthai, houto sphi kale sunareren aoide.]

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 antient 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 mimic 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 Bosphorus. It was found on the Asiatic side, nearly opposite to the Pompeian 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, [Hebrew: AWR]; rendered by the Greeks [802][Greek: Ourios]; and changed in acceptation so as to refer to another element.

[803] [Greek: Ourion ek prummes tis hodegetera kaleito]
[Greek: Zena, kata protanon histion ekpetasas.]
[Greek: Eit' epi Kuaneas dinas dromos, entha Poseidon]
[Greek: Kampulon hellissei kuma para psamathois,]
[Greek: Eite kat Aigaiou pontou plaka, noston ereunon]
[Greek: Neistho, toi de Balon psaista para xoanoi.]
[Greek: Ton de gar euanteton aei theon Antipatrou pais]
[Greek: Stese philon agathes sumbolon euploies.]

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 [Greek: Hurios].

[804][Greek: Psulat' Iepugion tatanusmena, mesph' Hurioio]
 [Greek: Parrhalias, Huriou, tothi suretai Hadrias halme.]

The more difficult the navigation was, the more places of sanctity were
 erected upon the coast. The Bosphorus was esteemed a dangerous pass; and,
 upon that account, abounded with Cippi, and altars. These were originally
 mounds of earth, and sacred to the Sun: upon which account they were called
 Col-On, or altars of that Deity. From hence is derived the term Colona, and
 [Greek: Kolone]. It came at last to denote any ness or foreland; but was
 originally the name of a sacred hill, and of the pillar which was placed
 upon it. To say the truth, there was of old hardly any headland but what
 had its temple or altar. The Bosphorus, in particular, had numbers of them
 by way of sea-marks, as well as for sacred purposes; and there were many
 upon the coast of Greece. Hence Apollonius says of the Argonauts:

[805] [Greek: Eri de nissomenoisin Atho anetelle kolone.]

In another place of the Bosphorus--

[806] [Greek: Phainetai eeroen stoma Bosphorou, ede kolonai]
 [Greek: Musiai.]

The like occurs in the Orphic Argonauts, where Beleus is pointing out the
 habitation of the Centaur Chiron:

[807][Greek: O philoi, athreite skopies prouchonta kolonon,]
 [Greek: Messoi eni preoni kataskion, entha de Cheiron]
 [Greek: Naiei eni spelungi, dikaiotatos Kentauron.]

These Colonsæ were sacred to the Apollo of Greece; and, 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 [Greek:
 oria], [Greek: ourea], and [Greek: hormoi]. Homer gives a beautiful
 description of such hills and headlands, 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:

[808][Greek: Pasai de skopiai toi adon, kai proones akroi]
 [Greek: Hupselon oreon, potamoi th' ala de proreontes,]
 [Greek: Aktait' eis hala keklimenai, limenes te thalasses.]

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 [Greek: epaktios], or the
 tutelary God of the coast; and had particular offerings upon that account.

[809][Greek: Peismata t' hapsamenoi porsunomen hiera kala]
 [Greek: Zeni Panomphaioi, kai epaktioi Apolloni.]

It was not only upon rocks and eminences that these Cippi and Obelisks were
 placed by the antients: they were to be found in their temples, where for
 many ages a rude stock or stone served for a representation of the Deity.
 They were sometimes quite shapeless, but generally of a conical figure; of
 which we meet with many instances. Clemens Alexandrinus takes notice of
 this kind of [810]worship: and Pausanias, in describing the temple of
 Hercules at Hyettus in [811]Boeotia, tells us, that there was no statue in
 it, nor any work of art, but merely a rude stone, after the manner of the
 first ages. Tertullian gives a like description of Ceres and Pallas. Pallas
 Attica, et Ceres [812]Phrygia--quæ sine effigie, rudi palo, et informi
 specie prostant. Juno of Samos was little better than a [813]post. It
 sometimes happens that aged trees bear a faint likeness to the human
 fabric: roots, likewise, and sprays, are often so fantastic in their
 evolutions, as to betray a remote resemblance. The antients seem to have
 taken advantage of this fancied similitude, which they improved by a little
 art; and their first effort towards imagery was 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 [814]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.

[Greek: Eske de ti stibaron stupos ampelou, entrephon hulei]
 [Greek: Prognu gerandruon, to men ektamon ophra peloito]
 [Greek: Daimonos oureies hieron bretas; exese d' Argos]
 [Greek: Eukosmos, kai de min ep' okruoenti Kolonoi]
 [Greek: Idrusan, phegoisin eperephes akrotatesin;]
 [Greek: Hai ra te pasanon panupertatai errhizonto]
 [Greek: Bomon d' au cherados paraneneon, amphi de phullois]
 [Greek: Stepsamenoi druinoisi thuepolies emelonto.]

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 relic 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
 Of antient 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[815]; where the poet speaks of Argus, and the vine branch:

[Greek: Amphiplates ernos]
 [Greek: Ampelou aualies oxei apekerse sideroi,]
 [Greek: Xesse d' epistamenos.]

The Amazonians were a very antient 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 [816] the image of the Goddess was formed of the stump of a beech tree.

[Greek: Soi kai Amazonides polemou epithumeteirai]
 [Greek: Ek kote parrhaliei Ephesou bretas hidrusanto]
 [817][Greek: Phegoi hupo premmoi, telesten de toi hieron Hippo;]
 [Greek: Autai d', Oupi anassa, peri prulin orchesanto.]

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.

[Greek: Entha Theei pote neon Amazonides tetuchonto]
 [Greek: Premnoi hupo ptelees, periosion andrasi thauma.] v. 827.

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 styled Baalim, are blended together. This tree had therefore the name of Ampel, which the Greeks rendered [Greek: Ampelos], 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.

[818][Greek: Me phthoneiseis, hoti Bakchos emen philoteta phulassei.]
 [Greek: Hotti neos genomen, hoti kai philos eimi Luaiou.]

The worship of Ham was introduced by the Amonians in Phrygia and Asia Minor: and in those parts the Poet makes Ampelus chiefly conversant.

[819][Greek: Ede gar Phrugies hupo deiradi kouros athuron]
 [Greek: Ampelos eexeto neotrephe ernos eroton.]

He speaks of his bathing in the waters, and rising with fresh beauty from the stream, like the morning star from the ocean.

[820][Greek: Paktoloi pore kai su teon selas, ophra phaneie]
 [Greek: Ampelos antellon, hate phosphoros--]
 [Greek: Kosmesei seo kallos holon Paktolion hudor.]

In all these instances there are allusions to a history, which will hereafter be fully discussed. Ovid seems to make Ampelus a native of Thrace; and supposes him to have been the son of a satyr by one of the nymphs in that country:

[821] Ampelon intonsum, Satyro Nymphaque creatum,
 Fertur in Ismariis Bacchus amasse jugis.

But however they may have mistaken this personage, it is certain that in early times he was well known, and highly revered. Hence wherever the Amonians settled, the name of Ampelus will occur: and many places will be found to have been denominated from the worship of the Deity under this sacred title. We learn from Stephanus Byzantinus, [822] that, according to Hecataeus, 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. Agroetas 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 [823] Ampeloessa in Syria, and a nation in Lybia called Ampellotae: [Greek: Ampellotai de ethnos Libues]. 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. [Greek: Ampelos, mechane, kai akra Mukales, egoun orous.] From the words [Greek: egoun orous] 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 [Greek: ampelos], the vine; but they were so called from the Deity to whom they were [824] sacred. Many of these places were barren crags, and rocks of the sea, ill suited to the cultivation of the

[825]vine. And not only eminences 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: [Greek: Ampelos--aigialos--Kurenaiois aigialos.] 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 Omphē, and relate to the oracular Deity. Ampelus, at Mycale, in Ionia, was confessedly so denominated from its being a sacred[826] place, and abounding with waters; by which, people who drank them were supposed to be inspired. They are mentioned in an antient oracle quoted by Eusebius[827]: [Greek: En Didumon gualois Mukalesion ENTHEON hudor.] I have mentioned that all fountains were esteemed sacred, but especially those which had any praeternatural 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 styled Ain Omphē, sive fontes Oraculi. These terms, which denoted the fountain of the prophetic God, the Greeks contracted to [Greek: Nymphē], a Nymph; and supposed such a person to be an inferior Goddess, who presided over waters. Hot springs were imagined to be more immediately under the inspection of the nymphs: whence Pindar styles such fountains, [828][Greek: Therma Numphan loutra]. The temple of the Nymphae Ionides, in Arcadia, stood close to a fountain of great [829]efficacy. The term Nymphā will be found always to have a reference to [830]water. There was in the same region of the Peloponnesus a place called [Greek: Nymphas], Nymphas; which was undoubtedly so named from its hot springs: [831][Greek: Katarrheital gar hudati--Nymphas]: for Nymphas--abounded with waters. Another name for these places was Ain-Ades, the fountain of Ades, or the Sun; which, in like manner, was changed to [Greek: Naiades], 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 [832]bitumen. As they changed Ain Omphē to Numpā, a Goddess, they accordingly denominated the place itself [Greek: Numpheion], Nymphaeum: and wherever a place occurs of that name, there will be found something particular in its circumstances. We are told by [833]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 Nymphaeum. According to Marcellinus, it seems to be at Nymphaeum 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, undoubtedly, the place had its name. [834]Bitumen nascitur prope lacum Sosingitem, cujus alveo Tigris voratus, fluensque subterraneus, procursis spatiis longis, emergit. Hic et Naptha gignitur specie picea. In his pagis hiatus conspicitur terrae, 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 styled Cubile [835]Nympharum: in qua nullum non animal absumitur. In Athamania was a temple of the Nymphs, or [836]Nymphaeum; 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 [837]Nymphaeum. The same author (Strabo) mentions, that in Seleucia, styled Pieria, there was alike bituminous eruption, taken notice of by Posidonius; and that it was called Ampelitis: [838][Greek: Ten Ampeliten gen asphaltode, ten en Seleukeiai te Pieriai metalleuomenen]. 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 [839]Nymphaeum, supposed to have been an oracular temple. There was a method of divination at Rome, mentioned by [840]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 [841]Nymphaeum. Pausanias takes notice of a cavern near Platea, which was sacred to the Nymphs of Cithaeron: [Greek: Huper de tes koruphes, eph' hei ton bomon poiountai, pente pou malista kai deka hupokatabanti stadious NYMPHON estin antron Kithaironidon--MANTEUESTHAI de tas Nymphas to archaion autothi echei logos.] We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a splendid building at Antioch called Nymphaeum, remarkable [842][Greek: Namaton ploutoi], for the advantage of its waters. There was a Nymphaeum at Rome mentioned by Marcellinus. [843]Septemzodium celebrem locum, ubi Nymphaeum Marcus condidit Imperator. Here were the Thermae Antonianae. As from Ain Omphā came Nymphā; so from Al Omphā was derived Lympha. This differed from Aqua, or common water, as being of a sacred and prophetic nature. The antients thought, that all mad persons were gifted with divination; and they were in consequence of it styled Lymphati.

From what has preceded, we may perceive that there once 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 paid too little attention to memorials of this nature. He mentions particularly the oracular temples at Dodona, at Delphi, at Claros, with those of the Branchidae and Amonians: at the same time passing over many other places, from whose priests and votaries the whole earth seemed to have been peopled[844]. [Greek: Ta men hupo tes Puthias, e Dodonion, e Klariou, e en Branchidais, e en Ammonos, hupo murion teallon theopropion proeiremena, hup' hon epieikos pasa ge katoikisthe, tauta men oudeni logoi titheintai.] As colonies went abroad under the influence and direction of their tutelary Deities; those Deities were styled [Greek: Hegemonēs], and [Greek: Archegetai]: 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. [845][Greek: Se gar poiesato Meleus Hegemonen.] This Goddess is styled [Greek: poluptolis],

because this office was particularly ascribed to her: and she had many places under her patronage. Jupiter accordingly tells her:

[846][Greek: Tris deka toi ptoliethra, kai ouk hena purgon opasso.]

Thrice ten fair cities shall your portion be,
And many a stately tower.

Apollo likewise was called [Greek: Oiktistes] and [Greek: Archegetes], from being the supposed founder of cities; which were generally built in consequence of some oracle.

[847][Greek: Phoiboi d' espomenoi poleas diemetresanto]
[Greek: Anthropol; Phoibos gar aei poliessi philedei]
[Greek: Ktizomenais; autos de themeilia Phoibos huphainei.]

'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 [848]Cicero, did Greece ever send into Aetolia, 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. [849][Greek: Oute poleas oikizon, oude teichea perieballonto--prin an de para Manteon akousai hekasta.] _People would not venture to build cities, nor even raise the walls, till they had made proper inquiry among those, who were prophetically gifted, about the success of their operations_.

* * * * *

PATOR AND PATRA.

I cannot help thinking that the word [Greek: pater], 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 [850]shewn. From hence I should infer, that two words, originally very distinct, have been rendered one and the [851]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 antient poet Sulpitius.

[852]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:

[853]Ut nemo sit nostrum, quin pater optimus Divom est:
Ut Neptunus pater, Liber, Saturnus pater, Mars,
Janus, Quirinus, pater, omnes dicamur ad unum.

And not only the Gods, but the Hierophantae, in most temples; and those priests, in particular, who were occupied in the celebration of mysteries, were styled 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 Paterae 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 penultima producta. The worship of Ham, or the Sun, as it was the most antient, 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; 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 aftertimes 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 [854]Rhetor.

Tu Boiocassis stirpe Druidarum satus,
Si fama non fallat fidem,
Beleni sacratum ducis e templo genus,
Et inde vobis nomina,
Tibi Paterae: sic ministros nuncupant
Apollinares Mystici.
Fratrī, Patrique nomen a Phaebo datum,
Natoque de Delphis tuo.

He mentions, that this worship prevailed particularly in Armorica; of which country his relations were natives.

[855]Nec reticebo Senem,
Nomine Phoebicium,
Qui Beleni Aedituus,
Stirpe satus Druidum,
Gentis Armoricae.

Belin, the Deity of whom he speaks, was the same as [856]Bel and Balen, of Babylonia and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worshipped by the people of Aquileia; and says, that they called him Belin, and paid great reverence, esteeming him the same as [857]Apollo.

The true name of the Amonian priests I have shewn to have been Pator, or Pator; and the instrument which they held in their hands was styled Petaurum. They used to dance round a large fire, in honour of the Sun, whose orbit 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.

[858][Greek: Amphi de daiomenois eurun choron estesanto,]
[Greek: Kalon Iepaieon', Iepaieona Phoibon]
[Greek: Melpomenoi.]

It was originally an Egyptian dance, in honour of Hermes, and practised by the Patareae, 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:

[859][Greek: Amudis de neoi Orpheos anogei]
[Greek: Ekairontes Betarmon enoplion orchesanto,]
[Greek: Kai sakea xipheessin hupektupon.]

[Greek: Betarmos] 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 of these antient 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 rope-dancers and vagrants, called Petauristae, and Petauristarii; who made use of a kind of pole, styled petaurum.--Of these the Roman writers make frequent mention; and their feats are alluded to by Juvenal:

[860]An magis oblectant animum jactata petauo
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:

[861]Ad numeros etiam ille ciet cognata per artem
Corpora, quae valido saliunt excussa petauo:
Membraque _per flammās orbesque _emissa flagrantēs,
Delphinumque suo per inane imitantia motu,
Et viduata volant pennīs, et in aere ludunt.

I have shewn, that the Patareae, or Priests, were so denominated from the Deity styled 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 [Greek: petra], 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 were supposed to be there exhibited. Thus Olympus near Pisa, though no rock, but a huge mound, or hill ([862][Greek: Peri gar ton Kronion LOPHON agetai ta Olumpia]) was of old termed Petra, as relating to oracular influence. Hence Pindar, speaking of Iaemus, 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 Iaemus a double portion of prophetic knowledge_.

[863][Greek: Hikonto d' hupseloio Petran]
[Greek: Alibatou Kroniou,]
[Greek: Enth' hoi opase thesauron]
[Greek: Didumon MANTOSYNAS.]

The word [Greek: Elibatos], 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. [Greek: Elibatos] is an Amonian compound of Eli-Bat, and signifies solis domus, vel [864]templum. It was the name of the temple, and specified the Deity there worshipped. In like manner the word Petra had in great measure lost its meaning; yet it is wonderful to observe how industriously it is introduced by writers, when they speak of sacred and oracular places. Lycophron calls the temple at Elis [865][Greek: Leurān Molpidos petran]: and the Pytho at Delphi is by Pindar styled Petraessa: [866][Greek: Epei Petraessas elaunon hiket' ek Puthonos]. Orchomenos was a place of great antiquity; and the natives are said to have worshipped Petra, which were supposed to have fallen from [867]heaven. At Athens in the Acropolis was a sacred cavern, which was called Petrae Macrae, Petrae Cecropiae.

[868][Greek: Akoue toinun, oistha Kekropias petras,]
[Greek: Prosborrhon antron, as Makras kikleskomen.]

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. [869]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 [870]down. In short, there is in 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. They called him Petor, and Petros; and his temple was styled Petra. This they oftentimes changed to [Greek: lithos]; 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. [871][Greek: Peri de tou Heliou hoi phusikoi phasin, hos lithos kaleitai ho Helios. Kai Anaxagorou genomenon Euripiden matheten, Petron eirekenai ton Helion dia ton prokeimenon.]

[Greek: Ho gar Makarios, k' ouk oneidizo tuchas,]
[Greek: Dios pepukos, hos legousi, Tantalos,]

[Greek: Koruphes hupertellonta deimainon PETRON,]
[Greek: Aeri potaitai, kai tinei tauten diken.]

The same Scholiast quotes a similar passage from the same writer, where the Sun is called Petra.

[872][Greek: Moloimi tan ouranou mesan]
[Greek: Chthonos te tetamenan aioremasi petran,]
[Greek: Alusesi chruseais pheromenan.]

If then the name of the Sun, and of his temples, was among the antient 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 Clazomenae; 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 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 Iaemus of the antient 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 [873]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[874]. In Abydi gymnasio ex ea causa colitur hodieque modicus quidem (lapis), sed quem in medio terrarum casurum Anaxagoras praedixisse narratur. The temples, or Petra here mentioned, were Omphalian, or Oracular: hence they were by a common mistake supposed to have been in the centre of the habitable globe. They were also [Greek: Elibatoi Petrai]; which Elibatos the Greeks derived from [Greek: baino] descendo; and on this account the Petra were thought to have fallen from the [875]Sun. We may by this clue unravel the mysterious story of Tantalus; and account for the punishment which he was doomed to undergo.

[876][Greek: Koroi d' helen]
[Greek: Atan huperoplon,]
[Greek: Tan hoi pater hyperkremase,]
[Greek: Karteron autoi lithon]
[Greek: Ton aei menoionon kephalas balein]
[Greek: Euphrosunas alatai.]

The unhappy Tantalus
From a satiety of 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 downfall,
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 [877]Pindar, as well as by [878]Alcaeus, Aleman, and other writers, his punishment consisted in having a stone hanging over his head; which kept him in perpetual fear. What is styled [Greek: lithos], was I make no doubt originally Petros; which has been misinterpreted a stone. Tantalus is termed by Euripides [Greek: akolastos ten glossan], a man of an ungovernable tongue: and his history at bottom relates to a person who revealed the mysteries in which he had been [879]initiated. The Scholiast upon 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[880]. [Greek: O Tantalos eusebes kai theoseptor en Hiereus, kai philanthropiai ta ton theon musteria tois amuetois husteron eipon, exeblethe tou hierou katalogou]. 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, [881]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. [882][Greek: Enloi akouousi ton lithon epi tou heliou--kai epeoreisthai autou (Tantalou) ton helion, huph' oi delmatousthai, kai kataptessein]. And again, [Greek: Peri de tou heliou hoi phusikoi legousin, hos lithos] (it should be [Greek: petra]) [Greek: kaleitai ho helios]. _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_.

[Illustration: Pl. V. _Temple of Mithras Petraeus in the Mountains of Persia. From Le Bruyn_]

By laying all these circumstances together, and comparing them, we may, I think, not only find out wherein the mistake consisted, but likewise explain the grounds from whence the mistake arose. And this clue may lead us to the detection of other fallacies, and those of greater consequence. We may hence learn the reason, why so many Deities were styled [Greek: Petraioli], Petraei. We read of[883] [Greek: Mithras, ho theos ek petras], _Mithras, the Deity out of the rock_; whose temple of old was really a rock or cavern. The same worship seems to have prevailed, in some degree, in the west; as we may judge from an antient inscription at Milan, which was dedicated[884] Herculi in Petra. But all Deities were not so worshipped: and the very name Petra was no other than the sacred term Petora, given to a cavern, as being esteemed in the first ages an oracular temple. And some reverence to places of this sort was kept up a long time. We may from hence understand the reason of the prohibition given to some of the early

proselytes to Christianity, that they should no more[885] ad petras vota reddere: and by the same light we may possibly explain that passage in Homer, where he speaks of persons entering into compacts under oaks, and rocks, as places of[886] security. The oak was 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 styled Petra, and Petora. Hence it proceeded that so many Gods were called [Greek: Theoi Petraiōi], and [Greek: Patroisi]. Pindar speaks of Poseidon Petraios;[887] [Greek: Pal Poseidonos Petralou]: under which title Neptune was worshipped by the Thessalians: but the latter was the more common title. We meet in Pausanias with Apollo Patroues, and with [888][Greek: Zeus Meilichios], and [Greek: Artemis Patroia]; also [889]Bacchus [Greek: Patroios], Zeus Patroues, 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 [Greek: theoi Patroioi], the oracular Deities, by Dii Patrii, or the Gods of the country. Thus, in the Palmyrene inscription, two Syrian Deities are characterized by this title.

[890][Greek: AGLIBOLO KAI MALACHBELO]
[Greek: PATROOIS THEOIS.]

Cyrus, in his expedition against the Medes, is represented as making vows [891][Greek: Hestiai Patroiai, kai Dii Patroioi, kai tois allois Theois]. 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 styled by the nations in the east Pator; his temples were Petra, and Petra, and his festivals Patrica. Nonnus gives a proper account of the Petra, when he represents it as Omphean, or oracular:

[892][Greek: Omphaiei peri Petrei]
[Greek: Eiseti nepiachoio chorous hidrusato Bakchou].

At Patara, in Lycia, was an oracular temple: and Patrae, in Achaia, had its name from divination, for which it was famous. Pausanias mentions the temple, and adds, [893][Greek: Pro de tou Hierou tes Demetros esti pege--manteion de entautha estin apseudes.] _Before the temple is the fountain of Demeter--and in the temple an oracle, which never is known to fail_.

The offerings, which people in antient 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 styled [894]Alphita. If it was expressed Ampi, or Ompi, the cakes were Ompai[895], [Greek: Ompai]: at the temple of Adorus[896], Adorea. Those made in honour of Ham-orus had the name of [897]Homoura, Amora, and Omoritae. Those sacred to Peon, the God of light, were called [898]Piones. At Cha-on, which signifies the house of the Sun, [899]Cauones, [Greek: Chauones]. From Pur-Ham, and Pur-Amon, they were denominated Puramoun, [900][Greek: Puramoun]. From Ob-El, Pytho Deus, came [901]Obelia. If the place were a Petra or Petora, they had offerings of the same sort called Petora, by the Greeks expressed [902][Greek: Pitura], Pitura. One of the titles of the Sun was El-Aphas, Sol Deus ignis. This El-aphas the Greeks rendered Elaphos, [Greek: elaphos]; 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 [Greek: elaphebolos], 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 [Greek: Elaphoi], Elaphoi. In Athenaeus we have an account of their composition, which consisted of fine meal, and a mixture of sesamum and honey. [903][Greek: Elaphos plakous dia staitos kai melitos kai sesamou.]

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, [Greek: bous]; but, in the accusative, more truly boun, [Greek: boun]. Hesychius speaks of the Boun, and describes it, [Greek: eidos pemmatos kerata echontos]; _a kind of cake, with a representation of two horns_. Julius Pollux mentions it after the same manner: [Greek: boun, eidos pemmatos kerata echontos]; _a sort of cake with horns_. Diogenes Laertius, speaking of the same offering being made by Empedocles, describes the chief ingredients of which it was composed: [904][Greek: Boun ethuse--ek melitos kai alphon]. _He offered up one of the sacred liba, called a boun, which was made of fine flour and honey_. It is said of Cecrops, [905][Greek: protos boun ethuse:] _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 [906]men? The prophet, in another place, takes notice of the same idolatry. [907]The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of heaven_. The word, in these instances, for sacred cakes, is [Hebrew: KWNYM], Culinm. The Seventy translate it by a word of the same purport, [Greek: Chauonas], Chauonas; of which I have before taken notice: [908][Greek: Me aneu ton andron hemon epolesamen autei Chauonas. Ktl.]

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. [Greek: Haide gunaikes perithemenai schoinia en tais hodois enkathentai thumiosai ta PITYRA; hotan de tis auton aphelkotheisa hupo tinos ton paraporeuomenon koimethei, ten plesion oneidizei, hoti ouk exiotai, hosper aute, oute to schoinion autes dierrhage]. This is a translation from an Hebrew or Chaldaic original; and, I should think, not quite accurate. What is here rendered [Greek: gunaikes], should, I imagine, be [Greek: parthenoi]; and the purport 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 [909]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_: [910][Greek: Alla kai thugateras hoi epiphanestatoi tou ethnous anierousi parthenous, hais nomos esti, kataporneutheisais polun chronon para tei Theoi meta tauta dedosthai pros gamon; ouk apaxiountos tei toiautei sunolkein oudenos.] _But people of the first fashion in the nation used 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 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 [911]Gronovius, as well as in that by [912]Wesseling: 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: [Greek: Endon Patriken Heorten Phero]. How can [Greek: Heorte Patrike] relate to a funeral? It denotes a festival in honour of the Sun, who was styled, as I have shewn, Pator; and his temple was called Patra: 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 [913][Greek: Boun diachruson himatioi melani bussinoi peribalontes epi penthei tes Theou deiknuousin (hoi Aiguptioi)]. _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 [914]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 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 [915]disbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a representation of the sacred [916]bull, durst have prostituted it for a tomb: and, as I have before said, [Greek: Heorte Patrike] can never relate to a funeral.

* * * * *

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 inquiries, 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 worshipped as the Sun. This was practised by the Egyptians: but this nation being much addicted to refinement in their worship, made many subtle 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 [Greek: aporrhoi]ai], 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. [917][Greek: O Solon, Solon, Hellenes este paides aei, geron de Hellen ouk esti, neoi te psuchas hapantes; oudemian gar en heautois echete palaian doxan, oude mathema chronoi polion ouden]. The truth of this allegation may be proved both from the uncertainty, and inconsistency of the antients in the accounts of their Deities. Of this uncertainty Herodotus takes notice. [918][Greek: Enthende egeneto hekastos ton theon, eite d' aei esan pantes, hokoioi de tines ta eidea, ouk episteato mechri hou proen te kai chthes, hos elpein logoi.] He attributes to Homer, and to Hesiod, the various names and distinctions of the Gods, and that endless polytheism which prevailed. [919][Greek: Outoi de eisi, hoi poiesantes theogonian Hellesi, kai toisi Theoisi tas eponumias dontes, kai timas te kai technas dielontes, kai eidea auton semeinantes.] This blindness in regard to their own theology, and to that of the countries, 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 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.

[920]Vos, O, clarissima Mundi
Lumina, labentem Coelo qui ducitis annum,
Liber, et alma Ceres.

[921]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:

[922][Greek: Helie pangenetor, panaiole, chruseophenges.]

He was in Thrace esteemed, and worshipped as Bacchus, or Liber. [923]In Thracia Solem Liberum haberi, quem illi Sebadium nuncupantes magna religione celebrant: eique Deo in colle [924]Zemisso aedes dicata est specie rotunda. In short, all the Gods were one, as we learn from the same Orphic Poetry:

[925][Greek: Heis Zeus, heis Aides, heis Helios, heis Dionusos,]
[Greek: Heis theos en pantessi.]

Some Deities changed with the season.

[926][Greek: Eelion de therous, metopores d' habron Iao.]

It was therefore idle in the antients 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. [927][Greek: Ton Osirin hoi men Serapin, hoide Dionuson, hoide Ploutona, tines de Dia, polloide Pana nenomikasi]. _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. [928]Neque enim tanta [Greek: polutheotes] Gentium, quanta fuit Deorum [Greek: poluonumia]. It is said, above, that Osiris was by some 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.

[929][Greek: Plouton, Persephone, Demeter, Kupris, Erotes,]
[Greek: Tritones, Nereus, Tethus kai Kuanochaites,]
[Greek: Hermes th', Hephailstos te klutos, Pan, Zeus te, kai Here,]
[Greek: Artemis, ed' Hekaergos Apollon, heis Theos estin.]

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 centre in one. They

sometimes represented this sovereign Deity as Dionusus; who, according to Ausonius, was worshipped in various parts under different titles, and comprehended all the Gods under one character.

[930]Ogygia me Bacchum vocat;
Osyryn 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.

[931][Greek: Pana kalo, krateron Nomion, kosmoio te sumpan,]
[Greek: Ouranon, ede thalassan, ide chthona pambasileian,]
[Greek: Kai pur athanaton, tade gar mele esti ta Panos.]
[Greek: Kosmokrator, auxeta, phaesphore, karpime Paian,]
[Greek: Antrochares, barumenis, ÆLETHES ZEUS HO KERASTES.]

More generally it was conferred upon Jupiter:

[932][Greek: Zeus estin aither, Zeus de ge, Zeus d' Ouranos;]
[Greek: Zeus toi ta panta.]

Poseidon, God of the sea, was also reputed the chief God, the Deity of Fire. This we may infer from his priest. He was styled a Purcon, and denominated from him, and served in his oracular temples; as we learn from Pausanias, who says, [933][Greek: Poseidoni d' hupereten es ta manteumata einai Purkona]. He mentions a verse to the same purpose. [Greek: Sun de te Purkon amphipolos klutou Ennosigaiou.] 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, styled the father of Gods and men.

[934] [Greek: Kluthi, Poseidaon]----
[Greek: Ouranon, Makaron te Theon pater, ede kai andron.]

In the neighborhood of Tyre and Sidon the chief deity went by the name of [935]Ourchol, the same as Archel and Aides of Egypt, whence came the [Greek: Herakles], 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, centre in him. He describes him in some good poetry as the head of all.

[936][Greek: Astrochiton Herakles, Anax puros, Orchame kosmou,]
[Greek: Huia Chronou Lukabanta duodekamenon helisson,]
[Greek: Hippeuon helikedon holon polon aithopi diskoi,]
[Greek: Kuklon ageis meta kuklon]----
[Greek: Ombron ageis pherekarton, ep' euodini de gaiei]
[Greek: Eeries eoon ereugetai ardmn eerses.]----
[Greek: Belos ep Euphretao, Libus keklemenos Ammon,]
[Greek: Apis ephus Neiloios Araps Kronos, Assurios Zeus.]----
[Greek: Eite Sarapis ephus Aiguptios, anephalos Zeus,]
[Greek: Ei Chronos, ei Phaethon poluonumos, eite su Mithres,]
[Greek: EELIOS BABYLONOS, en Helladi DELPHOS APOLLON.]

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 antients went farther; and described the same Deity under the same name in various stages of life: and [937]Ulpian speaking of Dionusus, says that he was represented of all ages. [Greek: Kai gar paida, kai presbuten, kai andra graphousin auton.] 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 she is said to have been thus exhibited in Cyprus, under the name of Aphroditus, [Greek: Aphroditos:] [938][Greek: pogonian andros ten Theon eschematisthai en Kuproi.] The same is mentioned by Servius: [939]Est etiam in Cypro simulacrum barbatae Veneris, corpora et veste muliebri, cum sceptro, et natura virili, quod [Greek: Aphroditon] vocant. She was also looked upon as prior to Zeus, and to most other of the Gods. [940][Greek: Aphrodite ou monon Athenas, kai Heras, alla kai DIOS esti presbutera.] The poet Calvus speaks of her as masculine: [941]Polientemque Deum Venerem. Valerius Soranus among other titles calls Jupiter the mother of the Gods.

[942]Jupiter omnipotens, Regum Rex ipse, Deumque
Progenitor, _Genetrixque Deum; Deus unus et idem.

Synesius speaks of him in nearly the same manner.

[943][Greek: Su pater, su d' essi meter,]
[Greek: Su d' arsen, su de thelus.]

And the like character is given to the antient Deity [Greek: Metis].

[944][Greek: Arsen men kai thelus ephus, poluonume Meti.]

In one of the fragments of the Orphic poetry there is every thing, which I have been saying comprehended within a very short compass.

[945][Greek: Zeus arsen geneto, Zeus ambrotos epleto Numphe,]
[Greek: Zeus puthmen gaies te kai ouranou asteroentos.]----
[Greek: Zeus pontou rhiza, Zeus] [946][Greek: Helios, ede Selene,]
[Greek: Zeus Basileus, Zeus autos hapanton archigenethlos]----
[Greek: Kai Metis, protos genetor kai Eros poluterpes.]

[Greek: Panta gar en Zenos megaloi tade somati keitai.]
[Greek: Hen kratos, heis Daimon, genetai megas archos hapanton.]

Whom he meant under the title of Zeus, he explains afterwards in a solemn invocation of the God Dionusius.

[947][Greek: Kekluthi teleporou dines helikaugae kuklon]
[Greek: Ouraniais strophalinxii peridromon aien helisson,]
[Greek: Aglae ZEU, DIONYSE, pater pontou, pater aies,]
[Greek: Helle, pangenetor, panaiote, chruseophenges.]

As we have seen how the father of the Gods was diversified, it may be worth while to hear what the supposed mother of all the Deities says of her titles and departments, in Apuleius. [948]Me primigenii Phryges Pessinuntiam nominant Deum Matrem: hinc Autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes sagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proserpinam: Eleusinii vetustam Deam Cereem. Junonem alii: alii Bellonam: alii Hecaten: Rhamusiam alii: et qui nascentis dei Solis inchoantibus radiis illustrantur Aethiopes, Arique, priscaque doctrina pollentes Aegyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine Reginam Isidem.

Porphry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the[949] same. Nobody had examined the theology of the antients 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 Dionusius, 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. [950]Morchum Siculi Bacchum nominarunt: Arabes vero eundem Orachal et Adonaem: alii Lyaeum, Erebinthium, Sabazium; Lacedaemonii Scytidem, et Milichium vocitarunt. But let Dionusius or Bacchus be diversified by ever so many names or titles, they all, in respect to worship, relate ultimately to the Sun. [951]Sit Osiris, sit Omphis, Nilus, Siris, sive quodcunque aliud ab Hierophantis usurpatum nomen, ad unum tandem _Solem_, antiquissimum Gentium numen, redeunt omnia.

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END OF VOL. I.

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Notes to Volume I.

[1] Henry VI. founder of Eton and King's College, in Cambridge.

[2] Dr. Priestley, on Philosophical Necessity.

[3] [Greek: Kata theion delonoti chresmon.] Eusebii Chron. p. 10. See also Syncellus.

[4] [Greek: Aiguptous--pros allelous tai rhemati Amoun chresthai.] Isis et Osiris. p. 355.

[5] [Greek: Ho de sumbalon tois apo ton aduton heuretheisin apokruphois AMMOUENON grammasi sunkeimenois, ha de ouk en pasi gnorima, ten mathesin hapanton autos eskese; kai telos epitheis toi pragmateiai ton kat' archas muthon kai tas allegorias ekpodon poiesamenos, exenusato ten prothesin.] Euseb. Praep. Evang. l. 1. c. 9. p. 32.

[6] He makes it exceed the aera of the Mosaic creation 1336 years. See Marsham's Canon Chron. p. 1.

[7] The Rev. Dr. Barford, Prebendary of Canterbury, and Rector of Kimpton, Hertfordshire.

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

[9] Of Amanus, and Omanus, see Strabo. l. 11. p. 779. and l. 15. p. 1066. He calls the temple [Greek: Hieron Omanou].

[10] Et Solem et calorem [Hebrew: HMMH] Chammha vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p.247.

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

[12] Camisene, Chamath, Chamane, Choma, Chom, Cuma, Camae, 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.

[13] Plutarch. Amatorius. vol. 2. p.768.

[14] 2 Chron. c. 34. v. 4. [Greek: Oron eiiothasi Kaimin prosagoreuein]. Plutarch. Isis et Osiris, vol. 2. p.374.

[15] _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.

[16] Hesychius.

[17] Herodotus. l. 2. c. 42.

Ham sub Jovis nomine in Africa diu cultus. Bochart. Geog. Sac. l. 1. c. 1.

p. 5.

- [Greek: Ammona Libues ton Dia prosagoreuousei, kai outo timosi; kai gar kai]
[Greek: phaistos en tois Lakedaimonikois epiballon phesi,]
[Greek: Zeu Libues Ammon, keratephore, kekluthi Manti.]
Pindar. Pyth. ode 4. v. 28. Schol.
- [18] 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.
- [19] Herodotus. 1. 2, c. 49. Speaking afterwards of the people at Dodona, he says, [Greek: Chronou pollou diexelthontos, eputhonta ek tes Aiguptou apikomena ta onomata ta ton theon ton allon, Dionusou de husteron polloi eputhonto.] c. 52. _It was a long time before they had names for any of the Gods; and very late before they were acquainted with Dionusos; which Deity, as well as all the others, they received from Egypt._ See also 1. 2. c. 59.
- [20] Sanchoniathon apud Eusebium prodiit Aegyptiorum [Greek: Kneph] esse Phoenicum [Greek: Agathodaimona], vel secundum Mochum, [Greek: Chousora]. See notes to Iamblichus, by Gale, p, 301.
- [21] Chusistan, to the east of the Tigris, was the land of Chus: it was, likewise, called Cutha, and Cissia, by different writers. A river and region, styled Cutha, mentioned by Josephus, Ant. Jud. 1. 9. c. 14. n. 3. the same which by others has been called Cushan, and Chusistan.
- [22] The harbour at Carthage was named Cothon. Strabo. 1. 17. p. 1189. Also, an island in that harbour. Diodorus Sic. 1. 3. p. 168.
- [23] [Greek: Chouson men ouden eblapsen ho kronos. Aithiopes gar, hon erxen, eti kai nun hupo heauton te kai ton en tei Asiai panton, CHOUSAIOTI kalountai.] Josephus. Ant. Jud. 1. 1. c. 6. Sec. 2.
- [24] Euseb. Praep. Evang. 1. 1. c. 10. p. 39.
- [25] Sanchoniathon apud eundem. Ibid.
- See Michaelis Geographia Hebraeor. Extera. p. 2.
- [26] [Greek: Ho protos oikesas tein Mestraian choran, etoi Aigupton, Mestraim, ebasileusen en autei tei Mestraiai.] Euseb. Chron. p. 17.
- [Greek: Mestraim] of the LXX.
- Josephus calls the country of Egypt Mestra. [Greek: Ten gar Aigupton Mestren, kai Mestraious tous Aiguptious hapantas, hoi tauten oikountes, kaloumen.] Ant. Jud. 1. 1. c. 6. Sec. 2.
- [27] Apud Euseb. Praep. Evan. 1. 1. c. 10. p. 36.
- Hierapolis of Syria, was called Magog, or rather the city of Magog. It was also called Bambyce. Coele (Syria) habet--Bambycen, quae alio nomine Hierapolis vocatur, Syris vero Magog. Plin. Hist. Nat. 1. 5. Sec. 19. p. 266.
- [28] Genesis. c. 10. v. 8, 9. Hence called [Greek: Nebrod ho kunegos, kai Gigas, Aithiops.]--Chronicon Paschale. P. 28.
- [29] [Greek: Proton genesthai Basilea Alopon en Babuloni Chaldaion.] Euseb. Chron. p. 5. ex Apollodoro. The same from Abydenus. Euseb. Chron. p. 6.
- [Greek: En tois astrois tou ouranou etaxan (ton Nebrod), kai kalousin Oriona.] Cedrenus. p. 14.
- [Greek: Egennethe de kai allos ek tes phules tou Sem (Cham), Chous onomasti, ho Aithiops, hostis egennese ton Nebrod, Giganta, ton ten Babulonian ktisanta, hon legousin hoi Persai apothothenta, kai genomenon en tois astrois tou ouranou, hontina kalousin Oriona.] Chronicon Paschale. p. 36.
- [30] Homer. Odyss. 1. [Lambda] v. 571.
- [31] Chronicon. Pasch. p. 36.
- [32] Strabo. 1. 6. p. 421.
- [33] Gratii Cyneget. v. 527.
- [34] Solinus de Situ Orbis. c. 11.
- [35] Plin. Nat. Hist. 1. 3. c. 1.
- [36] Silius Italicus. 1. 3. v. 393.
- [37] Seneca. Oedipus. act 2. v. 436.
- [38] Sylvae. 1. 1. carm. 2. v. 226.
- Dionysius of the Indian Camaritae:
- [Greek: Zomata, kai Nebridas epi stethessi balontes,]
[Greek: Euoi Bakche legontes.] V. 703.
- At the rites of Osiris, [Greek: Kai gar nebridas perikathaptontai (hoi Aiguptioi) kai thursous phorousei ktl.] Plutarch Isis et Osir. p. 364.
- [39] Arnobius. 1. 5. p. 185. edit. 1661. Ceres fessa, oras ut venit Atticas--Nebriidarum familiam pellicula cohonestavit hinnulea.
- [40] Nimrod built Babylon; which is said to have been the work of Belus. [Greek: Babulon'--eiretai d' upo Belou]. Etymologicum Magnum.

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

Here was a temple, styled the temple of Belus.

[41] Eusebius. Praep. Evang. l. 1. c. 9. p. 32. l. 1. c. 10. p. 36. p. 40.

[42] See also the Phaedrus of Plato: [Greek: Ekousa toinun peri Naukratin tes Aiguptou ktl.]

[43] Anthologia. l. 1. 91. l. 1. 29.

[44] Eusebius. Praep. Evang. l. 1, c. 10. p. 36. from Sanchoniathon.

[45] Lucan. l. 1. v. 444.

[46] Selden de Diis Syriis: Prolegomena. c. 3.

[47] Lycophron. v. 459. Scholia ibidem.

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

Rexit Achaemenias urbes pater Orchamus; isque
Septimus a prisci numeratur origine Beli.
Ovid. Metamorph. l. 4. v. 212.

[48] Eusebii Praep. Evang. l. 1. c. 10. p. 36.

[49] Gruter. v. 1. 37. n. 4, 5, 6.

[50] Damascius apud Photium. c. 242.

[51] [Greek: Aloros], Alorus, the first king who reigned. Syncellus. p. 18.

[Greek: Halia], Halia, was a festival at Rhodes in honour of the Sun, to whom that Island was sacred. [Greek: Rhodioi ta Halia timosin.] Athenaeus. l. 13. p. 561. The first inhabitants were styled Heliadae. Diodorus Sic. l. 5. p. 327. And they called the chief temple of the Deity [Greek: Halion], Halion. Eustath. ad Hom. Odyss. [Zeta]. They came after a deluge, led by Ochimus, Macar, and others.

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

[53] Macrobian Saturn. l. 3. c. 8.

[54] Pomponius Laetus.

Camilla was in like manner attendant on the Gods.

Caelitum Camilla expectata advenis. Ennius in Medo, ex Varrone de Ling. Lat. p. 71. Edit. Dordrecht. 1619.

[55] Juba apud Plutarchum in Numa. vol. 1. p. 64.

[56] Scholia in Apollon. Rhodium. l. 1. v. 917. So Camoena was rendered Casmoena.

[57] De Amore Fraternali. p. 483.

[58] Isaiah. c. 14. v. 12.

[59] Genesis. c. 41. v. 45. and Exodus. c. 1. v. 11.

[60] Theophilus ad Autolyum. l. 3. p. 392. Iablonsky. l. 2. c. 1. p. 138.

[61] 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 worshipped 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 styled 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. [Greek: Hupokeintai de tei akropolei hoi te limenes, kai ho KOTHON.]--Strabo. l. 17. p. 1189.

[62] Voss. de Idol. vol. 1. l. 2. c. 17. p. 391.

[63] Apocalypsis. c. 9. v. 11.

[64] The Sun's disk, styled [Greek: Aithops]:

[Greek: Hippeuon helikedon holon polon AITHOPI DISKOI.] Nonnus. l. 40. v. 371.

[Greek: Aithiopaia Dionuson. Anakreon. alloi ton oinon. alloi ten Artemin.] Hesychius. Altered to [Greek: Aithopa paida] by Albertus.

[65] The Egyptian Theology abounded with personages formed from these emanations, who, according to Psellus, were called Eons, [Greek: Zones], [Greek: Azones]. See Iamblichus, and Psellus, and Damascius.

[66] Stephanus Byzant.

[67] Scholia on Dionysius. v. 239. What it alluded to may be seen from other authors.

[68] Homer. Iliad. [Omicron]. v. 690. [Greek: Ho enthermos, kai purodes.] Hesychius.

[69] [Greek: Eth kardia.] 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.

[70] Horus Apollo. l. 1. c. 22. p. 38.

[71] Clemens Alexandrius 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 styled Cercasora. By Athuria is to be understood both the city and the district; which was part of the great Nome of Heliopolis.

[72] Orphic. Argonaut. v. 1323.

[73] Athenagorae Legatio. p. 293.

Proserpine ([Greek: Kora]) was also called Athela, ibid.

[74] Apollonius Rhodius. l. 3. v. 52.

[75] Homer. Iliad. [Kappa]. v. 37.

[76] Homer. Iliad. [Psi]. v. 94.

[77] Homer. Odyss. [Xi]. v. 147.

Ath-El among many nations a title of great honour.

[78] Plin. Nat. Hist. l. 5. c. 31.

[79] Valerius Flaccus. l. 2. v. 78. The chief city was Hephaestia.

[80] Universa vero gens (Aethiopum) Aetheria appellata est. Plin. l. 6. c. 30.

[81] Plin. l. 5. c. 31.

[82] Genesis. c. 10. v. 18. c. 11. v. 2.

[83] 1 Kings. c. 16. v. 31.

[84] 2 Kings. c. 11. v. 1.

[85] Ovid. Metamorph. l. 5. v. 162.

So in Virgil.

Comites Sarpedonis ambo,
Et clarus Ethemon Lycia comitantur ab alta.
Or, Clarus et Ethemon. Aeneis. l. 10. v. 126.

[86] 1 Kings. c. 11. v. 14. Adad, the fourth king of Edom. Gen. c. 36. v. 35.

[87] 1 Kings. c. 20. v. 1.

[88] Nicolaus Damasc. apud Josephum Antiq. l. 7. c. 5.

[89] 2 Samuel. c. 8. v. 3.

[90] 1 Chron. c. 18. v. 10.

[91] 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.

[92] 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.

[93] [Greek: Ada, hedone; kai hupo Babulonion he Era.] Hesychius.

[94] Macrobian Saturnalia. l. 1. c. 23.

[95] 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.

[96] Polybius. l. 1. p. 31.

Atis, in Phrygia, and Lydia, was represented with a crown of rays, and a tiara spangled with stars, [Greek: ten katastiktou tois astrois tiaran.] Julian. Orat. 5. p. 179.

[97] Podalia, Choma, praefluente Adesa. Plin. l. 5. c. 17.

It was compounded, also, Az-On. Hence [Greek: Azones] in Sicily, near Selinus. Diodori Excerpta. l. 22.

[98] 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.

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

[100] Orat. 4. p. 150.

[101] 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.

[102] [Greek: Ten MONADA tous andras onomazein Apollona.] Plutarch. Isis & Osiris. p. 354.

[103] Hence came asso, assare, of the Romans.

Jezebel, whose father was Ethbaal, king of Sidon, and whose daughter was Athallah, seems to have been named from Aza-bel; for all the Sidonian names are compounds of sacred terms.

[104] Places, which have this term in their composition, are to be found also in Canaan and Africa. See Relandi Palaestina. vol. 2. p. 597. Joseph. Ant. 1. 8. c. 2. Hazor, the chief city of Jabin, who is styled king of Canaan, stood near Lacus Samochonites. Azorus, near Heraclea, in Thessaly, at the bottom of Mount Oeta. Hazor is mentioned as a kingdom, and, seemingly, near Edom and Kedar. Jeremiah. c. 49. v. 30. 33.

[105] Hazor in Sicily stood near Enna, and was, by the Greeks, rendered [Greek: Assoros], and [Greek: Assoron]. Azor and Azur was a common name for places where Puratheia were constructed. See Hyde. Relig. Pers. c. 3. p. 100.

[106] The country about the Cayster was particularly named Asia.

[Greek: Asioi en leimoni Kauestriou amphi reethra.] Homer. Iliad. [Beta]. v. 461.

Of these parts see Strabo. 1. 13. p. 932.

[107] [Greek: Hierapolis--thermon udaton pollon plethousa, apo tou hiera polla echein.] Stephanus Byzant.

[108] [Greek: Hierapolis, hopou ta therma hudata, kai to Ploutonion, amphi paradoxologian tina echonta.] Strabo. 1. 13. p. 933.

[109] Damascius apud Photium in Vita Isidor. c. 242.

[110] At Hierapolis, Acharaca, Magnesia, and Myus. Strabo. 1. 12. p. 868.

[Greek: Acharaka, en ei to Ploutonion, echon kai alsos poluteles, kai neon Ploutonos te kai Heras kan to CHARONION antron hyperkeimenon tou alsous, thaumaston tei phusei.] Strabo. 1. 14. p. 960.

[111] Plin. H. N. L. 2. c. 93. Spiritus lethales alibi, aut scrobibus emissi, aut ipso loci situ mortiferi: alibi volucris tantum, ut Soracte vicino urbi tractu: alibi praeter hominem caeteris animantibus: nonnunquam et homini; ut in Sinuessano agro, et Puteolano. Spiracula vocant, alii Charoneas scrobes, mortiferum spiritum exhalantes. Strabo of the same: [Greek: Thumbria, par' hen Aornon esti spelaion hieron, CHARONION legomenon, olethrious echon apophoras.] 1. 14. p. 943.

[112] [Greek: Hapanta men oun ta ton Person hiera kai Medoi kai Armenioi tetimekasi; ta de tes Anaitidos diapherontos Armenioi.] Strabo. 1. 11. p. 805.

[113] Anait signifies a fountain of fire; under which name a female Deity was worshipped. 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. [Greek: Peri Arbela de esti kai Demetrias polis, eith' he tou naphtha pege, kai to pura, kai to tes Anaiais,] (or [Greek: Anaitidos]) [Greek: hieron]. Strabo. 1. 16. p. 1072.

Of Anait see Strabo. 1. 11. p. 779. 1. 12. p. 838. 1. 15. p. 1066.

[114] Strabo. 1. 14. p. 951.

[115] [Greek: Esti kai Alesion pedion tes Epeirou, hina pegnutai halas.] Stephanus Byzantinus.

[116] Pausanias. 1. 8. p. 618.

[117] Athanasius, who was of Egypt, speaks of the veneration paid to fountains and waters. [Greek: Alloi potamous kai krenas, kai panton malista Aiguptioi to hudor protetimekasi, kai theous anagoreuousi.] Oratio contra Gentes. p. 2. Edit. Commelin.

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

[119] 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 [Greek: Lousa]. Pausanias says, [Greek: hudor psuchrotaton parchetai potamon.] 1. 8. p. 685.

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

[Greek: Herodes tois kata Kallirrhoen thermois ekechreto.] Josephus de B. J. 1. 1. c. 33.

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

[120] Strabo. 1. 5. p. 385.

[121] Strabo. 1. 15. p. 1029.

[122] Strabo. 1. 4. p. 314.

[123] Strabo. 1. 6. p. 421.

[124] Strabo. 1. 14. p. 951. Here was a cavern, which sent forth a most pestilential vapour. Diodorus Sic. 1. 4. p. 278.

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

[126]

Sulmo mihi patria est, gelidis uberrimus undis.
Ovid. Tristia. 1. 5. Eleg. 10. v. 3.

[127] John. c. 3. v. 23. [Greek: En de kai Ioannes baptizon en Ainon engus Saleim;] so denominated by the antient Canaanites.

[128] Pausanias. 1. 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.

[129] Herodotus. 1. 4. c. 52.

[130] Pausanias. 1. 8. p. 659.

[131] Pausanias. 1. 7. p. 535.

[132] Strabo. 1. 12. p. 812.

[133] Strabo. 1. 12. p. 839.

[134] Gaspar Brechenmaker. Sec. 45. p. 57

[135] Tacitus. Annal. 1. 13. c. 57.

From this antient term As, or Az, many words in the Greek language were derived: such as [Greek: azomai], veneror; [Greek: azo, xeraino]; [Greek: azaleon, thermon]; [Greek: aza, asbolos]; [Greek: azopes, ai xerai ek tes theorias]. Hesychius.

[136] Cyril. contra Julianum. 1. 10. p. 342. And Iamblich. in vita Pythagorae.

[Greek: Zan Kronou]. Lactantii Div. Institut. 1. 1. c. 11. p. 53.

[Greek: Zan, Zeus]. Hesychius.

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

[138] Relandi Palaestina. v. 2. p. 983.

[139] Diodorus Siculus. 1. 2. p. 90.

[140] 1 Samuel. c. 31. v. 9, 10.

[141] Joshua. c. 15. v. 31.

[142] Pausanias. 1. 5. p. 430.

[Greek: Zana, Zona, Xoana;] all names of the same purport, all statues of the Sun, called Zan, Zon, Zoan, Xoan.

[143] Silius Italicus. 1. 8. v. 421.

[144] Lactantius, de F. R. 1. 1. p. 65.

Fit sacrificium, quod est proficiscendi gratia, Herculi, aut _Sanco_, qui idem deus est. Festus.

[145] Dionysius Halicarnass. Antiq. Rom. 1. 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. 1. 18. c. 19. The name was not of Roman original; but far prior to Rome.

[146] 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 [Hebrew: SHND], saevire. De Idol. 1. 1. c. 22. p. 168.

[147] Macrobi Saturn. 1. 3. c. 8. p. 282.

Hence, perhaps, came [Greek: zoein] and [Greek: zen] to live: and [Greek:

zoon], animal: and hence the title of Apollo [Greek: Zenodoter].

[148] Tertullian. Apolog. c. 24.

[149] [Greek: Dousare] (lege [Greek: Dousares]) [Greek: skopelos kai koruphe hupselotate Arabias; eiretai d' apo tou Dousarou. Theos de houtos para Arapsi kai Dacharenois timomenos.] Stephanus Byz.

[Greek: Dous], Dous, is the same as Deus. [Greek: Dous-Ares], Deus Sol.

[150] [Greek: Dusoron kaleomenon ouros]. Herod. 1. 5. c. 17.

[151] Agathias. 1. 2. p. 62.

[152] [Greek: To onoma touto Thrakon he Bendis; houto kai Thrakos theologou meta ton pollon tes Selenes onomaton kai ten Bendin eis ten theon anapempsantos].

[Greek: Ploutone te, kai Euphrosune, Bendis te krataia].
Ex Proclo. See Poesis Philosophica. Edit. H. Steph. p. 91.

[153] Plutarch. in Artaxerxe. p. 1012.

[154] Virgil. Aeneis. 1. 3. v. 80.

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

[155] [Greek: Hoi d' Hiereis to palaion men dunastai tines esan.] Strabo. 1. 12. p. 851. It is spoken particularly of some places in Asia Minor.

[156] Pythodorus, the high priest of Zela and Comana in Armenia, was the king of the country. [Greek: En ho Hiereus kurios ton panton.] Strabo. 1. 12. p. 838.

[157] Etymologicum Magnum.

[Greek: Kunades Poseidon Atheneisin etimato.] Hesychius.

[158] Genesis. c. 14. v. 19. [Hebrew: AL LYWN QNH SHMYM].

Sabacon of Ethiopia was Saba Con, or king of Saba.

[159] Strabo. 1. 16. p. 1074.

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

[Greek: Parakeitai tei eremoi Arabiai he Chaldaia chora.] Idem. 1. 5. c. 20. p. 167.

[161] Plin. H. N. 1. 6. c. 27.

[162] Ezra. c. 5. v. 6. c. 4. v. 9-17.

[163] The priests in Egypt, among other titles, were called Sonchin, sive Solis Sacerdotes, changed to [Greek: Sonches] 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. 1. 1. p. 356. And it might be so: for priests were denominated from the Deity, whom they served.

[164] See Observations upon the Antient History of Egypt. p. 164.

[165] Description de la Ville de Pekin. p. 5. He mentions Chao Kong. p. 3.

[166] See Observations and Inquiries. p. 163.

[167] Diodorus Siculus. 1. 1. p. 25.

[168] L. 3. c. 61.

[169] L. 7. c. 40.

Pataecion 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.

[170] Also in Asampatae; a nation upon the Maeotis. Plin. 1. 6. c. 7.

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

[172] Herodotus. 1. 4. c. 110.

[173] Aor, is [Hebrew: AWR] of the Chaldeans.

[174] Proclus in Timaeum. 1. 1. p. 31.

See Iablonsky. 1. 1. c. 3. p. 57.

Clemens Alexand. Strom. 1. 1. p. 356.

It is remarkable that the worshippers 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. Lucae Viecampii Hist. Mission. Evangel. in India, 1747. c. 10. Sec.. 3. p. 57.

[175] Eusebius. Praep. Evang. 1. 1. c. 10. p. 34.

[176] Damascius apud Photium. c. 243.

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

[177] Theoph. ad Antolycum. l. 3. p. 399. [Greek: Me ginoskontes, mete tis estin ho Kronos, mete tis estin ho Belos.] Idem.

[178] Psalm 92. v. 10.

[179] Psalm 112. v. 9.

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

[181] Luke. c. 1, v. 69.

[182] Pausanias. l. 3. p. 239.

Callimachus. Hymn to Apollo, v. 71. He mentions Minerva [Greek: Kranaia], Cranaea. 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. APPOLLINI GRANNO.

[183] The Dorians expressed it [Greek: Oupis]. Palaephatus. p. 78.

[184] Cicero de Nat. Deor. l. 3. 23.

[185] Huetii Demonstratio. p. 83.

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

Some have, by mistake, altered this to [Greek: Ouraion].

[187] 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 ortae sunt opiniones, et sententiae; et inventi sunt ex cis augures, et magni divinatores, et sortilegi, et inquirentes Ob et Iideon, et requirentes mortuos. Selden de Diis Syris. Synt. l. c. 2. p. 48. from M. Maimonides in more Nebuchim.

[188] 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. Aelian. l. 10. c. 31. of the Asp.

Herodotus. l. 2. c. 74.

[189] 1 Samuel. c. 28. v. 7. [Hebrew: B'LT AWB].

[190] 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, [Greek: Baitulos]. l. 1.; and, in another part, Abadir Deus est. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Graeci [Greek: Baitulon] vocant. l. 2.

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

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

[193] The father of one of the goddesses, called Diana, had the name of Upiis. Cicero de Natura 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:

[Greek: Opi anassa, pura prothuros, pur pro ton thuron]. Hesychius.

[Greek: Ten Artemin Thrakes Bendeian, Kretes de Diktunan, Lakedaimonioi de Oupin (kalousi.)] Palaephatus. c. 32. p. 78.

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

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

[196] [Greek: Ainon engus tou Saleim]. Eusebius de locorum nominibus in sacra Script. Ain On, tons solis. Salim is not from Salem, peace; but from Sal, the Sun, the Sol of the Latines. Salim, Aquae solis; also Aquae salsae.

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

[198] Pythagoras used to swear by [Greek: tetraktun pagan aennaou phuseos]. See Stanley of the Chaldaic Philosophy, and Selden de Diis Syris. Synt. 2. c. 1. p. 135.

[Greek: Kai pege pegon, kai pegon peiras hapason]. Oracle concerning the Deity, quoted in notes to Iamblichus. p. 299.

[199] Athenagor. Legatio. p. 293.

[200] The Amonians dealt largely in fountain worship: that is, in the adoration of subordinate daemons; 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.

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

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

[202] Plin. N. H. l. 4. c. 12.

[203] Joshua. c. 1. 19. v. 38.

[204] Macrobius. Sat. l. 1. c. 7. p. 151.

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

Egeria est, quae praebet aquas, Dea grata Camoenis. Ovid. See Plutarch. Numa.

[206] 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.

[207] [Greek: Nason Sikelan]. Theocritus. Idyll. l. v. 124.

[Greek: Gunaika te thesato mazon]. Homer II. [Omega]. v. 58.

[Greek: Skuthen es oimon, abaton eis eremian]. AEschyl. Prometh. v. 2.

To give instances in our own language would be needless.

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

[209] The Jews often took foreign names; of which we have instances in Onias, Hyrcanus, Barptolemaeus, &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 Elissa Tyria, quam quidam Dido autumant. Velleius Paterculus. l. 1.

Elisa, quamdiu Carthago invicta fuit, pro Dea 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 worshipped; and her temple from that worship was called Eliza Beth.

[210] Sarbeth or Sarabeth is of the same analogy, being put for Beth-Sar or Sara, [Greek: oikos kuriou], or [Greek: kuriake]; as a feminine, answering to the house of our Lady. [Greek: Apo orous Sarabatha]. Epiphanius de vitis Prophetar. p. 248. See Relandi Palaestina. p. 984.

[211] 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 styles 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 shew that Damasec was an abbreviation of Adamasec, and Damakir of Adama-kir.

Also [Greek: Kureskarta] the city of Kuros, the Sun. Stephanus Byzant. Manakarta, [Greek: Dadokarta, Zadrakarta]. See Bochart. notae 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 styled Beth-Anath, is found often reversed, and styled Ath-An; whence came Athana, and [Greek: Athena] of the Greeks. Anath signified the fountain of light, and was abbreviated Nath and Neith by the Egyptians. They worshipped 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 [Greek: Athene], after the Ionian manner. [Greek: Tes poleos (Saiton) Theos archegos estin, Aiguptisti men t' ounoma Neith, Hellenisti de, hos ho ekeion logos, Athena]. Plato in Timæo. p. 21.

[212] Stephanus Byzantinus.

[213] Isaiah. c. 30. v. 4.

Of Hanes I shall hereafter treat more fully.

[214] Genesis. c. 34. v. 4. John. c. 4. v. 5. It is called [Greek: Segor] by Syncellus. p. 100.

[215] 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, [Hebrew: HWSH'], Hoshea, is in Joshua. c. 1. v. 1. [Hebrew: YHWSH'] Jehoshua: and in the Acts, c. 7. v. 45. Jesus, [Greek: Iesous]. 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 styled Curenus, Luke. c. 2. v. 2. and Lazarus put for Eleasar, Luke. c. 16. v. 20. and John. c. 11. v. 2.

Baal-Zebub, [Greek: Beelzeboul], 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 styled 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.

[216] Iamblichus says the same: [Greek: Hellenes de eis Hephaiston metalambanousi ton Phtha.] Iamblichus de Myster. sect. 8. c. 3. p. 159.

[217] Cicero de Natura Deorum. 1. 3. c. 22.

[218] Auctor Clementinorum. Hom. 9. p. 687. Cotelerii.

[219] Huetii Demonstratio Evan. p. 88.

[220] It is sometimes compounded, and rendered Am-Apha; after the Ionic manner expressed [Greek: Emepha]; by Iamblichus, [Greek: Emeph. Kat' allen de taxin prostattei theon Emeph]. Sect. 8. c. 3. p. 158.

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

It was also rendered Camephis, [Greek: Kamephis], and [Greek: Kamephe], from Cam-Apha. Stobaeus from Hermes.

By Asclepiades, [Greek: Kamephis], or [Greek: Kmephis]. [Greek: Kamephin ton hellion einai phesin auton ton depou ton noun ton noetoun]. Apud Damascium in vita Isidori. Photius.

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

Hence [Greek: hapto], incendo: also Apha, an inflammation, a fiery eruption.

[Greek: Aphtha, he en stomati helkosis]. Hesychius.

[Greek: Aphtha, legetai exanthematon eidos kl.] Etymolog. Mag.

[222] Stephanus Byzantinus.

[223] Zosimus. 1. 1. p. 53.

See Etymolog. Magnum, Alpha.

[224] Pausanias. 1. 2. p. 180.

[225] Pausanias. 1. 3. p. 242. supposed to be named from races.

[226] Pausanias. 1. 8. p. 692. or [Greek: Aphneios], as some read it.

In like manner [Greek: Aphthala kai Aphthaia, Hekate]. Stephanas Byzantinus.

[227] Caelius Rhodig. 1. 8. c. 16. [Greek: Aphetor, ho en tois Delphois theos]. Auctor Antiquus apud Lilius Gyraldum. Syntag. 7.

[228] These towers were oracular temples; and Hesychius expressly says, [Greek: Aphetoreia, mantela. Aphetoros, propheteuontos]. Hesychius. [Greek: Aphetoros Apollonos]. Iliad. 1. [Alpha]. v. 404. [Greek: Propheteuontos kai manteuomenou]. Schol. ibid.

[229] See Hoffman. Lexic.

[230] Plutarch. Numa. vol. 1. p. 68. [Greek: Hudor hieron apodeixai tais Hestiais parthenois].

Nec tu aliud Vestam, quam vivam intellige flammam.
Ovid. Fasti. 1. 6. v. 291.

[231] [Greek: Phratoras, tous tes autes metechontas Phratias, sungeneis.] Hesychius.

[Greek: Apatouria, heorte Atheneisin.] Hesychius. Apaturia is compounded of Apatour, a fire-tower. Phrator is a metathesis for Phar-Tor, from Phur, ignis. So Praetor and Praetorium are from Pur-tor of the same purport. The general name for all of them was Purgoi, still with a reference to fire.

[232] Iliad. [Alpha]. v. 63.

[233] Diodorus Siculus. 1. 1. p. 24.

[234] Plutarch. Numa. p. 62.

[235] 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; Aita in Spain, and Liguria; Asta and regio Astica in Thrace.

Doris named Hestiaetis. Strabo. 1. 9. p. 668.

[Greek: Pai Rheas, ha ge Prutanea lelonthas, Hestia.]
Pindar. Nem. Ode 11. v. 1.

[236] Philo apud Eusch. Praep. Evang. 1. 1. c. 10.

Arabibus Sol Talos, [Greek: Talos], et Samasa. Lilius Gyrald. Syntag. 7. p.

280.

[237] Stephanus Byzant.

[238] Pausanias. l. 5. p. 386.

[239] Pausanias. l. 5. p. 387, 388.

[240] Abulfeda. Tab. Syriae. p. 5. Syria Scham appellata. Dividitur Syria in quinque praefecturas, quarum unicuique nomine proprio nomen, Al Scham, scil. Syriae, 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. [Greek: Suros gar ho helios], the same as [Greek: Seirios]. Persae [Greek: Sure] Deum vocant. Lilius Gyraldus. Syntag. l. p. 5. [Greek: Suria thea], i.e. Dea Coelestis. Syria is called at this day Souristan. Souris from Sehor, Sol, [Greek: Seirios] of Greece.

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

[242] El-Samen was probably the name of the chief temple at Zama; and comprised the titles of the Deity, whom the Numidians worshipped. El Samen signifies Deus Coelestis, or Coelorum: which El Samen was changed by the Romans to Aelia Zamana.

[243] [Greek: Histeon de hoi Chaldaios apo tou Sem katagontai, ex hou kai ho Abraam]. Syncelli Chronograph, p. 98.

[244] Eutychie sive Ebn Patricii Hist vol. 1. p. 60.

[245] [Greek: Ek tes phules tou Sem Chous onomati, ho Aithiops]. Chron. Paschal. p. 36.

[246] [Greek: Heteros de huos tou Sem--onomati Mestraelim]. Theophilus ad Autolyc. l. 2. p. 370.

[247] Alii Shemi filium faciunt Canaanem. Relandi Palaestina. v. 1. p. 7.

[248] 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, Samanaei, Samonacodoma.

[249] Orphic. Hymn. 33.

[250] Orphic. Hymn. 7. So [Greek: Elthe Makar], to Hercules, and to Pan. [Greek: Kluthi Makar], to Dionus. Also, [Greek: Makar Nereus. Kluthi, Makar, Phonon], to Corybas the Sun.

[251]

[Greek: Melpon d' hoploteron Makaron genesin te, krisin te].
Orphic. Argonaut. v. 42.

[252] Diodorus Siculus. l. 5. p. 327, 328.

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

[Greek: To Turkaion oros, kai Makaria]. Diodorus Sic. l. 3. p. 173.

[253] Cyprus was called [Greek: Makaria], with a town of the same name. Ptolem.

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

[Greek: Hosson Lesbos ano Makaros edos entos eergei]. Homer. Iliad. [Omega]. 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. [Greek: Makariai]. Steph. Byzant.

[Greek: Makar], 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.

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

[255] Pausanias. l. 10. p. 896.

[256] Diodorus. l. 5. p. 347. [Greek: Makar ho Krinakou]. Schol. in Homer. Iliad. [Omega]. v. 544.

[257] [Greek: Hoi Sannoi, hous proteron elegon Makronas.] Strabo. l. 12.

Sanni, [Greek: Sannoi], means Heliadae, the same as Macarones. [Greek: Makrones], near Colchis, [Greek: hoi nun Sannoi]. Stephanus Byzant.

[258] The same as the Cadmeum. [Greek: Makaron nesos, he akropolis ton en Boiotiai Thebon to palaion, hos ho Parmenides]. Suidas.

Diodorus Siculus. l. 5. p. 347. [Greek: Makaron nesoi], near Britain and Thule. Scholia in Lycophron. v. 1200.

[Greek: Haid' eisin Makaron nesoi, tothi per ton ariston]
[Greek: Zena, Theon basilea, Rhee teke toid' eni choroi].

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

[259] Herodotus. l. 3. c. 16.

[260] Macra, a river in Italy. Plin. l. 3. c. 5.

[261] Euripides in Ione. v. 937. [Greek: Entha prosborrhous petras Makras kalousi ges anaktes Atthidos]. Ibid.

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

[262] Euripides ibid. Also, in another place, he mentions

[Greek: Kekropos es Antra, kai Makras petrerepheis].

[263] [Greek: Diabasi de ton Kephissou bomos estin archaios Meilichiou Dios]. Pausanias. l. 1. p. 9.

[264] Pausanias. l. 2. p. 154.

[265] Pausanias. l. 2. p. 132.

[266] Pausanias. l. 10. p. 897.

[267] Pausanias. l. 7. p. 573.

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

[269] 1 Kings. c. 11. v. 33.

[270] 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.

[271] 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 [Greek: anaktotelestai]. Clement. Alex. Cohort. p. 16.

[272] Pausanias. l. 1. p. 87. It was in the island Lade before Miletus. The author adds, when the bones were discovered. [Greek: Autika de logos elthen es tous pollous Geruonou tou Chrusaorou einai men ton nekron--ktl--kai cheimarrhon te potamon Okeanon ekaloun].

See Cicero de Nat. Deor. l. 3. of Anaces, [Greek: Anaktes. Tous Dios kourous Anakas hoi Athenaioi proseгореusan]. Plutarch. Numa.

[273] Michael Psellus. p. 10.

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

[275] Isaiah. c. 23. v. 8.

[276] Genesis. c. 17. v. 15.

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

[278] Esther. c. 1. v. 16.

[279] Joshua. c. 13. v. 3. [Hebrew: SRNY]. Judges. c. 16. v. 5.

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

[280] Ostrum Sarranum.

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

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

[283] It is sometimes expressed Saronas.

Est et regio Saronas, sive [Greek: drumos]. Reland. Palaestina. 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. [Greek: Ho Saron--he apo tou orous Thabor epi ten Tiberiada limnen chora].

[284] Plin. l. 4. c. 8.

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

[286] [Greek: Saronia, Artemis; Achaioi]. Hesych. She was, by the Persians, named Sar-Alt. [Greek: Saretis, Artemis; hoi Persai]. ibidem.

[287] Pausanias. l. 2. p. 189.

[288] Pausanias. l. 2. p. 181.

[289] Callimachus calls the island Asterie [Greek: kakon saron. Asterie, pontoio kakon saron]. This, by the Scholiast, is interpreted [Greek: kaluntron;] but it certainly means a Rock. Hymn. in Delon. v. 225.

[290] [Greek: Saronides petrai, e hai dia palaioteta kechenuiai drues]. Hesych.

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

[292] Diodorus Siculus. 1. 5. p. 308.

[293] See Observations and Inquiries upon Ancient History. p. 196.

[294] Eusebii Praep. Evang. 1. 10. c. 13. p. 500.

[295] Josephus contra Apion. 1. 1. c. 13. p. 445.

[296] Diodorus Siculus. 1. 3. p. 144.

[297] Heliodori Aethiopica. 1. 4. p. 174.

[298] Achor, [Greek: theos apomuios]. Clement. Alexandr. Cohortatio. p. 33.

[299] Lucan. 1. 8. v. 475.

[300] [Greek: Kai gar ton Osirin Hellanikos Usirin eireken akeoenai apo ton Hiereon legomenon.] Plutarch. Isis et Osiris. vol. 1. p. 364.

[301] Eusebius. Praep. Evang. 1. 1. c. 10. p. 39.

[302] Annum quoque vetustissimi Graecorum [Greek: lukabanta] appellant [Greek: ton apo tou LYKOU]; id est Sole. &c. Macrob. Saturn. 1. 1. c. 17. p. 194.

[303] Lycaon was the same as Apollo; and worshipped in Lycia: his priests were styled Lycaones: he was supposed to have been turned into a wolf. Ovid. Metam. 1. 1. v. 232. Apollo's mother, Latona, was also changed to the same animal. [Greek: He Leto eis Delon elthe metaballousa eis lukon]. Scholia in Dionys. v. 525.

People are said to have been led to Parnassus by the howling of wolves; [Greek: Lukon orugais]. Pausanias. 1. 10. p. 811.

The Hirpi were worshippers of fire, and were conducted to their settlement in Campania by a wolf. Strabo. 1. 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. 1. 2. p. 153. The temple was styled [Greek: Apollonos hieron Lukiou].

[304] Pausanias above: also, Apollo [Greek: Lukaaios], and [Greek: Lukeios]. Pausan. 1. 1. p. 44. 1. 2. p. 152, 153.

[305] Pausanias. 1. 10. p. 811.

[306] Pausanias. 1. 7. p. 530.

[307] Pausanias. 1. 8. p. 678.

[308] [Greek: Hoi Delphoi to proton Lukoreis ekalounto]. Scholia in Apollon. Rhod. 1. 4. v. 1489.

[309] Stephanus Byzant. and Strabo. 1. 9. p. 640. said to have been named from wolves. Pausanias. 1. 10. p. 811.

[310] [Greek: Lukoreia, polis Delphidos, en hei timaitai ho Apollon]. Etymolog. Magnum.

These places were so named from the Sun, or Apollo, styled not only [Greek: Lukos], but [Greek: Lukoreus] and [Greek: Lukoreios]: 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. 1. 10. p. 811.

[Greek: Huionos Phoiboio Lukoreioio Kaphauros]. Apollon. 1. 4. v. 1489.

[Greek: Lukoreioio, anti tou Delphikou]. Scholia. ibid. It properly signified _Solaris_.

[311] Virgil. Aeneid. 1. 3. v. 274.

[312] Gruter's Inscriptions. vol. 1. p. MLXXXII. n. 8.

[313] Plutarch. in Artaxerxe. p. 1012.

[314] Ctesias in Persicis.

So Hesychius [Greek: Ton gar helion hoi Persai Kuron legousin;] Hence [Greek: Kuros, archon, basileus], ibid. also [Greek: Kuros, exousia].

[315] Strabo, speaking of the river Cur, or Cyrus. 1. 11. p. 764.

[316]

Quid tibi cum Cyrrha? quid cum Permessidos unda?
Martial. 1. 1. epigram. 77. v. 11.

Phocaicas Amphissa manus, scopulosaque Cyrrha.
Lucan. 1. 3. v. 172.

[Greek: Kirrhan, epineion Delphon]. Pausan. 1. 10. p. 817.

[317] Cyrenaici Achorem Deum (invocant) muscarum multitudine pestilentiam

adferente; quae 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 worshipped at Cyrene, as the [Greek: Theos apomuios], have omitted his name, and transferred the history to Elis. But all the antient editions mention Achor of Cyrene; _Cyrenaici 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 Proben, 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. Harduin has followed him blindly, without taking any notice of the more antient and true reading.

[318] Stephanus Byzantinus. See also Scholia on Callimachus. Hymn. in Apoll. v. 91.

[319]

[Greek: Hoid' oupo Kures peges edunanto pelassai]
[Greek: Doriees, pukinen de napais Azeillin enaion.]
Callimachus. Hymn. in Apoll. v. 88.

[320] Plin. N. H. l. 5. p. 249.

[321] L. l. c. 8. p. 43.

[322] Justin, speaking of the first settlement made at Cyrene, mentions a mountain Cura, which was then occupied. Montem Cyram, et propter amoenitatem loci, et propter _fontium_ ubertatem occupavere. l. 13. c. 7.

[323] Conformably to what I say, Ekron is rendered [Greek: Akkaron] 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.

[Greek: Ou zetesousi Muian theon Akkaron.] Gregory Nazianz. Editio Etonens. 1610. Pars secunda cont. Julianum. p. 102.

In Italy this God was styled by the Campanians, [Greek: Herakles Apomuios.] 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.

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

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

[Greek: Huptia d' oimoxeis Ephesos klaiousa par' ochthais,]
[Greek: Kai Neon zetousa ton ouketi naietaonta.]

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

[Greek: Kai su Serapi lithous argous epikeimene pollous,]
[Greek: Keise ptoma megiston en Aiguptoi tritalainei.]

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.

[325] 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 Hebraea Extera of the learned Michaelis. p. 227.

[326] Stephanus Byzant.

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

[328] Heliodori AEthiopica. l. 4. p. 175.

[329] Heliodori AEthiopica. l. 10. p. 472.

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

[331] Apollonius Rhod. of the Heliadae. l. 4. v. 604.

[332]

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

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

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

[334] Nicander Alexipharmica. v. 11.

[335] Pausanias. l. 10. p. 827.

[336] It is, however, to be found in Euripides, under the term [Greek: ochos]. Theseus says to Adrastus:

[Greek: Ek tou d' elauneis hepta pros Thebas Ochous.] Supplices. v. 131.

[337] From Uc and Uch came the word euge: also [Greek: euche, euchomai,

euchole], of the Greeks. Callimachus abounds with antient Amonian terms. He bids the young women of Argos to receive the Goddess Minerva,

[Greek: Sun t' euagoriai, sun t' eugmasi, sun t' alalugais.]
Lavacr. Palladis. v. 139.

From Uc-El came Euclea Sacra, and [Greek: Euklos Zeus. Eukleia, Artemis].

[Greek: Euklos, Dios hierous, en Megaroi kai en Korinthoi]. Hesychius, so amended by Albertus and Hemsterhusius.

[338] Iliad [Alpha]. v. 69.

[339] Iliad. [Zeta]. v. 76.

[340] Iliad. [Rho]. v. 307.

[341] Iliad. [Omicron]. v. 282.

[342] Iliad. [Eta]. v. 221. It occurs in other places:

[Greek: Leussei, hopos och' arista met' amphoteroisi genetai.]
Iliad. [Gamma]. v. 110.

[Greek: Tis t' ar ton och' aristos een. su moi ennepe, Mousa.]
Iliad. [Beta]. v. 761.

Also Odyss. [Theta]. v.123. and [Omega]. v. 428.

[343] In the Hymn to Silenus, that God is called [Greek: Silenon och' ariste.] And in the poem de Lapidibus, the Poet, speaking of heroic persons, mentions their reception in heaven:

[Greek: Amometoi Dios oikoi]
[Greek: Chairontas dexanto theegeneon och' aristous.]
Hymn 35. v. 2. and [Greek: peri Lithon.] Proem. v. 14.

[344] Genesis. c. 45. v. 21.

[345] Josephus. Antiq. Jud. l. 8. c. 6.

[346] See Relandi Palaestina. vol. 1. c. 41. p. 265.

[347] Plin. l. 8. c. 46.

[348] Plin. l. 5. c. 9.

[349]

[Greek: Eurutate phiale tis iaspidos ektomos akres.]
Paulus Silentiarius. part 11. v. 177. See Relandus above.

[350] Plin. l. 5. c. 18.

[351] Athanasii Epist. ad solitariam vitam agentes. p. 658.

[352] Epiphanius adversus Haeres. l. 2. tom. 2. p. 719.

[353] See the learned Professor Michaelis in his Geographia Extera Hebraeor. p. 134, 135.

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

[355] 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 [Greek: Iasonos ploun ton eis Aian]. l. 1. p. 38. And Apollonius styles the country of Colchis Aia.

[Greek: Aia gemen eti nun menei empedon, huionoi te]
[Greek: Ton d' andron, hous hostge kathistato naiemen Aian]. l. 4. v. 277.

[356] Lib. 5. c. 14.

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

[Greek: --Hon ebasileuse Koronos. ho phoroneos]. Diodorus. l. 4. p. 242.

[358] Upon the Euphrates.

[359] A city in Parthia.

[360] Calamon, or Cal-Amon, was a hill in Judea; which had this name given to it by the Canaanites of old. Cyril mentions--[Greek: aphikomenoi tines apo tou OROUS Kalamonos]--in epistola ad Calosyrium.

[361] 1 Kings. c. 15. v. 27.

[362] In Canaan was a well known region called Palaestine.

So Tan-agra, Tan-is, Tyndaris.

Tin, in some languages, signified mud or soil.

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

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

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

[366] 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, Maldiva. Before Goa is an island called Diu [Greek: kat' exochen].

[367] [Greek: Baithel, oikos Theou]. Hesychius.

[Greek: Baithel, theois naos]. Suidas.

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

[369] Pocock's Travels. vol. 2. p. 106.

[370] Iablonsky. vol. 1. l. 1. c. 1. p. 4. de Gulielmo Tyrio, ex libro 21. c. 6.

[371] Herodotus. 1. 2. c. 41.

[372] Strabo. 1. 17. p. 1167.

[373] [Greek: Tauta men oun Eratosthenes historeken; ten de megalen machen pros Dareion ouk en Arbelois--alla en Gaugamelois genesthai sunepesen; semainein de phasin oikon Kamelou ten dialekton.] Plutarch. vita Alexand. vol. 1. p. 683.

Strabo says the same. [Greek: Esti men oun topos episemos houtos, kai t' ounoma; methermeneuthen gar esti Kamelou oikos.] 1. 16. p. 1072.

[374] [Greek: Hoi men ta pleista sungrapsantes legousin, hoti hexakosious stadious apechei, hoide ta elachista, hoti es pentakosious].

[Greek: Alla en Gaugamelois gar genesthai ten machen pros toi potamoi Boumadoi legei Ptolemaios kai Aristoboulos; polis de ouk en ta Gaugamela, alla kome megale, oude onomastos ho choros, oude eis akoen hedu to onoma].

Arrian. Expedit. Alex. 1. 6. p. 247.

[375] Strabo. 1. 16. p. 1072.

[376] Strabo acknowledges the failure of his countrymen in this respect.--[Greek: Polla men oun kai me onta legousin hoi Archaioi Sungrapheis, suntethrammenoi toi pseudei dia tes muthologias.] 1. 8. p. 524.

[377] _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 [Hebrew: AWR], the title of the Deity: from whence was derived [Greek: hieros] of the Greeks. The seventy, according to some of their best copies, have rendered Beth Arbel [Greek: oikon Iero-Baal], 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. 1. 1. p. 10. and 1. 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.

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

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

[379] Diodorus Siculus. 1. 17. p. 538. He makes no mention of Gaugamela.

[380] Strabo. 1. 10. p. 724.

[381] Macrobius. Saturn. 1. 3. c. 8. p. 284.

[382] Servius in lib. 11. Aeneid. v. 558.

[383] Plutarch in Numa. p. 61.

[384] Gruter. p. lvi. n. 11. vol 1.

[385] Gruter. vol. 1. p. lvi. 12. also p. xl. 9.

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

[387] Syncellus. p. 55.

[388] Eusebii Chron. p. 14.

[389] Etymologicum magnum. [Greek: Herakles].

[390] Herodotus. 1. 2. c. 124.

[391] Geog. Nubiensis. p. 17.

Michaelis Geog. Hebraeorum Extera. p. 154.

[392] 2 Kings. c. 17. v. 6. and c. 18. v. 11. also 1 Chron. c. 5. v. 26.

[393] Strabo. 1. 16. p. 1070.

[394] Observations upon the Antient History of Egypt. p. 175.

[395] Strabo. 1. 7. p. 505. So also Herodotus and Pausanias.

[396] [Greek: Selloi, hoi Dodonaioi]. Steph. Byzantinus.

[Greek: amphi de Selloi]

[Greek: Soi naious' hupophetai]. Homer. Iliad. [Pi]. v. 234.

[397] Pausanias. l. 2. p. 166.

[398] It is called Chau-On, [Greek: Chauon], by Steph. Byzantinus, from Ctesias. [Greek: Chauon, chora tes Medias. Ktesias en protoi Persikon]. Chau-On is [Greek: oikos heliou], the house of the Sun, which gave name to the district.

[399] Strabo. l. 4. p. 270. and p. 282.

[400] 1 Maccab. c. 9. v. 62, 64.

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

[402] Pausanias. l. 1. p. 91.

[403] 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.

[404] Pausanias. l. 4. p. 282.

Strabo mentions Caucones in Elea. l. 8. p. 531. The Caucones are also mentioned by Homer. Odys. [gamma]. v. 366.

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

[405] Apollonius Rhodius styles it Cutais: [Greek: Kutaídos ethea gaies]. l. 4. v. 512.

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

[407] 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 [Greek: theos muiairos], that were practised in Cyrene. Clement. Cohort. p. 33.

In Pontus was a river Acheron. [Greek: Eitha de kai prochoai potamou Acherontos easin]. Apollon. Argonaut. l. 2. v. 745. also [Greek: akra Acherousia.] The like to be found near Cuma in Campania: and a story of Hercules driving away flies there also. [Greek: Rhomaioi de apomuiou Heraklei (thuouai)]. Clementis Cohort. ibid.

[408] 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. Dordrecht.

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

[409] Ennii Annal. l. 1.

[410] The Persians worshipped Coelus; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences: [Greek: Ton kuklon panta tou Ouranou Dia kaleontes]. l. 1. c. 131. To the same purpose Euripides;

[Greek: Horas ton hupsou ton d' apeiron' aithera,]
[Greek: Ton gen perix echonth' hugrais en ankulais?]
[Greek: Touton nomize Zena, ton d' hegou Dia.]

Clement. Alexand. Strom. l. 5. p. 717. Plutarch. p. 369. p. 424.

Aspice hoc sublime candens, quem invocant omnes Jovem. Cicero de Natura Deor. l. 1.

[411] [Greek: All' Athenaioi men Keleon, kai Meganeiran hidruntai Theous.] Athenag. Legat. p. 290.

[412] Abulfeda. Tabula Syriae. p. 5.

Nassir Ettusaeus. p. 93. apud Geog. vet.

[413] The city Argos was in like manner called [Greek: Koilon. Pollakis to; Argos Koilon phesi, kathaper en Epigoniois. To KOILON Argos ouk et' oikesont' eti.--eti kai en Thamura, Argei Koiloi.] Scholia in Sophoc. Oedipum Colon.

[414] Iliad. [Beta]. v. 615.

[415] Strabo. l. 8. p. 529.

[416] Strabo. l. 8. p. 534.

[417] Janus Gulielmus Laurenbergius, Antiquarius.

[418] [Greek: Phainoiato an eontes hoi ton Dorieon hegemones Aiguptioi ithagenees]. Herod. l. 6. c. 54.

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

[419] [Greek: Hoposa de aidousin en toi Prutaneioi, phone men esti auton he Dorios]. Pausanias. l. 5. p. 416.

[420]

Tum primum subiere domos; domus antra fuere.
Ovid. Metamorph. l. 1. v. 121.

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

It is mentioned by Thucydides: [Greek: Es ton Kaiadan, houpper tous kakourgous emballein eiiotheisan (hoi Lakedaimonioi.)] l. 1. c. 134.

It is expressed [Greek: Keadas] by Pausanias; who says that it was the place, down which they threw Aristomenes, the Messenian hero. l. 4. p. 324.

[422] Strabo. Ibidem.

[423]

Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magna se mole ferebat. Virgil. AEn. l. 8. v. 193.

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

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

[426] Iliad. [Beta]. v. 581.

Odyss. [Delta]. v. 1. [Greek: Hoid' ixon KOILEN Lakedaimona KETOESSAN.]

[427] Strabo says as much: [Greek: Hoide, hoti hoi apo ton seismon rochmos Kaietoi legontai.] l. 8. p. 564.

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

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

[430] [Greek: Katade phormias tes Italias Aieten ton nun Kaieten prosagoreuomenon.] l. 4. p. 259.

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

According to Strabo it was sometimes expressed Cai Atta; and gave name to the bay below.--[Greek: Kai ton metaxu kolpon ekeinai Kaiattan onomasan]. l. 5. p. 376.

[431] Scholia Eustathij in Dionysij [Greek: periegesin]. v. 239. and Steph. Byzantinus. [Greek: Aiguptos].

[432] [Greek: Chasma de gennethen--edexato ton potamon--eita exerrhexen eis ten epiphaneian kata Larumnan tes Lokridos ten ano--Kaleitai d' ho topos Ankoe ktl.] 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 Anchoe; it signified either fons speluncae, or spelunca fontis, according as it was adapted.

[433] 1 Corinthians, c. 15. v. 47, 48.

[434] Cluverii Germaniae Antiq. l. 1. c. 13. p. 91.

[435] Beyer's Additamenta to Selden de Diis Syris. p. 291.

Achor near Jericho. Joshua, c. 15. v. 7.

[436] Ptolem. lib. 5. c. 18. p. 164.

[437] Plato in Cratylus. p. 410.

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

[439] Ibidem, and Jameson's Specilegia. c. 9. Sec. 4.

[440] Pionius. Euseb. Hist. Ecclesiast. l. 4. p. 173.

Pior Monachus Aegyptiacus. 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 Poemon Abbas, in Evagrius.

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.

[441] Gennad. Vitae illustrium virorum. l. 7. Pachomius, a supposed worker of many miracles.

[442] Antonius Diogenes in Photius. cod. 166.

[443] Plutarch. Isis et Osiris. v. 1. p. 355.

Paamylen 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.

[444] Plutarch: Quaestiones Graecae. v. p. 296.

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

[446] Pausanias. 1. 1. p. 4. in like manner, [Greek: taphoi ton Iphimedeias kai Aloeos paidon;] Pausanias. 1. 9. p. 754.

[447] 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.

[448] Pausanias. 1. 10. p. 896. Many instances of this sort are to be found in this writer.

[449] Herodotus. 1. 2. c. 143.

[450] See Reland, *Dissertatio Copt.* p. 108.

Jablonsky *Prolegomena in Pantheon Aegyptiacum.* p. 38. Also Wesseling. *Notes on Herod.* 1. 2. c. 143.

[451] This was certainly the meaning; for Plato, speaking of the Grecians in opposition to other nations, styled [Greek: Barbaroi], makes use of the very expression: [Greek: Polle men he Hellas, ephe, o Kebes, en ei eneisi pou agathoi andres, polla de kai ta ton barbaron gene.] In *Phaedone.* p. 96.

[452] Kircher. *Prodromus Copticus.* p. 300 and p. 293.

[453] Kircher. *Prod.* p. 293.

[454] *Sanchoniathon* apud Euseb. *Praep. Evan.* 1. 1. c. 10. p. 37.

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

[456] Jablonsky; *Pantheon Egypt.* v. 2. 1. 5. c. 2. p. 70.

[457] 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 antient 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.

[458] Virgil. *Aeneid.* 1. 7. v. 679.

[459] Cicero de *Divinatione.* 1. 2.

[460] See also v. 28, 29, 31, and 32.

[461] Gruter. *Inscript.* lxxvi. n. 6.

[462] *Ibid.* lxxvi. n. 7.

BONO DEO
PUERO POSPORO.
Gruter. *Inscrip.* p. lxxxviii. n. 13

[463] Lucretius. 1. 4. v. 1020.

[464] Propertius alludes to the same circumstance:

Nam quid Praenestis dubias, O Cynthia, _sortes?
Quid petis Aëaei moenia Telegoni? 1. 2. eleg. 32. v. 3.

What in the book of Hester is styled *Purim*, the seventy render, c. 9. v. 29. [Greek: phourai]. The days of *Purim* were styled [Greek: phourai--Tel dialektoi auton kalountai phourai.] so in c. 10. The additamenta *Graeca* mention--[Greek: ten prokeimenen epistolon ton phourai], instead of [Greek: phourai] and [Greek: Pourai]: from P'Ur and Ph'Ur, *ignis*.

[465] Herodotus. 1. 2. c. 4. and 1. 2. c. 52.

[Greek: Epeita de Chronou Pollou dielthontos euphonto (hoi Hellenes) ek tes Aiguptou apikomena ta onomata ton Theon].

[466] So [Greek: daimon] from [Greek: daemon]; [Greek: Apollon] from [Greek: he homou polesis; Dionusos] quasi [Greek: didounusos] from [Greek: didoi] and [Greek: oinos], and [Greek: oinos] from [Greek: oiesthai]. [Greek: Kronos], quasi [Greek: chronou koros]. [Greek: Tethun, to ethoumenon]--with many more. Plato in *Cratyl.*

Aegyptus [Greek: para to aigas piainein]. Eustath. in *Odyss.* 1. 4. p. 1499.

[467] Poseidon, [Greek: poiounta eiden]. *Tisiphone*, [Greek: Touton phone], *Athene* quasi [Greek: athanatos]. *Hecate* from [Greek: hekaton] centum. *Saturnus*, quasi *sacer*, [Greek: nous]. See *Heraclides Ponticus*, and *Fulgentii-Mythologia*.

See the *Etymologies* also of Macrobius. *Saturnalia.* 1. 1. c. 17. P. 189.

[Greek: Mousai;] quasi [Greek: homou ousai]. *Plutarch* de *Fraterno Amore.* v. 2. P. 480. [Greek: Di' eunoian kai Philadelphian].

[Greek: Pasiphae, dia to pasi phainein ta manteia]. *Plutarch.* *Agis* and *Cleomenes.* v. 2. p. 799.

[468] Eustathius on *Dionysius*: [Greek: periegesis].

Ut *Josephus* recte observat, *Graecis* scriptoribus id in more est, ut peregrina, et barbara nomina, quantum licet, ad *Graecam* formam emolliant: sic illis *Ar Moabitarum* est [Greek: Areopolis]; *Botsra*, [Greek: Bursa];

Akis, [Greek: Anchous]; Astarte, [Greek: Astroarche]; torrens Kison, [Greek: Cheimarrhos ton Kisson]; torrens Kedron, [Greek: Cheimarrhos ton Kedron]; et talia [Greek: hosei konis]. 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, [Greek: deute kalei humas ho theos]; and from hence, it seems, he was called Deucalion. Ad Antol. l. 3.

[469] Plato in Cratylo. p. 409.

[470] Suidas, Stephanus, Etymolog. Eustathius, &c.

So Coptus in Egypt, from [Greek: koptein].

[471] See Callimachus. vol. 2. Spanheim's not. in Hymn. in Del. v. 87. p. 438.

[472] Cumberland's Origines. p. 165. so he derives Goshen in the land of Egypt from a shower of rain. See Sanchon. p. 364.

[473] Hyde de Religione veterum Persarum. c. 2. p. 75.

[474] Genesis. c. 22. v. 20.

[475] Universal History, vol. 1. b. 1. p. 286. notes.

[476] Bochart. Geograph. Sacra. l. 1. c. 18. p. 443.

Sandford de descensu Christi. l. 1. Sec.. 21.

See Gale's Court of the Gentiles, vol. 1. b. 2. c. 6. p. 68.

[477] Huetius. Demonstr. p. 138.

[478] Hebraea, Chaldaea, &c. nomina virorum, mulierum, populorum--Antverpiae, 1565, Plantin.

[479] Pliny. l. 3. c. 8.

Ætna, quae Cyclops olim tulit. Mela. l. 2. c. 7.

[480] Bochart. Geog. Sacra. l. 1. c. 30. p. 560.

[481] Ibidem. p. 565, 566.

[482] Ibidem. p. 565, 566.

[483] Bochart. Geog. Sacra. l. 1. p. 406.

[484] Ibidem.

[485] P. 412.

[486] P. 415.

[487] P. 388.

[488] P. 381.

[489] P. 435.

[490] P. 414.

[491] Bochart. Geog. Sacra. l. 1. p. 381.

[492] P. 385.

[493] P. 408. or from Mazor, angustiae.

[494] Ibidem. p. 258.

[495] Simonis Onomasticon.

[496] Michaelis Spicilegium Geographiae Hebraeor. Exterae. p. 158.

[497] Gale's Court of the Gentiles. vol. 1. b. 2. p. 66.

[498] Genesis. c. 4. v. 22.

[499] Philo apud Eusebium. Praep. Evan. l. 1. c. 10.

[500] Bochart. Geograph. Sacra. l. 2. c. 2. p. 706.

[501] Marcellinus. l. 22. c. 15. He was also called Eloos. [Greek: Elooos, Hephaistos para Dorieusin]. Hesych. The Latine title of Mulciber was a compound of Melech Aber, Rex, Parens lucis.

[502] [Greek: Timaitai de para Lampsakenois ho Priapos, ho autos on toi Dionusoi]. Athenaeus. l. 1. p. 30.

[503] [Greek: To agalma Prieou, tou kai Orou par' Aiguptiois.] Suidas.

[504] Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joshua. c. 22. v. 17.

Kircher derives Priapus from [Hebrew: P'WR PH], Pehorpeh, os nuditatis.

[505] Phurnutus de natura Deorum. c. 17. p. 205.

[506] Orphic Hymn 5. to Protogonus, the same as Phanes, and Priapus. See verse 10.

[507] Phurnutus. c. 17. p. 204.

[508] [Greek: Par' Aiguptioisi de Pan men archaiotatos, kai ton okto ton proton legomenon Theon]. Herodotus. 1. 2. c. 145.

Albae Juliae Inscriptio.

PRIEPO
PANTHEO.

Gruter. v. 1. p. XCV. n. 1.

[509] Agathias. 1. 4. p. 133.

[510] See Theophilus ad Autolycum. 1. 2. p. 357.

[511] See Philo Biblius apud Euseb. P. E. 1. 1. c. 10. p. 32. He mentions applying to a great number of authors, in Phenicia.

[512]

[Greek: Pollen exereunesamenos hulen, ouchi ten par' Hellesi.]
Philo apud Euseb. P. Evang. 1. 1. c. ix. p. 32.

[513] Clemens Alexandrinus Strom. 1. 1. p. 356.

[514] Eusebij Praep. Evang. 1. 10. c. 4. p. 471.

[Greek: Tou ophelese Puthagoran ta Aduta, kai Herakleous stelai.]
Theophilus ad Autol. 1. 3. p. 381.

[515] Plato in Timaeo. Clemens. Strom. 1. 1. p. 426.

[Greek: O Solon, Solon, Hellenes aei paides--ktl].

[516] Theophilus ad Autolycum. 1. 3. p. 390.

[517] See Eusebius. Praep. Evan. 1. 10. c. 4. p. 469. and c. 5. p. 473. also Clemens Alexand. Strom. 1. 1. p. 361. Diodorus Siculus. 1. 1. p. 62, 63. and p. 86, 87.

[518] [Greek: Katholou de phasi tous Hellenas exidiazesthai tous epiphanestatus Aiguption Heroas te, kai Theous.] 1. 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.

[519] [Greek: Hekataios men oun ho Milesios peri tes Peloponnesou phesin, hoti pro ton Hellenon oikesan auten Barbaroi; schedon de ti kai he sumpasa Hellas katoikia Barbaron huperxe to palaion.] Strabo. 1. 7. p. 321.

[520] [Greek: Ode metaxu chronos paraleleiptai, en hoi meden exaireton Hellesin historetai.] Theopompus in Tricarenio.

[521] 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 praecipue Simonidem caeteras invenisse. Lilius Gyraldus de Poetis. Dialog. 1. p. 13. Edit. Lugd. Bat. 1696.

[Greek: Tote ho Palamedes heure ta is grammata tou alphabetou, a, b, g, d, e, i, k, l, m, n, o, p, r, s, t, u; prosetheke de Kadmos ho Milesios hetera grammata tria, th, ph, ch--pros tauta Simonides ho Keios prosetheke duo, e kai o. Epicharmos de ho Surakousios tria, z, x, ps; houtos eplerotherasan ta 24 stoicheia.] Eusebii Chron. p. 33. l. 13.

[522] [Greek: Ou gar monon para tois allois Ellesin emelethe ta peri tes anagraphei, all' oude para tois Athenaiois, hous autochthonas einai legousi, kai paideias epimeleis, ouden tohouton heurisketai genomenon.] Josephus contra Apion. 1. 1. p. 439. Their historians were but little before the war with the Persians: doctrina vero _temporum_ adhuc longe recentior--hinc tenebrae superioribus saeculis, hinc fabulae. Marsham. Chron. Canon. p. 14.

[523] 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.

[524] See Diodorus above. p. 19, 20.

[525] [Greek: --Tis ou par' auton sungrapheon mathoi rhadios, hoti meden bebaios eidotes sunegraphon, all' hos hekastoi peri ton pragmaton eikazointo; pleion goun dia ton biblion allelous elenchousi, kai enantiotata peri ton auton legein ouk oknousi--ktl;] Josephus contra Apion. vol. 2. 1. 1. c. 3. p. 439.

[Greek: Homoios de toutoi (Ephoroi) Kallisthenes kai Theopompos kata ten hellikian gegonotes apestesan ton palaion muthon; hemeis de ten enantian toutois krisin echontes, kai ton ek tes anagraphes ponon hupostantes, ten pasan epimeleian epoesametha tes archaiologias.] Diod. 1. 4. p. 209.

[526] Plutarch de Audiendis Poetis.

See Strabo's Apology for Fable. 1. 1. p. 35, 36.

[527] [Greek: Plen ge de hoti ouk akribē exetasten chre einai ton huper tou Theiou ek palaiau memutheumenon.] Arrian. Expedit. Alexandri. 1. 5.

Herodotus puts these remarkable words into the mouth of Darius--[Greek:

Entha gar ti dei pseudos legesthai, legestho; tou gar autou glichometha, hoi te pseudomenoi, kai hoi tei aletheie diachreomenoi.] 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: [Greek: Polla ton Herodoton elenchei (Manethon) ton Aiguptiakon hup' agnoias epseusmenon.] Josephus cont. Ap. l. 1. c. 14. p. 444.

[528] [Greek: Tarsos episemotata polis Kilikias--esti d' apoikos Argeion.] Steph. Byzantinus, and Strabo. l. 16. p. 1089.

[529] [Greek: Onomastai d' apo tou pelou.] Strabo. l. 17. p. 1155.

According to Marcellinus, it was built by Peleus of Thessaly. l. 22. c. 16. p. 264.

[530] Diodorus. l. 5. p. 328.

[531] Diodorus. l. 5. p. 328. built by Actis.

[532] Apollodorus. l. 2. p. 62. Clemens. l. 1. Strom. p. 383. from Aristippus.

[533] See Josephus contra Apion. l. 1. c. 3. p. 439.

[534] [Greek: Hoi gar Hellenon logoi polloi kai geloioi, hos emoio phainontai.] Apud Jamblichum--See notes. p. 295.

[535] [Greek: Polun autoi epegon tuphon, hos me rhadios tina sunorain ta kat' aletheian genomena.] He therefore did not apply to Grecian learning--[Greek: Ou ten par' Helleni, diaphonos gar aute kai philoneikoteron hup' enion mallon, e pros aletheian suntetheisa.] Philo apud Euseb. P. E. l. 1. c. ix. p. 32.

See the same writer of their love of allegory. p. 32.

[536] [Greek: Platon ouk arneitai ta kallista eis philosophian para ton barbaron emporeuesthai.] Clemens Alexand. Strom. l. 1. p. 355.

[Greek: --Kleptas tes barbarou philosophias Hellenas.] 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.

[537] [Greek: Phusei gar Hellenes eisi neotropoi, kai attontes pherontai pantache, ouden echontes herma en heautois, oud' oper dexontai para tinon diaphulatontes; alla kai touto oxeos aphentes panta kata ten astaton heuresilogian metaplattousi. Barbaroi de monimoi tois ethesin ontes, kai tois logois bebaiois tois autois emmenousi.] Jamblichus. sect. 7. c. 5. p. 155.

[538] [Greek: Doxes gar kenes kai mataiou pantes houtoi erasthentes, oute autoi to alethes egnosan, oute men allous epi ten aletheian proetrepasanto.] Theophilus ad Autol. l. 3. p. 382.

[539] [Greek: Par' hemin de tes kenodoxias ho himeros ouk esti; dogmaton de poikiliais ou katachrometha.] Tatianus contra Graecos, p. 269.

[540] [Greek: Tous men Sakas, tous de Massagetes ekaloun, ouk echontes akribos legein peri auton ouden, kai per Massagetes ton Kurou polemon historountes; alla oute peri touton oudeis ekriboto pros aletheian ouden, oute ta palaia ton Person, oute ton Medikon, e Suriakon, es pistin aphikneito megalen dia ten ton sungrapheon haploteta kai ten philomuthian. Horontes gar tous phaneros muthographous eudokimountas, oethesan kai autous parexesthai ten graphen hedeian, ean en historias schemati legosin, ha medepote eidon, mete ekousan, e ou para ge eidoton skopountes; di auto de monon touta, hoti akroasin hedeian echei, kai thaumasten. Radios d' an tis Hesiodoi kai Homeroi pisteuseien Heroologousi, kai tois tragikois Poietais, e Ktesiai te kai Herodotoi, kai Hellanikoi, kai allois toioutois. Oude tois peri Alexandrou de sungrapsasin rhadion pisteuein tois pollois; kai gar houto rhadiourgousi dia te ten doxan Alexandrou, kai dia to ten strateian pros tas eschatias gegonenai tes Asias porro aph' hemon; to de porro duselenkton.] Strabo. l. 11. p. 774.

Graecis Historicis plerumque poeticae similem esse licentiam. Quintilianus. l. 11. c. 11.

--quicquid Graecia mendax
Audet in Historia. Juvenal.

Strabo of the antient Grecian historians: [Greek: Dei de ton palaion historion akouein houtos, hos me homologoumenon sphodra. hoi gar neoterai pollakis nomizousi kai t' anantia legein.] l. 8. p. 545.

[Greek: Pantes men gar hoi peri Alexandron to thaumaston anti t' alethous apodechontai mallon.] Strabo. l. 15. p. 1022.

[541] [Greek: --Alla hekastos hekastoi t' anantia legei pollakis; hopou de peri ton horasthenton houto diapherontai, ti dei nomizein peri ton ex akoes.] Strabo. l. 15. p. 1006.

See also l. 771, 2, 3, 4. And Diodorus Siculus. l. 1. p. 63. Of Herodotus and other writers--[Greek: Hekousios prokrinantes tes aletheis to paradoxologein.]

[542] [Greek: Ou thaumaston d' einai peri tou Homerai; kai gar tous eti neoterous ekeinou polla agnoein, kai teratologein.] Strabo. l. 7. p. 458.

[543] [Greek: Phemi oun Orphea kai Homerou kai Hesiodon einai tous onomata kai genne dontas tois hup' auton legomenois theois; marturei de kai Herodotos--Hesiodon gar kai Homerou helikien tetrakosiois etesi dokeo presbuteros emou genesthai, kai ou pleiosi. Houtoi de eisin, hoi poiesantes theogonian Hellesi, kai toisi theois tas eponumias dontes, kai timas kai technas dielontes, kai eidea auton semainontes; hai de eikones mechri mepo plastike kai graphike, kai andriantopoietike esan, oude enomizonto.] Athenagorae Legatio. p. 292. See Herodotus. 1. 2. c. 53.

[544] Pausanias. 1. 10. p. 809. Clemens mentions [Greek: Agueia thuroros toi Herme.] Cohort. p. 44.

[Greek: Osa men adousin en toi Prutaneioi, phone men estin auton he Dorike.] Pausanias. 1. 5. p. 416.

[545] Pausanias. 1. 10. p. 828. of Phaennis and the Sibyls.

[546] Pausanias. 1. 10. p. 809. of Phaemonoe and antient hymns.

[547] Pausanias. 1. 10. p. 809, 810. [Greek: Olen].

[548] Jamblichus 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: [Greek: Eschekasi de palaian hidian dialekton hoi Autochthones (en Samothrakei) hes polla en tais thusiais mechri tou nun teretai.] Diodorus. 1. 5. p. 322.

[549] Jamblichus de Myster. sect. 7. c. 5. See notes. p. 295.

[550] Clemens Alexandrinus Strom. 1. 5. p. 676.

Such was Aristaeus Proconnesius: [Greek: Aner goes ei tis allos.] Strabo. 1. 13.

[551] Thus it is said in Eusebius from some antient accounts, that Telegonus reigned in Egypt, who was the son of Orus the shepherd; and seventh from Inachus: and that he married Io. Upon which Scaliger asks: Si Septimus ab Inacho, quomodo Io Inachi filia nupsit ei? How could Io 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 Euseb. ad Num. cccclxxxi.

[552] [Greek: Par' ois gar asunartetos estin he ton Chronon anagraphe, para toutois oude ta tes historias aletheuein dunaton; ti gar to aition tes en toi graphein planes, ei me to sunaptein ta me alethe.] Tatianus. p. 269.

[553] [Greek: Nun men opse pote eis Hellenas he ton logon parelthe didaskalia to kai graphe.] Clemens Alexand. Strom. 1. 1. p. 364.

[554] [Greek: Hoi men oun archaiotaten auton ten chresin einai thelontes, para Phoinikon kai Kadμου semnunontai mathein. Ou men oud' ep' ekeinou tou chronou dunaito tis an deixai sozomenen anagraphen en hierois, out' en demosiois anathemasi.] Joseph. cont. Apion. 1. 1.

[555] [Greek: Ton de tes aletheias historion Hellenes ou memnetai; proton men dia to neosti autous ton grammaton tes empeirias metochous egenesthai kai auton homologousi, phaskontes ta grammata heurasthai, oi men apo Chaldaion, hoi de par Aiguption, alloi d' an apo Phoinikon. deuterou, oti eptaion, kai ptaiousi, peri theou me poioumenoi ten mneian, alla peri mataion kai anophelon pragmaton.] Theoph. ad Autol. 1. 3. p. 400.

Plutarch assures us, that Homer was not known to the Athenians till the time of Hipparchus, about the 63d Olympiad, yet some writers make him three, some four, some five hundred years before that aera. It is scarce possible that he should have been so unknown to them if they had been acquainted with letters.

[556] Eusebius. Chron. p. 24.

[557] Eusebius. Chron. p. 19. Syncellus. p. 148, 152.

The kings of Sicyon were taken from Castor Rhodius.

[558] [Greek: Kai chre ton nouneche sunienai kata pases akribeias, hoti kata ten Hellenon paradosin oud' historias tis en par' autois anagraphe; Kadmos gar--meta pollas geneas. kl.] Tatianus Assyrius. p. 274.

[559] Clemens Alexand. 1. 1. p. 352. and Diogenes Laertius, from Dicaearchus, and Heraclides.

[560] Strabo. 1. 17. p. 1160.

[561] Aelian mentions, that the Bull Onuphis was worshipped at a place in Egypt, which he could not specify on account of its asperity. Aelian de Animalibus. 1. 12. c. 11.

Even Strabo omits some names, because they were too rough and dissonant. [Greek: Ou lego de ton ethnon ta onomata ta palaia dia ten adoxian, kai hama ten atopian tes ekphoras auton.] 1. 12. p. 1123.

[562] [Greek: Meta tauta planen Hellesi aitiatai (ho Philon) legon, ou gar mataios auta pollakos diesteilametha, alla pros tas authis parekdochas ton en tois pragmasin onomaton; haper hoi Hellenes agnoesantes, allos exedexanto, planetentes tel amphiboliai ton onomaton]. Philo apud Eusebium. P. E. 1. 1. c. x. p. 34.

[563] Bozrah, a citadel, they changed to [Greek: bursa], 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, Al-Ain, they attributed to Ajax, and called it [Greek: Aiantos akroterion], in the same sea. The antient frontier town of Egypt, Rhinocolura, they derived from [Greek: ris, rinos,] 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 [Greek: ne ilus]: Gadeira quasi [Greek: Ges deira]. Necus in Egypt and Ethiopia signified a king: but such kings they have turned to [Greek: nekua]: and the city of Necho, or Royal City, to [Greek: Nikopolis] and [Greek: Nekropolis].

Lysimachus in his Egyptian history changed the name of Jerusalem to [Greek: Ierosula]: 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.

[564] 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.

[565] Ennii Annales. l. 2.

[566] Ennii Annales. l. 1.

[567] Apud Ennii fragmenta.

[568] Genesis. c. 10. v. 5.

[569] Strabo. l. 5. p. 346.

[570] Virgil. AEn. l. xi. v. 785.

[571] Servius upon the foregoing passage.

[572] Cluver. Italia. l. 2. p. 719.

[573] Livy. l. 1. c. 49. Pompeius Festus.

[574] 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.

[575] Dionysius Halicarnassensis. l. 3.

[576] Herodotus. l. 1. c. 138.

[Greek: Thuousi de kai hudati kai anemoisin (hoi Persai)]. Herodotus. l. 1. c. 131.

Ridetis temporibus priscis Persas fluvium coluisse. Arnobius adversus Gentes. l. 6. p. 196.

[577] [Greek: Alloi potamous kai krenas, kai panton malista hoi Aiguptioi protetimekasi, kai Theous anagoreuouai.] Athanasius adversus Gentes. p. 2.

[Greek: Aiguptioi hudati Thuousi; kaitoi men hapasi kainon tois Aiguptiois to hudor.] Lucian. Jupiter Tragoed. v. 2. p. 223. Edit. Salmurii.

[578] Julius Firmicus. p. 1.

[579] Gruter. Inscript. vol. 1. p. xciv.

[580] Senecae Epist. 41.

[581] Herodotus. l. 4. c. 181. The true name was probably Curene, or Curane.

[582] Vitruvij Architect. l. 8. p. 163.

[583] Pliny. l. 4. c. 4. p. 192. Ovid. Metamorph. l. 2.

[584] Pausanias. l. 2. p. 117. [Greek: Esti ge de kai Apollonos agalma pros tei Peirenei, kai peribolos estin].

Pirene and Virene are the same name.

[585] Pur, Pir, Phur, Vir: all signify fire.

[586] Diodorus Siculus. l. 5. p. 312.

[587] Diodorus Siculus. l. xi. p. 17.

[588] Strabo. l. 6. p. 412.

[589] Stephanus says that it was near Mount Casius; but Herodotus expressly tells us, that it was at the distance of three days journey from it.

[590] [Greek: Apo tantes ta emporia ta epi thalasses mechri Ienisou polios esti tou Arabikou.] Herodotus. l. 3. c. 5.

[591] [Greek: Tode metaxu Ienisou polios, kai Kasiou te oureos, kai tes Serbonidos limnes, eon ouk oligon chorion, all' hoson epi treis hemeras hodon, anudron esti deinos.] Herodotus. ibidem.

[592] 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 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. Go-shen, 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-phaera was Priest. Genesis. c. 41. v. 45. The other stood in Arabia, and is mentioned by the Seventy: [Greek: On, he estin Heliopolis]. Exodus. c. 1. v. 11. This was also called Onium, and Hanes, the Iaeinus of Herodotus.

[593] Isaiah. c. 30. v. 4.

[594] See Observations upon the Antient History of Egypt. p. 124. p. 137.

[595] D'Anville Memoires sur l'Egypt. p. 114.

[596] Travels. vol. 2. p. 107. It is by them expressed Ain el Cham, and appropriated to the obelisk: but the meaning is plain.

[597] Bochart. Geog. Sacra. l. 1. c. 35. p. 638.

[598] See page 72. notes.

[599] Dissertation of the influence of opinion upon language, and of language upon opinion. Sect. vi. p. 67. of the translation.

[600] Scholia upon Apollonius. l. 2. v. 297.

[601] Strabo. l. 10. p. 700.

[602] Orphic Hymn. 4.

[603] [Greek: Hoi Theologoi--eni ge toi Phaneti ten demiourgiken aitian anumnesan]. Orphic Fragment. 8. from Proclus in Timaeum.

[604] [Greek: Su moi Zeus ho Phanaio, hekeis]. Eurip. Rhesus. v. 355.

[Greek: Phanaios Apollon en Chiois]. Hesych.

[605] Pliny. l. 2. c. 106. p. 120.

[606] [Greek: Loutra te parechei to chorion therma, gethen automata anionta]. Josephi Antiq. l. 18. c. 14.

[607] Lucretius. l. 6.

[608] Justin Martyr. Cohort. p. 33.

[609] Mount Albanus was denominated Al-ban from its fountains and baths.

[610] Strabo. l. 8. p. 545.

[611] Strabo. l. 4. p. 290. Onesa signifies solis ignis, analogous to Hanes.

[612] Strabo. l. 16. p. 1072. see also l. 11. p. 779. and l. 12. p. 838. likewise Plutarch in Artaxerxe.

[613] Pausanias. l. 8. p. 678.

[614] Horace. l. 1. sat. 5. v. 97.

[615] Pliny. l. 2. c. 110. p. 123.

[616] Strabo. l. 6. p. 430.

The antient Salentini worshipped the Sun under the title of Man-zan, or Man-zana: by which is meant Menes, Sol. Festus in V. Octobris.

[617] Thucydides. l. 6. c. 2. p. 379.

[618] Orphic Fragment. vi. v. 19. from Proclus. p. 366.

[Greek: Metis], divine wisdom, by which the world was framed: esteemed the same as Phanes and Dionusus.

[Greek: Autos te ho Dionusos, kai Phanes, kai Erikepaios]. Ibidem. p. 373.

[Greek: Metis--hermeneuetai, Boule. Phos, Zoodoter]--from Orpheus: Eusebij Chronicon. p. 4.

[619] [Greek: Isidos entautha Hieron, kai agalma, kai epi tes agoras Hermou--kai therma loutra]. Pausan. l. 2. p. 190.

[620] Pausanas. l. 4. p. 287.

[621] [Greek: Hoid' hudor piones, kathaper ho en Kolophoni Hierous tou Klarion. Hoide stomiois parakathemenoi, hos hai en Delphois thespizousai. Hoid' ex hudaton atmizomenoi, kathaper hai en Branchidais Prophetides.] Jamblichus de Mysterijs. sec. 3. c. xi. p. 72

[622] [Greek: Tode en Kolophoni manteion homologeitali para pasi dia hudatos chrematizein; einai gar pegen en oikoi katageioi, kai ap' autes piein ten Propheten.] Jamblichus. ibid.

[623] Pausanias. l. 8. p. 659. [Greek: Anelontos tou en Kolophoni kai Elegeion poietai psuchroteta adousi.]

[624] Callimachus: Hymn to Delos.

Strabo l. 10 p.742.

[625] Pliny. l. 2. c. 106. p. 122.

[626] Pliny above.

[Greek: Hoti pur estin engus Phaselidos en Lukiai athanaton, kai hoti aei kaietai epi petras, kai nukta, kai hemeran.] Ctesias apud Photium. clxxiii.

[627]

[Greek: Pantes, hosoi Phoinikon edos peri pagnu nemontai],
[Greek: Aipu te Massikutoio rhoon, bomon ge Chimairas.] Nonnus. l. 3.

[628] Strabo. l. 12. p. 812. For the purport of Gaius, domus vel cavititas.
See Radicals. p. 122.

[629] Patinae Numismata Imperatorum. p. 180. l. 194.

[630] 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.

[631] [Greek: Paiones sebousi ton helion; agalma de heliou Paionikon diskos brachus huper makrou xulou.] Maximus Tyrius. Dissert. 8. p. 87.

Of the wealth of this people, and of their skill in music and pharmacy; See Strabo. Epitom. l. vii.

[632] Rufus Festus Avienus, Descrip. Orbis. v. 1083.

[633] Juliani Oratio in Solem. Orat. 4. p. 150.

[Greek: Hierontai de autoi (Edessenoi) toi theoi helioi; touton gar hoi epichorioi sebousi, tei Phoinikon phonei Elagabalon kalountes.] Herodian. l. 3.

[634] Edesseni Urchoienses--Urhoe, ignis, lux, &c. Theoph. Sigefredi Bayeri Hist. Osrhoena. p. 4.

[635] Ur-choe signifies Ori domus, vel templum; Solis AEdes.

Ur in Chaldea is, by Ptolemy, called Orchoe.

[636] Etymologicum magnum. The author adds: [Greek: arsai gar to potisai], as if it were of Grecian original.

[637] Marcellinus. l. 23. p. 287.

[638] [Greek: Arsene limne, hen kai Thonitin kalousi--esti de nitritis.] Strabo. l. xi. p. 801.

[639] [Greek: Proton men ap' Arsinoes paratheonti ten dexian epeiron therma pleiosin aulois ek petres hupseles eis thalattan dietheitai.] Agatharchides de Rubro mari. p. 54.

[Greek: Eita allen polin Arsinoen; eita thermon hudaton ekbolas, pikron kai halmuron.] Strabo. l. 16. p. 1114.]

[640] Some make Ephesus and Arsinoe to have been the same. See Scholia upon Dionysius. v. 828.

[641] Strabo. l. 16. p. 1074. See Radicals. p. 50.

[642] Pliny. l. 6. c. 27. Euphraten praeclusere Orcheni; nec nisi Pasitigri defertur ad mare.

[643] Ptolemy Geog.

Isidorus Characenus. Geog. Vet. vol. 2. p. 7.

[644] Cellarii Geog. vol. 2. p. 80.

[645] Strabo. l. 12. p. 868, 869. and l. 13. p. 929-932.

[Greek: Esti de epiphaneia tephrodes ton pedion].

Strabo supposes that the Campus Hyrcanus was so named from the Persians; as also [Greek: Kurou pedion], near it; but they seem to have been so denominated ab origine. The river Organ, which ran, into the Maeander from the Campus Hyrcanus, was properly Ur-chan. Ancyra was An-cura, so named a fonte Solis [Greek: kuros gar ho helios]. 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.

[646] Ptolemy. Geog. l. 2. c. 11.

[647] Mentioned in Pliny's Panegyric: and in Seneca; consolatio ad Helv. l. 6. Aristotle in Meteoris.

[648] Here was one of the fountains of the Danube. [Greek: Istros te gar potamos arxamenos ek Kelton kai Purenos polios rheei, mesen schizon ten Europen]. Herodotus. l. 2. c. 33.

[649] See Cluverii Germania.

[650] Beatus Rhenanus. Rerum Germanic. l. 3.

[651] It is called by the Swiss, Le Grand Brenner: by the other Germans, Der gross Verner.

Mount Caenis, 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 Cottiae. Cluver. Ital. vol. 1. l. 1. c. 32. p. 337. Mons Geneber. Jovij.

[652] See Marcellinus. l. 15. c. 10. p. 77. and the authors quoted by

Cluverius. Italia Antiqua above.

They are styled [Greek: Alpeis Skoutiai] 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.

[653] Pliny. l. 3. c. 20. Cottianae civitates duodecim.

[654] Scholia upon Apollonius. l. 2. v. 677.

[655] [Greek: Touton de esti kai he tou Ideonnou ge, kai he tou Kottiou.] Strabo. l. 4. p. 312

[656] Tacitus de Moribus Germanorum.

[657] Gruter. vol. 1. p. 138.

[658] Fulgentius: Mytholog. l. 1. c. 25. p. 655.

[659] Lactantius de falsa Relig. vol. 1. l. 1. c. 11. p. 47.

To these instances add the worship of Seatur, and Thoth, called Thautates. See Cluneri Germania. l. 1. c. 26. p. 188 and 189.

[660] 2 Chronicles. c. 8. v. 4.

[661] Porphyry de Antro Nympharum. p. 262. Edit. Cantab. 1655.

He speaks of Zoroaster: [Greek: Autophues spelaion en tois plesion oresi tes Persidos antheron, kai pegas echon, anierosantos eis timen tou panton poietou, kai patros Mithrou.] p. 254.

Clemens Alexandrinus mentions, [Greek: Barathon stomata terateias emplea.] Cohortatio ad Gentes.

[Greek: Antra men de dikaioi oi palaioi, kai spelaia, toi kosmoi kathieroun.] 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.

[Greek: Autar epi kratos limenos tanuphullos Elaia,]

[Greek: Anchothi d' autes Antron.]

Homer de Antro Ithacensi. Odys. l. [epsilon]. v. 346.

[662] Lycophron. v. 208. Scholia.

[663] Pausanias. l. x. p. 898. I imagine that the word caverna, a cavern, was denominated originally Ca-Ouran, Domus Coelestis, vel Domus Dei, from the supposed sanctity of such places.

[664] Strabo. l. 9. p. 638.

[Greek: Entha parthenou]

[Greek: Stugnon Sibulles estin oiketerion]

[Greek: Gronoi Berethroi sunkaterephes steges.]

Lycophron of the Sibyl's cavern, near the promontory

Zosterion. v. 1278.

[665] Pausanias. l. 3. p. 5. 275.

[666] Scholia upon Aristophanes: Plutus. v. 9. and Euripides in the Orestes. v. 164.

[667] Lucan. l. 5. v. 82.

[668] [Greek: Mouson gar en Hieron entautha peri ten anapnoen tou namatos.] Plutarch de Pyth. Oracul. vol. 1. p. 402.

[669] Pausanias. l. 10. p. 877.

[670] Pausanias. l. 5. p. 387. Sama Con, Coeli vel Coelestis Dominus.

[671] Strabo. l. 12. p. 869. l. 13. p. 934. Demeter and Kora were worshipped at the Charonian cavern mentioned by Strabo: [Greek: Charonion antron thaumaston te phusei]. l. 14. p. 961.

[672] Lucian de Dea Syria.

[673] Maximus Tyrius. Dissert. 8. p. 87.

[674] Vaillant: Numism. Aerea Imperator. Pars prima. p. 243, 245, 285. and elsewhere.

[675] Hyde. Religio Veterum Persarum. c. 23. p. 306, 7, 8.

[676] See PLATE ii. iii.

[677] Le Bruyn. Plate 153.

See the subsequent plate with the characters of Cneuphis.

[678] Kaempfer. Amoenitates Exoticae. p. 325.

[679] Mandesloe. p. 3. He mentions the sacred fire and a serpent.

[680] Sir John Chardin. Herbert also describes these caverns, and a serpent, and wings; which was the same emblem as the Cneuphis of Egypt.

[681] Le Bruyn's Travels, vol. 2. p. 20. See plate 117, 118, 119, 120. Also p. 158, 159, 166, 167.

[682] Thevenot. part 2d. p. 144, 146.

[683] [Greek: Hoi ta tou Mithrou musteria paradidontes legousin ek petras gegenesthai auton, kai spelaion kalousi ton topon.] Cum Tyrphone Dialog. p. 168.

[684] He speaks of people--[Greek: Pantachou, hopou ton Mithran egnosan, dia spelaiou hileoumenon.] Porphyry de Antro Nympharum. p. 263.

[685] Justin Martyr supra.

[686] Scholia upon Statius. Thebaid. l. 1. v. 720.

Seu Persei de rupibus Antri
Indignata sequi torquentem cornua Mithran.

[687] Plutarch: Alexander. p. 703. and Arrian. l. vi. p. 273.

[688] Herodotus. l. 1. c. 187.

[689] Thevenot. part 2d. p. 141, 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.

[690] Clemens Alexandrinus. l. 6. p. 756.

[691] Hyde de Religione Vet. Persar. p. 306.

[692] See Radicals. p. 77.

[693] Petavius in Epiphanium. p. 42.

[694] Herbert's Travels. p. 138.

[695] Procopius. Persica. l. 1. c. 24.

[696] Ovid. Fast. l. 6. v. 291.

[697] Similis est natura Naphthae, et ita adpellatur circa Babylonem, et in Astacenis Parthiae, pro bituminis liquidi modo. Pliny. l. 2. c. 106. p. 123.

[698] Callim. H. to Delos. v. 201.

[699] Pliny. l. 2. c. 22. p. 112. He supposes the name to have been given, igne ibi primum reperto.

[700] Callimachus. H. to Delos. v. 325.

[701] Herodotus. l. iv. c. 69.

[702] [Greek: Kai thuousi Persai puri, epiphorountes autoi ten puros trophen, epilegontes, Pur, Despota, esthie.] Maximus Tyrius. Dissert. 8. p. 83.

[703] See Lycophron. v. 447. and Stephanus. [Greek: Kupros].

[Greek: Kerastidos eis chthona Kuprou.] Nonni Dionys. l. iv.

[704] Hospes erat caesus. Ovid. Metamorph. l. x. v. 228.

[705] Ovid. Metamorph. l. x. v. 228.

[706] Strabo. l. 10. p. 684.

[707] Solinus. cap. 17. Pliny takes notice of the city Carystus. Euboea--Urbibus clara quondam Pyrrha, Orco, Geraesto, Carysto, Oritano, &c. aquisque callidis, quae Ellopie vocantur, nobilis. l. 4, c. 12.

[708] [Greek: En tois Kastabalois esti to tes Perasias Artemidos hieron, hopou phasi tas hiereias gumnois tois posi di' anthrakian badizein apatheis.] Strabo. l. 12 p. 811.

[709] [Greek: Mithras ho helios para Persais.] Hesych.

[Greek: Mithres ho protos en Persais Theos.] Ibidem.

Mithra was the same. Elias Cretensis in Gregorij Theologi Opera.

[710] Elias Cretensis. Ibidem. In like manner Nonnus says, that there could be no initiation--[Greek: Achris hou tas ogdoekonta kolaseis parelthoi.] In Nazianzeni Stelliteutic. 2.

[711] [Greek: Kai tote loipon emuousi auton ta teleotera, ean zesei.] Nonnus supra.

[712] Account of Persia, by Jonas Hanway, Esq. vol. 3. c. 31, 32. p. 206.

[713] [Greek: Eikona pherontos spelaίου του Kosmou]. Por. de Ant. Nymph. p. 254.

[714] [Greek: Meta de touton ton Zoroastren kratesantos kai par' allois di' antron kai spelaion, eit' oun autophuon, eite cheiropoieton, tas teletas apodidonai.] 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, [Greek: Kore Kosmou], nursed in a cave: [Greek: hosautos kai he Demeter en antroi trephei ten Koren meta Numphon; kai alla toiauta polla heuresei tis epion ta ton theologon.] Porph. ibid. p. 254.

[715] Numbers. c. 22. v. 41. Leviticus. c. 26. v. 30.

[716] 2 Kings. c. 16. v. 3, 4.

[717] 1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3. c. 15. v. 4-35.

[718] 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.

[719] Numbers. c. 22. v. 41. and c. 23. v. 14-28.

[720] Preface of Demetrius Moschus to Orpheus de Lapidibus--[Greek: Theiodamanti tou Priamou sunentesen Orpheus--ktl.]

[721] Strabo. l. 15. p. 1064.

[Greek: Persas epi ta hupselotata ton oreon thusias erdein.] Herodotus. l. 2. c. 131.

Some nations, instead of an image, worshipped the hill as the Deity--[Greek: Epephemisan de kai Dii agalmata hoi protoi anthropoi koruphas oron, Olumpon, kai Iden, kai ei ti allo oros plesiazai toi Ouranoi]. Maximus Tyrius Dissert. 8. p. 79.

[722] Appian de Bello Mithridatico. p. 215. Edit. Steph. He, by an hyperbole, makes the pile larger than the apex on which it stood.

[723] Virgil. l. 5. v. 760.

[724] Hist. Japan. vol. 2d. book 5. c. 3. p. 417.

[725] [Greek: Pan de oros tou Dios oros onomazetai, epei ethos en tois palaiois hupsisto onti toi Theoi en upsei thusias poieisthai]. Melanthes de Sacrificijs. See Natalis Comes. l. 1. 10.

[726] [Greek: Ompe, theia kledon]. Hesych. It was sometimes expressed without the aspirate, [Greek: ambe]: hence the place of the oracle was styled Ambon, [Greek: ambon]. [Greek: Ambon, hai prosanabaseis ton oron]. Hesych.

[727] [Greek: Ton Omphin euergeten ho Hermaios phesi deloun hermeneuomenon.] Plutarch: Isis et Osiris. vol. 1. p. 368.

[728] [Greek: Olumpoi eisin hex--kl.] Scholia upon Apollonius Rhodius. l. 1. v. 598.

[729] Many places styled Olympus and Olympian.

In Lycia: [Greek: Olumpos megale polis, kai horos homonumon.] Strabo. l. 14. p. 982.

[Greek: Olumpe polis Illurias]. Stephanus Byzantinus.

In Cyprus: [Greek: Amathos polis, kai oros mastoeides Olumpos.] Strabo. l. 14. p. 1001.

[Greek: Hede akroreia kaleitai Olumpos.] Strabo. Ibidem.

Josephus mentions the temple of Olympian Zeus at Tyre. Antiq. Jud. l. 8. c. 1.

At Megara in Greece: [Greek: Temenos Olumpeion]. Pausanias. l. 1. p. 97.

In Elis: [Greek: He Olumpia proton Kronios lophos elegeto.] Scholia upon Lycophron. v. 42.

In Attica: [Greek: Naos Kronou, kai Rheas, kai temenos ten epiklesin Olumpias.] Pausan. l. 1. p. 43.

In Achaia: [Greek: Dios Olumpiou naos]. Pausan. l. 2. p. 123.

At Delos: [Greek: Olumpeion, topos en Deloi]. Stephanus Byzantinus. [Greek: Esti kai polis Pamphulias].

Libya was called Olympia. Stephanus Byzant.

The moon called Olympias: [Greek: He gar Selene par' Aiguptiois kurios Olumpias kaleitai.] Eusebii Chron. p. 45. l. 10.

The earth itself called Olympia by Plutarch, who mentions [Greek: tes Ges Olumpias hieron] in Theseus, by which is meant the temple of the Prophetic Earth.

Many other instances might be produced.

[730] Sophocles: Oedipus Tyrannus. v. 487.

[Greek: Omphalon eribromou Chthonos]. Pind. Pyth. Ode 6. v. 3.

[Greek: Orthodoxan Gas omphalon keladete]. Pind. Pyth. Ode 11. antist.

[731] Euripides in Ione. v. 233.

[Greek: Mesomphalos Estia]. v. 461.

[732] Titus Livius. l. 38. c. 47.

[733] Strabo. l. 9. p. 642.

[734] Varro de Ling. Lat. l. 6. p. 68.

Pausanias gives this account of the omphalus at Delphi. [Greek: Ton de hupo Delphon kaloumenon omphalon lithou pepoiemenon leukou, touto einai to en mesoi ges passes autoi legousin hoi Delphoi; deiknutai te kai omphalos TIS en toi naoi titainomenos.] Pausan. 1. 10. p. 835.

It is described by Tatianus, but in a different manner. [Greek: En toi temenei tou Letoidou kaleitai tis omphalos. Hode omphalos taphos estin Dionusou.] p. 251. Oratio contra Graecos.

[735] Plutarch [Greek: peri leloip. Chrester].

[736] Horus Apollo. Sec. 21. p. 30. edit. 1729.

[737] Pausanias. 1. 2. p. 141. It is spoken of Phliuns, far removed from the centre of the Peloponnesus.

[738] This omphalus was near the Plutonian cavern. Diodorus. 1. 5.

[Greek: Tris d' epi kallistes nesou drames omphalon Ennes.]
Callimachus: Hymn to Ceres. Cicero in Verrem, 4. c. 48.

[739] Homer. Odyss. 1. [alpha]. v. 50.

[740] Stephanus Byzantinus. The natives were also styled Pyrrhidae; and the country Chaonia from the temple Cha-On, [Greek: oikos heliou].

[741] Pindar. Olymp. Ode 7.

[742] Strabo. 1. 8. p. 542.

[743] By Livy called Aliphira. 1. 32. c. 5.

In Messenia was a city Amphia--[Greek: Polisma epi lophou hupselou keimenon.] Pausan. 1. 4. p. 292. The country was called Amphia.

[744] [Greek: Alpheionias Artemidos, e Alpheiouses alsos.] Strabo. 1. 8. p. 528.

[745] Plutarch de Fluminibus--[Greek: Alpheios].

Alpheus, said to be one of the twelve principal and most antient Deities, called [Greek: subomoi]; who are enumerated by the Scholiast upon Pindar. [Greek: Bomoi didumoi, protos Dios kai Poseidonos--ktl.] Olymp. Ode. 5.

[746] Stephanus Byzant. [Greek: Omphalion]. It was properly in Epirus, where was the oracle of Dodona, and whose people were styled [Greek: Omphalieeis] above.

[747] [Greek: Omphalion, topos Kretes;--] Steph. Byzant. [Greek: Esti de en Kretikois oresi kai kat' eme eti Eloros polis.] Strabo. 1. 10. p. 834. Eluros--[Hebrew: AL AWR].

[748] Diodorus Siculus. 1. 5. p. 337.

[749] Callimachus. Hymn to Jupiter. v. 42.

[750] Quintus Curtius. 1. 4. c. 7. p. 154. Varior.

[751] Hyde of the Umbilicus. Relig. vet. Persarum. Appendix 3. p. 527.

[752] 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 antiently the name of Olympus. [Greek: He gar Selene par' Aiguptiois kurios Olumpias kaleitai, dia to kata mena peripolein ton Zodiakon kuklon, on hoi palaioi auton OLYMPON ekaloun.] Chronicon. p. 45. 1. 9. The reason given is idle: but the fact is worth attending to.

Olympus was the supposed praeceptor of Jupiter. Diodorus. 1. 3. p. 206.

[753] Pindar. Pyth. Ode 4. p. 241.

[754] [Greek: Epi neos peripheretai chruses hupo Hieron ogdoekonta (ho Theos). Houtoi de epi ton omon pherontes ton theon proagousin automatos, hopou agoi to tou theou neuma ton poreian.] Diodorus. 1. 17. p. 528.

It is observable, that this historian does not mention an omphalus: but says, that it was a statue, [Greek: xoanon], which was carried about.

[755] Bochart. Canaan. 1. 1. c. 40.

[756] [Greek: Omphe, theia kledon, ho estin onar.] Schol. on Homer. Iliad. [Beta]. v. 41.

[757] Eusebius. Praep. Evang. 1. 5. p. 194.

One title of Jupiter was [Greek: Panomphaios].

[Greek: Entha Panomphaioi Zeni rhezeskon Achaioi.] Homer. Iliad. [Theta]. v. 250.

Ara Panomphaeo vetus est sacrata Tonanti. Ovid. Metamorph. 1. 11. v. 198.

[758] Pocock's Egypt. p. 108. Plate xlii.

[759] Pocock. Plate xxxix. p. 105.

[760] He sent messengers to Balaam the son of Beor to Pethor. Numbers. c. 22. v. 5.

[761] 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: [Greek: Petra polis Palaistines]. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi Palaestina. p. 930. and Strabo. l. 16.

[762] The Ammonites were a mixed race; being both of Egyptian and Ethiopic original: [Greek: Aiguption kai Aithiupon apoikoi]. Herod. l. 2. c. 42.

[763] Pocock's Egypt. vol. 1. plate xlii.

[764] Luxorein by Norden, called Lucorein. It was probably erected to the Sun and Ouranus, and one of the first temples upon earth.

[765] 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.

[766] Orphic. Argonaut. v. 720.

[767] Ibidem. v. 185.

[768] Justin. Martyr. Apolog. p. 54.

Amphilochus was the God of light and prophecy. Plutarch mentions [Greek: ex Amphilochou manteia], in the treatise [Greek: peri bradeos timoroumenon]. p. 563.

[769] Cohortatio. p. 10.

[770] Lycophron. v. 1163.

[771] Pausanias. l. 10. p. 896.

[772] Hence the prophetic Sibyl in Virgil is styled Amphrysia vates. Virgil. AEn. l. 6. v. 368.

[773] Plin. l. 4. c. 12. Strabo. l. 10. Called Mallus, by Pausanias, [Greek: En Malloi manteion apseudestaton]. l. 1. p. 84.

[774] [Greek: Legetai de hupo ton Amphikleieon mantin te sphisi ton Theon toutoi, kai boethon nosoiois kathistanai--promanteus de ho hierews estij]. Pausanias. l. 10. p. 884. The city was also called Ophitea.

[775] Aristophanes. [Greek: Nephelai]. v. 595.

[776] See Scholia to Aristoph. v. 595.

[777] Ibidem.

[778] We meet with the like in the Orphica.

[Greek: Amphi de manteias edaen polupeironas hormous]
[Greek: Theron, Oionon te.] Argonautica. v. 33.

So in Pindar. [Greek: Keladonti moi amphi Kinuran.] Pyth. Ode 2. p. 203.

We have the same from the Tripod itself.

[Greek: Amphi de Putho, kai Klariou manteumata Phoibou.] Apollo de defectu Oraculor. apud Eusebium. Praep. Evang. l. 5. c. 16. p. 204.

[779] Hymn to Venus of Salamis. See Homer Didymi. vol. 2. p. 528.

The names of the sacred hymns, as mentioned by Proclus in his [Greek: Chrestomatheia], were [Greek: Paianes], [Greek: Dithurambos], [Greek: Adonis], [Greek: Io Bakchon], [Greek: Huporchemata], [Greek: Enkomia], [Greek: Euktika.] Photius. c. 236. p. 983.

[780] Diodorus. l. 5. p. 213.

[781] Idque a [Greek: Thriamboi] Graeco, Liberi Patris cognomento. Varro de lingua Lat. l. 5. p. 58.

[782] Diodorus Siculus. l. 5. p. 213.

[783] Epiphanius--adversus Haeres. l. 3. p. 1093.

[784] Pindar. Olympic Ode vi. p. 53.

Iamus, 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:

[Greek: Entha hoi opase]
[Greek: Thesaaron didumon mantosunas (Apollon).] Ibid. p. 53.

[785] Of the Iamidae, see Herodotus. l. v. c. 44. l. ix. c. 33.

[Greek: Kallion ton Iamideon mantin].

[786] Pindar. Ibidem. p. 51.

[787] Pi is the antient Egyptian prefix.

[788] Herodotus. l. 1. c. 62. p. 30.

[789] Apollonius Rhodius. l. 3. v. 1180.

An ox or cow from being oracular was styled Alphi as well as Omphi. Hence Plutarch speaks of Cadmus: [Greek: Hon phasi to alpha panton protaxai. dia to Phoinikas houto kalein ton boun.] Sympos. Quaest. 9. 3.

[790] In insula Pharo. Pliny. l. 36. c. 12.

[791] Wheeler's Travels, p. 207.

[792] Wheeler. p. 204. Sandys's travels. p. 32.

[793] Strabo. l. 17. p. 1141.

[794] Strabo. l. 3. p. 259.

[795] Strabo. l. 2. p. 258.

[796] Strabo. Ibidem. Ou-Ob. Sol. Pytho. Onoba, regio Solis Pythonis.

[797] Strabo calls the African pillar Abyluca; which is commonly rendered Abila.--[Greek: Enioi de stelas hupelabon ten Kalpen, kai ten Abuluka--ktl.] Ibidem. Ab-El-Uc, and Ca-Alpe.

Calpe is now called Gibel-Tar, or Gibraltar: which name relates to the hill where of old the pillar stood.

[798] --[Greek: All' apo limenos men oudeis anagetai, me thusas tois Thesis, kai parakalesas autous boethous.] Arrian upon Epictetus. l. 3. c. 22.

[799] Virgil. l. 3. Æneis.

[800] Callimachus. Hymn to Delos. v. 316.

[801] Homer. Hymn to Apollo, v. 156.

Helen is said to have been a mimic of this sort.

[802] [Greek: To hieron tou Ouriou apechei apo tou Buzantiou stadia 120; ginontai de milia 16. kai esti stenotaton to stoma tou Pontou kaloumenon.] Anon. Descript. Ponti Euxini.

[803] See Spon. and Wheeler's travels. p. 209.

[804] Dionysius [Greek: perieges]. v. 380.

[805] Apollonius Rhodius. l. 1. v. 601.

[806] Ibid. l. 1. v. 1114.

In another place,

[Greek: Phula te Bithunon autei kteatissato gaiei,]
[Greek: Mesph' epi Rebaiou prochoas, skopelon te Kolones.]
Apollon. Rhod. l. 2. v. 790.

[807] Orphic Argonaut. v. 375.

[808] Homer's Hymn to Apollo.

[809] Orphic Argonaut. v. 1295.

Sophocles calls the sea coast [Greek: parabomios akte], from the numbers of altars. Oedipus Tyrannus. v. 193.

The like province was attributed to the supposed sister of Apollo, Diana: Jupiter tells her--

[Greek: kai men aguias]
[Greek: Essei kai limenessin episkopos.]

And, in another place:

[Greek: Tris deka toi ptoliethra kai ouk hena Purgon opasso.]
Callimachus. Hymn to Diana.

[Greek: Potnia, Mounuchie, Limenoskope, chaire, Pheraia.] Ibid. v. 259.

[810] [Greek: Prin ge oun akribothenai tas ton agalmaton scheseis, kionas histantes hoi palaioi esebon toutous, hos aphidrumata tou Theou.] Clemens Alexand. l. 1. p. 418.

[811] [Greek: --Ontos ouchi agalmatos sun technai, lithou de argou kata to archaion.] Pausan. l. 9. p. 757.

Also of the Thespians: [Greek: Kai sphisin agalma palaiotaton estin argos lithos]. p. 761.

[812] Tertullian adversus Gentes. l. 1. c. 12.

[813] [Greek: Kai to men Samias Heras proteron en sanis]. Clementis Cohort. p. 40.

[814] Apollonius Rhodius. l. 1. v. 1117. p. 115.

[815] Orphic Argonaut. v. 605.

Pliny, l. 16, mentions simulacrum vitigineum.

[816] Callimachus. Hymn to Diana. v. 237.

[817] [Greek: Premnon--stelechos, blastos, pan rizoma dendrou to geraskon; e to ampelou pros tei ge premnon.] Hesychius.

[Greek: Premniasai, ekrizosai]. Ibidem.

[818] Nonni Dionysiaca. l. xi. p. 306.

[819] Nonni Dion. l. x. p. 278.

[820] Nonni Dion. l. xi. p. 296.

[821] Ovid. Fast. l. 3. v. 409.

[822] [Greek: Ampelos, polis tes Ligustikes; Heketaios en Europei; esti de akra Toronaion Ampelos legomene; esti kai hetera akra tes Samou; kai alle en Kurene. Agroitas de duo poleis phesi, ten men ano, ten de katoi; esti de kai Italias akra, kai limen.] Steph. Byzant.

[Greek: Kaleitai men oun kai akra tis Ampelos.] Strabo of Samos. l. 14. p. 944.

[823] Ampelus, called [Greek: Kottes akron]. Ptolemy. l. 4. so named according to Strabo [Greek: apo Koteon], or [Greek: Kotaion], not far from a city Zilis, and Cota. See Pliny. l. 5. c. 1.

Promontorium Oceani extimum Ampelus. Pliny. l. 5. c. 1.

Ampelona. Pliny. l. 6. c. 28.

[824] [Greek: Apo Ampelou akres epi Kanastraion akren]. Herodotus. l. 7. c. 123.

[Greek: Ampelos akra], in Crete. Ptolemy. See Pliny. l. 4. c. 12.

[825] In Samos was [Greek: Ampelos akra; esti de ouk euoinos.] Strabo. l. 14. p. 944.

Some places were called more simply Ampe.

See Herodotus of Ampy in the Persian Gulf. l. 6. c. 20.

[Greek: Ampe] of Tzetzes. See Cellarius.

[826] [Greek: Mukales chorion hieron]. Herodotus. l. 1. c. 148.

[827] Praep. Evan. l. 5. c. 16.

[828] Pindar. Olymp. Ode 12.

[Greek: Numphai eisi en toi phreati]. Artemidorus Oneirocrit. l. 2. c. 23.

[829] [Greek: Numphon estin hieron epi tei pegel.---louomenois de en tei pegeli kamaton te esti kai algematon panton hiamata]. Pausanias. l. 6. p. 510.

[830] [Greek: Numphika], and [Greek: Loutra], are put by Hesychius as synonymous.

Omnibus aquis Nymphae sunt praesidentes. Servius upon Virgil. Eclog. 1.

Thetis was styled Nympha, merely because she was supposed to be water. Thetidem dici voluerunt aquam, unde et _Nympha_ dicta est. Fulgentij Mytholog. c. viii. p. 720.

[831] Pausanias. l. 8. p. 670.

Young women were, by the later Greeks, and by the Romans, styled Nymphae; but improperly. Nympha vox, Graecorum [Greek: Numphaj], non fuit ab origine Virgini sive Puellae propria: sed solummodo partem corporis denotabat. Aegyptijs, sicut 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 foemineum, sicut et alios fontes, nomine Ain Ompe, Graece [Greek: numphe], insignibant: quod ab Aegyptijs ad Graecos derivatum est.--Hinc legimus, [Greek: Numphe pege, kai neogamos gunē, numphe de kalousi ktl.] Suidas.

[Greek: Par' Athenaios he tou Dios meter, Numphe]. Ibidem.

[832] Naptha is called Aphas by Simplicius in Catechetic. Aristotelis. [Greek: Kai ho Aphthas dechetai porrothēton tou puros eidos.] The same by Gregory Nyssen is contracted, and called, after the Ionic manner, [Greek: Phthes: hōsper ho kaloumenos Phthes exaptetai]. Liber de anima. 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 styled Aphas, 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 notae in Amm. Marcellinum. l. 23. p. 285.

Epirus was denominated from the worship of fire, and one of its rivers was called the Aphas.

[833] Pliny. l. 31. p. 333.

[834] Marcellinus. l. 23. p. 285.

[835] Pliny. l. 6. p. 326.

[836] Strabo. l. 7. p. 487. See Antigonij Carystij Mirabilia. p. 163.

[837] [Greek: En tei chorai ton Apolloniaton kaleitai ti Numphaiōn; petra de esti pur anadidousa; hup' autei de krenai rheousi chliarou Asphaltou].

Strabo. 1. 7. p. 487.

[838] Strabo. Ibidem. 1. 7. p. 487. He supposes that it was called Ampelitis from [Greek: ampelos], the vine: because its waters were good to kill vermin, [Greek: Akos tes phtheirioses ampelou]. A far fetched etymology. Neither Strabo, nor Posidonius, whom he quotes, considers that the term is of Syriac original.

[839] Philostrati vita Apollonii. 1. 8. c. 4. p. 116.

[840] Dionis Historia Romana. Johannis Resin: Antiq. 1. 3. c. 11.

[841] Pausanias. 1. 9. p. 718.

[842] Evagrius. 1. 3. c. 12.

[843] Marcellinus. 1. 15. c. 7. p. 68.

[844] Celsus apud Originem. 1. 7. p. 333.

See also Plutarch. de Oraculorum defectu.

[845] Callimachus. Hymn to Diana. v. 226.

[846] Callimachus. Ibid. v. 33.

[Greek: Pollas de xune poleas.]

[847] Callimachus. Hymn to Apollo. v. 56.

[848] Cicero de Divinatio. 1. 1.

[849] Lucian. Astrolog. v. 1. p. 993.

[850] See in the former treatise, inscribed [Greek: Omphe].

[851] 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, [Greek: Adelphos], [Greek: Kouros]?

[852] Verses from an antient Choriambic poem, which are quoted by Terentianus Maurus de Metris.

[853] Lucilli Fragmenta.

[854] Ode of Ausonius to Attius Patera Rhetor in Professorum Burdigalensium commemoratione. Ode 10.

[855] Ausonius. Ode 4.

[856] He is called Balen by AEschylus. Persae. p. 156. [Greek: Balen, archaios Balen.]

[857] [Greek: Belin de kalousi touton; sebousi de huperphuos, Apollona einai ethelontes.] Herodian. 1. 8. of the Aquileians.

Inscriptio vetus Aquileiae reperta. APOLLINI. BELENO. C. AQUILEIENS. FELIX.

[858] Apollonius Rhodius. Argonautic. 1. 2. v. 703.

[859] Ibidem. 1. 1. v. 1135.

[860] Juvenal. Sat. 14. v. 265.

[861] Manilius. 1. 5. v. 434.

[862] Phavorinus.

[Greek: He Olumpia proton Kronios lophos elegeto]. Scholia in Lycophron. v. 42.

[Greek: Soter hupsinephes Zeu, Kronion te naion lophon]. Pindar. Olymp. Ode 5. p. 43.

[863] Pindar. Olympic Ode 6. p. 52.

Apollo was the same as Iamus; whose priests were the Iaemidae, the most antient order in Greece.

[864] It is a word of Amonian original, analogous to Eliza-bet, Bet-Armus, Bet-Tumus in India, Phainobeth in Egypt.

[865] Lycophron. v. 159. here they sacrificed [Greek: Zeni Ombrioi].

[866] Pindar. Olymp. Ode 6. p. 51.

[867] [Greek: Tas men de petras sebousi te malista, kai toi Eteoklei phasin autas pesein ek tou ouranou.] Pausanias. 1. 9. p. 786.

[868] Euripides in Ione. v. 935. See Radicals, p. 85. Macar.

[869] Clemens Alexand. Strom. 1. 1. p. 358.

[870] Pausanias. 1. 10. p. 825.

[871] Pindar. Olymp. Ode 1. p. 8.

[872] Scholia in Pindar. Olymp. Ode 1. p. 8.

[873] Diogenes Laertius: Vita Anaxagorae.

[874] Pliny. 1. 2. c. 58. p. 102.

[875] [Greek: Elibatou petran] they construed [Greek: lithon aph' heliou bainomenon].

[876] Pindar. Olympic. Ode 1. p. 8.

[877] [Greek: Ton huper kephalas Tantalou lithon]. Pindar. Isthm. Ode 8. p. 482.

[878] [Greek: Alkaios, kai Alkman lithon phasin epaioreisthai Tantaloi.] Scholia upon Pindar. Olymp. Ode 1. p. 8.

[879] [Greek: Pine legei to toreuma, kai orgia manthane siges]. Antholog.

[880] Scholia upon Lycophron. v. 152.

[881] Scholia upon Pindar. Olymp. Ode 1. p. 8.

[882] Pindar. Scholia. Ibidem.

[883] Justin. Martyr ad Tryphonem. p. 168. The rites of Mithras were styled Patrica.

[884] Gruter. Inscript. p. xlix. n. 2.

[885] Indiculus Paganiarum in Consilio Leptinensi ad ann. Christi 743.

See du Fresne Gloss, and Hoffman. Petra.

Nullus Christianus ad fana, vel ad Petras vota reddere praesumat.

[886]

[Greek: Ou men pos nun estin hupo druos, oud' hupo petres]
[Greek: Toi oarizemenai, hate parthenos, eitheos te,]
[Greek: Parthenos, eitheos t' oarizeton alleloisin.] Homer. Iliad. [chi].
v. 126.

[Greek: Lithomotai, demegoroi, epi tou lithou omnutes]. Hesychius.

[887] Pindar. Pyth. Ode 4. p. 248.

[Greek: Petraios timaitai Poseidon para Thettalois]. Scholia ibidem.

[888] Zeus was represented by a pyramid: Artemis by a pillar. [Greek: Puramidi de ho Meilichios, he de kioni estin eikasmene]. Pausan. 1. 2. p. 132.

[889] Pausanias. 1. 1. p. 104.

According to the acceptation, in which I understand the term, we may account for so many places in the east being styled 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 [Greek: Petra Sisimithrou] in Sogdiana, Petra Aornon in India, [Greek: kai ten tou Oxou (Petran), hoi de Ariamazou]. Strabo. 1. 11. p. 787. Petra Abatos in Egypt, [Greek: Petra Nabataia] in Arabia. Many places called Petra occur in the history of Alexander: [Greek: Helein de kai Petras erummas sphodra ek prodoseos]. Strabo. 1. 11. p. 787. They were in reality sacred eminences, where of old they worshipped; which in aftertimes were fortified. Every place styled Arx and [Greek: Akropolis] was originally of the same nature. The same is to be observed of those styled Purgoi.

[890] Gruter. Inscript. lxxxvi. n. 8.

[891] Xenophon. [Greek: Kuroupaideia].

[892] Nonnus. Dionysiac. 1. ix. p. 266.

[893] Pausanias. 1. 7. p. 577.

[894] [Greek: ALPHITON, to apo neas krithes, e sitou pephurmenon aleuron.] Hesychius.

[Greek: Alphita meliti kai elaioi dedeumena]. Hesych.

[895] [Greek: OMPAI, thumata, kai puroi meliti dedeumenoi.] Hesychius.

[Greek: OMPIA, pantodapa trogalia]. Ibidem.

It it was expressed Amphi, the cakes were Amphitora, Amphimantora, Amphimasta: which seem to have been all nearly of the same composition.

[Greek: AMPHASMA, psaista oinoi kai elaioi bebreghmena]. Ibidem.

[896] Fine flour had the sacred name of _Ador_, from _Adorus_, the God of day, an Amonian name.

[897] [Greek: HOMOURA, semidalis hephthe, meli echousa, kai sesamon.] Hesych.

[Greek: AMORA, semidalis hephthe sun meliti.] Ibidem.

[Greek: HOMORITAS, artos ek puron dieiremenon gegonos.] Ibid.

Also [Greek: Amorbital], Amorbitalae. See Athenaeus. 1. 14. p. 646.

[898] [Greek: PIONES, plakountes.] Hesychius.

Pi-On was the Amonian name of the Sun: as was also Pi-Or, and Pe-Or.

[899] [Greek: CHAUONAS, artous elaioi anaphurathentas krithinous.] Suidas.

[900] The latter Greeks expressed Puramoun, Puramous.

[Greek: PYRAMOUS], a cake. [Greek: En ho Puramous para tois palaiois epinikios.] Artemidorus. 1. 1. c. 74. [Greek: Kai ho diagrupnesas mechri ten heo elambane ton puramounta.] Schol. Aristoph. [Greek: Hippeis].

See Meuisius on Lycophron. v. 593. and Hesych. [Greek: puramous, eidos plakountos.]

[901] [Greek: OBELIAI], placentae. Athenaeus. 1. 14. p. 645.

[902] [Greek: Nun thuso ta PITYRA.] Theocritus. Idyl. 2. v. 33.

[903] Athenaeus. 1. 14. p. 646.

[904] Diogenes Laertius: Vita Empedoclis. 1.8.

[905] Some read [Greek: ethaumase]. Cedrenus. p. 82. Some have thought, that by [Greek: boun] was meant an Ox: but Pausanias says, that these offerings were [Greek: pemmata]: and moreover tells us; [Greek: hoposa echei psuchen, touton men exiosen ouden thusai]. _Cecrops sacrificed nothing that had life._ Pausan. 1. 8. p. 600.

[906] Jeremiah. c. 44. v. 18, 19.

[907] Ibid. c. 7. v. 18.

[908] Jeremiah. c. 51. v. 19. according to the Seventy.

So also c. 7. v. 18. [Greek: Chauonas te stratiai tou Ouranou]. Chau-On, domus vel templum Solis.

[909] Herodotus mentions this custom, and styles it justly [Greek: aischistos ton nomon]. He says that it was practised at the temple of the Babylonish Deity Melitta. 1. 1. c. 199.

[910] Strabo. 1. 11. p. 805. Anais, or Anait, called Tanais, in this passage: they are the same name.

The same account given of the Lydian women by Herodotus: [Greek: porneuein gar hapasas]. 1. 3. c. 93: all, universally, were devoted to whoredom.

[911] Herodotus. 1. 2. c. 129. p. 138.

[912] Herodotus. 1. 2. c. 129. p. 166.

[913] Plutarch. Isis et Osiris, p. 366.

[914] Herodotus. 1. 2. c. 85, 86.

[915] [Greek: Tauta de legousi phluereontes]. Herod. 1. 2. c. 131.

[916] The star between the horns shows that it was a representation of the Deity, and the whole a religious memorial.

[917] Cyril. contra Julian. p. 15. It is related somewhat differently in the Timaeus of Plato. vol. 3. p. 22. See also Clemens Alex. Strom. 1. 1. p. 356.

[918] 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!

[919] Herodotus. 1. 2. c. 53.

[920] Virgil. Georgic. 1. 1. v. 6.

Liber is El-Abor contracted: Sol, Parens Lucis.

[921] Scholia in Horat. 1. 2. Ode 19.

[922] Orphic. Fragment. in Macrob. Sat. 1. 1. c. 23.

[923] Macrob. Sat. 1. 1. c. 18.

He is called by Eumolpus [Greek: Astrophane Dionuson en aktinessi puropon]: apud Euseb. P. E. 1. 9 c. 27.

[924] Zemissus is the Amonian Sames, or Samesh, analogous to Beth-Shemesh in the Scriptures.

[925] Orphic. Fragment. 4. p. 364. edit. Gesner.

See Stephani Poesis Philosoph. p. 80. from Justin Martyr.

[926] Macrobius. Saturn. 1. 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Diespater, the God of day; and adds, Cretenses [Greek: Dia ten hemeran] vocant. _The Cretans call the day dia._ The word dies of the Latines was of the same original.

[927] Diodorus Siculus. 1. 1. p. 22.

[928] Chronolog. Canon. p. 32.

[929] Hermesianax.

It may be worth while to observe below, how many Gods there were of the same titles and departments. [Greek: Paionios Dionusios]. Hesychius. Paonia Minerva. Plutarch. de decem Rhetoribus.

[Greek: Palaimon Herakles]. Hesychius.

[Greek: Ieter panton, Asklepie, despota Paian]. Orphic. H. 66.

[Greek: Poseidon Iatros en Tenoi]. Clement. Cohort. p. 26.

Olen, the most antient mythologist, made Eilithya to be the mother of Eros; so that Eilithya and Venus must have been the same, and consequently Diana.

[Greek: Metera Erotos Eilithuian einai]. Pausan. 1. 9. p. 762.

Adonim, Attinem, Osirim et Horum aliud non esse quam Solem. Macrobius Sat. 1. 1. c. 21. p. 209.

Janus was Juno, and styled Junonius. Macrobius Sat. 1. 1. c. 9. p. 159.

Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam dicunt. Servius in Georgic. 1. 1. v. 5.

Astarte, Luna, Europa, Dea Syria, Rhea, the same. Lucian. de Syria Dea.

[Greek: Keioi Aristaion ton auton kai Dia kai Apollo nomizontes. ktl.] Athenagoras. p. 290.

[Greek: Helios, Zeus]. Sanchoniathon. Euseb. P. E. lib. 1. c. x. p. 34.

[Greek: Helios, Kronos]. Damascius apud Photium. c. 242.

[930] Auson. Epigram. 30.

See Gruter for inscriptions to Apollo Pantheon. Dionusus was also Atis, or Attis. [Greek: Dionuson tines Attin prosagoreuesthai thelousin]. Clementis Cohort. p. 16.

[931] Orphic. Hymn. x. p. 200. Gesner.

[Greek: Par' Aiguptioisi de Pan men archaiotatos, kai ton okto ton proton legomenon Theon.] Herodotus. 1. 2. c. 145. Priapus was Zeus; also Pan, and Orus: among the people of Lampsacus esteemed Dionusus.

[932] Euphorion.

[933] L. 10. p. 805.

[934] Orphic. Hymn. in Poseidon xvi. p. 208.

[935] Selden de Diis Syris. p. 77. and additamenta. He was of old styled Arcles in Greece; and supposed to have been the son of Xuth. [Greek: Kothos kai Arkles, hoi Chuthou paides.] Plutarch. Quaestiones Graecae. v. 1. p. 296.

[936] Nonnus. 1. 40. p. 1038.

[937] In Demosthenem [Greek: Kata Meidiou. Pan schema peritetheasin autoi.] p. 647. See also Macrobius Sat. 1. 1. c. 18.

[Greek: Auton ton Dia kai ton Dionuson paidas kai neous he theologia kalei.] Proclus upon Plato's Parmenides. See Orphic Fragments. p. 406.

[938] Hesychius. The passage is differently read. Kuster exhibits it [Greek: Aphroditos]. [Greek: Hode ta peri Amathounta gegraphos Paian, hos andra ten theon eschematisthai en Kuproi phesin.]

[939] Servius upon Virgil. Aeneid. 1. 2. v. 632.

[940] Scholia upon Apollon. Rhod. 1. 3. v. 52. [Greek: Ton kaloumenon Moiron einai presbuteran.] In some places of the east, Venus was the same as Cybele and Rhea, the Mother of the Gods: [Greek: Peri tes choras tautes sebousi men hos epi tan ten Aphroditon, hos metera theon, poikilais kai enchoriois onomasi prosagoreuontes.] Ptol. Tetrabibl. 1. 2.

[941] Apud Calvum Aeternus. Macrobius Sat. 1. 3. c. 8. Putant eandem marem esse ac foeminam. Ibidem.

[942] Apud Augustin. de Civitate Dei. 1. 4. c. 11. and 1. 7. c. 9.

The author of the Orphic verses speaks of the Moon as both male and female.

[Greek: Auxomene kai leipomene, theluste kai arsen.] Hymn 8. v. 4.

Deus Lunus was worshipped at Charrae, Edessa, and all over the east.

[943] Synesius. Hymn 3. p. 26. Edit. H. Steph.

The Orphic verses [Greek: peri phuseos] are to the same purpose.

[Greek: Panton men su pater, meter, trophos, ede titheios.] Hymn 9. v. 18.

[944] Orphic Hymn 31. v. 10. p. 224.

[945] Orphic Fragment. vi. p. 366. Gesner's Edit. from Proclus on Plato's Alcibiades. See also Poesis Philosophica H. Stephani. p. 81.

[946] Jupiter Lucetius, or God of light. Macrobius Sat. 1. 1. c. 15. p. 182.

[947] Orphic Fragm. vii. p. 371. See Poesis Philosoph. H. Stephani. p. 85.

Orpheus of Protogonus.

[Greek: Protogon', Erikapaie, theon pater, ede kai huie.] Hymn. 51. p. 246.

[948] Apuleii Metamorph. l. xi. p. 241.

[949] Porphyry. apud Eusebium Praep. Evang. l. 3. c. 11.

[Greek: Timaitai para Lampsakenois ho Priapos, ho autos on toi Dionusoi.] Athenaeus. l. 1. p. 30.

[950] Janus Gulielmus Laurenbergius.

[951] Selden de Diis Syris. p. 77.

* * * * *

Corrections made to printed original.

(Introductory poem.) In tamen incultis: 'tamem' in original, no such word.

(Nimrod.) wherefore it is said: 'it it said' in original.

(On and Eon) [Greek: Onoma autoi Hebraisti]: diarsis on [Greek: a]; in original.

(Gau., near ref. 383) [Greek: hois kai ton Hermen houtos]: [Greek: Ermen] with smooth breath mark in original.

(ibid., near ref. 407) [Greek: Kokutos hudor aterpestaton]: '[Greek: hudos]' in original, no such form, amended to match Perseus E-Text.

(ibid., near ref. 409) quem Coilus genuit: 'genuvit' in original, cited as 'genuit' in Lewis & Short.

(Dissertation upon the Helladian, near ref. 514) [Greek: Hellenon echein ouden]: '[Greek: echien]', with a transpose mark over the '[Greek: ie]', in original.

(Of the Omphi, near ref. 739) [Greek: hothi t' omphalos esti thalasses]: [Greek: hothit'], no space in original.

(ibid., near ref. 766) [Greek: kubernetera te Tiphun]: [Greek: teTiphun], no space in original.

(ibid., near ref. 779) [Greek: dos d' himeroessan]: '[Greek: dosth']', no space in original

(ibid., near ref. 804) any ness or foreland: 'nees' in original, no such word.

(An Account of the gods of Greece, near ref. 918) [Greek: proen te kai chthes]: '[Greek: printe]' in original, no such word, amended to match Perseus E-Text.

(ibid., near ref. 929) [Greek: Hermes th', Hephaistos te klutos]: [Greek: Hermesth'], no space in original.

(Note 26.) [Greek: Mestraious tous Aiguptious]: '[Greek: Aigptious]' in original, obvious typo.

(Note 39.) hinnulea: 'hinnulae' in original. Cited as 'hinnulea' in Lewis & Short.

(Note 170.) l. 6. c. 7.: 'l. c. 7.' in original.

(Note 354.) changed this termination into e: 'into r' in original. Sense requires 'into e'.

(Note 355.) [Greek: huionoi te ton d' andron]: [Greek: huionoite] no space in original.

(Note 426.) [Greek: Hoid' ixon]: '[Greek: 'Thid']' in original.

(Note 430.) p. 376: middle digit illegible in original.

(Note 465.) [Greek: eputhonto hoi Hellenes]: [Greek: oi] with smooth breathing mark in original (smooth breathing is generally not marked).

(Note 466.) [Greek: he homou polesis]: [Greek: e omou] with smooth breathing marks in original.

(Note 540.) [Greek: to de porro duselenkton]: '[Greek: duselegton]' in original, no such word, amended to match Perseus E-Text.

(Note 542.) [Greek: kai teratologein]: '[Greek: teratolegein]' in original, no such word, amended to match Perseus E-text.

(Note 543.) [Greek: presbuterous emou genesthai]: '[Greek: tresbuterous]' in original, obvious typo.

(Note 623.) [Greek: poietai psuchroteta adousi]: '[Greek: psukroteta]' in original, no such word.

(Note 631.) [Greek: diskos brachus]: '[Greek: dischos]' in original, no such word.

(Note 645.) [Greek: kuros gar ho helios]: '[Greek: eilios]' in original - hypogegrammeni instead of breath mark.

(Note 708.) [Greek: tois posi di' anthrakian]: '[Greek: anthakian]' in

original, no such word - r restored to match meaning of embers.

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A

NEW SYSTEM;

OR, AN

ANALYSIS

OF

ANTIENT MYTHOLOGY:

WHEREIN AN ATTEMPT IS MADE TO DIVEST TRADITION OF FABLE;
AND TO REDUCE THE TRUTH TO ITS ORIGINAL PURITY,

BY JACOB BRYANT, ESQ.

THE THIRD EDITION.
IN SIX VOLUMES.

WITH A PORTRAIT AND
SOME ACCOUNT OF THE AUTHOR;

A VINDICATION OF THE APAMEAN MEDAL;

Observations and Inquiries relating to various
Parts of Antient History;

A COMPLETE INDEX,

AND FORTY-ONE PLATES, NEATLY ENGRAVED.

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A

NEW SYSTEM

OR AN

ANALYSIS

OF

ANTIENT MYTHOLOGY.

* * * * *

PHŒNIX AND PHŒNICES.

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. Phœnic, or Pœnic, was an Egyptian and Canaanitish term of honour; from whence were formed Φοινίξ, Φοινικες, Φοινικοεις of the Greeks, and Phœnic, Pœnicus, Pœnicius of the Romans; which were afterwards changed to Phœnix, Pœnicus, and [1]Pœniceus. 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 Phœnic and Pœnic. It signified a lord or prince: and was particularly assumed by 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 styled Phœnic. The palm was also styled Phœnic, Φοινίξ: and the antients 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 styled 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 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 Παρ' ἄβροκομαν
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 antients had an opinion, that the Palm was immortal: at least, if it did die, it recovered again, and obtained a second life by renewal. Hence the story of the bird, styled the Phoenix, is thought to have been borrowed from this tree. Pliny, in describing the species of Palm, styled 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 Phœnic 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 ἀναξ and ἀνακτες among the Greeks. The Cuthites in Egypt were styled 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 considering 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 styled [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 brodered 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 סַרִּימ, Sarim: but the title which they assumed to themselves was Ph'anac, or Ph'oïnac, the Phœnix of the Greeks and Romans. And as it was a 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 styled 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 pre-eminence: 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, 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 antient history; but particularly from an extract in Eusebius, [25]Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν, Τυρου 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 styles 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 been used in the common acceptation; at least when the discourse turns upon the more antient 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.

Phœnix was a colour among horses. They were styled Phœnices, and [28]Phœniciati, from the colour of the Palm tree, which they resembled; and upon the 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 spadiceis 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]Ὅς το μεν αλλο τοσον φοινιξ ην, ενδε μετωπω
λευκον σημ' ετετυκτο περιτροχον ηυτε μνην.

Upon this the Scholiast observes, Φοινικες το χρωμα, ητοι πυρρός. 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, Βαία, are used for Palm-branches by St. John. [32]Τα βαία 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 ανεσεως και βαιων. And Demetrius writes to the high priest, Simon, [34]Τον στεφανον τον χρυσουν και την βαϊνην, ἃ απεστειλате, κεκομισμεθα. Coronam auream et Bainem, quæ misistis, acceperimus. The Greeks formed the 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]Εστι μεν γαρ το βαι ψυχη.

* * * * *

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 prophetic 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 [37]Ælian and [38]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 [39]σεμνῶς προσκυνομενος, worshipped 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 Amphilocheus, Κυνας.

[40]Δοικαδε ρειθρων Πυραμου προς εκβολαις
 Αυτοκτονοις σφαγασις Διαινου ΚυΝΕΣ
 Δηθεντες αιχμαζουσι λισθιον βοαν.

Upon which the Scholiast observes: Κυνες οι Μανταις: _by Cunes are meant Diviners:_ and again, Κυνας Απολλωνος τους μανταις ειπεν. _The Poet, by_ Κυνας, _means the ministers and prophets of Apollo._ Upon this the learned [41]Meursius observes, 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 styled Canuphian. To this Lucan alludes, when, in speaking of the Seps, he calls all the tribe of serpents Cinyphias pestes:

[42]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 [43]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 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 antient 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: [44]Θικουμενην 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 [45] 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 hardly 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

antient hieroglyphics the figure of a dog occurs. The meaning of this history, I think, may be with a 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 [46]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, Μυρρῶα 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: whence the Greeks formed λεων, λυκος, αἰλουρος. The Egyptians styled Myrrh, Baal; balsam, baal-samen; Camphire, Cham-phour, καμφοῦρα of Greece; Opium, Ophion. The sweet reed of Egypt was named [47]Canah, and Conah, by way of eminence; also, [48]Can-Osiris. Cinnamon was denominated from Chan-Amon; Cinnabar, κινναβαρις, from Chan-Abor; the sacred beetle, Cantharus, from Chan-Athur. The harp was styled Cinnor, and was supposed to have been 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 error of Horus Apollo; who, having been informed that the antient 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 [49]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 Egyptians 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[50] 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 [51]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 antient 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: [52]Per æquinoctia enim duodecies in die urinam reddere, et in nocte[53] compertus (Cunocephalus), æquali interstitio servato, Trismegisto ansam dedit diem dividendi in duodecim partes æquales. Such is the history of these wonderful [54]animals. That Apes and Baboons were, among the Egyptians, held in veneration, is very certain. The Ape was sacred to the God Apis; and by the Greeks was rendered Capis, and [55]Ceipis. The Baboon was denominated from the Deity[56] 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, styled 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 found their colleges in Upper Egypt upon rocks and hills, called by them Caph. These, as they were sacred to the Sun, were farther denominated Caph-El, and sometimes Caph-Aur, and Caph-Arez. The term Caph-El, which often occurs in history, the Greeks uniformly changed to Κεφαλη, Cephale: and from Cahen-Caph-El, the sacred rock of Orus, they formed Κυνοκεφαλη, and Κυνοκεφαλος; which they supposed to relate to an animal with the head of a dog. But this Cahen-Caph-El was certainly some royal seminary in Upper Egypt, whence they

drafted novices to supply their colleges and temples. These young persons were, before their introduction, examined by some superior priest; and, accordingly as they answered upon their trial, they were admitted, or refused. They were denominated Caph-El, and Cahen-Caph-El, from the academy where they received their first instruction; and this place, though sacred, seems to have been of a class subordinate to others. It was a kind of inferior cloister and temple, such as Capella in the Romish church; which, as well as Capellanus, was derived from Egypt: for, the church, in its first decline, borrowed largely from that country. That there was some particular place of this sort situated upon a rock or eminence, may, I think, be proved from Martianus Capella; and, moreover, that it was a seminary well known, where the youth of Upper Egypt were educated. For, in describing the sciences, under different personages, he gives this remarkable account of Dialectica upon introducing her before his audience. [57]Hæc se educatam dicebat in Ægyptiorum Rupe;_ atque in Parmenidis exinde gymnasium, atque Atticam demeasse. And Johannes Sarisburiensis seems to intimate that Parmenides obtained his knowledge from the same quarter, when he mentions [58]"in Rupe_ vitam egisse. In this short detail we have no unpleasing account of the birth of science in Egypt, and of its progress 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 styled Cahen, or [59]Canis: and the Cunocephali are said to have been worshipped by the people of that [60]place. They were certainly there revered: and this history points out very plainly the particular spot alluded to. Hermopolis was in the upper region styled Thebaïs: and there was in this district a tower, such as has been [61]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 [62]survived, who admitted others in the room of the deceased. [63]Ἐπεὶν δὲ τις ἀποθάνῃ, τοῦτου ὁ παῖς ἀντικαθίσταται. 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 [64]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 learning: and their society seems to have been a very antient institution. They were particularly addicted to astronomical observations; and by contemplating the heavens, styled 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 οὐραν; 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 [65]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 Ἀκεφαλοι, 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, [66]Ἀκεφαλοι, οἱ ἐν στηθεσιν ὀφθαλμοὺς ἔχοντες. 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 [67]rock of the Sun.

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 Κυνόδων, and styled his votaries [68]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 Sehor; 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 [69]name: also a promontory in [70]Attica; and another in [71]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 [72]Sidon, and Egypt: and the purport was to be sought for from the language of the Amonians.

The antient 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 Icaromemenippus, is called Cunoura by Stephanus Byzant, and by [73]Pausanias. Cunoura is also used by Lycophron, who understood antient terms full well, for any high rock or headland.

[74]Ἐν ἁσὶ πρὸς κυνοῦρα καμπύλους σχασας
Πευκης ὀδοντας.

Πρὸς κυνοῦρα, πρὸς τραχείας πέτρας. Scholiast. ibid.

We find the same mistake occur in the account transmitted to us concerning the first discovery of purple. The antients 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 dye of which was very exquisite, and the discovery of it was attributed to Hercules of Tyre; the same who by Palæphatus is styled Hercules [75]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 [76]taken. This gave birth to the proverbial expression, [77]Ἐυρημα κυνὸς ἦν ἡ σεβαστὴ πορφύρα. Nonnus mentions the particular circumstance of the dog's staining his mouth:

[78]Χιονεας πορφυρε παρηϊδας ἁματι κοχλου.

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 styled Cahen, and Cohen; as was allowed by the Greeks themselves. [79]Τὸν Ἡρακλῆν φασὶ κατὰ τὴν Αἰγυπτίων διαλεκτὸν ΧΩΝΑ λεγέσθαι. _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 [80]κυων, a dog, which they described as an attendant upon the Deity.

The Grecians tell us, that the Egyptians styled Hermes a dog: but they seem to have been aware, that they were guilty of an undue representation. Hence Plutarch tries to soften, and qualify what is mentioned, by saying, [81]Οὐ γὰρ κυρίως τὸν Ἑρμῆν ΚῆΝΑ λεγουσιν (οἱ Αἰγυπτιοί): 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, μὰ τὸν κυνὰ, καὶ τὸν χηνὰ _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 [82]Zeus. The purport of the words is 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 κυνὰ καὶ χηνὰ, 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, [83]μὰ τὸν κυνὰ τὸν Αἰγυπτίων θεόν. By which we are to understand a Cahen of Egypt. Porphyry expressly says, that it was the God Hermes the son of Zeus, and Maia: [84]Κατὰ τὸν τοῦ Διὸς καὶ Μαιᾶς παῖδα ἐποιεῖτο τὸν ὄρκον.

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 exhibited: [85]Πολέμων δὲ κεκηνότος Ἀπολλωνὸς οἶδεν ἀγάλμα. And we are told that a gaping [86] Bacchus was particularly worshipped at Samos. They were both the same as the Egyptian Orus; who was styled Cahen-On, Rex, vel Deus Sol; out of which Cahen-On the Grecians seem to have formed the word Χαινών: and in consequence of it, these two Deities were represented with their jaws widely extended. This term was sometimes changed to κοῖνος, communis: hence it is that we so often meet with κοῖνοι θεοί, and κοῖνοι βῶμοι, upon coins and marbles: also κοῖνος Ἑρμῆς. And as Hermes was the reputed God of gain, every thing found was adjudged to be κοῖνος, or common.

[87]Ἀλλ' εἰδούσα
 Εἰσαπνῆς, Ἑρμῆς κοῖνος, εἶπε θυγατῆρ.
 [88]Κοῖνον εἶναι τὸν Ἑρμῆν.

Notwithstanding this notion so universally received, yet among the Grecians themselves the term κοῖνος was an antient title of eminence. [89]Κοῖνος, ὁ Δεσποτής. _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 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 κυνέξ, was an antient 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 Amphilocheus, 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 [90]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. [91]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.

[92]Χρυσεος οιδαινοντι κυων συνυλακτεε λαμψ
Σαινων ηθαδα φωτα.

What is more remarkable, there were many gaping dogs in this temple; which are represented as so many statues, yet were endowed with life.

[93]Χασμασι ποιητοισι σεσηροτες ανθερωνες
Ψευδαλεων σκυλακων στιχες εμφρονες.

Homer describes something of the same nature in the gardens of Alcinous.

[94]Χρυσειοι δ' ἑκατερθε και αργυρεοι κυνες ησαν,
Ἵους Ἥφαιστος ετευξεν ιδυιησι πραπιδεσσιν,
Αθανατους 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 styled Cuthim; and this word likewise among the antients signified gold: from hence these priests were styled 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[95]. By comparing these histories, I think we cannot fail of arriving at the latent meaning. The God of light among other titles was styled 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 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 ἄδου; 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 [96]Tænarus; as well as to one at [97]Træzen, and to a third near the city [98]Hermione. The Poet Dionysius speaks of the feat being performed in the country of the Marianduni, near Colchis.

[99]Και Μαριανδυνων ιερον πεδον, ενθ' ενεπουσιν
Ουδαιου Κρονιδαο μεγαν κυνα Χαλκεοφωννον
Χερσιν ανελκομενον μεγαλητορος Ἡρακληρος,
Δεινον απο στοματων βαλειν σιαλωδεα χυλον.

But however the Deity in all these instances may have been degraded to the regions of darkness, yet he was the God of light, Κυν-αδης; 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, γένος Αθηνησιν, εξ ου ο ιερευς του Κυννιου Απολλωνος. Hesychius. _The Cunnidai are a family at Athens, out of which the priest of Apollo Cunnus is chosen_. He styles him Apollo Cunnus: but the Cunidai were more properly denominated from Apollo Cunides, the same as Cun-Ades. Poseidon was expressly styled Cun-Ades; and he was the same Deity as Apollo, only under a different title, as I have shewn. Κυναδης Ποσειδων Αθηνησιν ετιματο. Hesychius. _Poseidon was worshipped 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 [100]veneration; but how far they were revered is not easy to determine. Herodotus,[101] 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[102] differs from him. He allows that these animals were, at one time, esteemed holy; but it was before the time of Cambyzes: from the era 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 [103]Jerusalem. In the Mosaic law, the price of a dog, and the hire of a harlot, are put upon the same level. [104]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.

* * * * *

OF

CHUS;

STYLED

XPYΣOΣ AND XPYΣAΩP.

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 Χυσαῖοι, 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 Iōnia 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 [105]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 merchandize: yet, Palæphatus, having mentioned that they were κατὰ γένος Αἰθιοπες, Ethiopians by extraction, that is, Cuseans, subjoins: [106]Εἰσι δὲ σφοδρὰ χρυσοί. Pindar, in celebrating each happy circumstance of the Insulæ Fortunatæ, mentions, that there were trees with branches of gold: [107]Ἀνθεμα δὲ χρυσοῦ φλέγει. The

river Phasis, in Colchis, was supposed to have abounded with gold; and the like was pretended of the Hermus and Pactolus in Iónia. Not only the Poets, but many of the graver [108]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. [109]Ενθα ποτε βρεχε θεον Βασιλευς ὁ μέγας χρυσαις νιφάδεσσι πολιν. At Delos every thing was golden, even the slippers of the God.

[110]Χρυσεα και τα πεδιλα, πολυχρυσος γαρ Απολλων.

And this not only in aftertimes, 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.

[111]Χρυσεα τοι τοτε παντα θεμειλια γεινατο, Δηλε,
Χρυσω δε τροχοεσσα πανημερος εῖρεε λιμνη,
Χρυσειον δ' εκομισσε γενεθλιον ερνος ελαιης,
Χρυσω δε πλημμυρε βαθυς Ινωπος ἔλιχθεις,
Αυτη δε χρυσοιο απ' ουδεος ἔιλεο 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:

[112]Χρυσω δ' αρα Δηλος ἄπασα
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 Bætica, says, that they dropped blood, just as the Heliadæ upon the Padus did[113] gold.

Chus, by the Egyptians and Canaanites, was styled Or-Chus, and[114] Chus-Or: the latter of which was expressed by the Greeks, analogous to the examples above, Χρυσωρ, Chrusor: and we learn in Eusebius, from Philo, that Chrusor was one of the principal Deities of the Phenicians, a great benefactor to mankind; and by some supposed to have been the same as Hephaistus. Both the Tyrians and Sidonians were undoubtedly a mixed race, and preserved the memory of Ham, and Chus, equally with that of Canaan.

This name, so often rendered Chrusos, and Chrusor, was sometimes changed to Χρυσωρ, Chrusaor: and occurs in many places where the Cuthites were known to have settled. We have been shewn that they were a long time in Egypt; and we read of a Chrusaor in those parts, who is said to have arisen from the blood of Medusa.

[115]Εξεθορε Χρυσωρ τε μέγας, και Πηγασος ἵππος.

We meet with the same Chrusaor in the regions of Asia Minor, especially among the Carians. In these parts he was particularly worshipped, and said to have been the first deified mortal. The great Divan of that nation was called Chrusaorium; and there was a city [116]Chrusaoris, and a temple of the same name. [117]Εγγυς δε της πολεως το του Χρυσωρεως Διος κοινον ἄπαντων Καρων, εις ὃ συνιασι θυσαντες τε και βουλευσαμενοι. This city was properly called Chus-Or, and built in memory of the same person; as the city Chusora, called also [118]Cerchusora, in Egypt. It was undoubtedly founded by some of the same family, who in aftertimes worshipped 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, [119]Διο και ὡς θεον αυτον μετα θανατον εσεβασθησαν. _for which reason, after his death, they worshipped him as a God_. The first king of Iberia was named Chrusaor,

the reputed father of [120]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 Bætis.

[121]Χρυσάωρ δ' ετεκε τρικαρηνον Γηρυονηα,
Μιχθεις Χαλλιροη κουρη κλυτου 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 Bætica 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 styles him, [122]Απολλωνα Χρυσάωρα: and, speaking of Apollo's infancy, he says, [123]Ουδ' αρ' Απολλωνα Χρυσάωρα θησατο μητηρ: and Diana is termed [124]Αυτοκασιγνητη Χρυσάωρος Απολλωνος.

This title cannot possibly relate to the implement supposed: for it would be idle to style 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.

[125]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:

[126]Χαιρε δε Λετω,
Ώνεκα τοξοφορον και καρτερον υιον επικτεν.

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, Chrubor, and Chrusaor; we need not wonder that his substitute Apollo is so often styled χρυσοκομης, and χρυσολυρος: that the harp, called by the Amonians [127] Chan-Or, and Cuth-Or, from the supposed inventor, should by the Grecians be denominated χρυσηα φορμιγξ [128]Απολλωνος: that so many cities, where Apollo was particularly worshipped, should be called Chruse, and Chrusopolis, the number of which was of no small [129]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 χρυσορόρας; and from this mistake they were supposed to abound with gold. The Nile was called Chrusorrhoas [130], which had no pretensions to gold: and there was a river of this name at [131]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 [132]Pontus: and the river Pactolus was of old so called, whence probably came the notion of its abounding with gold. [133]Πακτωλος ποταμος εστι της Λυδιας---εκαλειτο δε προτερον χρυσορόρας. It was named Chrusorrhoas first, and in aftertimes Pactolus: whence we may conclude, in respect to gold, that the name was not 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 antient Chaldæic, and other Amonian languages, signified [134]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 revered 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 [135]India, his commentator observes; χρυση νησος, λεγομενη ουτως, η δια το χρυσον φερειν, η κατα τον Διονυσον. and at last concludes, [136]Χρυσους

είναι πως δοκει ὁ ἥλιος.

In a former dissertation concerning the Shepherd Kings in Egypt, I have shewn that they were the sons of Chus, who 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 aftertimes called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewise [137]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 error 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 Χρυσή, Chruse. Here was the campus aureus, and Aphrodite Aurea of the Romans: and all the country about Memphis was styled golden. To this Diodorus, among others, bears witness: [138]Τὴν τε Αφροδιτην ονομαζεσθαι παρα τοις ἐγχωριοις Χρυσην ΕΚ ΠΑΛΑΙΑΣ ΠΑΡΑΔΟΣΕΩΣ, καὶ πεδιον ειναι καλουμενον Χρυσης Αφροδιτης περι την ονομαζομενην Μεμφιν. When the Cuthite shepherds came into Egypt, they made Memphis the seat of royal [139]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 styled the regions of the Cuthim. Hence came the title of [140]Aphrodite Chruse: and hence the country had the name of the Golden District. The island at the point of Delta, where stood the city Cercusora, is called Gieserat [141]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, Καλκιον, gave rise to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis in [142]India: for where the Cuthites settled, they continually kept up the memory of their forefathers, and called places by their names. This being a secret to Philostratus, has led him into a deal of mysterious error. It is well known that this people were styled Oreitæ, and Auritæ, both in Egypt and in other parts. Philostratus says that [143]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 worshippers 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 mistaken for Χαλκος, brass; and made the very [144]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 Chrusitis, or golden, from the quantity of [145]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 Ἡλιος, 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 antient mythology, the son of Helius, and Dios. We find accordingly that it was so. The Scholiast upon Pindar expressly says, [146]Διος παῖς ὁ Χρυσος. And in another place he is said to have been the offspring of Helius, who was no other than Cham. [147]Ἐκ θειᾶς καὶ Ὑπεριονος Ἡλιος, ἐκ δὲ Ἡλίου 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, [148]Τὸν Χρυσῶν λόγους ἀσκήσαι καὶ ἐπωδᾶς, καὶ μαντείας. 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: [149]Πρῶτον τε πάντων ἀνθρώπων πλεῦσαι. 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.

* * * * *

OF

CANAAN, CNAAN,

AND

XNAΣ;

AND OF THE

DERIVATIVE KYKNOΣ.

Lucian tells us, that, reflecting upon the account given of Phaëthon, 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 [150]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 Phaëthon: how he borrowed the chariot of the Sun; and being an awkward charioteer, 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 Cynus, the brother of Phaëthon, 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 inquiry 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 music 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 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 Phaëthon 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 Phaëthon, 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 inquiry. Phaëthon is represented by many of the poets as the offspring of the Sun, or Apollo: [151]Sole satus Phaëthon. But this was a mistake, and to be found chiefly among the Roman poets. Phaëthon 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 Greek poets, and particularly from Homer, who uses it in this acceptation.

[152]Ουδεποτ' αὐτοὺς
Ἡελίος Φαεθὼν ἐπιδερκεται ἀκτίνεσσιν.

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 traffic. 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 Ascalon: and upon their commerce being interrupted here, they [153]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 [154]customs of Egypt. Their chief Deity was the Sun, whom they worshipped 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: [155]Ægyptiaca numinum fana plena plangoribus: Græca plerumque choreis. Hence the author of the Orphic Argonautica, speaking of the initiations in Egypt, mentions,

[156]Θρηνούς τ' Αἰγυπτίων, καὶ Οσιρίδος ἱέρα χυτλά.

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.

[157]Αἰλὶνα μέλπειν,
Ὅσα παρὰ Κρητέσσιν ἀναξ ἐλιγαινεν Ἀπολλων
Δακρυχέων ἐρατεινὸν Ἀτυμνίων.

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: [158]Εἶναι γὰρ ἑορτήν, καὶ μὴ δεῖν ἐν αὐτῇ κλαίνειν, οὐ γὰρ ἐξεῖναι. And Nehemiah gives the people a caution to the same purpose: [159]_This day is holy unto the Lord your God: mourn not, nor weep_. And Esdras counsels them in the same manner: [160]_This day is holy unto the Lord: be not sorrowful_. It is likewise in another place mentioned, that [161]_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 [162]rites.

The father of this people is represented in the Mosaic 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 Χνάας, and Χνάς; and in later times Χνά, Cna. [163]Χνά, οὗτος ἡ Φοινίκη ἐκαλεῖτο--τὸ ἐθνικὸν Χνάος. We are told by Philo from Sanchoniathon, that [164]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 styled by Manethon, before the passage was depraved, Υκκουσος. Uch, says this author, in the sacred language of Egypt, signifies a [165]king. Hence it was conferred as a title upon the God Sehor, who, as we may infer from Manethon and [166]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 styled Uc-Cnas, and the Gentile name or possessive was Uc-cnaos, Υκ-κνάος: τὸ ἐθνικὸν γὰρ Χνάος, as we learn from Stephanus. The Greeks, whose custom it was to reduce every foreign name to something similar in their own language, changed Υκκνάος to Κυκνειος, Uc Cnaus to Cucneus; and from Υκ Κνάς 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: [167]Τῆς Ἥλιου θυγατρὸς Ἰχναίας βραβεύς. They likewise changed Thamuz and Thamas of Canaan and Egypt to Themis a feminine; and called her Ichnaia Themis. She is so styled by Homer.

[168]Θεαὶ δ' ἔσαν ἐνδοθὶ πασαι,
Ὅσσαι ἀρισταὶ ἔσαν, Διώνη τε, Ῥεῖη τε,
Ἰχναίη τε Θέμις, καὶ ἀγαστονὸς Ἀμφιτρίτη.

Ιχναία is here used adjectively. Ιχναία Θέμις signifies Themis, or Thamuz, of [169]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 [170] Cu-Cnaios; which terms there is reason to think were rendered Κυκνος, 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 Υκκνάον ᾠσμα, the music of Canaan, have introduced κυκνειον ᾠσμα, 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 Cyni were formerly the assessors and ministers of that Deity. By this we are to understand, that people of this denomination were in antient times his priests. One part of the world, where this notion about swans prevailed, was in Liguria, upon the banks of the Eridanus. Here Phaëthon 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 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, [171]Indé 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 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.

[172]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.

It is said that the Eridanus was so called first by [173]Pherecydes Syrus: and that my etymology is true, may in great measure be proved from the [174]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 antient sphere of Egypt, 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 antient name of this river was Palaestinus. 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 styled, after the Ionic manner, Edonians, and their city Edonis. [175]Στρυμων ποταμος εστι της Θρακης κατα πολιν Ηδωνιδα, προσηγουμετο 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 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 Αἶτια: [176]Ἐκλήθη δε--και ΑΕΤΙΑ. The natives, in consequence of it, were called Αἰτιοι, and Αἰται; 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. [177]Αἰτους τινας, η Κυκνους, ω Τερεντιανε Πρισκε, 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 styled Cygnus; and, what is remarkable, he was of Canaan. Antiochus, the Academic, mentioned by Cicero in his philosophical works, and also by [178]Strabo, was of Ascaloun, 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 worshipped, or by the name of the insigne and hieroglyphic under which their country was denoted, every 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 [179]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.

[180]Αἰετος ἡγεμονεύει δι' αἰθέρος ἀντιτύπος Ζεὺς.

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: [181]_You must go_, says he, _as far as the city Cisthene in the Gorgonian plains, where the three Phorcides reside; those antient, 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 [182]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 music; 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 that Apollo was pleased with the music of swans, [183]μουσική τε ἡδεται, καὶ κυκνῶν φωναίς; 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 antient priests, styled 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, [184]Ὅτι παίζων ὁμοδούλους αὐτοῦ ἐλεγεν τοὺς κυκνούς (Σοκράτης), _that Socrates was very serious when he mentioned swans as his fellow-servants._ When, therefore, Aristophanes speaks of the [185]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 [186]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 [187]celibacy: hence monkery came originally from Egypt. Lycophron, who was of Egypt, and skilled in antient terms, styles Calchas, who was the priest of Apollo, a swan. [188]Μολοσσοῦ κυπεῶς κοιτοῦ κυκνόν. These epithets, the Scholiast tells us, belong to Apollo; and Calchas is called a swan, διὰ τὸ γηραιόν, καὶ μαντικόν: _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.

[189]Κυκνοὶ δὲ θεοῦ μέλλοντες αἰδοὶ

Μηνοιὸν Πακτωλὸν ἐκυκλωσαντο λυπόντες
Ἑβδομακίς περὶ Δηλόν· ἐπείσαν δὲ λοχείῃ
Μουσαίων ὀρνίθες, αἰδοτάτοι πετεηνῶν.

The whole of this relates to a choir of priests, who came over to settle at Delos, and to serve in the newly erected temple. They circled the island seven times; because seven, of old, was looked upon as a mysterious and sacred number.

[190]Ἑβδομή ἐιν ἀγαθοίς, καὶ ἑβδόμη ἐστὶ γενεθλή.

Ἑβδομή ἐν πρώτοις, καὶ ἑβδόμη ἐστὶ τέλει.

Ἑβδοματὴ δὴ οἱ τετελεσμένα πάντα τετυκται.

Ἑπτὰ δὲ πάντα τετυκται ἐν οὐρανῷ ἀστεροεντί.

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 and appearance: [191]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 [192]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 [193]Africa: [194]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 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 error. The legend from beginning to end is groundless: and though most speak of the music of swans as exquisite; yet some absolutely deny [195]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.

[196]Λωιτερος κυκνων μικρος θροος, ηε κολοιων
Κρωγγος.

And Lucretius confesses, that the screaming of a crane is not quite so pleasing:

[197]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: [198]Ferrariæ multos (cygnos) vidimus, sed cantores sane malos, neque melius ansere canere.

* * * * *

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 [199]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 commerce. We are told, says the [200]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

Προγωνον, και Σηλαι, εν αἷς γης και θαλασσης αναγραφαι εισι. The poet, upon whom the above writer has commented, calls these pillars, κυρβεις: 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.

[201]Ὅι δη τοι γραπτας πατερων ἔθεν ειρουνται
Κυρβεας, ὅις ενι πασαι ὁδοι, και πειρατ' εασιν
Ἵγρης τε, τραφερης τε, περιξ επνεισσομενοισιν.

These delineations had been made of old, and transmitted to the Colchians by their forefathers; which forefathers were from [202]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 [203]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 Sethosians) drew upon boards schemes of all the countries, which he had traversed: and copies of these were given both to [204]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 [205]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 Odyssey; where the poet is speaking of Calypso, who is said to be the daughter of Atlas, ολοοφρονος, a person of deep and recondite knowledge:

[206]Ατλαντος θυγατηρ ολοοφρονος, ὅστε θαλασσης
Πασης βενθεα οιδεν, εχει δε τε ΚΙΟΝΑΣ αυτος
Μακρας, αἱ Γαιαν τε και Ουρανον αμφις εχουσιν.

It is to be observed, that when the antients 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 [207]Atlantians settled in Phrygia and Mauritania; and, like the Colchians, were of the 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. [208]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 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. [209]Ταυτας δε μιγειςας τοις ευφρεστατοις Ἡρωσι και θεοις αρχηγους καταστηναι του πλειστου γενους τον ανθρωπων, τεκουσας τους δι' αρετην θεους και Ἡρωας

ονομασθεντας.--Παραπλησεως δε και τας αλλας Ατλαντιδας γεννησαι παιδας επιφανεις, ὧν τους μεν εθνων, τους δε πολων γενεσθαι κτιστας· διοπερ ου μονον παρ' ενιοις των Βαρβαρων, αλλα και παρα τοις Ἑλλησι τους πλειστους των αρχαιοτατων Ἡρων 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 antient 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, but their knowledge also, του κοσμου κιονας; all the celestial and terrestrial phenomena, which had been entrusted to the sacred pillars of the Atlantes, ὅι γαιην τε και ουρανον αμφις εχουσιν, 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, [210]Εσδουναι πρωτον γεωγραφικον πινακα, _to have been the first who introduced a geographical chart_: or, as Laertius expresses it, [211]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, styled 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 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 Pherocydes 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, [212]πρωτον περι της φουσεως, και θεων, Ἑλλησι γραφειν, _to have been the first who wrote for the benefit of his countrymen about nature and the Gods_. Suidas [213]mentions, that he composed a theogony; all which knowledge, we are assured, came from Egypt. It is certain that he studied in that[214] 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. [215]Ζας ποιει φαρος μεγα τε, και καλον, και εν αυτω ποικιλλει Γην, και αghνον, και τα αghνου δωματα. Now, Zas, or, as it should be rendered, Zan, was the Dorian title of Amon. And Ogenus, the Ocean, was the most antient name of the Nile; whence the Grecians borrowed their Oceanus. [216]Οι γαρ Αιγυπτιοι νομιζουσιν ωκεανον ειναι τον παρ' αυτοις ποταμον Νειλον. _The Egyptians, by the term Oceanus, understand their own river Nilus_. The same author, in another place, calls this river Oceames[217]. Τον δε ποταμον αρχαιοτατον μεν ονομα σχειν ωκεαμην, ὅς εστιν Ἑλληνιστι ωκεανος. The former term, Ogenus, whence the Greeks borrowed their Oceanus, was a compound of Oc-Gehon, and Avas 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. [218]Εχει δε (ἡ Αιγυπτος) ποταμον Γηων--Νειλον καλουμενον. It was probably a name given by the Cuthites, from whom, as will be hereafter shewn, the river Indus had the name of Phison. [219]Ποταμοι ονομαστοι 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 styled 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.

[220]Balænarumque prementem
Ægæona suis immania terga lacertis.

The Scholiast upon Lycophron informs us farther, that the river had three names; and imagines that upon this account it was called Triton.

[221]Τριτων ὁ Νεῖλος, ὅτι τρις μετωνομασθη· προτερον γαρ ὠκεανος ἀν ἐκαλειτο, δευτερον Αἶτος.--το δε Νεῖλος νεον εστι. 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 Pharos 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, ὡρητος καὶ ὡρητου 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.

[222]Ἐν μὲν Γαίαν ἐτευξ', ἐν δ' Οὐρανόν, ἐν δὲ θαλάσσαν.
Ἐν δ' ἐτιθεῖ ΠΟΤΑΜΟΙΟ μέγα σθένος ὠΚΕΑΝΟΙΟ.

The antients loved to wrap up every thing in mystery and fable: they have therefore described Hercules, also, with a robe of this sort:

[223]Ποικίλον ἔμπα φερῶν, τυπὸν Αἰθερος, εἰκόνα Κοσμοῦ:

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.

[224]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 acquainted with Ariadne. If we may credit Plutarch[225], Theseus, as soon as he was advanced towards manhood, went, by the advice of his mother Æthra, from Træzen, 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, [226]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.

[227] Πρωτην Γαιαν επασσε μεσομφαλον, αμφι δε γαιη
Ουρανον εσφαιρωσε τυπω κεχαραγμενον αστρων.
Συμφερτην δε θαλασσαν εφηρμοσε συζυγι Γαιη,
Και ποταμους ποικιλλεν· επ' ανδρομεω δε μετωπω
Ταυροφυης μορφουτο κερασφορος εγχλοος εικων.
Και πυματην παρα πεζαν ευκλωστοιο 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.

[228] Ταυτα δε παντα τελειν ιερα σκευη πυκασαντα,
Σωμα θεου πλαττειν περιαιγους Ηελιοιο.
Πρωτα μεν αργυφραις εναλιγκιον ακτινεσσι
Πεπλον φοινικεον, πυρι εικελον, αμφιβαλεσθαι.
Αυταρ υπερθε νεβροιο παναιολου ευρυ καθαψαι
Δερμα πολυστικτον θηρος κατα δεξιον ωμον,
Αστρων δαιδαλεων μιμημ', ιερου τε πολιοιο.
Ειτα δ' υπερθε νεβρης χρυσεον ζωστηρα βαλεσθαι,
Παμφανωνντα, περιξ στερνων φορεειν, μεγα σημα.
Ευθυς, οτ' εκ περατων γαιης Φαεθων ανορουσων
Χρυσειαις ακτισι βαλη ροον Ωκεανοιο,
Αυγη δ' απετος η, ανα δε δροσω αμφιμιγισα,
Μαρμαιρη δινησιν ελισσομενη κατα κυκλον
Προσθε θεου, ζωνε δ' αρ' υπο στερνων αμετρητων
Φαινετ' αρ' Ωκεανου κυκλος, μεγα θαυμ' εσιδεσθαι.

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 [229]skin, δερμα πολυστικτον θηρος, styled πεπλον. This is described, Αστρων δαιδαλεων μιμημ', ιερου τε πολιοιο: _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: 'Υπο στερνων αμετρητων φαινετ' αρ' Ωκεανου 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 phenomenon. Such, I imagine, is the solution of the enigma.

* * * * *

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,

[230]Tar, and Tor; the same as the *ῥῆν* of the Chaldees, which signified both a hill and tower. They were oftentimes compounded, and styled 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 *τυρίς*, *τυρρίς*, *τυρσις*, *τυρσος*, of the Greeks. The latter, when the word Tor occurred in antient 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 styled 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: [231]*Νησον Ικαριον, και ιερον Απολλωνος ἅγιον εν αυτη, και μαντειον Ταυροπολου*. 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 antient 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 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 [232]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 [233]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 [234]*Parætonium* of Egypt; and they are alluded to by the geographer Dionysius:

[235]*Παρ δε μυχον Ποντοιο, μετα χθονα Τυνδαριδων,
Κολχοι ναιεταουσιν επηλυδες Αιγυπτοιο.*

Colchis was styled 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 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 [236]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 *παρῆλθαι ἐπὶ τὸν λοφὸν καλούμενον 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 [237]remained there: as if this were the only place in the world where people settled and remained. It was an antient compound, and no part of it of Grecian [238]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 [239]man.

Among the [240]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. [241]Τυρσηνοὶ πρῶτον ἐφευρον τὴν τειχοποιίαν. Hence the word Tar, and Tur, is often found in the composition of names, which relate to people of this country. They worshipped the Sun, styled 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 [242]Χῳραν ἀπο Τυρσηνοῦ κληθεῖσαν Τυρσηνίαν, _a region, which from Tur-Seen was named Tursenia_. The Poet above takes notice of two persons by the names of Tarchon, and Turseen. [243]Ταρχῶν τε, καὶ Τυρσηνός, αἰθῶνες λυκοί. From Tarchon there was a city and district named [244]Tarcunia; from whence came the family of the Tarquins, or Tarquinii, so well known in the history of [245]Rome. The Amonians esteemed every emanation of light a fountain; and styled 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 worshipped 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 Τυρρηνία 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 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 [246]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 [247]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,

[248]Τυρσηνὴς Βαρυδοῦπον ἔχων σαλπῖγγα θαλάσσης·

as possessing the deep toned trumpet of the Hetrurian 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 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 antients 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 Alektor, Ἀλεκτῶρ: 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 styled Tritonian were oracular; as we may infer from the application made by the Argonauts. What Homer attributes to Proteus, Pindar ascribes to Triton. [249]Μαντεύεται δὲ ὥς παρ' Ὀμηρῷ Πρωτεύς, καὶ παρὰ Πινδάρῳ Τριτῶν τοῖς Ἀργοναυταῖς. Pausanias mentions a tradition of a [250]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 uncertain. 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 antient times the title of Anac was often conferred upon the Deities; and their temples were styled Tor-Anac, and Anac-Tor. The city Miletus was named [251]Anactoria: and there was an Heroûm at Sparta called Ἀνακτορον, Anactoron; where Castor and Pollux had particular honours, who were peculiarly styled Anactes. It was from Tor-Anac that Sicily was denominatèd 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 antient name was Trinacia, as is manifest from Homer:

[252] Ὅποτε δὴ πρῶτον πελάσῃς εὐεργέα νῆα
Τρινακίῃ νησῶ.

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. Callimachus calls it, mistakenly, Trinacria, but says that it was near Ætna, and a portion of the antient Sicani.

[253] Ἀνὲ δ' ἀρ' Αἰτνᾶ,
Ἀνὲ δὲ Τρινακρίῃ Σικανῶν ἔδος.

The island Rhodes was called [254]Trinacia, which was not triangular: so that the name had certainly suffered a variation, and had no relation to any figure. The city Trachin, Τραχίν, 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: [255] Τὸν Ἡρακλῆην φησὶ κατὰ τὸν Αἰγυπτίων διαλεκτὸν Κῶνα λεγέσθαι. We accordingly find that this place was sacred to Hercules; that it was supposed to have been [256]founded by him; and that it was called [257]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, Τριαίνα, 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 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 [258]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.

[Illustration: A _The ancient Tower at Torone_
B _Tower of Cronus in Sicily_]

[Illustration: _Ancient Triaina_]

Cerberus was the name of a place, as well as Triton and Torone, though esteemed the dog of hell. We are told by [259]Eusebius, from Plutarch, that Cerberus was the Sun: but the term properly signified the temple, or place, of the Sun. The great luminary was styled 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 same temple had different names, from the diversity of the God's titles who was there worshipped. It was called TorCaph-El; which was changed to τρικεφαλος, just as Cahen-Caph-El was rendered κυνοκεφαλος: and Cerberus was hence supposed to have had three heads. It was also styled Tor-Keren, Turris Regia; which suffered a like change with the word above, being expressed τρικαρηνος: and Cahen Ades, or Cerberus, was 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 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 styled τρικεφαλος. [260]Ἦν δὲ τοιονδὲ τουτο· πολὺς ἐστὶν ἐν τῷ Εὐξίνῳ ποντῷ Τρικαρηνία καλουμένη κλ. _The purport of the fable about Geryones is this: There was, upon the Pontus Euxinus, a city named Tricarenia; and thence came the history_ Γηρυονοῦ τοῦ Τρικαρηνοῦ, _of Geryon the Tricarenian; which was interpreted, a man with three heads._ He mentions the same thing of Cerberus. [261]Λέγουσι περὶ Κερβεροῦ, ὡς κυῶν ἦν, ἔχων τρεῖς κεφαλὰς· δηλὸν δὲ ὅτι καὶ οὗτος ἀπὸ τῆς πολέως ἐκλήθη Τρικαρηνός, ὥσπερ ὁ Γηρυονής. _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 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 antient Tor-Caph-El arose the blunder about τρικεφαλος; as, from Tor-Keren, rendered Tricarenia, was formed the term τρικαρηνός: 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 Παλαιφάτος, 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 [262]Palæphatus about Orion is quoted verbatim by the Scholiast upon [263]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.

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 the 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 [264]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.

[265]Ἐν δὲ Νάξῳ
Φαντὶ θανεῖν λιπαρὰ Ἰφίμεδειας παῖδας
ῶτον, καὶ σὲ, τολμαεὶς Εὐφιάτῃ ἀναξ.

They are also mentioned by Homer, who styles them γηγενεῖς, or earthborn: and his description is equally fine.

[266]Καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενεσθῆν,
ῶτον τ' ἀντιθεόν, τηλεκλείτον τ' Εὐφιάτην·
Ὅς δὴ μηκιστοὺς θρεψὲ ζειδωρὸς ἀρουρά,
Καὶ πολὺ καλλιστοὺς μετὰ γε κλυτὸν ὀριῶνα.
Ἐννεῶροι γὰρ τοὶ γέ, καὶ ἐννεαπηχεὲς ἦσαν

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. [267]Νεβρωδ Γιγαντα, τον την Βαβυλωνιαν κτισαντα--όντινα καλουσιν 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.

[268]Τον δε μετ' ωριωνα Πελωριον εισενοησα,
θηρας ομου ειλευντα κατ' ασφοδελον λειμωνα.

The Poet styles 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 revered. The streight of Rhegium was a dangerous pass: and this edifice was erected for the security of those who were obliged to go through it. It stood near Zancle; and was called [269]Pelorus, because it was sacred to Alorus, the same as [270]Orion. There was likewise a river named from him, and rendered by Lycophron [271]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. [272]Ωριωνα προσχωσαι το κατα την Πελωριαδα κειμενον ακρωτηριον, και το τεμενος του Ποσειδωνος κατασκευασσαι, τιμωμενον υπο 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 antient 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 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 styled Tor Pator; which being by the Greeks expressed τριπατωρ, tripator, gave rise to the notion, that this earthborn giant had three fathers.

[273]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 [274]βυρσα, bursa, a skin: and when some of them succeeded to Zancle [275]in Sicily, finding that Orion had some reference to Ouran, or Uranus, 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 co-operate in a most wonderful manner for the production of this imaginary person; inventing the most slovenly legend that ever was devised. [276]Τρεις (θεοι) του σφαγεντος βοος βυρση ενουρησαν, και εξ αυτης ωριων εγενετο. Tres Dei in bovis mactati pelle minxerunt, et inde natus est Orion.

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TIT AND TITH.

When towers were situated upon eminences fashioned very round, they were by

the Amonians called Tith; which answers to $\tau\iota\theta$ in Hebrew, and to [277] $\tau\iota\theta\eta$, and $\tau\iota\theta\omicron\varsigma$, 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 [278]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 [279] $\tau\iota\theta\epsilon\iota\omicron\nu\ \omicron\rho\omicron\varsigma\ \alpha\pi\omicron\lambda\lambda\omega\nu\omicron\varsigma$. There was a summit of the like nature at Samos, which, is by Callimachus styled _the breast of Parthenia_: [280] $\Delta\iota\alpha\beta\rho\chi\omicron\nu\ \upsilon\delta\alpha\tau\iota\ \mu\alpha\sigma\tau\omicron\nu\ \Pi\alpha\rho\theta\epsilon\nu\eta\varsigma$. Mounds of this nature are often, by Pausanias and Strabo, termed, from their resemblance, [281] $\mu\alpha\sigma\tau\omicron\epsilon\iota\delta\epsilon\iota\varsigma$. 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 $\mu\alpha\sigma\tau\omicron\varsigma\ \acute{\epsilon}\lambda\iota\omicron\upsilon$, _the mount of the [282]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 [283]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 Cyclopien 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 antient 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, $\mu\alpha\sigma\tau\omicron\varsigma\ \pi\upsilon\rho\omicron\varsigma$. Thetis seems to have been a transposition of the same name, and was probably a Pharos, or Fire-tower, near the sea.

These mounts, $\lambda\omicron\phi\omicron\iota\ \mu\alpha\sigma\tau\omicron\epsilon\iota\delta\epsilon\iota\varsigma$, were not only in Greece; but in Egypt, Syria, and most parts of the world. They 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: [284] $\chi\alpha\iota\ \eta\rho\epsilon\ \pi\alpha\lambda\alpha\nu\tau\omega\nu\ \mu\upsilon\rho\iota\omega\nu\ \gamma\alpha\zeta\alpha\nu$. The same author mentions two towers of this sort in Judea, not far from Jericho, belonging to Aristobulus and Alexander, and styled [285] $\Gamma\alpha\zeta\omicron\phi\upsilon\lambda\alpha\kappa\iota\alpha\ \tau\omega\nu\ \tau\upsilon\rho\alpha\nu\nu\omega\nu$: 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; [286] $\sigma\pi\eta\lambda\alpha\iota\omicron\nu\text{--}\tau\eta\ \pi\epsilon\tau\rho\alpha\ \pi\rho\omicron\upsilon\chi\omicron\upsilon\sigma\eta\ \sigma\kappa\epsilon\pi\omicron\mu\epsilon\nu\omicron\nu\cdot\ \tau\alpha\upsilon\tau\eta\varsigma\ \alpha\nu\omega\theta\epsilon\nu\ \acute{\omega}\sigma\alpha\nu\epsilon\iota\ \mu\alpha\sigma\tau\omicron\iota\ \delta\upsilon\omicron\ \alpha\nu\epsilon\chi\omicron\upsilon\sigma\iota\nu$, $\alpha\lambda\lambda\eta\lambda\omega\nu\ \omicron\lambda\iota\gamma\upsilon\ \delta\iota\epsilon\sigma\tau\omega\tau\epsilon\varsigma$: _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, [287]_I am a wall, and my breasts like towers_. Though the word $\chi\omicron\mu\alpha\eta$, Chumah, or Comah, be generally 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 worshipped in such places. The Mizraïm called these hills Typhon, and the cities where they were erected, Typhonian. But as they stood within inclosures sacred to Chom, they were also styled 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, [288]_I will kindle a fire in the wall of Damascus. [289]I will send a fire on the wall of Gaza. [290]I will send a fire on the wall of Tyrus. [291]I will kindle a [292]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 $\lambda\omicron\phi\omicron\iota\ \mu\alpha\sigma\tau\omicron\epsilon\iota\delta\epsilon\iota\varsigma$: and to these the spouse of Solomon certainly alludes, when she says, $\epsilon\gamma\omega\ \tau\epsilon\iota\chi\omicron\varsigma$, $\kappa\alpha\iota\ \acute{\omicron}\iota\ \mu\alpha\sigma\tau\omicron\iota\ \mu\omicron\upsilon\ \acute{\omega}\varsigma\ \pi\upsilon\rho\gamma\omicron\iota$. This will appear from another passage in Solomon, where he makes his beloved say, [293]_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 [294]_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: [295]ὑπερκείνται δὲ αὐτῆς (Δαμασκού) δύο λεγόμενοι 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 [296]_Lebanon, 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 [297]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.

[298]Πυργούς εισοψεσθε Κυταεὸς Αἰηταὸ,
 Ἀλσὸς τε σκιοῦν Ἀρεὸς, τοθὶ κωὰς ἐπ' ἀκρῆς
 Πεπταμένον φηγοῖο Δρακων, τερας αἶνον ἰδεσθαι,
 Ἀμφὶς οπιπτευεὶ δεδοκῆμενος· οὐδὲ οἱ ἡμᾶρ,
 Οὐ κνεφὰς ἥδυμος ὕπνος ἀναιδεὰ δαμναταὶ ὀσσε.

Nonnus often introduces a dragon as a protector of virginity; watching while the damsels slumbered, but sleepless itself: [299]´γναλῆς ἀγρυπνον οπιπτευτηρὰ κορυφῆς; and in another place he mentions [300]Φρουρον εχεις ἀπελεθρον Οφιν. Such an one guarded the nymph Chalcomeda, [301]Παρθενικῆς ἀγαμοῖο βοηθοῦς. The Goddess Proserpine had two [302]dragons to protect her, by the appointment of her mother Demeter.

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, Τίτανες, 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, λοφοὶ μαστοειδεις, and sacred to Hanes; Τίτανις and Τίτανες are compounds of Tit-Hanes; and signify literally μαστός ἡλίου, 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 antients 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: [303]Δρακοντας τε λεγει μεγάλους, ὥστε καὶ ποὰν ἐπιπτεφυκεναι. 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 [304]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 [305]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 styles [306]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 big as a shield; and a man might ride in at its mouth. What can this description allude to, this δράκων πεπωκώς, but the ruins of an antient 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 worshipped 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:

[307]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 inclosure 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.

[308]Και Τιτυον ειδον Γαιης ερικυδεος υιον,
Κειμενον εν δαπεδω· 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 antient 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 [309]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 centre of vital heat, was among the Egyptians styled [310]Ait: hence we are told by [311]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 the top between their heads was an eagle; and beneath a sacred carriage, called Cemus.

[312]Αιετος εν χρυσειος, ἄτε πλατυν ηερα τεμνων,
Ορθος, χιδναιων διδυμων μεσσηγυ καρηνων,
Ύψιφανης περυγων πισυρων τετραζυγι κημω.
Τη 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 worshipped by the Colchians as a Deity; and had a temple and high place, called [313]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 [314]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 Adonis. 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, [315]Μεγα τε και συνηρεφες αλσος, διαρρέομενον πηγαίσις ὕδασιν· εν μεσω 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 [316]Diodorus.

I have taken notice that the word δρακων, draco, was a mistake for Tarchon, Τάρχων: which was sometimes expressed Τραχων; as is observable in the Trachones at Damascus. When the Greeks understood that in these temples people worshipped 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: [317]Angues aquarum sunt, serpentes terrarum, 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: [318]Και χθονος απλετον υια, δρακοντοφονον Λαμασσηνα. 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 [319]jugera or acres proves that such an estimate could not relate to any thing of solid contents; but to an inclosure 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 sea-man, who had been thunderstruck, and lay extended upon the ground: [320]τουτον πλεθρα μεν πεντε μαλιστα 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.

[321]Θρηϊκα χρυσολυρην τηδ' Ορφεα Μουσai εθαψαν,
Ὅν κτανεν ὕψιμεδων Ζευσ φολοεντι 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 styled [322]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, [323]ΤΥΜΒΟΣ δ' αυτον εκωσσει: _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 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 styled Petra, it was fabled of the serpent, that he was turned into stone.

[324] Hic ferus expositum peregrinis anguis arenis
Os petit, et sparsos stillanti rore capillos.
Tandem Phæbus 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 antient history according to their own prejudices: and in the most simple narrative could find out a martial achievement. 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 an one near Thebes, whose teeth he sowed in the earth:

[325]ὄδοντας
Αονιοιο δρακοντος, ὃν ἀγυγιῇ ἐνι θηβῇ
Καδμος, ὅτ' Εὐρωπὴν διζήμενος εἰσαφικάνε,
Πέφνε.

Serpents are said to have infested [326]Cyprus, when it was occupied by its first inhabitants: and there was a fearful dragon in the isle of [327]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.

[328]Ὡς ποτὲ πετραίῃ ὑπὸ δειραδί Παρνησσοιο
Δελφυνὴν τοξοῖσι πελωρίον ἐξενάρϊξε,
Κουρος ἔων ἐτι γυμνος, ἐτι πλοκαμοῖσι 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. [329]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. [330]Οἱ Δελφῶν θεολογοὶ νομίζουσιν ἐνταυθα ποτὲ πρὸς οφιν τῷ θεῷ περὶ τοῦ χρηστικίου μαχὴν γενέσθαι. 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. [331]Πυθοὶ μὲν οὖν ὁ Δρακὼν ὁ Πυθίος θρησκεύεται, καὶ τοῦ Ὀφείως ἡ πανηγυρίς καταγγέλλεται Πυθίᾳ. It is said, moreover, that the seventh day was appointed for a festival in the temple, and celebrated with a Pæan to the [332]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, whence they infested the adjacent country. The [333]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.

[334]Irreincta focus servant altaria flammæ.

The dragon of Apollonius is ever watchful.

Οὐδε οἱ ἡμᾶρ,
Οὐ κνεφᾶς ἡδυμὸς ὕπνος ἀναΐδεα δαμνάται οὔσσε.

What the Poet styles 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 temple of Amon there was a [335]light continually burning. The like was observable in other temples of the [336]Egyptians. Pausanias mentions the lamp of Minerva [337]Polias at Athens, which never went out: the same custom was kept up in most of the [338]Prutaneia. The Chaldeans and Persians had sacred hearths; on which they preserved a [339]perpetual fire. In the temple of [340]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 [341]Aderbain in Armenia. The Nubian Geographer mentions a nation in India, called [342]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. [343]_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 help suspecting much more of antient 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 worshipped, who was represented under a particular form. They styled 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 styled [344]Nephele: which the Greeks in after times supposed to relate to νεφέλη, 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 [345]Palæphatus: but through the misconception of his countrymen it was expressed Νεφέλη, Nephele, a cloud. The Grecians in general were of this race; as will be abundantly shewn. The Scholiast upon Lycophron mentions, that the descendants of Hellen were by a woman named Nephele, whom Athamas was supposed to have married. [346]Αθαμας ὁ Αἰόλου τοῦ Ἑλλήνος παῖς ἐκ Νεφελῆς γεννᾷ Ἕλληνα, καὶ Φριξόν. 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 antient 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 styled παιδοτροφοί. Hence Achilles was supposed to have been taught by [347]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. [348]Ἐγένοντο αὐτῷ μαθηταὶ κυνηγεσιῶν τε, καὶ ἑτέρων καλῶν, Κεφαλός, Ἀσκληπιός, Μελανίων, Νεστώρ, Ἀμφιαράος, Πηλεὺς, Τελαμών, Μελεαγρός, Θησεύς, Ἰππολύτος, Παλαμῆδης, Ὀδυσσεύς, Μενεσθεύς, Διομήδης, Κάστωρ, Πολυδεύκης, Μάχων, Ποδαλείριος, Ἀντίλοχος, Αἰνείας, Ἀχιλλεύς. Jason is by Pindar made to say of himself, [349]Φάμι διδασκαλίαν Χείρωνος οἰσέν: and the same circumstance is mentioned in another place; [350]Κρονιδᾶ δὲ τραφέν Χείρωνι δῶκαν (Ἰάσονα). 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. [351]Ἀσκληπιός καὶ Ἀπολλών παρα Χείρωνι τῷ Κενταυρῷ ἰασθαι 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: [352]Ὁ Χείρωνος βίος πᾶσιν ἐξηρκεί. Ζεὺς γὰρ καὶ Χείρων ἀδελφοί: but he brings nothing in proof of what he alleges. It is moreover incredible, were we to suppose such a being as Chiron, that he should have had pupils from so many different [353]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 [354]like: by some indeed esteemed the son of the former; by others introduced rather as a title, and annexed to the names of different Gods. Aristides uses it as such in his invocation of [355]Hercules: Ἴω, Παιῶν, Ἡρακλῆς, Ἀσκληπιε: and he also speaks of the temple of Jupiter Æsculapius, Δίος Ἀσκληπιου νεώς. 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 φιλοφρονεῶν, καὶ δικαιοτάτος:

[356]Ὅν Χείρων ἐδίδαξε δικαιοτάτος Κενταυρῶν.

The like character is given of him by Hermippus, of Berytus.

[357]Ὅτος
Εἰς τε δικαιοσύνην θνητῶν γένος ἡγάγε, δειξάς
Ὅρκον, καὶ θυσίας ἱλάρας, καὶ σχηματ' Ὀλύμπου.

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 by birth, they used to offer him at the altars of Peleus and [358]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 [359]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 [360]Mæris; where only the kings of Egypt had a right of sepulture. The region of the catacombs was called the Acheronian and [361]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 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 [362]Phrygia, [363]Epirus, [364]Hellas, [365]Apulia, [366]Campania, and other countries. The libri [367]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 Hetruiria; 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 [368]Mentor, the son of Ἀλκιμος, 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 styled Mentor; and Man-Tor, that the sacred cakes had the name of Amphimantora. [369]Ἀμφιμαντορα, αλφίτα μελίτι δεδευμένα.

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 styled Dii Magni, Dii Maximi, Dii Potentes, Cabeiri. Mention is made by Pausanias of the great regard paid to them, and particularly by the Cephalenses. [370]Μεγάλους γὰρ σφας οἱ ταυτῇ θεοὺς ὀνομάζουσιν. _The people there style them by way of eminence the Great Gods_. There are altars extant, which are inscribed [371]CASTORI ET POLLUCI DIIS MAGNIS. In [372]Gruter is a Greek inscription to the same purport. Γαῖος Γαίου Ἀχάρνευς ἱερεὺς γενομένου θεῶν Μεγάλων Διοσκόρων 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:

[373]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 styled *Ἀνακείον* in Laconia; and their festival at Athens *ἀνακεία*, *anakeia*. For Anac was a Canaanitish term of honour; which the Greeks changed to *ἀναξ* and [374]*ἀνακτες*. I have before mentioned, that in these places were preserved the Archives of the cities and provinces in which they stood: and they were often made use of for courts of judicature, called *πρυτανεία*, and *prætoria*; whither the antient 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:

[375]Καστορα θ' Ἴπποδαμον, και πυξ αγαθον Πολυδευκα.

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:

[376]Ἥλιος, ὅς παντ' εφορα, 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. [377]*Vos omnium rerum forensium, 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 antient 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 close to the temple of *Amon*. [378]*θηβαιους δε μετα του Αμμωνος το ἱερὸν, οἰωνοσκοπειον τε Τειρεσιου καλουμενον.* *Tiresias*, according to *Apollodorus*, was the son of *Eueres*, [379]*Ευηρης*, or, according to the true Dorian pronunciation, *Euares*, the same as the Egyptian *Uc Arez*, the Sun. He is by *Hyginus* styled [380]*Eurimi filius*; and in another place *Eurii filius*, *Pastor*. *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 styled *Pastor*; because all the *Amonian* Deities, as well as their princes, were called *Shepherds*: and those, who came originally from *Chaldea*, were styled 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, [381]Ευσειρου του Ποσειδωνος; and to have come over, and settled in Thessaly, near mount Othrys. According to Antonius 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. Terambus and Cerambis are both antient 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 [382]Ουπι, Ανασσ' ευωπι: and of whom Cicero speaks, and styles Upis; [383]quam Græci Upim paterno nomine appellat. 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 the temples women officiated, who were denominated from the Deity they served. The Scholiast upon Callimachus calls the chief of them Upis; and styles her, and her associates, Κορας [384]Υπερβορεους, 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 entablatures of temples.

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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, Taphori, 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 [385]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, [386]_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 [387]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, [388]Tupha, vexilli genus, ex consertis plumarum globis. There was probably a tradition, that the calf, worshipped 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: [389]Αιγυπτιακου μνημα Τυφου. This I do not take to have

been a Grecian word; but the name of a sacred orbicular mount, analogous to the Toupphas of Persis.

The Amonians, when they settled in Greece, raised many of these Tupa, 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 antient 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 [390]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:

[391]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 [392]Dionusus at Delphi; also of Deucalion, Pyrrha, Orion, in other places. They imagined that Jupiter was buried in Crete: which Callimachus supposes to have been a forgery of the natives.

[393]Κρητες αει ψευσται· και γαρ ταφον, ω Ανα, σεις
Κρητες ετεκτηναντο, συ δ' ου θανες, εσσι γαρ αιει.

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 style 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 antient history, as the supposing that the Gods of the Gentile world had been natives of the countries, where they were worshipped. 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 chronological series. A fruitless labour, and inexplicable: for there are in all these fables such inconsistencies, 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 Monsieur 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 [394]three; or, as some say, as long as nine. The Abbe [395]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 [396]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 alleged; 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 heathen to have been deified mortals, who were worshipped 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 *Θεοὶ Ἀθάνατοι*: yet acknowledged that they had been men; that they died, and were buried. Cicero owns; [397]ab Euhemero et mortes, et sepultura 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 [398]; ἱερόν θεοῦ, καὶ τάφον θεοῦ. These supposed places of sepulture were so numerous, that Clemens Alexandrinus tells us, they were not to be counted. [399]Ἄλλα γὰρ ἐπιοντι μοι τοὺς προσκυνουμένους ὑμῖν τάφους, ἐμοὶ μὲν οὐδ' ὁ πᾶς ἀν ἀρκέσῃ χρόνος. But, after all, these *Τάφοι* were not tombs, but *λοφοὶ μαστοειδεῖς*, conical mounds of earth; on which in the first ages offerings were made by fire. Hence *τυφῶ*, *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 antient 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. [400]Ἄϊντ Θεολογὶ vestri, et vetustatis absconditæ conditores, tres in rerum naturâ Joves esse--quinque Soles, et Mercurios quinque. Ἄϊντ iidem Θεολογὶ quatuor esse Vulcanos, et tres Dianâs; Ἐσκαλίπιος 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. [401]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 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 [402] 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 [403]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, [404]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 [405]early. Shall we suppose with the critics and commentators that this was a prior Jupiter? If it were a different person, 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 [406]supposed: and that their imputed names were titles. It is true, a very antient and respectable writer, [407]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 [408]Crete. 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, Ζαῦ Κρονίου. 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 [409]Mount Ida: others upon Mount [410]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.

[411]Ζεῦ, σε μὲν Ἰδαίοισιν ἐν οὐρεσὶ φάσι γενέσθαι,
 Ζεῦ, σε δ' ἐν Ἀρκάδιῃ.

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 was well worthy of [412]admiration. The tomb of [413]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, [414]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. [415]_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, Busiris was only a variation for Osiris: both were compounded of the Egyptian term [416]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; [417]_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, [418]Opheltes, or, as it should be expressed, Ophel-tin is the place; and Ophel the Deity, Sol Pytho, whose symbol was a serpent. Ophel-tin was a Taphos with a τέμενος, or sacred inclosure: it was a sacred mound to the Ophite Deity; like that which was inclosed and fortified by [419]Manasseh king of Judah; and which had been previously made use of to the same purpose by [420]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 antient 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 styled Ophel. In many of these places there was an antient 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 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;

[421]Κουρος, εων, ΕΤΙ ΓΥΜΝΟΣ, ετι πλοκαμοισι γεγηθως.

Near mount Cyllene in Arcadia was the sacred Taphos of [422]Æputus, who was supposed to have been stung by a serpent. Æputus was the same as Iapetus, the father of mankind. In the Dionysiaca the priests used to be crowned with serpents; and in their frantic exclamations to cry out [423]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 Tripus in [424]Delphi; and wrote there an epitaph to his honour. The name of Tripus 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 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 worshipped, being one and the same Deity. [425]Πυθοι μεν ουν ο Δρακων ο Πυθιος θρησκευεται, και του Οφεως η πανηγυρις καταγγελλεται Πυθια. _At Python_ (the same as Delphi)

the Pythian Dragon is worshipped; and the celebrity of the serpent is styled 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 [426]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 [427]Orion at Tanagra, and of Phoroneus in [428]Argolis; the tomb of [429]Deucalion in Athens; and of his wife [430]Pyrrha in Locris: of [431]Endymion in Elis: of Tityus in [432]Panoepa: of Asterion in the island [433]Lade: of the Egyptian [434]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 [435]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 τέμενη, which had been erected for divine worship in the most early times. The Helladians, and the Persians, were of the same [436]family: hence we find many similar rites subsisting 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. [437]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, Τυφών, who was supposed to have been a giant, was a compound of Tuph-On, as I have before mentioned; and signified a sacred [438]mount of the sun. Those cities in Egypt, which had a high place of this sort, and rites in consequence of it, were styled 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 Mizraïm 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 [439]Idithia, [440]Abaris, [441]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 [442]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 [443]God. But this arose from the common mistake by which places were substituted for the Deities there worshipped. Typhon was the Tupha, or altar, the supposed tomb of the God: and the offerings were made to the Sun, styled 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, or rather Typhonian worship, was not unknown in the region of [444]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 ἐν τοῖς Φρυγίοις [445]γράμμασιν. But all terms of relation are to be disregarded. The purport of the history was this. The altar was termed Tuphon Isiac, sive Βωμος Ισακκος, from the sacra Isiaca, which were performed upon it. The same Isaac or Isæac was sometimes rendered Esacus, and supposed to have been a son of the river Granicus.

[446]Esacon umbrosâ furtim peperisse sub Idâ

Fertur Alexirhoë Granico nata bicorni.

The antient Arcadians were said to have been the offspring of [447]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 mentioned, that the poets formed their notions about Otus and Ephialtes from towers: and the idea of Orion's stupendous bulk 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 styled Typhonian. This may be inferred from the allegorical description of Typhæus, given by Hesiod. Typhon and Typhæus, 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.

[448]Εκ δε οἱ ὤμων
Ἦν ἑκατον κεφαλαὶ ὄφις, δεινοῖο Δρακοντος.

As there was a perpetual fire kept up in the upper story, he describes it as shining through the apertures in the building.

[449]Εκ δε οἱ ὀσσων
Θεσπεσιης κεφαλῆσιν ὕπ' ὀφρυσι πυρ ἀμαρυσσε·
Πάσων δ' ἐκ κεφαλῶν πυρ καίετο δερκομενοῖο.

But the noblest description of Typhon is given in some very fine poetry by Nonnus. He has taken his ideas from some antient 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 the sea stabled in the cavities at the foot of the mountain, which was washed by the ocean.

[450]Ἐν ἰχθυοεντι δε ποντῷ
Ἰσταμενου Τυφωνος εσω βρυοεντος εναυλου
Βενθεΐ ταρσα πεπηκτο, και ηερι μιγνυτο γαστηρ
Θλιβομενη νεφεεσσι· Γιγαντειου δε καρηνου
Φρικτον αερσιλοφων αἶων βρυχημα λεοντων,
Ποντιος ειλυοεντι λεων εκαλυπτετο κολπη. 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.

* * * * *

OB, OUB, PYTHO,

SIVE DE

OPHIOLATRIA.

Παρα παντι των νομιζομενων παρ' ὑμιν Θεων Οφης συμβολον μεγα και
μυστηριον 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 [451]adoration. Yet so we find it to have been. In most of the antient rites there is some allusion to the [452]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 called upon Eva, Eva. They were often crowned with [453]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[454]. 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 [455]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 [456]Εὐαν ἐκείνην, δι' ἣν ἡ πλάνη παρηκολούθησε. But I should think, that Eva was the same as Eph, Epha, Opha, which the Greeks rendered Ὀφίς, Ophis, and by it denoted a serpent. Clemens acknowledges, that the term Eva properly aspirated had such a signification. [457]Το ὄνομα τοῦ Εὐα δαδουομένου ἐρμηνεύεται Ὀφίς. Olympias, the mother of [458]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 [459]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, [460]Evoe, Saboe, Hues Attes, Attes Hues, which were titles of the God Dionusus. He was peculiarly named Ὕης; and his priests were the Hyades, and Hyantes. He was likewise styled Evas. [461]Εὐας ὁ Διουσοῦς.

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 [462]Isis. We learn from Diodorus Siculus, that the kings of Egypt wore high bonnets, which terminated in a round ball: and the whole was surrounded with figures of [463]asps. The priests likewise upon their bonnets had the representation of serpents. The antients 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. [464]Abadir Deus est; et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Græci βαίτυλον vocant.--Abdir quoque et Abadir βαίτυλος. 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 [465]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 στῦλος, 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 represented by it. The term Ab generally signifies a [466]father: but, in this instance, it certainly relates to a serpent, which was indifferently styled Ab, Aub, and [467]Ob. I take Abaddon, 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 [468]Ἀβαδδων, τὸν Ἀγγέλον τῆς Ἀβυσσοῦ, the angel of the bottomless pit; that is, the prince of darkness. In another place he is described as the [469]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 Ἀπολλῶνα, cæteri Ἀπολλῶνα, dixerunt, sub hâc formâ, quâ miseriam humano generi invexit, primo cultus[470].

[Illustration: _Ophis Thermuthis, sive Ob Basiliscus Ægyptiacus cum Sacerdote Supplicante._]

[Illustration: Pl. VII.]

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[471]. The like was mentioned in the Octateuch of Ostanēs: 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 [472]θεοὺς τοὺς μεγιστοὺς, καὶ ἀρχηγούς τῶν ὅλων, _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 [473]Tigris, and were greatly addicted to divination, and to the worship of the serpent[474]. *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 Can-oph, 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 [475]Gods. The chief Deity of Egypt is said to have been Vulcan, who was also styled Opas, as we learn from [476]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 lofty, and narrow in comparison of their length; hence among the Greeks, who copied from the Egyptians, every thing gradually tapering to a point was styled 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, [477]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, [478]παρὰ Φοινικῶν λαβὼν τὰς ἀφορμὰς, _from some previous accounts of the Phenicians_. The title of his book was the Theology of Ophion, styled Ophioneus; and of his worshippers, 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 them; and they were from thence denominated Ethiopians, 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 worshipped. 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 [479]Æthiope Vulcani filio. The Æthiopes brought these rites into Greece: and called the island, where they first established them, [480]Ellopiæ, Solis Serpentis insula. It was the same as Eubæa, a name of the like purport; in which island was a region named Æthiopium. Eubæa 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.

[481]Οὐπις τε, Λοξω τε, καὶ Εὐαίων Ἑκάεργη.

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 [482]lion and serpent: and sometimes of a [483]serpent 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 [484]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, Europeans, 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 styled Οφιογενείς, or the serpent-breed; who were said to retain an affinity and correspondence with [485]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: [486]Τὸν ἡγεμόνα γενεσθαι δρακοντα. These reptiles are seldom found in islands, yet Tenos, one of the Cyclades, was supposed to have once swarmed with them. [487]Ἐν τῇ Τήνῳ, μὲν τῶν Κυκλάδων νήσῳ, οφεις καὶ σκορπιοὶ δεινοὶ ἐγίνοντο. Thucydides mentions a people of Ætolia called [488]Ophionians: and the temple of Apollo at Patara in Lycia seems to have had its first institution from a priestess of the same [489]name. The island of Cyprus was styled Ophiusa, and Ophiodes, from the serpents, with which it was supposed to have [490]abounded. Of what species they were is no where mentioned; excepting only that about Paphos there was said to have been a [491]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 [492]island. They settled also in Crete, where they increased greatly in numbers; so that Minos was said by an unseemly allegory, [493]οφεις οὐρησσαι, serpentes minxisse. The island Seriphus was one vast rock, by the Romans called [494]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 styled by Virgil *_serpentifera_*, as the passage is happily corrected by Scaliger.

[495]Æginamque simul, serpentiferamque Seriphon.

It had this epithet not on account of any real serpents, but according to the Greeks from [496]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[497]. The Athenians were esteemed Serpentinae; and they had a tradition, that the chief guardian of their Acropolis was a [498]serpent. It is reported of the Goddess Ceres, that she placed a dragon for a guardian to her temple at [499]Eleusis; and appointed another to attend upon Erectheus. Ægeus of Athens, according to Androtion, was of the [500]serpent breed: and the first king of the country is said to have been [501]Δρακων, a Dragon. Others make Cecrops the first who reigned. He is said to have been [502]διφυης, *_of a twofold nature_*; συμφυες εχων σωμα ανδρος καὶ 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 [503]brute; because 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, [504]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 [505]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. [506]Est verisimilius ilium 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 worshipped under this [507]emblem. Something of the like nature was mentioned of Triptolemus, and [508]Erichthonius: 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 [509]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 [510]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.

[511]Απὲς γὰρ ἐλθὼν ἐκ περασ Ναιπακτίας,

Ἰατρομαντῖς, παῖς Ἀπολλωνος, χθονα
τὴν δ' ἐκκαθαίρει κνωδαλον 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 [512]literally: but a region, which was annually overflowed, and that too for so long a season, could 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. [513]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 [514]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 [515]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. [516]Οἱ δὲ (φασιν) ὅτι Ὀφικοὶ ἀπὸ τῶν ὀφίων. 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 antient 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 [517]aspirate. We find that there were places of this name. There was a city Eva in [518]Arcadia: and another in [519]Macedonia. There was also a mountain Eva, or Evan, taken notice of by [520]Pausanias, between which and Ithome lay the city Messene. He mentions also an Eva in [521]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 [522]Laconia; and another in [523]Mysia, which Stephanus styles a city of Æolia. They were 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 antient history, when he describes Medea as flying through the air from Attica to Colchis.

[524]Æoliam Pitanem lævâ de parte relinquit,
Factaque de saxo longi simulacra _Draconis_.

[Illustration: Pl. VIII.]

The city was situated upon the river Eva or Evan, which the Greeks rendered [525]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. [526]Τῖνας δὲ καὶ Πιτανάτας λεγέσθαι. 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 styled [527]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 [528]Pitanates; and the soldiers, in consequence of it, must have been termed Pitanatæ: undoubtedly, because they had the Pitan, or serpent, for their

[529]standard. Analogous to this, among other nations, there were soldiers called [530]Draconarii. I believe, that in most countries the military standard was an emblem of the Deity there worshipped.

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 [531]Epiphanius Ophitæ, by [532]Clemens of Alexandria Ophiani. They are particularly described by Tertullian, whose account of them is well worth our notice. [533]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 quicumque 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 error, 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 [534]serpent. I have adopted it, as far as it relates to my system, which is, in some degree, illustrated by it.

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CUCLOPES OR CYCLOPES.

Παλαιοτατοι μεν λεγονται εν μερει τινι της χωρας (της Σικελιας)
Κυκλωπες, και Λαστρυγονες οικησαι· ων εγω ουτε γενος εχω ειπειν, ουτε
οποθεν εισηλθον, η οποι απεχωρησαν. Thucydides. l. 6. p. 378.

Thucydides acquaints us concerning the Cyclopes and Læstrygones, that they were the most antient 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 worshipped the symbolical serpent. They have been represented by the poets, as persons of an enormous [535]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 [536]mountain, which was the original region styled 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 worshipped. They were Petra, or temples of Cælus; 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 [537]Charon, and Tarchon: and they were esteemed Pelorian, from the God Alorus, the same as Cælus and Python. The Grecians confounded the people, who raised these

buildings, with the structures themselves. Strabo places them near [538]Ætna, and Leontina: and supposes, that they once ruled over that part of the island. And it is certain that a people styled Cyclopians did possess that [539]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: [540]Οικεῖς ὑπ' Αἴτνῃ τῇ πυροστόκτῳ Πέτρῳ. 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 Cyclopians [541]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. [542]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 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 Cælus. According to Parmeno Byzantinus, he was the God [543]Nilus of Egypt, who was the same as [544]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 styled [545]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 [546]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,

[547]Καὶ γὰρ θαυμ' ἐτετυκτο πέλωριον, οὐδὲ ἐφκει
 Ἀνδρὶ γέ σιτοφαγῷ, ἀλλὰ ῥίψ' ὕληντι.

Virgil says of the same person,

[548]Ipse arduus, altaque pulsat sidera.

As these buildings were oftentimes light-houses, and had in their upper story one round casement, Argolici clypeï, aut 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:

[549]αἶνα Πέλωρα,
 Πρῆοσιν Ὀσσειοσιν εὐκοτὰ· πασι δ' ὑπ' ὄφρυν
 Φαέα μουνόγληνα σάκει ἰσά τετραβοειῷ.

The Grecians have so confounded the Cyclopians 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: [550]Κυκλωπες--οἱ ἀδελφοὶ ἦσαν τοῦ Κρονου, τοῦ πατρος τοῦ Διός. Proclus in Photius informs us, that, according to the antient mythology of the Auctores Cyclici, the giants with an hundred hands, and the Cyclopes, were the first born of the [551]Earth and Cœlus. But in these histories every degree of relation has been founded upon idle surmises: and is uniformly to be set aside. The Cyclopiian Deity was [552]Ouranus, and the Cyclopiians were his priests and votaries: some of whom had divine honours paid to them, and were esteemed as Gods. Upon the Isthmus of Corinth was an antient temple; which seems to have been little more than a ταφος or high altar, where offerings were made to the Cyclopiian [553]Deities. People of this family settled upon the southern coast of Sicily at Camarina; which some have supposed to have been the Hupereia of Homer, where the Pheacians once resided.

[554]Οἱ πρὶν μὲν ποτ' ἐναῖον ἐν εὐρυχωρῷ Ὑπερεῖα,
 Ἀγχου Κυκλωπῶν ἀνδρῶν ὑπερηνορέοντων.

But there is no reason to think, that the city Hupereia was in Sicily; or that the Pheacians came from that country. The notion arose from a common mistake. All the Greek and Roman Poets, and even Strabo, with other respectable writers, have taken it for granted, that the Cyclopiians of Homer were near Ætna in Sicily. Others except to their being near Ætna; and insist, that they were in the vicinity of Eryx upon the opposite part of the island. But Homer does not once mention the island during his whole account of the Cyclopes: nor does Ulysses arrive in Sicily, till after many subsequent adventures. That there were Cyclopiians 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 worshippers of the Sun. Hence they were styled Camarin, and their chief city Camarina, which was so called from a city of the same name in [555]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 Cyclopiians. According to [556]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 Cyclopiian original, and of the Anakim race; all equally Amonians. Lycophron mentions the cave of this personage, by which was meant an antient temple; and he calls it [557]μονογλήνου στεγὰς Χάρωνος: _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 antient temple of the Sun. It was therefore styled Char-On from the God, who was there worshipped; and after the Egyptian custom an eye was engraved over its portal. These temples were sometimes called Charis, [558]Χάρις; 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 [559]Parthia, Babylonia, and Phrygia. The Grecians rendered Char-Is by Χάρις, a term in their own language, which signified grace and elegance. And nothing witnesses their attachment to antient terms more than their continually introducing them, though they were strangers to their true meaning. The Arimaspiians were Hyperborean Cyclopiians; 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 [560]Sicily, and had the same rites; and particularly worshipped the Ophite Deity under the name of [561]Opis. Aristæus Proconnesius wrote their history; and among other things mentioned that they had but one eye, which was placed in their graceful forehead.

[562]Οφθαλμον δ' ἐν' ἑκάστος εχει χარიεντι μετωπῳ.

How could the front of a Cyclopiian, one of the most hideous monsters that ever poetic fancy framed, be styled 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, [563]and a sceptre. 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 styled [564]Τριτοπατερες, and were supposed to have been three in number. Some such mistake was made about the towers styled 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 Vulcan. Homer speaks of her as his wife: [565]Χαρις--Καλη, ἥν ὦπιε περικλυτος Ἀμφιγυνεις. But Nonnus makes her his mistress; and says, that he turned her out of doors for her jealousy.

[566]Ἐκ δὲ δομῶν ἐδίωκε Χάριν ζήλημονα νυμφῆν.

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 styled Tor-Chares. But as Tor-Pator was changed to Tripator; so Tor-Chares was rendered Trichares, 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; [567]Αἴγλης καὶ Ἥλιου θυγατρῶν. These seeming contradictions are not difficult to be reconciled.

The Amonians, wherever they settled, were celebrated 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 [568]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 styled 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,

[569]Cyclopum educta caminis
Mœnia 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 antients 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 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 Cyclopians: [570]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 styled 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 [571]Cyclops. But Geræstus was not a person, but a place. Γεραιστός is a small variation for Ker-Astus; and signifies the temple of Astus the God of fire. It was certainly the antient name of the place where these sacrifices were exhibited: and the Taphos was a Cyclopians altar, upon which they were performed. The Cyclopians are said to have built the antient city Mycene, which Hercules in Seneca threatens to ruin.

----[572]quid moror? majus mihi
Bellum Mycenis restat, ut Cyclopea
Eversa manibus mœnia nostris concidant.

Nonnus speaks of the city in the same light:

[573]Στεμματι τειχιοεντι περιζωσθεντα Μυκηνη,
Κυκλωπων κανονεσσι.

The gate of the city, and the chief tower were particularly ascribed to them: [574]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.

[575]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 antient cities in Greece. The tradition was, that it was built by [576]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: [577]την εις ἄδου καταβασιν συντομον. The lake was called the pool of Acherusia; near to which and the yawning cavern the Cyclopians chose to take up their habitation. They are said to have built [578]Tiryns; the walls of which were esteemed no less a wonder than the [579]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 [580]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. [581]Ἦσαν δε οἱ Ναυπλιεῖς, ἐμοὶ δοκεῖν, Αἰγυπτιοὶ τὰ παλαιότερα. _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 Træzen, 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 [582]Orus of Egypt, whose worship undoubtedly had been here introduced. So that every circumstance witnesses the country, from whence the Cyclopians came. Hence when [583]Euripides speaks of the walls of antient 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. [584]Τῖρυνθι ὀρμητηριῳ χρῆσασθαι δοκεῖ Προΐτος, καὶ τειχισαὶ διὰ Κυκλωπων· οὗς ἑπτὰ μὲν εἶναι, καλεῖσθαι δὲ 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, styled 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 Cyclopians 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 [585]Astarte; and styled Astro-caer, and Caer-Aster; out of which the Greeks formed Γαστροχειρ, and Εγχειρογαστηρ; a strange medley made up of hands, and bellies. Strabo in particular having converted these building's into so many masons, adds, [586]Γαστεροχειρας, τρεφομενους 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 Προΐτος; and gave out that the towers were built for [587]Prætus, 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, upon the confines of Canaan. They worshipped the Sun under the symbol of a serpent: hence they were styled in different parts, where they in time settled, Europeans, Oropians, Anopians, Inopians, Asopians, Eloprians; 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 [588]Ouranus and the earth: which Ouranus among the Amonians was often styled *Cæl*, or *Cælus*; and was worshipped under the forementioned emblem of a serpent. Hence the temple of the Deity may have been originally called *Cu-Cæl-Ops*, *Domus Cæli 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 [589]*Cuclops*, where some of the Cyclopians 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 their music, 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. [590]Ἐν δὲ Κυκλωψι τοῖς θραξὶ κρηνίδιον ἐστίν, ὕδωρ ἐχὼν, ὃ τῇ μὲν οὐφει καθάρων, καὶ διαφανὲς, καὶ τοῖς ἀλλοῖς ὅμοιον· ὅταν δὲ πῃ τι ζῶον ἐξ αὐτοῦ, παραχρημα διαφθεῖρεται. _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. [591]θεοπόμπος ἱστορεῖ κρήνην ἐν Χρωψί τῆς Θρακίης, ἐξ ἧς τοὺς λουσαμένους παραχρημα μεταλλάσσειν. _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 [592]*Cuclopes* by one writer, are styled *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 Dei Pythonis*: and the Cyclopes were, as I have before supposed, denominated from *Cu-Coel-Ops*, or *Cu-Coel-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 worshipped.

The head of Medusa in Argolis is said to have been the work of the [593]*Cyclopians*. This seems to have been an antient 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 [594]*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 superior skill and knowledge. A beautiful female countenance, surrounded with an assemblage of serpents, was made to denote divine wisdom, which they styled *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:

[595]Καὶ Μητις, πρῶτος γενετῶρ, καὶ Ἐρως πολυτερπής.

On this account many antient temples were ornamented with this curious hieroglyphic: and among others the temple of Caphisus [596]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 antient Deities.

[597]Ἀρσὴν μὲν καὶ θήλυς ἐφυς, πολεματοκε Μητι.

[598]Παντοφύης, γενετῶρ παντῶν, πολυωνυμε Δαίμων.

I have taken notice that the Cyclopians of Thrace were styled *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 [599]Egypt, and other countries. The Sun was called Arez; and the lion, which was an emblem of the Sun, had the same denomination: 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.

[600]Ἀρκτοίτ', ἀγροτεροὶ τε Συεῖς, χαροποὶ τε Λεόντες.

[Illustration: _Pl. IX._ MEDUSA.]

From a Gem in the Collection of His Grace the Duke of Marlborough]

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, [601]ἀναλωτον ἐς τὸν πάντα χρόνον εἶναι (τὴν πόλιν); _to preserve the city from ever being taken in war_. It was probably from this opinion, that the [602]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 antient 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,

[603]Ἵοι Ζηνὶ βροντὴν τ' ἐδοσαν, τεύξαν τε κεραυνόν.

The Poets considered them merely in the capacity of blacksmiths, and condemned them to the anvil. This arose from the chief Cyclopians Deity being called Acmon, and Pyracmon. He was worshipped under the former title in Phrygia; where was a city and district called Acmonia, mentioned by Alexander [604]Polyhistor. The Amazonians paid the like reverence: and there was a sacred grove called Acmonium upon the [605]Thermodon, which was held in great repute. He was by some looked upon as the offspring of heaven; by others worshipped as Ouranus, and Cælus, the heaven itself; and Acmonides was supposed to have been his [606]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 Acmonides, that mighty monarch of the earth, and at the same time founded the sea. [607]Λευσσε με τὸν Γαῖα τε βαρυστερνὸν Ἀνακτ' Ἀκμονίδαν, τὰν ἄλλα θ' ἐδρασάντα.

Acmon seems to have been worshipped of old at Tiryns, that antient city of Greece, whose towers were said to have been built by the Cyclopians. For Acmon was the Cyclopians Deity; and is represented by Callimachus as the tutelary God of the place, though the passage has been otherwise interpreted.

[608]Τοιοὺς γὰρ αἶψ' Ἴτιρυνθίος Ἀκμων
ἔστηκε πρὸ πυλῶν.

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 Cyclopians God Acmon, whom he makes the θεὸς προπύλαιος, or guardian Deity of the place. It was the same God, that was afterwards called Hercules, and particularly styled Tirynthius, to whom Callimachus here alludes, under a more antient 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 [609]use; the knowledge of which art they obtained from the fusion of minerals at the burning of mount [610]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 antient 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 [611]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 [612]and antiquity of this people: and we may learn from their works, [613]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 styled 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 blacksmiths. And as they resided near Ætna, they have made the burning mountain their forge:

[614]Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.

[Illustration: _Pl. X_]

* * * * *

OF

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 puratheaia; 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 puratheaia, 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 Προϊτος, Prætus, whose daughters, or rather priestesses, were the Prætides. And as they followed the Egyptian rites, and held a Cow sacred, they were, in consequence of it, supposed to have been turned into [615]cows; just as the priestesses of Hippha were said to have been changed into mares; the Ænotropæ 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 the ships in the night. The tower of Torone likewise was a Pharos, and therefore styled by Lycophron φλεγραία Τωρωνη, the flaming Torone. The country about it was, in like manner, called [616]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 antient accounts, Proteus is mentioned as having resided in these parts, and is said to have been married to Torone. He is accordingly styled by the Poet,

[617]φλεγραιας ποσις
Στυγνος Τωρωνης, ὃ γελῶς ἀπεχθεται,
Καὶ δακρυ.

The epithet ΣΤΥΓΝΟΣ, gloomy, and sad, implies a bad character, which arose from the cruel rites practised in these places. In all these temples they made it a rule to sacrifice strangers, whom fortune brought in their way.

Torone stood near [618]Pallene, which was styled [619]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 accessory 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,

[620]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. [621]Αποκατεστη εις Φαρον μετα της θυγατρος Ειδοθειας. 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 inquire 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 worshipped, both in the Pharos, and at [622]Memphis. He was the same as Osiris, and Canobus: and particularly the God of mariners, who confined his department to the [623]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 [624]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 observable, that Stephanus of Byzantium gives the pilot another name, calling him, instead of Canobus, Φαρος, Pharos. 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. [625]Πρωρευσ εν τη νησω δηχθεις ὑπο 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 [626]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 [627]prophet.

The history then of Menelaus in Egypt, if such a person 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 worshipped, 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. [628]Κυβερνητης αριστος Μενελαου 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, Τωρωνη, only reversed. They were both temples of Proteus, the same as On, and Orus: both Φλεγραιαι, by which is meant temples of fire, or light-houses. Hence we may be pretty certain, that the three pilots, Canobus, Phrontis, Pharos, together with Onetor, were only poetical personages: and that the terms properly related to towers, and sanctuaries, which were of Egyptian original.

These places were courts of justice, where the priests seem to have practised a strict inquisition; and where pains and penalties were very severe. The notion of the Furies was taken from these temples: for the term Furia is from Ph'ur, ignis, and signifies a priest of fire. It was on account of the cruelties here practised, that most of the antient judges are represented as inexorable; and are therefore made judges in hell. Of what nature their department was esteemed may be learned from Virgil,

[629]Gnossius 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.

[630]--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, styled 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. [631]Μῆθραν, καὶ Φλεγυαν, ἀνδρὰς Αἰθιοπίας το γένος. Minos indeed is spoken of, as an upright judge: and the person alluded to under that character was 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 styled Quæditor 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 [632]hieroglyphic, under which the natives worshipped him, was styled 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 [633]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.

[634]Σκυλλὴν δ' οὐκετ' ἐμυθεομένην ἀπρηκτόν τινα,
Μηπως μοι δεισαντες ἀπολλήξειαν ἔταιροι,
Εἰρεσίης, ἐντος δὲ πυκάζοιεν σφραγὶς αὐτοῦς.

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, [635]Scyllam saxum esse, et quidem non terribile navigantibus. It was the temple, built of old upon that [636]eminence, and the customs which prevailed within, that made it so detested. This temple was a Petra: hence Scylla is by Homer styled Σκυλλὴ Πετραία; and the dogs, with which she was supposed to have been surrounded, were Cahen, or priests.

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

[637]Γλυκυτάτα, φησι, τὰ κρεα τοὺς ξένους φερεῖν·
οὐδεις μολῶν δευρ', ὅστις οὐ κατεσφαγή.

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.

[638]Συν δε δῶμα μαρψας ὥστε σκυλακας ποτι γαιη
Κοιπ', εκ δ' εγκεφαλος χαμαδις ῥεε, δευε δε γαιαν.
Τους τε διαμελίστι ταμων ὠπλίσσατο δορπον·
Ἡσθιε δ' ὥστε λεων ορεσιτροφος, ουδ' ἀπελειπεν
Εγκατα τε, σαρκας τε, και οστεα μυελοντα.
Ἥμεις δε κλαιοντες ανεσχεθομεν Δι χειρας,
Σκετλια εργ' ὀρωνντες, ἀμηχανη δ' εχε θυμον.

[639]He answered with his deed: his bloody hand
Snatch'd two unhappy of my martial band,
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 antient 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 [640]Ennius, that not only Saturn, but Ops, and the rest of mankind in their days, used to feed upon human flesh.--[641]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, 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 hie was born. For he was a native [642]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 [643]orgies of Bacchus and in the rites of Ceres, as well as of other Deities, one part of the mysteries consisted in a ceremony styled ὠμοφαγία; at which time they eat the flesh quite crude with the blood. In Crete at the [644]Dionusiaca they used to tear the flesh with their teeth from the animal, when alive. This they did in commemoration of Dionusus. [645]Festos funeris dies statuunt, et annum sacrum trietericâ 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 [646]Θυασιν ὠμοβοροις ἰκελαι, 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. [647]Πολλάκις τη μανίᾳ κατασχισθέντα, καὶ ὠμοσπάρακτα, ἐσθίουσιν. 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. [648]Ἐθύνοντο δὲ καὶ ἐν Χίῳ τῷ ὠμαδίῳ Διονυσῶν ἀνθρώπων διεσπώντες· καὶ ἐν Τενεδίῳ, φησὶν Εὐέλπις ὁ Κάρυστιος. 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 Lestiygones, Lamiaë, 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 Leontini, who resided at Pelorus, and in the Cyclopians towers: on which account the Lamiaë are by Lucilius termed [649]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.

[650]Ἑβδοματὴ δ' ἰκομεσθα Λαμοῦ αὐτοῦ πολιεθρον.

And the inhabitants are represented as of the giant race.

[651]Φοιτῶν δ' ἰφθίμοι Λαιστρυγόνες, ἄλλοθεν ἄλλος,
Μυριοί, οὐκ ἀνδρῆσιν εἰκοτέες, ἀλλὰ Γίγασι.

Many give an account of the Lestrygons, and Lamiaë, upon the Liris in Italy; and also upon other parts of that coast: and some of them did settle there. But they were more particularly to be found in [652]Sicily near Leontium, as the Scholiast upon Lycophron observes. [653]Λαιστρυγόνες, οἱ νῦν Λεοντῖνοι. _The antient Lestrygons were the people, whose posterity are now called Leontini_. The same writer takes notice of their incivility to strangers: [654]οὐκ ἦσαν εἰθισμένοι ξένους ὑποδεχέσθαι. 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. [655]Σιβυλλαν--Λαμίας οὖσαν θυγατέρα τοῦ Ποσειδῶνος. 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. [656]Οἱ δὲ αὐτὴν Βαβυλωνίαν, ἕτεροι δὲ Σιβυλλαν καλοῦσιν Αἰγυπτίαν. If the Sibyl came from Babylonia and Egypt, her supposed parent, Lamia, must have been of the same original.

The Lamiaë were not only to be found in Italy, and Sicily, but Greece, Pontus, and [657]Libya. And however widely they may have been separated, they are still represented in the same unfavourable light. Euripides says, that their very name was detestable.

[658]Τίς τ' οὐνομα τοδ' ἐπονείδιστον βροτοῖς
οὐκ οἶδε Λαμίας τῆς Λιβυστικῆς γένος.

Philostratus speaks of their bestial appetite, and unnatural gluttony. [659]Λαμίας σαρκῶν, καὶ μάλιστα ἀνθρωπείων ἐρᾶν. 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_. [660]Λέγω δὲ τὰς θηριώδεις, οἷον τὴν ἀνθρώπων, τὴν λεγούσι τὰς κυούσας ἀνασχίζουσιν τὰ παῖδια κατεσθῆειν. 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 Lamia seated themselves,

was about Formiæ; of which Horace takes notice in his Ode to Ælius Lamia.

[661]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 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 [662]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 [663]etymology. There were also in the rock some wonderful subterranean, which branched out into various apartments. Here the antient Lamii, the priests of Ham, [664]resided: whence Silius Italicus, when he speaks of the place, styles it [665]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 antient Latines for the whipping of children was Caiatio. [666]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 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.

[667]Jamque adeo scopulos Sirenum advecta subibat,
Difficiles quondam, multorumque ossibus albos.

They used hymns in their temples, accompanied with the music 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:

[668]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 antient harmony than the character given of the Sirens. Their cruelty the antients 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 them the children of the muse [669]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 [670]Apollonius Rhodius: and by the Author of the Orphic [671]Argonautica: but the account given by Homer is by far the most affecting.

[672]Σειρηνας μεν πρωτον αφιξειαι, αι ρα τε παντας
Ανθρωπους θελγουσιν, οτις σφεας εισαφικανει.
’Οστις αἰδρεη πελασει, και φθογγον ακουσει
Σειρηνων, τω δ’ ουτι γυνη, και νηπια τεκνα
Οικαδε νοστησαντι παρισταται, ουδε γανυνται·
Αλλα τε Σειρηνες λιγυρη θελγουσιν αιδη,
’Ημενοι εν λειμωνι· πολυς τ’ αμφ’ οστεοφιν θις
Ανδρων πυθομενων, περι δε ρινοι φθινυθουσιν.

They are the words of Circe to Ulysses, giving him an account of the

dangers which he was to encounter.

[673]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.

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.

[674]Σκυλλα, γυνη κατακασα, και ου ψυθος ουνομ' εχουσα.

Κατακασα is by some interpreted *_malefica_*: upon which the learned Hemsterhusius remarks very justly--κατακασα cur Latine vertatur malefica non video. Si Grammaticis obtemperes, meretricem interpretabere: erat enim revera Νησιωτις καλη 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 strumpet. Her name it seems betokened as much, and she did not belie it: ου ψυθος ουνομ' εχουσα. We may from these data decipher the history of Scylla, as given by Tzetzes. Ην δε πρωτον Σκυλλα γυνη ευπρεπης. Ποσειδωνι δε συνουσα απεθρηωθη. *_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 [675]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 [676]families. One of their principal cities was Curium, which was denominated from [677]Curos, the Sun, the Deity, to whom it was sacred. In the perilous voyages of the antients nothing was more common than for strangers, whether shipwrecked, or otherwise distressed, to fly to the altar of the chief Deity, Θεου φιλιου, και ξενιου, *_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, were cast down the precipice, upon which it stood. [678]Ευθυς εστιν ακρα, αφ' ης ριπτουσι τους άψαμενους 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. [679]Θυουσι μεν τη Παρθενω τους τε ναυηγους, και τους αν λαβωσι Έλληνων επαναχθεντας, τροπω τωωδε. Καταρξαμενοι ροπαλω παιουσι την κεφαλην. Όι μεν δη λεγουσι, ως το σωμα απο του κρημνου διωθεουσι κατω. επι γαρ κρημνου ιδρυται το Ίρον. 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 antient 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, which was the terror of the neighbourhood. The cruelties of the priests, and their continual depredations, may be inferred from the history of Cacus. Virgil makes Evander describe the place to Æneas; though it is supposed in his time to have been in ruins.

[680]Jam primum saxis suspensam hanc aspice rupem,
Disjectæ procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
Hic spelunca fuit, vasto submota recessu,
Semihominis Caci, facies quam dira tegebat,
Solis inaccessum radiis: semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virûm tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater.

Livy mentions Cacus as a shepherd, and a person of great strength, and violence. [681]Pastor, accola ejus loci, Cacus, ferox viribus. He is mentioned also by Plutarch, who styles him Caccus, Κακκος. [682]Τον μὲν γὰρ Ἡφαιστου παῖδα Ῥωμαῖοι Κακκον ἱστοροῦσι πυρ καὶ φλογὸς ἀφιεναι διὰ τοῦ στοματός ἐξω ῥέουσας. As there were both priests, and priestesses, in temples of this sort, persons styled both Lami, and Lamia; so we read both of a Cacus, and a Caca. The latter was supposed to have been a Goddess, who was made a Deity for having betrayed her brother to Hercules. [683]Colitur et Caca, quæ Herculi fecit indicium boum; divinitatem consecuta, 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.

[684]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 θεὸς ἀπομυῖος 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 Cocytus it was looked upon as a melancholy stream, and by the Poet Theocritus styled [685]Ἀχερωντὰ πολυστονον, _the river of lamentations_. Aristophanes speaks of an eminence of this name, and calls it [686]Ἀχερωντιὸς σκοπέλος ἀματτοσταγῆς, _the rock of Acheron, dropping blood_.

* * * * *

OF

MEED OR ΜΗΤΙΣ,

AND THE

GODDESS HIPPA.

One of the most antient 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 [687]things: which Proclus expresses [688]τὴν δημιουργικὴν αἰτίαν: 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 [689] Ὀρφεύς) ὅτι το φως ῥήξαν τον αιθερα εφωτισε πασαν την κτισιν· ειπων, εκεινο ειναι το φως το ῥήξαν τον αιθερα το προειρημενον, το ὑπερτατον παντων, ου ονομα ὁ αὐτος Ὀρφεύς ακουσας εκ Μαντειας εξειπε ΜΗΤΙΣ, ὅπερ ἐρμηνευεται ΒΟΥΛΗ, ΦΩΣ, ΖΩΟΔΟΤΗΡ. Ειπεν εν τη αυτου εκθεσει ταυτας τας τρεις θειας των ονοματων δυναμεις μιαν ειναι δυναμιν, και ἐν κρατος τουτων θεον, ὃν ουδεις ὄρα. The account is remarkable. Hippa was another Goddess, of the like antiquity, and equally obsolete. Some traces however are to be still found in the Orphic verses above-mentioned, by which we may discover her original character and department. She is there represented as the nurse of [690]Dionusus, and seems to have been the same as Cybele, who was worshipped in the mountains of [691]Phrygia, and by the Lydians upon Tmolus. She is said to have been the soul of the [692]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 worshipped 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 of future disquisition. Thus much is certain, that the Greeks, who were but little acquainted with the purport of their antient theology, uniformly referred it to [693]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 Ἀρης Ἴππιος, Mars the horseman; but of Poseidon Hippius, though a God of the sea. He is accordingly complimented upon this title by the Poet Aristophanes.

[694]Ἴππι' Ἀνάξ Ποσειδον, ὦ
 Χαλκοκροτων ἵππων κτυπος
 Και χρεμετισμος 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 [695]Ποσειδωνος Ἴππιου, μαι Ἴρας Ἴππιου βωμοι: and hard-by τη μὲν Ἀρεως Ἴππιου, τη δὲ Ἀθηνas Ἴππιου βωμος. In Arcadia, and Elis, the most antient 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 [696]Amonian 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. [697]Ἴππια Ἀρσινοη, ἡ του Φιλαδελφου γυνη. As the Grecians did not inquire into the hidden purport of antient names, they have continually misrepresented the histories of which they treated. As Ceres was styled Hippa, they have imagined her to have been turned into a [698]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.

[699]Et te, flava comas, frugum mitissima mater
 Sensit equum: te sensit avem crinita colubris
 Mater equi volucris.

The like is mentioned of the nymph [700]Ocuroë: also of Philyra, 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.

[701]Talis et ipse jubam cervice effudit equinā
 Conjugis adventu pernix Saturnus, et altum
 Pelion hinnitu fugiens implevit acuto.

All these legendary stories arose from this antient term being obsolete, and misapplied. Homer makes mention of the mares of Apollo, which the God was supposed to have bred in Pieria:

[702]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.

[703]Φοιβον και Νομιον κικλησκομεν, εξετ' εκεινου,
Εξετ' επ' Αμφρυσω ζευγητιδας ετρεφεν ιππας,
Ηιθεου υπ' ερωτι κεκαυμενος Αδμητοιο.

These Hippai, misconstrued mares, were priestesses of the Goddess Hippa, who was of old worshipped 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[704]. 'Ητε δη Κιρτα πολις ενταυθα και οι δυο 'Ιππωνες. Argos was of old called Hippeion; not from the animal 'Ιππος, but [705]απο 'Ιππης του Δαναου, _from 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, [706]_that at particular intervals from this monument stood seven pillars, κατα τροπον ομαι αρχαιον, placed_, says he, _as I imagine, according to some antient rule and method; which pillars were supposed to represent the seven planets_. If then these exterior stones related to the [707]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 antient 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 worshipped under this appellation in various regions: hence we read of Hippici Montes in Colchis: 'Ιππου κωμη in Lycia: 'Ιππου ακρα in Libya: 'Ιππου ορος in Egypt: and a town Hippos in Arabia Felix. There occur also in composition[708], 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.

[709]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.

[710]Των δ' επι θαλαττη κειμενων εστιν πολις
Αβδηρ', απ' Αβδηρου μεν ωνομασμενη,
Του και κτισαντος προτερον αυτην· ος δοκει
Υπο των Διομηδους υστερον ξενοκτονων
'Ιππων φθαρηναι.

These horses, ξενοκτονοι, which fed upon the flesh of strangers, were the priests of Hippa, and of Dionusus, styled Hippius, or more properly Hippius. They seem to have resided in an island, and probably in the Thracian Chersonese: which they denominated [711]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 [712]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 antient 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 [713]priests. The very name must have come from them; for they worshipped the Deity under the titles of Meed, Hippa, and Abadir; and various other appellations.

There is an account given by [714]Palæphatus of one Metra, who in the more authentic manuscripts is called Μηστρά, Meestra. It is said of her, that she could change herself into various forms, particularly εκ κορης γενεσθαι βουν, 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 Eresicthon: and these uncommon properties are mentioned by Ovid[715], 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 styled [716]Mestra and [717]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 styled Cygneans, and also Peleiadæ, of whom the principal were the women at [718]Dodona. Many of them were priestesses of Hippa, and upon that account styled Hippai, as I have shewn. Hence the mythologists 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, βουν, 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 worshipped.

* * * * *

rites

of

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.

[719]Prima Ceres unco terram dimovit aratro,
Prima dedit leges.

She is joined by Cicero with Libera, and they are styled the Deities, [720]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 worshipped 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 [721]Gerys, and Terra, and Demeter, were the same. Ἡ [722]Ἀχέρω, και Ὠπις, και Ἑλλη, και Γηρυς, και Γη, και Δημητηρ, [723]το αὐτο. Ceres was the Deity of fire: hence at Cnidus she was called Κυρα, [724]Cura, a title of the Sun. Her Roman name Ceres, expressed by Hesychius Gerys, was by the Dorians more properly rendered [725]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 were worshipped.

Charis is Char-Is, the [726]city of fire; the place where Orus and Hephastus were worshipped. Hence as a personage she is made the wife of [727]Vulcan, on account of her relation to fire. Her title of Damater was equally foreign to Greece; and came from Babylonia, and the east. It may after this seem extraordinary, that she should ever be esteemed the Goddess of corn. This notion arose in part from the Grecians not understanding their own theology: which had originally, became continually more depraved, through their ignorance. The towers of Ceres were P'urtain, or Πρυτανεία; so called from the fires, which were perpetually there preserved. The Grecians interpreted this πυρου ταμειον; and rendered, what was a temple of Orus, a granary of corn. In consequence of this, though they did not abolish the antient usage of the place, they made it a repository of grain, from whence they gave largesses to the people upon any act of merit. [728]Τοπος ην παρ' Αθηναίους, εν ᾧ κοιναι σιτησεις τοις δημοσίοις ευεργεταίς εδιδοντο· ὅθεν και Πρυτανειον εκαλειτο, ὁιονει πυροταμειον· πυρος γαρ ὁ σιτος· In early times the corn there deposited seems to have been for the priests and [729]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. [730]Διμητρος, και Κορης ἱερον, πυρ δε ενταυθα καιουσι, ποιουμενοι φροντιδα, μη λαθῃ σφισιν αποσβεσθην. He mentions a like circumstance at the Prutaneion in Elis[731]: Εστι δε ἡ Ἔστια 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 independent hamlets: each of which had its own Prutaneion, and Archon. These Archons were priests of the [732]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 [733]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. [734]Πρυτανειον, πυρος ταμειον, ενθα ην ασβεστον πυρ. The Scholiast upon Thucydides speaks to the same purpose. [735]Άλλοι δε φασιν, ὅτι το Πρυτανειον πυρος ην ταμειον, ενθα ην ασβεστον 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. [736]Ἔστιαν δ' αν κυριωτατα καλοιης την εν 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 [737]engraved. These laws were described upon wooden cylinders: some of which remained to the time of [738]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 styled 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 styled by way of eminence Παρθενος? Κορα, Cora, which they understood was the same as Cura, a feminine title of the sun: by which Ceres also was called at Cnidos. However mild and gentle Proserpine may have been represented in her virgin state by the Poets; yet her tribunal seems in many places to have been very formidable. In consequence of this we find her with Minos, and Rhadamanthus, condemned to the shades below, as an infernal inquisitor. Nonnus says,

[739]Περσεφονη θωρηξεν Εριννυας.

Proserpine armed the furies. The notion of which Furies arose from the cruelties practised in these Prutaneia. They were called by the Latines, Furiæ; and were originally only priests of fire: but were at last ranked among the hellish tormentors. Ceres the benefactress, and lawgiver, was sometimes enrolled in the list of these dæmons. This is manifest from a passage in Antimachus, quoted by Pausanias, where her temple is spoken of as the shrine of a Fury.

[740]Διμητρος, τοθι φασιν Εριννυος ειναι εδεθλον.

The like is mentioned by the Scholiast upon Lycophron, [741]Ερινυς ἡ Δημητηρ εν Ογκαις πολει της Αρκαδιας τιμαται. Her temple stood upon the river Ladon, and she had this name given to her by the people of the place. Καλουσι δε Ερινυνν οι Θελπουσιοι την Θεον. _The Thelpusians call the Goddess Demeter a Fury_. Herodotus speaks of a Prutaneion in Achaia Pthiotic, called Leitus; of which he gives a fearful account. _No person_, he says, _ever entered the precincts, who returned. Whatever person ever strayed that way, was 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. [742]Ληιτον δε καλεουσι το Πρυτανηιον οι Αχαιοι· ην δε εσελθη, ουκ εστι, οκως εξεισι, πριν η θυσεσθαι μελλη· ωστε τι προς τουτοιαι πολλοι ηδε των μελλοντων τουτεων θυσεσθαι, δεισαντες οichοντο αποδραντες ες αλλην χωρην. Χρονου δε προιοντος, οπισω κατελθοντες, ην αλίσκωνται, εσετλλοντο ες το Πρυτανηιον, ως θυεται τε εξηγεοντο, στεμμασι πας πυκασθεις, και ως συν πομπη εξαχθεις. The people of Leitus 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 antient name of a priest was Cahen, rendered mistakenly KUV, and canis. Hence the Harpies, who were priests of Ur, are styled by Apollonius, _the Dogs of Jove_. His accosting Calais, and Zethus, tells them, that it would be a profanation to offer any injury to those personages.

[743]Ου θεμις, ω υεις βορεου ξιφεεσιν ελασσαν
 Αρπυιας, μεγαλοιο Διος ΚΥΝΑΣ.

This term in the common acception 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 [744]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 styled Arpi; and the environs Arpi-ai: hence the Grecians formed [745]Αρπυιαι. 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 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 [746]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 [747]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 [748]place; and they were the Cercyonians, the priests of the temple, who were noted for these achievements. Pausanias gives an account of them under the character of one person. [749]Ειναι δε ο Κερκυων λεγεται και τα αλλα αδικος εις τους ξενους, και παλαιειν ου βουλομενους. _Cercyon was in other respects lawless in his behaviour towards strangers; but especially towards those who would not contend with him in wrestling_.

These Cercyonians were undoubtedly priests of Ceres, or Damater: who seems to have been tired of their service, and glad to get rid of them, as we are informed by the poet.

[750]Quæque Ceres læto vidit pereuntia vultu
Corpora Theseâ Cercyonea manu.

Before most temples of old were areas, which were designed for Gymnasia, where these feats of exercise were performed. Lucian speaks of one before the temple of [751]Apollo Lucius. And Pausanias mentions that particular [752]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 styles 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 [753]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 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 [754]renowned wrestler, and many persons are said to have been sent from Athens to be victims to his prowess. Eusebius styles him, [755]ωμος και ανημερος, a man of a cruel and sour disposition. After he had done much mischief, Theseus at length Ταυρον κατεπαλαισε, foiled him in his own art, and slew him. He is supposed to have done the like by Cercyon. [756]Λεγεται δε ο Κερκυων τους διασταντας παντας εκ παλην [757]διαφθειραι πλην θησεως. _For it is said of Cercyon, that he slew every person who ventured to cope with him in wrestling, except 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.

Antient 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. [758]Βουσιριν δε κατα την Αιγυπτον τω Δι καλλιερειν σφαγιαζοντα τους παρεπιδημουντας ΞΕΝΟΥΣ. _It is said of Busiris, that he used to offer to Jupiter, as the most acceptable sacrifice, all the strangers, whom chance brought into his country_. There was a tradition concerning Antæus, that he covered the roof of a temple, sacred to Poseidon, with the skulls of foreigners, whom he forced to engage with him. The manner of the engagement was by [759]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,

[760]Ταυρου γυμναδας κακοξενου
Παλης κονιστρας.

This the Scholiast interprets παλαιστραν του Ερυκος του ξενοκτονου, _The Gymnasium of Eryx, who used to murder strangers_. Androgeos the son of Minos came to the [761]like end, who had been superior to every body in this art. Euripides styles the hero Cynus [762]ξενοδαικταν, on account of his cruelty to strangers. He resided it seems near the sea-coast; used to oblige every person, who travelled that way, or whom ill 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. [763]Κακοξενος ο Κυκνος, και εν παροδω της θαλασσης οικων, επεκερτομει τους παριοντας, ναον τω Απολλωνι βουλομενος εκ των κεφαλων οικοδομησαι. Mention is made of Lycaon, qui advenas et hospites trucidavit. He is said to have founded the temple of Jupiter [764]Lycæus, and to have first introduced human sacrifices, particularly those of infants. Λυκαων δε επι τον βωμον τον [765]Λυκαίου Διός βρεφος ηνεγκεν ανθρωπου, και εθυσε το βρεφος, και εσπεισεν επι του βωμου το αιμα. _Lycaon was the person, who brought an infant, the offspring of a man, to the altar of Zeus Lucaios: and he slew the infant, and he sprinkled the altar with the blood which issued from

it_. Antinous in Homer threatens to send Irus to one Echetus, a king in Epirus, who was the dread of that country. The same threat is uttered against [766]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, Εχέτος, was a title of Apollo, rendered more commonly [767]Ἐκάτος by the Greeks, as if it came from the word ἑκάς. 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 styles him βροτων δηλημονα, from his cruelty to strangers.

[768]Περψω σ' Ηπειρονδε βαλων εν νηι μελαινη
Εις Εχeton βασιληα, βροτων δηλημονα παντων.
Ὅς κ' απο ρίνα ταμησι, και ουατα νηλεϊ χαλκω,
Μηδεα τ' εξερυσας δωη 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 procedure was esteemed a proper method of [769]sacrifice.

The histories of which I have been speaking were founded in truth, though the personages are not real. Such customs did 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 [770]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.

[771]Αλλα συ Δηλω, Φοιβε, μαλιστα' επιτερπει ητορ.
Ενθα τοι ἑλκεχιτωνες Ιαονες ηγερεθονται,
Αυτοις συν παιδεσσι, και αιδοιης αλοχοισι.
Ὅιδε σε ΠυΓΜΑΧΙΗι τε, και ορχηθμω, και αιδιη
Μησαμμενοι τερπουσιν, όταν στησωνται 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.

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CAMPE AND CAMPI.

Another name for those Amonian temples was Campi, of the same analogy, and nearly of the same purport, as Arpi above-mentioned. It was in after times made to signify the parade before the temples, where they wrestled, and otherwise celebrated their sacred games; and was expressed Campus. When chariots came in fashion, these too were admitted within the precincts; and races of this sort introduced. Among the Latines the word Campus came to mean any open and level space; but among the Sicilians the true meaning was in some degree preserved. Καμπος--Ἰπποδρομος, Σκυλοι. Hesychius. It was properly a place of exercise in general, and not confined to races. Hence a combatant was styled [772]Campio, and the chief persons, who presided, [773]Campigeni. The exercise itself was by the Greeks styled αγων, αεθλος,

ἀμιλλα; all Amonian terms, taken from the titles of the Deity, in whose honour the games were instituted. These temples partly from their symbols, and partly from their history, being misinterpreted, were by the antient 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,

[774]Ἡς ἀπο δειρης
Ἦνθεε 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 her, 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 antient Amonian colony; and they were denominated from Campe or Campus, which was probably the first temple, they erected. Stephanus Byzantinus shews, that there was of old such a place: Καμπος--κτισμα Καμπανου: 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. [775]Καμπανοι ἀπο των ὑποκαθημενων ἐκε Καμπων ωνομασθησαν, ἡ ἀπο Καμπου πολεως. There were many of these Campi in Greece, which are styled 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 Latin language: for the terms would then be synonymous, and one of them redundant. Kæmpenfelt was, I imagine, an antient 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.

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ANTIENT HEROES.

Καθολου δε φασιν (οἱ Αἰγυπτιοι) τους Ἑλληνας ἐξιδιᾶζεσθαι τους
ἐπιφανεστατους Ἡρωας τε, και θεους, ἐτι δε και ἀποικιας τας παρ'
ἐαυτων. Diodorus Sicul. 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 completed the history, they generally took the merit of it to themselves. By means of this clue we may obtain an insight into some of the most remote, and the most obscure parts of antiquity. For many and great achievements have been attributed to heroes of the first ages, which it was not possible for them singly to have performed. And these actions, though in some degree diversified, and given to different personages, yet upon examination will be found to relate to one people or family; and to be at bottom one and the same history.

OSIRIS.

If we consider the history of Osiris, he will appear a wonderful conqueror, who travelled over the face of the whole [776]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 [777]country. Others supposed his birth-place to have been at Nusa in [778]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 [779]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 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 [780]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 [781]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 [782]wine of barley, little inferior to the juice of the grape. He was esteemed a great blessing to the Egyptians both as a [783]Lawgiver, and a King. He first built temples to the Gods: and was reputed a general benefactor of [784]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 Memphis shewed one of them; whereon was a sacred pillar, containing a detail of his life, and great actions, to the following purport. [785]_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 antient 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 achieved 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 [786]Cronus we are here to understand the same person, as is also represented 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 styled 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 [787]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 styled here Soüs can be no other than the great Patriarch under a title of the Sun. He is accordingly by Philo Biblius called Ousous 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 [788]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 mankind 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 [789]Sesostris.

PERSEUS.

Perseus was one of the most antient heroes in the mythology of Greece: the merit of whose supposed achievements the Helladians took to themselves; and gave out that he was a native of Argos. He travelled to the temple of [790]Ammon; and from thence traversed the whole extent of Africa. He subdued the [791]Gorgons, who lived in Mauritania, and at Tartessus in Bætica; and defeated the Ethiopians upon the western ocean, and the nations about mount Atlas: which [792]mountain he only and 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 [793]Andromeda, the daughter of Cepheus king of the eastern Ethiopia, who was exposed to a sea-monster. Some imagine this to have happened at [794]Joppa in Palestine, where the [795]bones of this monster of an extraordinary size are supposed to have been for a long time preserved. He is said to have built [796]Tarsus in Cilicia, reputed the most antient city in the world; and to have planted the peach tree at [797]Memphis. The Persians were supposed to have been his descendants. He travelled through Asia Minor, to the country of the [798]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 styled Dorian, and Herculean. It is a doubt among writers, whether he came into Italy. Some of his family were there; who defeated 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:

[799]Ardea ---- quam dicitur olim
Acrisione's Danæe fundasse colonis.

But [800]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 Bæotia. In reality neither [801]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[802]: $\Phi\alpha\sigma\iota\ \delta\epsilon\ \kappa\alpha\iota\ \tau\omicron\nu\ \Pi\epsilon\rho\sigma\epsilon\alpha\ \gamma\epsilon\gamma\omicron\nu\epsilon\nu\alpha\iota\ \kappa\alpha\tau'\ \text{Α}\iota\gamma\upsilon\pi\tau\omicron\nu$. Herodotus more truly represents him as an [803]Assyrian; by which is meant a Babylonian: and agreeably to this he is said to have married [804]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 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 [805]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 worshipped at that place: for Perseus was a title of the Deity; [806]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 [807]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 watch-tower, 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 abovementioned. It is a mixed

history, in which their forefathers are alluded to; particularly 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 [808]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 Πῆρς, 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 antient, 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 [809]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 styled Parrhasians. Hence the antient Arcadians, those Selenitæ, who were undoubtedly an Amonian colony, had this appellation. 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.

[810] 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 [811]Polybius, had the name of Parrhasia. There were also Parrhasii and Parrhasini in [812]Sogdiana; and [813]the like near Caucasus: also a town named [814]Parasinum in the Tauric Chersonesus. The people styled [815]Parrhasians in Greece were the same as the Dorians and Heraclidæ; all alike Cuthites, as were the antient Persians. Hence it is truly said by Plato, that the Heraclidæ in Greece, and the Achæmenidæ among the Persians were of the same stock: [816]Το δὲ Ἡρακλεους τε γένος καὶ το Ἀχαιμενεους εἰς Περσέα τον Διος αναφερεται. On this account [817]Herodotus makes Xerxes claim kindred with the Argives of Greece, as being equally of the posterity of Perseus, 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 styled Perseûm.

[818]Phæbe parens--seu te roseum Titana vocari
Gentis Achæmenia ritu; seu præstat Osirin
Frugiferum; seu Persæi 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 [819]female. She is mentioned by some as having flourished long before the æra of [820]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 [821]Africa, at the extremity of Atlas; where the mountain 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 2,000 horse; whom she completely armed with the skins of serpents. Having defeated the Atlantes, she marched against the Gorgons, whom she likewise [822]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 Caicus. 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 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.

[823]Ἔστι δὲ τις προπαροιθεὶς πολλῶς αἰεὶ κολωνή,
Ἐν πέδιλῳ ἀπανευθεῖ, περιδρομὸς ἐνθα καὶ ἐνθα·
τὴν ἦτοι ἀνδρὲς Βατιεῖαν κικλησκουσιν,
Ἀθανάτοί δὲ τε σημεῖα πολυσκάρθμοιο Μυρίνης.

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

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 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 [824]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 [825]founds the city Corunna, and likewise [826]Alesia in Gaul. He afterwards fights with the giants Albion and Bergion near Arelate, in the plain styled Campus Lapideus; where are the salt waters of Salona. He then passes the [827]Alpes; and upon the banks of the Eridanus encounters a person of shepherd race; whom he kills, and seizes his [828]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 [829]assisted. Here was an antient 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 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 [830]Megasthenes and others, to have made an expedition into [831]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 [832]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 [833]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 [834]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 Bætica, and Cantabria, was, according to some writers, peopled by [835]him. By Syncellus he is said to have resided in Italy, and to have reigned in [836]Latium. The Grecians supposed that he was burnt upon Mount Cæta: but the people of Gades shewed his Taphos in their [837]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 [838]hero: and Strabo seems to have thought a great part of them to have been a [839]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. [840]Quamquam, 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 Hercules, quem concertasse cum Apolline de tripode accepimus. Alter traditur Nilo natus, Ægyptius; quem aiunt Phrygiæ 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 [841]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 worshipped. 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 Bætica, and occupied great part of Iberia. They likewise founded [842]Corunna in Cantabria, and [843]Alesia in Gaul: of which there are traditions to this day. Some of them settled near [844]Arelate; others among the [845]Alpes: also at Cuma, and Heraclea in Campania. They were also to be found at Tyre, and in Egypt; and even in the remotest parts of [846]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 [847]God of eloquence, with the Muses in his train. On this account he had the title of [848]Musagetes; and the Roman general Fulvius dedicated a temple which he had erected to his honour, and inscribed it [849]Herculi Musarum_. There are gems, upon which he is represented as presiding among the Deities of [850]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 decyphered. He was the chief deity of the [851]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 of these was [852]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; [853]Sardus, or Sardon; Cyrrus, 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 styled Shepherds, were Herculeans; all descended from that [854]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 [855]Nusa in Arabia: but the people upon the Indus insisted, that he was a native of their [856]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 antient 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 [857]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 [858]world. The account 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 [859]Lybia, quite to the Atlantic; of which performance Thymætes is said to have given an account in an antient 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 [860]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 [861]personages as Hercules. His history was looked upon as very interesting; and therefore was the chief theme of all the antient [862]bards. His flight, styled φυγη Διονυσου, was particularly [863]recorded. He was the same as Osiris; and many of the later mythologists acknowledged this truth. Αἱγυπτιοὶ μὲν γὰρ τὸν παρ' αὐτοῖς θεὸν Ὀσίριν ονομαζόμενον φασὶν εἶναι τὸν παρ' Ἑλλήσι Διονύσον τούτον δὲ μυθολογοῦσιν ἐπελθεῖν πᾶσαν τὴν οἰκουμένην--Ὅμοιως δὲ καὶ τοὺς Ἰνδοὺς τὸν θεὸν τούτον παρ' ἑαυτοῖς ἀποφανεσθαι γεγονέναι. _The Egyptians_, says [864]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 wan conversant in their [865]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 [866]ark, and wonderfully preserved. The purport of which 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 [867]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 [868]Cronus, and Astarte, that they went over the whole earth; disposing of the countries at their pleasure, and doing good wherever they came. Cronus in consequence of it is represented as an universal [869]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 [870]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 [871]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 [872]gentle and humane in their manners; and to abstain from their wild fruits, and fowl banquets: affording them instructions how to improve themselves by cultivation.

Some of these persons are mentioned as proceeding in a 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: [873]Τὸν Δία κυρίον γενομένον τὸν ὅλων ἐπελθεῖν ἅπασαν τὴν οἰκουμένην, εὐεργετοῦντα τὸ γένος τῶν ἀνθρώπων· διενεγκεῖν δὲ αὐτὸν καὶ σωματὸς ῥώμῃ καὶ ταῖς ἀλλαῖς ἅπασαις ἀρεταῖς, καὶ διὰ τοῦτο ταχὺ κυρίον γενεσθαι τοῦ συμπαντος κόσμου. _Zeus_ (or Jupiter) _having got the entire 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 achieved by Orus: and tho 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 antient 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. [874]Ἔτα Ὅσιρις, μεθ' ὃν ὦρος, καὶ μετὰ αὐτὸν θούλης, ὃς καὶ ἕως τοῦ ὠκεανοῦ πᾶσαν τὴν γῆν παρείληφεν. _After him_ (that is, Sôus, 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 [875]Suidas, and by the author of the [876]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 antient historians speak of his great achievements; and the most learned of the modern chronologists have endeavoured to determine his æra, and point out the time of his reign. But their endeavours have been fruitless; and they vary about the time when he lived not less than a thousand years: nay, some differ even more than this in the æra, which they assign to him.

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[877] informs us, that, when this prince was a youth, he was entrusted 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 legions 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 everything 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 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 [878]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 [879]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 [880]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 [881]victory, he returned laden with spoils to Egypt, after an absence of [882]nine years; which is one year less than was attributed to the expeditions of Hercules.

The detail given by this historian is very plain and precise: and we proceed very regularly and minutely in a geographical series from one conquest to another: so that the story is rendered in some degree plausible. But we may learn from Diodorus himself, that little credit is to be paid to this narration, after all the pains he may have taken to win upon our credulity. He ingenuously owns, that not only the Grecian writers, but even the priests of Egypt, and the bards of the same country varied in the accounts which they gave of this hero; and were guilty of great inconsistency. It was therefore his chief labour to collect what he thought most credible, and what appeared most consonant to the memorials in Egypt, which time had spared: [883]Τὰ πιθανώτατα, καὶ τοὺς ὑπαρχουσιν ἐτι κατὰ τὴν χώραν σημείους τὰ μάλιστα συμφωνούντα διελθεῖν. But, as these memorials consisted chiefly in hieroglyphics, I do not see how it was possible for Diodorus to understand what the bards and priests could not decypher. 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 writer afterwards mentions the mighty [884]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 [885]little could be obtained that was precisely true. He has, without doubt, culled the most probable achievements of this hero; and coloured and arranged them to the best advantage: yet they still exceed belief. And if, after this care and disposition, they seem incredible, how would they appear in the garb, in which he found them? Yet the history of this personage has been admitted as credible by the most learned [886]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 [887]army, 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 with the army before mentioned, to put his design in execution. But the [888]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 referred to the first ages. He is represented under the name of Sethos, [889]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 Hephæstus or Vulcan, mentions them in the following order: [890]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 [891]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. [892]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 [893]calls him Sesostris; and mentions him after Osiris, and Orus, and Thoules; which last was by the above writer omitted. Οσιρις. ὄρος. θουλης. μετὰ δὲ τοῦτον Σῆσωστρις. 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. [894]Ἐν τοῦτοις μετὰ ταῦτα χρόνοις ἐβασίλευε τῶν Αἰγυπτίων πρῶτος ἐκ τῆς φυλῆς τοῦ ΧΑΜ [895]Σῆσωστρις. 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 [896]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 [897]Sesostris; particularly the settling a Colony at Colchis, and building innumerable cities in the countries which he traversed:

μυρία δ' ἄστη
 Νάσσατ' ἐποιοῦμενος.

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 [898]Orus, who in the catalogue of Panodorus is placed first of the Demigods, that reigned in Egypt; but by [899]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 [900]Marsham; who 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. [901]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 Sesac; 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 Manethon 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 [902]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, ἀμαρῆτι, 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 [903]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 aftertimes 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 [904]Hercules, 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. [905]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 [906]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 decypher in Egypt. The same question may be asked about the people of Syria, among whom were obelisks attributed to the same person. How came they to be so determinate about an Egyptian work; when people of that country in the same circumstances were so utterly at a loss? the whole undoubtedly was matter of surmise. I shall not therefore say any thing more of Sesostris; as I must again speak of him, when I come to the kings of Egypt.

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

those early ages, or in any age, could go over such a tract of country; much less that he should 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 [907]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 Latham, 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 [908]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 [909]Provinces; and the inhabitants were 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 [910]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 route, 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 entirely 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 antients, 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.

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 [911]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 [912]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, Cappadocia, 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 [913]Euphrates. His last expedition was against the Bactrians: at which time he first saw Semiramis, a woman of uncommon endowments, and great personal charms. He had an army which amounted to seven millions of foot, and two millions of horse, with

two hundred thousand chariots with scythes. For the possibility of which circumstances Diodorus tries to account in favour of the historian, from whom he borrows. By the conduct of Semiramis the Bactrians are subdued; and Ninus takes the capital of the country: upon which, in return for her services, he makes Semiramis his queen. Not long after he dies, leaving only one son by this princess, who was called Ninyas.

The history of Semiramis is variously related by different authors. Some make her a native of Ascalon; and say that she was exposed in the desert, and nourished by pigeons. She was in this situation discovered by a shepherd named Simma. He bred her up, and married her to Menon; whom she deserted for Ninus. During her son's minority she assumed the regal state: and the first work which she undertook was the interment of her husband. She accordingly buried him with great splendor; and raised over him a 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 [914]mounds of an immense height, which retained her name for ages. After this she invaded Egypt, and conquered Ethiopia, with the greater part of Lybia: and having accomplished her wish, and there being no enemy to cope with her, excepting the people of India, she resolved to direct her forces towards that quarter. She had an army of three millions of foot, five hundred thousand horse, and one hundred thousand chariots. For the passing of rivers, and engaging with the enemy by water, she had procured two thousand ships, to be so constructed as to be taken to pieces for the advantage of carriage: which ships were built in Bactria by experienced persons from Phenicia, Syria, and Cyprus. With these she entered into a naval engagement with Strabrobates king of India; and at the first encounter sunk a thousand of his ships. Upon this she built a bridge over the river Indus, and penetrated into the heart of the country. Here Strabrobates engaged her; but being 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 [915]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 fictions, 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 styled Semarim, a title assumed by the antient 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: [916]Σεμιράμιν καὶ τὴν Ῥεαν καλουμένην παρ' Ἀσσυρίους.

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 [917]daughter: and about the time of her birth they vary beyond measure. She is sometimes made cœval with the city Nineve: at other times she is brought down within a few centuries of [918]Herodotus. She invades the Babylonians before the city was [919]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 [920]Herodotus, it was built many ages after by Deïoces the Mede. The city Nineve itself is by Ctesias placed upon the [921]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 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 [922]parts. Arrian seems to

speak of it as a groundless [923]surmise. Her building of Babylon was by [924]Berosus treated as a fable. Herennius Philo maintained, that it was built by a son of Belus the wise, two thousand years before her [925]birth. Suidas says, that she called Nineve [926]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 [927]first ship; and likewise the invention of weaving cotton: and another invention more extraordinary, which was that of emasculating [928]men, that they might be guardians, and overseers in her service. Yet, it is said of her, that she took a man to her bed every night, whom she put to death in the morning. How can it be imagined, if she was a woman of such unbridled [929]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.

[930]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 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 Asur, or the Assyrian, for the people of Assyria. Hence, when it was said, that the Ninevite performed any great action, it has been ascribed to a person Ninus, the supposed founder of Nineve. And as none of the Assyrian conquests were antecedent to Pul, and Assur Adon, writers have been guilty of an unpardonable anticipation, in ascribing those conquests to the first king of the country. A like anticipation, amounting to a great many centuries, is to be found in the annals of the Babylonians. Every thing that was done in later times, has been attributed to Belus, Semiramis, and other, imaginary princes, who are represented as the founders of the kingdom. We may, I think, be assured, that under the character of Ninus, and Ninyas, we are to understand the Ninevites; as by Semiramis is meant a people called Samarim: and the great actions of these two nations are in the histories of these personages recorded. But writers have rendered the account inconsistent by limiting, what was an historical series of many ages, to the life of a single person. The Ninevites and Samarim did perform all that is attributed to Semiramis, and Ninus. They did conquer the Medes, and Bactrians; and extended their dominions westward as far as Phrygia, and the river Tanais, and to the Southward as far as Arabia, and Egypt. But these events were many ages after the foundation of the two kingdoms. They began under Pul of Nineve; and were carried on by Assur Adon, Salmanassur, Sennacherib, and other of his successors. Nineve was at last ruined, and the kingdom of Assyria was united with that of [931]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 [932]Strabo, almost over the face of the whole earth, vast [933]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 [934]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, 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. [935]Ἐπὶ τῇ Σεμιραμῶος βασιλείᾳ Αἰγυπτίων τὰ βυσσινὰ ἱμάτια ἐυρησθαι ἰστοροῦσιν. 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 antients, 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 antients, 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: though there was one principal, to whom it more truly related. It will be found, that not only the person originally recorded, and revered; but others, by whom the rites were instituted and propagated, and by whom they were in aftertimes renewed, have been mentioned under this title: Priests being often denominated from the Deity, whom they served.

Of men, styled Zoroaster, the first was a deified personage, revered by some of his posterity, whose worship was styled Magia, and the professors of it Magi. His history is therefore to be looked for among the accounts transmitted by the antient Babylonians, and Chaldeans. They were the first people styled 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 styled Magia[936]; 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 worshipped under the title of [937]Zor-Aster. They were at different 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 antient symbols ill understood; and all that remains of them consists of extravagant allegories and fables, of which but little now can be decyphered. 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 antient Zoroaster. They have gone so far as to suppose the two names to have been the [938]same; between which I can scarce descry any resemblance. There seem to have been many persons styled 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 styles an Assyrian; and another whom he calls Περσο-Μηδης, Perso-Medes: and describes them both as great in science. There was a Zoroaster Proconnesius, in the

time of Xerxes, spoken of by [939]Pliny. Arnobius mentions Zoroastres Bactrianus: and Zoroastres Zostriani nepos [940]Armenius. Clemens Alexandrinus takes notice of Zoroaster [941]Medus, who is probably the same as the Perso-Medes of Suidas. Zoroastres Armenius is likewise mentioned by him, but is styled the son of [942]Armenius, and a Pamphylian. It is said of him that he had a renewal of life: and that during the term that he was in a state of death, he learned many things of the Gods. This was a piece of mythology, which I imagine did not relate to the Pamphylian Magus, but to the head of all the Magi, who was revered and worshipped by them. There was another styled a Persian, whom Pythagoras is said to have [943]visited. Justin takes notice of the Bactrian [944]Zoroaster, whom he places in the time of Ninus. He is also mentioned by [945]Cephalion, who speaks of his birth, and the birth of Semiramis (γενεσιν Σεμιράμεως και Ζωροαστρου Μαγου) 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 [946]Hyde. This learned man supposes all these 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 [947]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 antient 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 [948]many: but this ingenious writer unfortunately opposes all who have written upon the subject, however determinately they may have expressed themselves. [949]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 styles Zoroaster, was one Zerdusht. He lived, it seems, in the reign of Darius, the father of Xerxes; which was about the time of the battle of Marathon: consequently not a century before the birth of Eudoxus, Xenophon, and Plato. We have therefore no authority to suppose [950]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 antients, 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 [951]six hundred years prior. And [952]Suidas from some anonymous author places him five hundred years before the war of Troy. Hermodorus Platonius went much farther, and made him five thousand years before that [953]æra. Hermippus, who professedly wrote of his doctrines, supposed him to have been of the same [954]antiquity. Plutarch also [955]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 the death of [956]Plato. Moses [957]Chorenensis, and [958]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. [959]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 [960]uncertain. Aristotle wrote not long 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 [961]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. [962]Zoroastrem nunc Persam, nunc Medum ponit Clemens Alexandrinus; Persomedum Suidas; plerique Bactrianuni; 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 [963]Nimrod: and by Huetius for Moses. It may be worth while to consider the primitive character, as given by different writers. He was esteemed the first observer of the heavens; and it is said that the antient Babylonians received their knowledge in Astronomy from him: which was afterwards revived under Ostanès; and from them it was derived to the [964]Egyptians, and to the Greeks. Zoroaster was looked upon as the head of all those, who are supposed to have followed his [965]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. [966]Ἀριστοτέλης δ' ἐν πρώτῳ περὶ φιλοσοφίας (τοὺς Μαγούς) καὶ προεβυτέρους εἶναι τῶν Αἰγυπτίων. The Magi, according to Aristotle, were prior even to the Egyptians: and with the antiquity of the Egyptians, we are well acquainted. Plato styles him the son of [967]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 [968]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 [969]Azonaces: which I should imagine was a name of the chief Deity Oromazes, his reputed father. He was in process of time greatly enriched with knowledge, and became in high repute for his [970]piety, and justice. He first sacrificed to the Gods, and taught men to do the [971]same. He likewise instructed them in science, for which he was greatly [972]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 [973]Zarades, which signifies the Lord of light, and is equivalent to Orus, Oromanes, and Osiris, It was sometimes expressed [974]Zar-Atis, and supposed to belong to a feminine Deity of the Persians. Moses Chorenensis styles him [975]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[976]: the former of these was named Oromazes, the latter Areimanius. But these notions were of late [977]date, in comparison of the antiquity which is attributed to [978]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 Ostanès were genuine, it would prove, that there had been a true notion of the Deity transmitted from [979]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 [980]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 [981]Gods. Some speak of his retiring to a mountain of Armenia, where he had an intercourse with the [982]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 [983]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 of the Gordiæan [984]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 ἀπατεωνες, φαρμακευται: jugglers,

and conjurers_. But the Persians of old esteemed them very highly.
 [985]Μαγον, τον θεοσεβη, και θεολογον, και ιερεα, οι Περσαι ουτως λεγουσιν.
 _By a Magus, the Persians understand a sacred person, a professor of
 theology, and a Priest._ Παρα Περσαις [986]Μαγοι οι φιλοσοφοι, και
 θεοφιλοι. _Among the Persians, the Magi are persons addicted to philosophy,
 and to the worship of the Deity._ [987]Dion. Chrysostom, and Porphyry speak
 to the same purpose. By Zoroaster being the author of Magia, is meant, that
 he was the first promoter of religious rites, and the instructor of men in
 their duty to God. The war of Ninus with Zoroaster of Bactria relates
 probably to some hostilities carried 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 [988]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. [989]Cujus scientia saeculis priscis multa
 ex Chaldaeorum arcanis Bactrianus addidit Zoroastres. When the Persians
 gained the empire in Asia, they renewed these rites, and doctrines.
 [990]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. [991]Primogeniti Cham
 filii Noë fuit Chus. Hic ad Persas transiit, quem Persae vocitavere
 Zoroastrem. Chus, we find, was called by this title; and from him the
 religion styled 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 another 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 [992]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 ζων 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 [993]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 [994]Beth-Sur, and [995]Beth-Sura,
 which Josephus renders [996]Βηθ-Σουρ. It was also called Beth-Sor, and
 Beth-Soron, as we learn from [997]Eusebius, and [998]Jerome. That Suria was
 not merely a provincial title is plain, from the Suria Dea being worshipped
 at Erix in [999]Sicily; and from an inscription to her at [1000]Rome. She
 was worshipped under the same title in Britain, as we may infer from an
 Inscription at Sir Robert Cotton's, of Connington, in Cambridgeshire.

[1001]DEÆ SURIE
 SUB CALPURNIO
 LEG. AUG. &c.

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

[Illustration: Pl. XI. _Deus Azon Persicus._]

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 [1002]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 mode of mistake, expressed the latter ζων;
 and interpreted Zoroaster αστερα ζων. 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

worshipped 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 styled simply [1003]Taurus, from the emblem under which he was represented. This Taurus was also called Aster, and Asterius, as we learn from [1004]Lycophron, and his Scholiast. Ὁ Ἀσθηριος οὗτος ἐστὶν ὁ καὶ Μινωταυρος. _By Asterius is signified the same person as the Minotaur._ This Taur-Aster is exactly analogous to [1005]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 [1006]entablatures at Naki Rustan, supposed to have been the antient Persepolis, we find the Sun to be described under the appearance of a bright [1007]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 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 [1008]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 styled Zoni, and [1009]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 [1010]Zona. They seem to have been secondary Deities, who were called Zoni and [1011]Azoni. The term signifies Heliadæ: and they were 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. [1012]Age, nunc, veniat, quæso, per igneam zonam Magus ab interiore orbe Zoroastres. I imagine, that by Azonaces, Ἀζωνάκης, beforementioned, 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, [1013]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.

[Illustration: Pl. XII. _Apud Kæmpferum in Amœnitat. Exot. p. 312_]

[Illustration: Zor-Aster, sive Taurus Solaris Ægyptiacus]

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 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.

[1014]Ὅν ἐτι κοιμάσῃς ἀνέμων βρομον, οὐχὶ χαλαζαν,
 Οὐ νιφετῶν συρμούς, οὐ παταγεύσαν ἄλα.
 ὦλεο γὰρ. κλ.

He is mentioned, as having been twice in a state of [1015]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 we learn from Proclus.

[1016]Ορφικοί δια συμβολον, Πυθαγορείοι δια εικονων, τα θεια μνηνειν εφιμενοι. His character for science was very great; and Euripides takes particular notice of some antient tablets, containing much salutary knowledge, which were bequeathed to the Thracians by Orpheus: [1017]ὁς Ορφειη κατεγραψε γηρυς. Plato styles his works [1018]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 mount [1019]Cithæron. He is said to have been the first who instituted those rites: and was the author of all mysterious worship. [1020]Πρῶτος Ορφευς μυστηρια 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 sea-coast of Chaonia, in order to recover his lost Eurydice; who had been killed by a serpent. According to [1021]Agatharchides Cnidius it was at Aorthon in Epirus, that he descended for this purpose to the shades below. The same account is given by [1022]Pausanias, who calls the place more truly Aornon. In the Orphic Argonauts it is said to have been performed at Tænarus in [1023]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.

[1024]ὥς ἰκομην ἐπὶ γαίαν ἀπειρετον, ἦδε πολλας,
Αἰγυπτῳ, Λιβυῃ τε, βροτοῖς ἀνα θεσφατα φαινων.

Some make Orpheus by birth a Thracian; some an Arcadian: others a Theban. Pausanias mentions it as an opinion among the [1025]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 Œagrus, and Calliope: but Asclepiades made him the son of Apollo, by that [1026]Goddess. By some his mother was said to have been Menippe; by others [1027]Polymnia. He is also mentioned as the son of [1028]Thamyras. Plato differs from them all, and styles both Orpheus, and Musæus, [1029]Σεληνης καὶ Μουσῶν ἐγγονοι, _the offspring of the Moon, and the Muses_: in which account is contained some curious 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 sea-coast 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 [1030]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 [1031]him.

Many of the things, reported to have been done by Orpheus, are attributed to other persons, such as [1032]Eetion, Musæus, Melampus, Linus, Cadmus, and Philammon. Some of these are said to have had the same [1033]parents. Authors in their accounts of Orpheus, do not agree about the manner of his [1034]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 [1035]epitaph to that purpose. The name of Orpheus is to be found in the lists of the Argonauts: and he is mentioned 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. [1036]Ἔγρονε προ ἰα γενεων των Τρωικων--βιωναι δε γενεας θ· ὁι δε ἰα 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 [1037]life has been given him in order to bring him down as low as the æra of the Argonauts: though, if we may believe Pherecydes Syrus, he had no share in that expedition.

To remedy the inconsistencies, which arise in the history of Orpheus, writers have supposed many persons of this name. Suidas takes notice of no less than four in [1038]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, [1039]Triumviros istos Poeseos, Orpheæ, Musæum, Linum, non fuisse: sed esse nomina ab antiquâ Phœnicum linguâ, quâ usi Cadmus, et aliquamdiu posterî. 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. [1040]Orpheum poetam docet Aristoteles nunquam fuisse. Dionysius, as we learn from Suidas, affirmed the same thing. Palæphatus indeed admits the man; but sets aside the history. [1041]Ψευδης και ὁ περι του Θρφεως 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 [1042]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 [1043]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: [1044]Ὀρφευς εστι πολις υπο τη Πιερη. _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 styled 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 character of one person, the history of a people. When they settled in Thrace, they introduced their arts, and their worship, among the barbarous [1045]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 [1046]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 [1047]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 [1048]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 womankind: 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 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.

[1049]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 styled by the natives Λημνος, and at her shrine they used to sacrifice young persons. [1050]Απο μεγαλης λεγομενης Θεου· ταυτη δε και παρθενους εθουον. They seem to have named the temple at Lesbos Orphi, and Orpheî caput: and it appears to have been very famous on 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 [1051]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 an 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 antient Magi, which was styled 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, [1052]Μαντείον εχεν αυτούς (Χαλδαιούς) παρὰ βαρβαροίς, ὡς Δελφοί παρ' Ἑλλήσι. _The Chaldeans had an oracle as famous among the people of those parts, as Delphi was among the Grecians_. This temple was undoubtedly styled 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 [1053]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, [1054]εἶναι δὲ τὸν Ὀρφεα μαγεῦσαι δεινόν, _that he was great in all the mysteries of the Magi_. We moreover learn from Stephanus Monachus, that Orphon, a term of the same purport as Orpheus, was one of the appellations, by which the Magi were called. [1055]Orphon, quod Arabibus Magum sonat. In short, under the character of Orpheus, we have the history both of the Deity, and of his votaries. The head of Orpheus was said to have been carried to Lemnos, just as the head of Osiris used to be wafted to Byblus. He is described as going to the shades below, and afterwards returning to upper air. This is similar to the history of Osiris, who was supposed to have been in a state of death, and after 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 [1056]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 worshipped. 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 abovementioned: 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 [1057]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, favoured of the God there worshipped; 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 [1058]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 antients. 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 antient Orphic poetry, accompanied with a short comment. This poetry was in the original Amonian language, which grew obsolete among the Helladians, and was no longer intelligible: but was for a long time preserved in [1059]Samothracia, and used in their sacred rites.

CADMUS.

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 antient 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 [1060]Dionusus; and in the rites, which by the later 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 [1061]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 Œdipus.

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 family 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 [1062]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 decyphered. If these characters were Phenician, why were they sent to a priest of a different country for interpretation? and why is their date and antiquity defined by the reign of a king in Egypt? [1063]Τους τυπους 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 [1064]Ismenius: that there was a tripod as antient 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 antient 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 antient as Amphitryon. I only argue from the principles of the Greeks to prove their inconsistency. The Pheneatæ in Arcadia shewed to Pausanias an inscription upon the basis of a brazen statue, which was dedicated to [1065]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 [1066]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 worshipped 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 Thebais: [1067]Καδμὸν ἐκ Θηβῶν οὐτὰ τῶν Αἰγυπτίων. Pherecydes Syrus also, from whom most of the mythology of Greece was borrowed, makes Cadmus an [1068]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.

[1069]Πατρια θεσπεσις δεδαημενος οργια τεχνης,
Αιγυπτια σοφιας μεταναστις, ημος Αγηνωρ
Μεμφιδος ενναετης εκατομπυλον ωκειε θηβην.

We learn the same from the Scholiast upon Lycophron, who styles the king Ogugus. [1070]Και ὁ ὠγουγος Θηβων Αιγυπτίων ην Βασιλευς, ὅθεν ὁ Καδμος ὑπαρχων, ἐλθων ἐν Ἑλλαδι τας Ἑπταπυλους ἐκτισε. _Moreover Ogugus was king of Thebes in Egypt: of which country was Cadmus, who came into Greece, and built the city styled 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 [1071]Χειρος οπισθοποροιο χαραγματα λοξα χαρασσων. These arts he carried 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. [1072]Φοινιξ και Καδμος, απο Θηβων των Αιγυπτίων ἐξελθοντες εἰς την Συριαν Τυρου και Σιδωνος βασιλευσαν. _Phœnix and Cadmus came from Thebes in Egypt, and reigned at Tyre and Sidon._

Thus I have taken pains to shew, that Cadmus was not, as has been generally thought, a Phenician. My next endeavour will be to prove that no such person existed. If we consider the whole history of this celebrated hero, we shall find, that it was impossible for one person to have effected what he is supposed to have performed. His expeditions were various and wonderful; and such as in those early times would not have been attempted, nor could ever have been completed. The Helladians say little more, than that he built Thebes, and brought letters into Greece: that he slew a dragon, from the teeth of which being sowed in the ground there arose an army of earthborn men. The writers of other countries afford us a more

extensive account: among the principal of which are to be esteemed Herodotus, Diodorus, Strabo, and Pausanias. Some of them had their [1073]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 [1074]Phenicia and Cyprus; and afterwards to [1075]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 [1076]at Thera, and afterwards was at [1077]Thasus: and proceeding in his travels partook of the Cabiritic mysteries in [1078]Samothracia. He visited [1079]Ionia, and all the coast upwards to the Hellespont and Propontis. He was at Lesbos, which he named [1080]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 [1081]followers. Mention is made of his being upon the [1082]Hellespont, and in Thrace. Here he resided, and found out a mine of [1083]gold, having before found one of copper in [1084]Cyprus. Hence he is said to have procured great wealth. [1085]Ὅδε Καδμου πλουτος περι Θρακην, και το Παγγαιον ορος. We hear of him afterwards in [1086]Eubœa; where there are to be found innumerable traces of him, and his followers. He was likewise at [1087]Sparta, as we may infer from the Heroûm erected to him by Eurotas, and his brethren, the sons of Huræus. He must have resided a great while in [1088]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 [1089]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. [1090]Βασιλευει Καδμος των Ιλλυριων. He reigns over the country which receives its name from his son. [1091]Ιλλυρια--απο Ιλλυριου του 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 [1092]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, according to the Egyptian accounts, the chief of his adventures were in Libya. He married Harmonia at the lake [1093]Tritonis; and is said to have founded in that part of the world no less. than an hundred cities:

[1094]Λιβυστιδι Καδμος αρουρα
Δωμησας πολων εκατονταδα.

Some of these cities seem to have been situated far west in the remoter parts of Africa.

[1095]Και Λιβυες στρατωνντο παρ' Ἑσπεριον κλιμα γαιης,
Αγχινεφη ναιοντες Αλημονος αστεα Καδμου.

Carthage itself was of old called [1096]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 [1097]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 [1098]Babylonia. And as the city Carthage in Libya was called Cadmeia, so in this region Cadmeia, there was a city Carthage: [1099]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

found several cities, and reigns sixty-two years. After this, hard to conceive! he is made king in Illyria. He must also have reigned in Africa: 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 [1100]Cadmus. No person could possibly have effected what is attributed to him. They were not the achievements of one person, nor of one age. And place Cadmus at any given æra, and arrange his history, as may appear most plausible; yet there will arise numberless inconsistencies from the connexions he must have in respect to time, place, and people; such as no art nor disposition can remedy.

It may be asked, if there were no such man as Cadmus, what did the antients 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 [1101]revolutions. It was likewise in some parts inhabited by people of a different 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 aftertimes supposed to have been under the same leader: and to him was attributed the honour of every thing performed. And as colonies of the same denomination went to parts of the world widely distant; their ideal chieftain, whether Cadmus, or Bacchus, or Hercules, was supposed to have traversed the same ground: and the achievements of different ages were conferred upon a fancied hero of a day. This has been the cause of great inconsistency throughout the mythology of the antients. 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 [1102]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 supposed to have been the inventor of letters. He was sometimes styled Cadmilus, another name for Hermes; under which he was worshipped 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.

[1103]Ὡς μὴ σε Καδμος ωφελ' ἐν περιόρῳτῳ
 Ἰσση φυτεῦσαι δυσμενῶν ποδηγετην.

These are the words of Cassandra: upon which the Scholiast observes; Πρυλῖς, υἱὸς τοῦ Καδμίου, καὶ Καδμου, ἦτοι Ἑρμοῦ: _Prulis of Lesbos was the son of Cadmilus, or Cadmus, the same as Hermes_. And afterwards he mentions, [1104]ὁ Καδμος, ἦτοι Ἑρμῆς, _Cadmus, who is the same as Hermes_. In another place he takes notice, that the name of Hermes among the Hetrurians was [1105]Cadmilus: and it has been shewn, that Cadmilus, and Cadmus, are the same. To close the whole, we have this further evidence from Phavorinus, that Cadmus was certainly an epithet or title of Hermes. [1106]Καδμος, οὐ κυρίον μόνον, ἀλλὰ καὶ Ἑρμοῦ ἐπιθετόν.

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 styled [1107]παντροφὸς Ἄρμονια. And when Venus is represented in the allegory as making her a visit, she is said to go [1108]εἰς δομόν Ἄρμονιας πανμητορὸς, _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.

[1109]Ἄρμονιη, 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 styled [1110]κυρβιας Ἀρμονιας, the books of Harmonia, as well as the books of Hermes. These were four in number, of which Nonnus gives a curious account, and says, that they contained matter of wonderful antiquity.

[1111]Εἰν ἐνι θεσφατα παντα, ταπερ πεπρωμενα κοσμῳ
Πρωτογονιοι Φανητος επιγραφε μαντιπολος χειρ.

The first of them is said to have been coeval with the world.

[1112]Πρωτην κυρβιν οπωπεν ατερμονος ἡλικά κοσμου,
Εἰν ἐνι παντα φερουσαν, ὅσα σκηπτουχος Οφιων
Ηνυσεν.

From hence we find, that Hermon, or Harmonia, was a Deity, to whom the first writing is ascribed. The same is said of Hermes. [1113]Ἑρμης λεγεται Θεων εν Αιγυπτῳ γραμματα πρωτος ευρειν. The invention is also attributed to Taut, or Thoth. [1114]Πρωτος εστι Ταυτος, ὁ των γραμμάτων 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 worshipped in Sidon, and the adjacent country, by the name of [1115]Baal Hermon.

Europa likewise was a Deity; according to Lucian the same as Astarte, who was worshipped at Hierapolis in Syria. He visited the temple, and had this information from the priests: [1116]ὥς δε μοι τις των Ἰρεων ἀπηγετο, Ευρωπης εστι (το ἀγαλμα) της Καδμου αδελφης. He is speaking of the statue in the temple, which the priests told him belonged to a Goddess, the same as Europa, the sister of Cadmus. She was also esteemed the same as Rhea; which Rhea we know was the reputed mother of the gods, and particularly the mother of Jupiter.

[1117]Εστ' αν Ῥεια τεκοι παιδα Κρονῳ εν φιλοτητι.

Pindar speaks of Europa, as the [1118]daughter of Tityus: and by Herodotus she is made the mother of [1119]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 Ogyges, and Ogyges; a different name for the same [1120]person. Ogyges, and with the reduplication Ogyges, 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 lauded in Greece, and passed into Bœotia. Here he found, that his sister was detained by Apollo in the grove of Ismenus. There was a fountain [1121]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 aftertimes 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 [1122]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 [1123]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, ignis Menis. Meen, Menes, Manes, was one of the most antient 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 [1124]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 worshipped at Gortyna in Crete, as we learn from [1125]Solinus. *Idem Gortynii et Cadmum colunt, Europæ fratrem.* He had moreover an Heroum at Sparta, which was erected by people styled the sons of [1126]Huræus. We learn from Palæphatus, that according to some of the antient mythologists, Cadmus was the person, who slew the serpent [1127]at Lerna. And according to Nonnus he contended with the giant Typhasus, and restored to Jupiter his lost [1128]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 [1129]Lycus. There was also a river Cadmus, which rose 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 antients is of a mixed nature. He may principally be esteemed Ham, who by his posterity was looked up to as the Sun, and worshipped under his titles: a circumstance, however, which was common to all, who were styled Baalim. That he was the same as Ham, will appear from the etymology of his name. I have before shewn, that the Sun was styled [1130]Achad, Achon, and Achor: and the name, of which we are treating, is a compound of [1131]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. [1132]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 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 [1133]Architecture; and built temples in a style 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 [1134]Athens. It was a place of exercise and science; and by all accounts finely disposed: being planted with a variety of trees, but particularly Olives, called here (Μοριαί) Moriaë. 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 antient times; from whom it received its name. Laërtius styles him the hero Ecademus: [1135]Ἀπο τινος Ἡρώος ὠνομασθη Ἐκαδήμου. And Suidas to the same purpose; Ἀπο Ἐκαδήμου τινος Ἡρώος ὠνομασθεν. But Eupolis, the comic writer, who was far prior, speaks of him as a Deity: [1136]Ἐν εὐσκίοις δρυμοῖσιν Ἀκαδήμου θεοῦ. The trees, which grew within the precincts, were looked upon as very sacred, [1137]ὄντως ἱεραὶ, and the place itself in antient times was of so great sanctity, that it was a profanation to laugh there; [1138]πρῶτον ἐν Ἀκαδημίᾳ μὴδε γέλασαι ἐξουσίαν εἶναι.

The Ceramicus at Athens had the same name; and it was undoubtedly given from the same personage. Ἀκαδημία. καλεῖται δὲ οὕτως ὁ Κεραμικός. Hesych. The common notion was, that it was denominated from the hero [1139]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.

[1140]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 Laphystium in Bœotia, the God [1141]Charops was worshipped, and styled 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 antient Cadmians. Ceramicus was an Egyptian name; and one of the gates or towers of the gates at [1142]Naucratis in that country was so called. It was also the name of an harbour in Caria, probably denominated from some building at the [1143]entrance.

I may possibly be thought to proceed too far in abridging history of so many heroic personages, upon whose names antiquity has impressed a reverence; and whose mighty actions have never been disputed. For though the dress and colouring may have been thought the work of fancy, yet the substance of their history has been looked upon as undeniably true. To which I answer, that it was undoubtedly founded in truth: and the only way to ascertain what is genuine, must be by stripping history of this unnatural veil, with which it has been obscured; and to reduce the whole to its original appearance. This may be effected upon the principles which I have laid down; for if instead of Perseus, or Hercules, we substitute bodies of men, who went under such titles, the history will be rendered very probable, and consistent. If instead of one person, Cadmus traversing so much ground, and introducing the rites of his country at Rhodes, Samos, Thera, Thasus, Samothrace, and building so many cities in Libya, we suppose these things to have been done by colonies, who were styled 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 antients.

The story then of Cadmus, and Europa, relates to people from Egypt, and Syria, who went abroad at different times, and settled in various parts. They are said to have been determined in their place of residence by an ox, or cow: by which this only is meant, that they were directed by an oracle: for without such previous inquiry no colonies went abroad. An oracle by the Amonians was termed Alphi, and Alpha, the voice of God. In Egypt the principal oracular temples were those of the sacred animals Apis and Mneuis. These animals were highly revered at Heliopolis, and Memphis, and in other cities of that country. They were of the male kind; but the honours were not confined to them; for the cow and heifer were held in the like veneration, and they were esteemed equally prophetic. Hence it was, that they were in common with the Apis and Mneuis styled Alphi, and Alpha: which name was likewise current among the Tyrians, and Sidonians. In consequence of this, Plutarch, speaking of the letter Alpha, says, [1144]Φοινικας οὕτω καλεῖν τὸν Βοῦν. _The Phenicians call an ox Alpha_. And Hesychius speaks to the same purpose. Αλφα, βους. Thus we find that Alpha was both an oracle, and an oracular animal. The Grecians took it in the latter acceptance; and instead of saying that the Cadmians acted in obedience to an oracle, they gave out, that Cadmus followed a cow. What is alluded to in the animal, which was supposed to have been his guide, may be known by the description given of it by Pausanias: [1145]Ἐπὶ δὲ ἑκατέρας τῆς βοῦς πλευρᾶς σημεῖον εἶναι λευκὸν, εὐκασμενὸν κυκλῶ τῆς Σελήνης. _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. [1146]Λευκὸν σχῆμ' ἑκατέρθε περιλοκὸν, ἦντε Μηνῆς. This is an exact description of the [1147]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 [1148]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 [1149]cow. Yet 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.

[1150]Καδμε ματην περιφοιτε, πολυπλανον ιχνος ἔλισσεις·
Μαστευεις τινα Ταυρον, ὃν ου βοη τεκε γαστηρ.

Under the character of Europa are to be understood people styled Europeans from their particular mode of worship. The first variation from the purer Zabaism consisted in the Ophiolatria, or worship of the serpent. This innovation spread wonderfully; so that the chief Deity of the Gentile world was almost universally worshipped under this symbolical representation. The serpent among the Amonians was styled 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. [1151]Vossius. It made a part in all their [1152]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 aftertimes supposed to have been the real conductor. As the Cadmians, and Europeans, were Ophitæ, both their temples, and cities, also the hills, and rivers, where they settled, were often denominated from this circumstance. We read of Anopus Asopus, Oropus, Europus, Charopus, Ellopius, Ellopia; all nearly of the same purport, and named from the same object of worship. Europa was a [1153]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 [1154]Babylonia, [1155]Τὴν μὲν οὖν τοῦ Δρακοντος φυσιν, καὶ τῶν οφειων, αὐτος ἐξεθειασεν ὁ Ταυτος, καὶ μετ' αὐτον αυθις Φοινικες τε, καὶ Αἰγυπτιοι.

The learned writers, who have treated of the Cadmians, 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 Eubæa, 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 [1156]Appian and Stephanus Byzantinus mention places in Syrophenicia called Oropus. Upon the Euphrates also in Mesopotamia were the cities [1157]Amhipolis, and [1158]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 [1159]Τίς δε συμφωνησις Χριστου προς ΒΕΛΙΑΡ. This Belial, or Beliar, was the same as Belorus, and Osiris, who were worshipped under the symbol of 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 [1160]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 [1161]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. [1162]_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 [1163]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 [1164]Joshua. Their chief cities were Gibeon, Cephirah, Beeroth, and Kirjath Jearim. These lay within the tribe of [1165]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. [1166]Καδμος--Τυρου και Σιδωνος εβασιλευεν. The Cadmians extended themselves in these parts quite to the Euphrates, and westward to the coast of Greece, and Ausonia; and still farther to the great Atlantic. They went under the name of Elloprians, Oropians, [1167]Cadmonites, Hermonians, Ophitæ, and wherever they settled there will be always found some reference to their antient history, and religion. As they were particularly styled Ophitæ, or Hivites, many places whither they came, were said to swarm with [1168]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 to have been of the giant race, and the [1169]Heliadæ or offspring of the Sun; under which characters the antients 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 [1170]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 [1171]Tanagia 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 worshipped 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 [1172]Thebes. Cnopia is a contraction for Can-Opia; and the temple was certainly founded by people from Egypt. It took its name from Can-o-pe, 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 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 [1173]Theban. The Spartans were of the same race: and there is said to have been the same device upon the shield of [1174]Menelaus, and of [1175]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 denominated from their Deity Ath-Man, or Ath-Manes. Here were the rivers Acheron, and Cocytus, the lake Acherusia, and the pestiferous pool [1176]Aornon Here was the city Acanthus similar to one of the same name about forty miles above [1177]Memphis: and a nation of people called [1178]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 [1179]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 [1180]Phœnice: and from another near Oricum, called Palæste; and from the coast and region styled Palæstina. This was the spot where Cæsar landed, before he marched to Pharsalia. [1181]Postridie terram attigit Cerauniorum 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 the coast Palæstina.

[1182]Inde rapi cæpere rates, atque æquora classem
Curva sequi; quæ jam, vento fluctuque secundo
Lapsa, Palæstinas uncis confixit arenas.

Here was the haven Comar, or [1183]Comarus, near the pool Aornus: and a city [1184]Oropus, similar to the Oropus of Syria, and Bœotia. And higher up was a region Europa, styled Europa Scythica by Festus Rufus. It is observable that there was a city in Epirus called [1185]Tecmon, similar to one in Canaan, as we may infer from the chief of David's captains being styled the [1186]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 [1187]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 [1188]Chaonia, and Epirus. He was in reality the same as Osiris, the Sun; whose worship was in 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 mistaken accordingly. Cycnus is supposed to have resided not only in Liguria, but in Ætolia, and Phocis. There was in these parts a lake [1189]Conope, from Cycnus called also [1190]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 [1191]Fossa Philistina; and Fossiones Philistinæ. Of this I have made mention [1192]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.

[1193]Tunc qui Dardanium tenet Oricon, et vagus altis
Dispersus sylvis Athamas, et _nomine prisco_
Encheliæ, versi testantes funera Cadmi.

The true history is this. These two personages were here enshrined in a temple, or Petra: and worshipped under the symbol of a serpent. Scylax Caryandensis, speaking of this part of Illyria, says, [1194]Κάδμου και Ἀρμονίας οἱ λίθοι εἰσιν ενταυθα, και ἱερὸν. _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, Ἐγγελιαί, 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 worshipped under this form: whence it might truly be said of Cadmus, and Harmonia, that they would one day be exhibited in stone.

[1195]Λαῖνεην 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.

[1196]Εἰς λιθὸν αὐτοτελεστον ἐμορφωθὴ Πολυδευκης.

Ariadne underwent the like [1197]change. Also Battus, Atlas, [1198]Alcmena, and others. All these histories relate to personages, enshrined in temples styled Petra, who had a στυλὸς 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 [1199]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. Pausanius speaks of it as remaining in his [1200]time. The same author affords another instance in his account of Achaia; which is attended with some remarkable circumstances. He tells us, [1201]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 antient 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 [1202]stones.

That the Cadmians were the people, whom I suppose 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 styled 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 worshippers 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 [1203]mines, and consequently were very rich. Lastly, there continually occurs 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 centre 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 [1204]theologist and astronomer: and it is reported of Cadmus, as it was also of Orpheus, that he left behind him many valuable remains, which [1205]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 [1206]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. [1207]Οἱ δὲ Ἡλιαδαὶ διαφοροὶ γεγονότες τῶν ἀλλῶν ἐν παιδείᾳ διηνεγκαν, καὶ μάλιστα ἐν Ἀστρολογίᾳ· εἰσηγήσαντο δὲ καὶ περὶ τῆς ναυτιλίας πολλὰ, πολλὰ δὲ καὶ περὶ τὰς ὥρας διατάξαν. All these arts, if we may believe Herodotus, took their rise in [1208]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 styled [1209]Orites: as we learn from Lycophron: which is by his Scholiast interpreted the Sun. [1210]Ῥριτὴν θεόν, τὸν αὐτὸν Ἥλιον. _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 Elloprians, 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 [1211]Cothus. Plutarch gives an account of Cothus himself coming to Eubœa in company with another named Arclus. [1212]Κοθος, καὶ Ἀρκλος, οἱ Ξουθοῦ παῖδες εἰς Εὐβοίαν ἦκον οικησαντες. By Cothus and Arclus are meant Cuthites and Herculeans,

people of the same family, who settled in this island. The Oritæ of Egypt were also styled Arabians; and the Arabian nome was denominated from them. The Cadmians, who settled in Eubæa, may be traced under the same names. Strabo calls the people, who were supposed to attend Cadmus, Arabians, [1213]Ἀραβες, οἱ συν Καδμῷ. One district in the island was denominated from them, Æthiopiūm: [1214]Ἀιθιοπιον, ὄνομα χωρίου ἐν Εὐβοίᾳ. This is more particularly described by Stephanus, as the passage is happily corrected by Salmasius. Αἰθιοπιον, χωριον Εὐβοίας παρὰ Δηλίου, πλησίον τοῦ Εὐρίπου.

There is a part of Eubæa hard by Delium, and near to the Euripus, called Ethiopiūm. But the most critical mark, by which any of these islands were distinguished, was that of [1215]Oritæ. This is the express title of the shepherds in Egypt; which they assumed both on account of the Deity, whom they worshipped, 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 Eubæa, which the Greeks expressed [1216]Oria: whence came the provincial title of Oritæ. Here Orion was supposed to have been [1217]nursed, whose history we know was from Babylonia. The natives had a tradition, that he was the son of [1218]Urieus, and of the gigantic race: the purport of which, I think, cannot be mistaken. They passed, as I have shewn, from Eubæa to Attica, and Bœotia. Here also was a city [1219]Ur, like that in Chaldea, and a tradition about Orion being born in these parts. They likewise pretended to shew his [1220]tomb. This city Ur, or Uria, was in the district of Tanagra, and stood directly opposite to the province of Ethiopia in Eubæa, being separated only by the narrow frith of the [1221]Euripus. They settled also at Træzen, where Orus is said to have resided: by which we are to understand his worshippers, the Oritæ. [1222]Φάσι δὲ ὄρον γενεσθαι σφισιν ἐν γῇ πρώτων· ἐμοὶ μὲν οὖν Αἰγυπτίον φαίνεται, καὶ οὐδαμῶς Ἑλληνικὸν ὄνομα ὄρος εἶναι. Βασιλευσαι δ' οὖν φασιν αὐτόν, καὶ ὠραιαν ἀπ' αὐτοῦ καλεῖσθαι τὴν γῆν. The people of Træzen, says Pausanias, give out, that one Orus was the first in their country. But the name Orus to me seems to have been of Egyptian original. They farther relate, that this Orus was a king, and that the province was from him called Oraia. Uria above, and Oraia here, however differently expressed, signify literally the land of Ur. In all these places the Cuthites went under various appellations, but particularly of Cyclopians, Ellopians, and [1223]Europeans 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 [1224]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 Urieus and Uræus, are pointed out a people styled Europeans of Babylonish extraction, who were ab origine from Ur in Chaldea? And is it not plain, that the history of Cadmus is founded upon terms ill understood, and greatly misapplied? Yet the truth is not totally defaced, as I hope, that I have made appear. By Moses Chorenensis Cadmus is represented as of the giant race; and he is said to have come from [1225]Babylonia. Nonnus mentions his planting in Greece a colony of giants.

[1226]Καὶ σταχὺς αὐτολοχευτὸς ἀνηξήτο Γίγαντων.

Hence the Cadmians were styled Ἀνακες, and [1227]Ἀνακτες; and the temples of their Gods, Ἀνακτορία, 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 Urieus, they must ultimately have come 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 styled Oritæ, and [1228]Orchani. Lucian indeed says, that astronomy was not derived to the Greeks either from the Egyptians, or the Ethiopians; but from [1229]Orpheus. This however intimates, that the Ethiopians, under which name the sons of Chus are mentioned by the [1230]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 [1231]Babylonia. As these Babylonians, these sons of Urieus, 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 in a pastoral habit, playing upon an instrument, and reclining himself under the shade of an oak.

[1232]Κλινας γειτονι νωτον ὑπο δρυι φορβαδος ὕλης,
Και φορεων αγραυλον αηθεος ἔιμα 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.

[1233]Θελῶ δένδρεα 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, Erichonius, Eumolpus, Aristæus, Battus, Daphnis, Terambus of Egypt, and Osiris, are represented of that profession. Hence it is, that we find altars, and inscriptions to the shepherd [1234]Gods. Apollo was styled Νομευς, and Ποιμνιος; and was said to have been educated in [1235]Arabia. When Rhea produced to the world Poseidon, she gave him to the care of a [1236]shepherd to bring him up among the flocks. Atlas, the great astronomer, is represented as a shepherd. [1237]Ατλας μαθηματικος ην Λιβυς ανηρ.--Πολυειδος δε ο διθυραμβοποιος τον Ατλαντα τουτον 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; [1238]απο του ιδρυσαμενου ποιμενος. It is reported of the Muses, that they were of shepherd extraction, and tended flocks, which they entrusted to their favourite Aristæus.

[1239]Και μιν ἔων μηλων θεσαν ηρανον, ὅσσ' ενεμοντο
Αμπεδιον Φθιαν Αθαμαντιον, αμφι τ' ερυμνην
Οθρυν, και ποταμου ιερον ῥοον Απιδανοιο.

This is the person by Virgil styled Pastor Aristæus. Zethus and Amphion are described as of the same profession, though kings of Thebes, [1240]Ζηθος δε και Αμφιων αδελφοι ησαν ποιμενες. Even the monster Polyphemus is taken notice of as a musician, and a [1241]shepherd. Macrobius mentions, that among the Phrygians the Sun was worshipped under a pastoral [1242]character, with a pipe and a wand. Tiresias, the prophet, is by Hyginus styled Tiresias, Eueri filius, or as some read it, Tiresias, Eurii filius, [1243]_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.

[1244]Αστροχιτων Ἡρακλης, αναξ πυρος, Ορχαμε κοσμου,
Ηελιε, βροτειο βιου δολιχοσκιε ΠΟΙΜΗΝ.

Some of the pyramids in Egypt were styled the pyramids of the shepherd [1245]Philitis; and were said to have been built by people, whom the Egyptians held in abomination: from whence we may form a judgment 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. [1246]Το ορος εις τιμην του Ποιμενος Καυκασον μετονομασας. Mount Cithæron in Bœotia was called Asterius; but received the former name from one Cithæron, a [1247]shepherd, supposed to have been there slain. I have mentioned from Herodotus, that the Cadmians built the temple of [1248]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 ο Δημητρος ιερευσ. The Cadmians therefore, from whom this priesthood came, must have been in a peculiar manner shepherds. The mountain Αρᾶsantus in Argolis is said to have been named from

[1249]Apasantus, a shepherd. The Cuthites settled in Thrace near Hæmus, in Sethonia; of whom Stephanus gives this short but remarkable history: ἐκαλούντο προτερον Νομαιοι. The author does not say, that they were shepherds; but that they antiently were so called: so that it was not so much the profession, as the title of the people. They settled in Hetruria, and Latium; in which last province stood the city Præneste, of which I have before spoken. It was said to have been of high antiquity, and was founded by Cæculus,

[1250]Vulcano genitum pecora inter agrestia Regem,
Inventumque focus, omnis quem credidit ætas.

We find here, that the founder of this city was a shepherd, and a king, and the reputed son of Vulcan, the same as Urius. It is said of him, that he was, inventum focus, because he was ab origine from the land of fire; by which is meant Ur of Chaldea. So the personage, represented under the character of Cacus upon Mount Aventine, is by Livy said to have been a shepherd. [1251]Pastor accola ejus loci, nomine Cacus, ferox viribus. He likewise is said to have been the son of the God of Fire: [1252]Huic monstro Vulcanus erat pater. The first city which the Cadmians built in Bæotia was named [1253]Poimandris; or as Eustathius renders it Poimandria, [1254]Ποιμανδρία; 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 λαου, 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 antient 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 transcript: for that was written in imitation of the former, and called [1255]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. [1256]Κασος, και Βηλος, Ιναχου παιδες, προς τω Οροντη ποταμω 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 [1257]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 trespass, of which they were guilty. [1258]’Οιδε γε παιδες του Χαμ την απο Συριας και Αβανου και Λιβανου των ορων γην κατεσχον, και οσα προς θαλασσαν αυτων ετετραπτο, μεχρις ωκεανου, κατειληψασι. _In respect to the sons of Ham, they seized upon all the inland country, which reaches from Syria, and particularly from the mountains Albanus, 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. [1259]Sunt, qui tradant Assyrios convenas, indigum agrorum populum, parte Ægypti potitos, ac mox [1260]propriarum urbem, Hebæasque 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 [1261]Byblus. It was reported to have been just seven days in its passage; and the whole was performed θειη ναυτιλη, 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 in the same [1262]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 [1263]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 Persis, and Gedrosia, under the name of Oritæ. They are to be found in Bætica upon the Atlantic under the same [1264]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 antient historian [1265]Istrus wrote in a curious treatise, long since lost; which he inscribed περι των Αιγυπτίων αποικίας. 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. [1266]Ὁ δε οὖν Αιγυπτιοι φασι και μετα ταυτα αποικίας πλειστας εξ Αιγυπτου κατα πασαν διασπαρηναι την οικουμενην. 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 curious; and the history of each transaction plainly delineated. [1267]Ευθυς ουν οι ξενολατουμενων των αλλοεθνων οι επιφανεστατοι, και δραστικωτατοι συστραφεντες εξεβριφησαν, ως τινες φασιν, εις την Ἑλλάδα, και τινας ετερους τοπους, εχοντες αξιολογους ηγεμονας. ὧν ηγουντο Δαναος, και Καδμος, των αλλων επιφανεστατοι. Ὅδε πολυς λεως εξεπεσεν εις την νυν καλουμενην Ιουδαιαν. 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 [1268]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. [1269]Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον κακειθεν προς Ἑλληνας. All these things came from Chaldea to Egypt; and from thence were derived to the Greeks_. The same is attested by [1270]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 Eretheus, Erichthonius, Cecrops, and other antient 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 antient 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: [1271]Κεκροπος τε, και Ερεχθεως, και Εριχθονιου, και Ερισιχθονος, των τε αλλων. _For instance, the names of Cecrops, Erectheus, Erichthonius, Erisichthon, 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 worshipped by the very people who enlisted him among their kings. This may be proved from Athenagoras. [1272]Αθηναιος Ερεχθει Ποσειδωνι θυει. _The Athenian sacrifices to Erectheus the same as Poseidon_. Strabo seems to think, that most of the antient names were foreign; [1273]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 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 antient 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.

END OF VOL. II.

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[1] In all antient accounts of the Romans the term was expressed Poini, and Poinicus. Poini stipendia pendunt. Poini sunt soliti suos sacrificare puellios. 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.

[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 linteis amiculis intectum, pedesque palmeis baxeis indutum, et adusque deraso capite, producit in medium. Apuleius. l. 2. p. 39.

[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.

[11] Pliny. Hist. Nat. l. 13. c. 4. Ἱερὸν Ἑλίου το φυτὸν, ἀγῆρων τε ον.
Juliani Imp. Orat. v. p. 330.

[12] Revelations. c. 7. v. 9. Περιβεβλημενοι στολας λευκας, και Φοινικες εν ταις χερσιν αυτων.

[13] John. c. 12. v. 13.

[14] Ἑκκαίδεκατη δυναστεια Ποιμενες Ἑλληνες 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.

[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 Βουθρωτον Φοινικη. Strabo. l. 7. p. 499.

Mount Olympus, in Lycia, was styled, by way of eminence, Phœnic. Ὀλυμπος πολις μεγαλη και ορος ὁμωνυμον, ὃ και Φοινικους καλειται. Strabo. l. 14. p. 982. Bochart supposes Phœnic and Phœnices (Φοινικες) to be derived from Beni Anac, changed to Phœni 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.

[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.

[28] Bochart. Hierazoican. l. 2. c. 7.

[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] Ibidem. c. 13. v. 37.

[35] Varro apud Nonium Marcellum.

[36] Horapollo. l. 1. c. 7. p. 11.

[37] Ælian de Animalibus. l. 7. c. 60.

He cites Hermippus and Aristotle for vouchers.

[38] Ἔθνος εἶναι φασὶν Αἰθιοπῶν, ὅπου, κυῶν βασιλεύει, καὶ βασιλεὺς προσαγορεύεται, καὶ ἱέρα καὶ τιμὰς ἔχει βασιλεῶν. Ἄνδρες δὲ πρᾶσσουσιν, ἅπερ ἡγεμοσὶ πόλεων προσήκει, καὶ ἀρχουσιν. Plutarch adversus Stoicos. vol. 2. p. 1064.

[39] Ibid.

[40] Lycophron. v. 439.

[41] Comment. upon Lycophron. p. 68.

[42] Lucan. Pharsalia. l. 9. v. 787.

[43] Ausa Jovi nostro latrantem opponere Anubim. Propert. l. 3. El. 11.

Ἐξῆς δὲ ἐστὶν ὁ κυνοπολιτικὸς νόμος, καὶ Κυνῶν πόλις, ἐν ἣ Ἀνουβὶς τιμάται, καὶ τοῖς κυσὶ τιμῇ, καὶ σιτίσι τετακται τὶς ἱέρα. Strabo. l. 17. p. 1166.

[44] Σελήνην δὲ γραφόντες, Ἡ ΟΙΚΟΥΜΕΝΗΝ, ἡ γραμματεᾶ, ἡ ἱερεᾶ, ἡ ὀργήν, ἡ κολυμβόν, κυνοκεφαλὸν ζῶγραφουσι. l. 1. c. 14. p. 26.

[45] Ἱερογράμματα τε πάλιν, ἡ προφητήν, ἡ ὀσφρησίν, ἡ πτάρμον, ἡ ἀρχήν, ἡ δικαστήν, βουλομένοι γραφεῖν κυνὰ ζῶγραφουσιν. l. 1. c. 39. p. 52.

[46] Εὖ γὰρ τοὺς Αἰγυπτίους, ὅπερ καὶ δεισιδαιμονεστάτοι εἰσι πάντων· ὁμῶς τοὺς θεοῖς ὀνομασὶν εἰς κόρον ἐπιχρωμένους· σχεδὸν γὰρ τὰ πλεῖστα ἘΞ ΟΥΡΑΝΟΥ ἐστίν. 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.

[47] It is possibly alluded to in Psalm 80. v. 16. and in Jeremiah. c. 6. v. 20.

[48] Plutarch. Isis et Osiris. p. 365. Χενοσιρίς.

[49] The purport of the term Cahen, or Cohen, was not totally unknown in Greece. They changed it to κοῆς, and κοῆς; but still supposed it to signify a priest. Κοῆς, ἱερεὺς Καβειρῶν, ὁ καθαιρωμένος φονεᾶ. Hesychius. Κοῖσται ἱεράται. Ibid.

It was also used for a title of the Deity. Κοῖας, ὁ στρογγυλὸς λίθος; scilicet Βαῖτυλος. Moscopulus. p. 5. The Bætulus was the most antient representation of the Deity. See Apollon. Rhod. Schol. ad. l. 1. v. 919.

[50] Οὐ, καθάπερ τὰ λοιπὰ ζῶα ἐν ἡμέρᾳ μιᾷ τελευτᾷ, οὕτω καὶ τοὺς: ἀλλὰ μέρος αὐτῶν καθ' ἑκάστην ἡμέραν νεκρούμενον ὑπὸ τῶν Ἱερῶν θαπτεσθαι. κτλ.

Ἔως δ' ἂν αἱ ἑβδόμηκοντα καὶ δύο πληρωθῶσιν ἡμέρας, τότε ὁλὸς ἀποθνήσκει. Horapollo. l. 1. c. 14. p. 2.

[51] Εἰς ἱερὸν ἐπειδὴν πρῶτα κομισθῇ Κυνοκεφαλὸς, δελτὸν αὐτῷ παρατιθῆσιν ὁ Ἱερεὺς, καὶ σχοινίον, καὶ μέλαν, πειραζὼν, εἰ ἐκ τῆς ἐπισταμένης ἐστὶ συγγενείας γράμματα, καὶ εἰ γράφει. Horapollo. l. 1. c. 14. p. 28.

[52] Horapollon. l. 1. c. 16 p. 30. Δωδεκατις της ἡμέρας καθ' ἑκάστην ὥραν οὐρεῖ· τοδε αὐτο και ταις δυσι νυξι ποιει. κτλ. Speaking of the two Equinoxes.

[53] Hoffman: Cunocephalus.

Vossius de Idol. vol. 2. l. 3. c. 78.

[54] What Orus Apollo attributes to the Cunocephalus, Damascius (in Vitā Isidori) mentions of the Cat. Photii Bibliotheca. c. 242. p. 1049.

[55] By Strabo expressed Κεῖπος, who says, that it was revered by the people at Babylon, opposite to Memphis. l. 17. p. 1167. Κεῖπον δὲ Βαβυλωνιοι οἱ κατα Μεμφιν (σεβουσι).

[56] 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.

[57] Martianus Capella. l. 4. sub initio.

Astronomia is made to speak to the same purpose.--Per immensa spatia seculorum, ne profanā loquacitate vulgarer, Ægyptiorum clausa adytis occultebar. Martianus Capella. l. 8.

[58] 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.

[59] Hermes was the same as Anubis Latrator. Jablonsky. l. 5. c. 1.

Κυνά σεβεις· τυπτω δ' ἐγώ. Anaxandrides apud Athenæum. l. 7. p. 300.

Ἑρμην κυνά. Plutarch. Isis et Osiris.

[60] Strabo. l. 17. p. 1167. Κυνοκεφαλον δὲ (τιμωσιν) Ἑρμοπολιται.

[61] Ἑρμοπολιτικὴ φυλακὴ. Strabo. ibid.

[62] Analogous to this we read in Herodotus, that the Persian brigade, whose deficiencies were supplied by continual recruits, was styled ἀθανάτος, immortalis. Herodotus. l. 7. c. 83.

It consisted of ten thousand men.

[63] Herodotus. l. 2. c. 37.

[64] Δωδεκατις ἡμέρας καθ' ἑκάστην ὥραν ΟΥΡΕΙ Κυνοκεφαλός. Horapollon. l. 1. c. 16.

[65] Herodot. l. 4. c. 191.

Upon the Mare Erythræum, ἱδρυμα Κυνοσκεφαλῶν καλουμενον. Strabo. l. 16. p. 1120. Also Pliny. l. 6. c. 30. and l. 7. c. 2. of Cunocephali in Ethiopia and India.

[66] Herodot. 1. 4. c. 191.

[67] Many places were named Cunocephale: all which will be found upon inquiry to have been eminences, or buildings situated on high, agreeably to this etymology. Κυνοσκεφαλη, ΛΟΦΟΣ τις Θεσσαλίας. Stephanus Byzant. from Polybius. 1. 17.

Κυνωγκεφαλαι near Scotiussa. ΛΟΦΩΝ πυκνων παραλληλων ΑΚΡΑΙ. Plutarch in Flaminio, 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 Indiae 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. 1. 3. c. 27.

[68] Solinus. c. 4. and Isidorus. Origi 1. 9. de Portentis.

[69] Steph. Byzantinus.

[70] Ptolemy. 1. 3. c. 15.

[71] Hesychius. Also a family at Lacedæmon, Φυλη Λακωνικη: and Cunosouroi, the name of a family at Megara. See Alexander ab Alexandro. 1. 1. c. 17.

[72]

Esse duas Arctos, quarum Cynosura petatur
Sidoniis; Helicen Graia carina notet. Ovid. Fastor. 1. 3. v. 107.

[73] L. 3. p. 207.

[74] V. 99.

[75] Palæphatus περι εφευρησεως κογχυλης.. p. 124.

[76] 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. 1. 9. c. 36.

See also Chronicon Paschale. p. 43. Achilles Tatius. 1. 3. Julius Pollux. 1. 1. c. 4. p. 30. Ed. Amstel. Pliny. 1. 9. c. 36.

[77] Cyrus Prodromus επι αποδημω τη φιλια.

[78] Nonni Dionysiaca. 1. 40. p. 1034.

[79] Etymologicum Magnum.

[80] Johannes Antiochenus, who tells the story at large, says, that purple was the discovery κυνος ποιμενικου which in the original history was undoubtedly a shepherd king.

[81] Plutarch. Isis et Osiris. p. 355.

[82] Ουδε Σωκρατης τον κυνα και τον χηνα ομνυς επαιζεν. Porphyry de Abstinentiâ. 1. 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. Y. p. 1871.

See Aristophan. Ορνιθες. Scholia, v. 521. Ομνυναι κελευσαι (Ῥαδαμανθυν) χηνα, και κυνα, κτλ. from Socrates. 1. 12. de Rebus Creticis.

The antient Abantes of Eubœa styled Zeus himself Cahen; called in

aftertimes Cenæus. There was a promontory of the same name: Κηναίων ακρωτήριον (Αβαντών) 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, Βωμούς, τέλητ' εγκαρτα Κηναίω Δι.

[83] Plato in Gorgiâ. vol. 1. p. 482.

[84] Porphyry. l. 3. p. 286. so corrected by Jablonsky. l. v. c. 1. p. 10

[85] Clementis Cohortatio. p. 32.

[86] Pliny. l. 8. p. 446.

[87] Anthologia. l. 1. Epigram. 144.

[88] Theophrast. Charact.

[89] Hesychius.

[90] Diodorus Siculus de pompâ Isiacâ. l. 1. p. 78.

[91] Huetius. Præp. Evang. p. 86. from Cornutus de naturâ Deorum.

A like history is given of serpents in Syria by Aristotle, περί θαυμασίων ακουσμάτων: and by Pliny and Isidorus, of birds in the islands of Diomedes.

[92] Nonni Dionysica. l. 3. p. 94.

[93] Ibid.

[94] Homer. Odyss. l. 8. v. 92.

[95] Τον Κυνά τον χρυσεον απεδειξεν (ὁ Ζεὺς) φυλαττειν το ἱερον εν Κρητη.
Antoninus Liberalis. c. 35. p. 180.

[96] Pausanias of Tænarus. l. 3. p. 275.

[97] ---- of Træzen. l. 2. p. 183.

[98] ---- of Hermione. l. 2. p. 196.

[99] 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.

[100] Oppida tota canem venerantur. Juvenal. Sat. 15. v. 8. Diodorus. l. 1. p. 16.

[101] Herodotus. l. 2. c. 66.

[102] Plutarch. Isis et Osiris. p. 368.

[103] Εξω κυνες was a proverbial expression among the Jews.

[104] Deuteronomy. c. 23. v. 18.

[105] In this golden cup Hercules was supposed to have passed over the ocean. Χρυσεον ---- δεπας, εν ᾧ τον ωκεανον διεπερασεν Ἡρακλης.
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.

[106] Palæphatus. Edit. Elz. 1642. p. 76. the author would not say σφοδρά πλουσιοι, but keeps to the antient term χρυσοι, though it is scarce sense.

[107] Pindar. Olymp. Ode 2. στροφ. δ. p. 25.

[108] Χρυσοφορουσι δ' εκ του Καυνασου πολλαι πηγαι ψηγμα αφανες. Appian de Bello Mithridat. p. 242. Salauces, an antient 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 river, to intercept (ψηγμα αφανες) this imperceptible mineral; and that hence arose the fable of the Golden Fleece.

[109] Pindar. Olymp. Ode 7. p. 64.

[110] Callimachus. Hymn to Apollo. v. 34.

In like manner there was a shower of gold at Thebes, in Bœotia. Pindar speaks of Jupiter Χρυσω μεσονυκτιον νιφοντα. Isthm. Ode 7. p. 746.

[111] Callimachus. Hymn to Delos. v. 260.

[112] Homer. Hymn to Apollo. v. 135.

[113] Πευκης ειδος ετερον· λειβεσθαι δ' άιματι, καθαπερ τω χρυσω την Ήλιαδα αιγειρον. Philostratus. l. 5. p. 211. Æschylus mentions the Arimaspians as living upon a golden stream:

Οι Χρυσορρύτον

Οικουσιν αμφι ναμα Πλατωνος πορου. Prometheus. p. 49.

[114] Hence the celebrated city in Egypt had the name of Cherchusora. 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 όρκος, an oath, and mentions a legend to that purpose.

[115] Hesiod. Theog. v. 281.

[116] Χρυσανορις, πολις Καριας---Επαφροδιτος δε την Καριαν πασαν Χρυσανοριδα λεγεσθαι (φησι). Steph. Byzant.

[117] Strabo. l. 14. p. 975. Zeus was a title conferred upon more than one of the family.

[118] Herodotus. l. 2. c. 15. Also c. 17. and 97. called by Strabo Κερκεσουρα. l. 17. p. 1160.

[119] Sanchoniathon apud Euseb. Præp. Evan. l. 1. p. 35.

[120] Diodorus Sic. l. 4. p. 224.

[121] Hesiod. Theog. v. 287.

Τρισωματος βοτηρ' Ερυθειας. Euripides. Hercules Furens. v. 423.

[122] Homer. Iliad. O. v. 256.

[123] Homer. Hymn to Apollo. v. 123.

[124] Second Hymn to Diana. v. 3.

Perseus is styled Χρυσανορος in Orpheus de Lapid. c. 15. v. 41.

[125] Homer. Hymn to Apollo. v. 131.

[126] Ibid. v. 126.

[127] 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.

[128] Pindar. Pyth. Ode 1.

[129] Χρυση, ή πολις του Απολλωνος εγγυς Λημνου--και της Λεσβιας τοπος· και Πανηφαιστια της Λημνου ακρωτηριον--και εν Βιθυνια, και περι Χαλκηδονα, και της Καριας· και εν τη Άλικαρνασιδι Δωριον πεδιον· και εν Έλλησποντω· εστι και αλλη Χέρβονησος της Ινδικης· εν δε τη εκτος Γανγου Ινδικη. Stephanus

Byzant.

See also Χρυσοπολις ibidem.

[130] Cedrenus. p. 12.

[131] Strabo. l. 16. p. 1095.

[132] Hoffman Lexic.

[133] 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. Μασταυρα.

[134] דגדג of of the Hebrews.

[135] Dionysius περιηγης. v. 589. Scholia ibidem.

[136] The antients, as I have before observed, were not consistent in their theology. The Sun was properly Cham, styled also Orus, but, as a title, was bestowed upon more persons than one.

[137] Josephus of Salatis, the first Shepherd King; 'Ουτος εν τη Μεμφιδι κατεγινετο. Contra Apion. l. 1. §. 14.

[138] Diodorus Sic. l. 1. p. 88.

[139] Josephus contra Apion. l. 1. c. 14.

[140] Justin Martyr mentions this: Εγνω γαρ και τεμενος Χρυσης Αφροδιτης εν Αιγυπτω λεγομενον, και πεδιον Χρυσης Αφροδιτης ονομαζομενον. Cohort, p. 28. Chruse Aphrodite is plainly the Cuthite Venus; the Deity of the Cuthim.

[141] Pocock's and Norden's Travels, and maps of the country about Cairo.

[142] Colchis, near Comar. Arrian Periplus maris Erythræi. Geog. Vet. vol. 1. p. 33.

[143] Κατασχειν δε φασι και ες Πηγαδας της των ωρειτων χωρας. 'Οιδε ωρειται, χαλκαι μεν αυτοις αι πετραι, χαλκη δε η ψαμμος, χαλκουν δε ψηγμα οι ποταμοι αγουσι. Χρυστιν ηγουνται την γην δια την ευγενειαν του Χαλκου. Philostratus. Vita Apollon. l. 3. p. 155.

[144] The Petra and Pagoda were the same: both names for temples.

[145] This mistake arose from Cal-Chus being styled the region of the Cuthim.

[146] Scholia upon Pindar. Pyth. Ode 4. p. 259.

[147] Ibid. Isth. Ode 5. p. 462.

[148] Sanchoniathon apud Euseb: Præp. Evan. l. 1. c. 10. p. 35.

[149] Ibid.

[150] Lucian de Electro. vol. 2. p. 523. Edit. Salmurii.

[151] Ovid. Metamorph. l. 1. v. 751.

[152] Homer. Odyss. l. λ. v. 15. Phaëthon was universally allowed to be the Sun by the antient mythologists of Greece; to whom we must appeal, and not to the Roman poets. Orpheus says,

Ηελιον Φαεθοντα εφ' άρμασι πωλοι αγουσι. de Lapid. v. 90.

And in another place;

Ευθυς ότ' εκ περατων γαιης Φαεθων ανορουσων, κλ.

Phaëthon 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 cælum condiderit, liberisque prospexerit, ut haberent habitaculum, sedemque communem: Εκτισεν Αθανατοις δομον αφθιτον. Lactantus de falsâ religione. l. 1. c. 5. p. 15. His history will be explained hereafter.

[153] 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. 11. They enlarged Tyre: but it was a city before: for it is mentioned Joshua. c. 19. v. 29. as the strong city Tyre.

[154] Porphyry de Abstinentiâ. l. 2. p. 158.

[155] Apuleius de genio Socratis.

[156] Argonautica. v. 32. See Clementis Cohortatio. p. 12.

[157] Nonni Dionysiaca. l. 19. p. 520.

[158] Joseph. Antiq. l. 11. c. 5. p. 563.

[159] Nehemiah. c. 8. v. 9.

[160] 1 Esdras. c. 9. v. 52, 53.

[161] Nehemiah. c. 8. v. 11.

[162] Sanchoniathon alludes to the songs of Canaan, and their great sweetness, 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, ή καθ' υπερβολην ευφωνιας πρωτη υμνον ωδης ευρεν. Apud Euseb. P. E. lib. 1. c. 10. p. 38.

[163] Stephanus Byzant.

[164] Sanchoniathon apud Euseb. l. 1. c. 10. p. 39.

[165] Υκ καθ' ιεραν γλωσσαι βασιλεα σημαινει. Josephus contra Ap. l. 1. c. 13. p. 445.

[166] Osiris, Υσιρις, according to Hellanicus. Plutarch de Iside et Osiride.

[167] Verse 129.

[168] Homer's Hymn to Apollo. v. 92.

[169] Ichnaia was a city in Sicily, and elsewhere.

Αχναι πολις θεσσαλιας--εστι και πολις Βοιωτιας. Steph. Byzant.

Αραχναιον ορος Αργους. Ibid. Ar-Achnaion is the hill of Canaan, or the Canaanitish mount.

[170] See Radicals. p. 106.

[171] Pliny. l. 3. p. 173.

[172] Milton. Paradise Lost. l. 1. v. 416. See also Ezekiel. c. 8. v. 14.

[173] Hyginus. Fab. 154. p. 266. not. 7. Έτεροι δε φασι, δικαιοτατον αυτον ειναι Νειλον. Eratosthenes. Catasterism. 37.

[174] Καλειται δε υπο των εγχωριων Βυχερνος. Αιγυπτιοι δε φασι Νειλον ειναι τον κατηστηρισμενον. Scholia in Aratum. p. 48.

[175] Plutarch de Fluminibus. vol. 2. p. 1154.

[176] Eustathius in Dionysium. v. 239. See Steph. Byzant. Αιγυπτος.

[177] Plutarch *περι των εκλελουποτων χρηστηριων*. vol. 1. p. 409.

[178] Strabo. l. 16. p. 1101. There was supposed to have been a person in Thessaly named Cynus, the son of Apollo. He lived upon a lake Uria; which was so called from his mother.

Inde lacus Hyries videt, et Cynëia Tempe,
Quæ subitus celebravit olor. Ovid. *Metam.* l. 7. v. 371.

Uria was also a river in Bœotia: and here was a Cynus, said to have been the son of Poseidon. Pausan. l. 10. p. 831.

[179] Ερασθεντα δε Πασιφαης Δια γενεσθαι μεν Ταυρον· νυν δε αετον και κυκνον. Porphyry *de Abstin.* l. 3. p. 285.

Που νυν εκεινος ο αετος; που δαι ο κυκνος; που δαι αυτος ο Ζευς. Clemens. *Alex. Cohort.* p. 31.

[180] Nonni *Dionysiaca*. l. 24. p. 626.

[181]

Προς Γοργονεια πεδια Κισθενης, ίνα
Αι φορκιδες ναιουσι, δηναιοι κοραι,
Τρεις κυκνομορφοι, κοινον ομμ' εκτημεναι. *Æschyli Prometheus*. p. 48.

Αι μεν φορκιδες τρεις--ειχον ειδος Κυκνων. *Scholia ibidem*.

Φορκυν ην ανηρ Κυρηναιος· οιδε Κυρηναιοι κατα γενος μεν εισιν Αιθιοπες. *Palæphatus*. *Edit.* Elz. p. 76.

[182] Τατε ωτα, και τους οφθαλμους οι δημιουργουντες εξ ύλης τιμιας καθιερουσι, τοις θεοις ανατιθεντες εις τους νεως· τουτο δηπου ανισσομενοι, ως παντα θεος οργ, και ακουει. 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 μουνωπα στρατον Αριμασπον. *Æschylus Prometheus*. p. 49. The Arimaspians history was written by Aristeus Proconnesius, and styled Αριμασπεια επη.

[183] Plutarch. *El.* vol. 2. p. 387.

[184] Porph. *de Abst.* l. 3. p. 286.

[185] Aristophanes. *Aves*. Κυκνω Πυθιω και Δελιω. v. 870.

[186] Plato *de Republicâ*. l. 10. p. 620. vol.2.

[187] Porph. *de Abstin.* l. 4. p. 364.

[188] Lycophron. v. 426. *Scholia Ibidem*.

[189] Callimachus. *Hymn to Delos*. v. 249.

[190] *Fragmenta Lini*. Ex Aristobulo. See *Poesis Philosoph.* H. Steph. p. 112.

[191] Ovid. *Metamorph.* l. 14. v. 509.

[192] Plato in *Phædone*. vol. 1. p. 84. Plutarch. in *El.* 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.

[193] *De Animalibus*. l. 9. Και τινες ηδη πλεοντες παρα την Λιβυην περιετυχον εν τη θαλαττη πολλοις αδουσι φωνη γωωδει· και τουτων έωρων αποθνησκοντας ενιους. vol. 2. p. 423.

[194] See Brown's Vulgar Errors. l. 3. c. 27.

[195] Ὁ δε Μυνδιος φησιν Αλεξανδρος πολλοις τελευτωσι παρακολουθησας ουκ ακουσαι αδοντων. Athenæus. l. 9. c. 11.

[196] Epigram. in Erinnam. l. 3. p. 280. H. Steph.

[197] Lucretius. l. 4. v. 182.

[198] See Vossius de Idol. vol. 2. l. 3. c. 88. p. 1212. and Pierius de Cygnis. p. 254.

[199] Herod. l. 2. c. 109.

Γεωμετρίας τε αυ ёυρεται γεγονασιν (όι Αιγυπτιοι.) Clemens. Strom. l. 1. p. 361.

[200] L. 4. v. 279.

[201] Apollonius Rhodius. l. 4. v. 279.

[202] Dionys. Περιγησις. v. 688.

[203] Clem. Alexand. speaks Περι τε της Κοσμογραφίας και Γεωγραφίας κτλ.--Χωρογραφίας τε της Αιγυπτου, και της του Νειλου διαγραφης. Strom. 6. p. 757.

[204] Σεσωστρις δε, φασιν, ό Αιγυπτιος, πολλην περιεληλυθως 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.

[205] Ægyptios primos omnium tam cælum quam terram esse dimensos: ejusque rei scientiam columnis incisam ad posteros propagâsse. Petavii Uranalogia. p. 121. taken from Achilles Tatius.

[206] Homer. Odyss. l. α. v. 52.

[207] The Atlantians were styled [Greek Ouraniōnes], or sons of heaven. The head of the family was supposed to be the brother of Saturn. Diodorus. l. 3. p. 193.

[208] Euseb. Ἱστοριων συναγωγή. p. 374. c. 2.

[209] L. 3. 194.

[210] Strabo. l. 1. p. 13.

[211] Diog. Laert. Anaximander.

[212] Laertius. l. 1. p. 74.

[213] In Pherecyde.

[214] Josephus cont. Apion. l. 1. c. 2.

[215] Clemens. Strom. l. 6. p. 741.

[216] Diodorus Sic. l. 1. p. 12.

[217] Ibid. l. 1. p. 17.

[218] P. 30.

[219] Chron. Paschale. p. 34. Zonaras. p. 16.

See Salmasius upon Solinus. c. 35. concerning Ogen. Also, Windelini Admiranda Nili. p. 12. and 16.

[220] Metamorph. l. 2. v. 9.

[221] V. 119.

[222] Iliad. l. 18. v. 483. and v. 606.

[223] Nonni Dionus. l. 40. p. 1040.

[224] Catull. Epithalamium of Peleus and Thetis. v. 47.

[225] Plutarch. Life of Theseus.

[226] 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 *_fleet of ships_*.

Namque fluentisono prospectans littore Diæ
Thesæa *_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.

[227] Nonni Dionysiaca. l. 41. p. 1070.

[228] Orphica ex Macrobio Saturn. l. 1. c. 18. p. 202.

[229] Maps, and books too, when writing was introduced, were made of skins, called διφθεραι. Τας βιβλους διφθερας καλεουσι απο του παλαιου οι Ιωνες. Herodot. l. 5. c. 58.

A Zone, of curious imagery, is given by Homer to Hercules. Odyss. l. Λ. v. 609.

Χρυσος ην τελαμων, ινα θεσκελα εργα τετυκτο.

A remarkable passage, from Isidorus Basilidis, quoted by Clemens Alexandrin. Και γαρ μοι δοκει τους προσποιουμενους φιλοσοφειν, ινα μαθωσι, τι εστιν η υποπτερος δρυς, και το επ' αυτη πεποικιλμενον ΦΑΡΟΣ. Παντα οσα Φερεκυδης αλληγορησας εθεολογησεν, λαβων απο της του 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 discernible, notwithstanding the veil which is spread over it. The author says, that, at the bottom, εὐκλωστοιο 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 ΕΥΚΛΩΣΤΟΙΟ that the ocean beat, by which the earth was encircled.

[230] Bochart Geog. Sacra. l. 1. c. 228. p. 524. of 777.

[231] Strabo. l. 16. p. 1110.

[232] Diodorus Siculus. l. 4. p. 231.

[233] Strabo. l. 11. p. 762.

[234] Τυνδαριοι σκοπελοι. Ptolemæus. p. 122. See Strabo. l. 17. p. 1150.

[235] Dionysius. v. 688. Pliny styles them oppida.

Oppida--in ripâ celeberrima, Tyndarida, Circæum, &c. l. 6. c. 4.

[236] 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.

[237] Diodor. Sicul. l. 16. p. 411.

[238] Meen was the moon: and Meno-Taurus signified Taurus Lunaris. It was a sacred emblem, of which a great deal will be said hereafter.

[239] See Paruta's Sicilia nummata.

[240] Τυρίς, ὁ περιβολος τοῦ τειχοῦς. Hesych. From whence we may infer, that any place surrounded with a wall or fortification might be termed a Tor or Turris.

Ταρχωνιον πολις Τυρρηνιας. Stephan. Byzant.

[241] Scholia upon Lycophron. v. 717.

[242] Scholia upon Lycophron. v. 1242.

The Poet says of Æneas, Πάλιν πλανητην δεξεται Τυρσηνια. v. 1239.

[243] Lycophron. v. 1248.

[244] Ταρκυνια πολις Τυρρηνιδος απο Ταρχωνος· το εθνικον Ταρκυνιος. Steph. Byzant.

[245] Strabo. l. 5. p. 336. Ταρκωνα, αφ' ου Ταρκυνια ή πολις.

[246] Lycophron. v. 116.

Ἡ Τωρωνε, γυνη Πρωτεως. Scholia ibidem.

[247] Τυρρηνιοι σαλπιγγα. Tatianus Assyrius. p. 243.

[248] L. 17. p. 468.

[249] Scholia upon Lycophron. v. 754.

[250] Pausanias. l. 9. p. 749.

[251] Pausanias. l. 7. p. 524.

Δειμε δε τοι μαλα καλον Ανακτορον. Callimachus. Hymn to Apollo. v. 77.

[252] Homer. Odys. 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.

[253] Hymn to Diana. v. 56. I make no doubt but Callimachus wrote Τρινακια.

[254] Pliny. l. 5. c. 31.

[255] Etymolog. Magn.

[256] Stephanas Byzant.

[257] Τραχιν, ή νυν Ἡρακλεια καλουμενη. Hesych. or, as Athenæus represents it, more truly, Ἡρακλειαν, την Τραχινιαν καλεομενην. l. 11. p. 462.

[258] Τριαινα τοπος Αργους· ενθα την τριαιναν ορθην εστησεν ο Ποσειδων, συγγινόμενος τη Αμυμωνη, και ευθυσ κατ' εκεινο υδωρ ανεβλυσεν, ο και την επκλησιν εσχεν εξ Αμυμωνης. Scholia in Euripidis Phœniss. v. 195.

[259] Eusebius. Præp. Evan. l. 3. c. 11. p. 113.

[260] Palæphatus. p. 56.

[261] Ibid. p. 96.

[262] Palæphatus. p. 20.

[263] Iliad. Σ. v. 486.

[264] Diodorus Siculus. l. 3. p. 324.

[265] Pindar. Pyth. Ode 4. p. 243.

[266] Homer. Odyss. Λ. v. 306.

[267] Chron. Paschale. p. 36.

Νεβρωδ---καλουσιν ωριωνα. Cedrenus. p. 14.

[268] Homer. Odyss. Λ. v. 571.

[269] Strabo. l. 3. p. 259.

[270] Alorus was the first king of Babylon; and the same person as Orion, and Nimrod. See Radicals. p. 10. notes.

[271] Έλωρος, ενθα ψυχρον εκβαλλει ποτον. Lycophron. v. 1033.

Ρειθρων Έλωρου προσθεν. Idem. v. 1184. Ό ποταμος ό Έλωρος εσχε το ονομα απο τινος βασιλεως Έλωρου. Schol. ibid. There were in Sicily many places of this name; Πεδιον Έλωριον. Diodorus. l. 13. p. 148. Elorus Castellum. Fazellus. Dec. 1. l. 4. c. 2.

Via Helorina. Έλωρος πολις. Cluver. Sicilia Antiqua. l. 1. c. 13. p. 186.

[272] Diodorus Siculus. l. 4. p. 284.

[273] Nonni Dionysiaca. l. 13. p. 356.

[274] Κατα μεσην δε την πολιν ή ακροπολις, ήν εκαλουν βурсαν, οφρυς ικανως ορθια. Strabo. l. 17. p. 1189.

See also Justin. l. 18. c. 5. and Livy. l. 34. c. 62.

[275] Ζαγκλη πολις Σικελιας--απο Ζαγκλου του γηγενους. Stephanus Byzant.

[276] Scholia in Lycophron. v. 328.

ωριων--κατα τροπην του ου εις ω απο του ουριων εστιν απο ιστοριας του ουρησαι τους θεους εν τη βурсη, και γενεσθαι αυτον. Etymolog. Mag. ωριων.

[277] Τιτθη, τιτθος, τιτθιον, μαστος. Hesychius.

[278] Pausanias. l. 10. p. 878.

[279] Ορος--ό δε Τιτθειον ονομαζουσιν εφ' ήμων, τηνικαυτα δε εκαλειτο Μυρτιον. Pausan. l. 2. p. 170.

[280] Callimach. Hymn in Delon. v. 48. Μαστοι, often taken notice of by Xenophon. Αναβας. l. 4. p. 320. A hill at Lesbos. Εν Λεσβω κλεινης Ερεσου περικυμονι ΜΑΣΤΩ. Athenæus. l. 3. p. 111. Εχει δ' εν αυτω και μαστον. Polyb. l. 1. p. 57.

[281] Strabo mentions in Cyprus, Αμαθους πολις--και ορος μαστοειδες Ολυμπος. l. 14. p. 1001.

[282] The Circean promontory in Italy seems to have been named Tit-On; for, the bay below is by Lycophron styled Titonian. Τιτωνιον τε χευμα. v. 1275. Rivers and seas were often denominated from places near which they flowed.

[283] Of the Cyclopes I shall hereafter treat at large.

[284] Strabo. l. 16. p. 1080. Azara signified a treasure.

[285] Strabo. l. 16. p. 1106.

[286] Bell. Jud. 1. 7. p. 417.

[287] Canticles. c. 8. v. 10.

[288] Jeremiah. c. 49. v. 27.

[289] Amos. c. 1. v. 7.

[290] Ibid. c. 1. v. 10.

[291] Ibid. c. 1. v. 14.

[292] It is remarkable, that in many of the very antient temples there was a tradition of their having suffered by lightning.

[293] Canticles. c. 8. v. 8.

[294] 2 Chron. c. 27. v. 3.

[295] Strabo. 1. 16. p. 1096.

[296] Canticles. c. 7. v. 4.

[297]

Pervenit ad Draconis speluncam ultimam,
Custodiebat qui thesauros abditos. Phædrus. 1. 4. Fab. 18.

See Macrobius. Saturn. 1. 1. c. 20. of dragons guarding treasures.

[298] Apollonius Rhodius. 1. 2. v. 405.

[299] Nonni Dionysiaca. 1. 14. p. 408.

[300] Nonni Dionys. 1. 33. p. 840.

[301] Ibid. 1. 35. p. 876.

[302] Ibid. 1. 6. p. 186.

[303] Strabo. 1. 17. p. 1183.

[304] Εν δε τοις εδειξε και ζωνον υπερφυες, Διονυσου αγαλμα, ὃ Ἰνδοι εθουον. Δρακων ην, μηκος πενταπλεθρον· ετρεφετο δε εν χοριω κοιλω, εν κρημνω βαθει, τειχει ὑψηλῳ ὑπερ των ακρων περιβεβλημενος· και ανηλισκε τας Ἰνδων αγελας. κτλ. Maximus Tyr. Dissert. 8. c. 6. p. 85.

[305] Strabo. 1. 15. p. 1022.

[306] Μακρα πεδιον. Εν τούτῳ δε Ποσειδωνιος ἱστορεῖ τον Δρακοντα πεπτωκοτα ὀραθηναι νεκρον, μηκος σχεδον τι και πλεθριαιον, παχος δε, ὡσθ' ἵππεας ἑκατερῳθεν παρασταντας ἀλληλους μη καθοραν· χασμα δε, ὡστ' ἐφιππον δεξασθαι, τῆς δε φολιδος λεπδα ἑκαστην ὑπεραιρουσαν θυρεου. Strabo. 1. 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 antients.

[307] Virgil. Æneis. 1. 6. v. 595.

[308] Homer. Odyss. 1. Α. v. 575.

Quintus Calaber styles him πολυπελεθρος.

Πολυπελεθρος εκειτο κατα χθονος ευρυπεδοιο. 1. 3. v. 395.

Τιτυον μεγαν, ὃν ῥ' ετεκεν γε
Δι' Ἐλαρη, θρεψεν δε και αψ ελοχευσατο Γαια.
Apollon. Rhodius. 1. 1. v. 761.

[309] Αιγυπτος--εκληθη Μυσαρα--και Αερια, και Ποταμιτις, και ΑΕΤΙΑ, απο τινος Ινδου Αετου. Stephanus Byzant.

Eustathius mentions, Και Αετια, απο τινος Ινδου Αετου. κτλ. In Dionysium. v. 239. p. 42.

[310] Orus Apollo styles it in the Ionian manner ΗΘ. l. 1. c. 7. p. 10. Τοδε ΗΘ καρδια.

[311] Αιγυπτον δε γραφοντες, θυμιατηριον καιομενον ζωγραφουσι, και επανω καρδιαν. l. 1. c. 22. p. 38. It also signified an eagle.

[312] 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.

[313] Καυκασου εν κνημοισι, Τυφανοη οτε πετρη. Apollonius Rhodius. l. 2. v. 1214.

[314] 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 ιερον. p. 1091.

[315] Strabo. l. 16. p. 1089. He mentions a place near the fountains of the river Orontes called Paradisos: Μεχρι και των του Οροντου πηγων, αι πλησιον του τε Λιβανου και του Παραδεισου. Strabo. l. 16. p. 1096.

[316] Diodorus Siculus. l. 4. p. 283.

[317] Servii Comment. in Virgil. Æneid. l. 2. v. 204.

[318] Nonni Dionys. l. 25. p. 668.

[319] 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 ο Τιτυος ετεθη.

[320] Ως δε αυθις επανηκειν (τον Κλεοντα) ες τα Γαδειρα, ανδρα ευρειν θαλασσιον ΕΚΠΕΠΤΩΚΟΤΑ ες την γην· τουτον πλεθρα μεν πεντε μαλιστα επεχειν, κεραυνωθεντα δε υπο του θεου καιεσθαι. Pausan. l. 10. p. 806.

[321] Diogenes Laertius. Proœm. p. 5.

[322] Τεμενος· ιερον χωριον αφωρισμενον θεω. Scholia in Homer. Il. l. Γ. v. 696.

Και τεμενος περιπυστον Αμυκλαιοιο Κανωβου. Dionysius. Περιγηγς. v. 13.

Ασυλον τεμενος at Daphne upon the Orontes. See above. p. 428.

[323] Lycophron. v. 613.

[324] Ovid. Metamorph. l. 11. v. 56.

[325] Apollonius Rhodius. l. 3. v. 1176.

[326] Βη δ' επ' εραν Διας φευγων οφιωδεα Κυπρον. Parthenius, as corrected by Vossius. See Notes to Pompon. Mela. p. 391.

[327] Lycophron. v. 110.

[328] Apollonius Rhodius. l. 2. v. 707.

[329] Hyginus. Fab. 140.

[330] Plutarch de Oraculorum defectu. v. 1. p. 417.

[331] Clemens Alexand. Cohort. p. 29.

- [332] Prolegomena to the Pyth. Odes of Pindar.
- [333] P. 39.
- [334] Silius Ital. l. 3. v. 29.
- [335] Λυχνον ασβεστον. Plutarch de Defect. Orac. vol. 1. p. 410.
- [336] Porphyry. de Abstinentiâ. l. 2.
- [337] L. 1. p. 63.
- [338] Το δε λυχνιον εν Πρυτανειω. Theoc. Idyll. 21. v. 36.
- Πυρος τε φεγγος αφθιτον κεκλημενον. Æsch. Χοηφοροι. v. 268.
- [339] See Hyde Relig. Vet. Persarum: and Stanley upon the Chaldaic religion.
- [340] Αει δε τοι αεναν πυρ. Callimach. Hymn to Apollo. v. 84.
- [341] Vol. 2. p. 84.
- [342] Clima. 4. p. 213.
- [343] Leviticus. c. 6. v. 13. Hence the ξυλοφορια; a custom, by which the people were obliged to carry wood, to replenish the fire when decaying.
- [344] 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.
- [345] C. 2. p. 6.
- [346] V. 22.
- [347] Orphic. Argonaut. v. 395.
- [348] De Venatione. p. 972.
- [349] Pyth. Ode 4. p. 244.
- [350] Ibid. p. 246.
- [351] Justin. Martyr de Monarchiâ. p. 42.
- [352] De Venat. p. 972.
- [353] 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.
- [354] Æsculapius was the Sun. Euseb. Præp. Evang. l. 3. p. 112.
- [355] Oratio in Herculem. vol. 1. p. 64. Oratio in Æsculapium. p. 67.
- [356] Homer. Iliad. Λ. v. 831.
- [357] Clemens Alexand. Strom. l. 1. p. 361.
- [358] Μονιμος δε ιστορει, εν τη των θαυμασιων συναγωγη, εν Πελλη της Θετταλιας Αχαιον ανθρωπον Πηλει και Χειρωνι καταθυσεσθαι. Clementis Cohort. p. 36.
- [359] Pocock's Travels. v. 1. p. 65.
- [360] Ibid.
- [361] Παρα την λιμνην την καλουμενην Αχερουσιαν. Diodorus Sic. l. 1. p. 86.
- [362] In Phrygiâ--juxta specus est Acherusia, ad manes, ut aiunt, pervius.

Mela. 1. 1. c. 19. p. 100.

[363] River Acheron, and lake Acherusia in Epirus. Pausan. 1. 1. p. 40.
Strabo. 1. 7. p. 499. Thucydides. 1. 1. p. 34.

[364] Near Corinth Acherusia. Pausan. 1. 2. p. 196.

In Elis Acheron. Strabo. 1. 8. p. 530.

[365] Celsæ nidum Acherontiaë. Horat. 1. 3. Ode. 4. v. 14.

[366] Near Avernus. In like manner there were πεδία Ἠλυσία in Egypt, Messenia, and in the remoter parts of Iberia. See Plutarch in Sertorio, and Strabo. 1. 3. p. 223.

[367] Also Libri Tarquitianī Aruspīcū Hetruscorū, so denominated from Tar-Cushan. Marcellinus. 1. 25. c. 2. p. 322.

[368] Herodot. Vit. Hom. c. 3.

[369] Hesychius.

[370] L. 1. p. 77.

[371] Fleetwood's Inscript. p. 42.

[372] P. 319. n. 2.

[373] Sat. 14. v. 259.

[374] Pausanias. 1. 2. p. 161, 162.

There was a hill called Anakeion: Ἀνακειον· ορος, ἡ τῶν Διοσκουρῶν ἱερὸν. Suidas.

It is said of the celebrated Polygnotus, that he painted τὰς ἐν τῷ θησαυρῷ καὶ ἐν τῷ Ἀνακειῷ γραφάς. Harpocration. The treasury we may suppose to have been a part of the temple.

[375] Homer. Iliad. Γ. v. 237.

[376] Homer. Odyss. M. v. 323.

[377] Cicero in Verrem. Orat. 7. sect. ult.

[378] Pausanias. 1. 9. p. 741.

[379] Apollodorus. 1. 3. p. 154.

[380] Hyginus. fab. 68, and 75.

[381] Antonin. Liberalis Metamorph. c. 22.

[382] Hymn. in Dian. v. 204.

[383] Cicero de Nat. Deorum. 1. 3. 23.

She is supposed to be the same as Diana. Καλοῦσι δὲ τὴν Ἀρτεμιν Θράκες Βενδειαν, Κρητὲς δὲ Δικτυαν, Λακεδαιμονιοὶ δὲ Οὐπιν. Palæphatus. c. 32. p. 78.

[384] Scholia in Callimach. Hymn. in Dianam. v. 204.

Ὀπιν, καὶ Ἐκαεργὴν--ἐκ τῶν Ὑπερβορέων. Pausan. 1. 5. p. 392.

Metuenda feris Hecaerge,
Et Soror, optatum numen venantibus, Opis.
Claudian in Laudes Stilic. 1. 3. v. 253.

[385] 2 Kings. c. 23. v. 10. 2 Chron. c. 28. v. 3.

[386] 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.

[387] Zonar. vol. 2. p. 227. Τουφαν καλει ὁ δημωδης και πολυς ανθρωπος.

[388] Bedæ. Hist. Angliæ. l. 2. c. 16.

[389] De legibus specialibus. p. 320.

The Greek term ΤΥΦΟΣ, fumus, vel fastus, will hardly make sense, as introduced here.

[390] Plutarch. Isis et Osiris. v. 1. p. 359.

[391] Virgil. Æn. l. 2. v. 713.

[392] Την ταφην (Διονυσου) ειναι φασιν εν Δελφοις παρα τον Χρυσουν Απολλωνα. Cyril. cont. Julian. l. 1. p. 11.

[393] Callimach. Hymn. in Jovem. v. 8.

Ὦδε μεγας κειται Ζαν, ὃν Δια κικλησκουσι.
Porphyr. Vita Pythagoræ. p. 20.

[394] Hence Hercules was styled Τριεσπερος. Lycoph. v. 33.

Ζευς τρεις ἑσπερας εις μιαν μεταβαλων συνεκαθευδε τη Αλκμηνη. Schol. ibid.

[395] Abbe Banier. Mythology of the Antients explained. vol. 4. b. 3. c. 6. p. 77, 78. Translation.

[396] Plaut. Amphitryo. Act. 1. s. 3.

[397] Cicero de Nat. Deor. l. 1. c. 42.

Αλλα και ταφον αυτου (Ζηνος) δεικνυουσι. Lucian. de Sacrificiis. v. 1. p. 355.

[398] Maximus Tyrius. Dissert. 38. p. 85.

[399] Clementis Cohort. p. 40.

[400] Arnobius contra Gentes. l. 4. p. 135. Clem. Alexand. Cohort. p. 24.

[401] Tertullian. Apolog. c. 14.

Πευσομαι δε σου κα 'γω, ω ανθρωπε, ποσοι Ζηνες ευρισκονται. Theoph. ad Autolyc. l. 1. p. 344.

[402] Newton's Chronology. p. 151.

[403] Pezron. Antiquities of nations. c. 10, 11, 12.

[404] Virgil. Æn. l. 7. v. 48.

[405] 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.

[406] 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.

[407] Antiquus Auctor Euhemerus, qui fuit ex civitate Messene, res gestas Jovis, et caterorum, qui Dii putantur, collegit; historiamque contexuit ex titulis, et inscriptionibus sacris, quæ in antiquissimis templis habebantur; maximeque in fano Jovis Triphyliei, 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.

[408] Lactantius de Falsâ Relig. l. 1. c. 11. p. 52.

[409] Varro apud Solinum. c. 16.

[410] Epiphanius in Ancorato. p. 108.

Cyril. contra Julianum. l. 10. p. 342. See Scholia upon Lycophron. v. 1194.

[411] Callimach. Hymn. in Jovem. v. 6.

[412] Ταφον θεας αξιον. Pausan. l. 2. p. 161.

[413] 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.

[414] 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 πολλους Οσιριδος ταφους εν Αιγυπτω. Ibid. p. 359.

[415] L. 1. p. 79. Περι της Βουσιριδος Ξενοκτονιας παρα τοις Έλλησιν ενισχυσαι τον μυθον· ου του 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.

[416] Bou-Sehor and Uch-Sehor are precisely of the same purport, and signify the great Lord of day.

[417] Pausanias. l. 2. p. 144.

[418] Altis, Baaltis, Orontis, Opheltis, are all places compounded with some title, or titles, of the Deity.

[419] 2 Chron. c. 33. v. 14.

[420] 2 Chron. c. 27. v. 3. _On the wall_ (στην) _of Ophel he built much:_ or rather on the Comah, or sacred hill of the Sun, called Oph-El, he built much.

[421] Apollon. Rhodii Argonaut. l. 2. v. 709. Apollo is said to have killed Tityus, Βουπαις εων. Apollon. l. 1. v. 760.

[422] Τον δε του Αιυτου ταφον σπουδη μαλιστα εθεασαμην--εστι μεν ουν γης χωμα ου μεγα, λιθου κρηπιδι εν κυκλω περιεχομενον. Pausan. l. 8. p. 632.

Αιυτιον τυμβον, celebrated by Homer. Iliad. β. v. 605.

Αιυτος, supposed to be the same as Hermes. Ναος Έρμου Αιυτου near Tegea in Arcadia. Pausan. l. 8. p. 696. Part of Arcadia was called Αιυτις.

[423] Clemens Alexand. Cohort. p. 11. Ανεστεμμενοι τοις οφεσιν επολουζοντες Ευαν, Ευαν κτλ.

[424] Porphyrii Vita Pythagoræ.

[425] Clement. Alexand. Cohort. p. 29.

[426] 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. Ἐν ᾧ πρῶτος Διονυσος εθεμιστεύσε, καὶ ἀποκτείνας τὸν Ὀφιν τὸν Πυθωνα, ἀγωνίζεται τὸν Πυθικὸν ἀγῶνα κατὰ ἑβδομὴν ἡμέραν. Prolegomena in Pind. Pyth. p. 185.

[427] Pausanias. 1. 9. p. 749.

[428] Ibid. 1. 2. p. 155.

[429] Strabo. 1. 9. p. 651.

[430] Ibid.

[431] Pausanias. 1. 5. p. 376.

[432] Ibid. 1. 10. p. 806.

[433] Ibid. 1. 1. p. 87.

[434] At Patræ, μνημα Αἰγυπτίου τοῦ Βηλοῦ. Pausan. 1. 7. p. 578.

[435] Pausanias. 1. 2. p. 179.

[436] Herodotus. 1. 7. c. 150. and 1. 6. c. 54.

Plato in Alcibiad. 1^{mo}. vol. 2. p. 120.

Upon Mount Mænalus was said to have been the tomb of Arcas, who was the father of the Arcadians.

Ἔστι δὲ Μαιναλίη δυσχειμερός, ἐνθα τε κεῖται
Ἀρχας, ἀφ' οὗ δὴ πάντες ἐπικλήσιν καλεοῦνται.
Oraculum apud Pausan. 1. 8. p. 616.

But what this supposed tomb really was, may be known from the same author: Το δὲ χωρίον τοῦτο, ἐνθα ὁ τάφος ἐστὶ τοῦ Ἀρκάδος, καλοῦσιν Ἥλιου Βωμούς. Ibid.

Τάφος, ἡ τυμβός, ἡ σημεῖον.. Hesych.

[437] Strabo. 1. 11. p. 779. Ἐν δὲ τῷ πεδίῳ ΠΕΤΡΑΝ ΤΙΝΑ προσχωματὶ συμπληρωσαντες εἰς βουνοειδὲς σχῆμα κτλ.

[438] Typhon was originally called Γηγενής, and by Hyginus Terræ Filius. Fab. 152. p. 263. Diodorus. 1. 1. p. 79. he is styled Γῆς υἱὸς ἐξαίσιος. Antoninus Liberal. c. 25.

[439] Plutarch. Isis et Osiris. p. 380.

[440] Josephus contra Apion. 1. 1. p. 460.

[441] Porphyry de Abstinen. 1. 2. p. 223.

There was Πέτρα Τυφασονία in Caucasus. Etymolog. Magnum. Τυφως· Τυφασονία Πέτρα ἐστὶν ὑψηλὴ ἐν Καυκάσῳ.

Καυκάσου ἐν κνημοῖσι, Τυφασονίη ὅτι Πέτρη. Apollon. 1. 2. v. 1214.

[442] Diodorus Sicul. 1. 1. p. 79.

[443] Παρηγοροῦσι θυσίαις καὶ πραῦνουσι (τὸν Τυφῶνα), Plutarch. Isis et Osiris. p. 362.

[444] Diodorus Sicul. 1. 5. p. 338.

[445] Plutarch. Isis et Osiris. p. 362. Ἰσαιοῦ τοῦ Ἡρακλεοῦς ὁ Τυφῶν.

[446] Ovid. Metamorph. 1. 11. v. 762.

[447] Ἐνίοι δὲ ὑπὸ τοῦ Τυφῶνος, ὑπὸ δὲ Ἀτλαντος Ξεναγορὰς εἰρηκεν. Schol. Apollon. 1. 4. v. 264.

[448] Hesiod. Theogon. v. 824.

[449] Ibid. v. 826. Typhis, Typhon, Typhaon, Typhæus, are all of the same purport.

[450] Nonni Dionys. l. 1. p. 24.

[451] Οφεις--τιμασθαι ισχυρως. Philarchus apud Ælian: de Animal. l. 17. c. 5.

[452] See Justin Martyr above.

Σημειον Οργιων Βακχικων Οφεις εστι τετελεσμενος. Clemens Alexand. Cohort. p. 11. See Augustinus de Civitate Dei. l. 3. c. 12. and l. 18. c. 15.

[453] Ανεστεμμενοι τοις οφεσιν. Clemens above.

[454] 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 του κολπου. κ. λ.

Sebazium colentes Jovem anguem, cum initiantur, per sinum ducunt. Julius Firmicus. p. 23. Σαβαζιος, επωνυμον Διονυσου. Hesych.

[455] Τους Οφεις ανεστεμμενοι, ευαζοντες το Ουα, Ουα, εκεινην την Ευαν επι, την δια του Οφεως απατηθεισαν, επικαλουμενοι. Epiphanius. tom. 2. l. 3. p. 1092.

[456] Cohortatio. p. 11.

[457] Ibid.

[458] Plutarch. Alexander. p. 665.

[459] Οφεις μεγάλους χειροηθεις εφειλκετο τοις θιασοις (ή Ολυμπιας), οι πολλακις εκ του κιττου και των μυστικων λικνων παραναδυομενοι, και περιελιττομενοι θυρσοις των γυναικων, και τοις στεφανοις, εξεπληττον τους ανδρας. Plutarch. ibid.

[460] Τους οφεις τους Παρειας θλιβων, και υπερ της κεφαλης αιωρων, και βων, Ευοι, Σαβοι, και επορχουμενος γης Αττης, Αττης γης. Demosth. Περι στεφανου. p. 516.

[461] Hesych.

[462] Της Ισιδος αγαλματα ανεδουσι ταυτη, ως τινη διαδηματι βασιλειω. Ælian. Hist. Animal. l. 10. c. 31.

[463] Τους Βασιλεις--χρησθαι πλοις μακροις επι του περατος ομφαλον εχουσι, και περιεσπειραμενοις οφεσι, ους καλουσιν ασπιδας. l. 3. p. 145.

[464] Priscian. l. 5. and l. 6.

[465] Pausan. l. 10. p. 859.

[466] 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.

[467] See Radicals. p. 59. and Deuteronomy. c. 18. v. 11.

[468] Εχουσαι βασιλεα εφ' αντων τον Αγγελον της Αβυσσου· ονομα αυτω Έβραϊστι Αβαδδων, εν δε τη Έλληνικη ονομα εχει Απολλυων. Revelations. c. 20. v. 11.

[469] Revelations. c. 20. v. 2. Abaddon signifies serpens Dominus, vel Serpens Dominus Sol.

- [470] Daniel Heinsius. Aristarchus. p. 11.
- [471] Euseb. P. E. l. 1. p. 41, 42.
- [472] Euseb. ibidem. Ταδε αυτα και Οστανης κτλ.
- [473] Herod. l. 2. c. 189. also Ptolemy.
- [474] M. Maimonides in more Nevochim. See Selden de Diis Syris. Synt. l. c. 3. p. 49.
- [475] 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.
- [476] Cicero de Nat. Deor. l. 3.
- [477] Præp. Evan. l. 1. p. 41.
- [478] Euseb. supra.
- [479] L. 6. p. 345.
- [480] 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.
- [481] Callimachus. H. in Delon. v. 292. Ευαιων, Eva-On, Serpens Sol.
- [482] Athenagoras. Legatio. p. 294. Ηρακλης Χρονος.
- [483] Athenag. p. 295. Ἡρακλης θεος--δρακων ἑλικτος.
- [484] It is said to have been named Rhodus from Rhod, a Syriac for a serpent. Bochart. G. S. p. 369.
- [485] Ενταυθα μυθουουσι τους Οφιογενεις συγγενειαν τινα εχειν προς τους οφεις. Strabo. l. 13. p. 850. Ophiogenæ in Hellesponto circa Parium. Pliny. l. 7. p. 371.
- [486] Pausan. l. 8. p. 614.
- [487] Aristoph. Plutus. Schol. v. 718.
- [488] L. 3. c. 96. Strabo. l. 10. p. 692.
- [489] Steph. Byzant. Παταρα.
- [490] Βη δ' επ' εραν 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.
- [491] They were particularly to be found at Paphos. Apollon. Discolus. Mirabil. c. 39. Οφεις ποδας εχων δυο.
- [492] Herodotus. l. 7. c. 90. Ὅτι δε απο Αιθιοπιας, ὡς αυτοι Κυπριοι λεγουσι.
- [493] Ὅ γαρ Μινως οφεις, και σκορπιους, και σκολοπενδρας ουρεσκειν κλ. Antonin. Liberalis. c. 41. p. 202. See notes, p. 276.
- [494] Tacitus. Annal. l. 4. c. 21.
- [495] In Ceiri.
- [496] Strabo. l. 10. p. 746.
- [497] What the Greeks rendered Σεριφος was properly Sar-Iph; and Sar-Iphis, the same as Ophis: which signified Petra Serpentis, sive Pythonis.

- [498] Herodotus. 1. 8. c. 41.
- [499] Strabo. 1. 9. p. 603.
- [500] Lycophron Scholia. v. 496. απο των οδοντων του δρακοντος.
- [501] Meursius de reg. Athen. 1. 1. c. 6.
- [502] Apollodorus. 1. 3. p. 191.
- [503] Diodorus. 1. I. p. 25. Cecrops is not by name mentioned in this passage 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.
- [504] Eustat. on Dionys. p. 56. Edit. Steph.
- [505] Τον βαρβαρον Αιγυπτιασμον αφεις. κτλ. *ibid.*
- See also Tzetzes upon Lycophron. v. 111.
- [506] Chron. Canon, p. 109.
- [507] It may not perhaps be easy to decypher the name of Cecrops: but thus much is apparent, that it is compounded of Ops, and Opis, and related to his symbolical character.
- [508] Δρακοντας δυο περι τον Ερικθονιον. Antigonus Carystius. c. 12.
- [509] Aristot. de Mirabilibus. vol. 2. p. 717.
- [510] Pliny. 1. 3. p. 153. 1. 8. p. 455.
- [511] Æschyli Supplices. p. 516.
- [512] L. 3. p. 184.
- [513] Apollonius Discolus. c. 12. and Aristot. de Mirabilibus, vol. 2. p. 737.
- [514] Aves Diomedis--judicant inter suos et advenas, &c. Isidorus Orig. 1. 12. c. 7. Pliny. 1. 10. c. 44.
- [515] Apollodorus. 1. 1. p. 37.
- [516] Stephanas Byzant. Οπικοι.
- [517] The same is said by Epiphanius. Έυια τον οφιν παιδες Έβραιων ονομαζουσι. Epiphanius advers. Hæres. 1. 3. tom. 2. p. 1092.
- [518] Steph. Byzant.
- [519] Ptolemy. p. 93. Ευια.
- [520] Pausanias. 1. 4. p. 356.
- [521] L. 2. p. 202.
- [522] Pausan. 1. 3. p. 249.
- [523] There was a city of this name in Macedonia, and in Troas. Also a river.
- [524] Ovid Metamorph. 1. 7. v. 357.
- [525] Strabo. 1. 13. p. 913. It is compounded of Eva-Ain, the fountain, or river of Eva, the serpent.
- [526] Strabo. 1. 5. p. 383.
- [527] Μενελαον, ός ην Πιτανατης. Hesych.

Δρακων επι τη ασπιδι (Μενελαου) εστιν ειργασμενος. Pausan. 1. 10. p. 863.

[528] Πιτανατης, λοχος. Hesych.

[529] It was the insigne of many countries. Textilis _Anguis_

Discurrit per utramque aciem. Sidon. Apollinaris. Carm. 5. v. 409.

[530]

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.

[531] Epiphanius Hæres. 37. p. 267.

[532] Clemens. 1. 7. p. 900.

[533] Tertullian de Præscript. Hæret. c. 47. p. 221.

[534] 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.

[535] Homer. Odyss. 1. 10. v. 106.

[536] Hæc a principio patria Cyclopum fuit. Justin. of the island Sicily. 1. 4. c. 2.

[537]

Ος οψεται μεν του μονογληνου στεγας

Χαρωνος. Lycophron. v. 659.

Charon was not a person, but Char-On, the temple of the Sun.

[538] Των περι την Αιτην και Λεοντινην Κυκλωπας (δυναστευσαι). Strabo. 1. 1. p. 38.

[539] The province of Leontina called Xuthia. Diodorus. 1. 5. p. 291.

[540] Cyclops. v. 297.

[541] Lycophron. v. 659.

[542]

Γλυκυτατα φασι τα κρεα τους ξενους φερειν.

Ουδεις μολων δευρ', οστις ου κατεσφαγη. Euripid. Cyclops. v. 126.

[543] The river Nilus was called Triton, and afterwards Nilus. Μετωνομασθη δε απο Νειλου του Κυκλωπος. Scholia in Apollon. 1. 4. v. 268.

Nilus Deorum maximus. Huetii Demons. Evang. Prop. 4. p. 111.

[544] Αιγυπτιε Ζευ, Νειλε. Athenæus. 1. 5. p. 203.

Vulcanus--Nilo natus, Opas, ut Ægyptii appellant. Cicero de Naturâ Deor. 1. 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 Cælus.

[545] Αστεριων, υιος Ανακτος, who was buried in the island Lade, near Miletus, is mentioned as a gigantic personage by Pausanias. 1. 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. 1. 1. c. 6.

[546] Herodotus. 1. 5. c. 61. He alludes to them under the name of Cadmians.

[547] Odyss. 10. v. 190.

[548] Æneid. 1. 3. v. 619.

[549] Hymn in Dian. v. 51.

Μουνος δ' οφθαλμος μεσσω επεκειτο μετωπω. 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. 1. 6. p. 751.

[550] Scholia in Æschyl. Prometh. p. 56.

[551] Παιδες Ουρανου, και Γης.

[552] Εξ ης αυτω (Ουρανω) τρεις παιδας γινωσκουσιν εκατονταχειρας, και τρεις ετερους αποτικτουσι Κυκλωπας. Proclus in Photio. c. ccxxxix. p. 982.

Euripides makes them the sons of Oceanus.

Ἴν' οἱ μονωπες ποντιου παιδες θεου
Κυκλωπες οικουσ' αντρ' ερημ' ανδροκτονοι. Cyclops. v. 21.

[553] Και δη ἱερον εστιν αρχαιον, Κυκλωπον καλουμενος βωμος, και θυουσιν επ' αυτα Κυκλωπι. Pausanias. 1. 2. p. 114.

[554] Odyss. Z. v. 5. Ὑπερειαν, οἱ μεν την εν Σικελια Καμαρινην. Schol. ibid.

[555] Εν πολει της Βαβυλωνιας Καμαρινη, ην τινας λεγειν πολιν Ουριαν. Alexand. Polyhist. apud Euseb. Præp. Evan. 1. 9. p. 418.

[556] Natalis Comes. 1. 9. p. 510. By the Celtæ are meant those of Iberia: οψιγονοι Τιτηνες of Callimachus.

[557] Lycoph. v. 659. Appian mentions a nation of Cyclopians in Illyria, who were near the Pheacians.

[558] The liba made in such temples were from it named Charisia. Χαρισιον, ειδος πλακουντων. Hesych.

[559] 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.

[560] Herodotus. 1. 4. c. 13. Αριμασπους ανδρας μονοφθαλμους.

Strabo. 1. 1. p. 40. Ταχα δε και τους μονομματους Κυκλωπας εκ της Σκυθικης ιστοριας μετενηνοχεν (Ὅμηρος.)

[561] Ουπις τε, Λοξω τε, και ευαιων Ἑκαεργη. Callimach. H. in Delon. v. 292.

[562] Casaubon. not. in Strabon. 1. 1. p. 40.

Μουνωπα στρατον Αριμασπον. Æschyl. Prineth. p. 49.

[563] Τον γαρ βασιλεα και κυριον Οσιριν οφθαλμω και σκηπτρω γραφουσιν. Plutarch. Isis et Osiris. p. 354.

[564] Lycophron. v. 328. See Suidas.

Φιλοχορος Τριτοπατορας παντων γεγονεναι πρωτους. Etymolog. Mag. See Meursii not. in Lycophron. v. 328. Ψαισει τριπατρου φασγανψ Κανδανος.

[565] Iliad. Σ. v. 382. and Ξ. v. 275. See Pausan. l. 9. p. 781.

[566] 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.

[567] 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.

[568] Δεινους θεοις τε ιερα κατασκευασασθαι, και βασιλεια ανθρωποις· και γαρ τω Απολλωνι τον Ναον ωκοδομησαντο τον εν Δελφοις, και Ύριει τον Θησαυρον. Pausan. l. 9. p. 785.

Turres, ut Aristoteles, Cyclopes (invenerunt). Pliny. l. 7. c. 56.

[569] Virgil. Æn. l. 6. v. 630.

[570] Lutatius Placidus in Statii Thebaïd. l. 1. p. 26.

[571] Τας Ύακινθου κορας--επι τον Γεραιστου του Κυκλωπος ταφον κατεσφαξαν. Apollodorus. l. 3. p. 205.

[572] Hercules furens. Act. 4. v. 996.

[573] Nonni Dionysiaca. l. 41. p. 1068.

Euripides styles the walls of Argos Ουρανια:

'Ινα τειχεα λαϊνα, Κυκλωπει', ουρανια νεμονται. Troades. v. 1087.

[574] Pausanias. l. 2. p. 146.

[575] Seneca Thyestes. Act. 2. v. 406.

[576] Εντος δε του Ισθμου της Τροιζηνος όμορος εστιν Έρμιονη· Οικιστην δε της αρχαιας πολεως Έρμιονεις γενεσθαι φασιν Έρμιονα Ευρωπος. Pausanias. l. 2. p. 191.

[577] Strabo. l. 8. p. 573. It was inhabited by people particularly styled Άλιεις, or men of the sea; who were brought thither by Druops Arcas.

[578] Pausan. l. 2. p. 147. Κυκλωπων μεν εστιν εργον. p. 169.

See Strabo. l. 8. p. 572. Τειχισαι δια Κυκλωπων.

[579] Τα τειχη τα εν Τιρυνθι--ουδε οντα ελαττονος θαυματος (των Πυραμιδων). Pausanias. l. 9. p. 783.

[580] Εφεξης δε τη Ναυπλια, τα σπηλαια, και οι εν αυτοις οικοδομητοι λαβυρινθοι. Κυκλωπεια δ' ονομαζουσιν. Strabo. l. 8. p. 567.

[581] Pausanias. l. 4. p. 367.

[582] Εμοι μεν ουν Αιγυπτιον φαινεται, και ουδαμως Έλληνικον ονομα ωρος ειναι. κτλ. Pausan. l. 2. p. 181.

[583]

Κυκλωπων βαθρα
Φοινικι κανονι και τυκοις ήρμοσμενα.

Eurip. Herc. Furens. v. 944.

[584] Strabo. l. 8. p. 572.

[585] Many places were denominated from Aster; such as Asteria, Asterion, Asteris, Astræa, Astarte. See Steph. Byzantinus. Ἀστεριον, πόλις Θετταλίας--ἡ νυν Πιρραία. Idem. Ἀστεριη, ἡ Δήλος, καὶ ἡ Κρήτη, ἐκαλεῖτο. Hesychius. Δήλος Ἀστεριη. Callimach. H. in Delon. v. 37. and 40. Asteria signifies the island of Aster.

[586] L. 8. p. 572.

[587] Pausanias mentions the apartments of the daughters of Prætus. l. 2. p. 169. But the daughters of Prætus were property 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 styled 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 antients concerning the Cyclopians, were taken from the buildings which they erected.

[588] The Cyclopiian buildings were also called Ouranian. Κυκλωπεία τ' οὐρανία τειχεῖα. Euripid. Electra. v. 1158.

[589] 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 Cuclopiian towers were named from Cælus Ops, the Deity there worshipped: for I have shewn, that this people were the reputed children of Ouranus and Cælus.

[590] Aristoteles de mirabil. auscult. p. 732.

[591] In excerptis apud Sononem. See not. Meursii in Antigonum Carystium. p. 183.

[592] Of the Cyclopians of Thrace see Scholia in Euripid. Orest. v. 966. Κυκλωπες, θρακικὸν ἔθνος. Also Scholia in Statii Theb. l. 2. p. 104.

[593] παρὰ δὲ τὸ ἱερόν τοῦ Κηφισσοῦ Μεδουσης λίθου πεποιημένη κεφαλὴ. Κυκλωπῶν φασὶν εἶναι καὶ τοῦτο ἔργον. Pausan. l. 2. p. 156. Κηφισσός, Doricè Καφισσός, vel Καφισός: from Caph-Isis, Petra Deæ Isidis.

[594] Ἡλίου, ὅς παντ' ἐφορᾷ καὶ παντ' ὑπάκουει. Homer. Odys. l. Λ. v. 108.

[595] Orphic Fragment. 6. v. 19. the same as Phanes, and Dionusus. Frag. 8. v. 2. Schol. ibid.

[596] Hence the stream and lake of Cephissus in Bœotia were styled ὕδατα καὶ λίμνη Κηφισσιδος: by the antient Dorians expressed Καφισσιδος, from Καφ-Ισις.

[597] Orphic Hymn. 31. v. 10.

[598] 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, Ophioussa, Asterousa; and signifies the temple of Metis, or divine wisdom. Aster-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.

[599] Χασμασι λεοντειοις τὰ τῶν ἱερῶν θυρωματὰ κοσμοῦσιν (οἱ Αἰγυπτιοί). Plutarch. Isis et Osiris. p. 366.

[600] Odyss. Λ. v. 610. It is a term which seems to have puzzled the commentators. Χαροποι, επιληκτικοι, φοβεροι. Scholiast. Ibid. It was certainly an Amonian term: and the Poet alluded to a Charopian temple.

Της δ' ἦν 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 styled Charops, so from another temple it was named Charon. Χαρων ὁ λεων. Hesych. Achilles is styled Αιχημητης Χαρων, Lycoph. v. 260. a martial Charonian Lion.

[601] Pausan. l. 8. p. 696.

[602] Pausan. l. 1. p. 49.

[603] Hesiod. Theogon. v. 141. Scholia Apollon. l. 1. v. 730.

Κυκλωπες τοτε Δι μεν διδοασι βροντην, και αστραπην, και κεραυνον. Apollodorus. l. 1. p. 4.

[604] See Stephanus. Ακμονια πολις Φρυγιας κτλ. He styles Acmon Ακμονα τον Μανεως. Manes was the chief Deity of Lydia, Lycia, and Persis; and the same as Menes of Egypt.

There was a city Acmonia in Thrace. Ptol. l. 5. p. 138.

[605] 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.

[606] 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 Cælus, Cronus, and Osiris. Acmon and Acmonides were certainly the same person: Ακμων· Κρονυς, Ουρανος. Hesych. Ακμονιδης, ὁ Χαρων, και ὁ Ουρανος. ibid. He was the Cyclopiian God, to whom different departments were given by the mythologists. Charon Cyclops is mentioned by Lycophron. v. 659. above quoted.

[607] Simmiæ Rhodii Πτερυγια. Theocritus. Heinsii. p. 214.

[608] Callimachi Hymn. in Dianam. v. 146.

[609] Δακτυλοι Ιδαιοι Κρηταεες. Apollonius Rhod. l. 1. v. 1129.

The Scholiast upon this Poet takes notice of only three; of which one was Acmon:

Κελμις, Δαμναμενευς τε μεγας, και ὑπερβιος Ακμων,
Ὅι πρωτοι τεχνην πολυμητιος Ἡφαιστοιο
Ἔυρον εν ουρειησι ναπαϊς ιοεντα σιδηρον,
Ες πυρ τ' ηνεγκαν, και αρυτρεπες εργον εδειξαν.

These verses are quoted from the antient author, ὁ την φορωνιδα συνθεις.

Diodorus Siculus, l. 1. p. 333. says, that some made the Idæi Dactyli ten in number; others an hundred.

[610] Clemens Alexand. Strom. l. 1. p. 401. Strabo. l. 10. p. 725.

[611] Strabo. l. 10. p. 715. They are by Tatianus Assyrius spoken of as the Cyclopes, and the same invention attributed to them. Χαλκευειν Κυκλωπες (εδιδασξαν). p. 243.

Fabricam ferrariam primi excogitârunt Cyclopes, See Hoffman. Ferrum.

[612] Κυκλωπες, Θρακιον εθνος, απο Κυκλωπος βασιλεως ουτως ονομαζομενοι.--πλειονες δε αυτων εν τη Κουρητιδι· ησαν δε ΑΡΙΣΤΟΙ ΤΕΧΝΙΤΑΙ. Schol. in Euripid. Orest. v. 966.

Mention is afterwards made των εκ της Κουρητιδος Κυκλωπων. The Curetes worshipped Cronus: so that Cronus and Cuclops were the same. See Porphyry de Abstin. l. 2. p. 225.

[613] 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 βωμος, ara.

[614] Virgil Æn. l. 8. v. 424.

[615] Prætides implerunt falsis mugitibus auras. Virgil. Eclog. 6. v. 48.

[616] Herod. l. 7. c. 123.

Ἡ Παλληνη Χερρονησος, ἡ εν τῳ Ισθμῳ κειται. ἡ πριν μεν Ποτιδαια, νυν δε Κασσανδρεια, Φλεγραια δε πριν εκαλειτο· ωκουν δ' αυτην οἱ μυθυομενοι Γιγαντες, εθνος ασεβες, και ανομον. Strabo. Epitome. l. 7. p. 510.

[617] Lycophron. v. 115.

[618] 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.

[619] Παλληνιαν επηλθε Γηγενων τροφον, Lycoph. v. 127.

[620] Lycophron. v. 124.

[621] Eustath. on Dionysius. v. 259.

[622] Herodot. l. 2. c. 112.

[623] Πρωτεα κυκλησκιω, ποντου κληιδας εχοντα. Orphic Hymn. 24.

[624] Aristides. Oratio Ægyptiaca. v. 3. p. 608.

[625] Stephanus Byzant. Φαρος.

[626] Chilias. 2. Hist. 44. p. 31. Πρωτευς φοινικης φινικος παις--περι την φαρον κατοικων.

[627] Orphic Hymn to Proteus. 24.

[628] Eustath. in Dionys. v. 14.

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

[629] Æneid. l. 6. v. 556.

[630] Virg. Æneid. l. 6. v. 618.

[631] Stephanus. Αιθιοπια.

[632] The hieroglyphic was a man with the head of a bull; which had the same reference, as the Apis, and Mneuis of Egypt.

[633] Diodorus Sic. l. 20. p. 756.

[634] Homer. Odyss. Μ. v. 222.

[635] Epist. 79.

[636] Ακουσιλαος Φορκυνος και Ἑκατης την Σκυλλαν λεγει. Στησικορος δε, εν τη Σκυλλη, Λαμιας την Σκυλλαν φησι θυγατερα ειναι. Apollonius. Schol. l. 4. v. 828.

[637] Euripides. Cyclops. v. 126.

[638] Odyss. l. I. v. 389.

[639] Imitated by Mr. Pope.

[640] 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.

[641] Ex Ennii Historiâ sacrâ, quoted by Lactantius. Divin. Institut. vol. 1. c. 13. p. 59.

[642] Μεσσηνιον Ευημερον. Strabo. l. 1. p. 81.

[643] Clemens. Cohort. p. 11. Arnobius. l. 5.

[644] Διονυσον Μαινολον οργιασουσι Βακχοι, ωμοφαγια την ιερομανιαν αγωντες, και τελισκουσι τας κρεονομιας των φρονων ανεστεμμενοι τοις οφεσιν. Clemens Cohort. p. 11.

[645] Julius Firmicus. p. 14.

[646] Apollon. Rhod. l. 1. v. 636.

[647] Scholia Apollon. l. 1. v. 635.

[648] Porphyry περι αποχης. l. 2. p. 224.

[649] Turricolas Lamias, Fauni quas Pompiliique

Instituere Numæ. Lactant. de falsâ Relig. l. 1. c. 22. p. 105.

[650] Homer Odyss. K. v. 81.

[651] Ibid. K. v. 120.

[652] Εν μερει τινι της χωρας (της Σικελιας) Κυκλωπες, και Λαιστρυγονες, οικησαι. Thucyd. l. 6. p. 378.

[653] Scholia. v. 956. Leon in Leontium is a translation of Lais (Λαίς) Leo: Bochart.

[654] Lycoph. above.

[655] Plutarch de Defect. Orac. vol. 1. p. 398.

Ἑτεροι δε φασιν εκ Μαλιαων αφικεσθαι Λαμιας θυγατερα Σιβυλλαν. Clem. Alex. Strom. l. 1. p. 358. Pausanias makes her the daughter of Jupiter and Lamia. l. 10. p. 825.

[656] Clemens Alex. l. 1. p. 358.

[657] See Diodorus. l. 20. p. 778. of the Lamia in Libya, and of her cavern.

[658] Euripides quoted ibid.

[659] Philostratus. Vita Apollon. l. 4. p. 183.

[660] Aristot. Ethic. l. 7. c. 6. p. 118. See Plutarch περι πολυπραγμοσυνης, And Aristoph. Vespæ. Schol. v. 1030.

[661] Horace, l. 3. ode 17.

[662] Virgil Æn. l. 7. v. 1. See Servius.

[663] Strabo. l. 5. p. 357. Κολπον Καιατταν. κλ.

[664] Ibid. p. 356.

[665] Silius. l. 8.

[666] De Virgilianâ continentiâ. p. 762. Caiat signified a kind of whip, or thong, probably such was used at Caiate.

[667] Virgil. Æneid. l. 5. v. 873.

[668] See Nonnus. l. 19. p. 320.

[669] V. 653. See Natalis Comes.

[670] L. 4. v. 892.

[671] V. 1269.

[672] Odyss. l. M. v. 39.

[673] From Mr. Pope's translation.

[674] Callimachi Frag. 184. p. 510.

[675] 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.

[676] Herodotus. l. 7. c. 90.

[677] Κυρος ὁ ἥλιος. See Radicals. p. 48.

[678] Strabo. l. 14. p. 1002. the promontory was called Curias Κυριας ακρα· ειτα πολις Κουριον.

[679] L. 4. c. 103.

[680] Virgil. Æneid. l. 8. v. 190.

[681] Livy. l. 1. c. 7.

[682] Plutarch. in Amatorio. vol. 2. p. 762.

[683] Lactantius de F. R. l. 1. c. 20. p. 90.

[684] Milton. l. 2. v. 579.

[685] Theoc. Idyl. 17. v. 47.

[686] 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.

[687] He makes Metis the same as Athena. H. 31. l. 10.

In another place Metis is styled πρωτος γενετωρ. Frag. 6. v. 19. p. 366.

[688] Ibid. Fragm. 8. p. 373.

[689] Eusebii. Chron. Log. p. 4. l. 42.

[690] Ἴππαν κυκλησκω Βακχου τροφον. Hymn. 48.

[691] Hymn. 47. v. 4.

[692] Orphic Frag. 43. Ἡ μὲν γὰρ Ἴππα του παντος ουσα ψυχη κτλ. Proclus. ibid. p. 401.

[693] 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 connexion 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.

- [694] Ἴππεις. v. 548.
- [695] Pausan. 1. 5. p. 414.
- [696] Ibid. 1. 5. p. 416.
- [697] Hesych. Ἴππεια.
- [698] Pausan. 1. 8. p. 649.
- [699] Metam. 1. 6. v. 117.
- [700] Ibid. 1. 2. v. 668.
- [701] Virg. Georg. 1. 3. v. 92.
- [702] Iliad. B. v. 766. He also mentions the mares of Eresichthon, with which Boreas was supposed to have been enamoured.
- Τῶν καὶ Βορέης ἡρᾶσσετο βοσκομένων,
 Ἴππῳ δ' εἰσαμένος παρελῆξατο κυανοχαίτη.
 Αἰ δ' ὑποκυσσάμεναι ἔτεκον δυοκαίδεκα πῶλους. Odyss. Y. v. 224.
- [703] H. to Apollo. v. 47.
- [704] Strabo. 1. 17. p. 1188.
- [705] Hesych. Ἴππειον.
- [706] Προῖουσι δὲ ἵππου καλουμένον μνημα ἐστίν.--Κίονες δὲ ἑπτα, οἱ τοῦ μνηματος τοῦτου διεχουσιν οὐ πολὺ, κατὰ τροπὸν οἶμαι τὸν ἀρχαῖον, ὅς αστερων τῶν Πλανητῶν φασιν ἀγάλματα. Pausan. 1. 3. p. 262.
- [707] They included the moon among the primary planets; not being acquainted with any secondary.
- [708] See Steph. Byzant. and Cellarius.
- [709] Ovid. Deianira ad Hero. Epist.
- [710] Geog. Vet. vol. 2. v. 665. See also Diodorus. 1. 4. p. 223. also Strabo Epitome. 1. 7. p. 511.
- [711] See Radicals. p. 119.
- [712] The birds at the lake Stymphalus are described as feeding upon human flesh. Λογὸς ὄρνιθας ποτε ἀνδροφαγούς ἐπ' αὐτῷ τραφῆναι. Pausan. 1. 8. p. 610. The real history of the place was, that the birds called Stymphalides were a set of Canibal priests.
- [713] Glaucus, the son of Sisiphus is said to have been eaten by horses. Palæphatus. p. 58.
- [714] P. 54.
- [715] Metamorph. 1. 8. v. 873.
- [716] Josephus calls Egypt Mestra. Antiq. 1. 1. c. 6. §. 2. See Radicals, p. 8. Notes.
- [717] Ὁ πρῶτος οἰκήσας τὴν Μεστραϊαν χώραν, ἦτοι Αἰγύπτον, Μεστραῖα. Euseb. Chron. p. 17.
- [718] Herodotus. 1. 2 c. 55.
- [719] Ovid Metam. 1. 5. v. 341. Most temples of old were courts of justice; and the priests were the judges, who there presided.
- Ælian. V. H. 1. 14. c. 34. Δικασταὶ τὸ ἀρχαῖον παρ' Αἰγυπτίους οἱ ἱερεῖς ἦσαν.

[720] Oratio in Verrem. 5. Sect. ultima. vol. 3. p. 291.

[721] Ceres is mentioned by Varro quasi Geres. 1. 4. p. 18.

[722] Hesychius. Αχειρω.

[723] Repentur 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.

[724] Cælius. Rhodog. 1. 17. c. 27.

[725] Varro speaks of Ceres, as if her name was originally Geres. 1. 4. p. 18.

[726] There was a place called Charisia in Arcadia. Pausan. 1. 8. p. 603. Charesus, and Charesene, in Phrygia. Charis in Persis, and Parthia. See Treatise upon the Cyclopes.

[727] Pausan. 1. 9. p. 781. Nonnus. 1. 29. p. 760.

[728] Etymolog. Mag. and Suidas.

[729] Χρησμολογοι μετειχον της εν τῷ Πρυτανειῷ σιτησεως.. Aristoph. Ειρηνη. Scholia, v. 1084.

[730] L. 8. p. 616.

[731] L. 5. p. 415.

[732] Πρυτανεια τε εχουσα και Αρχοντας. Thucyd. 1. 2. p. 107.

[733] Το δε λυχνιον εν Πρυτανειῷ. Theocrit. Idyl. 21.

[734] Suidas.

[735] L. 2. p. 107. Others gave another reason. Πρυτανειον εκαλειτο, επειδη εκει εκαθηντο οι Πρυτανεις, οι των όλων πραγμάτων διοικηται. Ibid.

[736] Julius Pollux. 1. 1. c. 1. p. 7.

[737] Πρυτανειον εστιν, εν ᾧ νομοι του Σολωνος εισι γεγραμμενοι. Pausan. 1. 1. p. 41.

[738] Plutarch in Solone. p. 92.

[739] L. 41. p. 1152.

[740] L. 8. p. 649. Mount Caucasus was denominated, as is supposed, from a shepherd Caucasus. The women, who officiated in the temple, were styled the daughters of Caucasus, and represented as Furies: by which was meant priestesses of fire.

Caucasi filiæ Furia. See Epiphanius Anchorat. p. 90.

[741] Lycophron. Scholia. v. 1225. Και Καλλιμαχος Εριννυν καλει Δημητρα. Ibid.

Neptune is said to have lain with Ceres, when in the form of a Fury. Apollodorus. 1. 3. p. 157. She is said from thence to have conceived the horse Areion.

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

Ὅου παππον εν γαμφαισιν Ἐνναια ποτε
Ερκυν' Εριννυς, θουρια, ξιφηφορος,
Ασαρκα μιστυλλουσ' ετυμβευσεν ταφῳ. v. 152.]

[742] Herodotus. 1. 7. c. 197.

[743] L. 2 v. 288.

[744] 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.

[745] Harpya, Ἄρπυια, 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.

[746] Τίτυψ ἐναλιγκίος ἀνὴρ. Theocrit. Idyl. 22. v. 94.

[747] Pausan. 1. 1. p. 94.

[748] Κέρκυον is compounded of Ker-Cuon, and signifies the temple of the Deity.

[749] L. 1. p. 94.

[750] Ovid. Ibis. v. 411.

[751] Anacharsis. vol. 2. p. 388. Γυμνασιον ὕφ' ἡμῶν ονομάζεται, καὶ ἐστὶν ἱερον Ἀπολλωνος Λυκίου.

[752] Καὶ ὁ τοπὸς οὗτος παλαιστρα καὶ ἐξ ἐμὲ ἐκαλεῖτο ὀλίγον ποῦ ταφῆς τῆς Ἀλοπῆς ἀπεχῶν. Pausan. 1. 1. p. 94.

That very antient temple of Pan on Mount Lycæum in Arcadia had a Gymnasium in a grove. Ἔστι ἐν τῷ Λυκαίῳ Πάνος τε ἱερον, καὶ περὶ αὐτοῦ ἀλσὸς δένδρων, καὶ ἵπποδρομος τε, καὶ πρὸ αὐτοῦ σταδION. Pausan. 1. 8. p. 678.

[753] I have mentioned, that Torone was a temple of the Sun, and also φλεγραία, by which was meant a place of fire, and a light-house. 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. 2. page 118.

[754] Plutarch. Theseus, p. 6.

[755] Chron. Logos. p. 31. He was also named Asterus, Asterion, and Asterius. Lycoph. v. 1299. Schol. and Etymolog. Mag. Minois. Asterius was represented as the son of Anac. Ἀστερίου τοῦ Ἀνακτός. Pausan. 1. 7. p. 524. Ἀνδρεῖα τοὺς ἀποθανόντας ὑπὸ θήσεως ὑπερεβάλεν ὁ Ἀστεριῶν (ὁ Μίνω) Pausan. 1. 2. p. 183.

[756] Pausan. 1. 1. p. 94.

[757] Diodorus explains farther the character of this personage, τὸν παλαιόντα τοῖς παρίουσι, καὶ τὸν ἡττηθέντα διαφθειρόντα. 1. 4 p. 226.

[758] Diodorus Sic. 1. 4. p. 225, and 233.

[759] Ἰδεὼς τὸν Ἀνταῖον φησὶ τῶν ΞΕΝΩΝ τῶν ἡττημένων ΤΟΙΣ ΚΡΑΝΙΟΙΣ ἐρεφεῖν τὸν τοῦ Ποσειδῶνος ναόν. Pindar. Isth. Ode 4. Scholia. p. 458. See Diodorus concerning Antæus συναναγκάζοντα τοὺς ξένους διαπαλαίνειν. 1. 4. p. 233.

[760] V. 866, and Scholia.

[761] Diodorus Sic. 1. 4. p. 263.

[762] Hercules Furens. v. 391.

[763] Pindar. Olymp. Ode 10. p. 97. Scholia. from the Cygnus of Stesichorus.

[764] Euripides. Orestes. v. 1648. Schol. Lycaon was a Deity, and his priests were styled Lycaonidæ. He was the same as Jupiter Lycæus, and Lucetius: the same also as Apollo.

[765] Pausan. 1. 8. p. 600.

[766] Odyss. 1. Φ. v. 307.

[767] Μνησομαι, ουδε λαθοιμι Απολλωνος Εκατοιο. Homer. H. to Apollo. v. 1.

Ευ ειδως αγορευε θεοπροπιας Έκατοιο. Iliad. A. v. 385.

Αρτεμις ιοχεαιρα, κασιγνητη Έκατοιο. Iliad. Υ. v. 71.

[768] Odyss. Σ. v. 83.

[769] Purchas. Pilg. vol. 5. p. 872. and Garcilasso della Vega. Rycaut. p. 403.

[770] See Plutarch's life of Theseus. p. 3, 4. vol. 1.

[771] V. 146.

[772] Campio, Gladiator. Isidorus.

[773] Vegetius. 1. 2. c. 7.

[774] Nonnus. 1. 18. p. 500.

[775] Eustathius on Dionysius. v. 357.

[776] Diodorus Sicul. 1. 1. p. 13, 14.

[777] Όμοιως δε τους Ινδους τον θεον τουτον παρ' έαυτοις αποφανεσθαι γεγονεναι. Diod. Sic. 1. 4. p. 210.

[778] Diodorus. 1. 1. p. 14.

[779] Diodorus. 1. 1. p. 17.

[780] Ibid. p. 14. This city is also said to have been built by Hercules. Diodorus. 1. 4. p. 225.

[781]

Primus aratra manu sollerti fecit Osiris,
Et teneram ferro sollicitavit humum. Tibull. 1. 1. El. 8. v. 29.

[782] Ζυθος, εκ των κριθων πομα. Diodorus. 1. 1. p. 37.

[783] Βασιλευοντα δε Οσιριν Αιγυπτιους ευθυσ απορου βιου και θηριωδους απαλλαξαι, καρπους τε δειξαντα, και νομους θεμενον αυτοις. Plut. Is. et Osir. p. 356.

[784] Eusebius. Pr. Ev. 1. 1. p. 44, 45.

[785] Diodorus Sic. 1. 1. p. 24.

[786] Both the Patriarch, and his son Ham, had the name of Cronus, as may be learned from Sanchoniathon. Εγεννηθησαν δε και εν Παραια Κρονω τρεις παιδες, Κρονος όμωνυμος τω πατρι, κτλ. Euseb. Præp. 1. 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.

[787] See Radicals. p. 42.

[788] Ραγδαιων δε γενομενων ομβρων και πνευματων,--δενδρου λαβομενον τον Ουσων, και αποκλαδευσαντα, πρωτον τολμησαι εις θαλασσαν εμβηναι. Euseb. Pr. Ev. 1. 1. c. 10. p. 35.

[789] Euseb. Chron. p. 7. 1. 43.

[790] Strabo. 1. 17. p. 1168.

[791] Τας Γοργονας επ' ωκεανον ουσας τον περι πολιν Ιβηριας την Ταρτησσον. Schol. in Lycophr. ad v. 838.

[792] [Atlas] Apex Perseo et Herculi pervius. Solin. c. 24.

[793] Andromedam Perseus nigris portârit ab Indis. Ovid. Art. Amand. l. 1. v. 53.

[794] Pausan. l. 4. p. 370.

[795] 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.

[796] Deseritur Taurique jugum, Perseaque Tarsus. Lucan. l. 3. v. 225. See Solin. c. 38.

[797] Perseam quoque plantam ---- a Perseo Memphi satam. Plin. l. 15. c. 13.

Of Perseus in Cilicia, see Chron. Pasch. p. 39.

[798] Pindar. Pyth. Od. 10. v. 49 and 70. Εἰς το τῶν Μακάρων ἀνδρῶν ἔθνος. Schol. in v. 70.

[799] Virgil. Æn. l. 7. v. 409.

Ardea a Danae Persei matre condita. Plin. Hist. Nat l. 3. p. 152.

[800] Servius in Virgil. Æn. l. 8.

[801] Diodorus Sic. l. 1. p. 21.

[802] Ibidem.

[803] Herodotus. l. 6. c. 54. See Chron. Paschale. p. 38.

Some make him a Colchian. Ἦλιω γὰρ φησὶν ὕιους γενεσθαι δυο ἐν τοῖς τοποῖς ἐκεῖνοις, οἷς ὀνοματὰ ἦν Περσεὺς καὶ Αἰήτης· τοὺτους δὲ κατασχεσὶν τὴν χώραν· καὶ Αἰήτην μὲν Κόλχους καὶ Μαίωτας, Περσεὰ δὲ Ταυρικῆς Βασιλεῦσαι. Schol. in Apollon. Argonautic. l. 3. v. 199.

[804] Ἡ δὲ Περσίου γυνὴ Ἀστερία παῖς ἦν Κοίου καὶ Φοιβῆς· οἱ Κοῖος δὲ καὶ Φοῖβη ΟΥΡΑΝΟΥ παῖδες. Schol. in Lycophron. v. 1175.

[805] Natalis Comes. l. 7. c. 18.

[806] Schol. in Lycophr. v 18.

Lycophr. v. 17.

Τὸν χρυσοπατρὸν μορφνόν--τὸν Περσεὰ. Schol. in Lycophr. v. 838.

[807] Εγγὺς τῆς Νηῆς πολίος. 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.

[808] Ἐν λαρνακὶ ξυλινῷ. Schol. in Lycophr. v. 838.

Ἐν κιβωτῷ τινι. Chron. Pasch. p. 38. from Euripides.

The father of Danae ἐνείρξας αὐτὴν εἰς τὴν Κιβωτὸν μετὰ τοῦ ΠΑΙΔΟΣ καθῆκεν εἰς τὸ πλάγιος. Schol. in Pind. Pyth. Od. 10. v. 72.

[809] 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.

[810] Ovid. Trist. l. 1. eleg. 3. v. 48. See Natalis Comes. l. 7. c. 18.

[811] Polyb. 1. 5. p. 389.

[812] Plin. Hist. Nat. 1. 6. c. 16. See Q. Curtius, and Strabo.

[813] Parrhasii in Hyrcania. Strabo. 1. 11. p. 775.

[814] Plin. Hist. Nat. 1. 2. c. 98.

[815] Of Parrhasians in Arcadia. Strabo. 1. 8. p. 595. See Plin. Hist. Nat. 1. 4. c. 6.

Ἵγιος Δινοῦττα Δαμαρχος την δ' ανεθηκεν
Εικον', απ' Αρκαδιας Παρῥασιος γενεαν.
Pausan. 1. 6. p. 471. See also 1. 8. p. 654.

[816] Plato in Alcibiad. vol. 2. p. 120.

[817] Herodot. 1. 7. c. 150.

[818] Statii Theb. 1. 1. v. 717.

[819] Diodorus Sicul. 1. 3. p. 185.

[820] Πολλαις γενεαις προτερον των Τρωικων. Ibid.

[821] Της Λιβυης εν τοις προς ἑσπεραν μερεσιν επι του περατος της
οικουμενης. Diodorus Sic. 1. 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.

[822] Writers mention that she raised over the slain three large mounds of
earth, which were called ταφοι Αμαζωνων, 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.

[823] Iliad B. v. 811. Μυρινα· ονομα κυριον Αμαζονος. Scholia ibid.

[824] Diodorus Sicul. 1. 4. p. 216, 217, 225, 227, &c. See also Justin. 1.
44. c. 4. and Apollodorus. 1. 2. p. 100.

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

[825] Ludovicus Nonnius in Hispania. p. 196, 170.

[826] Diodorus Sicul. 1. 4. p. 227.

Corunna the same as Kir-Ona.

Many Amonian cities of similar analogy to Alesia.

[827] Diodorus, above.

[828] Χρυσα μηλα--προβατα. Schol. in Apollon. Argonaut. 1. 4. v. 1396. εξ
Αγροϊτου εν γ' Λιβυκων.

[829] Τον Ἡρακλεα, συμμαχουντων αυτω των θεων, κρατησαι τη μαχη, και τους
πλειστους ανελοντα την χωραν ηξημερωσαι. Diodorus Sicul. 1. 4. p. 229.
Strabo. 1. 5. p. 376. and 1. 6. p. 430.

[830] Strabo. 1. 15. p. 1007. and 1. 11. p. 771. Diodorus Sic. 1. 2. p.
124.

[831] Arrian. Hist. Indica. p. 321.

[832] Herod. 1. 4. c. 9. Aristid. Orat. v. 1. p. 85.

[833] Ovid. Metam. 1. 11. v. 218.

[834] Poculo Herculem vectum ad Erytheiam. Macrobian. Sat. 1. 5. c. 21.

Apollodorus. 1. 2. p. 100. Schol. Apollon. Argonaut. 1. 4. v. 1396. from Pherecydes Syrus; and from the Libyca of Agroitas. Λαβων χρυσουν δεπας παρ' Ἡλίου--δια του ωκεανου πλειν.

[835] Strabo. 1. 3. p. 237. He was supposed to have been the founder of Tartossus, where he was worshipped under the name of Archaleus. Etymolog. Mag. Γάδαρα.

[836] Syncellus. p. 171.

[837] Pomponius Mela. 1. 3. c. 6.

[838] Athenæus. 1. 12. c. 512.

[839] Strabo. 1. 15. p. 1009. Πλασμα των Ἡρακλειαν ποιουντων.

[840] Nat. Deorum. 1. 3. c. 16.

[841] Arrian speaks of this Indian Hercules, together with the others mentioned by Cicero. Εἰ δὲ τῷ πιστὰ ταῦτα, ἄλλος ἂν οὗτος Ἡρακλῆς εἴη, οὐχ ὁ Θηβαῖος, ἢ ὁ Τυρίος οὗτος, ἢ ὁ Αἰγυπτίος, ἢ τις καὶ κατὰ ἀνω χωρὴν οὐ ποῦρῳ τῆς Ἰνδῶν γῆς φικισμένην μέγας βασιλεὺς. Hist. Ind. p. 319. Varro mentions forty of this name, who were all reputed Deities.

[842] See Ludovicus Nonnius, in Hispan. p. 196, 170.

[843] See Audigier Origines des François. part. 1. p. 225, 230.

[844] Mela. 1. 2. c. 5. 1. 30.

[845] Petronius. p. 179. Est locus Herculeis aris sacer.

[846] He was worshipped by the Suraceni, a particular Indian nation, who styled him Γηγενής, or the Man of the Earth. Arrian. Hist. Indic. p. 321.

[847] Hercules apud Celtas. See Voss. de Idolat. 1. 1. c. 35. 1. 2. c. 15.

[848] Eumenius in Orat. pro Scholis instaurandis. See Lilius Gyraldus, Synt. 10. p. 330.

[849] Suetonius in Augusto. c. 29. Livy. 1. 40. c. 51.

[850] Johan. Sambuci Emblemata.

[851] He was the same as Osiris, the Sun. Τὸν ἐν πασι καὶ δια πάντων Ἡλίον. Macrob. Saturn. 1. 1. c. 20. p. 207. See Porphyry apud Euseb. Præp. Evang. 1. 3. p. 112.

[852] See Lilius Gyraldus Syntag. 10. p. 592. Pausanias expresses the name Αἰχμαγόρας. 1. 8. p. 624.

[853] Lilius Gyrald p. 595.

[854] In the following extracts we may see the character of this Deity among different nations. Ἡρακλεα δὲ ὄντινα ἐς Ἰνδοὺς ἀφικεσθαι λόγος κατεχει παρ' αὐτοῖσιν Ἰνδοῖσιν Γηγενεα λεγεσθαι· τούτον τοι Ἡρακλεα μάλιστα πρὸς Συρασηνῶν γεραίρεσθαι, Ἰνδικοῦ ἐθνούς. Arrian. Hist. Ind. p. 321.

Ἀλλὰ τις ἀρχαῖος ἐστὶ θεὸς Αἰγυπτίοισι Ἡρακλῆς· ὥς δὲ αὐτοὶ λεγούσι εἰτα ἐστὶ ἐπτακισχίλια καὶ μερία ἐς Ἀμασιν βασιλεύσαντα. Herod. 1. 2. c. 43. Ἀλλ' ἴσμεν Αἰγυπτίους, ὅσον τινα ἀγούσιν Ἡρακλεα, καὶ Τυρίους, ὅτι πρῶτον σεβούσι θεῶν. Aristid. Orat. v. 1. p. 59. He had at Tyre a Temple, as old as the city. Εφάσαν γὰρ ἅμα Τυρῷ οἰκίζομεν καὶ τὸ Ἱερόν τοῦ θεοῦ ἰδρυνθῆναι. Herod. 1. 2. c. 44.

Ἐστὶ γὰρ ἐν Τυρῷ Ἱερόν Ἡρακλεοῦς παλαιότατον, ὧν μνημὴ ἀνθρωπίνῃ διασώσεται· οὐ τοῦ Ἀργεῖου Ἡρακλεοῦς. κ. λ. Arrian. Expedit. Alex. p. 88.

[855] Diodorus Sic. 1. 3. p. 195. 196. and p. 200.

[856] Διονυσίου ἀπογόνους Οἰξυδρακάς. Strabo. 1. 15. p. 1008. The Tyrians

laid the same claim to him. Τον Διονυσον Τυριοι νομιζουσιν ἑαυτων ειναι. Achill. Tatius. 1. 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. 1. 3. p. 202. 203. Concerning Dionusus the benefactor, see Arrian. Hist. Ind. p. 321.

Of his coming to India from the west. Philostratus. 1. 2. p. 64. Επηλυτον αυτον Ασσυριον.

[857] Of his travels, see Strabo. 1. 15. p. 1008.

[858] Τον δ' ουν Διονυσον, επελθοντα μετα στρατοπεδου πασαν την οικουμενην, διδασαι την φυτειαν του αμπελου. Diodor. Sic. 1. 3. p. 197.

Και προ Αλεξανδρου, Διονυσου περι πολλος λογος κατεχει, ως και τουτου στρατευσαντος ες Ινδους. Arrian. Hist. Indic. p. 318.

[859] Diodorus. 1. 3. p. 204.

[860] Ινδους και Τυρρηνους λεγουσιν, ως κατεστρεψατο (Διονυσος). Aristid. Orat. in Dionus. p. 54.

[861] Cic. de Nat. Deor. 1. 3. c. 23. Of the various places of his birth, see Diodorus Sic. 1. 3. p. 200.

[862] Linus, Orpheus, Panopides, Thymætes, and Dionysius Milesius, Diodorus Sic. 1. 3. p. 201.

[863] It was a common subject for Elegy. Plutarch. Isis et Osir.

Ποιησομεθα δε την αρχην απο Διονυσου, διο και παλαιον ειναι σφοδρα τουτον, και μεγασταις ευεργεσαις κατατεθεισθαι τω γενει των ανθρωπων. Diodorus Sicul. 1. 4. p. 210.

Λινον φασι τοις Πελασγικοις γραμμασι συνταξαμενον τας του πρωτου Διονυσου πραξεις. Diodorus Sic. 1. 3. p. 201.

[864] L. 4. p. 210.

Τον Οσιριν Διονυσον ειναι λεγουσιν. Herodot. 1. 2. c. 42. c. 145.

[865] The Indians gave the same account of Dionusus, as the Egyptians did of Osiris. Πολιας τε οικησαι (Διονυσον) και νομους θεσθαι τησι πολεσιν, οινου τε δοτηρα Ινδοις γενεσθαι·--και σπειρειν διδασαι την γην, διδοντα αυτον σπερματα·--βοας τε υπ' αροτρω ζευξαι Διονυσον πρωτον·--και θεους σεβειν οτι εδιδαξε Διονυσος--κτλ. Arrian. Hist. Indic. p. 321.

[866] Pausan. 1. 3. p. 272. As his rites came originally from Chaldea, and the land of Ur, he is in consequence of it often styled Πυριγενης, αμδ Πυρισπορος. Strabo. 1. 13. p. 932. Ελθε, μακαρ Διονυσε, ΠΥΡΙΣΠΟΡΕ, ταυρομετωπε. Orphic. Hymn. 44. v. 1.

[867] There was a cavern, where they supposed him to be buried, at Delphi, παρα χρυσεω Απολλωνι. Cyril contra Jul. p. 342.

[868] Κρονος περιεων την οικουμενην. Sanchoniath. apud Euseb. Præp. Evang. 1. 1. c. 10. p. 38.

[869] Τον μεν ουν Κρονον οντα πρεσβυτατον βασιλεα γενεσθαι· και τους καθ' ἑαυτον ανθρωπους εξ αγριου διαιτης εις βιον ἡμερον μετασθησαι, και δια τουτο αποδοχης μεγαλης τυχοντα πολλους επελθειν της οικουμενης τοπους· εισηγησασθαι δε πασι την τε δικαιοσυνην και την ἀπλοτητα της ψυχης. Diodorus Sicul. 1. 5. p. 334.

[870] Ουρανον--τους ανθρωπους σποραδην οικουντας συναγαγειν εις πολεως περιβολον, και της μεν ανομιας και θηριωδους βιου παυσαι--κατακτησασθαι δε αυτον της οικουμενης την πλειστην. Ibid. 1. 3. p. 1*9.

[871] Απολλωνα μετα θεμιδος, ωφελησαι βουλομενον το γενος ἡμων· ειτα την ωφελειαν ειπων, οτι εις ἡμεροτητα προυκαλειτο. Strabo. 1. 9. p. 646.

[872] Καθ' ὃν χρόνον Απολλωνα την γην επιοντα ἡμερουν τους ανθρωπους απο των ανημερων καρπων και βιων. Ibid.

[873] Diodorus Sicul. 1. 3. p. 195.

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

[874] Eusebii Chron. p. 7. 1. 37.

[875] Θουλις. Ὅτος εβασιλευσε πασης Αιγυπτου, και ἑως ωκεανου· και μιαν των εν αυτω νησων εκαλεσεν απο του ιδιου ονοματος θουλην. Suidas.

[876] Μετα Οσιριν εβασιλευσεν Ορος· και μετα τον Ορον εβασιλευσε θουλις, ὅστις παρελαβε μετα δυναμειως τινος πασαν την γην ἑως του ωκεανου. Chron. Pasch. p. 46.

He is mentioned by Cedrenus. Θουλης, ὅς και ἑως του ωκεανου πυσαν την γην παρειληφεν. p. 20.

[877] Diodorus Sicul. 1. 1. p. 49.

[878] See Apollon. Argonaut. 1. 4. v. 277. and Herodot. 1. 2. c. 102.

Syncellus. p. 59, 60

[879] Diodorus Sic. above. He was near losing his whole army.

[880] Την δε χωραν ὅπλοις κατεστρεψατο τοις ἑαυτου Βασιλευς Βασιλεων, και Δεσποτης Δεσποτων Σεσωσις. Diodor. Sicul. ibid.

[881] He passed through all Ethiopia to the Cinnamon country. Strabo. 1. 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. 1. 10. v. 276

[882] Σεσωστρις ετη μη, ὅς ἀπασαν εχειρωσατο την Ασιαν εν ενιαυτοις εννεα. Syncellus. p. 59.

Some make him advance farther, and conquer all Europe: ὁμοιως ὑπετάξε και την Ασιαν πασαν, και ΤΗΝ ΕΥΡΟΠΗΝ, και την Σκυθιαν, και την Μυσιαν. Chron. Pasch. p. 47. Herodotus thinks he did not proceed farther than Thrace. 1. 2. c. 103.

[883] Diodorus Sicul. 1. 1. p. 49.

[884] Of all the great actions of Sesostris, see Marsham. Can. Chron. sec. 14. p. 354.

[885] Περὶ δε τούτων το μεν αληθες εκθεσθαι μετ' ακριβειας ου ῥαδιον. Diodorus Sicul. L. 1. p. 52.

[886] Sir John Marsham's Can. Chron. sec. 14. p. 354.

Sir Isaac Newton's Chronology, p. 217.

[887] 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.

[888] Παραλαβων δε Σουσακος αμαχητι την πολιν. Joseph. Antiq. 1. 8. c. 10.

[889] Sethosis of Josephus contra Apion. 1. 1. p. 447.

[890] Euseb. Chron. p. 7. 1. 43. Θουλης· μετα δε τούτον Σεσωστρις.

[891] Σεσογχωσις, Αιγυπτου πασης βασιλευς μετα ὀρον της Ισιδος και Οσιριδος

παιδα, την μεν Ασιαν ὀρμησας πασαν κατεστρεψατο, ὁμοιως δε τα πλειστα της Ευρωπης. Θεοπομπος δε εν τριτω Σεσωστριν αυτον καλει. Schol. in Apollon. Argonaut. 1. 4. v. 272.

[892] Δικαιαρχος εν πρωτω, μετα τον Ισιδος και Οσιριδος ωρον, βασιλεα γεγονεναι Σεσογχωσιν λεγει· ὥστε γενεσθαι απο της Σεσογχωσιδος βασιλειας μεχρι της Νειλου ετη δισχιλια. Schol. in Apollon. Argonaut. ibid.

[893] Cedrenus. v. 1. p. 20. Osiris, Orus, Thoules, Sesostris.

[894] Succeeded by Φαραω. Chron. Pasch. p. 48.

[895] Joannes Antiochenus has borrowed the same history, and calls this king Sostris. Εβασίλευσεν Αιγυπτίων πρώτος εκ της φυλής του Χαμ Σωστρίς. p. 23. He adds, that Sostris, or Sesostris, lived in the time of Hermes, Έρμης ὁ τρισμεγιστος Αιγυπτιος. He was succeeded by Pharaoh, πρώτος, the first of the name. Ibid. Herodotus calls him Pheron, and Pherona. 1. 2. c. 111.

[896] Πολυ ὑπερτείνει τοις χρόνοις την Μινω βασιλειαν ἢ Σεσωστριος. Politic. 1. 7. c. 10.

[897] Apollon. Argonaut. 1. 4. v. 272. Ενθεν δη τινα φασι--Σεσογχωσις, Αιγυπτου πασης βασιλευς--θεοπομπος δε εν τριτω Σεσωστριν αυτον καλει. Schol. ibid.

Περι δε των χρονων, καθ' ους εγενετο Σεσογχωσις, ὁ μεν Απολλωνιος τουτου μονον φησι, πολυς γαρ αδην απηνηνοθεν αιων. Schol. ibid.

Lycophron speaks of Apollo Ζωστηριος, and a promontory Ζωστηριον, εν ᾧ ἱερον Ζωστηριου Απολλωνος. Schol. ad v. 1278.

[898] Schol. Apollon. 1. 4. v. 272. Syncellus joins him with Serapis. p. 91.

[899] Herodotus. 1. 2. c. 144.

Ουπω τειρεα παντα κ. τ. λ. Apollon. Argonaut. 1. 4. v. 261. See the whole, and Schol. ibid.

[900] Canon. Chronic. Sec. 10. p. 238, 239.

[901] 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 Eusobiani 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, Sesostri expeditionem suscepisse in Asiam, et Hierosolyma cepisse Anno Per. Jul. 3747. Ibid. p. 239.

[902] Antiq. 1. 8. c. 10. p. 449. and 450.

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

[904] Hercules is said to have commanded the armies of Osiris. Diodorus. Sicul. 1. 1. p. 15.

[905] L. 2. c. 106. Concerning the interpretation of these emblems, see Joan Pierii Hieroglyph. 1. 34. c. 20.

[906] Pausan. 1. 1. p. 101. The Statue remains to this day. In like manner it was reported that Dionusus raised Pillars. Strabo. 1. 3. p. 260.

Ενθα τε και Στηλαι θηβαιγενεος Διονυσου. Dionys. Perieg. v. 623.

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

[907] Joshua. c. 12. v. 24. Adonibezek had threescore and ten vassal princes at his feet; if the headman of every village may be so called. Judges. c. 1. v. 7.

[908] Benhadad of Damascus was attended with thirty-two kings, when he invaded Samaria. 1 Kings. c. 20. v. 1.

[909] The people plowed, and sowed, and had fruits, and pastures, within their walls.

[910] 2 Kings. c. 17. v. 6. and c. 18. v. 11. and v. 34. Isaiah. c. 10. v. 9. c. 37. v. 13.

[911] Diodorus Sicul. l. 2. p. 90.

[912] Diodorus Sicul. l. 1. p. 91.

[913] Ibid. p. 92.

[914] Ἀυτὴ μὲν ἀπεδεξάτο χωμάτα ἀνα τὸ πεδίων εὐντα ἀξιοθεῖτα. Herod. l. 1. c. 184.

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

Four such were in Troas. Εἰσι μὲν οὖν λοφοὶ τεττάρεις, Ὀλυμπίοι καλούμενοι. Strabo. l. 10. p. 720. There were such also of the Amazons in Mauritania.

[915] She carried back but twenty men, according to Strabo. l. 15. p. 1051.

[916] Chron. Paschale. p. 36. Semiramis was, we find, Rhea: and Rhea was the same as Cybele, the mother of the Gods: τὴν Ῥεαν, Κιβελὴν, καὶ Κυβην, καὶ Δινδυμνην. Strabo. l. 10. p. 721.

[917] Cononis narrationes apud Phot. p. 427.

[918] Herodot. l. 1. c. 184. five ages (γενεαί) 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
Helvicius	2248
Eusebius	1984
Mr. Jackson	1964
Abp. Usher	1215
Philo Biblius from Sanchoniathon (apud Euseb. Præp. Evang. l. 1. p. 31.) about	1200
Herodotus about	713

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

See Dionys. Perieg. Schol. in v. 1006.

[919] Diodorus Sicul. l. 1. p. 90.

[920] Herodotus. l. 1. c. 98.

[921] Diodorus Sicul. l. 1. p. 92.

[922] Strabo. l. 15. p. 1007.

[923] Arrian. Hist. Ind. p. 318.

[924] Josephus cont. Ap. l. 1. c. 19. p. 451.

- [925] Steph. Byzant. Βαβυλων.
- [926] Suidas: Σεμιραμις.
- [927] Pliny. l. 7. p. 417.
- [928] Semiramis teneros mares castravit omnium prima. Marcellinus. l. 14. c. 6.
- [929] Σεμιραμις λαγνος γυνη, και μιαιφονος. Athenag. Legatio. p. 307.
- [930] Claudian. in Eutrop. l. 1. v. 339.
- [931] 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.
- [932] Strabo. l. 16. p. 1071.
- [933] 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.
- [934] 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.
- [935] Clemens Alexand. Strom. l. 1. p. 364.
- [936] He ordered it to be inscribed upon his tomb, ότι και Μαγικων γενοιτο διδασκαλος. Porph. de Abstin. l. 4. p. 399.
- [937] By Zoroaster was denoted both the Deity, and also his priest. It was a name conferred upon many personages.
- [938] 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.
- [939] L. 30. c. 1. p. 523.
- [940] Arnobius. l. 1. p. 31.
- [941] Clemens. l. 1. p. 399.
- [942] Ibid. l. 5. p. 711. Ταδε συνεγραφεν Ζωροαστρης ό Αρμενιου το γενος Παμφυλος. κλ. Εν αδη γενομενος εδανη παρα θεων.
- [943] Clemens. l. 1. p. 357. Apuleius Florid. c. 15. p. 795, mentions a Zoroaster after the reign of Cambyzes.
- [944] Justin. l. 1. c. 1.
- [945] Syncellus. p. 167.
- [946] P. 315. It is also taken notice of by Huetius. Sinam recentiores Persæ apud Indos degentes faciunt (Zoroastrem). D.E. Prop. 4. p. 89.
- [947] 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.
- [948] 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.
- [949] P. 312.
- [950] Zoroaster may have been called Zerdusht, and Zertoost: but he was not Zerdusht the son of Gustasp, who is supposed to have lived during the

Persian Monarchy. Said Ebn. Batrick styles him Zorodasht, but places him in the time of Nahor, the father of Terah, before the days of Abraham. vol. 1. p. 63.

[951] Diogenes Laert. Proœm. p. 3.

[952] Προ των Τρωικων ετεσι φ' Ζωροαστρης.

[953] Laertius Proœm. p. 3.

[954] Pliny. 1. 30. c. 1.

[955] Ζωροαστρης ὁ Μαγος, ὃν πεντακισχιλιοις ετεσιν των Τρωικων γεγονεναι πρεσβυτερον ἱστορουσιν. Isis et Osir. p. 369.

[956] Zoroastrem hunc sex millibus annorum ante Platonis mortem. Pliny. 1. 30. c. 1.

[957] P. 16. and p. 47.

[958] Euseb. Chron. p. 32. Syncellus. p. 167.

[959] Pliny. 1. 30. c. 1. p. 524.

[960] Ουκ ειναι μαθειν ποτερον Δαρειου πατηρ, ειτε και αλλος κ λ. He owns, that he could not find out, when Zoroaster lived. Ὅμηρικα μὲν (ὁ Ζωροαστρης) ηχησσε την αρχην, και τους νομους εθετο, ουκ ενεστι σαφως διαγνωνα. 1. 2. p. 62.

[961] Pliny. 1. 30. c. 1.

[962] Huetii Demons. Evan. Prop. 4. p. 88. 89.

[963] See Huetius ibid.

[964] Αστρονομιαν πρωτοι Βαβυλωνιοι εφευρον δια Ζωροαστρου, μεθ' ὃν Οστανης--αφ' ὧν Αιγυπτιοι και Ἕλληνες εδεξαντο. Anon. apud Suidam. Αστρον.

[965] Primus dicitur magicas artes invenisse. Justin. 1. 1. c. 1.

[966] Diog. Laertius Proœm. p. 6.

[967] Την Μαγειαν την Ζωροαστρου του ὠρομαζου. Plato in Alcibiade 1. 1. p. 122.

Agathias calls him the son of Oromasdes. 1. 2. p. 62.

[968] Pliny. 1. 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.

[969] Hermippus apud Plinium. 1. 30. c. 1.

[970] Dio. Chrysostom. Oratio Borysthenica. 38. Fol. 448. Euseb. Præp. 1. 1. p. 42. See also Agathias just mentioned.

[971] Θυειν ευκταια και χαριστηρια. Plutarch Is. et Osir. p. 369.

[972] Primus dicitur artes magicas invenisse, et mundi principia, siderumque motus diligentissime spectâsse. Justin. 1. 1. c. 1.

[973] Ζαραδης· διττη γαρ επ' αυτω επωνυμια. Agath. 1. 2. p. 62.

[974] Ζαρητις, Αρτεμις, Περσαι. Hesych.

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

[975] L. 1. c. 5. p. 16. Of the title Zar-Ovanus, I shall treat hereafter.

[976] Plutarch. Is. et Osiris. p. 369.

[977] See Agathias. 1. 2. p. 62.

[978] Plutarch says, that Zoroaster lived five thousand years before the Trojan war. Plutarch above.

[979] 'Ουτος (ὁ θεος) εστιν ὁ πρωτος, αφθαρτος, αἰδιος, αγεννητος, αμερης, ανομοιοτατος, ἡνιοχος παντος καλου, αδωροδοκτητος, αγαθων αγαθωτατος, φρονιμων φρονιμωτατος. Εστι δε και πατηρ ευνομιας, και δικαιοσυνης, αυτοδιδακτος, φυσικος, και τελειος, και σοφος, και ἱερου φυσικου μονος ἑυρετης. Euseb. P. E. 1. 1. p. 42.

[980] Clemens. 1. 5. p. 711.

[981] Εν ᾗδη γενομενος εδαν παρα θεων. Ibid.

[982] Dion. Chrysostom. Oratio Borysthenica. p. 448.

[983] Hyde. p. 312.

[984] Abulfeda. vol. 3. p. 58. See Hyde. p. 312.

[985] Hesych. Μαγον.

[986] Suidas. Μαγοι.

[987] Oratio Borysthen. p. 449.

Μαγοι, ὁι περι το θειον σοφοι. Porph. de Abst. 1. 4. p. 398.

Apuleius styles Magia--Diis immortalibus acceptam, colendi eos ac venerandi pergnaram, piam scilicet et diviniscientem, jam inde a Zoroastre Oromazi, nobili Cælitum antistite. Apol. 1. p. 447. so it should be read. See Apuleii Florida. c. 15. p. 793. 1. 3.

Τους δε Μαγους περι τε θεραπειας θεων διατριβειν κλ. Cleitarchus apud Laertium. Proœm. p. 5.

[988] Diodorus Sic. 1. 2. p. 94.

[989] Marcellinus. 1. 23. p. 288.

[990] Ibidem. It should be Regis prudentissimi; for Hystaspes was no king.

[991] Rerum Franc. 1. 1. He adds, Ab hoc etiam ignem adorare consueti, ipsum divinitus igne consumptum, ut Deum colunt.

[992] Αστρον ζων. Clemens Recognit. 1. 4. c. 28. p. 546. Greg. Turonensis supra. Some have interpreted the name αστροθυτης.

[993] Προσαγορευουσι και Συριον. Pr. Evan. 1. 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.

[994] Joshua. c. 15. v. 58.

[995] 1 Maccab. c. 4. v. 61. called Beth-Zur. 2 Chron. c. 11. v. 7. There was an antient city Sour, in Syria, near Sidon. Judith. c. 2. v. 28. it retains its name at this day.

[996] Βηθσουρ. Antiq. 1. 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.

[997] Βεδσουρ--εστι νυν κωμη Βεθσορων. In Onomastico.

[998] Bethsur est hodie Bethsoron. In locis Hebræis.

[999] Lilius Gyraldus Syntag. 13. p. 402.

[1000] Jovi. O. M. et Deæ Suriæ: Gruter. p. 5. n. 1.

D. M. SYRIÆ sacrum. Patinus. p. 183.

[1001] Apud Brigantas in Northumbriâ. Camden's Britannia. p. 1071.

[1002] See Radicals. p. 42. of Zon.

[1003] Chron. Paschale. p. 43. Servius upon Virg. Æneid. l. 6. v. 14.

[1004] Lycophron. v. 1301.

[1005] Zor and Taur, among the Amonians, had sometimes the same meaning.

[1006] See the engraving of the Mneuis, called by Herodotus the bull of Mycerinus. Herod. l. 2. c. 130. Editio Wesseling. et Gronov.

[1007] See the Plates annexed, which are copied from Kämpfer'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.

[1008] 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.

[1009] See Stanley's Chaldaic Philos. p. 7. and p. 11. They were by Damascius styled Ζῶνοι and Αἰζῶνοι: both terms of the same purport, though distinguished by persons who did not know their purport.

[1010] See Plates annexed.

[1011] Martianus Capella. l. 1. c. 17. Ex cunctis igitur Cœli regionibus advocatis Diis, cæteri, quos Azonos vocant, ipso componente Cyllenio, convocantur. Psellus styles them Αἰζῶνοι, and Ζῶνᾶιοι. See Scholia upon the Chaldaic Oracles.

[1012] Arnobius. l. 1. p. 31.

[1013] The Sun was styled 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.

[1014] Antholog. l. 3. p. 269.

[1015] See Huetius. Demons. Evang. prop. 4. p. 129.

[1016] In Theolog. Platonis. l. 1. c. 4.

[1017]

Ουδε τι φαρμακον
θρησσαις εν σανισι,
Τας Ορφειη κατεγραψε γηρυς. Alcestis. v. 968.

[1018] Plato de Repub. l. 2. p. 364.

[1019] Lactant. de F. R. l. 1. p. 105.

[1020] Scholia in Alcestin. v. 968.

Concerning Orpheus, see Diodorus. l. 1. p. 86. Aristoph. Ranæ. v. 1064. Euseb. P. E. lib. 10. p. 469.

[1021] L. 22. See Natalis comes. l. 7. p. 401.

- [1022] L. 9. p. 768.
- [1023] V. 41.
- [1024] Ibid. v. 99.
- [1025] L. 6. p. 505.
- [1026] Apollon. Rhod. l. 1. v. 23.
- [1027] Scholia. ibid.
- [1028] Natalis Comes. l. 7. p. 400.
- [1029] De Repub. l. 2. p. 364. Musæus is likewise, by the Scholiast upon Aristophanes, styled Ὀϊός Σελήνης. Ranæ. v. 106. Schol.
- [1030] Lucian. Astrologus.
- [1031] See Lilius Gyraldus de Poetarum Hist. Dialog. 2. p. 73. Ὀρφεύς, φορμικτὸς αἰδῶν πατήρ. Pindar. Pyth. Ode. 4. p. 253.
- [1032] Clementis Cohort. p. 12. Diog. Laert. Proëm. p. 3. Herodotus. l. 2. c. 49. Diodorus. l. 1. p. 87. l. 3. p. 300. Apollodorus. l. 1. p. 7.
- [1033] Linus was the son of Apollo and Calliope. See Suidas, Λίνος.
- [1034] There were, in like manner, different places where he was supposed to have been buried.
- [1035] Proëm. p. 5. Antholog. l. 3. p. 270. In like manner Zoroaster was said to have been slain by lightning.
- [1036] Suidas, Ὀρφεύς.
- [1037] Tzetzes makes him live one hundred years before the war of Troy. Hist. 399. Chil. 12.
- [1038] Ὀρφεύς.
- [1039] Vossius de Arte Poet. c. 13. p. 78.
- [1040] Cicero de Nat. Deor. l. 1. c. 38. See also Ælian. Var. Hist. l. 8. c. 6.
- [1041] C. 24. p. 84.
- [1042] 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.
- [1043] All the Orphic rites were confessedly from Egypt. Diodorus above. See Lucian's Astrologus.
- [1044] Suidas.
- [1045] Maximus Tyrius. c. 37. p. 441.
- [1046] Scholia upon the Hecuba of Euripides. v. 1267. See also the Alcestis. v. 968.
- [1047] Plato de Repub. l. 10. p. 620.
- [1048] Diodorus. l. 4. p. 282. The history of Aristæus is nearly a parody of the histories of Orpheus and Cadmus.
- [1049] Ovid. Metamorph. l. 10. v. 81. The like mentioned of the Cadmians. See Æschylus. Ἐπὶ τῇ Θηβαίᾳ. Proëm. Ælian. Var. Hist. l. 13. c. 5.

[1050] Hecatæus apud Steph. Byzant. Ἀημνος. The first inhabitants are said to have been Thracians, styled Σιντιες και Σαπαριοι; the chief cities Myrina, and Hephaistia.

[1051] Philostrati Heroica. p. 677. εν κοιλη τη γη χρησμωνδαι.

[1052] Steph Byz. Χαλδαιος.

[1053] Pocock's Travels. vol. 2. p. 159.

[1054] Pausan. l. 6. p. 505.

[1055] See Huetii Demonst. Evang. pr. 4. p. 129.

[1056]

Στικτους δ' ἤμαξαντο βραχιονας, αμφι μελαινη
Δευομεναι σποδιη θρηκιον πλοκαμον. Antholog. l. 3. p. 270.

[1057] Servius in Virgil. eclog. 8. See Salmasius upon Solinus. p. 425.

[1058] Περὶ την πεντηκοστην Ολυμπιαδα. Tatianus. Assyr. p. 275. These were the Orphic hymns, which were sung by the Lycomedæ at Athens.

[1059] Diodorus Sic. l. 5. p. 322.

[1060]

Αιγυπτου Διονυσου
Μυστιδος εννυχιας τελετας εδιδαξετο τεχνης. Nonnus. Dionus. l. 4. p. 128.

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

[1061] Ὅτι δε Φοινικες οὗτοι ὅι συν Καδμῳ ἀπικομενοι--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.

[1062] Plutarch. De genio Socratis. vol. 1. p. 578.

[1063] Plutarch. above.

[1064]

Ὅ μιν δη εἰς των τριποδων επιγραμμα χει,
Αμφιτρων μ' ανεθηκεν εων απο Τηλεβοαων.
Ταυτα ἡλικιην αν ειη κατα Λαῖον τον Λαβδακου. Herod. l. 5. c. 59.

[1065] Pausanias. l. 8. p. 628.

[1066] He is said to have introduced Διονυσιακην, τελετουργιαν, φαλληφοριαν

[1067] Diodorus Sicul. l. 1. p. 20.

[1068] 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. Αιβυης της Επαφου και Ποσειδωνος, Αγηνωρ και Βηλος. Αγηνωρος και Αντισση της Βηλου Καδμος. Scholia Euripid. Phœniss. v. 5.

Φερεκυδης δε εν δ οὗτω φησιν. Αγηνωρ δε ὁ Ποσειδωνος γαμει Δαμνω την Βηλου· των δε γινονται Φοινιξ και Ισαια, ἣν ισχει Αιγυπτος, και Μελια, ἣν ισχει Δαναος. επειτα ενισχει Αγηνωρ Αργιοσπην την Νειλου του ποταμου· του δε γινεται Καδμος. Apollon. Scholia. l. 3. v. 1185.

[1069] Dionusiæ. l. 4. p. 126.

[1070] V. 1206. The Poet calls the Thebans of Bœotia, ὠγυγου σπαρτος λεως.

- [1071] Nonnus, l. 4. p. 126.
- [1072] Euseb. Chron. p. 27. and Syncellus. p. 152.
- [1073] See Pausan. l. 9. p. 734.
- [1074] Φοινίξ και Καδμος, απο Θηβων των Αιγυπτίων εξελθοντες εις την Συριαν κτλ. Euseb. Chron. p. 27.
- [1075] Diodorus Sic. l. 5. p. 329.
- [1076] Καδμος--προσεσχε την Θηραν. Herod. l. 4. c. 147.
- [1077] Conon apud Photium. p. 443. and Scholia Dionysii. v. 517. Ειχε δε ιερον Ἡρακλεους ἡ θασος, ὑπο των αυτων Φοινικων ιδρυθεν, οι πλευσαντες κατα ζητησιν της Ευρωπης την θασον εκτισαν.
- [1078] Diodorus Sic. l. 5. p. 323.
- [1079] Nonnus. l. 3. p. 86. Priene in Ionia called Cadmia. Strabo. l. 14. p. 943.
- [1080] Lycophron. v. 219.
- [1081] Steph. Byzant.
- [1082] Nonnus. p. 86.
- [1083] Auri metalla et conflaturam Cadmus Phœnix (invenit) ad Pangæum montem. Plin. l. 7. c. 56. Καδμος, και Τηλεφασσα εν Θρακη κατωκησαν. Apollodorus. l. 3. p. 130.
- [1084] Plin. l. 34. c. 10. Hygin. f. 274.
- [1085] Strabo. l. 14. p. 998.
- [1086] Ibid. l. 10. p. 685.
- [1087] Pausanias. l. 3. p. 245.
- [1088] Herodotus. l. 5. c. 61.
- [1089] Cedrenus. p. 23.
- [1090] Apollodorus. l. 3. p. 143. Pausan. l. 9. p. 719.
- [1091] Stephanus Byzantin.
- [1092] Thucyd. l. 1. c. 5, 6.
- [1093]

Παρα Τριτωνιδι λιμνη

Ἀρμονιη παρελεκτο ῥοδωπιδι Καδμος αλητης. Nonnus. l. 13. p. 372.

Diodorus says that he married her in Samothracia. l. 5. p. 323.

[1094] Nonnus. l. 13. p. 372.

[1095] Nonnus. l. 13. p. 370.

[1096] Stephanus Byzant. The Carthaginians are by Silius Italicus styled Cadmeans.

Sacri cum perfida pacti

Gens Cadmea super regno certamina movit. l. 1. v. 5.

[1097] L. l. c. 9, 10. p. 26. l. 2. c. 4. p. 87.

[1098] Moses Choren. l. 1. c. 9. p. 26. There was a city Cadmea in Cilicia.

Καδμεια εκτισθη και Σιδη εν Κιλικια. Eusebii Chron. p. 30. l. 23.

[1099] Stephanus Byzant. Some think that this is a mistake for Καλχηδων, Chalcedon. But Chalcedon was not in Armenia, nor in its vicinity.

[1100] 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 Epigonoι. Yet Tiresias is said to have prophesied of Cadmus, and his offspring.

πολλα δε Καδμω
Χρησει, και μεγαλοις υστερα Λαβδακιδαϊς
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.

[1101] See Excerpta ex Diodori. l. xl. apud Photium. p. 1152. concerning the different nations in Egypt, and of their migrations from that country.

[1102] Diana says to her father Jupiter,

Δος μοι παρθενην αιωνιον, Αππα, φυλαξαι,
Και πολuwνυμην. Callim. H. in Dianam. v. 6.

Παντας επ' ανθρωπους επειη πολuwνυμος εστιν. Homer. H. in Apoll. v. 82.

Πολλη μεν ανθρωποισι κ' ουκ ανωνυμος
Θεα κεκλημαι Κυπρις. Eurip. Hippolytus. v. 1.

The Egyptian Deities had many titles.

ISIDI. MYRIONYMÆ. Gruter. lxxxiii. n. 11.

[1103] Lycophron. v. 219.

[1104] Scholia. ibid.

[1105] Lycophron. Schol. v. 162.

[1106] Vetus Auctor apud Phavorinum.

[1107] Nonnus. l. 41. p. 1070. Harmonia, by the Scholiast upon Apollonius, is styled 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.

[1108] Nonnus. l. 41. p. 1068.

[1109] Oraculum Apollinis Sminthei apud Lactantium, D. I. l. 1. c. 8. p. 32. She is styled the mother of the Amazons. Steph. Byzant. Ακμονια.

[1110] Nonnus. l. 12. p. 328.

[1111] Ibid.

[1112] Nonnus. l. 12. p. 328.

[1113] Plutarch. Sympos. l. 9. quæst. 13. p. 738.

[1114] Philo apud Euseb. P. E. l. 1. p. 31.

[1115] Judges. c. 3 v. 3. Hermon was particularly worshipped about Libanus, and Antilibanus, where was the country of the Cadmonites, and Syrian Hivites.

[1116] Lucian de Syriâ Deâ. p. 6.

[1117] Apud Proclum in Timæum. p. 121. See Orpheus. Fragm. p. 403.

[1118] Pyth. Ode 4. p. 237.

[1119] Herodotus. 1. 1. c. 173.

[1120] Og, Oqus, Ogenus, Ogugus, Ωγυγης, Ωγενιδαι, all relate to the ocean.

[1121] Ανωτέρω δε του Ισμενιου την κρηνην ιδοις αν, ήντινα Αρεως φασιν
ίεραν ειναι, και δρακοντα ύπο του Αρεως επιτεταχθαι φυλακα τη πηγη· προς
ταυτη τη κρηνη ταφος εστι Καανθου· Μελιας δε αδελφον, και Ωκεανου παιδα
ειναι Καανθον λεγουσιν σταληναι δε ύπο του πατρος ζητησαντα ήρπασμενην την
αδελφην κτλ. Pausan. 1. 9. p. 730.

[1122] Dicitur Europa fuisse Agenoris Phœnicum Regis, et Meliæ Nymphæ,
filia. Natalis Comes. 1. 8. p. 481.

[1123] 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. 1. 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. 1. 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.

[1124] Diodorus Siculus. 1. 5. p. 331.

[1125] Solinus. 1. 17.

[1126] Pausanias. 1. 3. p. 245.

[1127] Palæphatus. p. 22.

[1128] Dionysiaca. 1. 1. p. 42. 1. 1. p. 38.

[1129] Strabo. 1. 12. p. 867.

[1130] See Radicals. p. 95.

[1131] Places sacred to the Sun had the name of Achad, and Achor. Nisibis
was so called. _In Achor, quæ est Nisibis_. Ephraïmus Syrus. _Et in Achad,
quæ nunc dicitur Nisibis_. 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.

[1132] Hoffman--Academia. Hornius. Hist. Philos. 1. 7.

[1133] Και σφι 'Ιρα εστι εν Αθηνησι ιδρυμενα, των ουδεν μετα τοισι λοιποισι
Αθηναίοισι, αλλα τε κεχωρισμενα των αλλων 'Ιρων· και δη και Αχαΐης Δημητρος
'Ιρον τε και οργια. Herod. 1. 5. c. 61.

[1134] Pausanias. 1. 1. p. 71.

[1135] Diog. Laertius. 1. 3. § 6. Hornius says, Academia a Cadmo nomen
accepit, non ab Ecademo. 1. 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 του Καθιερωσαντος Ακαδημου.

Ή μιν Ακαδημια απο Ήρωος τινος Ακαδημου κτισαντος τον τοπον. Ulpian upon
Demosthen. contra Timocratem.

[1136] Eupolis Comicus: εν Αστροτευτοις apud Laërtium in Vitâ Platonis. 1.
3. §. 7.

[1137] Ην γαρ γυμνασιον απο Ακαδημου--περι αυτον δε ησαν άι οντως ίεραι

Ελαιαι της Θεου, ἃ καλοῦνται Μοριαί. Schol. upon Aristoph. Νεφέλαι. v. 1001.

[1138] Ælian. Var. Hist. l. 3. c. 35.

[1139] Το δε χωριον ὁ Κεραμικός το μεν ονομα εχει απο Ἡρωος Κεραμου· Διονυσου τε ειναι και Αριαδνης. Pausan. l. 1. p. 8.

[1140] Gruter. Inscript. p. 57. n. 13.

[1141] Pausan. l. 9. p. 779.

[1142] Athenæus. l. 11. p. 480.

[1143] Pliny. l. 5. c. 29.

[1144] 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.

[1145] Pausan. l. 9. p. 733.

[1146] Scholia in Aristoph. Βατραχ. v. 1256.

[1147] Herodot. l. 3. c. 28.

[1148]

Αιγυπτίου Διονυσου

Ευια φοιτητηρος Οσιριδος Οργια φαινων. l. 4. p. 126.

[1149]

Πατριδος αστυ πολισσον ***

** βαρυγουνον ἔον ποδ* **. Nonnus l. 4. p. 130*.

[1150] L. 4. p. 128.

[1151] Vossius de Idol. vol.3. Comment. in Rabbi M. Maimonidem de Sacrificiis. p. 76.

[1152] Justin Martyr. l. Apolog. p. 60.

See Radicals. p. 59.

[1153] Europa was the same as Rhea, and Astarte. Lucian. Dea Syria.

[1154] 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 της ἡγήτορα πομπης. l. 4. p. 128.

[1155] Eusebius. P. E. l. 1. c. 10. p. 40.

[1156] Appian de Bello Syriac. p. 125.

Stephanus. Oropus.

[1157] Pliny. l. 5. c. 25.

[1158] Isidorus Characenus, apud Geogr. Vet. v. 2.

[1159] Clemens Alexand. l. 5. p. 680.

[1160] See D'Anville's Map of Syria.

[1161] Bochart Geog. Sacra. l. 4. p. 305.

[1162] Judges. c. 3. v. 1, 3.

[1163] Genesis. c. 10. v. 17.

[1164] Joshua. c.9. v. 3. and 7.

[1165] Joshua. c. 15. v. 9. and c. 18. v. 25, 26.

[1166] Eusebii. Chron. p. 27.

[1167] Cadmus is called Κάδμων. Steph. Byzant. Ἰλλυρία. Berkelius has altered it to Κάδμος, though he confesses, that it is contrary to the evidence of every Edition and MSS.

[1168] Concerning Hivite Colonies, see backward. vol. 2. p. 207.

[1169] Diodorus Sic. l. 5. p. 327. 329.

[1170] Ibid.

[1171] 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.

[1172] Strabo. l. 9. p. 619.

[1173] Suidas. Epaminondas.

[1174] Pausanias. l. 10. p. 863.

[1175] Both Menelaus and Agamemnon were antient titles of the chief Deity. The latter is supposed to have been the same as Zeus, Æther, and Cœlus. He seems to have been worshipped under the symbol of a serpent with three heads. Hence Homer has given to his hero of this name a serpent for a device, both upon his breastplate, and upon his baldrick.

Της δ' ἐξ ἀργυρεος τελαμῶν ἦν, αὐτὰρ ἐπ' αὐτῷ
Κυανέος ἐλελίκτο δράκων· κεφαλὰι δὲ οἱ ἦσαν
Τρεῖς ἀμφιστεφεες, ἑνὸς ἀυχένος ἐκπεφυυῖαι. Iliad. Λ. v. 38.

[1176] Pausanias. l. 1. p. 40. Strabo. l. 7. p. 499.

Aornon, and an oracular temple in Thesprotia. Pausanias. l. 9. p. 768.

[1177] Καὶ ἐν Αἰγυπτῷ Ἀκανθὸς, Μεμφιδὸς ἀπεχούσα σταδίου τριακοσίου εἰκοσι--ἐστὶ δὲ ἡ Ἀθαμανίας. Steph. Byzant.

[1178] Εἶτα μετὰ τοῦτον εἰσὶν ΟΡΕΙΤΑΙ λεγόμενοι. Dicæarchus. Geog. Vet. vol. 2. p. 3. v. 45.

[1179] L. 2. c. 57, 58.

[1180] Κατὰ Βουθρωτὸν Φοινικὴ. Strabo. l. 7. p. 499. It was a place of great note. Polybius. l. 1. p. 94, 95.

[1181] Cæsar de Bello Civili. l. 3. c. 6.

[1182] Lucan. l. 5. v. 458.

[1183] Κομαράς. Strabo. l. 7. p. 500. The same observable in India-Petra Aornon near Comar. Arrian. Exped. p. 191. and Indic. p. 319.

[1184] Steph. Byzant.

[1185] Τεκμών πόλις Θεσπρωτῶν. Steph. Byzant. See T. Livius. l. 45. c. 26.

[1186] 2 Samuel. c. 23. v. 8. In our version rendered the Tachmonite, chief among the captains.

[1187] Victoria ad Comum parta. T. Livius. l. 33. c. 36.

[1188] Gurtler. 1. 2. p. 597.

[1189] Also a city Conope, by Stephanus placed in Acarnania.

[1190] Antoninus Liberalis. c. 12. p. 70. A city Conopium was also to be found upon the Palus Mæotis. Steph. Byzant.

[1191] Plin. 1. 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. Ποταμοί δε Ἀθηναῖοις ῥέουσιν Ἐλίσσος τε, καὶ Ἡριδανῷ τῷ Κέλτικῳ κατὰ αὐτὰ ὀνόμα ἐχῶν. κ. λ. Pausan. 1. 1. p. 45.

[1192] Vol. 1. p. 376.

[1193] Lucan. 1. 3. v. 187. The same is mentioned by the poet Dionysius.

Κεῖνον δ' αὖ περὶ κολπὸν ἰδοὺς περικυδεὰ τυμβόν,
Τυμβόν, ὃν Ἀρμονίης, Καδμοῖο τε φημὶς ἐνίσπει,
Κεῖθε γὰρ εἰς Ὀφίων σκολιὸν γένος ἠλλάξαντο. v. 390.

[1194] Geog. Vet. vol. 1. p. 9. Here were Πेत्रαὶ Πλαγταί.

[1195] Nonni Dionys. 1. 44. p. 1144.

[1196] Nonnus. 1. 25. p. 646.

[1197] Λαινεὴν ποιήσῃ κορυσσομένην Ἀριαδὴν. Nonnus. 1. 44. p. 1242.

[1198] Pausan. 1. 9. p. 743.

[1199] See Goltius, Vaillant, and Suidas, Ἡρακλῆς.

[1200] ---- λιθοῖς χωρίον περιεχομένον λογάσιν Ὀφείως καλοῦσιν οἱ Θηβαῖοι κεφαλὴν. Pausan. 1. 9. p. 747.

[1201] Pausan. 1. 7. p. 579.

[1202] Τιμας θεῶν ἀντὶ ἀγαλμάτων εἶχον ἀργοὶ λιθοὶ. Ibid.

[1203] Καδμὸς Φοινίξ λιθοτομίαν ἐξεύρε, καὶ μεταλλά χρυσοῦ τὰ περὶ τὸ Παγκαῖον ἐπενοήσεν ὄρος. Clemens. Strom. 1. 1. p. 363. See Natalis Comes of Cadmus.

[1204] Nonnus. Dionys. 1. 4. p. 128.

[1205] Clemens. Alex. 1. 6. p. 753.

[1206] Στυλὲς παῖδες Ἥλιου by Diodorus. 1. 5. p. 327.

[1207] Diodorus. 1. 5. p. 328.

[1208] Herodotus. 1. 2. c. 109.

[1209] Ἡ τὸν Θοραῖον, Πτῶν, ὤριτην, θεόν. Lycophron. v. 352.

[1210] Scholiast. Ibid.

[1211] Strabo. 1. 10. p. 683.

[1212] Quæstiones Græcæ. p. 296.

[1213] Strabo. 1. 10. p. 685.

[1214] Harpocration.

[1215] Strabo. 1. 10. p. 683. Polybius. 1. 11. p. 627.

[1216] Ἐν τῇ ὀρίᾳ καλούμενῃ τῆς Ἰστιάωτιδος. Strabo. 1. 10. p. 683.

Oria is literally the land of Ur.

[1217] Strabo. l. 10. p. 683. He mentions a domestic quarrel among some of this family, and adds, τους Ὠριτάς--πολεμουμένους ὑπο τῶν Ἐλλοπιέων, _that the Oritæ were attacked by the Ellopians_.

[1218] Antoninus Liberalis. c. 25. p. 130.

[1219] Ἡ Ὑρία δὲ τῆς Ταναγρικῆς νυν ἐστὶ, προτερον δὲ τῆς Θηβαΐδος, ὅπου ὁ Ὑριος μεμυθεύεται, καὶ ἡ τοῦ Ὠριωνοῦ γενεσίς. Strabo. l. 9. p. 620. He is called Ὑριεύς by Euphorion. See Homer. Σ. Scholia. v. 486.

[1220] Ἐστὶ καὶ Ὠριωνοῦ μνημᾶ ἐν Ταναγρᾷ. Pausan. l. 9. p. 749.

[1221] Ἐστὶ δ' ἡ μὲν Ὑρία πρὸς τὸν Εὐρυπτόν. Steph. Byzant.

[1222] Pausanias. l. 2. p. 181.

[1223] Europus is the same as Oropus, and signifies Orus Pytho. Ops, Opis, Orus, Opas, all signify a serpent. Zeus was the same as Orus and Osiris; hence styled Europus, and Europas; which Homer has converted to Εὐρυοπάς, and accordingly styles Jupiter Εὐρυοπα Ζεὺς.

[1224] Pausanias. l. 3. p. 245. εἶναι δὲ αὐτοὺς Ὑραίου παῖδας.

[1225] L. 2. c. 4. p. 87.

[1226] Nonnus. l. 4. p. 136.

[1227] Ὁ γὰρ δὴ χρόνος ἐκεῖνος ἠνεγκεν ἀνθρώπους χειρὼν μὲν ἐργοῖς, καὶ ποδῶ ταχέσι, καὶ σωματῶν ῥώμῃς, ὥς εἴκεν, ὑπερφύους, καὶ ἀκαμάτους. Plutarch. in Theseo. p. 3.

[1228] Ἐστὶ δὲ καὶ φυλὸν τι τῶν Χαλδαίων, καὶ χώρα τῆς Βαβυλωνίας ὑπ' ἐκείνων οἰκουμένη, πλησιαζούσα καὶ τοῖς Ἀραβί, καὶ τῇ κατὰ Περσας λεγομένη θαλάττῃ. Ἐστὶ δὲ καὶ τῶν Χαλδαίων τῶν Ἀστρονομικῶν γένῃ πλείω· καὶ γὰρ Ὀρχηνοὶ τινεὶ προσαγορεύονται. Strabo. l. 16. p. 1074.

[1229] Lucian de Astrolog. p. 987.

[1230] Χοὺς, ἐξ οὗ Αἰθιοπες. Euseb. Chron. p. 11.

[1231] Πολὸν μὲν γὰρ, καὶ γινώμονα, καὶ τὰ δωδεκά μερεᾶ τῆς ἡμέρης παρὰ Βαβυλωνίων ἐμάθον Ἕλληνες. l. 2. c. 109.

[1232] L. 1. p. 32.

[1233] Nonnus. l. 1. p. 38.

[1234] Romæ Inscriptio Vetus.

ΤΟΙΣ ΝΟΜΙΟΙΣ ΘΕΟΙΣ. Gruter. xcii. n. 4.

[1235]

Omne benignum
Virus odoriferis Arabum quod doctus in arvis
Aut Amphrysiaco Pastor de gramine carpsi.
Statii Sylv. l. 1. Soteria. v. 104.

[1236] Ρέα, ἥνικα Ποσειδῶνα ἐτεκε, τὸν μὲν ἐς ποιμνὴν καταθεσθαι, διαίτην ἐνταυθα ἔξοντα μετὰ τῶν ἀρνῶν. Pausan. l. 8. p. 613.

[1237] Scholia in Lycophron. v. 879.

[1238] Pausanias. l. 4. p. 337. So also says Eustathius. Ὅτι δὲ φασι τὸν ἐκεῖ Δία Ἀμμῶνα κληθῆναι ἀπὸ τινος ὁμωνύμου Ποιμενός, προκαταρξάντος τῆς τοῦ Ἱεροῦ ἰδρυσεως. Schol. in Dionys. v. 211.

[1239] Apollonius Rhodius. l. 2. v. 515.

The same Poet of the nymph Cyrene.

Ενθα δ' Αρισταιον Φοιβω τεκεν, ὃν καλεουσιν
Αγρεα, και Νομιον πολυληϊοι Αιμονιηεις 1. 2. v. 568.

[1240] Syncellus. p. 156.

[1241] Homer. Odyss. 1. 1. Pastor Polyphemus of Virgil.

[1242] Macrobian Saturn. 1. 1. c. 21. p. 210.

[1243] Hyginus. Fab. 68. Euri, and Eueris Filius. He is by Theocritus
styled Μαντις Ευηρειδης. Idyl. 24. v. 70.

[1244] Nonni Dionys. 1. 40. p. 1038.

[1245] Herodotus. 1. 2. c. 128.

[1246] Cleanthes περι Θρομαχιας, quoted by Plutarch de Flum. Φασις.

[1247] Plutarch de Flum. Ισηνος.

[1248] Herodotus. 1. 5. c. 61.

[1249] Plut. de Fluv. Inachus.

[1250] Virgil. Aeneid. 1. 7. v. 678.

[1251] T. Livius. 1. 1. c. 7.

[1252] Virgil. 1. 8. v. 198.

[1253] Η Ποιμανδρις εστιν ή αυτη τη Ταναγκρικη. Strabo. 1. 9. p. 619.

[1254] Ποιμανδρια πολις Βοιωτιας, ή και Ταναγρα καλουμενη. Schol. Lycoph.
v. 326. Ποιμανδρια is by some interpreted mulctrale: but that was not the
original purport of the word.

[1255] Hermes Trismegistus, sive Ποιμανδρης.

[1256] Syncellus. p. 126. Eusebius. Chron. p. 24.

[1257] 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 τους βιους, και τους των σωματων
χαρακτηρας κτλ.--εικαζειν δε δει και τας των εθνων τουτων κατονομασιας
εμφερεις αλληλαις ειναι. Strabo. 1. 1. p. 70.

[1258] Zonaras. 1. 1. p. 21.

[1259] Tacitus. Hist. 1. 5. c. 2.

[1260] It should perhaps be proximas urbes. The same history is alluded to
by Eusebius. Επι Απιδος του Φορωνεως μοιρα του Αιγυπτιων στρατου εξεπεσεν
Αιγυπτου, οι εν Παλαιστινη καλουμενη Συρια ου πορρω Αραβιας ωκησαι. Euseb.
Chron. p. 26.

[1261] Lucian de Dea Syria.

[1262] They were in each country styled the mourning for Thamas, and
Thamuz.

[1263] Εχουσι δε και αλλο Φοινικες Ίρον, ουκ Ασσυριον, αλλα Αιγυπτιον, το
εξ Ηλιουπολιος ες την Φοινικην απικετο. κλ. Lucian de Dea Syria.

[1264] In Bætica they were called Oritani. Strabo. 1. 8. p. 204.

There were Oritæ in Epirus. Dicæarchus status Græciæ. Μετα τουτον εισιν
Ορειται. p. 4. v. 45.

Oritæ in Persis. Arrian. 1. 4. c. 26. also in Gedrosia. See Auctor Periplus
Maris Erythræi.

Προς τον δυσιν του Ινδου ποταμου Οριται. Schol. Dionys. v. 1095. Ωριται
εθνος Ινδικον. Steph. Byzant. There were Oritæ in Persis, hard by the Cutha
of Josephus. Ant. l. 9. c. 4. and c. 15.

[1265] Clemens. Alexand. Strom. l. 1. p. 382.

[1266] Diodorus Siculus. l. 1. p. 24.

[1267] Ex Diodori. l. xl. apud Photium. p. 1152.

[1268] A similar account is given by the same author. l. 1. p. 24.

[1269] Zonaras. v. 1. p. 22. Also Syncellus. p. 102.

[1270] He is very full upon this head. Contra Apion. l. 1. p. 443. and 444.

[1271] Plato. Critias. vol. 3. p. 110.

[1272] Legatio. p. 279.

[1273] Και απο των ονοματων δε ενιων το βαρβαρον εμφανιζεται. Κεκροψ, και
Κοδρος, και Αικλος (read Αρκλος) και Κοθος. κ. λ. l. 7. p. 495.

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Corrections made to printed original.

(Cahen, near ref. 93) ανθερεωνες: 'ανθεριωνες' in original

(ibid., near ref. 99) instances: 'intances' in original

(Chus, near ref. 110) πολυχρυσος: 'πολοχρυσος' in original

(ibid., near ref. 145) represented: 'respresented' in original

(Canaan, near ref. 193) Aristotle: 'Asistotle' in original

(Temple Science, near ref. 210) γεωγραφικον: 'γεογραφικον' in original

(ibid., near ref. 228) περιουγους: 'εριαυγους' in original

(Tar, near ref. 226) τοι γε: no space in original

(Tit, near ref. 316) worshipped a serpent: 'woshipped a sepent' in original

(Cuclopes, near ref. 607) Ακμονιδαν: 'Λκμονιδαν' in original

(Temple Rites, near ref. 647) κατασχισθεντα: 'κατασχιθεντα' in original

(ibid., near ref. 660) την (ανθρωπων): 'τηη' in original

(Hippa, near ref. 694) χρεμετισμος: 'χρεματισμος' in original

(Damater, near ref. 763) επεκερτομει: 'επεκερατομει' in original

(Campe, near ref. 773) taken: duplicated over page end in original

(Myrina, near ref. 823) αλπια: 'αλπιια' in original

(Ninus, near ref. 912) period (after 'all to be crucified'): comma in
original

(ibid., near ref. 916) title: 'titled' in original

(Zoroaster, near ref. 1005) analogous: 'analagous' in original

(Cadmus, near ref. 1142) country: 'county' in original

(ibid., near ref. 1237) μαθηματικος: 'μαθεματεκος' in original

(ibid., near ref. 1264) Phenicia,: repeated word (on 2 lines) in original

(Note 1.) soliti suos: 'solitei sos' in original

(Note 50.) θαπτεσθαι: 'θαππεσθαι' in original

(Note 226.) corde: 'codre' in original

(Note 229.) εϋκλωστοιο: dialytika on ε in original

(Note 401.) κᾶ 'γω: no space in original

(Note 534.) Theologico: 'Tehologico' in original

(Note 538.) δυναστευσαι: 'δυναστυσαι' in original

(Note 552.) ερημ': apostrophe printed as comma in original

(Note 752.) της (Αλοπης): 'τκς' in original

(Note 781.) sollerti: 'solerti' in original

(Note 803.) κατασχεσιν: 'κατασχσειν' in original

(Note 854.) (Αργειου) Ἡρακλεους: 'Ἡηρακλεους' in original

(Note 1136.) l. 3. §. 7.: 'l. §. c. 7.' in original, cf. previous note

(Note 1175.) κεφαλαι: 'κεφελαι' in original

(Note 1177.) εικοσι: only 'ικοσι' legible in scan (at start of line)

A
NEW SYSTEM;
OR, AN
ANALYSIS
OF
ANTIEN MYTHOLOGY:

WHEREIN AN ATTEMPT IS MADE TO DIVEST TRADITION OF FABLE;
AND TO REDUCE THE TRUTH TO ITS ORIGINAL PURITY.

BY JACOB BRYANT, ESQ.

THE THIRD EDITION.

IN SIX VOLUMES.

WITH A PORTRAIT AND
SOME ACCOUNT OF THE AUTHOR;
A VINDICATION OF THE APAMEAN MEDAL;
Observations and Inquiries relating to various
Parts of Antient History;
A COMPLETE INDEX,
AND FORTY-ONE PLATES, NEATLY ENGRAVED.

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A
NEW SYSTEM;
OR, AN
ANALYSIS
OF
ANTIENT MYTHOLOGY.

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 deliver-

ance 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*

¹ Genes. c. 6. v. 11. &c.

² Ibid. c. 7. v. 7.

³ Ibid. c. 7. v. 11. &c.

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 moved upon the earth—All, in whose nostrils was the breath of life—~~And~~ 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

⁴ Genes. c. 7. v. 21, &c.

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 Thebâh, 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 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.

⁵ Genes. c. 8. v. 1, &c.

⁶ Genes. c. 8. v. 4, &c.

And God spake unto Noah, saying, Go forth of the ark. And Noah went forth, and his sons, and his wife, and his sons wives with him. And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar.

These are the principal circumstances in this wonderful occurrence; which I have produced in the words of the divine historian, that I might not do injury to his narration: and they are of such a nature, as, one might well imagine, would be long had in remembrance. We may reasonably suppose, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family: that they were made the subject of domestic converse; where the history was often renewed, and ever attended with a reverential awe and horror: especially in those, who had been witnesses to the calamity, and had experienced the hand of Providence in their favour. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being revered by his posterity: and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might con-

clude that these memorials would be interwoven in the mythology of the Gentile world: and that there would be continually allusions to these antient 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 history 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 antient writers, that the great Patriarch was highly revered by his posterity. They looked up to him as a person peculiarly favoured by heaven; and honoured him with many titles; each of which had a reference to some particular part of his history. They styled 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 *Mny*, and *Mxy*, 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 styled Minyæ; as were also some of the inhabitants of Thessaly. It was the antient name of the Arcadians, interpreted ⁸ Σελήνιδαι, Lunares: but grew obsolete. Noah was the original Zeus, Zeus, and Dios. He was the planter of the vine, and the inventor of ⁹ fermented liquors: whence he was denominated Zeuth, which signifies ferment; rendered Zeus, 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 revered by the Egyptians.

⁸ Καὶ Αἰγῶν ὁ Χίος ἐν ταῖς θεσσι καὶ Διονυσίος ὁ Χαλκιδεύς ἐν πρώτῃ κτίσει ταυτὰ φασί, καὶ ἔθνος δὲ Ἀρκადίας Σελήνιδας εἶναι. Schol. in Apollon. Rhod. l. 4. v. 264.

⁹ Τὸν Οσῖν Διονυσον. Diod. Sic. l. 1. p. 11.

Ἀλλὰ καὶ τῆς ἀπηγερμένην ἔχοντος χώσαν, ἢ πρὸς φυτεῖαν ἀμπελὴ ἀπηλλοτριωμένην, μαθεῖν τὸ κατασκευάζομενον ἐκ τῶν κριθῶν πομα, βραχυλειπομένης τῆς περὶ τοῦ οἴνου ευωδίας. Diod. Sic. l. 3. p. 207.

Νῶε, ὃς κεκλητῆται ὑπὸ ἐνίων Δευκαλίων. Theophil. ad Autolyc. l. 2. p. 370.

¹⁰ Ἡφαίστος τῆς Αἰγυπτίας ἐν τοῖς χρόνοις τῆ Νῶε,

Ὅς Νῶε καὶ Διονυσος, καὶ Οσῖς καλεῖται. Tzetzcs Chil. 10. Hist. 335.

As many of these terms were titles, they were not always uniformly adapted: nor were the antients consistent in their mythology. But nothing has produced greater confusion in these antient 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 ruined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in consequence of this abuse. "Οἱ δὲ Ἀναξαγόραιοι ἐρμηνεύουσι Νῆν μὲν τὸν Δία, τὴν δὲ Ἀθηνᾶν τεχνήν—Προμηθεὺς δὲ Νῆν εἶλεγον. Προμηθεὺς γὰρ

¹¹ Euseb. Hist. Synagoge. p. 374. What is rendered Νῆς, should be expressed Νῶς, or Νῦς.

κιν. ανθρωποις, ο νους διο και μυθιονται τις ανθρωπος μετα-
 πεπλασθαι, δηλαδη απο ιδιωτης ες γνωσιν. *The dis-*
ciples of Anaxagoras say, that Nous is, by inter-
pretation, the Deity Dis, or Dios : and they call
Athena, Art or Science.—They likewise esteem
*Nous the same as*¹² *Prometheus. He then pro-*
ceeds to inform us why they looked upon Nous
to have been Prometheus : because he was the re-
newer of mankind ; and was said, μεταπεπλασθαι,
to have fashioned them again, after that they had
been in a manner extinct. All this is to be in-
ferred from the words above. But the author,
while he is giving this curious account, starts
aside, and, forgetting that he is confessedly treat-
ing of a foreign term, recurs to his own language,
and from thence frames a solution of the story.
He tells us that Nous, which he had been speak-
ing of as a proper name, was, after all, a Grecian
term, νους, the mind : that the mind was Prome-
theia ; and Prometheus was said to renew mankind
from new forming their minds, and leading them
*by cultivation from ignorance to*¹³ *knowledge.—*

¹² Eusebius in another place mentions Προμηθευς, ος πλαττειν
 ανθρωπος μυθιεντο. Chron. Can. p. 103.

Διονυσου, Διος Νεν. Macro. Saturn. l. 1. c. 18.

Νους, ψυχη, ποταμος, και η μορς. Hesych.

¹³ Fulgentius says the same from Apollonphanes, c. 2. p. 628.

Thus have the Greeks, by their affectation, con-
 tinually 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 pa-
 thetic exclamation :

¹⁴ Α δειλοι, τ' κακον τοδε πασχετε ; νυκτι μιν υμων
 Ελυαται κεφαλαι τε, προσωπα τε.—Ηελιος δε
 Ουρανυ εξαπολωλε, κακη δ' επιδεδρομεν αχλυσ.

Near the temple of Eleusinian Damater, in Ar-
 cadia, 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 coun-
 tenance 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 re-

Apollonphanes in sacro carmine scribit Saturnum quasi sacrum
 Νεν ; Νες enim Græcè sensus dicitur : aut satorem Νεν.

¹⁴ Hom. Odys. γ. V. 351.

mote, even before the days of Naos; or Noah.

¹⁵ Φερέτων δὲ ἐστὶ λόγος, καὶ πρὶν ἢ Νᾶον ἀφικέσθαι γὰρ καὶ ἐνταῦθα Διμήτρῳ πλάττωμεν.

Suidas has preserved, from some antient author, a curious memorial of this wonderful personage; whom he affects to distinguish from Deucalion, and styles Ναννακος, Nannacus. ¹⁶ Ναννακος, παλαιος ἀνὴρ πρὸ Δευκαλιωνος. Τῶτον φασὶ Βασίλεα γενέσθαι, — ὃς προεὶδὼς τὸν μελλόντα κατακλυσμὸν, συναγαγὼν πάντας εἰς τὸ Ἱερόν μετα-δάκρυων ἱκέτευσε. Καὶ παροιμία ἐπὶ Ναννακῶ, ἐπὶ τῶν σφοδρῶ παλαιῶν καὶ ἀρχαίων. *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 τὰ Ναννακῶ κλαῖω, vel οὐδρομαί; a

¹⁵ Pausan. l. 8. p. 630. Νᾶος is certainly a transposition for Νᾶας, Noah.

¹⁶ There is some mistake in this name. Ναννακος may have been a variation for Ναιακος, Noacus: or it may be for Ναυ-Νακος, Noah Rex.

proverb, which had no relation to time, nor to antient 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 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 Φασὶ δὲ ὅτι ἦν τις Ἀννακος, ὃς ἐζησεν ὑπὲρ τὰ τριακοσία ἐτη· τῆς δὲ περιζήσαντος εὐδυνήσας εἰς τινος βίωσθαι. Εὐδυνήσας δὲ χρησμός, ὅτι τότε τελευτήσαντος πάντες διαφθαρήσονται. Οἱ δὲ Φρυγες ἀκασάντες ἐδρηναν σφοδρῶς· ἀφ' ἧς παροιμία, τὸ ἐπὶ Ἀννακῶ κλαυσεῖν, ἐπὶ τῶν λίαν οἰκτιζομένων. Γενόμενος δὲ τὸ κατακλυσμὸς ἐπὶ Δευκαλιωνος, πάντες διεφθάρσαν. Ἀναζήσαν-

¹⁷ Stephan. Byzant. Ἰωνικόν.

Θεῶς δὲ τῆς γῆς, ὁ Ζεὺς ἐκέλευσε τῷ Προμηθεὶ καὶ τῇ Ἀθηνᾷ εἰδῶλα διαπλάσαι ἐκ τῆς πηλῆς, καὶ προσκαλεσαμένους τὰς ἀνέμους ἐμφυῆσαι πᾶσιν ἐκέλευσε, καὶ ζῶντα ἀποτελεῖσαι. *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 inquired of an oracle how long he was to live. And there was an answer given, that when Annacus died, all mankind would be destroyed. The Phrygians, upon this account, made great lamentations: from whence arose the proverb, τὸ ἐπὶ Ἀννακῆ κλαυσεῖν, the lamentation for Annacus; made use of for people or circumstances highly calamitous. When the flood of Deucalion came, all mankind was 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 ren-*

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 antients 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.

der 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 antients 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 co-operate 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

¹⁹ Genes. c. 7. v. 11.

²⁰ Καὶ τὸ μὲν ὅλον, ἀρχιτεκτὼν αὐτὸς (ὁ Προμηθεύς) ἦν· συνειργάζετο δὲ τοὶ καὶ ἡ Ἀθηνᾶ, ἱμῖνεοῦσα τὸν πῆλον, καὶ ἐμψύχα ποιεῖσα ἐκ τῶν πλασμάτων. Lucian. Prometh. in Verbis. vol. 1. p. 16.

soul, instead of calling the winds together for that purpose. Hence the soul of man, according to Lucian, is an emanation of Divine Wisdom.

Noah was the original Cornus, and Zeus; though the latter is a title conferred sometimes upon his son, Ham.

²¹ Πρωτιστος μὲν ἀνασπεν ἐπιχθονίων Κρονος ἀνδρῶν.

Ἐκ δὲ Κρονου γενετ' αὐτος ἀναξ μέγας εὐρύοπα Ζεὺς.

There is a very particular expression recorded by Clemens of Alexandria, and attributed to Pythagoras; who is said to have called the sea ²² Κρονος δακρυον, *the tear of Cronus*: and there was a farther tradition concerning this person, ²³ καταπίνειν τὰ τέκνα, *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

²¹ Lactant. de Fals. Relig. v. 1. c. 13. p. 61.

²² Τοιαῦτα καὶ οἱ Πυθαγόριοι ᾔπισσοντο, Περσεφονίης μὲν κύνας τὰς πλανήτας, Κρονὸν δὲ δακρυον τὴν θαλάσσαν, ἀλληγοροῦντες καὶ μυρία ἐπὶ μυρίοις εὐροίμεν ἂν ὑπὸ τε φιλοσοφῶν, ὑπὸ τε ποιητῶν αἰνιγματῶδως εἰρημενα. Clemens, of the wilful obscurity of the antient Greek writers. Strom. l. 5. p. 676.

²³ Etymolog. Magnum.

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 Iō 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 ²⁵ Pausanias, were supposed to 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 styled 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

²⁴ Lutatius Placidus in Stat. Theb. l. 1. v. 265.

²⁵ L. 10. p. 881.

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 antient 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 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,

²⁶ In Ægypto regnavit Telegonus Oris pastoris filius, septimus ab Inacho. Euseb. Chron. Vers. Lat. p. 14.

²⁷ Κάσος και Βήλος, Ινάχης παῖδες, πρὸς τῷ Ὀρέντι ποταμῷ κτλ. Euseb. Chron. p. 24. See also Zonaras. l. 1. p. 21.

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 styled Nusean in many parts of the ²⁸ world: and he instances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Thesaly, 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 Νυσίος γὰρ ὁ Διόνυσος ἀπὸ τῆς ἐν Ἰνδοῖς Νύσσης ὀνομάζεται. But this, if the author says the truth, must have been owing to a great mistake:

²⁸ Νύσα, καὶ Νυσηῖον ὄρος, ἢ καὶ ἓν τόπον· ἐστὶ γὰρ Ἀραβίας, Αἰθιοπίας, Αἰγυπτῶ, Βαβυλωνος, Ερυθρας, Θρακίας, Θετταλίας, Κιλικίας, Ἰνδικῆς, Λιβυῆς, Λυδίας, Μακεδονίας, Ναξῶ, περὶ τὸ Παγγαῖον, τοπος Συρίας. Hesych.

²⁹ Εὐθα δια μίας ἡμέρας τὴν ἀμπέλον φασὶν αὐθιγὴν, καὶ τὸν βοτρυγγὸν πεπαιμισθαι. Steph. Byzant.

³⁰ Vit. Apollon. Tyun. l. 2. p. 56.

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 στρατοπεδου πασαν την οικουμενην, διδασκει την φυτειαν της αμπελης, και την εν τοις ληνοις αποθλιψιν των βοτρυνων. It is said, that *Dionusus went with an army over the face of the whole earth; and taught mankind, as he passed along,*

³¹ There was a city Noa, built by the antient Dorians in Sicily; called by Stephanus Νοαῖ το εθνικον Νεανος.

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 Nuceratis in the same country was probably Nautarat, 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.

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 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 is spoken of.

³³ Κικληστικω Διονυσον, εριβρομον, ευασηρα,
ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΤΗ, ΤΡΙΓΟΝΟΝ.

³⁴ Πρωτος δ' ες φαιος ηλθε, Διωνυσος δ' επεκληθη.

Diodorus calls him Deucalion; but describes the

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.

Deluge as in a manner universal; ³⁵ κατὰ τὸν ἐπὶ Δευκαλίωνος γενομένου κατακλυσμον ἐφθάρη τὰ πλείστα τῶν ζῶων: *In the Deluge, which happened in the time of Deucalion, almost all flesh died.* Apollodorus having mentioned Deucalion ἐν λαρνακί, consigned to an ark, takes notice, upon his quitting it, of his offering up an immediate sacrifice, ³⁶ Διὶ Φυξίῳ, to the God who delivered him. As he was the father of all mankind, the antients 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 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

³⁵ Diodor. Sicul. l. 1. p. 10.

³⁶ Apollodor. l. 1. p. 20.

³⁷ Ὅτι δὲ καὶ Δευκαλίῳ ἐβασίλευσε Θισσαλίας, Ἑλλανικός ἐν πρώτῃ τῆς Δευκαλίωνος φησὶν· καὶ ὅτι τῶν δωδεκά διὸν βαρμὴς Δευκαλίῳ ἰδρύσατο Ἑλλανικός ἐν τῇ αὐτῇ. Schol. in Apollon. Rhod. l. 3. v. 1085.

son of ³⁸ Prometheus, the son of Japetus: but, in these antient mythological accounts, all genealogy must be entirely disregarded.

³⁹ Ἰαπέτιονιδης ἀγαθὸν τέκε Δευκαλίῳ,
Ὅς πρῶτος ποιήσῃ πόλεις, καὶ εἰδέματο νῆας
ἀθανάτοισι, πρῶτος δὲ καὶ ἀνθρώπων βασιλευσίν.
Ἀιμονίην δὲ τὴν δὲ περικτιόνες καλεῖσιν.

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 μὲν Δευκαλίῳ, Χαλδαῖοι δὲ ΝΩΕ ἐπονομάζουσιν, ἐφ' ᾧ τὸν μέγαν κατακλυσμὸν συνέβη γενεσθαι. *The Grecians call the person Deucalion, but the Chaldeans style him Noë; in whose time there happened the great eruption of waters.* The Chaldeans likewise mentioned him by the name of Xisouthros.

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.

⁴¹ Ὁ Νῶε ἤϊσταθρος παρὰ Χαλδαίοις.

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

⁴¹ Cedren. p. 11.

⁴² Lucian. de Deâ Syriâ. p. 883.

⁴³ Ὅσον ἐς πηχυν τὸ ἔδαφος διεῖχται· καὶ λεγόντι, μετὰ τὴν ἐπομβρίαν τὴν ἐπὶ Δευκαλίωνος συμβῆσαι, ἰσορρηναι ταύτη τοῦ ἰδῶρ. Pausan. l. 1. p. 43.

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 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

⁴⁴ How various these accounts were, even in the same place, we may learn from Lucian. Πολλοὶ λόγοι ἐλέγοντο· τῶν οἱ μὲν ἴσοι, οἱ δὲ ἐμφανέες, οἱ δὲ κατὰ μυθώδεις, καὶ ἄλλοι βαρβαροὶ, οἱ μὲν τοῖσι Ἕλλησι ὁμολογοῦντες. De Deâ Syriâ. p. 882.

⁴⁵ Σέισιθρος—ὥδε Κρονὸς προσημαίνει μὲν εἶσθαι πληθὺς ὀμβρῶν Διὸς πεμπτῇ ἐπὶ δέκα· κτελεῖ δὲ παν, ὅτι γεγραμμάτων τὴν ἐχομένον ἐν Ἡλίῳ

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 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,

πολεὶ τῇ ἐν Σιππαροισιν ἀποκρυφαί· Σεισιθρος δὲ ταῦτα ἐπιτελεῖα ποιήσας, εὐδίας ἐπ' Ἀρμενίης ἀναπλεῖ, καὶ παρ' αὐτῆς μὴ καταλαμβάνετα ἐκ θεῶν. Τρίτῃ δὲ ἡμέρᾳ ἐπέντα ὡς ἐκοπασε, μετῆι τῶν οὐνιδῶν πείρη ποιούμενος, εἰς γῆν ἰδοὶν τὰ ὕδατος ἐκδύσαν. Ἄι δὲ, ἐκδεχόμενα σφείας πελαγὸς ἀχανίος, ἀπορῆσαι ὅκῃ κατορμησονται, παρὰ τοῦ Σεισιθρον ὀπίσω κομίζονται· καὶ ἐπ' αὐτῇσι ἔπεραι. Ὡς δὲ τῆσι τρίτῃσιν ἐντυχέειν, ἀπικατο γὰρ δὴ πῆλῃ καταπλεοὶ τῆς τάρσεως, θεοὶ μὲν ἐξ ἀνδρῶν ἀφανίζουσιν. Τοῦ δὲ πλείονος ἐν Ἀρμενίᾳ περιπτατο ξύλων ἀλεξιφάρμακα τοῖσιν ἐπιχωριοῖσι παρῆχεται. Abyden. apud Euseb. Præp. Evang. l. 9. c. 12. See also Cyril. contra Julian. l. 1. p. 8.

⁴⁶ Οἱ μὲν ὅτι μυθολογοὶ τῶν Δευκαλιωνέων φασὶ περιεργάζαν ἐκ λαρκάκος

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, among whom he was

αφίμενην ὄψωμα γενέσθαι χειμῶνος μὲν ἐσὼ παλιν δυσμενῆ, εὐδίας δὲ ἀποπτασαν. Plutarch. de solert. Animal. v. 2. p. 968.

⁴⁷ Ὁ δὲ τὴν συσκευὴν τὴν κατὰ Ἰσθμίων γραφῆς Μελων, κατὰ τοὺς κατακλυσμῶν φησὶν ἀπὸ τῆς Ἀρμενίας ἀπελθεῖν τὸν περιλειφθέντα ἀνδρῶν μετὰ τῶν υἱῶν, ἐκ τῶν ἰδίων ἐξελαντομένων ὑπὸ τῶν ἐγχωρίων, διακυσάντα δὲ τὴν μεταξὺ χώραν εἰσεῖν εἰς τὴν ὀρεινὴν τῆς Συρίας, ὡς ἐχρῶν. Euseb. Præp. Evang. l. 9. c. 19. p. 420.

born; and not from his kinsmen the Helladians, who were far inferior in the knowledge of antient 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 increased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rites of hospitality, nor shewed mercy to those who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to re-people 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*

⁴⁸ Lucian. de Deâ Syriâ. v. 2. p. 882.

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 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

⁴⁹ Lucian speaks of altars in the plural: Δευκαλιων δι' επι ταυτε εγενετο, βωμεις τε εθηκετο. What is here alluded to, is plain. See Gen. c. 6. v. 20.

was completed by Noah, he was ordered finally to secure it both within and without with pitch or⁵⁰ 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. Theophilus⁵¹ says expressly that the remains were to be seen upon the mountains of Aram, or Armenia. And Chrysostom appeals to it, as to a thing 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

⁵⁰ Genes. c. 6. v. 14. The Seventy make use of the same term as Berosus: *Και ασφαλωσεις αυτην εσωθεν και εξωθεν τη ασφαλωτη.*

⁵¹ *Της Κιβωτης τα λειψανα μεχρι το διυρο δεικνυται ειναι εν τοις Αραβικοις (lege Αραμικοις) ορεσιν.* Ad Autol. l. 3. p. 391.

⁵² *Ουχι και τα ορη μαρτυρει της Αρμενίας, ενθα η Κιβωτος ιδρυθη; ουχι και τα λειψανα αυτης εως νυν εκει σωζεται, προς ημῆτεραν ὑπομνησιν.* De perfectâ Charit. v. 6. p. 748. Edit. Savil.

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 ἱερῶν ογδοηκοντα (ὁ Θεος). Οὗτοι δὲ ἐπὶ των ἡμεῶν φεροντες τον Θεον προαγουσιν αυτοματως, ὅπως αγωι το τε Θεῦ 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 antient sculpture, wherein this ceremony is displayed. They are of wonderful antiquity; 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 antient 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

⁵³ Diodor. Sicul. l. 17. p. 528. See vol. 1. p. 252. and Plate.

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 Ἐστὶν ὑπὲρ τὴν Μινυάδα μεγάλη οὐρος κατὰ τὴν Ἀρμενίαν, Βαρίς λεγόμενον, εἰς ἧς πολλὰς συμφορὰς ἐπὶ τῷ κατακλυσμῷ λόγος ἔχει περιστῆναι, καὶ τινὰ ἐπὶ λαβνακὸς σχημένον ἐπὶ τὴν ἀκρωρείαν οὐκ εἶναι, καὶ τὰ λειψάνα τῶν ξύλων ἐπὶ πολὺ σωθῆναι. *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: and there is a*

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.

Τὸ μὲν διακερίζον τὰ σώματα πλοίων Βαρίν καλεῖσθαι. Diodor. Sic. l. 1. p. 87. of the sacred boat, in which the dead were transported to the Charonian plains.

Strabo, l. 11. p. 803. mentions a Goddess Baris in Armenia, who had a temple at mount Abus.

Herodotus speaks of Baris, as the Egyptian name of a ship. l. 2. c. 96. See Euripides Iphig. in Aulis. v. 297. and Æschyli Persæ. p. 151. Αἰγυπτίαι δὲ Βαρίν οὐκ ἔπαρδοσαν. Αὐτοεργαστικὸν Βαρίν. Lycophron. v. 747.

tradition of one person in particular floating in an ark, and arriving at the summit of the mountain. We may be assured then that the ship of Isis was a sacred emblem: in honour of which there was among the Egyptians an annual festival. It was in aftertimes admitted among the Romans, and set down in their 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 Θεοὶ ναυτιλλόντες. 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 ἀλλὰ πλοίοις ὀχημασί, *χρωμένους περιπλεῖν, but wafted about upon floating machines.* In doing which they did not refer to the luminaries; but to a personage represented

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 Ἥλιον δὲ σημαίνουσι ποτε μὲν δι' ἀνδρῶν συμβεβηκότος πλοῖον. 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. Ἥλιον ἐπὶ πλοῖον.

under those titles. The Sun, or Orus, is likewise described by Iamblichus as sitting upon the lotus, and ⁶⁰ sailing in a vessel.

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

⁶⁰ *Ἐπὶ τῇ λωτῇ καθήμενος, καὶ ἐπὶ πλοεῖ ναυτιλλόμενος* (Θεός). Iamblichus de Myst. Sect. 7. p. 151.

⁶¹ Diodor. Sicul. l. 1. p. 52.

⁶² *Κεῖτο γὰρ λόχημα, Δρακόντος δ'*

Εἰχίτο λαβροτάται γίνουσι,

**Ὅς παχὺ μακρὸν τε πτε-*

ρηγοτόρον ναυὸν κρατεῖ. Pind. Pyth. Od. 4. p. 261.

**Ὅς καὶ τῇ παχὺ καὶ τῇ μακρῇ τῇ σωματός περτηγοτόρον ναυὸν κατεῖχεν* η, ὡς ἱνιοί, ἐμβληθεὶς ἐπληρεὶ ναυὸν περτηγοτόρον. Schol. ibid.

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 Theba; or, to say the truth, it was itself called Theba: and both the city, said to be one of the most antient 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, תְּבָה, Theba, an ark. It is the very ⁶⁴ word made use of by the

⁶³ *Τὸ ἀρχαῖον ἢ Αἰγυπτίον Θεβαὶ καλεῖται.* Aristot. Meteorol. v. 1. l. 1. p. 771.

Theba and Diospolis the same: *Τὰς Θεβὰς καὶ Διοσπολὶς τῇ αὐτῇ ὑπαρχειν.* Diodorus Sicul. l. 1. p. 88.

Theba now called Minio, according to Sanson.

Θεβα' πόλις Βοιωτίας, καὶ Κιβωτίας. Hesych.

⁶⁴ According to the Grecian mode of allegorizing, Theba was said to have been the daughter of Prometheus, who gave name to

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 antient 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 antient titles; and have shewn their misapplication 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 place: *Απο Θηβης της Προμηθεως*. Steph. Byzant. *Γαμει δε Ζηθος: μεν Θηβην, αφ' ης η πολις Θηβαι*. Apollodor. l. 3. p. 145.

⁶⁵ Genes. c. 6. v. 15.

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*

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. 89. p. 62. *Εν τε γαρ Αλβανω Ηρας γεως. κτλ.* a similar rite.

⁶⁸ Clem. Alexand. Cohort. v. 1. p. 35.

See Aristophan. *Ιππεις*. v. 563. of the ship at the Panathenæa. *Τη δε Αρειη παγυ πλησιον δεικνυται ΝΑΥΣ ποιηθεισα εις την των Πα- αθηναιων πομπην*. Pausan. l. 1. p. 70.

ἱερῶς. At Olympia, 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 Ἐπὶ ἑκάστης Ὀλυμπιαδὸς ποιῆται κατὰ τὴν πρῶταν μάλιστ' αὖ μίσην.

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 Νῶε ἀναπαυσις. This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene; attended with tears and lamentations, on account of some person, who was supposed to have been lost: but at the close a priest used

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.

Νῶε Ἑβραϊστὶ ὃς διεμνηνύεται τῇ Ἑλλάδι γλῶσση ΑΝΑΠΑΥΣΙΣ. Theoph. ad Autolyc. l. 3. p. 391.

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:

⁷² Θάρρειτε μῦσαι τὴ θεὸν σέσωσμεν.

Ἔσται γὰρ ἡμῖν ἐκ πόνων σωτηρία.

To which was added, what is equally remarkable;

⁷³ Ἐφυγον κακὸν εὖρον ἀμείνον.

I have escaped a calamity; and have met with a better portion. This was the same rite as that in Egypt, called ἀφανισμός and εὐρεσις Οσίριδος; 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

⁷² Jul. Firmicus. p. 45. edit. Ouzel.

⁷³ Demost. περὶ Στεφ. p. 568.

among the Syttes 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 Μυσσων ὁδε μῦθος· ἐγὼν δ' ὑπακχος αἰείδω.
 Πιερίδων, καὶ τήνδε πανατρεκές ἐκλυον ὀμφην.
 Ὑμεῖς, ὦ περὶ δὴ μέγα φερέατοι υἱὲς ἀνακτῶν,
 Ἡ βίη, ἡ ἀρετὴ Λιβυῆς ἀνα θινὰς ἐρημῆς,
 Νῆα μεταχρονίην, ὅσα δ' ἐνδοθεὶ νηὸς ἀγέσθε,
 Ἀνθεμένεσσι ὁμοίσι φερεῖν δυσκατὰδεκα πάντα
 Ἡμᾶθ' ὅμῃ νυκτὸς τε· δυνὴν γὰρ μὲν, ἢ κατ' οἴζυν
 Τίς κ' ἐνεποί, τὴν κείνοι ἀνέτλησαν μογεόντες ;
 Ἐμπεδον Ἀθανάτων ἔσαν αἵματος.

It is to be remarked in those copies of the

⁷⁴ Apollon. Argonaut. l. 4. v. 1381. See Pind. Pyth. od. 4. v. 36.

sculptures, which bishop Pocock observed among the ruins at antient 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 styled ⁷⁵ Ἀμφίπρυμναῖς, 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 kind of vessels ; something, which was esteemed salutary : and in proof of it, among other accounts given of them, we have this remarkable one. ⁷⁶ Ἀμφίπρυμνα, τὰ ἐπὶ σωτηρίᾳ πεμπομένα πλοῖα. *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.

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

⁷⁵ See vol. 1. p. 311.

Hyginus calls it navim biproram. Fab. 168 and 277. Tunc primum dicitur Minerva navim fecisse biproram.

⁷⁶ Hesych.

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 styled by the Greeks, who borrowed largely from Egypt, *Ναυς* and *Ναος*, and Mariners *Ναυται*, *Nautæ*, in reference to the Patriarch, who was variously styled 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

⁷⁷ Plato of Deucalion and his wife; *Ταυτος εν ΛΑΡΝΑΚΙ διασωσθαι*. See also Nonnus. l. 6. p. 200. *Λαρναξ αυτοπορος*. Theophil. ad Autolic. l. 3. p. 391. *εν Κιβωτη*.

Ασαι δ' ως ποκ' ιδεκτο τον Αιπολον ευρια Λαρναξ Ζων εντα. Theocrit. Idyll. 7. v. 78.

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 machine of this fabric. Adonis was hid in an ⁷⁸ ark by Venus; and was supposed to have been in a state of death for a year.

⁷⁹ *Οιον τοι τον Αδωνιν απ' αεναν Αχεροντος
Μηνι δυωδεκατω μαλακαιποδες αγαγον Ωραι.*

Theocritus introduces a pastoral personage Comates, who was exposed in an ark for the same term, and wonderfully preserved.

⁸⁰ *Ω μακαριζε Κοματα, τυ θην ταδε τερπνα πεπονθας,
Και τυ κατεκλασθης 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,

⁷⁸ Apollodorus. l. 3. p. 194.

⁷⁹ Theocrit. Idyll. 15. v. 102.

⁸⁰ Ibid. 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.

that it was on account of Typhon; and that it happened 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, styled themselves Thebeans, in reference to the ark. Hence there occur many cities of the 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 Θιβὰ τοπὸς πρὸς τῷ Ποντῷ. It is called Thibis by

⁸³ Pliny. He mentions a notion, which prevailed, that the people of this place *could not sink in*

See the Account of the Flood, when Prometheus reigned in Egypt, as it is mentioned by Diodor. Sicul. l. 1. p. 16.

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.

Καίτοι τὸς γὰρ περὶ Πόντον οἰκόντας παλαιὸι Θηβεῖς προσαγορευομένης ἰσχυρῇ Φιλαρχος, κ. τ. λ. Plut. Sympos. l. 5. c. 7.

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, 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

⁸⁴ One of the havens at Alexandria. Strab. l. 17. p. 1145.

⁸⁵ Πρὸς Απαμείᾳ τῇ Κιβωτῷ. Strab. l. 12. p. 854.

Κιβωτος· λαμβανὰ ξύλινη. Hesych.

⁸⁶ Ποίησον ἐν σιαντῷ Κιβωτον ἐκ ξύλων τετραγώνων· ἰσοσσίας ποιήσεις κατὰ τὴν Κιβωτον. Genes. c. 6. v. 14. Edit. Ald.

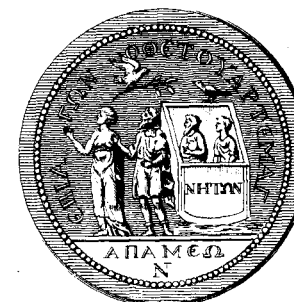
⁸⁷ Hebr. c. 11. v. 7. 1 Pet. c. 3. v. 20.

also called Apamea; ⁸⁸ Ἀπαμεία, ἡ Κιβωτος λεγομένη; which name of Apamea is said to have been conferred upon it in latter times. It was undoubtedly named Cibotus in memory of the ark, and of the history, with which it is connected. And in proof of this, we shall find that the people had preserved more particular and authentic traditions concerning the flood, and the preservation of mankind through Noah, than are to be met with elsewhere. The learned ⁸⁹ Falconerius has a cu-

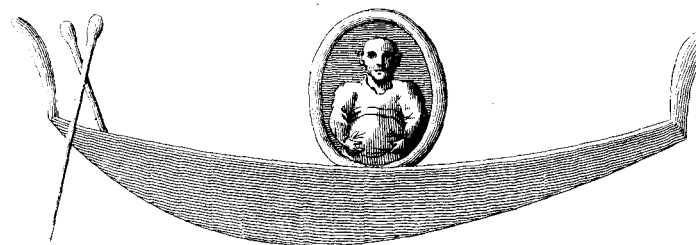
⁸⁸ Strab. l. 12. p. 864. It was undoubtedly the same as Celænæ, of which I have treated before; and which I have shewn to have been named from its situation. Celænæ I should imagine was the name of the city; and Cibotus was properly the temple: which distinction was not attended to in former times. Migratum inde haud procul veteribus Celænis; novæque urbi Apameæ nomen inditum ab Apameâ sorore Seleuci Regis. Liv. 38. c. 13. Tertius Apameam vadit, ante appellatam Celænas, deinde Ciboton. Plin. l. 5. c. 29.

⁸⁹ Octav. Falconerii Dissertatio de nummo Apameensi. Deucalionē 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 styled 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.



*Apameia sive Ciboti Urbis
Numismata duo ex Seguin. et Falconerio.*



Baris, sive Navis sacra Aegyptiaca?

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rious dissertation upon a coin of Philip 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 ΑΤΤ. 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

There is a coin of the emperor Adrian; the reverse a river-god between two rocks, like the Petræ Ambrosiæ: inscribed ΑΠΙΑΜΕΩΝ ΜΑΡΕΥΑΣ ΚΙΒΩΤΟΣ. Also a coin with a ship: inscribed ΑΡΓΩ ΜΑΓΝΗΤΩΝ. Patini Numism. p. 413.

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 was founded: for the Sibylline oracles, wherever they may be supposed to have been composed, include these hills under the name of Ararat; and mention this circumstance.

⁹⁰ Ἐστὶ δὲ τις Φρυγίης ὑπὲρ ἠπειροῖο μελαίνης,
 Ἡλιβατον, τανυμήκης ὄρος, Ἀραράτ δὲ καλεῖται,
 Ὅττ' ἀρὰ σωθῆσεσθαι ἐπ' αὐτῷ πάντες ἐμελλον.
 Εὐθα φλεβὲς μεγάλας ποταμὸς Μαρσυοῖο πεφυκάν,
 Τῷδε Κιβωτὸς ἐμείνεν ἐν ὑψηλοῖο κάρηνῳ
 Ληξάντων ὕδατων.

We may perceive a wonderful correspondence between the histories here given, and of the place from whence they came. The best memorials of the ark were here preserved, and the people were styled Magnetes, and their city Cibotus: and upon their coins was the figure of the ark, under the

⁹⁰ Orac. Sibyllin. p. 180.

name of *Ἀργὼ Μαγνητῶν*: all which will be farther explained hereafter. Not far from Cibotus was a city called ⁹¹ Baris; which was a name of the same purport as the former, and was certainly founded in memory of the same event. Cibotus signified an ark, and was often used for a repository; but differed from *κίστη*, cista, by being made use of either for things sacred, or for things of great value, like the Camilla of the Latines: ⁹² ἢ μὲν εἰς ὑποδοχὴν ἐδεσμάτων, ἢ δ' ἱματίων καὶ χρυσῶν κιβωτός. The rites of Damater related to 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 Κιβωτός.

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 re-

⁹¹ Near Beudos, in Pisidia, and not a great way from Cibotus. Ptolem. l. 5. p. 142. Hieroclis Synecdemus. Pisidia. p. 673. Beudos, Baris, Bæotus, were all of the same purport.

⁹² Schol. in Aristophan. Ἰσπείης. v. 1208.

⁹³ Pausan. l. 10. p. 866.

puted Deities. Hence, in the antient 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' Αἰγυπτίοισι δὲ Παν μὲν ἀρχαιοτάτος, καὶ τῶν ΟΚΤΩ ΤΩΝ ΠΡΩΤΩΝ λεγόμενων θεῶν. 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 antient ⁹⁷ personages; the names of the 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

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 styled No-Amon, and Amon-No, were certainly named from Noah. According to Plutarch, Amon signified *occultus*. Isis et Osiris. p. 354.

⁹⁷ Μεθεγγνηνομένων δ' αὐτῶν, τινὰς μὲν ὁμωνύμους ὑπαρξέειν τοῖς θεοῖσιν. κ. τ. λ. Diodor. Sicul. l. 1. p. 12.

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) quendam navem totius naturæ cursibus diversâ cupiditate moderantem, cunctâque flammæ congestionem plenissimam, et beatissimam circumactam mercibus conspicimus; cui nautæ *septem, germani tamen suique similes*, præsidebant. In eâdem verò rate fons 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

⁹⁸ Martian. Capella. Satyric. l. 2. p. 43.

said, that the person meant in the character of Aquarius was Ganymede. Hegesianax maintained that it was Deucalion, and related to the 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

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.

there were, that Venus, when she fled from ¹ Typhon, took the form of a fish; and that the fish, styled 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.*

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 inventor 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.

¹ Hygin. Poet. Astron. c. 41. p. 494.

² Eratosthenes ex eo pisce natos homines dicit. Hygin. Poet. Astron. l. 2. c. 30.

³ *Ερατοσθένης δὲ φησὶ, τὸτο θυτηρίον εἶναι, ἐν ᾧ τὸ πρῶτον οἱ θεοὶ συνωμοσίαν ἐποίησαντο.* Theon. ad Arctum. p. 46. Nonnulli cum Eratosthene dicunt, eum Cratera esse, quo Icarus sit usus, cum hominibus ostenderet vinum. Hygin. fab. 140. p. 494.

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 Chaldaic and Egyptian spheres: but in that of Greece, there is in the southern hemisphere a vast interval of unformed stars: which were omitted by the astronomers of that country, as being either seldom seen, or else totally ⁵ obscured from their view. The Argo, however, that sacred ship, which was said to have been framed by divine 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

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.

⁶ Hygin. c. 14, p. 55.

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 antient 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

Νηα μὲν ἐν οἷ προσθεν ἐπὶ κλειμασιν αἰδοῖσι

Ἀργὸν Ἀθηναίης καμῆεν ὑπὸ Δημοσυνῆσι. 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 Sicilia esse dicitur, fugerunt. Hygin. c. 153, p. 265.

the antient temple of ¹² Dodona. In consequence of this they likewise have laid claim to his history. In respect to 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 Καὶ τὸ πλοῖον, ὃ καλεῖσιν Ἕλληνες Ἀργῶ, τῆς Οὐσιρίδος νεὼς ἐπὶ τιμῇ κατηγερισμένον. *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 Phi-

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.

¹³ Plutarch. Isis et Osiris. v. 2. p. 359.

¹⁴ A Deluge of this nature was supposed to have happened in Egypt. Νεῖλον φασὶ βῆεντα κατακλῦσαι πολλὴν τῆς Αἰγυπτῶ· μάλιστα τὸ τοῦ μερὸς ἐπελθόν, ὃ Προμηθεὺς εἶχε τὴν ἐπιμελείαν, διαφθαρέντων σχεδὸν πάντων τῶν κατὰ ταύτην τὴν χώραν. 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.

listim; 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, אַרְגּוֹ, 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 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

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 Caslukim (out of whom came Philistim), and Caphtorim.* Deuteron. c. 2. 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. Αργεῖοι· οἱ Ἕλληνες. Hesych.

¹⁸ Cluverii Sicilia. p. 394.

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 styled Argeiphontes, Cresphontes, Hierophantes, Leucophontes, Citharaphontes, Deiphontes, were all originally priests. The Scholiast upon Sophocles calls Argus, ²⁰ Τον Κυνά, τον Αργον, τον πανοπτην, Argus, Κυν, or Canis, is precisely of the same purport, as Argeiphontes: *a priest of the ark*.

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

¹⁹ See Jablonsky Pantheon Ægypt. Pars prima. p. 159.

²⁰ Schol. in Sophocl. Elect. v. 5.

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 περιτυσον Αμυκλαιοιο Κανωβη.

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.

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 Κανωβζ. 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.

in Apollon. Rhod. l. 4. v. 1397. The account is taken from the 3d book of the Libya of Agrætas.

²² Stephanus Byzantin.

²³ Olympiodorus. See Jablonsky. l. 5. c. 4. p. 136.

²⁴ Ἰω, παντλαμων

Νιοβα, σε δ' εγωγε νεμω θεον,

Ἄτ' εν ταφῃ 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 an immediate relation to it. ²⁶ Πλατων εν Τιμαιῳ τῷ διαλογῳ τῶ Φορωνεως επιμενηται χρονων, ὡς πανυ παλαιων, και Νιοβης, και κατ' Ωγυγον αρχαιοτερε κατακλυσμε. *Plato in his Timæus speaking of the most antient 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

²⁴ Sophocles Electra. v. 150.

²⁵ Ταυτην την Νιοβην και αυτας ειδον ανελθων ες τον Σιπυλον το ορος, α. τ. λ. Pausan. l. 1. p. 49.

Ἵσσαντας δε και Νιοβην λεγουσιν εν Σιπυλῳ τῷ ορει θερης ὡρα κλαιειν. Pausan. l. 8. p. 601.

²⁶ Eusebii Chron. p. 24. l. 55.

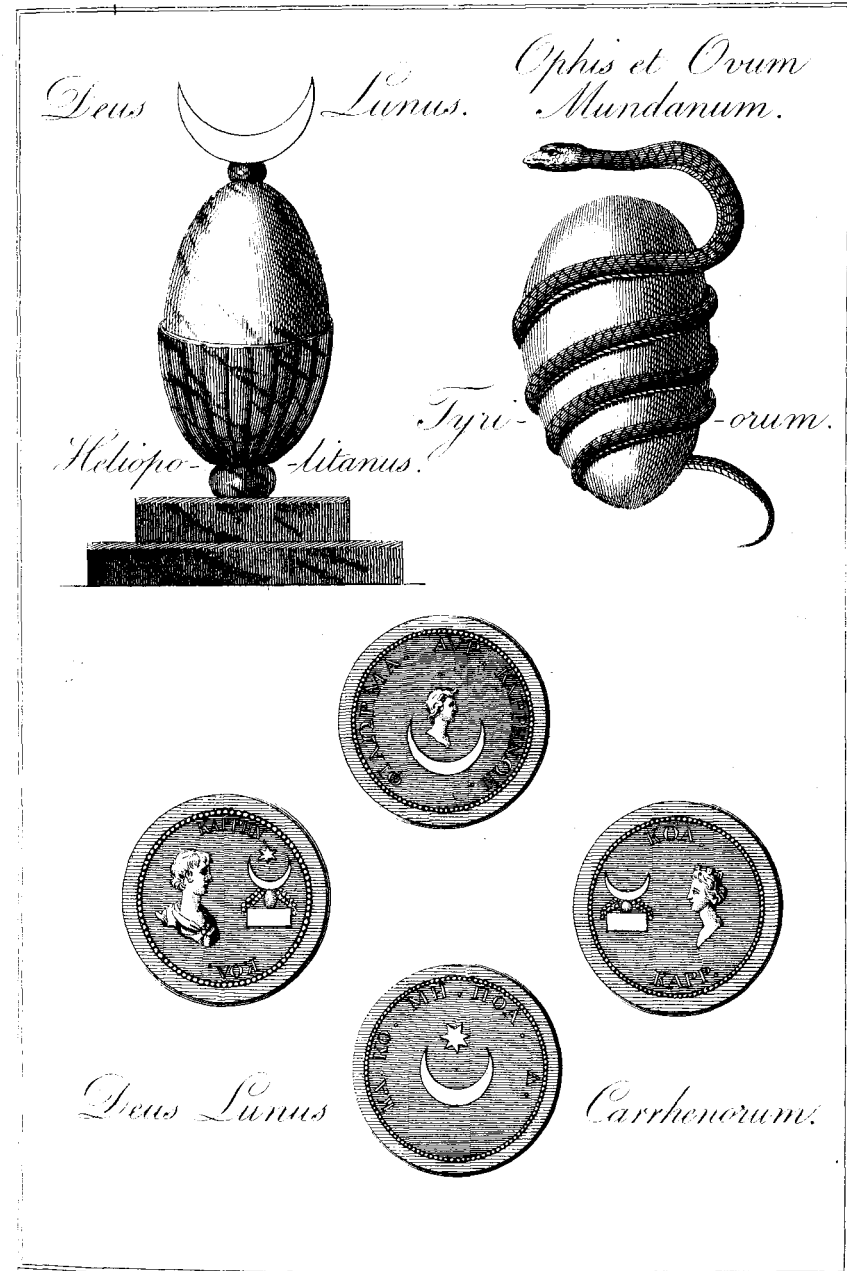
and Deucalion, two persons principally concerned in that event. It occurs, where Plato is speaking ²⁶ *περι Φορωνεως τε πρωτε λεχθεντος, και Νιοβης, και μετα τον κατακλυσμον αυ Δευκαλιωνος, of the first Phoroneus, and Niobe, and of the things subsequent to the deluge of Deucalion.* Sophocles in the passage above speaks of her as a Deity: and she is said to have been worshipped in ²⁷ Cilicia. By some she was represented as the mother of ²⁸ Argus.

As the antients described the ark, the *ναυς αμφιπρυμναῖς*, 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 worshipped all over the east as *Deus Lunus*; especially at Carrhæ, Edessa, and other cities of Syria and Mesopotamia. His votaries were styled *Minyæ*; which name was given to them from the object of their worship. Wherever the history of the Deluge occurs, these names will be found. I have spoken of the cities of Phrygia, and the memorials there preserved. At Caroura near mount Sipylus Zeus was worshipped under the title of

²⁶ Plato in *Timæo*. vol. 3. p. 22.

²⁷ Athenagoras. p. 290. *Νιοβην Κιλικιας (σεβουσι).*

²⁸ *Αργον τον Νιοβης.* Pausan. l. 2. p. 191. 145. Homer. Schol. l. 1. v. 123.



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Meen, Menes, and Manes: and his temple is taken notice of by Strabo; ²⁹ ἱερον Μηνος Καρυ (not Καρυ) καλεμενον. 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, styled 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 ³⁰. Ἱερωσυνη τις Μηνος Αρκαιε, πληθος εχουσα ιεροδελων, και χωριων ιερων. *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. ³¹ 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 Ασκαιε,

²⁹ L. 12. p. 869. Καρυ 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.

which we may from the title of the former temple venture to alter to Μηνος Αρχαια. He is speaking of Cabira; and says: ³² Εχει δε και ιερον Μηνος—εστι δε και τωτο της Σεληνης το ιερον, καθαπερ το εν Αλβανοις, και το εν Φρυγια, το τε τε Μηνος εν ομωνυμω τοπω, και τε Αρχαια το προς τη Αντιοχεια τη προς Πισιδιαν, και το εν τη χωρα των Αντιοχειων. *In this city is a temple of Meen Arkæus, by which is meant a temple of the Lunar Deity. Such also is the temple among the Albani: and that in Phrygia: and the temple of Meen, which gives name to the place, where it stands. The temple also of Meen Arkæus in Pisidia, and that in the region near Antiochea has the same reference.* All these were dedicated to the same Arkite Deity called Lunus, Luna, and Selene: styled 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 antient poet Rhianus mentions by the title of Αρχαια αλοχος.

³² Πυρρῶν δὲ ποτὲ τὴν γε παλαιότεροι καλεσθῶν
Πυρρῶς Δευκαλιωνος ἀπ' αρχαιας αλοχοιο.

³² L. 12. p. 835.

³³ Strabo. l. 9. p. 677. See Schol. Apol. Rhod. l. 3. v. 1089

Archæa may signify antient: 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 styled Αρχαιοι, and Αρχαιοι; Arkites, and Archites. Hyginus puts the matter in great measure out of doubt by using this term as a proper name. He styles this personage Archia, and makes her the wife of Inachus, the 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

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.

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 antient theology. ³⁶ Hanc (Nioben) Jupiter compressit; et ex eâ natus est Argus, qui suo nomine Argos oppidum cognominavit. In short, wherever there is any history of the Deluge, there will be some mention introduced of Argus: and, conversely, where any account occurs concerning Argus, or Argeans; there will be some history of a ship, and allusion to the Deluge. Thus at Argos there was a temple of Poseidon Προσκλυσιος, *the god of inundations*: and it is erected upon account of a deluge, which the natives supposed to have been confined 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*

³⁶ Hyginus. c. 145. p. 252.

³⁷ Ἐνταυθα Ποσειδῶνος ἐστὶν ἱερόν ἐπικλησὶν Προσκλυσιῇ· τῆς γὰρ χωρᾶς τὸν Ποσειδῶνα ἐπικλυσαὶ τὴν πολλήν, ὅτι Ἦρας εἶναι, καὶ ἡ αὐτὴ, τὴν γῆν Ἰναχὸς καὶ οἱ συνδικασάντες ἐγνώσαν. Ἦρα μὲν δὴ παρὰ Ποσειδῶνος εἶρε το ἀπελθεῖν ὀπίσω τὴν θαλάσσαν. Ἀργεῖοι δὲ, ὅθεν τὸ κύμα ἀνεχώρησεν, ἱερόν Ποσειδῶνι ἐποίησαν Προσκλυσιῇ· Προελθόντι δὲ ἡ πολὺ ταφός ἐστιν Ἀργεῖ, Διὸς εἶναι δακτύλος, καὶ τῆς Φορωνέως Νιοβῆς. Pausan. l. 2. p. 161.

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 styled ταφοί, were not places of burial; but sacred hills, on which in antient times they sacrificed. Ταφος Ἀργεῖ 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 Βωμός Ὑετιῶ Διός. Zeuth was distinguished by the title of Sama El, which the Greeks rendered Ζεὺς Σημαλεός. He was worshipped upon mount Parnes in Attica: and the circumstances attending his history are remarkable, as they stand in Pausanias. ³⁹ Ὁρῇ δὲ Ἀθη-

³⁸ Pausan. l. 2. p. 154.

³⁹ Ibid. l. 1. p. 78.

ναίοις ἐστὶ Πεντελικόν—καὶ Πάρνης—Ἐν Πάρνηθι Πάρνηθιος Ζεὺς Χαλκὴς ἐστὶ, καὶ βωμὸς Σημάλεω Διός. Ἐστὶ δὲ ἐν τῇ Πάρνηθι καὶ ἄλλος βωμὸς· θυοῦσι δὲ ἐπ' αὐτῆς, τότε μὲν Ὀμβρίον, τότε δὲ Ἀπηνειὸν καλεῦντες Δία. *In Attica is the mount Pentelicus—also another, called the mountain of Parnes—Upon the latter stands a statue of Zeuth Parnethius in brass; and an altar to the same God, styled 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; styling him Ἀπηνειός.* This writer mentions also, upon the mountain Hymettus, ⁴⁰ Ὀμβρίω Διὸς βωμοί, καὶ Ἀπολλωνὸς Προοψίς: *altars to Zeuth Pluvius, and to Apollo, surnamed the looker-out, or looking forwards.*

If we consider the histories of Danae, Danaus, and the Danaïdes, we shall find them to be fragments of history, which relate to the same event. Danæ is said to have been the mother of Perseus, who was conceived in showers, exposed in an ark; and at last a king of Argos. She is likewise represented as the mother of Argus, who founded in Italy, ⁴¹ Ardea, and Argiletum: the true history

⁴⁰ Pausan. l. 1. p. 78.

⁴¹ Ardea ——— quam dicitur urbem

Acrisioneâ Danæ fundâsse colonis. Virg. Æn. l. 7. v. 409.

of which places amounts to this, that they were founded by people styled Arkites. Danaus, who came into Greece, is said to have come over in the first long ship which was constructed: but the more antient 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 Ὑποθεμένης Ἀθηνᾶς αὐτῷ, Ναὺν πρῶτος κατεσκεύασε. 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 biprorâ*, called by Greeks ἀμφιπρυμναῖς; 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

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.

⁴² Apollodor. l. 2. p. 63.

⁴³ It is said that Danaus came from the Thebais of Egypt, where stood Chemmis, near the city Noa. Perseus was worshipped here. Herodot. l. 2. c. 91. He calls the city Νην. The person alluded to under the character of Danaus was far prior 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 Hypermetra, the supposed daughter of Danaus, being esteemed the ⁴⁴ priestess of Juno at that place. If, as I have imagined, the words νηϋς and ναϋς are derived from נָח, Nau, and Noah; the name of Danaus relates not to a man, but is in reality ⁴⁵ da Nāus, and signifies literally *the ship*. The æra therefore of Danaus is the æra of the ship: being the precise time when some model of this sacred vessel was introduced, and the rites also and mysteries with which it was attended. The fifty daughters of Danaus were fifty priestesses of the Argo, who bore the sacred vessel on festivals. I

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 διακομενον ὑπο Αἰγυπτου πρῶτον κατασκευασται (Ναυη). ὁθεν καὶ Δαναίς ἐκλήθη. Schol. in Apollon. Rhod. l. 1. v. 4.

The daughters of Danaus are supposed to have introduced the θεσμοφορία from Egypt: τὴν τελετὴν ταύτην ἐξ Αἰγυπτου ἐξαγαγεσθαι. Herod. l. 2. c. 171.

⁴⁴ Ἐν Ἀργεὶ ἱερατεύουσιν Ὑπερμετρεα Δαναῶν. Euseb. Chron. p. 29. l. 40.

⁴⁵ נָח, 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.

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 ὑδρῖαι, 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, 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, manufac-

⁴⁶ Danaus is said to have founded Argos.

Δαναος—

Ἐλθὼν εἰς Ἀργὸς ᾤκισεν Ἰναχὴ πόλιν. Euripid. in Archelao apud Strabon. l. 5. p. 339.

⁴⁷ Ἀργὸς ἀνυδρον εἶναι Δανααὶ θεσαν Ἀργὸς ἐνυδρον. Strab. l. 8. p. 570. All Greeks in the time of Homer seem to have been called Danaï.

⁴⁸ They were called Στακτικά—αγγεῖα δῖυλιζόντα Νεῖλων ὕδαρ. Hesych. Στακτικόν.

tured 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 Ὑδρῖαι ἐν τοῖς μέρεσι τῆς Αἰγυπτῆ εἰωθασὶ γίνεσθαι οὐρακίνοι, τρησεῖς ἐχῆσαι λεπτάς συνεχεῖς, ὥστε δια τῶν τρησεῶν ἐκεῖνων τὸ τεθολωμένον ὕδωρ διύλιζομενον ἀποδιδόσθαι καθαρωτάτον. 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 Θεβαίγενης; which the Greeks interpreted a Theban born, and made him a native of Bœotia: but he was originally only worshipped there; and his rites and mysteries came from Egypt. This injustice of the Greeks, in taking

⁴⁹ Suidas. Κανωπος.

Ipsū Canobi simulacrū, pedibus perexiguīs, attracto collo, et quasi sugillato, ventre tumido, in modum hydris, cum dorso æqualiter tereti formatur. Ruffin. Hist. Eccles. l. 11. c. 26.

to themselves every Deity, and hero, was complained of by the Egyptians. ⁵⁰ Καθολικὴ δὲ φασὶ τὰς Ἑλλήνας ἐξειδικάζεσθαι τὰς ἐπιφανέσας Αἰγυπτίων Ἡρώας τε καὶ Θεούς.

The principal terms, by which the antients 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

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.

Θῆβη ἀπὸ Θῆβης τῆς Προμηθεως. Steph. Byzant.

Προμηθεως υἱὸς Δευκαλίων. Apollon. Rhod. l. 3. v. 1085. Schol.

Ἀρνη Βοιωτὸν ἐκ Ποσειδῶνος ἐγέννησε. Diod. Sic. l. 4. p. 269.

Ἀρνη Ποσειδῶνος τροφός. Lycoph. v. 644. Schol.

Arena CEBali, vel Bibali filia. Hygini fab. 14. p. 46.

Βοιωτὸν—Ἰτῶν παῖδα, καὶ νυμφῆς Μελαμππῆς. Pausan. l. 9. p. 711.

Niobe said to have been the daughter of Tantalus and Dione. Hyginus. fab. 9. p. 32.

Φορβανεύς Ἀπὶν καὶ Νιοβῆν ἐγέννησε. Apollodor. l. 2. p. 39.

Νιοβῆς παῖς Ἀργός. Ibid.

Niobe the sister of Pelops, and wife of Amphion. Strabo. l. 8. p. 552.

Λυκος δὲ ἐν τῷ περὶ Θηβῶν ἱστορεῖ, μετὰ τὰ κατὰ Δευκαλίωνα Ζεὺς μίγεις Ἰοδάμει τῇ Τιθωνῇ, τῇ Ἀμφιτρωνος, γεννᾷ Θῆβην, ἣν δίδωσιν Ὀλυγῶ, ἀφ' ἧς Ὀλυγὴν ἢ Θῆβην. Ἄλλος δὲ ἱστορικός λέγει, ὡς Ζεὺς Θῆβην μίγεις Αἰγυπτῶν γεννᾷ κτλ. Lycoph. Schol. ad v. 1207.

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.