NEW SYSTEM,

AN EXACT

ACCOUNT OF

ANCIENT MYTHOLOGY,

Etc.
A

NEW SYSTEM;

OR, AN

ANALYSIS

OF

ANTIENT MYTHOLOGY,

&c. &c.
W. Marchant, Printer, 3, Greville-street, Holborn.
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.

OF THE
DE L U G E,
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. 

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.—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.— In the six

1 Genesis. 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.—* And all flesh died, that moved upon the earth—All, in whose nostrils was the breath of life—And every living substance was destroyed. And the waters prevailed upon the earth an hundred and fifty days.

We find from the above, that the Patriarch and his family were inclosed in an ark, or covered float; wherein there was only one window of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was moreover closed up, and fastened: so that the persons within were consigned to darkness; having no light, but what must have been administered to

*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 Thebah, an ark, or chest. It was of such a model and construction as plainly indicated, that it was never designed to be managed, or directed by the hands of men. And it seems to have been the 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 "God remembered Noah, and every living

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5 Genes. c. 8. v. 1, &c.
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.

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 reverenced by his posterity: and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might con-
clude that these memorials would be interwoven in the mythology of the Gentile world; and that there would be continually allusions to these ancient occurrences in the rites and mysteries; as they were practised by the nations of the earth. In conformity to these suppositions I shall endeavour to shew, that these things did happen: That the 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 reverenced by his posterity. They looked up to him as a person peculiarly favoured by heaven; and honoured him with many titles; each of which had a reference to some particular part of his history. They 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 Ἐὖ, and Ἑὖ, 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 \textit{Σελυνταῖ}, Lunares: but grew obsolete. Noah was the original \textit{Zeus}, Zeus, and Dios. He was the planter of the vine, and the inventor of \textit{fermented liquors} : whence he was denominated Zeuth, which signifies ferment; rendered \textit{Zeus}, Zeus, by the Greeks. He was also \textit{Dionysos}, interpreted by the Latines Bacchus, but very improperly. Bacchus was Chus, the grandson of Noah; as Ammon may be in general esteemed Ham, so much reverenced by the Egyptians.

\[\text{8 Kαι Αριστος ο Ἑκ. εν ταῖς θεσθι καὶ Διονυσιος ο Χαλκιδεως εν πρωτω κτίσισι τα auta δασι, καὶ ενιος αἱ Αρκαδιας Σελυνταῖ ειπαι. Schol. in Apollon. Rhod. 1. 4. v. 264.}

\[\text{9 Τοις Οσιην Αινυσσου. Diod. Sic. 1. 1. p. 11.}

\[\text{Αλλα καὶ τοῖς απηγείφαιναι εχοντας χωρας, η προς φυτειαν αμπελω απηγείφαιναι, μαθει το καιτακεναζεμεν εκ των κριθων τομα, βεθαχε λειτομενοι της ρεις τον οινοι ευωδιας. Diod. Sic. 1. 3. p. 207.}

\[\text{Νως, ὃς κεκληται ὑπὸ ενιων Δευκαλιων. Theophil. ad Autolyc. 1. 2. p. 370.}

\[\text{10 Ἡφαιστος τις Αιγυπτίως εν τοῖς χρόνοις τῆς Νως, ὃς Νως καὶ Διονυσος, καὶ Οσιες καλειναι. Tzetzes Chil. 10. Hist. 335.} \]
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 everything 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 Clazomenae 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.

11 'Οι δὲ Αναξαγόρας ἔρμηνευσαν Ναον μεν τοῦ Δια, τινὶ δὲ Ἀθηναῖοι τεχνην—Προμηθέα δὲ Ναον εἶλενον Προμηθεία γαρ

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11 Euseb. Hist. Synagoge. p. 374. What is rendered Ναος, should be expressed Νοος, or Νούς.
The disciples of Anaxagoras say, that Nous is, by interpretation, the Deity Dis, or Dios: and they call Athena, Art or Science—They likewise esteem Nous the same as Prometheus. He then proceeds to inform us why they looked upon Nous to have been Prometheus: because he was the renewer of mankind; and was said, μεταπεπλασθαι, to have fashioned them again, after that they had been in a manner extinct. All this is to be inferred from the words above. But the author, while he is giving this curious account, starts aside, and, forgetting that he is confessedly treating of a foreign term, recurs to his own language, and from thence frames a solution of the story. He tells us that Nous, which he had been speaking of as a proper name, was, after all, a Grecian term, νος, the mind: that the mind was Prometheia; and Prometheus was said to renew mankind from new forming their minds, and leading them by cultivation from ignorance to knowledge.

Διονυσι, Διος Νεω. Macrob. Saturn. l. 1. c. 18.
Νος, Ψυχυ, ποταμος, και ι ρω ιος. Hesych.
13 Fulgentius says the same from Apollopbanes, c. 2, p. 628.
Thus have the Greeks, by their affectation, continually ruined history: and the reader may judge how difficult it is to see the truth through the mist, with which it is environed. One would imagine that Homer had an eye to this fatality in his countrymen, when he made the following pathetic exclamation:

14 Α δειλοι, τι κακον τοδε πασχετε; νυκτε μεν ύμων
Ειλυκαι κεφαλαι τε, προσωπα τε.—Ηελιος δε
Ουραυε εξαπολωλε, καη η επιδεθομεν αχλυς.

Near the temple of Eleusinian Damater, in Arcadia, were two vast stones, called Petroma, one of which was erect, and the other was laid over, and inserted into the former. There was a hollow place in the upper stone, with a lid to it. In this, among other things, was kept a kind of mask, which was thought to represent the countenance of Damater, to whom these stones were sacred. I mention this circumstance because there was a notion among the Pheneatæ, who were the inhabitants of this district, that the Goddess came into these parts in an age very re-

Apollonophanes in sacro carmine scribit Saturnum quasi sacrum Nev; Nev enim Græce sensus dicitur: aut satorem Nev.
14 Hom. Odyss. τ. V. 351.
mote, even before the days of Naos, or Noah.

Suidas has preserved, from some antient author, a curious memorial of this wonderful personage; whom he affects to distinguish from Deucalion, and styles Ναννακός, Nannacus. 16 Ναννακός, παλαιός ανήρ πρὸ Δευκαλίωνος. Τούτον φασὶ Βασίλεα γενεσθαι,—ός προειδὼς τον μελλοντα κατακλυσμον, συναγαγων παντάς εἰς τὸ Ἴερον μετά δανειων ἱκετεύσε. Καὶ παροιμία εἰς Ναννάκα, επὶ τῶν σφοδρά 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 Ναννάκα κλαίω, vel οὐφόρομαι; a

15 Pausan. l. 8. p. 630. Ναος is certainly a transposition for Νοας, Noah.

16 There is some mistake in this name. Ναννακός may have been a variation for Ναννακός, Noacus: or it may be for Ναυ-Νακός, 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 Stephan, Byzant. Ἱσονιαν.
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, το επι Άνακε κλαυσειν, 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 το μεν ὅλον, αρχιτεκτῶν αὐτὸς (ὁ Προμηθέως) ἐν συνειδηγαζετα ἐν τοι καὶ ᾿Αθηνα, ΑΜΠΝΟΥΣΑ τον πολυν, καὶ εὐπνευχα ποιήσα εἶναι τα πλασματα. 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 Πρωτίσισον μεν αναστήν επικλήθουν Κρόνος ανδρών.
Ex de Κρόνε γενέτ' αυτός ανακέ μεγάς ευρυοπα Ζέας.

There is a very particular expression recorded by Clemens of Alexandria, and attributed to Pythagoras; who is said to have called the sea 22 Κρόνε δακρυον, the tear of Cronus: and there was a farther tradition concerning this person, 23 καταπινειν τα τευκα, 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


22 Τοιαυτα και ο Πυθαγορις πυτστον, Περεσιμα χειν ανατης, Κρόνον δι δακρυον την θαλασσαν, αλεγροσιν αν και μυσια επι
μυριος ευροιμεν αν ύπο τε φιλοσοφουν, ύπο τε τοιτων αινυματωδος ευμενα. 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. * Coptos est civitas Mareotica Ægypti, in quâ Iô 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,
not a name of Grecian original. It is mentioned by 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 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,

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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, Thessaly, Cilicia, India, Libya, Lydia, Macedonia, the island Naxos; also a Nusa near mount Pangæus; and a place of this name in Syria, the same, which was called afterwards Scythopolis. There was also a place called Nusa upon mount Caucasus; and upon Helicon: also in the 29 island Eubœa; where was a notion, that grapes would blossom, and come to perfection in one day. Of the Nusa in India, Philostratus takes notice; and says, that from thence Dionusus had the title of Nusios. 30 Nusios γαρ ὁ Διονυσίος απὸ τῆς ἐν Ἰδουίς Νυσίς ονομαζεται. But this, if the author says the truth, must have been owing to a great mistake:

28 Νυσσα, και Νυσίοιος οὗς, καὶ ἐν τοιν οἰα ἐγὼ ἀφαβίας, Αἰσιοπιάς, Αἰγυπτεῖας, Βαβυλωνίας, Ερυθραίας, Θεσπολίων, Θεταλίας, Κιλικίας, Ιδικῆς, Λυβίας, Λυδίας, Μακεδονίας, Ναξοῦ, περὶ τὸ Παγγαίον, τοῦ Σερίας. Hesych.

29 Ἐνθά διὰ μιας ἡμέρας τὴν αμπελοῦν φασὶν αὐθείν, καὶ τὸν βοτευν πεπαινεῖται. Steph. Byzant.

30 Vit. Apollon. Tyan. 1. 2. p. 56.
for there were, as I have shewn, many 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 Dionysus 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:

31 There was a city Noa, built by the antient Dorians in Sicily; called by Stephanus Noae* to εἶδενος Νοαῖς.


The city Naucratis in the same country was probably Nau-Carat, similar to the Kiriath of the Hebrews; and signified the city of Nau, or Noah.

A city Noa was near Syene. Plin. Nat. Hist. l. 6. c. 29.

32 Diodor. Sic. l. 3. p. 197.
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 Κικλησιων Δλουσον, εριθεομον, ευσημα, ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΗ, ΤΡΙΓΟΝΟΝ.

34 Πέωτος δ' ες φαες ηλθε, Διωνυσος δ' επεχληθν.

Diodorus calls him Deucalion; but describes the

33 Orphic Hymn. 29. p. 222.

34 Orphic. Fragm. apud Macrobi. Saturnal. l. 1. c. 18.

Sometimes Πεωτογονος is changed to a female, and then made the daughter of Deucalion. Πεωτογενεια δε Δευκαλιωνος και Πυρρας. Schol. in Pind. Olymp. Od. 9. v. 63.
Deluge as in a manner universal; \textsuperscript{35} κατὰ τὸν ἑπὶ
Δευκαλιῶνος γενομένον κατακλυσμὸν ἐφ’ ἁρὴ τὰ πλεῖσα τοῦ
ζων'. \textit{In the Deluge, which happened in the time
of Deucalion, almost all flesh died.} Apollodorus
having mentioned Deucalion \textit{ἐν καρφακι, consigned
to an ark}, takes notice, upon his quitting it, of
his offering up an immediate sacrifice, \textsuperscript{36} Δίς Φυξίω,
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 de-
scribed as monarch of the whole earth: at other
times he is reduced to a petty king of Thessaly.
He is mentioned by \textsuperscript{37} Hellanicus in the latter ca-
pacity, 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 parti-
cular a character of him, that the true history
cannot be mistaken. He makes him indeed the

\textsuperscript{35} Diodor. Sicul. I. I. p. 10.
\textsuperscript{36} Apollodor. I. I. p. 20.
\textsuperscript{37} Ὅτι δὲ καὶ Δευκαλιῶν ἐδασιλευε Θεσσαλίας, Ἐλλανίκος εἰν πέφτῳ
tῆς Δευκαλιωνιάς φοιν' καὶ ὅτι τῶν δεδεκα Θεῶν βωμὸς Δευκαλιῶν
ιδρυσάτο Ἐλλανίκος εἰν τῷ αὐτῷ. Schol. in Apollon. Rhod. I. 3.
v. 1085.
son of 38 Prometheus, the son of Japetus: but, in these antient mythological accounts, all genealogy must be entirely disregarded.

39 Ιαπετιονιδης αγαθον τεκε Δευκαλιωνα,
"Οσ πρωτος ποιησε πολεις, και εδειματο υνης
Αθανατοις, πρωτος δε και ανθρωπων βασιλευς.
"Αιμοινα δη την δε περιπτωμε καλεινω.

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.

"Ελληνες μεν Δευκαλιωνα, Χαλδαιοι δε ΝοΕ επονομαζουσιν,
εφ' ε τον μεγαν κατακλυσμον συνεη γενεθαι. The Greeks call the person Deucalion, but the Chaldeans style him Noe; 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. 1. 3. v. 1035.
40 Philo Jud. de-præmie et. pœnâ. vol. 2. p. 412.
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 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 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

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41 Cedren. p. 11.
43 Ὅσον εἰς πηχυν τὸ ἐδαφὸς διείσθη καὶ λέγεται, μετὰ τὴν ἐπομένῃ τὴν ἐπὶ Δευκαλιῶνος συμβασαν, ὑπογνωμῖα ταυτή το ὕδως. 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 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 Abydenus, which was taken from the

44 How various these accounts were, even in the same place, we may learn from Lucian. Πολλος λογος ελεγοντο των οι μεν ἰσοι, οι de ερφανες, οι de καπτα μεθωθες, και αλλοι βαρβαροι, οι και νοι καθισμοι δομολογουντες. De Dea Syria. p. 882.

45 Σεισθοοι—οι Κρονος προσημανει μεν εσεσαε την πληθος ομης δενυ πεμπτη επι δεικα κελευει de παν, οτι γραμματων τω ερπμενον εν Ηλιῳ
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,
and its being sent out of the ark. A curious account to the present purpose is by 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
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

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 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 δε επε ταδε ρησιτο, ἐν μη τε θετο. 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 or 50 bitumen. Some of the fathers, how truly informed I cannot say, seem to insist upon the certainty of the fact, that the ark in their time was still in being. Theophilus 51 says 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: Καὶ αὐσφαλτωσις αὐτὴν εὐῳδεν καὶ ἐξωθεὶ τῇ αὐσφαλτῃ.

51 Τὸς Κιβωτὸν τὰ λειψανα μεχρεὶ τῷ δεύορ δίεικται εἰναὶ εὐ τοῖς Ἀραμικοῖς (lege Ἀραμικοῖς) ορθῶν. Ad Autol. l. 3. p. 391.

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 Ἄνεις περιφέρεται χρυσῆς ὑπὸ Ιερων οὐδόκοντα (ὁ Θεός). Ὄντοι δὲ εἰς τῶν ὁμοίων φερόντες τον Θεὸν προαγκυ-
σίν αὐτοματῶς, ὃπε αἰγὸν τῷ Θεῷ νεῦμα τὴν πορείαν.

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 Luxor 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

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 Εσιν ύπερ την Μινυαδα μεγα ορος κατα την Αιμενιαν, Βαρίς λεγομενον, εις το πολλας συμφυγοντας επι τα κατακλυσμα λογος εχει περισσωναι, και τινα επι λευκας οχυμενον επι την ακρωταιαν οικειαι, και τα λειψανα των ξυλων επι πολυ σωθαι. 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


Το μεν διακομιζον τα σωματα πλων Βαρίν καλεισθαι. Diodor. Sic. l. 1. p. 87. of the sacred boat, in which the dead were transported to the Charonian plains.

Strabo, l. 11. p. 803. mentions a Goddess Baris in Armenia, who had a temple at mount Abus.

Herodotus speaks of Baris, as the Egyptian name of a ship. l. 2. c. 96. See Euripides Iphig. in Aulis. v. 297. and Ἀσχυλί Persæ. p. 151. Αυγοττιαν δε Βαριν ουκ ἐπεθηκτ. Αυτηγοτεικτον βαριν. 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 Θεοι ναυτιλίουται. 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 πλοῖοι οὐχὶν κτέμενες περιπλέοι, but wafted about upon floating machines. In doing which they did not refer to the luminaries; but to a personage represented

See Gruter’s Inscript. p. 138.
57 Iamblich. de Myster. Sect. 7. c. 2.
under those titles. The Sun, or Orus, is likewise described by Iamblichus as sitting upon the lotus, and sailing in a vessel.

It is said of Sesostris, that he constructed a 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 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

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61 Diodor. Sicul. l. 1. p. 52.

62 Κείτο γὰς λοχυα, Δρακοντος; Ἡ 
Εἰξῆ παραταταυ γεννων,
ΟΣ παχει μαχει τε πε- 

ΟΣ καὶ τῷ παχις και τῷ μακις τε σώματος πεντηκοντοφοι καυν κατειχεν
η, ως ενιοί, εμβλήθιες επληγη καυν πεντηκοντοφοι. 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 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, Theba, an ark. It is the very word made use of by the


Theba and Diospolis the same: Τας Θηβας και Διοσπολιν της αυτην ἵππεχειν. Diodorus Sicul. l. 1. p. 88.

Theba now called Minio, according to Sanson.

Θηβας πολις Βοιωτιας, και Κλεωτιον. 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.


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 Σχεδιά γας ξυλών, και επ' αὐτὸς θεός. 67 Aristides mentions, that at Smyrna, upon the feast called Dionysia, a ship used to be carried in procession. The same custom prevailed among the Athenians at the Panathenaea; 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 Φαληρος κατά προμανα

67 Orat. Smyrn. v. 1. p. 402. He speaks of the custom as of late date: but the festival of Dionysus warrants the antiquity. See Dio. 1. 89. p. 62. Εν τε γας Ἀλβανω Ἡρας πνως. κτλ. a similar rite.
See Aristophan. Ηπειξ. v. 563. of the ship at the Panathenaea. Τε δε Αρειν παγι πλησιον δεινουται ΝΑΥΣ ποιηθεία εις την των Πα-

αθηναιων πομπη. Pausan. 1. 1. p. 70.
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: "Ἐν ἐκαστὶ Ὀλυμπιαδὸς τοιεῖται κατὰ τὴν πρῶταν μαλισά περιη.

It is said of Lamech, that he received great consolation at the birth of his son; and that he prophetically "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: "Νως αναπαυσις. This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene; attended with tears and lamentations, on account of some person, who was supposed to have been lost: but at the close a priest used..."
to present himself to the people, who were mourning, and bid them be of good courage: for the Deity, whom they lamented as lost, was preserved; and that they would now have some comfort, some respite, after all their labour. The words in the original are very particular:

72 Θαρρείτε μου τε Θεές σεσωσμένους.
Εσῶ γαρ ήμιν εκ ποιον σωτηρία.

To which was added, what is equally remarkable:

73 Ἐφύγον κακὸν ἐνού ἀρείουν.

I have escaped a calamity; and have met with a better portion. This was the same rite as that in Egypt, called ἀφανίσμος and ἐνέσθεν Ὀσιρίδος; 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

73 Demost. πεί, Στεφ. p. 568.
among the Syrtes of Africa: by which means their progress was interrupted: and at the same time there was no opening for a retreat: The heroes on board were at last told, that there was no way to obtain the assistance of the gods, but by performing, what appears to have been a mystical rite. They were to take the ship on their shoulders, and carry it over land for a season. This was effected by twelve of them, who bore it for several days and nights; till they came to the river Triton, where they found an outlet to the sea. Apollonius speaks of the whole as a mystery.

74 Μαςάνν ὁδε μνήσας εγών ὁ ὑπάξως αἰείων
Πιερίδων, καὶ τηνδὲ πανατρέξεις εκλουν ὁμφὴν.
Τρέεις, ὥ περὶ ὅπη μεγὰ φερτατοὶ ὕμες ἀνακτῶν,
Ἡ βῆ, ἣ ἀργὴ Αἰβυνά ἀνα θινας εἴης.
Νὴα μεταχρονίην, ὡσα δ’ εὐδοθι ὑπὸσ αγεσθε,
Ἀνθεμενός ὁμοίος φέρειν δυναξιέκενα παντα.
Ἡμαθ’ ὁμα νυκτας τε’ δυνὴ γε μεν, ὡ κατ’ αἰζουν
Τῆς κεντονο, την κενιον ανεσησαν μονεουτες;
Εμπεδον Ἀθανατων ἐσαν ἀματος.

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 Αμφιπρομναίς, Amphiprūmnaïs. 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 Αμπίπρομνα, τα επι σωτηρια πεμπομενα πλοια. The Amphiprūmna 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

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75 See vol. 1. p. 311.

Hyginus calls it navim biporam. Fab. 168 and 277. Tunc primum dicitur Minerva navim fecisse biporam.

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 Ναυταί, Ναυτα, in reference to the Patriarch, who was variously styled Noas, Ναυς, and Ναος.

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, Ларнакс, Κησωτος, 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; Τυτές εν ΤΔΡΝΑΚΙ διαστισμοθαι. See also Nonnus. 1. 6. p. 200. λαρναξ αυτοποιος. Theophil. ad Autolic. 1. 3. p. 391. εν Κισωτος.

Ασει δ' ὅς τοι εἰς κτός τοῦ Άιτωλοῦ εὑρεα λαρναξ

Των ευτα. 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 Ἀδωνίν απ' αεανή Αχερόντος
Μηνι δυσδεκατῳ μαλακαιποδες αγαγον Ὡραι.

Theocritus introduces a pastoral personage Comates, who was exposed in an ark for the same term, and wonderfully preserved.

80 Ω μακαζίσε Κόματα, τυ θην ταδε τερπνα πεπωνας,
Και τυ κατεκλασθης εν λάρνακι, και τυ μελισσαν
Κηρια φερομενος ετος οριον εξετελεσσατ.

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 antient 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 Bocotia, but in Cilicia, Ionia, Attica, Pthiotis, Cataonia, Syria, and Italy. It was sometimes expressed Thiba, a town of which name was in Pontus: Θυβα τοπος προς τω Ποντω. It is called Thibis by 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.

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.

Plin. l. 7. c. 2.

Καίτοι τες γε πεις Ποντοι οἰκευτας παλαι Θηβεις προσαγορευμενος ἰγοεις Φιλαέχος, 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.
Κιβωτος λαγναξ ξυλιν. Hesych.
87 Hebr. c. 11. v. 7. 1 Pet. c. 3. v. 20.
also called Apamea; \(\text{88 Apamea, } \ddot{\iota} \text{ Kibotos legomen} :\)
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 \(\text{89 Falconerius has a cu-}\)

\(\text{88 Strab. l. 12. p. 864. It was undoubtedly the same as Celaena, of which I have treated before; and which I have shewn to have been named from its situation. Celaena I should imagine was the name of the city; and Cibotus was properly the temple: which distinction was not attended to in former times. Migratum inde haud procul veteribus Celaenis; novaeque urbi Apameæ nomen inditum ab Apameâ sorore Seleuci Regis. Liv. 38. c. 13. Tertius Apameam vadit, ante appellatam Celaenas, deinde Ciboton, Plin. l. 5. c. 29.}\)

\(\text{89 Octav. Falconerii Dissertatio de nummo Apameensi. Deucaliōnei diluvii typum exhibente; ad Petr. Seguinum S. Germani Antissiodor. Paris. Decanum. Ex Libro, cui titulus, Selecta Numismata Antiqua ex Museo Petr. Seguini. Paris. 1684. He mentions another coin similar to the above, and struck by the same people, who are styled Magnotes Apameenses. On one side is the head of Severus, crowned with laurel: on the other, the ark, with the same persons in it, and the like circumstances, described: above, ΕΙΙΙ ΑΓΩΝΟΘΕΤΩΝ ΑΡΤΕ ΜΑΓΝΗΤΩΝ ΑΠΑΜΕΩΝ.}\)

The two last syllables of ΜΑΓΝΗΤΩΝ are upon the blank space of the ark.
Apamiae sive Ciboti Urbis
Numismata duo ex Seguino, et Falconerio.

Paris, sive Navis sacra Egyptiacal.
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. ΑΤΤ. 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 Petrae Ambrosiae: inscribed ΑΠΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΩΤΟΣ. Also a coin with a ship: inscribed ΑΡΓΟ 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.

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

name of Ἀγῳο Μαγνητων: all which will be farther explained hereafter. Not far from Cibotus was a city called 91 Baris; which was a name of the same purport as the former, and was certainly founded in memory of the same event. Cibotus signified an ark, and was often used for a repository; but differed from ζιφη, cista, by being made use of either for things sacred, or for things of great value, like the Camilla of the Latines:

92 ἥ μεν εἰς υπόδοχην εἰδεσματων, ἥ δ' ιματιων καὶ χεισβ κιβωτος. 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 Κιβωτος.

The ark, according to the traditions of the Gentile world, was prophetic, and was looked upon as a kind of temple, a place of residence of the Deity. In the compass of eight persons it comprehended all mankind; which eight persons were thought to be so highly favoured by heaven, that they were looked up to by their posterity with great reverence, and came at last to be 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, Bœotus, were all of the same purport.

92 Schol. in Aristophan. Ιπτειε. 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 Πας Αιγυπτιοις δ' Παν μεν αρχιτατος, και των ΟΚΤΩ ΤΩΝ ΠΡΩΤΩΝ λεγομενων Θεων. There is, in reality, no inconsistency in these accounts, for they were all three titles of the same Deity, the Sun: and when divine honours began to be paid to men, the Amonians conferred these titles upon the great Patriarch, as well as upon his son 96 Amon. And, as in the histories of their kings, the Egyptians were able to trace the line of their descent upwards to these 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

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.
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.\(^5\) Ibi (in systemate solari) quandam navem totius naturæ cursibus diversâ cupiditate moderantem, cunctâque flammare congristione plenissimam, et beatis circumactam mercibus conspicimus; cui nautæ septem, germani tamen suique similis, præsidebant. In eadem vero rate fons quidam lucis æthereæ, arcanisque floriburs 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

\(^5\) Martian. Capella. Satyric. 1. 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. Hegesianax autem Deucalionem dicit esse, quod, eo regnante, tantavitis aquae se de ccelo profuderit, ut cataclysmus factus esse diceretur. Eubulus autem Cecropem demonstrat esse: antiquitatem generis commemorans, et ostendens, antequam vinum traditum sit hominibus, aqua in sacrificiis Deorum usos esse; et ante Cecropem regnasse, 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 Berosus, under the semblance of a fish by the Babylonians: and those representations of fishes in the sphere, probably related to him and his sons. The reasons given for their being placed'


there were, that Venus, when she fled from 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: \textit{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: \textit{ex eo pisce natos homines.}

It is said of Noah, that after the deluge he built the first altar to God: which is a circumstance always taken notice of in the history given of him by Gentile writers. He is likewise mentioned as the first planter of the vine; and the 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.

\footnote{1 Hygin. Poet. Astron. c. 41. p. 494.}
\footnote{2 Eratosthenes \textit{ex eo pisce natos homines dicit.} Hygin. Poet. Astron. l. 2. c. 30.}
\footnote{\textit{Eratosthenes de \phi\sigmaι, \tau\upi\omicron\ota\upsilon\tau\omicron\iota\rho\iota\iota\varepsilon\iota\iota\iota\varepsilon\iota\nu\iota\omicron\sigma\iota\iota\iota\iota\nu.} Theon. ad Arctum. p. 46. Nonnulli cum Eratosthene dicunt, eum Cratera esse, quo Icarius sit usus, cum hominibus ostenderet vinum. Hygin. fab. 140. p. 494.
The history of the raven is well known, which he sent out of the ark by way of experiment: but it disappointed him, and never returned. This bird is figured in the sphere: and a tradition is mentioned, that the raven was once sent on a message by Apollo: but deceived him, and did not return, when he was expected. It may seem extraordinary, if these figures relate to the history, which I suppose, that there should be no allusion to the dove, and to the particulars of its return. I make no doubt but it was to be found in the Chaldaic and Egyptian spheres: but in that of Greece, there is in the southern hemisphere a vast interval of unformed stars: which were omitted by the astronomers of that country, as being either seldom seen, or else totally obscured from their view. The Argo, however, that sacred ship, which was said to have been framed by divine wisdom, is to be found there; and was certainly no other than the 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.
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 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 action. The people of Thessaly maintained that Deucalion was exposed to a flood in their district, and saved upon mount Athos: the people of Phocis make him to be driven to Parnassus: the Dorians in Sicily say he landed upon mount &eta;tna. Lastly, the natives of Epirus suppose him to have been of their country, and to have founded

\[\text{Νηα μεν ὦν διὶ πάοσθεν στὶ κλείσθων αὐτοὶ. \text{Apollon. Rhod. 1. 1. v. 18.}}\]

\[\text{Hence many Deucalions. See Schol. in Apollon. Rhod. 1. 3. v. 1085.} \]

\[\text{Deucalion is esteemed an Argonaut. \text{Hygin. c. 14. p. 50.}}\]

\[\text{Here also were the islands of Deucalion and Pyrrha in the bay. \text{Strabo. 1. 9. p. 665.}}\]

\[\text{Servius in Virg. eclog. 6. v. 41.} \]

\[\text{Pausan. 1. 10. p. 811.} \]

\[\text{Qui (Deucalion et Pyrrha) in montem Ætnam, qui altissimus in Sicilia esse dicitur, fugerunt. \text{Hygin. c. 153. p. 265.}}\]
the antient temple of 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:

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 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-

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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. i. 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. Νελον φασι βαγεντα κατακλυσαι πολλην της Αιγυπτι μαλιστα τωτο μερος επελθειν, η Προμηθεος ειχε την επιμελειαν, διαφαινετων σχεδον απαντων των κατα ταυτη την χωραν. Diodor. Sicul. i. 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 "Argus, ἅρα, 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 "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 "Argos; particularly in Thessaly, Bœotia, Epirus, and "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 Ἁγγος.

16 Genesis. c. 10. v. 13. And Mizraim begat Ludim—and Pa-thrusim, and Castúhim (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 Phi-listines from Caphtor?

17 Ἁγγος· Πελοποννησος. Ἀγγελις· οἱ Ἑλληνες. 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 ἑφωντ, 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, Crespontes, Hierophantes, Leucophontes, Citharaphontes, Deiphontes, were all originally priests. The Scholiast upon Sophocles calls Argus, ἄργος Κυνά, ὁ Αρειος, τον μανοπτην, 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

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19 See Jablonsky Pantheon Ἑγυπτ. Pars prima. p. 139.
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 Εὐθα βορειοτάτος πελεται μυχος Αιγυπτίοι,  
Καὶ τεμενος περιπτωσον Αμυκλαιοιο Κανοβα·

22 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. Αγγυπτιακα. 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 

quot;ιερον Ποσειδωνος κανοβε. 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 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.


21 Stephanus Byzantin.

23 Olympiodorus. See Jablonsky. l. 5. c. 4. p. 136.
Pausanias had the curiosity to ascend mount Sipylus, in order to take a view of this venerable 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.

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 Ταυτήν τὴν Νιόβην καὶ αὐτὸν εἰδοὺ ανελθὼν ἐς τὸν Σιπυλὸν τὸ ὀροῖν.
and Deucalion, two persons principally concerned in that event. It occurs, where Plato is speaking:

\[\text{πείς Φόρωνεως τη πρώτη λέγεντος καὶ Νιοβῆς, καὶ μετα τον κατακλυσμον αυ Δευκάλιωνος, of the first Phoroneus, and Niobe, and of the things subsequent to the deluge of Deucalion.}\]

Sophocles in the passage above speaks of her as a Deity: and she is said to have been worshipped in Cilicia. By some she was represented as the mother of Argus.

As the antients described the ark, the ναυς αμφιπερμαῖς, like a lunette; it was in consequence of it called Μην, and Σελήνη, 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 Carrhae, 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

\[\text{25 Plato in Timæo. vol. 3. p. 22.}\]

\[\text{27 Athenagoras. p. 290. Νιοβῆς Κιλικῖς (σεβαστί).}\]

\[\text{28 Αἰγοῦ τον Νιοβῆς. Pausan. l. 2. p. 191. 145. Homer. Schol. i. 1. v. 123.}\]
Meen, Menes, and Manes: and his temple is taken notice of by Strabo; \( ^{29} \) ἵετον Μὲνος Καῖρος (not Καϊρός) καλείτευν. 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 Μν Ἀρχάιος. \( ^{30} \) ἵερωσυν τις Μὲνος Ἀρχαιος, πληθὸς ἔχεσα ἵεροντας, καὶ χρησίων ἵεσων. 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 Μν Ἀρχάιος 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, ἵετον Μὲνος Ἀρχαιος,

\( ^{29} \) L. 12. p. 869. Καῖρος 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 Magnetæs, there will be found some history of the ark.
which we may from the title of the former temple venture to alter to Μνως Αρκαιως. He is speaking of Cabira; and says: 32 Εχει δε και ίερον Μνως—εστι δε και τω της Σεληνης το ιερον, καθαπερ το εν Αλεανοισ, και το εν Φθυγια, το τε τι Μνως εν ομωνυμω τοπω, και τα Αρκαια το προς τη Αντιοχεια την προς Ρισιδιαν, και το εν τη χωρα των Αντιοχειων. In this city is a temple of Meen Arκαeos, 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 Arκαeos 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 Arκαeos the term Arkite is exhibited Arχαeos; which may be referred to a different idea. Thessaly was said to have been originally named Purrrha from the wife of Deucalion; whom the antient poet Rhianus mentions by the title of Αρχαια αλοχος.

33 Πυρραυ δη ποτε την γε παλαιοτεροι καλεσκον
Πυρρας Δευκαλιωνος απ' αρχαιας αλοχοιο.

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 Ἀρχαῖαι, and Ἀρχιται; 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.  


The Grecians, though they did not know the purport of the word Ἀργος, Arguz or Argus, have

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34 C. 143. p. 250. In another place he calls this personage Argia; and makes Iō her daughter. Ex Inacho et Argiâ Iō. c. 145. p. 253. Io, sive Niobe. ibid.

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.

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 Προσκλυσίος, 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 Ενταῦθαι Ποσειδώνος εἰς ἵερον ἐπικλησιν Προσκλυσία τῆς γας χύσας τον Ποσειδωνα επικινδύνει τῷ πολλῷ, οτὲ Ἡρας εἰσα, καὶ ἐκ αὐτῆς, τὴν γνὴν Ιανόκου καὶ ὅσον κυκλασαντές εγνώσαν. Ἡρα, μετὰ δὲ παρὰ Ποσειδώνος ἔστε το αἰεῖθεν ὅτι τὴν βαλασσαν. Ἀργιαὶ δὲ, ὅπερ το κυκλαζόμενον, ἵερον Ποσειδώνος ἐπικινδύνης Προσκλυσίας Προσελθοῦντι ἐς τὸν τὰφος εἰς Ἀργοῦ, Δίος εἰσα δοκυτος, καὶ τῆς Φοῖβης Νιοβῆς. Pausan. 1. 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 ταφοι, were not places of burial; but sacred hills, on which in antient times they sacrificed. Ταφος Αργυς 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, Zeuth was distinguished by the title of Sama El, which the Greeks rendered Ζευς Σημαλέος. He was worshipped upon mount Parnes in Attica: and the circumstances attending his history are remarkable, as they stand in Pausanias. 

38 Pausan. l. 2. p. 154.
39 Ibid. l. 1. p. 78.
In Attica is the mount Pentelicus—also another, called the mountain 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 Απημαίος. This writer mentions also, upon the mountain Hymettus, Ομήρια Διος βωμοι, και Απολλωνος Προφύσις: 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. Danaë 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, Ardea, and Argiletum: the true history

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40 Pausan. l. 1. p. 78.  
41 Ardea —— quam dicitur urbem  
Acrisioncis Danae fundasse 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: 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 biprora, called by Greeks ἀμφίπρομναίς; and that he built the Acropolis at Argos. But the navis bipora 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 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. 1. 8. v. 345.  
Tibur Argeo positum colono. Horat. 1. 2. Od. 6. v. 5.  
42 Apollodor. 1. 2. p. 63.  
43 It is said that Danaus came from the Thebaïs of Egypt, where stood Chemmis, near the city Noa. Perseus was worshipped here. Herodot. 1. 2. c. 91. He calls the city Νέα. 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 Hypermesistra, the supposed daughter of Danaus, being esteemed the 44 priestess of Juno at that place. If, as I have imagined, the words νησίς and ναυς are derived from νῆ, Nau, and Noah; the name of Danaus relates not to a man, but is in reality 45 da Nàus, 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. Δαναοι διωκόμενον ὑπὸ Ἀιγυπτίου πέριτον κατασχενασάι (Ναυς): ἢθεν καὶ Δαναῖς εὐκληθήν. Schol. in Apollon. Rhod. l. 1. v. 4.

The daughters of Danaus are supposed to have introduced the θεσυμοφορία from Egypt: τὴν τινὶ τὴν ταυτὴν εἴς Αιγυπτὸ εξαγαγον. Herod. l. 2. c. 171.


45 ἦτ, Da, Chaldaicè, hæc, ista, hoc, illud. See Daniel. c. 4. v. 27, and c. 7. v. 3. Of this I shall treat hereafter at large.
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 ἅζιαι, 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—
Ελθὼν εἰς Ἀργοὺς οἰκίσαν Ἰακόβ οἰκίσαν. Euripid. in Archelao apud Strabon. l. 5. p. 339.

All Greeks in the time of Homer seem to have been called Danai.

48 They were called Στακτικα—ἀγγεια δίνλιζοντα Νειλων έδωξ. Hesych. Στακτικος.
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 Τόσι τοῖς μερεσι τῆς Αιγυπτει εισβασι γινεσθαι ορμαιναι, τρεισι εχθαι λεπτας συνεχεις, ὅσε δια των τρεισων έκεινων το ἔφολωμεν πῆθος διωλιζομενον ἀποδιδοσθαι καθάρωτατον. 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 Ὅηκαίγενος; 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

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49 Suidas. Κανονος.

to themselves every Deity, and hero, was come
plained of by the Egyptians. The principal terms, by which the antients
distinguished the Ark, were Theba, Baris, Arguz, Argus, Aren, Arene, Arne, Laris, Boutus, Bœo-
tus, Cibotus. Out of these they formed different
personages: and as there was apparently a corres-
pondence in these terms, they in consequence of
it invented different degrees of relation. Hence

51 Of this turn in the Greeks innumerable instances will occur,
as we proceed: some few I will here subjoin.

Niobe said to have been the daughter of Tantalus and Dione.

Niobe the sister of Pelops, and wife of Amphion. Strabo. l. 8.

p. 552.

Αυκος ἐν τῷ περὶ Θησεων ἱσοτε, μετὰ τα κατὰ Δευκαλιώνα Ζεὺς
μιγεις Ιωδαμει τη Τιβων, τη Αμφιτευσως, γενεα Θησεως, ἐν διδωμι
Ομυγω, κα Ομυγη ἡ Θηση. Αλλας δὲ ἱσοκεινοι λεγει, ὡς Ζεὺς Θηση
μιγεις Αιγυπτων γενεα κτλ. Lycoth. 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.
OF SOME PARTICULAR TITLES AND PERSONAGES;

JANUS, SATURNUS, PHQRONEUS, POSEIDON, NEREUS, PROTEUS, PROMETHEUS.

THE history of the Patriarch was recorded by the antients through their whole theology: but it has been obscured by their describing him under so many different titles, and such a variety of characters. They represented him as Thoth, Hermes, Menes, Osiris, Zeuth, Atlas, Phoroneus, Prometheus: to which list a farther number of great extent might be added. All the principal Deities of the sea, however diversifised, have a manifest relation to him. But among all the various personages, under which he may have been represented, there are none, wherein his history is delineated more plainly, than in those of Saturn and Janus. The latter of these is by some supposed to have been the same as Javan, who is by Moses called \( \pi \). Between this name and that of Janus there is thought to be a great similitude.
But there is nothing to be obtained from the history of Javan to countenance this notion: whereas all the chief circumstances in the life of Noah correspond with the history of Janus. Hence, however specious the argument may be, which is drawn from this similitude of terms, many persons of great learning have not scrupled to determine that Noah and Janus were the same.

By Plutarch he is called 'Ιαννος, Jannus, and represented as an antient prince, who reigned in the infancy of the world; and who brought men from a rude and savage way of life to a mild and rational system: who was also the first former of civil communities, and introducer of national polity. He was represented with two faces; with which he looked both forwards and backwards; and from hence he had the name of Janus Bifrons. One of these faces was that of an aged man: but in the other was often to be seen the countenance of a young and beautiful personage. About him


Ιαννος—διαβας εις Ιταλιαν, και συνοικισας των αυτων Εασβαρως, μετεβαλε και γλωτταν και διανταν.—τους περι την Ιταλιαν αυτως αγειας και ανωμοι χρωμας εεθειν εις ετερον εις σχημα, πεισας και γεφυριν και πολιτινοθαι, μετεβαλε και μετακοσμησε. Plutarch. Quæst. Rom. vol. 2. p. 269.
were many emblems, to denote his different departments. There was particularly a staff in one hand, with which he pointed to a rock; from whence issued a profusion of water. In the other hand he held a key. The description given of him by Albricus seems to have been taken from some painting, which that person had seen. *Janus*—erat Rex. Homo sedens in throno fulgenti radiis circumquaque, qui duas facies habebat: quarum una ante se, altera post se respicioebat. Juxta illum quoque erat templum: et in manu ejus dextrâ habebat clavem, quâ templum ipsum aperi se monstrabat. In sinistâ vero habuit baculum, quo saxum percutere, et ex illo aquam perducere videbatur. He had generally near him some resemblance of a ship; particularly upon money, which in aftertimes was coined to his honour. The Romans imagined that this was in memorial of the ship, in which Satan was supposed to have come to Italy.

*At bona posteritas puppim servavit in ære, Hospitis adventum testificata Dei.*

But what colony, or what person ever came from

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3 Ovid. Fast. 1. 1. v. 239.
the east to Italy, who did not arrive in a ship? It was a circumstance common to all; and too general to be particularly recorded. Besides, why should the money of Janus refer to the history of another person? Plutarch therefore does not accede to the common notion: but still makes it a question, why the coins of this personage bore on one side ίανυς διπροσωπωτουεινον, the resemblance of Janus bifrons; and had on the other πλοις περιπνην, τν περοαν εγκεκακαγμενην, the representation either of the hind part, or the fore part of a ship. Ovid seems to have been much puzzled to find out the history, and purport of this deity.

"Quem tamen esse Deum dicam te, Jane biformis? Nam tibi par nullum Græcia numen habet.

The Romans indeed had in a manner appropriated him to themselves. There were however many divinities similar to him both in Greece and Egypt: and the original person, to whom this character related, may be easily known. To him they attributed the invention of a ship: and he is said to have first composed a chaplet. Upon

4 Quaest. Rom. p. 274.
5 Fast. I. 1. v. 89.
the Sicilian coins of Eryx his figure often occurs with a twofold countenance; and on the reverse is a dove encircled with a 7 crown, which seems to be of olive. He was represented as a just man, and a prophet: and had the remarkable characteristic of being in a manner the author of time, and the god of the year. Under this description he is addressed by Ovid:

* Jane bifrons, anni tacite labentis origo.

From him they denominated the first month of the year; 9 Iannuarios apò tò Iavn. He was styled Matutinus; as if to him were owing the renewal of light and day.

There was a tradition that he raised the first temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Salii he was styled the "god of gods. In this and many other respects

7 Parut. Sicilia.
8 Fast. l. 1. v. 65.
9 Plutarch. in Numà. p. 72.
10 Hence he was styled Templorum positor.
he was similar to the Cronus of the Greeks, whom Orpheus styles

\[\text{12} \text{ Αἰθαλίς, Μακαρὼν τῷ Θεῷ πατέρ, ὅπερ καὶ αὐθέντων, Αἰώνος Κρόνης, Παττηναιόρ- \}
\[\text{Γαῖς τῇ Ἑλασμήᾳ, καὶ Οὐρανῷ αὐθεντοῖς} \]
\[\text{Γεννα, φυς} \, \text{13} \text{ μαίωσι, Πέας ποσί, σεμὺς Προμηθεὺς.} \]

We see here under the character of Cronus a person described, who was the founder of mankind in general; and of those in particular, who assumed the title of Μακαρεῖς, Αθανατοί, Δαίμονες; and who were esteemed a superior order of beings. This person is also said to have been the renewer of time, which commenced from him: and is represented as one, who sprang from the 14 earth; and at the same time was the offspring of heaven. He is farther described as φυς μαίωσις; one, by whom all things were introduced into life: and he is finally styled σεμὺς Προμηθεὺς, the venerable Προμηθεὺς; the same, in whom mankind was said to have been 15 renewed.

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12 Hymn. 13.
13 Naturae obstetrix: so corrected by the Author.
14 Analogous to αὐθεντός γῆς. Gen. c. 9. v. 20.
I have taken notice that there was scarce any circumstance, however minute, mentioned by Moses concerning the Ark and Noah, but was recorded in the family of Ham. It is said of the Patriarch, that he was a man of the earth, and skilled in planting and sowing, and every species of agriculture. When he constructed the Ark, he made a window in it; through which after a season he looked forth, and saw the ruins of the former world. He made also a door in the Ark; which was a circumstance continually commemorated by the gentile writers. The entrance through it they esteemed a passage to death and darkness: but the egress from it was represented as a return to life; hence the opening and shutting of it were religiously recorded. And as the stay in the Ark was an intermediate state between a lost world, and a world renewed; this was also alluded to in their hieroglyphical representations. We accordingly find Janus described with two faces; having a retrospect to what was past, as well as a view forward to what was to come: and he was esteemed a person, to whom they attributed the end and the beginning of all things. They styled him Patulcius and Clusius, in allusion to the history above.

given: and he had the title of Junonius, from the Arkite Dove Jōnāh, which the Latines expressed 17 Juno. There is a fragment from an antient hymn, preserved by Terentianus Maurus; in which we have an epitome of the Patriarch’s history under the character of Janus.

Jane Pater, Jane tuens, Dive biceps, biformis, O cate rerum Sator, O principium Deorum!
Stridula cui limina, cui cardinei tumultus,
Cui reserata mugiunt aurea claustra mundi.

He is styled by another poet

Templorum positor, templorum sancte refector.

By this is meant, that he was a renewer of religious rites, and the worship of the Deity. Some would confine this to Italy. Xenon accordingly says of Janus, 18 in Italiâ primum Diis templâ fecisse, et ritus instituisse sacrorum. He was reputed the same as Apollo; and had the title of Θυταῖος, or the Deity of the door, or passage: and his altars were placed immediately before the door of the

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house, or temple, where his rites were celebrated.  

19 Ejus aras ante fores suas celebrant, ipsum introitūs et exitūs demonstrantes potentem. In memorial of his history every door among the Latines had the name of Janua: and the first month of the year was named Januarius, from Janus, as being an opening to a new aera, and in some degree a renewal of time.  

Ovid has continual allusions to this history. Janus is by him supposed to be the chaotic deity; and at the same time to preside over every thing that could be shut or opened; and to be the guardian of the doors of Heaven.

21 Me Chaos antiqui, nam res sum prisca, vocabant:  
Aspice, quam longi temporis acta canam.  
Quicquid ubique vides, cœlum, mare, nubila, terras,  
Omnia sunt nostra clausa, patentque manu.  
Me penes est unum vasti custodia mundi;  
Et jus vertendi cardinis omne meum est.  
Præsideo foribus cœli.

What the poet means by Chaos will be hereafter

19 Macrob. Sat. 1. 1. p. 158. from Nigidius.
21 Fast. 1. 1. v. 103.
plainly disclosed. Macrobius having, in his Saturnalia, afforded a general account of the mythology of Janus, introduces a curious list of those titles, under which the Romans used to invoke him. In sacris quoque invocamus Janum geminum, Janum patrem, Janum Junonium, Janum Consivum, Janum Quirinum, Janum Patulcium, et Clusivium.—Janum Patrem, quasi Deorum Deum: Consivum a conserendo, id est, a propagine generis humani, quae Jano auctore conseritur. The reasons which the author afterwards produces for these titles being originally conferred, are not always satisfactory. The terms, however, contain matter of great consequence; and we may plainly perceive the true history to which they allude. According to Cornificius, the name of Janus was properly Eanus; and, as he would insinuate, from eo, to go. But Eanus was undoubtedly the same as Οίνας of the Greeks, and the Iōnas of the eastern nations: by which was signified a Dove. Hence it was that Janus had the name of Junonius; for Iōna and Juno were the same. And hence it was, that the coins of Janus in Sicily had, upon the reverse, a Dove,
surrounded with a chaplet, which seems to be a chaplet of Olive.

The Romans made a distinction between Janus and Saturn, and supposed them to have been names of different men; but they were two titles of the same person. Saturn is represented as a man of great piety and justice, under whom there was an age of felicity; when as yet there were no laws, no servitude, no separate property. 24 Rex Saturnus tantæ justitiae fuisse traditur, ut neque servierit sub illo quisquam, neque quicquam privatæ rei haberet: sed omnia communia. He is by Lucian made to say of himself, 25 ἡδεὶς ὑπ’ ἐμὲ διῶς ὅν. The Latines in great measure confine his history to their own country; where, like Janus, he is represented as refining and modelling mankind, and giving them laws. At other times he is introduced as prior to law, which are seeming contrarieties, very easy to be reconciled.

Saturn is by Plato supposed to have been the son of Oceanus: by others he was looked upon as the offspring of Coelus. The poets speak of him as an antient king, in whose time there was no labour, nor separate property, the earth producing every thing spontaneously for the good of

24 Justin. l. 43. c. 1.
man. He was, however, at other times described with that emblem of husbandry, the sickle, in his hand; and represented as going over the whole earth, teaching to plant, and to sow;

27 Vitisator, curvam servans sub imagine falcem.

The Ausonians in particular thought themselves upon these accounts to be greatly indebted to him. Diodorus Siculus gives the same history of Saturn, as is by Plutarch above given of Janus.

28 Ἐξ αγρῖν διαιτῆς εἰς ημέραν εἶνυ μετατησώσι ανθρώπους. He brought mankind from their foul and savage way of feeding to a more mild and rational diet. He was also, like Janus, described with keys in his hand: and the coins struck in honour of him had on their reverse the figure of a ship. For this Ovid gives an idle reason; to which I have before spoken in the account of Janus.

29 Causa ratis superest: Thuscum rate venit ad amnem

Ante pererrato falcifer orbe Deus.

Saturnus velato capite, falcem gerens. Fulgent. Mytholog.
l. 1. c. 2.

27 Virgil. Æneid. l. 7. v. 179.
28 Diodor. l. 5. p. 334.
29 Fast. l. 1. v. 233.
He was looked upon as the 30 author of time; and often held in his hand a serpent, whose tail was in its mouth, and formed a circle: and by this emblem they denoted the renovation of the year. They represented him as of an uncommon age, with hair white as snow; yet they had a notion that he could return to second childhood. He was particularly styled 31 Sator: and we have a remarkable description of him in Martianus Capella, who speaks of him under that title. 32 Saturnus Sator, gressibus tardus, ac remorator, incedit, glaucoque amictu tectus caput. Protendedebat dexterà flammivomum quendam draconem caudæ suæ ultima devorantem—Ipsius autem canities pruinosis nivibus candidabat: licet etiam ille puer posse fieri crederetur. Martial's address to him, though short, has in it something remarkable: for he speaks of him as a native of the former world.

33 Antiqui Rex magne poli, mundique prioris, Sub quo prima quies, nec labor ullus erat.

31 He was supposed by some to have from hence received his name. A satu dictus Saturnus. Varro de Ling. Lat. 1. p. 18.
32 L. 1. c. 2.
33 L. 12. Epig. 63.
I have mentioned that he was supposed, \textit{Nataiwv}, to have swallowed up his children: he was also said to have ruined all things: which however were restored with a vast increase.

\begin{quote}
\textit{Os dapaug\textit{x} mev \textit{apauta}, kai augei\textit{e}is ep\textit{ta}lin autos.}
\end{quote}

To other Gods the Romans sacrificed, \textit{capite operto}, with their heads \textsuperscript{35} veiled: but in the rites of Saturn the veil was taken \textsuperscript{36} away. He had the name of Septimianus; and the Saturnalia, which were days set apart for his rites in December, were in number \textsuperscript{37} seven. During these, great indulgences were allowed to slaves; and they sat down with their masters at the same table, and partook, without any distinction, of the same food; in memorial of that equality, which prevailed in the days of Saturn. They were permitted to laugh, and to jest; and it was criminal to shew any reserve. These rites are said to have been of great antiquity; far prior to the foundation of Rome. The Poet Accius looked upon them as the same as those, which the Grecians

\begin{footnotes}
\item[34] Orphic. Hymn. 12. v. 3.
\item[35] Plutarch. Quaestion. Rom. p. 266.
\item[37] Ibid. p. 160.
\end{footnotes}
styled Κονία; and describes them in the following manner:

38 Maxima pars Graium Saturno, et maximè Athenæ,
Conficiunt sacra, quæ Cronia esse iterantur ab illis.
Eumque diem celebrant per agros; urbesque fere omnes
Exercent epulis læti; famulosque procurant
Quisque suos: nostrique itidem: et mos traditus illinc
Iste, ut cum dominis famuli epulentur ibidem.

It is observable, that among the Romans Saturn seems to have been held in a state of confinement for the greater part of the year. Towards the expiration of that term in December, when the Saturnalia began, there was a mysterious ceremony of taking off these bonds, and suffering the Deity to be in a manner at large. We, I think, may see what this custom alluded to, though it was a secret to the antients. 39 Cur autem Saturnus ipse

39 Ibid. p. 156. Statius alludes to the same custom:
Saturnus mihi compede exolutā,
Et multo madidus mero December,
in compedibus visatur, Verrius Flaccus se igno-
rare dicit. Saturnum Apollodorus alligari ait per
annum laneo vinculo; et solvi ad diem sibi fes-
tum, id est, mense Decembri.

Many thought that Janus was the same as both
Apollo and Diana; the same also as 40 Helius,
and with good reason. He was also the same as
Dionysus and Saturn. Of the last I have obser-
ved, that the Romans styled him Sator; making
use of a term in their own language, which was
not inapplicable to his history. Yet I cannot
help thinking that this was not a title of Roman
original, but imported from Egypt and Syria by
the Pelasgi: and adopted by the people of Italy.
It seems to be a compound of Sait Our, which
among the eastern nations signified Oliva Ori,
sive Dei; or Oliva coelestis. All the upper part
of Egypt was named Saït, and the people Saïtæ.
The Athenians came from thence: and they were
41 Saïtæ: and it is said of them, that they were
denominated from the Olive. Minerva was styled
Saïtis; and was worshipped under that title at

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Et ridens jocus, et sales protervi

Adsit. Sylv. l. 1. cap. 6. v. 4.

40 Macrobr. l. 1. c. 9. p. 157, 158.

41 Δαυινες Σαϊτες. Diod. Sicul. l. 1. c. 24. Ατσ ελαιας Ελληνες.

Chron. Paschale. p. 49.
Pontinus near 42 Epidaurus. She was undoubtedly so named from the Olive, Saït, which was peculiarly sacred to her. The most antient priests of Dionysus were called Saturi and Tituri, from Sat-Ur, and Tit-Ur: the former were so named from the object, and the latter from the 43 place of their worship. Saturn was not unknown to the antient Germans; among whom he was worshipped by the name of Seatur. He is described by Verstegan as standing upon a fish with a wheel in one hand, and in the other a vessel of water filled with fruits and 44 flowers. Schedius mentions him by the name of Crodo; and says that he was the same as the Saturn of the Romans. 45 In Arce Hartesburgh ad Sylvam Hercyniam juxta montem Melibochi, civitatemque Goslarensem, Saxones colere Idolum Crodo: Saturnum dixere Latini. Erat Senex stans in pisce, nudis pedibus, et lineo vinculo cinctus:—tenebat rotam, et urnam plenam frugibus, rosis, et pomis.—Una cum Iside cultus fuit. The name of the mountain, Melibochi, where this worship was carried on, seems to be a

42 Pausan. l. 2. p. 198.
43 Tit-Ur, ματός ἵλιος: the name of those high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians; the Saturi, Σατυροί, Saturians.
44 P. 78.
45 De Diis Germanis. Syntag. 4. c. 2. p. 493.
variation of the antient terms Melech Bochus, the Lord Bochus. Bacchus was often mistaken for Dionusus, and in many countries called Bochus, and 46 Bocchus.

The Patriarch, under whatever title he may come, is generally represented as the father of Gods, and men.

47 Ζηνα Σεων πατερ' ηδε και ανθρων.

But in the character of Phoroneus (for in this he is plainly alluded to) he seems to be described merely at the first of mortals. Hence by an antient poet, quoted by 48 Clemens of Alexandria, he is styled Φορωνευς, πατηρ θυτων ανθρωπων. The mythologists vary greatly about the genealogy of this personage; but generally suppose him to have been the son of 49 Inachus and Niobe. The outlines of his history are marked very strongly; so

46 In Mauritania and Numidia Bacchus was expressed Bocchus.
47 Hesiod. Theog. v. 47.
48 Strom. l. 1. p. 380.
Φορωνευς παις Ιναχυ και Νιοβης.—φασι δε τινες Νιοβην Φορωνεως εκα Συρατεσ. Ibid.
that we cannot mistake the person to whom the mythology relates. He is said to have lived in the time of the 50 flood; and, as I have before shewn, was the reputed father of all mankind. He was also the first who built an 51 altar; which is said to have been erected to Juno. He first collected men together, and formed them into petty 52 communities: He likewise first gave 53 laws, and distributed justice: whereas before, the way of life among men was savage, and every thing determined by violence. They ascribe to him the distribution of mankind, by their families and nations over the face of the earth: 54 Idem nationes distribuit: which is a circumstance very remarkable. Nonnus styles him 55 Αρχενος; which may signify either Πρωτογενος, the first-born of the world, or Θεαναγεννης, a native of the ark. Anti-


51 Hyginus. fab. 274.

52 Φορωνεας δε ο Ιακχι της ανθρωπις συνηγαγε περιτος ες κοινοι. Pausan. l. 2. p. 145.

53 Φορωνεας· έτος Ιακχι και Νιοβης παις περιτος νομις και κειστης αγνι. Syncellus. p. 67, 125.

54 Hyginus. fab. 143.

55 He is here made the father of Niobe, whom the Poet calls Κυρην Αρχενοσ. Φορωνεας. l. 32. p. 804.
clides esteemed him the most antient king in 56 Greece: but 57 Acusilaus looked upon him more truly as the first man. This agrees with the testimony before given from the antient Poet in 58 Clemens, who spoke of him as the father of mankind. In short, he was the ultimate, to which Grecian history referred. 59 Πασα παρ' Ἐλλησι θαυμαζομεν πρεαξις απο των Ιναχου χρονων και Φορωνεως εις τα μετεπειτα φεβηται. All the great occurrences of Greece are subsequent to the times of Inachus and Phoroneus; and are deduced in a series from that æra. To say the truth, Phoroneus, Apis, Inachus, Zeuth, Deucalion, Prometheus, were all one person: and with that person commenced the Gentile history, not of Greece only, but of the world. 60 Ουδιν
Some have supposed Niobe to have been the mother of Phoroneus: others make him the son of Archia: others again of Melissa. But this genealogy is idle: and it will be found that Archia, Niobe, and Melissa, like Rhea, Cybele, and Damater, are mere titles, by which a female personage was denoted, who was supposed to have been the genius of the ark, and the mother of mankind.

The Patriarch was also commemorated by the name of Poseidon. Hence, in the Orphic hymns, he is addressed under this character, as the father of Gods and men.

62 Apollodorus. 1. 2. p. 58. She is also called Melitta.
63 Hymn 16. Zeus is generally made the brother of Poseidon; but is here spoken of as his father: which shews how little we can depend upon the theogony of the Greeks when they treat of genealogies.
character. His very name betokened peace. He is likewise said to have been the cause of affluence; because through him the fruits of the earth were renewed. Hence we find him in many different characters represented with fruits, and flowers, and other emblems of plenty.

As Noah was the Poseidon of the Greeks, we need not wonder at the epithets bestowed upon that Deity; such as Πατης, Ασφαλισ, Γενεσιος, Γενεθλιος, Φυταλμιος, or Sativus. The last was a title given him by the people of Hermione: and under the character of Neptune Genesius, he held a temple in Argolis, near Nauplia. Hard by was a spot of ground, called the place of descent: τετε δ' ἐκεῖαi χωρίον αλλο Απεξαθμος; similar to the place called Απεκατηνιον upon mount Ararat, mentioned by Josephus; and undoubtedly named from the same antient history. The tradition among the people of Argolis was, that the place was named Απεξαθμος, or place of descent; because in this spot Danaus made his first descent from the ship in which he came over. In Ar-

65 Her., αικαπαυσις. Theoph. ad Autolyce. l. 3. p. 391.
66 Pausan. l. 2. p. 188.
67 Ibid. l. 2. p. 201.
68 Antiq. l. 1. c. 3. p. 16.
69 Pausan. l. 2. p. 201.
cadia was a temple of 69 Ποσειδῶν ἐποπτὴς, of Neptune looking out. None of these titles have the least reference to the Pagan Poseidon, as God of the sea: but to the history of the Patriarch they have a wonderful relation, and are particularly applicable.

Noah was also figured under the history of Nereus, another deity of the sea; and his character of an unerring prophet, as well as of a just, righteous, and benevolent man is very plainly described:

70 Νῆεα δ’ αφευδὴ καὶ αληθεὰ γεινατο Ποντος,
Πρεσβυτατον παιδων’ αυταρ καλεσαι Γερουτα,
’Ονεκα νημερτης τε, και πτιος’ ουδε Θεμισεων
Ληθεται, αλλα δικαια και ηπεα ηνεα οιδεν.

He is termed by Αἰσχύλος παλαιγενης; and is mentioned by Orpheus as a son of the ocean, but of all others the most antient.

71 Νηεα μεν πρωτισα, καλω, πρεσβυσον ἀπαντων.

69 Ποσειδῶν Εποπτῆ ναος. Pausan. 1. 8. p. 652. Similar to this were the altars in Attica upon Mount Hymettus, Βάμος Ομήρως Νιος, και Απόλλωνος Πέρσωιν. Pausan. 1. 1. p. 78.
70 Hesiod. Theog. v. 233.
71 Orphic. Argonaut. v. 334.
Proteus was another title of the same personage. He is represented by Homer as an antient prophet, a person of great truth, 72 γερων ἄλιος, ὑμερτός, Ἀθανάτος Πρωτεύς; from whom all nature was to be deduced, as from a first cause. In his departments he was the same as Poseidon.

73 Πρωτεύς κινήσας, ποντὰ κλύδας εὑοντα, Πρωτογενῆ, πάσης φυσεως αρχας ὅς υφινε. Παντίμος, πολυβελος, επισκεφθεῖς τα τε έοντα, 'Οσα τε προσθεν ενν, ὅσα τέ εσσεται υπερον αὐθίς. Πάντα γαρ εν Πρωτεῖ πρτη φυσις εγκατεβηκεν.

As time with the antients commenced at the Deluge; and all their traditions, and all their genealogies terminated here; even the birth of mankind went with them no higher than this epocha: they made the ocean, in consequence of this, the Father of all things. Under this character, which was no other than that of Nereus, Proteus, and Poseidon, they represented the Patriarch, the real Father of the postdiluvian world. He was the Θεος Γενεσίος, Γενεάλειος, φυταλμίος; and was worshipped also as Oceanus. The poets often allude to him under this title:

72 Odyss. Δ. v. 383.
Juno tells Jupiter, that she is going to pay a visit to Tethys and Oceanus, from whom the gods were derived.

Hence, when it was said in the early histories, which Thales and other Grecians copied, that all things were derived from water; I do not believe, that the antient Mythologists referred to that element, as the άλη, or material principle; but to the deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch mentions it, as an Egyptian notion, that all things proceeded from water: but at the same time tells

74 Οξεανον καλεων, πατες' αρβιτον, αιεν ευντα,
Αθανατων τε Θεων γενεσιν, θυτων τ' αυθεωπων.
75 Οξεανος θ', ὡσπερ γενεσις παντεσοι ηευκται.

76 Ειμι γαρ οφομενι πολυφορθε πειρατα Γαις,
Οξεανον τε Θεων γενεσιν, και μητερα Τηθυν,
'Οι μ' εν σφοις δομοισιν έυττερον, ηδ' ατιταλλον.

77 Thales ex aquâ dixit constare omnia. Cic. in Lucullo.
Aquam initium rerum. Cic. de Nat. Deorum. l. 1. c. 10.
us, that Osiris was Oceanus. Hence the doctrine amounts to no more than this; that all were derived from Osiris, the same as Poseidon, the same also as Dionusus, the Father of mankind.

**NOAH, NOAS, NYT, NOTS, NUSUS.**

It appears, I think, clearly, that the history of Noah is to be found in the mythology of Janus, Saturn, Poseidon, Zeuth, and Prometheus; as well as in the accounts given of other antient personages. And this history would have been abundantly more clear, if the Greeks had not abused the terms, traditionally delivered: and transposed them to words in their own language. Of this abuse I have before given a remarkable instance from the school of Anaxagoras: and at the same time endeavoured to shew, that the term Noetus, which the disciples of this philosopher interpreted mens, ratio, intellectus, was in reality the name of a person, and related to the Patriarch. In the mean time I am well aware that Anaxogoras superadded ves, by which is meant

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78 Is. et Osir. p. 364.
thought and design, to matter. Diogenes Laertius has given a very just account of this philosopher’s opinion. 80 Παντα χρηματα ὑν ὁμω ειτα νες ελθων αυτα διενορμησεν παρ’ ο και Νες (Ἀναξαγορας) ἐπεκληθη. Cicero speaks to the same purpose.

81 Anaxagoras, qui accepit ab Anaximene disciplinam, primus omnium rerum descriptionem et modum mentis infinitae vi ac ratione designari et configui voluit. I therefore do not mean to make a history void, which is so determinately affirmed. Anaxagoras deserved great honour for embracing and promulgating among his countrymen this truth, wheresoever he may have obtained it. But when he, or his followers, misled by sound, would annex this term to a person; and suppose that Zeuth, or Prometheus, was by interpretation νοος, mens; they are guilty of a great mistake. For what they call νοος and νες in a philosophical sense, was the eternal mind: what they appropriate to a person, was a term of a different purport. It was in short a proper name. When

80 Vol. 1. p. 82.


Προμηθεος νες. Syncellus. p. 149.

therefore Eusebius tells us, "Ευσεβίους: Νῦν τον Δια: Προμηθεα δε Νυν ελεγν' διο και μυθενονται τυς ανθρωπες μεταπεπλατηαι. If we take the history without his comment, it will be found for the most part true. The original account was, that not only Zeus, or Zeuth, but also Prometheus, qui genus hominum rexinxit, who renewed the race of man, was Noos, or Noah. Prometheus raised the first altar to the gods; constructed the 85 first ship: and transmitted to posterity many useful inventions:

85 παντα συλληδεθνι μαθε, Πασα τεχνη εροτουσι εκ Προμηθεως.

Prometheus was supposed to have lived in the time of the deluge; and to have been guardian of Egypt at that 86 season. His influence was limited to that region; because the latter Egyptians, like the people of Phocis, Argos, Thessaly, and Dodona, confined the deluge to the boundaries of their own countries. From these accounts we may plainly see the person, who is alluded to under the character of Prometheus. He was the same as Osiris; the same also as Dionysus, the

84 Θελαστοπλαγχτα δ' ιτις αιλος αντ' εμμ
85 Ibid.
86 Diodorus Sic. 1. 1. p. 16.
great husbandman, the planter of the vine, and inventor of the plough. But instead of having the character of Dionusus justly appropriated, we find him represented in the same false light, as Prometheus. Accordingly Macrobius tells us, "Physici Διονυσον, Διος νυς, dixerunt. Dios was the antient term, from whence came the word Deus: and the name of Dionusus relates not to νοος, mens, but to Nusos, Noah; being a compound of Dios-Nusos, for so his name was properly expressed. Hence Philostratus says "Nusios ὃ Διονυσος απο της εν Ινδος Νυσης ονομαζεται. This, as I have observed, is so far true, that Dionusus was styled Nusius, and Nusus; and explains the composition of the former term. But it was not from the city Nusa in India, nor from any of the cities called Nusa, for there were many, that he had this name: on the contrary, they were all denominated from him. And this name was expressed Noa, Noos, Nous, Nus, Nusus; and otherwise varied. This the Grecians might have known: but they seem industriously to have adopted it in a wrong sense: and in consequence

\[57\] Saturn. 1. 1. c. 18. p. 201. The reason, that he gives, is, because Dionusus was the Sun! and the Sun was Διος νυς, sive mundi mens.

\[58\] Vita Apollon. 1. 2. c. 1. p. 56.

of it numberless absurdities have arisen to the ruin of much good history. By the help of the mistaken term νος or νες, and of its derivative νοεγος, and νοντος, they pretend to find out much mysterious and recondite knowledge; all which was utterly unknown to those, from whom they received their intelligence. There are numberless instances of this in Porphyry, and Jamblichus; and in Proclus upon the Platonic Philosophy. It is to be observed, that, when Christianity had introduced a more rational system, as well as a more refined worship, among mankind: the Pagans were struck with the sublimity of its doctrines, and tried in their turns to refine. But their misfortune was, that they were obliged to abide by the theology, which had been transmitted to them; and to make the history of the Gentile Gods the basis of their procedure. This brought them into immense difficulties, and equal absurdities: while they laboured to solve, what was inexplicable; and to remedy what was past cure. Hence we meet with many dull and elaborate sophisms even in the great Plutarch: but many more in after times, among the writers of whom I am speaking. Proclus is continually ringing the changes upon the terms νος, νοεγος, and νοντος: and explains, what is really a proper name, as if it signified sense, and intellect. In consequence of this he tries to subtilize, and refine all the base jargon about
Saturn, and Zeus: and would persuade us, that the most idle and obscene legends related to the divine mind, to the eternal wisdom; and supremacy of the Deity. Thus he borrows many exalted notions from Christianity; and blends them with the basest allay, with the dregs of Pagan mythology. Whether I am in the right, let the reader judge from a part of the Fifth Book of Proclus, expressly upon this subject. After having premised, that Cronus was πρωτόσε θάσιλευς των νοερω Θεων, and that by Zeus binding his father is to be understood a reasonable apprehension, or comprehension; he comes at last to speak more fully. 91 To αλλήδες ωδε εργεί. Νες μεν εσιν ο Κρονος παντελως. Νες δέ ο μεγισος Ζευς. Νες εκατερος ου, εσι δηπε και νοετος αυτος. Πας γαρ νας εις αυτον επεραπται, προς δε αυτον επιστρεφει, προς εαυτον ενεγει. Προς δε εαυτον ενεγγων, και προς τα εξω, νοετον εσιν αρα και νοερον. 'Η μεν νοει νοερον, ηδε νοεται, και νοετον. 'Ωσε και ο Διος νας εαυτω νας εσι, και εαυτω νοετον. 'Ωσαυτως δε και ο Κρονιος νας εαυτω νοετον εσι, και εαυτω νας αλλ' ο μεν μαλλων νας' ο δε μαλλων νοετος. Να τοιουν 90 Οι Κρονιοι δεσμοι μυσικως την περιληψιν αποικοται τη νοετω τωτοι τοις εις των συνειδομενων. Proclus in Platonis Theogon. 1. 5. c. 5. p. 256. 91 Ibid. He says of Law, Νομος εις Κρονι. Νομν γαρ εσιν ο νομος διανοιμ. κ. τ. 1. 5. c. 9. p. 263.
After all this play upon the words νοος, νοεσος, and νοπτος, the whole is a mistake of a proper name, Noas, or Noah, the same as Cronus. Many cities, temples and 92 rivers were denominated Noas, and Noa. The term thus applied could not relate to the mind; but was a proper name bestowed in memorial of a person. When therefore it is said, ἑρμηνευσοι Ναυ τον Δια, the true history will be found to be, that Noah by the antients was represented under the character of Dis, or Dios, the same as Zeus. And when writers mention Saturnus quasi 93 Sator Νους, and Dionusus, 94 Διος Νους; and finally, when they describe Prometheus, Προμηθευς Νους, and Προμηθευς τοις ανθρωποις ὁ Νους, the purport in these instances is the same. The original history was undoubtedly meant to signify, that Saturnus,

92 Ἄντα, ἂντα καὶ ναυτή, Νας καὶ ὁ ᾿Ζεὺς δευτεροῦ, καὶ νοπτοῦ ἄλλα καὶ νοπτοῦ αὐτῷ νοεσον εσι.
93 Ὁ ναοὶ του ἐκατε πατερά ᾿Κρόνον ὁ ᾿Ζεὺς νοπτοῦ μεν εσιν ὁ Κρόνος, νας δε ὁ Ζεὺς, καὶ λα. Ἀπεργάνειν καὶ διόνοις λεγειαι (ὁ Κρόνος) την Βασιλειαν αξιαν, εκτεμνον τε το πατρος γονιμον, εκτεμνομενος δε παρα τω μεγαλω Διος.
95 Why Dionusus was Nous, or Noas, may be plainly seen in the history given of him by the Indi in Arrian. Indica. p. 321.
Cronus, Dionusus, and Prometheus, were different titles of the Patriarch who was called Noos, Nous, and Nusus.

I cannot quit Proclus without taking notice of some other instances of his refinement upon antient tradition. Cronus was certainly Noah: and Proclus gives us this covert history of him;

\[ \text{Βασιλεὺς Κρόνος ὑποσατὴς ἐσι—τῆς αμειλικτῆ Τριάδος.} \]

What some used by mistake to render μειλιχος, and μειλιχιος, he has expressed αμειλικτος. This is a Grecian word formed from the antient terms Melech, and Melechat, to which it had no relation. The purport of the mythology, which he copied, may be easily made out. It signified that Cronus, or Noah, was the founder of the Royal Triad. Who were alluded to under this Triad, may, I think, be made out without much difficulty. They could be no other than the three sons of Noah, who were the Baalim of the Scriptures, and the Δαιμόνες, and Αθανατοί, of Greece. Conformably to this Proclus says, that Cronus had the title of

\[ \text{Κορονονοὺς;} \]

which we may be assured was originally Κορανος Νους. By this is signified the great Ruler, the head of all; in other words the Patriarch Noah. As Cronus was no other than Zeus, we

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1 In Plat. Timæum. 1. 5. c. 10. p. 265. See Radicals. vol. 1. p. 87. Melech, Ζεὺς μειλιχιος.

2 Ibid.
may find this account of the Triad farther explained in the history of the latter, and by the same author. 3 Ζεὺς ὁ πατής (or perhaps ὁ πατής) τῶν τριῶν Κρονίδων, ὁτός εἶν ὁ τῶν ὅλων ἐνιαυξών. Time, and all things, were by the antients deduced from Noah: hence they came at last through their blind reverence to think him the real creator ἐνιαυξόν; and that he contrived every thing in his chaotic cavern.

* Ταύτα πατή ποιήσε κατὰ στεός νεροίδες.

As all mankind proceeded from the three families, of which the Patriarch was the head; we find this circumstance continually alluded to by the antient mythologists. And the three persons, who first constituted those families, were looked upon both as Deities and kings: so that we may be pretty certain, that the Ἀμειλικτος Τριάς, however sophisticated, meant originally the Royal Triad. Proclus mentioning those, who were supposed to have the superintendency in the world, says, 4 Τριάς γὰρ Θεὸς εἰναι τοὺτος, καὶ πάρα τοῖς Πυθαγορείοις ὑμνημένης ὁ τα μεν ἐνος Νε, κτλ. He also in the same

3 Ibid. 1. 2. p. 95.
4 Ibid.
5 Ibid. p. 94.
I am sensible, that some very learned persons have thought that they discovered an allusion to a mysterious truth of another nature in the Triad of Plato, and of his followers. But if we collate what these writers have added by way of explanation, we shall, I believe, find that they had no idea of any such mystery: and that the whole of what they have said is a refinement upon an antient piece of history. In short, the whole religion of the antients consisted in Δαιμονολατρεία, the worship of Dæmons: and to those personages their theology continually refers. They were, like the 9 Manes and Lares of the Romans, supposed to be the souls of men deceased: and their department is thus described by Plato, as he is

6 P. 93. Νους τρεῖς, καὶ Βασιλείας τρεῖς. I. 38.
7 Ibid.
8 Ibid.
quoted by Plutarch; "Plato mentions the Dæmons, as a race of Beings, by whom many things are discovered, and many good offices done, to men: and he describes them as an order between men and Gods. They are the persons, who by their mediation carry the vows and prayers of mortals to heaven: and in return bring down the divine bethes to earth. Hesiod specifies more particularly, who they were, and when they lived. "Οι μεν ὑπὸ Κρόνου ποιον: They lived in the time of Cronus; in whose reign was the golden age, when the life of man was at its greatest extent.

When these died, they became Dæmons, a set of benevolent beings, who resided within the verge of the earth, and were guardians of mankind. These were the Basileis, or Royal Personages, of Orpheus and Plato; out of which was constituted the αμει-
Something similar to the foregoing is to be found in a very learned father, to whom in other respects we are infinitely indebted. Clemens of Alexandria, speaking of the ark of Moses, cannot help mixing some Egyptian notions in his disquisition about the purport of its name. These notions were borrowed from the traditions of the Mizraim concerning the Ark of Noah, which he has confounded with the other Ark. The Seventy have not distinguished, as they should have done, between the two Arks; but have translated each of them by the term Κιβοτός, Cibotus. This has led the learned Father into some unnecessary and illgrounded refinements, in speaking of the Ark of God, which was made by Moses: and he has adopted some notions of his countrymen, which relate to another machine, to the Cibotus, in which mankind were preserved. As his observations are in some degree analogous to the extract, which I have given from Proclus, I will lay them before the reader.

15 Ἀμείνον δὲ ἡγεμαί τὴν Κιβοτόν εἶναι Ἑβραίων νοματὸς Ἐνδωκα καλαμενήν ἀλλο τι σημαίνειν. Εἰρημενεται μεν ἐν αὐθενός παντων τοπων. Εἰτ ἐν Οὐράναις, καὶ τὸ ΝΟΣΤΟΣ Κόσμος, εἰτε καὶ ὁ περὶ παντων περιεκτος,

14 Proclus in Plat. Timæum. p. 94. Τὰς νοτης Τριάδας.
15 Strom. l. 5. p. 667.
What he here alludes to relates not to the Ark of the Israelites, of which he has been previously treating; but to the Ark of Noah. The eight persons in this Ark formed the sacred Ogdoas of the Egyptians; which I have mentioned before. Clemens speaks of this Ogdoas, as the νοητος κοσμος: which is certainly a sport of terms. The history related to the whole of mankind inclosed together; to the Noetic world, which consisted of 16 eight persons shut up in Θηβαϊα, the Ark. What is meant by ἐν αὐθέντος παντων τοπων, I do not pretend to decypher. The author seems to be sensible, that he has been guilty of much unnecessary refinement; and he accordingly soon after makes a proper apology:

17 Ἀλλ', ὡς εοικεν, ἐλαθον ὑπο φιλοτιμιας αποδεικτικης περαιτερω το θεοντος παρεξβας.
JONAH, הָנָּה, CHALDÆORUM: A CONTINUATION OF THE
GENTILE HISTORY OF THE DELUGE.

Non res ipsas gestas finxerunt Poetæ; sed rebus gestis addiderunt quendam colorem.
Lactant. de Falsa Relig. 1. 1. c. 2.

As the Deluge was so extensive, and at the same time so fatal in its consequences; I took notice that it must have left lasting impressions upon the minds of those, who had been witnesses to the great event: that the preservation of the few persons who survived, must have been followed with continual reflections upon the means, by which their deliverance was effected; and these attended with a reverential awe, and many fearful sensations. The like impressions, I should imagine, must have been transmitted to their posterity:

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and upon their defection from the worship of the true God, one might naturally suppose, that one species of idolatry would consist in an undue reverence paid to the Patriarch, the father of mankind; and in rites and mysteries established in allusion to his wonderful preservation. If there had been no accounts of any such regard and affecting remembrance transmitted to us from the writers of the Gentile world; yet we might be assured that this must have been the case, from the nature and extent of the calamity. But I have proceeded farther; and have endeavoured to shew, not only that many memorials were for a long time religiously preserved; but that they still are to be found: that, by arranging and comparing the mythology of antient times, we may still perceive traces of this history; the principal circumstances of which are continually observable in the rites and ceremonies of the first ages. I have taken notice of many temples and cities, which were built in memory of the Ark and Deluge; and called Aren, Theba, Argus, Cibotus, Iolcus, Baris: and of others manifestly denominated from Noah. It has also been observed, that an ark or ship was made use of as a sacred emblem in the rites of Isis and Osiris. The like custom prevailed in the Dionusia, and at the festivals of other Deities. It may therefore be supposed, that the history of the Dove, and of the Iris, could not fail of being
recorded, where the memory of the other circumstances was so carefully preserved. The latter was an emblem of great consequence; having been appointed as a token of a covenant between God and man: and it will be found to have been held in uncommon regard for ages. The Dove, which returned to Noah with a leaf of olive, and brought the first tidings that the waters of the deep were assuaged, was held in many nations as particularly sacred. It was looked upon as a peculiar messenger of the Deity; and an emblem of peace, and good fortune. But the raven, which disappointed the hopes reposed in him, and which never returned, was held in a different light; and was for the most part esteemed a bird of ill omen.

The name of the Dove among the antient Amo- nians was Iön, and Iönah; sometimes expressed Iōnas, from whence came the Oινας, Oinas, of the Greeks. It was esteemed an interpreter of the will of the Gods to man; and on that account in the first ages was looked upon as a bird of presage.

1 The raven however did not intirely lose its credit. It was esteemed an augural bird; and is said to have preceded, and directed the colony, which Battus led to Cyrene.

Καὶ Διήνυ οίωντι κοφαὶ ἤπνητο λαχ.
Diēnos Oinas. Callim. Hymn. in Apoll. v. 66.

2 Oinas: εἰς ἕπειτας αγείας. Hesych.

1 2
Among mariners it was thought to be particularly auspicious: who in their voyages used to let a dove or pigeon fly from their ships, in order to judge from its movements of the success of their voyage. The most favourable season for setting sail was at the Heliacal rising of the seven stars near the head of Taurus: and they are in consequence of it called Peleiades, or the Doves. It was at the time of their appearance that the Argonauts were supposed to have set out upon their expedition.

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4 Ἀμος δ' ἀντελλοντι Πελειάδες. Τοτε δ' εμπυθησαν ὁι Ἀργοναυται πλευσεως. It was thought a fortunate time for navigation in general: as we may learn from Ovid. The Argonauts are moreover said in a time of difficulty and danger to have made the same experiment with a dove, as was supposed to have been made by Deucalion; and to have formed from it the like fortunate presage. The colony

3 The Peleiades, sometimes expressed Pleiades, are said to have been the daughters of Atlas by the Nymph Pleione.

According to Pherecydes Syrus, they were daughters of Lycurgus, and nurses of Dionusus.

* Theocriti Idyll. 13. v. 25. and Scholia ibid.

5 Fasti. l. 5. v. 65.

6 Apollonius Rhod. l. 2. v. 328.

Oινωι ὅτι προςθε Πελειάδει πειράσατο. and v. 564.

which settled at Cumæ in Italy, went by the direction of a 7 Dove.

From the prophetic bird Iōnæ and Iōnas, the Greeks formed many terms, which related to augury; such as 8 Οινας, γενος κοραχος οι δη αγριων περιτεραν. Οιναξ, ειδος κοραχος. Οιωνοι, δι' ων οιωμεθα τα μελλοντα. Οιωνος, Οφις.

As the Dove was esteemed the interpreter of the will of the Deity; the priests and soothsayers were from that circumstance styled Iōnæ, or Doves. And as Theba in Egypt was originally the temple of the ark; it is natural to look for priests of this denomination in a sanctuary of that name. We may upon inquiry very truly infer that there were persons in this place styled Iōnæ; which by the Greeks was rendered Πελειαι και Τῃρωνες, Dove and Pigeons. It is said, that some of this order carried the rites of Theba, or the ark, to Libya: and that others brought them to Dodona in Epirus; where Deucalion was supposed to have settled; and where was the most antient oracular temple of Greece, 9 αρχαιοτατον των εν Ἑλληνι χρησηιων. It was founded by Cuthites, who were styled 10 Ellopians,

7 Velleius Paterc. l. 1. c. 4,
8 Hesychius.
9 Herodot. l. 2. c. 52.
10 See the Megalai Hoiει, quoted by the Scholiast on Sophocl. Trachin. v. 1183.
Pierians, Cadmians. They brought with them the memorials of the Dove, and Ark; and the whole history of the Deluge, from the Thebæis of Egypt. The women, who officiated in these temples, were, from the nature of their department, called Πελειάει, and Πελειαδές; which the Latines rendered Columbæ: and they are under that title alluded to by the poet Silius Italicus; who mentions particularly that they came originally from Theba.

"Nam cui dona Jovis non divulgata per orbem, 
In gremio Thebes geminas sedisse Columbas? 
Quarum Chaonias pennis quæ contigit oras, 
Impet fatidico Dodonida murmure quercum, 
At quæ Carpathium, &c.
Marmaricis ales populis responsa canebat.

Pausanias mentions, that the Peleiades were the most antient prophetesses at Dodona, in Chaonia, even antecedent to the celebrated Phaemonoe. He says, that they were women: and the first oracle, which they exhibited, seems to relate to the re-establishment of Zeuth, and the restoration of the earth to its pristine state.
Zeus τι, Zeus εστι, Zeus εσεταιo μεγάλε Zeus.
Gamma καρπος ανιε, διο κλησετε μητερα γαιαν.

The former part of this oracle seems to be, in some degree, analagous to the words made use of by the priest in the mysteries at Eleusis:

12 Θαπάφετε μυσαι τε τε ζευ σεσωσμενε.

There is in both an allusion to the αφανισμος of the Deity, and to his recovery from a state of death: which circumstances are continually observable in the history of Zeuth, Dionusus, and Osiris, three titles out of many relating to the same person. For, in all the mythology of the antients, we must look upon the great Patriarch as the ultimate, in whom the history terminates. He, and some of his principal 13 descendants were deified by an ill-judging posterity, and named Baal and Baalim. By the Greeks he was called Cronus; and these his descendants Cronidæ, Κρονιδαι: who were also peculiarly styled Αθανατι και Δαιμονες,

13 I have mentioned, that by the Baalim were signified Noah and his three sons: but there is reason to think, that some of the posterity of Ham were taken into the number.
Gods and Dæmons. He was the father of mankind; and in him the world was renewed: but his sons, not content to allow him this honour, have represented him as the God of nature, the creator of all things. 14 Ζεὺς ὁ πρὸ τῶν Κροιδών, ὁυτος εἰς τῶν ἄλων δημιουργος. Hence the poet styles him,

Ζηνα τε μνησιεντα, Θεων πατεριδε και αυτρων.

Servius takes notice of the doves at Theba: but, as it was usual with the antients to form personages out of every obsolete term, he makes Theba a woman; and supposes her to have been the daughter of the Deity, who gave her two prophetic doves for a present. One of these, it is said, flew away to Dodona. Jupiter quondam Thebae filiae tribuit duas Columbas, humanam vocem edentes: quarum altera pervolavit in Donam, glandiferam sylvam Epiri. Sophocles mentions these sacred doves, and the vocal grove, where they resided:

14 Ὁς τιν παλαιαν φηγον ανδησαι ποτε
Δωδωνε δισσων εκ Πελειαδων εφη.

14 Procl. in Platon. Timæum. p. 95.
15 In Virg. Æneid. l. 3. v. 466.
But the best account of this oracle at Dodona is to be found in Herodotus. He not only shews that it came from Thebes, in Egypt, but mentions the particular rout, by which the rites were brought; and intimates, that they came from Egypt to Phenicia, and from thence to Greece; at least through the hands of Phenicians. He first presents his reader with the Grecian history of the oracle, as he had it from the people of the place. *The principal of the priestesses at Dodona give out, that two black pigeons took their flight from Thebes in Egypt: and that one of them bent its course to Libya; but that the other betook itself to Dodona. That upon its arrival it settled upon a beech tree, and spoke with an human voice, signifying, how necessary it was that there should be an oracular temple founded in that place to Zeuth. The other account is from the people of Egypt, who explain very satisfactorily the story of these black doves. *The priests of Zeuth at

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15 Τα δὲ Δωδωναίων φασὶ οἱ πρεσβεῖαι, δυο Πελειάδας μελανάς εἰς Θεσέων τῶν Αιγυπτίων αναπτυχθέντας, τὴν μὲν αὐτέων εἰς Λισβῶν, τὴν δὲ παρὰ σφείᾳ απεικόνισαν. Ἰζομένη δὲ μὲν εἰς φηγον αναδεύθαι δεξιμένη, ὡς χρείαν εἰς μαντικῶν αὐτοῖς Δίος γενέσθαι. Herod. I. 2. c. 55.

16 Ἔφασαν δὲ ἰδίως τοῖς Θεσσαλοῖς Δίος, δυο γυναικὰς ἔργας εἰς Θεσσαλίαν ἐξαποθαλμεῖ ὡς Φοινίκων καὶ τὴν μὲν αὐτῶν πεσθεῖσθαι εἰς. Λισβῶν πεσθεῖσθαι τὴν δὲ εἰς τὸς Ἐλλήνας ταυτας δὲ τὰς γυναικὰς εἰναι τὰς
Thebes gave this history of the oracle at Dodona. Two of the sacred women, who officiated at the temple of Zeuth at Thebes, were carried away from Egypt by some Phenicians. And it was reported, that one of them was sold in Libya; but the other was carried into Greece. These were the women who first founded the oracles in the countries here specified.

We learn from the foregoing, that the persons who administered to the Deity were styled Peleiaë, Πελειώτις, and Πελειάδες; which was a translation of the Iōnah and Iōnim, introduced from Egypt and Chaldea. They were sometimes spoken of as the daughters of the deity; at other times, from the services which they performed, they were represented as the nurses. Hence arose the notion, that Zeuth was fed by doves; and, according to Mœro Byzantina, in Crete,

\[\text{\textsuperscript{16}} \text{Τον μὲν αρὰ Τζερίνων ύπο ζαθέω τρεφον αὐτῶν, Αμβροσίνω φορεσσώι απ' \text{\textsuperscript{17}} \text{οικειοι πόλεαν.}}\]

\[\text{idουσαμενας τα μαυτηνα πεστας εν τοις εισημενοις εθνεσι.} \text{Herodot. l. 2. c. 54.} \]

\[\text{\textsuperscript{17} Φοινικες Ποιμενες of Eusebius and Syncellus: those original Phenicians, who came from Egypt to Syria, and from thence to Greece. They were the same as the Cuthite Shepherds.} \]

\[\text{\textsuperscript{18} Athenæus, lib. 11. p. 491.}\]
This is more truly represented in Homer; who alludes to the priests under the character of Πελειάς Τρηρωνες, or doves: and he says that they administered to Zeuth in that capacity, of whom he speaks as their father: for priests and votaries were often styled the sons and the daughters of the Deity whom they served.

From hence we may solve the question put by Alexander to Aristotle upon this subject; though in some degree it explains itself, from the manner in which it is stated.

The Peleiades were priests under the characteristic of doves: and they were said to be διακονοι της τροφής των Θεών, because they really did administer to the Gods, and offered up cakes and fruits at their shrines, attended with libations of wine, oil, and honey.

The Egyptian priests seem to have been also

20 Ptolemaeus Hephaestion apud Photium. l. 1. p. 474.
denominated, from their complexion, crows, or ravens. Strabo has a particular passage about Alexander; that upon his expedition to the temple of Ammon, he was conducted by two crows. Curtius says, that, upon his approach, a good number went out to meet him. Jam haud procul oraculi sede aberant, cum complures Corvi agmini occurrunt, modico volatu; &c. These crows, like the black doves, were certainly the priests of the place. So Callisthenes in Plutarch:

From these circumstances ill understood, people feigned, that in these places, where the name of the Peleiades and Trerones occurred, there had been persons turned into doves and pigeons. Hence arose the fable of Ctesilla in Ovid:

Transit et antiquæ Cartheïa mœnia Ceæ,
Quæ pater Alcidamas placidam de corpore natae
Miraturus erat nasci potuisse Columbam.

The like history is told of the Oenotropæ, who

21 Strabo. l. 17. p. 1168.
22 Curtius. l. 4. c. 7.
23 In Alexand. v. 1. p. 680.
24 Ovid. Metæmorp. l. 7. v. 368.
were the daughters of Anius, Priest to Apollo at Delos:

25 pennas sumpsero; tuæque, 
Conjugis in volucres, niveas abiere Columbas.

The Meneiadæ, who were priests and priestesses of Menes, were said to have been changed into 26 birds; because, like the abovementioned persons, they were Iônim. Those styled Peleiai and Peleiades were certainly female attendants; prophetesses, by whom the oracles of the Deity were promulged. This is manifest from Hesychius, who interprets the title in this manner; though he seems to confine it to Dodona. *The Peleiai were a species of doves; and the priestesses at Dodona, who gave out oracles, were so denominated.* Servius likewise speaks to the same purpose, when he mentions the Chaonian doves of that temple. 27 Chaonias autem Epiroticas: nam in Epiro dicitur nemus fuisse, in quo responsa dabant Columbæ: quod ideo fingitur, quia linguâ Thessalâ

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25 Ibid. l. 13. v. 673.
26 Antoninus Liberalis. c. 10. p. 48. from Nicander and Corinna.
27 In Virgil. Eclog. 9. v. 13.
Peleiades et Columbæ et vaticinatrices vocantur. Herodotus hanc Columbam de Ægypto venisse ait. They are mentioned by Herodotus in the plural; who specifies, that they were women, μελανας, of a dark complexion, who came originally from Egypt. He supposes, that their being foreigners was the reason of their being styled doves. 

\[\text{28 Πελειαδες δε μοι δοκεσαι κλαθναι προς Δωδω-ναιων επι τεδε αι γυναικες, διοτι Βαρβαροι ησαν.} \]

Why he should deduce their names from this circumstance I know not: they were certainly so denominated from the nature of their office and worship. They gave out the oracles, and administered at the altar; whence they were said to feed Zeuth. And as, in many temples, the Deity was represented under the symbol of a dove, he was supposed to have taken the shape of that bird. Hence it was said of Zeuth himself, that he was changed into a pigeon: which notion prevailed in Achaia; and particularly among the people of Ægium.

The antient and true name of the dove was, as I have shewn, Ιωνα, and Ιωνας. It was a very sacred emblem, and seems to have been at one time almost universally received. For not only

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28. Herodotus. 1. 2. c. 57.
29 Athenæus. 1. 9. p. 395.
the Mizraim, and the rest of the line of Ham, esteemed it in this light; but it was admitted as an Hieroglyphic among the Hebrews; and the mystic dove was regarded as a symbol from the days of Noah by all those who were of the Church of God. The Prophet who was sent upon an embassy to the Ninivites, is styled Iōnas; a title probably bestowed upon him as a messenger of the Deity. The great Patriarch, who preached righteousness to the Antediluvians, is, by Berosus and Abydenus, styled 30 Oan, and Oannes, which is the same name as Jonah. The author of the Apocalypse is denominated in the like manner: whom the Greeks style Iωαννς, Joannes. And when the great forerunner of our Saviour was to be named, his Father industriously called him 31 Iωαννς, for the same reason. The circumstances with which the imposition of this name was attended are remarkable; and the whole process, as described by the Evangelist, well worth our notice. 32 And it came to pass, that on the eighth

30 He is mentioned as having appeared both before and after the flood. Ἐν δὲ τῷ πρώτῳ εἰς αὐτὸν φανεραί εἰς τὴν Εὐνείας βαλασσας—Ζωον αφινον (lege εμφρονον) ονοματὶ Ωαννς. Alexand. Polyhist. apud Euseb. Chron. p. 6.

31 The name was imposed antecedent to his birth.

32 Luke. c. 1. v. 59, &c. This was by the appointment of God; and enjoined by the Angel, v. 13.
day they came to circumcise the child: and they called him Zacharias, after the name of his father. And his mother answered and said, not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table; and wrote, saying, his name is John. And they marvelled all.

The reason of this name being so particularly imposed, may be inferred from the character given of the person: 33 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. And in another place we are told, that John 34 was a Prophet, and much more than a Prophet.—For

33 Luke. c. 1. v. 76.
34 Luke. c. 7. v. 26 and 28. When Christ puts the question to his disciples, Whom say ye that I am? St. Peter makes answer, Thou art the Christ, the Son of the living God. Upon which our Saviour gives him assurances, that he is right; and says, Blessed art thou, Simon Bar-Jona; Mat. c. 16. v. 17. which I should interpret the son of the dove, that is, a messenger of glad tidings.

The symbol of the dove was not borrowed from Egypt, or any of the Gentile nations. It was always an emblem of peace; and of the Holy Spirit in the Church of God: and was from thence taken, and prostituted by other people; as were also other emblems.
I say unto you, (they are the words of our blessed Saviour) Among those that are born of women, there is not a greater Prophet than John the Baptist. This name, which we render John, I have shewn to be no other than Iöna. It signifies a dove: but means likewise an oracular person; by whom the voice of the most High is made known, and his will explained. And from hence, I think, we may correct a passage in Hesychius, which at present is not a little confused. Ιωνας εξημενεται Ἰψικ φωνητος. η περισερα, προφητης παρ' Ἑβραιοίς, The word προφητης seems to have been misplaced, and should be reduced to order: and for the word φωνητος, I think we should read φωνητος ; and the text will stand thus: Ιωνας, Ἰψικ φωνητος προφητης, η περισερα, παρ' Ἑβραιοίς. Among the Hebrews the word Ιωνας signifies a revealer of the will, or the voice, of the most High: also a pigeon or dove.

The Patriarch Noah seems to have been the first who was in the Gentile world typified under this emblem. He was a great prophet: and it was foretold at his birth, that he should bring peace and comfort to mankind. The purport of his name was, rest from labour. Ἡ Ἑβραι, ὃς διερμηνευται τῇ Ἑλλαδὶ γλωσσὴν αναπαυσις. Hence

85 Theophilus ad Autolyc. l. 3. p. 391.
the dove became an emblem of peace, as well as of the person, through whom it was derived to the earth. He was in consequence of it called Oan and Oanes, by Abydenus and Alexander Polyhistor, analogous to the Iωαυνς of the Greeks: both of which names were derived from the Iōnah and Iōnas of the Chaldees: and the terms undoubtedly were so expressed in the original language, from whence the history is borrowed by the Greeks.

We find then, that the dove was a truly sacred symbol; and so acknowledged in the times of the most pure worship. But the sons of Ham perverted that, which was intended to be only typical; and carried their regard for it to a degree of idolatrous veneration. They inhabited the regions of Chaldea, and Babylonia, where they constituted the first kingdom upon earth: and as they preserved the most early accounts of what had happened in the world, we must to

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36 The Psalmist does not wish for the wings of the Falcon or Eagle, but for those of a dove; to waft him to a place of peace; Oh, that I had wings like a dove: for then would I fly away, and be at rest. Psalm 55. v. 6. Doves were typically offered according to the Levitical Law: two turtles, or two young pigeons. Leviticus, c. 12. v. 8. Æsculapius, the great Physician, was exposed, when a child, and preserved by his nurse, who was named Τευνυρ, the dove. Pausan. l. 8. p. 651.
them have recourse for the Gentile history of the Deluge, and for the origin of those rites, and mysteries, which in consequence of it prevailed. I think, we may see plainly, from the accounts given by Abydenus, and Berosus, that, before letters were introduced among the eastern nations, there had been delineated in some temple, an hieroglyphical description of the creation, as well as of the destruction of mankind by a deluge: and it is probable, that the like representations were to be found in other places. These were either painted upon walls; or engraved on obelisks, and sacred pillars. There is an account given by the prophet Ezekiel, in which we may observe some allusions to these hieroglyphics, and to the idolatry which resulted from them. He is speaking of Judah under the character of Aholibah; who, not taking warning from the ruin of her sister Israel, was pursuing the same course of wickedness and idolatry. The particulars of her defection are mentioned; which seem to have consisted in an idolatrous veneration for

37 An obelisk in Babylon was said to have been erected by Semiramis. It was 135 feet long, and 25 feet at the basis. Diodorus Sic. l. 2. p. 100. As this was esteemed a work of the highest antiquity; it probably related to the history of which I have been speaking.
the hieroglyphical paintings of Chaldea. 

And when her sister, Aholibah, saw this, she was more corrupt in her inordinate love, than she; and in her whoredoms, than her sister in her whoredoms. — For when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to; after the manner of the Babylonians of Chaldea:—as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love; and her mind was alienated, &c. It was a spiritual whoredom of which Judah was accused; an alienation from the true God, and an attachment to idolatry. Therefore these images delineated upon the walls in Chaldea must have been religious hieroglyphical paintings; representations of the Baalim, with which Judah was so basely inamoured.

From descriptions of this sort, which were imperfectly understood, the histories of Sanchoniation, Berosus, Abydenus, and Apollodorus are

38 Ezekiel. c. 23. v. 11. also c. 8. v. 10.

39 Εἰδών αὐτῶν ἐξωγραφημένως εἰπὶ τῇ τοιχῇ, εἰκόνας Χαλδαίων ἐξωγραφημένως εἰς γραφίδ. LXX. Interp. ibid. See Nonnus. l. 41. p. 1074. v. 9.
borrowed. In these writings we meet with an assemblage of inconsistent imagery; because the emblematical descriptions were by length of time become obsolete; and their purport difficult to be understood. We may however perceive, that the Patriarch was the principal person in these histories; and represented with two\textsuperscript{40} heads; with which he doubtless looked both forward and backward, in reference to the antediluvian, and postdiluvian world. He is also described as an animal of the sea, but endowed with reason; who appeared twice, and preached to the sons of men about righteousness and truth. He was also depicted as a fish: and sometimes as half a fish, and half a man, of an amphibious nature. That these descriptions were taken from antient emblems, may be proved from Berosus: for having represented Oan with the head of a fish, and of a man, and, \textit{το μεν αλλο σώμα ιχθυος, as to the rest of his figure a fish}; he says at the close, \textit{τινες εἰκονὰ αυτῆς ἐτι καὶ νυν διαφυλασσεθαι (ἐν Βασιλωνί): the representation of this person with the parts both of a}

\textsuperscript{40} Eusebii Chron. p. 6.

man and of a fish was to be seen in his time: and, as he intimates, in the city of Babylon. The name of this amphibious Being is said to have been \(\Delta \alpha \alpha \nu \omega \nu\), Odacon: which is a blunder of some transcriber for \(\Delta \alpha \alpha \nu \omega \nu \) or \(\Delta \alpha \gamma \omega \nu\), the God Dagon. They ascribed to this Deity the invention of many arts; particularly, the construction of the plough, and the introduction of bread corn. These were benefits, attributed also to Zeuth, styled \(\Zeus \alpha \gamma \rho \iota \omicron\), \(\Zeus \ \nu \omicron \nu \omicron \omicron \omicron\), \(\Zeus \ \alpha \rho \omicron \tau \rho \iota \omicron \omicron \omicron\), and likewise to Osiris. 

\[41\] Primus aratra manu solerti fecit Osiris. They were all the same Deity, who was worshipped in Egypt under many titles, but particularly that of On. Dagon is a compound, which is made up of Dag-On; and denotes the God On in the semblance of 27, Dag, a 42 fish: and we find that the chief Deity of Gath and Ascalon in Palestine, and of many cities in Syria, was worshipped under this form; having the upper parts of a man, but below the figure of a fish. He was likewise called Said-On, and Sidon; which is a name precisely of the same purport. Philo Biblius acknowledges that Dagon and Sidon were the same: but sup-

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\[41\] Tibull. 1. 1. Eleg. 8. v. 29.
\[42\] 27, Dag, et \(\nu \omicron \omicron \omicron\), Dagah, piscis interpretatur. Selden de Diis Syris. Syntag. 2. p. 188.
posing the latter to relate to corn, he terms it \( \Sigma \tau \omega \nu \); as if it were of Grecian etymology. Herein we may see the futility of those translators, who would reduce every thing to their own language. What he renders Siton, and derives from \( \sigma \tau \tau \varsigma \), corn, was in the original Sidon, or Saidon: and Sanchoniathon, from whom he copied, intended to shew that Said-On, and \( ^{43} \) Dag-On were equivalent terms; and that both referred to one person worshipped under the character of a fish: both Dag and Said signifying, in the language of Syria and Palestine, a fish. The true name of the antient city Sidon was Saidon; and it is still called Said: which name, as we are informed by \( ^{44} \) Justin and other writers, related to fish; though they did not

\(^{43}\) \( \text{Sidon, vel Saidon, a piscatione. Bochart. Geo. Sacr. l. 4. p. 302.} \)

Dagon was worshipped in many places: his temple Beth-Dagon stood in a part of Canaan, which afterwards belonged to the tribe of Judah, and gave name to a city. Joshua c. 15. v. 41. There was another in the tribe of Aser. Joshua c. 19. v. 27. See Reland.

The same worship was undoubtedly instituted at Betsaida in Galilee, which signifies the temple of Cetus or Dagon. Matt. c. 11. v. 21.

The author of the Etymol. Magn. confounds Dagon with his temple; and supposes him to have been the God Cronus: \( \beta \nu \tau \alpha \gamma \omega \nu \), \( \delta \mathrm{K} \rho \varsigma \nu \varsigma \varepsilon \tau \rho \mathrm{O} \delta \rho \nu \iota \kappa \iota \kappa \varsigma \nu \nu \). \( \beta \nu \tau \alpha \gamma \omega \nu \) is for Bet-Dagon, the temple of the deity.

\(^{44}\) Justin. l. 18. c. 3.
know precisely in what the reference consisted. The same Deity was styled Atargatis, sometimes contracted Dercetis and Dercetus: and worshipped under the same mixed figure. Atargatis, styled Dercetus, is a compound of Atar or Athar, the same as On and Osiris; and of Gatus or Catus, rendered Κτως by the Ionians, a fish. Dagon, Sidon, Dercetus, were all names of the same 45 hieroglyphic; and related to the person, called Oanes by Berosus and others; and also to the machine wherein he was preserved. He lived both before and after the flood: and was represented at Babylon with two heads, αλλ' η κεφαλήν ὑποκατω της τε Ιχθυώς κεφαλῆς. x. t. λ. In other places he was in some degree differently exhibited; especially in Palestine: as we learn from Helladius Besantinous.

45 Sanchoniathon apud Euseb. P. E. 1. 1. c. 10. The same writer says, ἀπὸ τῇ ποτν ὐπετάξα Σίδων. Ibid. p. 33. Σίδων ποτν ὧναται.

46 Απὸ Φωτίου. c. 279. p. 1594.

All these characters were taken originally from hieroglyphics in Babylonia. They relate to the
same history; and to one particular person, who had escaped the waters, when the earth was overflowed; and through whom arts and sciences were supposed to have been renewed in the world. As he was a messenger of the Deity, and an interpreter of his will, being highly gifted with prophetic knowledge; he was in consequence of these properties particularly represented by the Dove, Iōnah, as I have before shewn. This became a favourite hieroglyphic among the Babylonians and Chaldees. From them it was derived to other nations: and traces of it are always to be found, wherever the other emblems prevailed. In respect to the Babylonians, it seems to have been taken by them for their national Insigne; and to have been depicted on their military standard, when they went to war. They seem likewise to have been styled Iōnim, or the children of the Dove; and their city Iōnah. Hence the prophet 47 Jeremiah, speaking of the land of Israel being laid waste by the Babylonians, mentions the latter by the name of ἱν, Iōnah: which passage is rendered in the Vulgate, facta est terra corum in desolationem à facie irae Columbae. The like occurs in the account given of the Egyptians, who went up to battle against the King of Babylon, near

47 Jeremiah. c. 25. v. 38.
Carchemish, upon the Euphrates. It was foretold, that they should be discomfited; and these words by the Prophet are put into their mouths: *Arise and let us go again to our own people, and to the land of our nativity, from the oppressing sword. But the word is here Iônah: and signifies from the oppression of the Dove; the superiority of the Iônim. It is accordingly rendered in the Vulgate, a facie gladii Columbae. The like occurs in the 50th Chapter of the same prophet: *For fear of the oppressing Iônah (יוֹנָה) they (the nations in captivity) shall turn every one to his people, and they shall flee every one to his own land.

In process of time, when a colony of Cuthites were settled in Samaria, they brought with them the insignia of their country; and shewed a great veneration for the Dove. Hence it was given out by the Jews, that the Samaritans worshipped a

43 C. 46. v. 16.
49 C. 50. v. 16. The Seventy translate this passage in a very particular manner; απὸ προσωποὶ μαχαιρὰς Ελληνικὰς: as also c. 46. v. 16.
Samaritani Joshuæ Ducì Columbam administram attribuunt. Ibid.
Dove; and that they had a representation of it in Mount Gerizim. It was moreover said, that the figure of a Dove in stone had been dug up in those parts: and that the Samaritans in numberless instances shewed their attachment to the Iönah. That they were in great measure Cuthites is plain from the history which they give of themselves in Josephus. 51 Σαλμαναζάρης ὁ τῶν Ασσυρίων Βασιλεὺς εκ τῆς ΧΟΤΘΙΑΣ ήμας μετηγαγε, καὶ Μνίδιας.

In conformity to what has been said before, there was a tradition that the standard of Semiramis was a Dove. 52 Signum vexilli Semiramidos fuit figura Columbæ; quod vexilli signum imitati sunt omnes Assyrii Reges. But I have shewn, that there was no such person as Semiramis; nor any such empire formed as is attributed to her, and Ninus. The standard of Semiramis was properly the ensign of the Semarim; a title given to the Babylonians, here styled Assyrians. It was a common mistake of the antients to transfer to one person, what belonged to a people. The Dove with the olive branch was esteemed an emblem of peace; a most fortunate omen. It was a token of the Deity to man; whereby the latter was assured

52 David Ganz Chronolog. l. 2. ad annum 1958. After the conquest of Babylon by the Assyrians, all the tract of country between the Tigris and Euphrates was called Assyria.
of an evil being past, and of plenty and happiness to come. It is well known that 
Shama, and Sama, signified a sign, or token; like Sema and Sama, σημα and σαμα of the Greeks. Ramis, and Ramas denoted something high and great; and was a common title of the Deity. He was called Ram, Rama, Ramas, amongst most nations in the east. It occurs in the Vedam at this day; and in most of the mythological writings, which have been transmitted from India. It was a title not unknown among the Greeks; and is accordingly by Hesychius interpreted the most high; Ἱαμας, ὁ ὑψωτος θεος. Mention is made by Eustathius of the city Laodicea, being called of old Ramæthan; of which he gives this interpretation: "Ραμαιθας, ο ὑψωτος θεος. Raman signified God from on high: for in the language of the natives Raman was high, and

53 παισσ, Sama, a mark standing out, raised up, exposed to open view. Taylor's Hebrew Concordance. Analagous to this is Se-man, σημα, signare: whence came the σημα, and σημαίνω, of the Greeks. See Isaiah. c. 28. v. 25.

54 See Thevenot. p. 64. Kircher's China. p. 152. and the accounts from Danish Missionaries.

55 In Dionys. Perieg. v. 915. He says that the name was given on account of a Shepherd, who was struck with lightning, and cried out Ramaithean. Stephanus renders the name Ramanthan; and gives the same interpretation. 'Ραμαιθας γας το ὑψωτος; Raman relates to height.
Athan was the name of the Deity. He is perfectly in the right. Raman did denote what he mentions: and Athan was the Deity, the great fountain of light; styled both Anath, and Athan, the same as Athana, and Athena of Greece, and Anaith of Persis. Ram signifies high, and noble, in many languages. It makes a part in Ramesses, and Ramessomenes; and in the name of the Egyptian Deity Remphan, mentioned by the apostle, which signifies the great Phanes. Rhamnusia, the Deity of Justice, is a compound of Rham-Nous; and is a feminine title of that just man Noah, styled Nus, Nous, and Nousios.

It must be confessed that the generality of historians have represented Semiramis as a woman; and have described her as a great princess, who reigned in Babylon. But there are writers, who from their situation had opportunities of better intelligence: and by these she is mentioned as a Deity. 

The Syrians, says Athenagoras, worship Semiramis: and adds, that she was esteemed the daughter of Dercetus,

57 Η θυγατὴ τῆς Δέρκετους Σεμιράμις εἶχεν Συρία θεὸς. Ibid. See also Diodorus. 1. 2. p. 92. who makes her the daughter of Dercetus by Surus: but Surus was the Sun; and the Dea Suria was Dea Solaris.
and the same as the Suria Dea. But the Suria Dea was the same both as Rhea, and Dercetus, called also ⁵⁸ Atargatus; of whose history I have spoken. Hence many make Rhea, Isis, Astarte, Atargatus and ⁵⁹ Semiramis, one Deity: and Lucian tells us, that they were so esteemed by the Syrians of ⁶⁰ Hierapolis; and the same may be collected from other writers. They were all different symbols relating to the same object. Semiramis was said to have been born at Ascalon; because Atargatus was there worshipped under the name of Dagon: and the same memorials were preserved there, as at Hierapolis, Babylon, and other Arkite places. These memorials related to a history, of which the Dove was a principal type, and was therefore found, wherever the other emblems occurred. It was upon the same account, that she was said to have been changed to a Dove; because they found her always depicted and worshipped under that form. A notion likewise prevailed, that she had an unnatural love for a horse: which arose from the antients not understanding their own hieroglyphics. So Europa.

⁵³ Strabo speaking of Edessa, says, Τιμωσι την Συριαν δεσι, την Αταγαταν. l. 16. p. 1085.
and "Pasiphaë were in love with bulls; Saturn with a mare; Isis with a fish: the bull, Hippa, and Cetus, being emblems of the same purport, and relating to the same history. Of these the Dove was particularly held in veneration, especially by the Assyrians and Babylonians. It was, we find, worshipped as a Deity.

From the above, I think, it is plain that Semiramis was an emblem; and that the name was a compound of Sama-Ramas, or Ramis. And it signified the divine token, the type of Providence: and as a military ensign, (for as such it was used) it may with some latitude be interpreted the standard of the most High. It consisted of the figure of a Dove; which was probably encircled with the Iris, as those two emblems were often represented together. All who went under that standard, or who paid any deference to that emblem, were styled Semarim, and Samorim. It was a title conferred upon all who had this device for their national insigne. One of the gates of Babylon was styled the gate of "Semiramis; undoubtedly from having the sacred emblem of Sama Ramis,

61 Pasiphaë was worshipped in Crete, and in Messenia. Plutarch. in Agid. p. 799.
63 Herodotus. l. 3. c. 155. Σεμιραμίς πυλας.
or the Dove, engraved by way of distinction over it. Probably the lofty obelisk of Semiramis, mentioned by 64 Diodorus, was named from the same hieroglyphic.

We find then, that the title Samarim, or Semiramis, did not relate to one person, but to many; and it seems particularly to have been usurped by princes. The Cuthites settled about Cochin, and Madura, in India: and the great kings of Calicut were styled the Samarim, even in later times; when those countries were visited by the 65 Portuguese and 66 English. The worship of the Dove prevailed in Syria about Emesa and Hierapolis, as I have shewn; and there were Samarim in these 67 parts.

As Semiramis was nothing else but a divine emblem under the figure of a dove, or pigeon; we need not wonder at the etymology of her name, and the circumstances of her history, as they are transmitted by the Grecian writers. 68 Σεμιραμις, πεζιερα ορειος ἐλλανις. Semiramis according to Grecian interpretation is a wild pigeon.

64 Diodorus Sic. l. 2. p. 100.
65 See Alvarez Cabral; and the voyage of Vasquez de Gama.
66 Purchas vol. 1. passim.
68 Hesychius. Diodorus says of the person, who was supposed to have named her, ονομα θεμενον—απο των πεζιερων. l. 2. p. 93.
The fate of Semiramis terminated in her being turned into a pigeon. Another writer mentions to the same purpose; Ἑνὶ δὲ μυθολογιώντες φασίν αυτὴν γενεθλίαν περίστεραν. I have taken notice of that curious history of the deluge which is given by Lucian from the memorials preserved in the city Hierapolis of Syria. The temple, whence he drew his information, was sacred to the Sun, and Juno; and was so antient, that the original could not be ascertained. There was a statue of the Goddess of equal antiquity. Some said, that it was the work of Bacchus; others of Deucalion; others again of Semiramis. It was carried twice in a year to the sea: at which time people came from various parts of the world to assist at the ceremony. It consisted chiefly in bringing water from a salt lake; and pouring it down a chasm in the temple, through which there was a tradition that the waters at the deluge had retired. The image of the goddess was richly habited; and upon her head was a golden dove. What is very remarkable, the image was by the people called Σημυίων, Semeion. Καλεσταὶ δὲ Σημυίων καὶ ὑπ᾽ αὐτῶν Ασσυρίων.

71 Lucian. De Syriâ Deâ. vol. 2. p. 903. Isis is often represented with two Doves upon her head.
Lucian takes pains to inform us, that this was not a Grecian, but a Syriac word: a term made use of by the natives. He writes in the Ionic dialect: and what he styles Σημαίων, was by the people expressed Sema-Ion, or Sama-Ion, the token of the Dove; The emblem of Arkite Iōnāh. The account is very remarkable; and the whole is strictly analagous to what has been said above.

It is observable, that, according to Hesychius and other writers, by Semiramis was particularly signified a wild pigeon. And there is reason to think, that this intelligence was derived from some antient tradition. It is a history as curious, as it is probable: and we may infer from it, that the dove sent out of the Ark by Noah was of a wild species. A tame pigeon would naturally have returned upon the least difficulty, and perhaps of choice; and not have afforded the information which was wanted. A wild pigeon would not come back, but through necessity. Such a return plainly indicated that the earth was not yet habitable; and afforded the intelligence required.

It is said of this ideal personage, that she was exposed among rocks; but was at last discovered, and preserved by a shepherd, whose name was 72 Simma, Σημμα: and that she was afterwards

married to one Menon. She is likewise said to have constructed the first ship. In this detail we may perceive the rudiments of much true history, but sadly misapplied. Simma, the shepherd, is a personage made out of Sema, and Sama, the Divine token. Menon is the Deus Lunus; under which type the Ark was reverenced in many regions: and as it was the first ship constructed, with which the history of the dove was closely connected, they have given to Semiramis the merit of building it. Meen, Menes, Manes, Menon, were all terms, by which the Lunar God was in different countries distinguished. This Deity was represented by a lunette; which did not relate to the planet in the heavens, but to the Patriarch, and to the ark: for the lunette resembled greatly the sacred ship, ναυς αμφιπρομναις, under which semblance the ark was described. It was accordingly reverenced under this type in many places; especially in Mesopotamia, Syria, Armenia, and Cappadocia. One of the most superb temples, that ever existed, was at Cabeira in Armenia; of which Strabo gives a particular description. He styles it the temple of Meen: and adds, ες δε και ταυτο της Σελήνης το ιερον. This too as well as many

73 Plin. l. 7. c. 56. p. 417.

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others is a temple of the Lunar God. He mentions temples of the like nature in Phrygia, Albania, and at Antioch in Pisidia; also in Antioch of Syria. He styles them the temples 75 Μηνος Ἀρχαῖος, Dei Luni Arkαι; by which is certainly meant the Lunar Deity of the Ark. In like manner when Eusebius, in describing the people to the east of Babylonia, specifies 76 Εὐμακαι, Ἀρχαῖοι, ΑΡΧΑΙΟΙ, Κεδραῖοι, Σκυθαῖ, Γυμνοσοφισάι; I am persuaded, that by the Ἀρχαῖοι, however expressed, we are to understand an Arkite nation, who were worshippers of the Lunar God.

As Semiramis was Sema-Ramis, the token of the most High; so Semele, the supposed mother of Niobe, was Sema-El, and of the like purport. Her sister Ino was no other than Iōna; the same as Venus, and reputed a goddess of the 77 sea, and the nurse of Dionysus. The poets represented Ino as the daughter of Hermione and Cadmus.

Hermione et Cadmo generata parentibus Ino, Cui conjux Athamas, Dea dicitur esse marina.


See also page 63 of this volume.

76 Chron. p. 11.

But Hermione is a compound of 78 Herm-Ione, and 79 signifies a dove: and Ino and Hermione are different names for the same emblem. Semele related to the same, though made a third personage. Her history, as well as that of Dionysus, was brought from Ur, in Chaldea; whence it was fabled that Dionysus was born in fire; and that Semele was consumed in the same element. It is moreover said of her; that she was confined in the shades below, but recalled to light by Dionysus. This circumstance is alluded to in the Orphic hymn to Semele, where she is mentioned,

\[\text{79} \text{ Τιμας τευξαμενη παφ αγανυς Περσεφωνης} \\
\text{Εν θυπτοις έροτοισιν κτλ.}\]

All these fables have a manifest reference to Noah and the Deluge: and to the state of death in the ark.

I have mentioned that the ark, in which mankind were preserved, was figured under the sem-

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78 Similar to Hermon, Hermonax, Hermonassa, Hermodorus, Hermotubius, Hermeracles, Hermochemia. It was sometimes expressed with the guttural, Chermion, Chermione, and Charmion.

79 Bochart. Hierozoicon. l. 1. c. 1.

80 Hymn. 43.
blance of a large fish. It was styled Κητός, Cetus, and Gatus; and compounded Atargatis, and Atargatus: whence came Dercetus, and Dercetis of the Greeks. Macrobius makes Atargatis the mother of the 81 Gods; giving her the same department as is attributed to Gaia, Rhea, and Cybele. That this emblem related to the ark is manifest, from its being represented as a sacred receptacle, wherein the Gods were inclosed. This curious history is transmitted by Simplicius upon Aristotle, who has well nigh ruined it by his refinement. 82 Τὴν Συριαν Ἀταργατὴν τοπον Θεων καλεσι, και τὴν Ισιν οί Αιγυπτιοι, ὡς πολλων Θεων ἰδιοτητας περιεχεσαν. The people of the country called the Syrian Atargatis the place, or receptacle, of the Gods: and the Egyptians esteem their 83 Ισις in the same light, as containing the identity of each Deity. The original history was plain and literal. The machine, which was figured by the Atargatis, did really contain the persons alluded to; all those, who were styled Θεοι, και Δαιμόνες; those reputed Gods, the 84 Baalim of the first ages.

81 Saturnal. l. 1. c. 23.
82 Simplicius in Aristot. deAuscul. Physic. l. 4. p. 150.
84 This last I think may be proved from Plutarch, and from Plato. Βελτίων ἐν οί τα πει τον Τυφώνα, και Οσειν, και Ισιν ἰγοθθ-
The Grecians, not knowing that their mythology arose from hieroglyphics, formed out of every circumstance personages. They supposed that Semiramis was the daughter of Dercetus; and that the latter was changed to a fish, as the former was to a pigeon.

85 Et dubia est, de te, Babylonia, narret, Derceti, quam versâ, squamis velantibus artus, Stagna Palæstini credunt coluisse figurâ: An magis, ut, sumptis illius filia pennis, Extremos altis in turribus egerit annos.

These notions arose from the feminine emblems of the ark, which were exhibited at 86 Ascalon, Azotus, 87 Joppa; and in the cities of Syria. The representation of Dercetus at Ascalon is thus given by Diodorus: 88 θεα, ἵν ὄνομαξησίν ὑἱ Συροὶ Δερκετου, μενα, μὴ Ὁσων παθηματα, μὴν αὐθεντων, ἀλλα Δαίμονων μεγαλων ειναι νομίζοντες, ὥς καὶ Πλατων. Isis et Osir. p. 360.

85 Ovid. Metamorph. 1. 4. v. 44.
86 Diodorus. l. 2. p. 92.
88 Diodorus above,
The Goddess, which by the Syrians is called Dercetus, has the face of a woman; but the rest of the image is the figure of a fish. He moreover says, that she was esteemed by her votaries the same as Venus, or Cupris. Lucian gives a similar description of her under the name of Atargatis: but represents her upwards as of a woman's form entirely. The upper half was a perfect figure of a woman: the lower part from the thighs downward terminated in the tail of a fish. She was worshipped by the Phigalians, in Arcadia, by the name of Eurunome. Her statue was of great antiquity, and represented a woman as far as the middle, but from thence had the figure of a fish. She had a chain of gold, and was denominated by the natives Eurunome Diana: which Eurunome is represented as the most ancient of the female Divinities, and the wife of Ophion. From the above we may perceive that Dercetus, Eurunome, and Semiramis, were emblems relating to the same history. As these were probably the most early and the most sacred hier-

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80 Lucian. de Suriâ Deæ. p. 884.
roglyphics, they were the cause of the animals whence they were copied, being held in great veneration. Clemens Alexandrinus takes notice of this regard being carried to a degree of the basest idolatry. \[91\] On de γε των την Φεινικην Συρων κατοικητων (εκλησομεν), ὃν ὦ μεν τας περισερας, ὦ δὲ τας ἱχθυς, ἄτω σεισοι περιττως, ὡς Ηλειοι τον Δια. *I cannot but take notice of the people styled Syro-Phenicians, some of whom reverence Doves, and others of them Fish, with the same zeal as the people of Elis shew towards Jupiter.* Xenophon had long before taken notice of divine honours being paid in those parts to fish and doves; \[92\] ἄς ὦ Συροι Θεας ενομιζον, καὶ αἰδιεῖν ἐν εἰων, ὦ δὲ τας περισερας. And the veneration paid to the latter is by Diodorus dated from the supposed change of Semiramis, and said to have been universal in Syria: \[93\] ἄς (περισερας) απ' εκείνων των χρονων ὦ κατα Συριαν ἉΠΑΝΤΕΣ διετελειαν ὡς Θεας τιμωντες. *To this Tibullus alludes.*

\[94\] Quod referam, ut volitetur crebras intacta per urbes Alba Palæstino culta columba Syro?

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21 Cohort. p. 35.
22 Attavvis. 1. 1. p. 254.
23 Diodorus Sic. 1. 2. p. 93.
24 Tibullus. 1. 1. Eleg. 8. v. 17.
Syri pisces et columbas ex Deorum numero habent: non edunt. 

Osvviov te autesias peristeri dokeis, xehia izeptatov, kai oude xavein autetov dinaienov. The places where this regard was shewn more particularly, seem to have been Ascalon and Hierapolis. Philo Judæus informs us, that, as he once had occasion to stop in the former, he observed vast flocks of pigeons in all the streets, and about all the buildings of the city; and wondering at the reason, he was told, 97 ἐ. ἑμίτον εἶναι συλλαμβανεῖν. The like is mentioned by Lucian of the people at Hierapolis: 98 ἐ. μεν ὑπὲρται, ἀλλὰ σφιτὶ ἔδειγ. The pigeon is the only bird which they never taste; for it is held by them as particularly sacred.

The term Iōna is sometimes found compounded; and expressed 99 Ad, or Ada Iōnah, Regina, vel Regia Columba: from which title another Deity Adiona was constituted, and particular rites were superadded. This mode of idolatry must have been very antient, as it is mentioned in Leviticus

95 Hygin. Fab. 197.
98 Lucian. above.
and Deuteronomy; and is one species of false worship, which the prophet Moses forbade by name. According to our method of rendering the Hebrew term, it is called 155 Idione. This Idione, or Adione, was probably the Dione, Διων, of the Greeks, the Deity who was sometimes looked upon as the mother of Venus; at other times, as the Goddess herself, styled Dione, and Venus Dionæa. She was said to have been the mother of 1 Niobe; and, under the name of Pleione, was esteemed the mother of the 2 Peleïades, who form

155 The words in our Version are translated, And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. Levitic. c. 20. v. 6. In another place it is ordered, that there should not be found among the children of Israel a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Deuteronom. c. 18. v. 11. What is translated a consulter with familiar spirits, and a wizard, is in the original יבשׁי, and יבשׁי, Ob and Idione: by which are meant the priests of the Serpent, and of the Dove, who affected to give out oracles. The latter were the Peleiæi, Peleiades, Iönim, Columbæ of other countries; all the priests of Theba, or the ark. This Idione is the same Deity as occurs in St. Augustine under the name of Adeona.

1 Hyginus. Fab. 9. p. 32.
2 Dione, Hermione, Pleione, are all compounded of Iöne, and relate to doves.

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, quà patet, ambit aquis.
the constellation in the heavens, so auspicious to mariners. She had joint rites with Zeuth, or Jupiter, at Dodona, where the Dove was said to have given out oracles: \( \sigma ρ \nu \nu \alpha \varsigma \tau \omicron \Delta \mu \pi \rho \sigma \varsigma \alpha \pi \varepsilon \delta \varepsilon \iota \chi \nu \varepsilon \iota \nu \kappa \alpha \varsigma \iota \eta \Delta \iota \omicron \nu \). As Venus was no other than the ancient Iōnah, we shall find in her history numberless circumstances relating to the Noachic Dove, and to the Deluge. We are told, when the waters covered the earth, that the Dove came back to Noah, having roamed over a vast uninterrupted ocean; and found no rest for the sole of her foot. But, upon being sent forth a second time by the Patriarch, in order to form a judgment of the state of the earth, she returned to the Ark \( \text{in the evening} \); and lo! in her mouth was an olive-leaf plucked off. From hence Noah conceived his first hopes of the waters being assuaged, and the elements being reduced to order. He likewise began to foresee the change about to happen in the earth: that seed-time and harvest would be renewed, and the ground restored to its pristine fecundity: all which God was pleased to insure

Hinc sata Pleiōne cum cœlifero Atlante
Jungitur, ut fama est; Pleiadasque parit.
Ovid. Fast. 1. 5. v. 81.

\(^3\) Strabo. 1. 7. p. 506.

\(^4\) Genesis. c. 8. v. 11.
to him by a promise; and to make the Iris a token in confirmation of this assurance. In the hieroglyphical sculptures and paintings where this history was represented, the Dove could not well be depicted otherwise than hovering over the face of the deep. Hence it is that Dione, or Venus, is said to have risen from the sea. Hence, it is also, that she is said to preside over waters; to appease the troubled ocean; and to cause, by her presence, an universal calm: that to her were owing the fruits of the earth; and the flowers of the field were renewed by her influence. She was the OEnas, of the Greeks; whence came the Venus of the Latines. The address of Lucretius to this Goddess is founded on traditions, which manifestly allude to the history above-mentioned, and afford wonderful evidence in its favour.

'Æneadûm Genetrix, hominum Divûmque voluptas—
Quæ mare navigatorum, quæ terras frugiferentes

5 OEnas, πειριγενα. Hesychius. At Dodona in Chaonia, where ἀπλειας εμαυτευσαιντο, she was expressed Phaennis; and her chief priestess was called by the same name. Pausanias. l. 10. p. 828.

6 Lucretius, l. 1. v. 1.
Concelebras; per te quoniam genus omne animantium
Concipitur, visitque exortum lumina Solis:
Te, Dea, te fugiunt venti; te nubila cœli,
Adventumque tuum: tibi suave Ædala tellus
Submittit flores: tibi Æquora ponti;
Pacatumque nitet diffuso lumine caelum.

O, Thou, from whom the Æneadæ arose,
Source of delight, the joy of Gods, and men,
Bright Venus; thy imperial sway extends
O'er the wide seas, and all the expanded fields
Of teeming nature. By thy power of old
The various tribes, that rove the realms below,
Issued to life, and filled the vacant world.
O, lovely Queen of Heaven, at thy command
The whirlwinds die away, the storm is still.

Venus, orta mari, mare præstat eunti. Ovid. Epist. 15. v. 213.
Sic te Diva potens Cypri,
Sic fratres Helenæ, lucida sidera,
Hence styled Ποντια, Επιποντια, Λυμεια, Πελαγια, Αναδυομεν:
also Ουρανια, Genetrix, Mater Divum, Genetillis.
Ἀγιωστεις, οτι Κυπρις κατοποφος εσι Θαλασσης,
Και κρατει ποντιοι; Musæus. v. 249.
Ουρανια, πολυμανε, φιλομμενης Αφροδιτη,
Ποντογενης, γενετιχα. Orph. Hymn. 54.
And the big clouds dissolve in limpid air.
To thee we owe the beauties of the field,
And Earth's rich produce. At thy mild approach
The dimpling waves put on a thousand smiles;
The sky no longer lowers: but calm, and clear,
Spreads its pure azure to the world's extreme.

In Sicily upon mount Eryx was a celebrated temple of this Goddess, which is taken notice of by Cicero and other writers. Doves were here held as sacred, as they were either in Palestine or Syria. It is remarkable, that there were two days of the year set apart in this place for festivals, called Αναγωγια, and Καταγωγια: at which times Venus was supposed to depart over sea, and after a season to return. There were also sacred Pigeons, which then took their flight from the island: but one of them was observed upon the ninth day to come back from the sea, and to fly to the shrine of the Goddess: μιας προπετασθείσης εκ των πελαγίων περισσης, και εις τον νεων προσπέλαθος. This was upon the festival of the Καταγωγια. Upon this day it is said that there were great rejoicings. On what

8 Cicero Verr. 2. Sect. 8.
9 Της δε Σικελίας εν Έρυγε καιρας τις ετον, εις καλων Αιναγώγης;
  c. 15.
account can we imagine this veneration for the bird to have been kept up, and this celebrity to have been instituted, but for a memorial of the Dove sent out of the ark, and of its return from the deep to Noah? The history is recorded upon the antient coins of Eryx; which have on one side the head of Janus Bifrons, on the other the sacred 10 Dove.

It is well known that the Ark rested upon Mount Baris in Armenia, which is the Ararat of Moses. In this country are the fountains of the Euphrates. As the Ark was an inclosure, from whence all mankind were to be derived; it seems to have been represented under the symbol of an egg, over which was depicted a dove. Hyginus has a fable to this purpose; wherein we may see many references to the Deluge, and to the circumstances with which it was attended. 11 In Euphraten flumen de coelo Ovum mirà magnitudine cecidisse dicitur, quod pisces ad ripam evolverunt: super quod Columbæ consederunt, et excaelefactam exclusisse Venerem, quæ postea Dea Syria est adpellata: et justitiā et probitate cum cæteros exsuperāsset, ab Jove optione data, pisces in as-

10 Parutæ. Sicilia.

trorum numerum relati sunt. Et ob id Syri 12 pises et columbas ex Deorum numero habent: non edunt. In these transcripts we may see many scattered fragments of antient theology: the whole of which have been borrowed from some hieroglyphical description: but taken in later times, when the symbols were not understood; and the clue which should have led to an explanation, no longer known. By the help of the Mosaic history, together with what has preceded, we may, I think, perceive plainly, to what these fables allude. The egg with a Dove over it was doubtless an emblem of the Ark: whence proceeded that benign person, the preacher of righteousness: who brought mankind to a more mild kind of life: who reconciled his children to humanity, which had been little practised in the antediluvian world, where only ferocity and violence had prevailed. A like history, which may serve still farther to explain the foregoing, is given by 13 Lucius Ampelius in his treatise to Macrinus. Dicitur et Euphratis fluvio Ovum piscis Columbam assedisse dies plurimos, et exclusisse Deam benignam et misericordem hominibus ad vitam bonam.

12 Of sacred fishes see Athenæus. l. 8. p. 346.
13 Lucius Ampel. in Libro ad Macrinum. See Bayer's Additamenta to Selden de Diis Syris. p. 303.
The fable of the Mundane Egg, and of Typhon, is, I imagine, of the same original and purport: for Typhon signified a Deluge. The overflowing of the Nile was called by the Egyptians Typhon. When Venus was said to have taken the form of a fish; it was in order to fly from Typhon, whom she is supposed to have escaped, by plunging into the waters of Babylonia.

14 Scilicet in piscem sese Cytherea novavit,
Quum Babyloniacas submersa profugit in undas,
Anguipedem alatis humeris Typhona furentem.

Ovid takes notice of the same.

15 Terribilem quondam fugiens Typhona Dione,
Tunc cum pro Cœlo Jupiter arma tulit,
Venit ad Euphraten, comitata Cupidine parvo;
Inque Palæstinæ margine sedit aquæ.

Nec mora, prosiluit: pisces subiere gemelli:
Pro quo nunc dignum sidera munus habent.
Inde nefas ducunt genus hoc imponere mensis,
Ne violent timidi piscibus ora, Syri.

14 Manillii Astronom. l. 4. v. 572.
15 Ovidii Fast. l. 2. v. 461.
We find from these repeated evidences, that the history of this great event came to Greece in great measure from Syria and the Euphrates. It was derived from that part of the world, which was nearest to the place of descent, and to the scene of those occurrences, which were subsequent to the Deluge. It is on this account, that the mundane egg and the history of Typhon are referred to the Euphrates, and the regions of Aram. Typhon is one of those whose character has been greatly confounded. This has arisen from two different personages being included under one name; who undoubtedly were distinguished in the language of Egypt. Typhon was a compound of Tuph, or Tupha-On; and signified a high altar of the Deity. There were several such in Egypt; upon which they offered human sacrifices: and those cities, which had these altars, were styled Typhonian. But there was another Typhon, who was very different from the former, however by mistake blended with that character. By this was signified a mighty whirlwind, and inundation: and it oftentimes denoted the ocean; and particularly the ocean in a ferment. For as Plutarch observes, by Typhon was understood any thing 16 violent, and unruly. It was a derivative from

16 *τυφων—φιάζει μεν το καταδυναστευον, και καταδεικτευον. Ισίς
Tuph like the former name: which Tuph seems here to have been the same as the 17 Suph of the Hebrews. By this they denoted a whirlwind: but among the Egyptians it was taken in a greater latitude, and signified any thing boisterous, and particularly the sea. Plutarch speaks of it as denoting the sea; and says likewise, that the salt of the sea was called the foam of Typhon. 18 Τυφώνα δὲ τὴν Σαλασσαν.—τὸν ἄλα, Τυφωνός ἄρρην. It signified also a whirlwind; as we learn from Euripides, who expresses it Tuphos.

19 Αὐταλαυτής γόνος
Τυφός τυλαισίν ὡς τις εμπεσών.

The like is to be found in Hesychius. Τυφων, ἀνεμος μεγας: By Typhon is meant a violent wind. The history of Typhon was taken from hieroglyphical descriptions. In these the dove, Oinas, was represented as hovering over the mundane egg, which was exposed to the fury of Typhon. For

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17 The letters S and T are often convertible. Among the same people we meet with Ἰαλαττι, and Ἰαλαςσα; τετταξας, and τεσσαξας; Φαττα, and Φεσσα; μελιντα, μελισσα.

18 Isis et Osiris. p. 363.

19 Phænissæ. v. 1170.
an egg, containing in it the elements of life, was thought no improper emblem of the Ark, in which were preserved the rudiments of the future world. Hence in the Dionusiaca, and in other mysteries, one part of the nocturnal ceremony consisted in the 20 consecration of an egg. By this, as we are informed by Porphyry, was signified the world. 

21 Εξοπλισθεὶς ἐπὶ τοῦ ὄνομα τοῦ κόσμου. This world was Noah, and his family; even all mankind, inclosed and preserved in the Ark. The Orphic egg, mentioned by 22 Proclus, was undoubtedly of the same purport. It seems to have been a favourite symbol, and very antient: and we find it adopted among many nations. It was said by the Persians of Oromasdes, that he formed mankind, and inclosed them in an 23 egg. And the Syrians used to speak of their ancestors, the Gods, as proceeding from such an inclosure. 24 Titanes, et Bocores Mauri, et ovorum progenies, Dii Syri. Helladius Besantinous takes notice of one Oan,

20 Plutarch, Symp. 1. 2. quæst. 3. p. 636. The same prevailed among the Romans at the rites of Ceres.
22 Τὸ ὄξεαν ὄνομα, καὶ τὸ Πλατονος ον. See Voss. de Idol. v. 1. p. 34. and Macrobr. Sat. 1. 7. c. 16.
24 Arnobius. l. 1. p. 20.
who was represented by many writers as a just man; and who lived at the renewal of time: and he says, that this primitive person was supposed to have proceeded from this original egg; 

This very person was by others styled πρωτογόνος, or the first-born of the world; and sometimes in the feminine πρωτογονεία. And as he had enjoyed two different states, he was represented as two-fold in his form and character. He is accordingly addressed as such in the Orphic mythology.

26 Πρωτογόνου καλεω δίφυς, μεγαν, αιθεροπλαγκτον, Ωγεινω, χρυσεασιω αγαλλομενον πτθευγεσιω.

This author afterwards explains whom he means under this title, by calling him, 27 γενεσιν Μακαρων, βυτων τ’ ανθρωπων. We find that this first born of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals were derived. He was the same as Dionysus, whom they styled 28 πατερ ποντα, πατερ αινης: also

26 Orphic Hymn. 5.
27 Ibid. v. 3.
28 Orphic Fragment. 7. v. 27.
All these terms relate to emblems very easy to be explained; and to a person, as plainly to be
distinguished.

In respect to Typhon, it must be confessed that the history given of him is attended with some obscurity. The Grecians have comprehended several characters under one term, which the Egyptians undoubtedly distinguished. The term was used for a title, as well as a name: and several of those personages, which had a relation to the Deluge, were styled Typhonian, or Diluvian. All these the Grecians have included under one and the same name, Typhon. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian; by which was meant 31 Diluvii Deus. It is well known that the Ark was constructed by a divine commission: in

30 See Orphic Hymn. 49. Λυσις Ανναια, sive Liberi Præliganei.

31 Plutarch owns that the Egyptians in some instances esteemed Typhon to be no other than Helius the chief Deity: and they were in the right, though he will not allow it. Των δὲ Τυφώνα ποιητῶν τὸν Ἡλίον ἦτε ακριν αξίων. Isis et Osiris. p. 372.
which, when it was completed, God inclosed the Patriarch and his family. Hence it is said, that Typhon made an Ark of curious workmanship, that he might dispose of the body of Osiris. Into this Osiris entered, and was shut up by Typhon.

32 Τυψ Οσιρίδας εκμητρησάμενον λάβει το σώμα (τον Τυ-φώνα) και κατασκευάσαντα προς το μέγεθος ΛΑΡΝΑΚΑ κάλν, και πεναμμενην—Εμβαντα τον Οσιριν κατακλιθήν- ναι. All this relates to the Typhonian Deity, who inclosed Noah, together with his family, within the limits of an Ark. The Patriarch also, who was thus interested in the event, had the title of Typhonian. I have shewn, that the Ark, by the mythologists, was spoken of as the mother of mankind. The stay in the ark was esteemed a state of 33 death, and of regeneration. The passage to life was through the door of the Ark, which was formed in its side. Through this the Patriarch made his descent: and at this point was the commencement of time. This history is obscurely alluded to in the account of Typhon: of whom it is said, that, without any regard to time or place, he forced a passage; and burst into

32 Plutarch. Isis et Osiris. p. 356. It is said of Hercules, that he was slain by Typhon, and came afterwards to life. Eudoxus apud Athenæum. i. 9. p. 392.

33 Isis et Osiris. p. 358.
light obliquely through the 34 side of his mother. This return to light was described as a revival from the grave: and Plutarch accordingly mentions, Τον Οσίρην εξ αδε παραγενομενον, the return of Osiris from Hades, after he had been inclosed for a long season en λαρνακι, in an Ark, and in a state of death. This renewal of life was by the Egyptians esteemed a second state of childhood. They accordingly in their hieroglyphics described him as a boy; whom they placed upon the lotos, or water-lily, and called Orus. He was the supposed son of Isis: but it has been shewn that Isis, Rhea, Atargatis, were all emblems of the Ark 35 that receptacle, which was styled the mother of mankind. Orus is represented as undergoing from the Titans all that Osiris suffered from Typhon: and the history at bottom is the same. Hence it is said of Isis, that she had the power of making people immortal: and that, when she found her son Orus in the midst of the 36 waters dead through

34 Μη κατεγρεγρεγρά, µηδε κατα χρησιν, αλλ' αναβρήκαντα πληγη δια της πλευρας εξαλλεσθαι. Isis et Osiris. p. 355. Typhon by many was esteemed the same as Priapus; who was Protagonus, and Phanes. Diodorus. l. 4. p. 214. the same also as Dionysus.


36 Ευγείν ζ' αυτήν καί της αθανασίας φαρμακον, δι' εν τον υόν Ωβον υπο των Τιτανων επιβελθεντα, και ΝΕΚΡΟΝ έφεβεντα ΚΑΘ' ΥΔΑΤΟΣ, µη µονον αναγεναι δουσαι την ψυχην αλλα και της αθανασίας ποιησαι µεταλαβειν. Diodor. Sic. l. 1. p. 22.
the malice of the Titans, she not only gave him a renewal of life, but also conferred upon him immortality.

The same mythology, and the same hieroglyphics were carried as far as China and Japan, where they are to be found at this day. The Indians have a person whom they greatly reverence, and esteem a Deity; and whom they call Buto, and Budo. This is the same name as Boutus of Egypt, Battus of Cyrene, and Bœotus of Greece. The account given of him is similar to that of Typhon; for it is said, that he did not come to life the usual way, but made himself a passage through the side of his mother: which mother is represented as a virgin. 37 Bragmani sectae suæ auctorem Buddam per latus, virginis narrant exortum. This history, though now current among the Indians, is of great antiquity, as we may learn from the account given of this personage by Clemens Alexandrinus. 38 Eisi de тων Иудων, ὁ τοις Баттα πείθομενοι παραγγελμασιν, ὃν δὲ ὑπεξολυν σεμνοτητος ὅς Θεον τετιμηκασί. There is a cast

37 Retramnus de Nativitate Christi. c. 3.

38 Strom. 1. 1. p. 359. See also Hieronym. contra Jovian. l. 1. c. 26. He is at this day, by some nations, called Butzan, and esteemed contemporary with Vishnou. Kircher. China illustrata. But-Zin is Zeus Bœotius: Deus Arkitis.
of Indians who are disciples of Boutas. This person, upon account of his extraordinary sanctity, they look up to as a God. The name Boutas, Battus, and Boeotus, though apparently conferred upon the Patriarch, yet originally related to the machine in which he was preserved. Of this some traces may be found among the Greeks. One of the Amonian names for the Ark were Aren, and Arene: and Boeotus is said by Diodorus Siculus to have been the son of Neptune and Arne, which is a contraction of Arene, the ark. The chief city Boutus, in Egypt, where was the floating temple, signified properly the city of the float, or Ark. The Boeotians, who, in the Dionusiaca, so particularly commemorated the Ark, were supposed to be descended from an imaginary personage Boeotus; and from him likewise their country was thought to have received its name. But Boeotus was merely a variation of Boutus, and Butus, the Ark; which in antient times was indifferently styled Theba, Argus, Aren, Butus, and Boeotus. The term Cibotus is a compound of the same purport, and signifies both the temple of the Ark and also a place for shipping. Strabo speaks of a city Cibotus in Egypt, which

39 Diod. l. 4. p. 269.
he represents as a 40 dock, where were all conveniences for ships to be built and repaired. There was a city Boutus upon the Sebennytic mouth of the 41 Nile: but the temple of Boutus was high in upper Egypt, near the floating island 42 Chemmis. This island was probably a large Ark, or float: and the temple of Boutus was in it, from whence the opposite city had its name. It seems to have been a beautiful place, and of an uncommon construction. There were in it several altars erected to 43 Osiris, together with a stately temple, and groves of 44 palm-trees; and this upon a deep and spacious lake. From hence we may form a judgment of the purport of this sacred machine, which was undoubtedly a memorial of the first ship, and designed also for a repository, where the Arkite rites and history were preserved. It is remarkable that Danaus was supposed, from this island, to have come to 45 Greece, and to have

40 ἕξι ου' Εὐνοσ άλμην μετα τι Ἐπτασαδίων και ὑπε τετε φρυς, δι και Κιβωτον καλεσαν εκου και αυτος νεωσια. 1. 17. p. 1145.
41 Herod. 1. 2. c. 155.
42 Ibid. 1. 2. c. 156.
44 Herod. 1. 2. c. 56. He speaks of it as not floating when he saw it.
45 Ibid. 1. 2. c. 91.
brought with him the Amphiprumnon, or sacred model of the Ark, which he lodged in the acropolis of Argos, called Larissa. The history which the Egyptians gave of the island Boutus was, that when Typhon raged, and would have killed Osiris, the latter was by Isis here 46 concealed, and thus escaped the fury of his enemy. Plutarch 47 mentions, that it was Orus, who was here secreted, and nursed by Latona. But Latona was Isis: and by Orus we are to understand 48 Osiris in his second state: so that the history is the same. Some vary this history still farther, and call the Deity at Boutus and Chemmis 49 Perseus, whom the Grecians made the son of Danaë. But Perseus was no other than Osiris, styled also Helius; and he was esteemed by the people of Chemmis as the 50 chief Deity of the place. As the confinement during the Deluge was esteemed an interval of

46 Herod. l. 2. c. 156.
48 Orus was Apollo, or the Sun. They esteemed Osiris the same. Osirin Ægyptii Soleim esse asserunt. Macrob. Sat. l. 1. c. 21. Ἡλιον Οσιείν. Diodor. l. 1. p. 10. The same is said of Perseus. Περσεύς γεν ἐν Ἡλιος. Schol. in Lycoph. v. 17. p. 4. Περσεύς ἐν Ἡλιοτε. Ibid.
49 Herod. l. 2. c. 91.
50 Ibid.
death, the Ark from thence was represented as a bier, or coffin; and Boutus had the same signification. Hence places of sepulture among the Egyptians had the name of 51 Boutoi. But this was only in a secondary sense, being derived from some refinements in history. The term related originally to the Ark, and signified a floating machine. From thence the person preserved had the name of Boutus, Butus, and 52 Bœotus.

All the mysteries of the Gentile world seem to have been memorials of the Deluge; and of the events which immediately succeeded. They consisted for the most part of a melancholy process: and were celebrated by night with 53 torches in commemoration of the state of darkness, in which the Patriarch and his family had been involved. The first thing at these awful meetings was to

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52 Eustathius upon Dionysius supposes Arne to have been the mother of Bœotus. Bœote μητὴρ Ἀρνη. v. 426.

Epiphanius mentions Jadal-Baoth, in which a sacred person, named Nun, was born in the form of a serpent. See Lilius Gy-raldus. Syntag. 1. p. 72. also Origen contra Celsum. 1. 6. p. 294.

offer an oath of secrecy to all, who were to be initiated: after which they proceeded to the ceremonies. These began with a description of Chaos: by which was signified some memorial of the Deluge. Chaos was certainly the same as Βυθός, the great abyss. *Who,* says *Epiphanius,* *is so ignorant,* as not to know,* that Chaos, and Buthos, the abyss,* are of the same purport? Of the rites abovementioned we have an account in the Orphic Argonautica.

After the oath had been tendered to the *Μυσά,* we commemorated the sad necessity, by which the earth was reduced to its chaotic state. *We then celebrated Cronus,* through whom the world after a term of darkness enjoyed again αἰθέρα, a pure serene sky: through whom also was produced *Eros,* that twofold, conspicuous, and beautiful Being. The poet adds afterwards, that *Eros* had the name of

54 Ἐκος ἦ καὶ Βυθός τινι ὑπ αὐτοφες εἰς ὡς το ὁμοιόμοιον κεκτηται. vol. 1. p. 164.
55 Orphic Argonaut, v. 11.
Phanes, because he was the first remarkable object, that appeared to the eye of man, in consequence of this great event.

Noah is spoken of as a man of justice: and this part of his character is continually alluded to by the mythologists, whenever they treat of his history. The author of the poem above, among many sacred rites, to which he had been witness, mentions the orgies of justice, or the just person; and those of Arkite Athene, which were celebrated by night:

Some would alter the term ἀζεινης, as being unintelligible: but there is no reason for any amendment. By ἀζεινης Ἀθηνης was meant Arkite Providence; in other words Divine wisdom, by which the world was preserved.

In these mysteries, after the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life. Upon this the priest used to address the assembly

56 — πειθως γας εφαρθη. Ibid. v. 16.
57 Orphic Argonaut. v. 31.
58 Quid sit ἀζεινη non capio. Eschenback. ἀζεινη, Areine is from Aren the Ark: and I imagine, that the terms ὀλεος αἰτερετεσιας, mentioned by the poet in the plural, related to the same machine.
in those memorable terms, which I have before mentioned. 59 Comfort yourselves, all ye, who have been partakers of the mysteries of the Deity thus preserved: for we shall now enjoy some respite from our labours. To these were added the following remarkable words: 60 I have escaped a sad calamity; and my lot is greatly mended. At such times there seems to have been an invocation made by the people to the Dove, Ionah; which was probably introduced to their view: 61 Μακαριός, Λαμπαδηφόρος: Hail to the Dove, the restorer of light! The principal rites in Egypt were confessedly for a person lost, and consigned for a time to darkness; who was at last found. This person I have mentioned to have been described under the character of Osiris: 62 Οσιρίς—ἐκατ' ετος γίνονται τελεται, ὡς απολλύμενα, και ἐυρισκόμενα. Hence those exclamations at the feast of Isis; 63 Εὐρηκαμεν· Συνχαίρομεν.

I have taken notice, that the Ark was represented under the figure of a ship, styled ἀμφιπτερομ-
ναὶς, whose extremities were alike. It was a kind of crescent, such as is exhibited by the new moon; which in consequence of it was made a type of the Ark. Hence, in the mythology of the Ark, and the Iōnah, there is continually some reference to the moon; the former from its figure being styled ἀναπτυγμένη τῆς κασμίου καλεστὶ. For the Moon and the Ark were synonymous terms. Analogous to the above we are informed by Plutarch, that the chief concern of the Egyptians was shewn at the disappearing of Osiris above-mentioned, κατ' ἀφάνισμον Οσιρίδος, which they styled the interment of the Deity. At this season they constructed by way of memorial a remarkable machine, called λαξινακά μυνοείδη, an Ark in the shape of a crescent or new moon. In this the image of Osiris was for a time concealed: ἔτος δὲ ξυλον εἰς ταῖς αἰγόμεναις Οσιρίδος παραφίς τιμοῦντες κατασκευαζόσι λαρνάκα μηνοείδη.

After Osiris had been reputed for some time lost, it was a custom among the Egyptians to go soon after in quest of him; and the process as described in Ἁνερ τὸ Σελήνην τε κασμίου καλεστὶ. 

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65 Isis et Osiris. p. 366.
Upon the nineteenth of the month (that is, two days after the ἀπειγείας Ὀσιρίδος) the Egyptians go down at night to the sea: at which time the priests, and supporters (the Pateræ) carry the sacred vehicle. In this is a golden vessel in the form of a ship, or boat; into which they take and pour some of the river water. Upon this being performed, a shout of joy is raised; and Osiris is supposed to be found. This, I imagine, was the season, when those particular words were used, ἐυσταχίας, σύγχρησμεν; which the Grecians in their mysteries copied. The author proceeds to inform us, that upon this recovery of Osiris, 66 the priests brought a sample of the most fruitful kind of earth, and put it into the water which was in the sacred Scyphus. To this they added the richest gums and spices; and the whole was moulded up into the form of a vessel, similar to a Lunette. What is alluded to in this ceremony, I think, wants little explanation.

It has been observed that the mysteries of the Egyptians were for the most part a melancholy process. The like customs prevailed in Syria, and Canaan. Jerome calls the symbolical Deity Dagon, 67 piscem mæroris. And Hesychius mentions, that the name of Bacchus was among the Phenicians a

66 Ἀιαπλαττεσ ῥυοτιδες αὐταματοι. Ibid.
67 Selden de Diis Syris. Synt. 2. p. 203,
synonymous term for mourning. Venus Architis, whose temple I have mentioned to have stood upon Mount Libanus, was represented in an attitude the most sad and gloomy. Macrobius is very particular in his description of her statue. Simulacrum hujus Deæ (Veneris Architis) in monte Libano figitur, capite obnupto, specie tristi, faciem manu lævâ intra amictum sustinens. Lacrymæ visione conspicientium manare creduntur. This is not unlike the story of Niobe, who was reported after the loss of her children to have retired to Mount Sipylus; where her image in the rock was supposed to run down with tears. At Tegea in Arcadia there was a statue of the Goddess Ilithya, the same as Isis; the same also as Juno Lucina of the Latins; which seems to have had a reference to the history above. She was styled Ἐιλεθών επὶ γονασίν, Lucina Ingenicula, being represented in a supplicating posture upon her knees. She was the Goddess of the birth; and

68 Ἐγκατομ, κλαθμοι Φοινικης.
69 Macrobi. Sat. l. 1. c. 21.
70 Pausan. 1.8. p. 698. Selden would alter Venus Architis to Atargatis; but without authority, or reason. The ark was by many people styled Arcas, and Arca: and cities were denominated from it. There was a city Arca in Mount Libanus; undoubtedly the same, from which Venus Architis had her name. See Josephus de Bello Jud. 1.7. c. 24. and Ant. Jud. 1. 5. c. 1.
Hieroglyphica Sacra ex Gorlaeo Seguino et Kirchero desumpta.
seemed an emblem of nature, pleading for her offspring, who were to be destroyed. The history, which the Tegeatae gave, was unsatisfactory. The principal circumstances were, that Halius had promised his daughter to Nauplius; but had given private orders to the persons, who conducted her, that she should be drowned in the sea. They had other traditions, but very imperfect. Hard by was an altar of earth.

I cannot conclude without introducing again that memorable passage in Plutarch concerning Osiris going into his Ark. He says, that it was to avoid the fury of Typhon: and that it happened on the seventeenth day of the month "Athyra, when the sun was in Scorpio. Now it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed: one in the month Phamenoth, which they termed ἐμβασιν Ὀσιρίδος εἰς τὴν Σελήνην, the entrance of Osiris into the moon: the other, of which I am here speaking, was on the same account, but in autumn. This was the ceremony, ἵκεγομεν καθείξις εἰς τὴν σοφὸν Ὀσιρίδος, the inclosing and

fastening of Osiris in his tomb or ark, in memory of his having been in his life-time thus concealed: which ark they termed Σελήνη, and other nations Minoa, the moon. Plutarch describes the season very precisely, when Osiris was supposed to have been thus confined. It was in the month Athyr, upon the seventeenth day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became dry το σκότος, at the time of year when the nights grow long; and the days are upon the decline, darkness now increasing. It was in short upon the seventeenth day of the second month after the autumnal equinox, this, if I mistake not, was the precise month, and day of the month, on which Noah entered the Ark, and

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72 See before, the account of Μνη Σελήνη.
74 Διο μὴνος Ἀθύρ αφαισθηναι τον Οσίρις λεγον. Plut. Isis et Osiris. p. 366. Εἴσοδη επὶ δίκα τὴν Οσιρίδος γινεθαί τελευτὴν Άιγυπτιος μυθολογιαν. Ibid. p. 367. The Egyptians varied in their rites, as we learn from several passages in Herodotus. They differed also in particular places about the commencement of the year. Hence we find the same history of Osiris commemorated both in autumn, and in spring,
the floods came. 75 In the six hundredth year of
Noah's life, in the second month, the seventeenth day of the month, the same day
were all the fountains of the great deep broken up
—In the self same day entered Noah—into the
Ark. Hence, I think, there can be no doubt,
but in this history of Osiris we have a memorial
of the Patriarch and Deluge. As this event hap-
pened, according to the Egyptian traditions, when
the Sun was in Scorpio; that sign is continually
commemorated in the Diluvian hieroglyphics.

DA, PARTICULA CHALDAICA.

In treating of Danaus, and Danae, I surmised,
that they were not the names of persons: but
antient terms, which related to the sacred ship;
and to the rites, which were introduced by the
Ionim, and Dorians from Egypt. I mentioned,
that they were each of them compounded of Da-
Naue, and Da-Nauos, by which is meant the
ship κατ᾽ εξοχαν. For the term Da is a Chaldaic
particle, equivalent to De, Die, and The, of the
Saxon, Teutonic, and other languages. It oc-
curs in the prophet 76 Daniel, and is taken notice

75 Genesis. c. 7. v. 11.
76 Daniel. c. 4. v. 27. and c. 7. v. 3. 8.
of by Buxtorf. \( \text{νη}, \text{Da}, \text{Chaldaice, hæc, ista, hoc, illud.} \) The priests in Egypt were styled Decani, as we learn from 76 Jamblichus. But Decani, \( \Delta εκανοι \), seems to be merely a compound of De Cani, by which is meant the Cahen, or Priests. Da in Damater, which the Ionians rendered Demeter, \( \Delta νυμπη \), was certainly of the same purport. The name related to the ark, and was a compound of Da Mater; the same as Mather, Methuer, Mithyr of Egypt, and other countries. The name Da Mater, or the Mother, was given to it, because it was esteemed the common parent, the Mother, of all mankind. As the Ark had manifestly a connexion with floods and waters, hence it was, that \( \text{77} \) Damater and Poseidon, the Deity of the sea, were often found in the same temple. As a personage she was the same as \( \text{Μυτηρ Θεων, the mother of the Gods;} \) to whom Orpheus gives the sovereignty of the main: and from whom he deduces the origin of all mankind.

78 Ex \( \sigma \) \( \sigma \) αθανατον \( \pi \) γενος, \( \theta ντων \) \( \tau \) ελοξειυθ, \\
\( \Sigma \) \( \iota \) \( \pi \) \( \tau \) \( \alpha \) \( \mu \) \( \alpha \) ιον χατευνται \( \alpha \) \( \iota \) \( \iota \), \( \kappa \) \( \alpha \) \( \pi \) \( \alpha \) \( \sigma \) \( \a \) \( \alpha \) \( \sigma \) \( \sigma \). \\
All the fountains of the deep obeyed her.

76 Sect 9. p. 165. and 302. \( \Delta εκανοι και \text{Λυμυροι.} \)
77 Plutarch Sympos. p. 668.
78 Orphic Hymn. 26. v. 7.
A colony of the Amonians settled in Thrace, and in these parts are to be found many plain traces of their original history. The river Danube was properly the river of Noah, expressed Da-nau, Da-Nauos, Da-Nauvas, Da-Naubus. Herodotus calls it plainly the river of Noah without the prefix, but appropriates the name only to one branch; giving the name of Ister to the chief stream; 

\[ \text{Αβαυς, καὶ Νονς, καὶ Αζανις, εκδίδσι ες τον Ισην. It is mentioned by Valerius Flaccus.} \]

\[ ^{80} \text{Quas Tanaïs, flavusque Lycus, Hypanisque, Noasque.} \]

This some would alter to Novasque: but the true reading is ascertained from other passages where it occurs: and particularly by this author, who mentions it in another place.

\[ ^{81} \text{Hyberni qui terga Noae, gelidumque securi Haurit, et in tota non audit Amazona ripa.} \]

Most writers compound it with the particle Da, and express it Da-Nau, Da-Nauvis, Da-Naubis.

\[ ^{79} \text{Herod. l. 4. c. 49.} \]
\[ ^{80} \text{Valer. Flaccus. l. 4. v. 719.} \]
\[ ^{81} \text{Ibid. l. 6. v. 100.} \]
By those who live upon its banks, it is now called Danau. Stephanus Byzantinus speaks of it both by the name of "Danoubis and Danousis. Not far from the Danube is the Borysthenes, called also the Nieper: which latter name it had in the time of Herodotus. 

This river, like that abovementioned, was expressed with the particle Da prefixed. This being a secret to later writers, they have joined them inseparably together, and call the river Nieper, or Naper, the Danaper. Hence one of the authors of the Periplus mentions "toν Βορυσθηνην ποταμον μαυσορον, και τον Δαναπριν λεγομενον. He in another place makes mention "Βορυσθηνης ποταμυ, και Δαναπρεως, of the river Borysthenes and Danaper. In the same part of the world is another river named the Niester. This too they have expressed Danester, and Danaster. Cedrenus, enumerating the rivers upon the western side of the Euxine, mentions both these streams, the Niester and the Nieper, but with the particle prefixed, as if it were part

82 δανους, η δανους, Ἰσιος ὁ ποταμος. The etymology given by this author is worth remarking for its singularity. ὁ δανους ἐρυθάσωται, ὅπερ το άμαξειν εχων την ανιαν.

83 Herod. l. 4. c. 48.


85 Jornandes de rebus Geticis. p. 85.
of the name. 

86 Μεξεί Δαναβεως, και τη Κυφη ποταμω, τη Δανασρεως τε, και Δαναπρεως. κ. τ. λ. This prefix was introduced among the nations in these parts by people from Egypt and Syria. It was originally a Chaldaic article: but may have been in use among people of another family.

I have mentioned, that the name Dione was properly Ad, or Ada, Iöne. Hence came the term Ideone; which Ideone was an object of idolatry, as early as the days of Moses. But there was a similar personage named Deöne, whom the poets supposed to have been beloved by Apollo. This was a compound of De Iöne, the Dove: and Venus Dionæa may sometimes have been formed in the same manner. This article seems, in some instances, to have been pronounced like the in our language. Semele, the mother of Dionusus, was called Thyone; by which was certainly meant The Iöne, or Dove. The poets from hence styled Dionusus Thyoneus. This is analogous to the former, and signifies the Ioneus, The God of the Ione or Dove. He was also called 'τας, Hyas, as Zeus was styled Ομβριος, Ombrius; both which terms signify the Deity of rain. The priestess of the God had hence the name of Hyas, and also

86 Cedrenus, v. 7. p. 464.

87 Plutarch tries to refine upon this history, but idly. Τον Διονυσον 'Την, ὡς κυριον της ἕρως φυσεως. Isis et Osiris. p. 364.
Thyas. Thyas signifies *The Hyas*: Thyades, *The Hyades*. Why Dionusus had this title, and why at his mysteries and orgies they echoed the terms Ἰας Ἀτις; or as the Grecians expressed it Ἰας Ἀτις, *the Lord of showers*, need not I think be explained. The constellation of the Hyades in the heavens was a watry sign, and supposed to have been a memorial of some personages, who are represented as the nurses of Dionusus. They were the daughters of Oceanus and Melitta, and resided once at Nusa. It is said of them, that they had a renewal of life: In juvenes mutatae sunt. Their history is described by *Hyginus*: and it is also mentioned by Ovid.

Orá micant Taurí septem radiantia flammis,
Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutríssè putant: pars credidit esse
Tethyos has neptes, Oceanique senis.

The antients often represented the same Deity

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49 Hyginus. fab. 182.
50 Ibidem.
51 Fastor. l. 5. v. 165.
both as masculine and feminine. They had both Cacus and Caca, Lunus and Luna; also Ianus and Iäna. Diana is a compound of De Iäna, and signifies the Goddess Iäna. That her name was a feminine from Ianus, we may learn from Macrobius, who quotes Nigidius for his authority. 92 Pronunciavit Nigidius Apollinem Ianum esse, Dianamque Ianam. From this Iäna with the prefix was formed Diana, which, I imagine, was the same as Dione.

92 Sat. l. 1. c. 10. p. 158.
It has been mentioned that Juno was the same as Iōna: and she was particularly styled Juno Argiva. The Grecians called her Hera; which was not originally a proper name, but a title, the same as Ada of the Babylonians, and signified the 'Lady, or Queen. She was also esteemed the same as Luna, and Selene, from her connexion with the Ark; and at Samos she was described as standing in a Lunette, with the lunar emblem upon her head. In consequence of which we find her in some antient inscriptions distinguished by the title of Luna Regina.


** See the plate with a coin from Spanheim.
She was called *Inachis and Inachia by the poets; and represented as the Queen of heaven, the same as Astaroth, and Astarte of Sidon and Syria. It is said of Juno, that she was sometimes worshipped under the symbol of an egg: so that her history had the same reference, as that of Oinas, or Venus. She presided equally over the seas; which she was supposed to raise and trouble, as she listed.

*His ego nigrantem commixtæ grandine nimbum Desuper infundam, et tonitru cœlum omne ciebo.*

She also produced calms, and salutary breezes; as we are informed by another Poet:

*Ἑρα παρακατείσι, Δίος συλλειτέσα μαναισιν.*

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3 Ovid. Metamorph. l. 9. v. 686.
5 Cæl. Rhodigin. l. 13. c. 38.
6 Virgil. Æneid. l. 4. v. 120.
7 Orphic Hymn. in Junon. 15.
Juno Samia Selenitis

cum peplo sacro.
Isis and Io had the same department. Io ab Ægyptiis Isidis nomine culta, et tempestatibus et navigantibus praefecta est. Isis, Io and Ino were the same as Juno; and Venus also was the same Deity under a different title. Hence in Laconia there was an antient statue of the Goddess styled Venus Junonia: Ξοανὸν δὲ αρχαιον καλωσιν Ἄφροδιτης Ἡγας. Juno was also called Cupris, and Cupra; and under that title was worshipped by the He-trurians.

As Juno was the same as Iōnah, we need not wonder at the Iris being her concomitant. This was no other than the Rainbow, which God made a sign in the heavens; a token of his covenant with man. This circumstance is apparently alluded to by Homer, in a reference to that phænomenon, where he speaks of it as an appointed sign. The passage is very remarkable. The poet is speaking of some emblazonry upon the cuirass of Agamemnon, which he compares to the colours in the celestial bow.
THE ANALYSIS OF

11 Ἰρίσσιν εἴκοτες, ἄφε Κρονίων
Ἐν νεφεὶς σημίε, ΤΕΡΑΣ ΜΕΡΟΠΩΝ αὐθωπων.
Like to the bow, which Jove amid the clouds
Placed as a token to desponding man.

In another place he speaks of this phenomenon in
the same manner.

12 Εὗτε πορφυρὰν Ἰρίν θυντοσί ταυτωγ
Ζεὺς έξ ουρανοθεν τερας εμμεναι.
Just as when Jove mid the high heavens
displays
His bow mysterious, for a lasting sign.

In a hymn to Selene, ascribed to Homer, there is
again mention made of the Iris being placed in
the heavens as a token:

13 Τεκμωρ δὲ βροτοῖς και σημα τευχταί.

It was exhibited to mortals for an intimation, and
sign. As the peacock in the full expansion of
his plumes displays all the beautiful colours of the

11 Iliad. A. v. 27.
12 Iliad. P. v. 547.
13 V. 13.
Iris; it was probably for that reason made the bird of Juno instead of the Dove, which was appropriated to Venus. The same history was variously depicted in different places: and, consequently, as variously interpreted.

This beautiful phenomenon in the heavens was by the Egyptians styled Thamuz, and seems to have signified the wonder. The Grecians expressed it Thaumas; and from hence were derived the terms θαυμαζω, θαυμασίος, θαυμασος. This Thaumas they did not immediately appropriate to the bow; but supposed them to be two personages, and Thaumas the parent. The Rainbow and Dove were certainly depicted together in hieroglyphics. Hence, when Juno is entering the heavenly abodes, Ovid makes Iris her concomitant, whom he styles "Thaumantias, or the daughter of wonder.

Læta reedit Juno; quam coelum intrare parantem Roratis lustravit aquis Thaumantias Iris.

14 Ovid. Metamorph. 1. 4. v. 478.
15 In like manner Hesiod describes her.

Θαυμαντος θυγατρης, ποδας ωκεα Ιςις. Theogon. v. 780.

Imbrisera potitur Thaumantide Juno. Statius. Sylv. 1. 3. c. 3 v. 81.

Both Thaumas and Thamas were the same as Themis, who by Lycophron is represented as the daughter of the Sun. v. 129. Schol.
What the Grecians called Iris seems to have been expressed Eiras by the Egyptians: and was a favourite name with that people. The two female attendants upon Cleopatra, who supported her in her last moments, were named Eiras, and Charmion; which I should interpret the Rainbow, and Dove. The Greeks out of Eiras formed Eros, a God of Love; whom they annexed to Venus, and made her son. And finding that the bow was his symbol, instead of the Iris, they gave him a material bow, with the addition of a quiver and arrows. Being furnished with these implements of mischief, he was supposed to be the bane of the world.

This was different from his original character: He is styled by Plato Μεγας Θεος, a mighty God: and it is said: Εφοτα μεγας αγαθον ηπιν αιτιον ειναι: That Eros was the cause of the greatest blessings to mankind. The bows of Apollo, and of Diana,
were, I believe, formed from the same original.

Moses informs us, that the bow in the cloud was instituted as a token of a covenant, which God was pleased to make with man. And God said, this is the token of the covenant, which I make between me and you, and every creature that is with you, for perpetual generations. I do set my bow in the cloud,—and I will remember my covenant, which is between me, and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh. To this covenant Hesiod alludes, and calls it the great oath. He says, that this oath was Iris, or the bow in the heavens; to which the Deity appealed when any of the inferior divinities were guilty of an untruth. On such an occasion Iris, the great oath of the Gods, was appointed to fetch water from the extremities of the ocean; with which those were tried who had falsified their word.

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19 The original word was Coset, which the Grecians translated τοξός. The Seventy uniformly use τοξός for the bow in the heavens.

20 Genesis, c. 9. v. 12. 15.

21 Hesiod. Theog, v. 780.
THE ANALYSIS OF

I am induced to think that Iris and Eros were originally the same term; and related to the Divine Love exhibited in the display of the bow, which it pleased God to make a test of his covenant with man. But a difference arose in time: and the former was appropriated to the phæomenon in the heavens; and of the latter was formed a boyish Deity: by which means it was made to vary from its original purport. The attendant upon Cleopatra was named Iras: and the servant who was employed by Marcus Antonius to do him the last office, when he wanted to be dispatched, was 22 Eros. Hence I am led to imagine that they were the same name; only represented, after the mode of the country, masculine or feminine, according as they were applied. There was a particular kind of chaplet, familiar among the Greeks; and composed, ex pantw andew, of every kind of flower. It was called Eros: undoubtedly

22 Plutarch in Antonio.
from having all the variety of colours, which are conspicuous in the Iris. When there are two terms or titles, which have a reference to the same object; the Greeks generally form some degree of relation between them. Thus, in the present instance, Plutarch takes notice that the Poets are very wild in their notions of the God of Love: but there is one circumstance in which he thinks they are right, however they may have been led to the discovery: and this was in making Eros the son of Iris by Zephyrus the western wind. And he accordingly quotes from some antient anonymous author a line or two to that purpose.

23 Ολιγά δὲ εἰς τάς μετα σπάνης αυτοίς (ποιηταῖς) εἰτε κατὰ κινού καὶ λογισμον, εἰτε συν Θεω της ἀληθείας ἀφαμενοίς· οὐν εν εἰς και το περὶ τής γενεσεως (τῆς Ερωτος). Δεινοτατου Θεου γεινατο εὐπεδίλος Ἰρις, χρυσοκομα Ζεφυρῳ μιχθεισα. From these data I think we may infer that Eros and Iris were the same. After the descent from the Ark, the first wonderful occurrence was the bow in the clouds, and the covenant, of which it was made an emblem. To this purpose there seems to be a verse of Parmenides, quoted from the author above:

24 Πρωτισον μεν Ερωτα Θεων μητιζητο παντων,

24 Ibid.
At this season another æra began; the earth was supposed to be renewed; and time to return to a second infancy. They therefore formed an emblem of a child with the rainbow, to denote this renovation in the world; and called him Eros, or Divine Love. But however like a child he might be expressed, the more early mythologists esteemed him the most antient of the Gods. And Lucian with great humour makes Jupiter very much puzzled to account for the appearance of this infant Deity. *Why, thou urchin, says the father of the Gods, how came you with that little childish face, when I know you to be as old as Iapetus?* Hence he is called in the Orphic Argonautics.

The Greek and Roman Poets reduced the character of this Deity to that of a wanton, mischievous pigmy: but he was otherwise esteemed of old. He is in the quotation above styled Δεινότατον θεωυ and by Phædrus in Plato, Μεγας.

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25 Απλανες κλωθει πολυτροτα νηματα Μοιχαι. Nonnus. I. 41. p. 1070. v. 23. Eros by Hesiod is the first, who is made to appear after the chaotic state of nature. Theog. v. 130.

26 Lucian. vol. 1. p. 121.

27 Orph. Argonaut. v. 422.

ANTIENT MYTHOLOGY.

Plato here in the term ῥαυμας has an eye to the antient Amonian name Thaumaz, and Thamuz. Plutarch in his account of Eros has the same allusion: "Μακαριον, ὡς αληθος, εκεινο, καὶ ῥαυμασι ταλάντων. At the beautiful appearance of the bow in the heavens, it pleased God to make his promises to man, and to take off the curse from the earth: and to ordain, that there should be some respite from labour. The very name of Noah was rest. This Hesiod seems to allude to, when he describes Eros first appearing: "εἰσε ἐκς τοῦ ἀσπινούμενου τοῦ τόπου ὑπὸ του ἀπεργήματος τῆς ἐποχής τοῦ νεκροῦ κόσμου." Love also was produced, the most beautiful of the Gods. Love, the soother, and softener, who unbends the wearied limbs. By some he is made the "Amatorius. p. 763.

Hesychius.

Hesiod. Theogon. v. 120. He calls the Deity Ἐρως, ποθεῖν Ἐρως. 'Ο Διονυσιος ΛΥΣΕΩΣ εστι αἰτίος, διο και ΛΥΣΕΣ ὁ Ὠσις και Ὀρφειος Φειδια, Αὐτες εἰς τε ποταν χαλεπτω σ, και απειπονος ὀιρζων. Ολυμπιδορ. Comment. in Phaedon. Σπέκμα τοῦ λαμπνητον, πολυσιμα, Ἀυτες Δαιμον. Ὀρφ. Ὡμήθ. 49. v. 2.
son of Cronus, who produced him, and at the same time all the winds which blow.

The anonymous Poet in Plutarch made him the son of Zephyrus: others, the son of Venus, or the Dove. Which variety of notions arose from the different manner of expressing, and also of interpreting, the antient hieroglyphics. Hesiod makes him posterior to the earth: on the other hand, Aristophanes carries his birth as far back as Chaos. But it must be considered that the confusion, which prevailed at the Deluge, is often represented as the chaotic state of nature. For the earth was hid, and the heavens obscured; and all the elements in disorder. At this season, according to "Aristophanes, sable-winged night produced an egg; from whence sprouted up like a blossom Eros, the lovely and desirable, with his glossy golden wings. The egg is called ωον ὑπνεμισον; which is

33 Χαος ην, και νυξ, Ερεθις τε μελαι πετωτος, και Ταφαρος ευρις
Γη δ', ηδ' ανη, ηδ' ερατος ην, Ερεθις δ' ετ' απεροισι κολποις.
Τικτει πρωτισον ὑπνεμισον Νυξ η μελανοπλεος ωον,
Εξ 'ε περιτελλεμεναις ὀθανις θελαγαιον Ερος ο ποθεινος,
Στιλεον νατον πτευμαοι χευσιαι. Aristophan. in Avibus. v. 692.
interpreted Ovum absque concubitu: but it likewise signifies νετίος, rainy. This was certainly the egg of Typhon; an emblem of the Ark, when the rain descended: and it may, I think, be proved from a like piece of mythology, in Orpheus concerning Protoponus, the first man upon earth; who was certainly designed to represent the great Patriarch; and is set off with the like hieroglyphical ornaments, as are to be found above.

I invoke Protoponus, the first of men: him, who was of a twofold state, or nature: who wandered at large under the wide heavens; inclosed in an ovicular machine, (whence he was termed Ωογενύς, Ovo genitus) who was also, hieroglyphically, depicted with golden wings.

34 Τὴ νειμέλον αυτήν, ἵστον. Hesychius. The egg is also styled Ωον Ζευρίον. And God made a wind to pass over the earth, and the waters assuaged. Genes. c. 8. v. 1. Damascius styles the egg το κυμημένον, και το κυνον ου. MS. quoted by Bentley in his celebrated Epistle to Mills. p. 3.

35 Orphic. Hymn. 5. In all these symbols the term Δίφυς continually occurs: Πρωτόγονος Δίφυς, Διονυσός Δίφυς, Κεραυνός Δίφυς, Ερυθ Δίφυς, Ωαίνος Δίφυς in Berosus. All these relate to one person, and the same history.
The same was the father of the Macares (styled Heroes, Ἀλαχάρων Ἡλιαδών, the Demigods, and Δαίμονες) the parent also of all mankind.

Who dispelled the mist and darkness, with which every thing had been obscured. The golden wings, which are given to these personages, were undoubtedly taken from the tints of the Iris: and these descriptions are borrowed from antient hieroglyphical pictures; where the same emblem was differently appropriated; yet still related to the same historical event. Protogonus is styled Ἁφυς; and Eros has the same epithet.

36 Ἐρασίμιον, ἕνων Ἑρωτα, Ἔυπαλαμον, διφυς.

All symbolical representations were, I should think, in their very nature ambiguous; and could never be uniformly and precisely defined. Eros, who was the first wonderful phenomenon, seems some-

3 Orphic. Hymn. 57.
times to be spoken of as Phanes, who was also called Dionysus.

37 Ἐξανεφημε θεοὶς ὅραν καλλίστων ἰδεσθαι,
'Ον δὲ νοὺν καλέσθαι Φαντὰ τε καὶ Διόνυσον,
Εὐβαλίνν αὐτάκα, καὶ ΑΝΑΤΑΥΗΝ αἰθήναν.
Πρωτὸς δ' εἰς φασὶς πλῆς, Διώνυσος δ' επεκλήθη.

He also has golden wings, according to Hermias from Plato:

38 Χρυσείαις πτερυγεσθοί φορεμένοι.

And he is in the Orphic Argonautics expressly said to be the same as Eros: but contrary to the notion of Aristophanes, he is here made the parent of night:

39 δίφυς, περισωπεα, ξυδρον Ερωτα,
Νῦκτος αειγυντῆς πατέρα κλυτον, εὖ βα Φαντὰ
'Οπλοτεροί καλέσθη βροτοί.

39 Orphic Argonaut. v. 15. Plato speaks of Phanes as the same as Eros from Orpheus: καὶ μοι δοξεί καὶ ὁ Πλατων ἐυςων παρ Ὀρφι
τοι αὐτοι τέτοι (Φαντα), καὶ Ερωτα, καὶ Δαιμονα μεγάν αποκαλεμενοι.
The Analysis Of

He is likewise called Phaethon, and Πρωτογονος:

\[ Πρωτογονος \phiα\thetaων \piεριμακεος \Hερος \υιος. \]

And however these little histories may have been confounded, and differently applied; yet it will appear plainly upon comparing, that they have all the same tendency: and that they relate to the bow in the cloud, and to the circumstances of the Deluge. This cloud the mythologists represented as a cloak, or covering, out of which Phanes displayed himself: 41 \( \chiιτωνα, \eta \ tau\nu \ ΝΕΦΕΛΗΝ, \ δτι \ εκ \ τυτων \ εκ\θρωσκε ο \Φανης. \) To him the sons of men looked up, as to an unexpected and much longed for token:

\[ \ThetaΑΤΜΑΖΟΝ \kαθωρωντες \εν \αι\θερι \φεγγος \αελπτον, \]
\[ Τοιον αποσιλβει \χροος \α\θανατοιο \Φαντος. \]

If we consider these articles, as they are here circumstance; we shall find that they cannot

40 Orpheus apud Lactant. de Fals. Relig. l. 1. c. 5.
41 Damascius Περι πρωτων αφχων, MS. p. 156. See Bentley’s Epistle to Mills. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. Gen. c. 9. v. 14.
relate to the Chaos, though they are sometimes blended with it. They were taken from emblems, under which the Deluge was represented, as well as the phenomena subsequent to that event. But they are difficult to be precisely appropriated; as not only the phenomenon itself, but the Deity, by whom it was instituted, and the person, to whose view it was principally exhibited, are often referred to under the same symbol. Thus the author of the Orphic poetry speaks of Phanes as Eros, also as Πρωτογονος, Διφυς, and 43 Διονυσος διματιωσ. He mentions likewise in the same description

Ευξεληνα τ' Αυακτα, και ΑΝΤΑΤΗΙΝ 44 αξιδηλον,

which signifies the merciful Lord or King, and the resplendent opposed light; that is, the reflected colours of the Iris, which arise from their opposition to the Sun. Great obscurity has been brought upon this part of antient mythology, from the names of these symbols not being precisely a-

43 Dionusus under the name of Τριτηρικος styled Eros.

Κυρη Διματωσ,
Ουρειφοντα Ερως. Orph. Hymn. 51. His second mother was the Ark, styled Δαματε and Μηνη Θιω.

44 Macrobiii Saturnal. 1. 1. c. 18.
adapted, nor uniformly preserved: for they varied in different parts: and suffered great alterations from time. The name also of each hieroglyphic was given to the chief personage; as the author of this poetry acknowledges:

Hence among other titles he was styled Maneros, which signified Lunus Cupido. Under this character the Egyptians reverenced a person who seems to have been the same as Thamas or Thamuz: and his rites were attended with the like lamentations and dirges. They esteemed him a disciple of the Muses, a great husbandman, and the inventor of the plough.

45 Macrob. Saturnal. l. 1. c. 18. ex Orpheo de Phanete.
46 See Plutarch Isis et Osiris: and Julius, Pollux, Mankos, γεωργιας ιυπετης, και Μυσων μαθητης. l. 4. c. 7.
BARIS or BARIT,

THE BARITH, בָּרִית, OF THE SS:

BEROE OF NONNUS, L. xli.

According to the Grecian manner of expression, the sacred ship of Egypt was styled Baris, which was another name for the Ark or Thebah. I have taken notice, that from the inflexions, which the word is made to undergo in the Greek language, we may be assured that it was originally rendered Barit. For the nominatives have in number less instances suffered a change in termination: and we must necessarily apply to the oblique cases, in order to investigate the radix. The terms βαρις, βαρίθ, βαρίθα, &c. can only be deduced from בָּרִית, which the people of the east pronounced Barit, Barith, and Berith. It was the name of the Ark, but signified properly a covenant. It was also a name, by which

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Mount Ararat was sometimes distinguished; as well as the temple of the Ark, upon that eminence: and it related to the covenant made by God to man.

We read in very early times of a Deity, Baal* Berith in Canaan; who was worshipped by the men of Shechem, and of no small repute. This, I should think, was no other than the Arkit,e God; with whose idolatry the Israelites in general were infected, soon after they were settled in the land. The place is styled Beth Baal Berith, the temple of the God Berith: where there appear to have been large offerings made, from the riches deposited within. Near Sidon was an an-


* And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a-whoring after Baalim, and made Baal Berith their God. Judges. c. 8. v. 33.

* And (the men of Shechem) gave (Abimelech) three-score and ten pieces of silver out of Beth Baal Berith. Judges. c. 9. v. 4.

* And when all the men of the tower of Shechem heard that, (how the lower city was taken,) they entered into an hold of the house (Beth) of the God Berith—and all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women. Judges. c. 9. v. 46.—49.

The tower of Berith. It was the same as Beeroth near Hali, mentioned Joshua. c. 9. v. 17, a city of the Gibeonites.
tient city, Berith or Barith, of the like purport; and sacred to the same Deity. It was by the Greeks called Berytus; and sometimes by the poets Beroë; being, as was supposed, so denominated from a nymph of the ocean, who was the nurse of Semele. Others make her a mistress of Dionusus. I have taken notice of Venus Architi in Mount Libanus; and the many memorials of the Deluge in these parts; and of the worship in consequence of them at Ascalon, Gaza, Sidon, Hierapolis, &c. The same rites undoubtedly prevailed in this place; which was styled Barith, from being the city of the Ark. Nonnus supposes the antient and true name of this city to have been Beroë; and that it was changed to Berytus by the Romans. But this is a great mistake: for the antient name was Barit or Berit: and it was called Berytus by the Greeks, before the Romans were acquainted with that part of the world. Under the character however of Beroë, which is by him supposed to be the same as Barit, he manifestly alludes to the Ark and Deluge, and to the covenant afterwards made with man. He speaks of Beroë as coeval with the world: for all history, and time itself, according to the Grecians commenced from the æra of the Ark.

4 They styled it the æra of Inachus. Πατὰ παῖς Ἑλλησ σατυρα-ζομεν περασι αντω των ιναχυ χρονων. Euseb. Chron. p. 24; l. 35.
He speaks of her as a nymph, who had the whole ocean for her possession; the seat of justice, from whence all laws were derived:

He afterwards speaks of this personage in terms which are only applicable to the Ark, and cannot possibly be referred to any other subject.
I have before observed, that one symbol, under which the antient mythologists represented the Ark, was an egg, called Ovum Typhonis. Over this sometimes a Dove was supposed to have brooded, and to have produced a new creation. It was also represented by a figure of the new moon, and hence called Meen, Menes, Manes, Men. In the temple of the Dioscouri in Laconia there was suspended a large hieroglyphical Egg. This egg was sometimes attributed to Leda, and sometimes to Nemesis the Deity of justice.

9 See the plate, with the representation of Deus Lunus Ovatus Carrhenorum.


11 Schol. in Callimach. Hymn. ad Dianam. v. 232. Ram Nous is ὁ μεγᾶς Noos or Noas, from whom the district was named. The rest of the fable is easily decyphered. Το Τυνδαειον (ωον) ὁ στίγματα λεγειν μεγαπετε αιαφυαι. Plut. Sympos. I. 2. q. 3. p. 637.
ANALYSIS OF

This egg the poets supposed to have been hatched by Leda; whence the Διοσκοροί, Dioscouri, were produced. At other times a serpent was described round it; either as an emblem of that Providence, by which mankind was preserved; or else to signify a renewal of life from a state of death; which circumstance was denoted by a serpent: for that animal, by annually casting its skin, was supposed to renew its life, and to become positis novus exuviiis, vege⁴te and fresh after a state of inactivity. By the bursting of this egg was denoted the opening of the Ark; and the disclosing to light whatever was within contained. Nonnus has something similar to this. The ark, fraught with the whole of animal life, and tossed about

Orphic. Hymn. 5.

The Baris was represented by an egg; and the ωοιοί δημιουργηματα, those egg-like buildings in the Grecian Hippodromes, were called Barides by Vitruvius.

The chief Arkite personage was, from the Ark, denominated Ἀγγασ, Arcas, Argas, Argus: and he was, for the reasons given, described as a serpent. Hence we read of Ἀγγασ, Οφις, in Hesychius, which is remarkable.
by an unruly flood, is described under the character of Beroë in labour: to whose delivery Hermes the chief Deity administered.

At the same time the whole earth is said to have been washed with the salutary waters of the ocean: which was an introduction to equity and justice.

He next mentions the approach of an antient and respectable person, called Άon. He was a prophet; and had now, like the serpent, renewed his youth, and been washed in the waters of justice. On this account he took off the veil of equity, the bandage, and covering, under which Beroë had been before her delivery confined.

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13 Nonnus. l. 41. p. 1060. v. 31.
14 Ibid. p.1062. v. 15.
Mænis ἑπεσομενων, ὅτι γηραος αχθος αμειβων,
Ὡς οφις αδησεων φολίδων σπειρίμα τιμαξει,
ΕΜΠΑΛΙΝ ἸΒΗΣΕΙΕ, λελυμένος οἴδμασι θέσμων.

Her labour now being past,
Æon came near, the sage of antient days;
Æon, a prophet fam’d; who gently reach’d
His aged hand to Beroë, and withdrew
The veil of justice, which obscur’d her brow:
Then loosen’d all her bands. Æon had seen
Age after age in long succession roll:
But like a serpent, which has cast his skin,
Rose to new life in youthful vigour strong.
Such the reward, which Themis gave the man,
Wash’d in her healing waters.

This is a very remarkable allusion, in which the
Patriarch is plainly figured under the type of time
growing young again: and where every circum-
stance is significant. To this renovation of the
world the Orphic verses allude, when it is said of
Rhea,

Deucalion, the first of men, was styled Protagonus; and he
had also from the symbol of the serpent the name of Opus, Ser-
pens. The city Opus in Locris was certainly named in memory
of him: and it was on that account farther denominated in the
feminine, Πετρογονίας αὐ. Pindar. Olymp. od. 9. p. 87. and
89. The people also were said to have been descendants of
Deucalion. See Scholia ibid.
Upon Beroë, whom Nonnus styles both Paphie, and Κυθέςια, being delivered, there was an immediate joy through the creation. Every animal testified its gladness. The lion ramped: the pard sported; the neighing of the horse was heard; none of them betrayed any ferity; but gamboled, and played with the greatest innocence, and affection.

15 Ἡδὲ παλιν Γαίαν τε, καὶ Οὐρανον ἐυρων εἰσικτευ.  

16 Καὶ Παρθές ὁδίνα τελεσσιγονοιο μαθοτες Ἁθρης ἔκακχεοντο. Λεων δὲ τις ἄδρον αθυρων Χείλεϊ μείλιχω ραχίνυ ποταζετο Ταυρε,’ Ἀκρντεοις σωματεσσι φιλον μυκηθμον ἰαλλων. Καὶ πτροχαλαις ἀπριλατον επιρήσουν πεδον ὅπλαις, Ἰττος ανεκροταλίζε, γενεθλιον ηχου αραστων. Καὶ πτόδος υψιτοροι θορον επίεπτοι παλμων Παρδαλεις αιολωνωτος επεσκριπςε λαγων. Ωρυγης δ’ ολολυγμα χεων φιλοπαιγμον ιαμων, Ἀδρυπτοις γενεσσι λυκος προσπτυξατο ποιμην. Καὶ τις ενι χειλόχοινι λιτων Κεκαδουσουν αγρην Ἀλλων, εχων γλυκων οἰσιν άμιλλητηρι χορειν

15 Orphic Fragment. p. 403.  
16 Nonnus. l. 41. p. 1062.
The Ark was certainly looked upon as the womb of nature; and the descent from it as the birth of the world. Noah and all of the animal creation with him, had been, for a long time inclosed in a state of obscurity. On this account the Genius of the Ark, under the character of Rhea and Cybele, is by Lucretius styled "Magna Deiim mater, materque Ferarum. The opening the door of their prison house, and their enlargement was esteemed a second issuing to life. Hence, when the antients formed a genius or daemon from every circumstance in mythology, they supposed the genius of the Ark to preside over the birth, under the name of Lucina, Diana, Juno, and of a God-
dess particularly styled ΠΡΟΘΜΑΙΑ, or the Goddess of the door.

The delivery of Beroë was manifestly the opening of the Ark: and nothing can represent more happily, than the description does above, the rout of animals first bursting from their place of confinement, and shewing every sign of gladness upon their enlargement. Their gamboling and joy is undoubtedly a just representation; and their forbearance and gentleness founded in truth. For there must have been an interval, e'er they returned to their natural ferity: some space for the divine influence still to restrain them; by which they had been hitherto withheld: otherwise, if they had been rendered immediately savage, whole species of animals would have been destroyed. Though Nonnus is a rambling writer, and unacquainted

38 Orphic Hymn. 1.
with method, or scheme; yet he is sometimes happy in his representations: and this description is undoubtedly good. He mentions that there was a twofold Beroë; one, πρωτοφανεις Βεροη—κόσμω συνχρονος, coeval with the world: this gave name to the other, a nymph in aftentimes, Νυμφης ειμιγονοιο φερονυμος. He speaks of them sometimes as two places: the one the work of Cronus, ἵν Κρονὸς αὐτὸς εἶδες; formed before the clouds were gathered in the heavens; before the thunder rumbled; or the sound of rain was heard: before the first cities upon earth were founded:

Οὐδὲ συνερχομένων νεφεων μυκτορι βομβ.  
Προταγν θεωδωτος σβομασεν ομφρος ἡχο.  
Αλλα πολις Βεροη προτερη πελεν, ἵν αμα γανη  
Πρωτοφανη ευοπσεν ὀμφλια συνεπτο αιων.  
ΟΤΠΟΤΕ ΤΑΡΣΟΣ ΕΗΝ ΤΕΡΨΙΜΒΡΟΤΟΣ,  
ΟΤΠΟΤΕ ΘΗΒΗ,  
ΟΤΠΟΤΕ ΤΙΣ ΠΟΛΙΣ ην ΑΧΑΙΑΣ, καθα και αυτη  
Αρκαδη προσεληνοσ.

In this 20 description we may, I think, plainly see

20 Nonni Dionys. l. 41. p. 1056.
20 The history of the Ark, and of the city denominated from it, are by this poet continually confounded: yet the original history is plain.
the history of the prototype; which was not a city, but the original 21 Beroë or Berith, from whence the other Beroë, styled also Berytus, was named. The whole of the forty-first book in Nonnus is taken up with this subject; wherein, under the representation of Bacchus coming into the country about Libanus, and planting the vine, and introducing agriculture, he gives a true history of the sons of Chus, who really came into these parts, and performed these things. They brought with them the traditions, of which I have been speaking. They founded the temple of Venus Architis; and built the city, which Nonnus styles Beroë, and Berytus, in memory of 22 Berith, the Ark, and the covenant. But the poet sometimes misapplies the history, and gives to the city what belonged more truly to the original, whence it was named. The Ark we know was the ultimate, from whence all things were to be deduced. All religion, law, and justice, were from thence derived: particularly the seven No- a chic precepts, which were supposed for some

21 Berith, from whence have been formed Beroë and Berytus, signifies a covenant; and relates to the great covenant, which the Deity was pleased to make with man; of which the bow in the cloud was a memorial.

22 Καὶ Βεροὺς μετακειν επωνυμον αὑτον χαρακται. Nonnus. l. 41. p. 1068.
ages to have obtained universally. To this memorable history Nonnus more than once alludes: but attributes the whole to the city Berytus; from whence he makes justice to be dispensed over the face of the earth.

This could not be true of Berytus, as a city: for it never had that extensive influence. It was not of more power, or eminence, than Byblus; and far inferior to Sidon, and to other cities in its neighbourhood. I cannot help thinking that Nonnus has confounded two cities, and two emblems, in these descriptions. He through the whole speaks of Beroë and Berytus, as the same: and thinks, that the names are of the same purport. But I do not believe, that Berytus and Beroë were the same. I take the latter to have been the city in Syria called Beroea, at no great distance from the former. Both places were denominated from circumstances relating to the Ark; and indeed from the same object under

23 Nonnus. 1. 41. p. 1076.
different types. Berytus was named from Berith, the covenant; from whence Baal Berith had this title. But Beroë was so called from the Ark being esteemed a bier, or tomb, ζαζις καί σοφος Οσι-ρίδος. Most of the shrines in Egypt were looked upon in the same light. In another place Nonnus seems to attribute these things more truly to the original Berith, which he represents as a nymph: and says, that at her delivery the four winds wafted law and justice through all the habitable parts of the earth.

24 εΥπλωσαντο δε χαριν
Τεσσαρες αξεα παντα δισπευοντες ανται,
Εν Βεροντ ινα γαναν, δην πλησιον Σεμισων.

He had above styled Berytus, βιοτοι τίθνυ, the nurse or parent of life: and of life, γαλανθοισοι attended with a calm; when peace and comfort took place. And he mentioned that from the same quarter proceeded universal law, and equity. These things could not relate to the city Berytus; but to the prototype the Ark, styled Berith, they are perfectly applicable: for from thence these happy circumstances did proceed. He seems before, when he described the labour of Beroë, to

24 L. 41. p. 1062.
have alluded to the earth being in a state of impurity, whose foulness nothing less than the ocean could purge away.

25 Τη δε λοχευομενη—
Ομεανος πορε χευμα λεχωιν ΕΤΙ ΚΟΣΜΟΥ.

There is in the same poet another remarkable allusion to the Mosaic accounts of the Deluge. At the time of this calamity the earth was in a manner reduced to its chaotic state; all the elements being in confusion. The Ark providentially weathered the storm; and got rid of the gloom, with which it had been a long time oppressed. At last the Dove was sent out, which returned to the window of the Ark, and was through that opening taken in. All this we find mentioned in the history of Beroë.

26 Πρωτη κυανης απεσεισατο κώνου δομικλης,
ΚΑΙ ΧΑΕΟΣ ΖΟΦΟΕΣΣΑΝ ΑΠΕΣΤΥΦΕΛΙΕΣ ΚΑ-
ΔΥΠΤΡΗΝ.

27 Πρωτη Κυπριν εδεκτο φιλοξεινο πυλεων
Εξ αιλος.

26 Ibid. p. 1056. 1058.
27 By Κυπρις is meant Venus, Ωνας, the same as the Dove.
Lost in the gloom of night sad Beroë lay:
But soon shook off her dark Chaotic veil,
And rose again to light. She first unbarr'd
Her friendly window to the auspicious Dove
Returning from the sea.

Nonnus was a native of Panopolis in Egypt; and
the Dionusiaca of this poet are a rhapsody com-
piled from hieroglyphical descriptions: also from
translations of antient hymns of that country.
The substance of these he has taken and dressed
up in the Grecian taste; but without any system
or method. Some of the original Egyptian ex-
pressions are to be observed in the course of his
representations. The purport of these he did not
precisely know; yet he has faithfully retained
them; and they sometimes contain matter of

There are some other verses of this poet, of
which I must here make mention, as they contain
an address to Venus Cuthereia, who rose from
the sea: and have many allusions to the Noachic
Dove, to the new birth of the world, and the re-
novation of time and seasons.

28 Such are καλυπτένα καῖας, πεπλα δίκης, ζώτω τρόπις, ἅπα θεσμῶν,
ἐνι κόσμῳ, μίζα βίω, λειμένως οἴδακες θεσμῶν.
We find, that the thread of life had been interrupted; but from the appearance of Venus, the Dove, it was renewed by the Fates, and carried on as before. They are the words of Harmonia to Venus, wherein among other things she is inquiring in what place equity resided; and whether Beroë was not the seat of justice,

Root of all life, great vegetative Pow'r,
The world's late consolation, by thy hand
All things were brought to light; and at thy word
The Fates renew'd their long neglected toil.
Oh! tell me, for thou know'st: thy fostering care
Saved the great founders of the human race
Amid the wreck of nature: Power supreme,
Say, in what favourite spot, what happy clime,
Has Justice fix’d her seat? To thee I sue,
To thee, coeval with the mundane frame.

The antients were in general materialists, and thought the world eternal. But the mundane system, or at least the history of the world, they supposed to commence from the Deluge. This, as I have before observed, was their ultimate; and the first idolatry next to Zabaism seems to have been founded upon traditions of this event. It consisted in the worship of the Archite Deity under the symbol of a Dove, called Cupris, Ionah, Oinas, Venus. Of this Epicharmus very truly takes notice in speaking of the worship in the first ages.

30 Oude τις τιν θεοις ἁγιωταί, οὐδε κυσίμοισιν,
Οὐδε Ζεὺς βασιλεύς, οὐδε Κρόονος, οὐδε Ποσειδών,
Ἀλλα Κυπρίς βασιλεία. κτλ.

People knew not yet
The God of armies, nor the din of war.
Jove, and his sire, and he who rules the main,
Did not exist: no Deity was own’d,
Save Cupris, Queen of Heaven.

The persons however, who were styled Baalim, had a great regard paid to their memory, which at last degenerated into a most idolatrous veneration.
VARIOUS TYPES.

SEIRA, CUPSELIS, MELITTA, RHOIA, RIM-MON, SIDE, MACON: also of SCUPHOS, HIPPOS, and the sacred Contest.

As all the great occurrences of old were represented by hieroglyphics; and as these were at times variously exhibited; we may in consequence of it perceive many different emblems, which manifestly relate to the same history. The Ark in particular was described under various symbols: and there is a fragment of the Orphic poetry, quoted by Natalis Comes, where it is spoken of as an hive, and called Seira, or the hive of Venus.

1 Τυπερειθείς Σείρην πολυωνύμον Αφεσονέαν,
Καὶ πηγὴν μεγαλὴν Εασιληίον, ἃς ἀπὸ παντες
Αθανατοί, πτεροειντες, ἀνεθαλατὶ σαν Ἐφώτες.

1 L. 6. p. 313.
Let us celebrate the hive of Venus, who rose from the sea: that hive of many names: the mighty fountain, from whence all kings are descended; from whence all the winged and immortal Loves were again produced. Some interpret Σείρα, Seira, a chain; because it so occurs in the common acceptation: and many of the antients allude to this history under a mysterious notion of a chain. It certainly has this signification: but the context in these verses shews that it cannot be understood so here. We learn from Hesychius, that Seira among other interpretations signified Melitta, a bee; also an hive, or house of Melitta: Σείρα, Μελίττα, ν ἡ μελιττὴς οἰκὸς. Such is the sense of it in this passage: and the Ark was thus represented in the antient mythology, as being the receptacle, from whence issued that swarm, by which the world was peopled. It was therefore truly styled η θηγή, the fountain, ἅς απὸ πάντες αὐτᾶς ἀνεβλαστῶν Ερώτες; from whence the Loves, by which is meant the Iōnim, were again produced; all the supposed sons of Eros and Iōnah, who had been in a state of death. The Seira is the same in purport as Baris, Theba, Cibotus, Aren, Larnax, Boeotus; and hence styled Σείρα πολυνυμις, or Seira with many names.

It may seem strange that the Greeks should be so ignorant in respect to their own mythology: yet it is manifest, that they were greatly mistaken.
Of this we have a notable instance in the term, about which we are treating. Both Theopompus and Hellanicus thought that by Seira was meant a chain: and as the antient name, Αχμων, Acmon occurred often in their history, they interpreted this an anvil. In consequence of which they described Iōnah, or Juno, as bound with fetters, and suspended between heaven and earth, with an anvil at her feet. This notion is as old as Homer. Yet, however authorised by antiquity, it is founded on a mistake: and we may be assured, that by Seira was meant a hive: and Acmon was a title given to the Cyclopian Deity, the same as Nilus, Ouranus, and Osiris; of whom I have spoken before.

From what has preceded, we may perceive, that Seira was no other than Damater, the supposed mother of mankind; who was also styled Melitta, and Melissa; and was looked upon as the Venus of the east. It was properly a sacred receptacle: whence it is by Hesychius above styled Μελιττης οίκος, the temple or house of Melitta. This Deity was the same as Mylitta of the Babylonians and

2 Fulgentii Mytholog. l. 1. c. 2. p. 630.
3 Iliad. O. v. 20. Iliad. Θ. v. 25.
4 Vol. 2. p. 251. Acmon, like Almon, related properly to the God Lunus. Ac-Mon signified illustris Deus Lunus: and from hence came the connexion between Acmon and Seira.
Arabians, who is mentioned by 5 Herodotus as enjoying among those nations joint honours with Dionusus. The priests of the Seira were called Melittæ, and Melissæ, from this Deity, whom they worshipped: and the votaries in general had that appellation. Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Grecians have sadly confounded the histories, where they are mentioned, by interpreting Melissæ bees. 6 Philostratus mentions, that, when the Athenians sent their first colony to Ionia, the muses led the way in the form of bees. And Herodotus says, that all the northern side of the Danube was occupied by 7 bees. When the shepherd Comatas was inclosed in an Ark, 8 bees were supposed to have fed him. Jove also upon mount Ida was said to have been nourished by 9 bees. When the temple at Delphi was a second time erected, it was built by bees; who composed it of wax, and feathers, brought by Apollo from the 10 Hyperboreans. Such are the

5 I. l. c. 131. c. 199.
6 Μυσαι ἔγνω τε καυτὰς καὶ οἰδεὶ μελίσσων. Icon. l. 2. p. 793.
7 Ῥήπες λεγον, Μελισσαί κατεχον τὰ πείζαν τοῦ Ιέρου. l. 5. c. 10.
8 Theocrit. Idyll. 7. v. 81.
9 Callimach. Hymn. in Jov. v. 50.
10 Pausan. l. 10. p. 810. Δευτέραν ὑπὸ μελισσῶν τεν ναῷ.
Grecian accounts: but the Melissae, thus interpreted, were certainly priests and priestesses of the Ark, styled Seira, Theba, Selene, and Damater. When Pindar mentions "Melissae Dei Phidoeve meladoi, the voice of the Delphic Melissa;" the Scholiast tells us, that the Melissae were the priestesses of Damater; and that, according to some writers, all the female attendants of that Goddess were so called. And he farther adds, that these were the persons, who first cultivated the fruits of the earth; and taught mankind agriculture; by which they weaned them from their foul and unnatural re-pasts. Conformably to this we learn also from Porphyry, that the antients called the attendants upon Damater Melissae: and farther Selene te—Melissae evalou: they likewise called Selene Melissa. From hence, I think, we may be certain, that by Melissa was meant the Deity of the Ark; which was represented under the symbol of Seira, the

11 Pyth. Ode 4. p. 239. Melissas kurgas tis tis Demetereos ieremias xtl. The Scholiast upon Theocritus in like manner says, tas itairas (or, as some read, ieremias) antis (Perepevou) kai Demetereos Melissas legeteisi. Idyll. 15. v. 94.

12 Allphopagiai. Ibid.

hive; by Hesychius rendered Μελιττῆς οἶκος. And we may be farther assured, that all these fables about bees related to colonies of the Melisseans; who settled in different parts, and performed all that is mentioned. At the same time I make no doubt, but that the bee was an hieroglyphic, by which Melitta was described: and it is to be found as a sacred, and provincial, emblem upon coins, which were struck at places where she was worshipped. But the Greeks did not properly distinguish between the original and the substitute: and from thence these mistakes arose. The Melissae were certainly female attendants in the Arkite temples, who used to sing the sacred hymns. Hence Damater, and Persephone had the title of Μελίττωδης from these songs made to their honour. Homer, speaking of a mysterious grotto, sacred to the nymphs in Ithaca, by which was meant an antient Arkite Petra, among other circumstances mentions,

15—ευθα δ' επειτα τεθαμώσυσι Μελίσσωι.

These words the commentators apply literally to bees. But the whole is a mystery, which probably

15 Odys. N. v. 106. It stood in the harbour sacred to the God Phorcun.
Homer did not understand. Thebotha, Ὑηβὰ, from whence the strange word τεθαίβωσσαί is formed, signifies the Ark; as we may learn from 16 Clemens Alexandrinus: and the terms τεθαίβωσσαί Μελισσαί relate to a temple, where the Melissae of Damater sang hymns in memory of the Ark. Theba, called also Thebotha.

The Ark was likewise styled Cupselis, Κυψέλις, a word of the same purport as Seira. At Corinth was a family named Cupselidæ, who were originally priests of the Ark; and who first introduced the symbolical rites of it into that city. Cupselus, the father of Periander, was of this order: upon which account Pausanias supposes, that these rites commenced with 17 him. He accordingly attributes to him many interesting circumstances of antient history, to which he had no title. But Pausanias lived many centuries after the father of Periander; and might easily misapply this history, which was so much prior in time. The person alluded to was supposed to have been exposed in an ark upon the waters, and miraculously 18 pre-

16 Τὴν Κυσέλου—Ὑηβὰ καλυμένη. Clemens. Strom. 1. 5. p. 667. It seems to have been an antient Chaldaic term.

17 Τῆς μὲν δὲ σωτηρίας εἰσελθα Τὴν Κυψέλη το αὐτ' αὐτῷ γενος ὁ γενομαινών Κυψέλιοι τὴν καρφακα εἰς Ολυμπιαν ανεθεσα. Pausan. l. 5. p. 419.

18 See Chrysostom. Orat. 11. p. 163.
served. This Ark was called Cupselis, Κυψελις, and Κυψελη; which Hesychius terms a bee-hive, πλεκτον αγγειον Μελισσων: Κυψελιδες, Μελισσοφατναι. In memory of the person preserved it was usual to carry machines of this sort, and dedicate them in different temples. Pausanias mentions one, which had been made a present to the Deity at Olympia by the people of Corinth. It had an inscription in ancient characters, which were written both from the right, and from the left, after the manner called εξεροφονδου. This was not fashioned like a hive, though styled Cupselis; but was in the shape of an Ark, or box. 

20 Τας δὲ λαρνακας ὑπο τοι τε καλαν Κορινθιοι Κυψελας, The Corinthians in those times called an Ark, or chest, Cupselis: which also signified an hive. This machine was made of cedar; and dedicated on account of the great deliverance which Cupselus had experienced from the waters. The Corinthians seem to have preserved many memorials of this event. Palæmon and the Dolphin, and the story of Arion, have both the same reference. Palæmon was the same as Dionusus, the same also as Hercules: of which Hercules the poets mention a tradition that

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19 Pausan. 1. 5. p. 420.
20 Ibid.
21 Παλαιμων, Ἡσαχος. Hesych.
he was upon a time preserved in the body of a Cetus. All these emblematical representations related to the same great event. As the Melittæ, and Melissæ, were priestesses of Melitta; the Cupselides of the Cupselis; so I imagine that the Seirenes were priestesses of the Seira, called Seiren: and that all these terms related to the ark. The Seirenes, Sei^s, were celebrated for their songs; because they were of the same order as the Melissæ, who were greatly famed for their harmony. We have seen above, that when the Melissæ conducted a colony to Ionia, they were esteemed the same as the Muses.

I have mentioned, that the Ark was looked upon as the mother of mankind, and styled Da Mater: and it was upon this account figured under the semblance of a pomegranate. This fruit was named Rhoia, Poia: and as it abounds with seed, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. From hence the Deity of the Ark

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22 Lycophron. v. 33. and Scholia.

23 The Seirens had certainly some relation to the Ark and Dove. Hence at Coronaea they were represented upon the same statue with Juno. Pausanias says, that the Goddess held them in her hand. L. 9. p. 778. He styles it αγαλμα αρχαιον.—φερε δ' επι τη χειρι Σειρινας.
was named Rhoia, which signified a pomegranate, and was the Rhea of the Greeks. The antient Persians used to have a pomegranate carved upon the top of their walkingsticks and sceptres: undoubtedly on account of its being a sacred emblem. What is alluded to under the character of the Goddess Rhoia, or Rhea, is very plain from her imputed attributes.

The Pomegranate was not only called Rhoia, and Rhea, but also Rimmon. Rimmon linguà sanctà malum punicum significat, et Venerem denotari putat N. Serrarius. It was reverenced under this name in Syria: and was held sacred in Egypt. Achilles Tatius mentions an antient temple at Pelusium, in which was a statue of the
Deity, styled Zeus Casius, holding this mysterious fruit in his hand. We may from hence infer, that he was upon Mount Casius worshipped in the same attitude: and the God Rimmon, mentioned by the sacred writers, was probably represented in the like manner. Peter Texeira, in his travels through Mesopotamia, mentions his coming to two round mounts not far from Ana, upon the Euphrates. They were called by the natives Ruman hen; which, he says, signified the two pomegranates. It was probably their antient name, the same as Rimmon; and had been given of old upon account of the worship there observed. He saw two others of the same figure at no great distance.

Another name for the Pomegranate was Side; of which name there was a city in Pamphylia.

29 2 Kings. c. 5. v. 18. There were many places in Syria and Canaan, which seem to have been denominated from this hieroglyphic. Mention is made in Joshua of the city Rimmon in the tribe of Simeon; we also read of En-Rimmon, Gath-Rimmon, and the mourning of Hadad-Rimmon in the valley of Megiddo. See Josh. c. 19. v. 7. Nehemiah. c. 11. v. 29. Josh. c. 19. v. 45. Zachariah. c. 12. v. 11.
30 Texeira's Travels. c. ix.
31 Σιδαι, ροιαι. Hesych.
This place was undoubtedly so denominated from the rites of the Ark, and the worship of the Dove, Dionē; whose mysteries were accompanied with the rites of fire. The city was situated upon a branch of that vast ridge called Taurus; and its history is taken notice of by the Poet Festus Avienus.

Surgunt ibi culmina Tauri Pamphyliæ in fines; hoc idem Cragus habetur: Nomine sub gentis: prope celsam surgit in arcem
Priēca Side: fomes calidis adoletur in aris Sæpe Dionææ Veneri.

The Boeotians retained this antient name, and called a pomegranate Side, as we learn from Agatharchides. They had also an aquatic, which from its resemblance they called by the same name. There was likewise a city in Boeotia named Side; probably founded, and denominated by the antient Cadmians, from their worship. It was said to have been built by Side, the Daughter of Danaus; which history may be in great measure true: for by a daughter of Danaus is meant a priestess.

32 V. 1012.
34 Σίδας δὲ — τας Ροιας καλώσι Βοιώτωι. Ibid.
of Da Naus, the Ark, the same as Da Mater. There is a history mentioned by Arnobius of a king's daughter in Phrygia, named Nana; who lived near the mountain, where Deucalion was supposed after the Deluge to have landed. She is said to have found a pomegranate, which she put into her bosom, and by its influence became with child. Her father shut her up with an intent to destroy her: but during her confinement she produced Atis, or Attis; the person who first instituted the sacred rites of Rhea, and Cubele, and who was looked upon as the same as Apollo. Pausanias has a story somewhat similar, but with many additional circumstances: from all which we may perceive that it was an antient tradition, and related to an history of consequence; but taken from some allegorical description, when the terms were imperfectly understood. In many countries, where the people were unacquainted

35 Arnobius. l. 5. p. 158. Pausan. l. 7. p. 566.
36 Nana seems to be a mistake for Naua: though the Patriarch does appear to be sometimes alluded to under the name of Nun, which is not much unlike Nana. Epiphanius mentions some heretics, who worshipped Idal-Baoth. This was either a place or a machine, where the holy man Nun was supposed to have been born under the semblance of a serpent. See Lilius Gyrald. Syntag. l. p. 72. See also Origen contra Celsum. l. 6. p. 294, 926.
with the Rhoia, they made use of the Poppy for the same emblem: and it is accordingly found with ears of wheat, and other symbols, upon coins and marbles, where Juno, Venus, Mithras, and other Deities are commemorated. To whom it originally related may be known from its name. The Poppy was by the antient Dorians styled Μῶκων, Macon. Now Ma, and Mas, among the Amonians signified water, and with some latitude the sea. Ma-Con denoted the Deity worshipped under the name of Poseidon; and, signified Marinus Deus, sive Rex aquarum. The fruit was denominated from the God, to whom it was sacred. It is observable that Festus Avienus in the passage above styles the city in Pamphylia prisca Side. This is a translation of the Greek word ἀγχάια: which term in this place, as well as in many others, did not, I imagine, relate to the antiquity of the city: for it was probably not so antient as Tarsus, or Sidon, or as many cities in the east. But by Archaia Side was meant the Arkite city. Arca, Arcas, Argus, all signified the Ark: and Archaia betokened any thing, that had a relation to it. But as the Ark and Deluge were of the highest antiquity in the mythology of Greece; and every thing was deduced from that period; Archaia

from hence came to signify any thing very antient; and Archai, Αρχαί, the beginning. As Damater was the same as Rhoia, we find, that the pomegranate was the only fruit, which did not appear at her altar in Arcadia. This, I imagine, was owing to its being the express emblem of the Deity; and too mysterious to be presented, as an offering.

Cubela was another name of this Deity, who is mentioned as the mother of the Gods. She had on her head a tower or city; to shew that all nations were derived from her. Cubèba was the same Deity; or rather, they were both places, where those Deities were worshipped: for places were continually substituted for Deities, as I have shewn. Κυβέλα is Cu-Bela, the temple of Bela, the feminine of Belus, a title of the chief Chaldaïc God: and Cu-Baba is the temple of Baba, the mother of the infant world, the same as Rhoia and Damater. As the persons in the Ark were supposed to return by a renewal of life to a second state of childhood: this machine was on that

38 Δείνδρων ἀπαντῶν πλην Ἀρχαί. Pausan. 1. 8. p. 676.

39 See Philostratus. Vita Apollon. 1. 4. c. 9. 'Ἡ Ροία δι μοι πάτη τη Ἡηρα φυται. The Roia is a plant particularly reared in honour of Juno. The mysterious purport of this emblem Pausanias knew; but thought it too sacred to be disclosed. Τὰ μὲν οὖν εἰ τὴ Ῥοίαν (ἀποφαλλότας γὰρ στὶν ὅ λογος) αφείσθω μοι. 1. 2. p. 148.
account styled Cubaba, or the house of infants; for that was the purport of Baba: and, in consequence of it, \( \beta \alpha \beta \alpha \zeta \varepsilon \iota \) \( \mu \) \( \delta i \nu \rho \varepsilon \chi \omega \mu \varepsilon \alpha \) \( \lambda \gamma \varepsilon \iota \nu \), babazein among the Greeks signified to speak inarticulately like children. In Syria, where the Arkite worship was particularly maintained, this reputed mother of mankind was worshipped under the name of Baba or Babia. 

\[ 4^1 \] \( \beta \alpha \beta \iota \alpha \) \( \delta e \) \( \delta i \nu \) \( \Sigma \varphi \rho \iota \iota \), \( \iota \kappa \iota \mu \alpha \lambda \iota \iota \iota \iota \) \( \iota \epsilon i \) \( \Delta \alpha \mu \alpha \sigma \varsigma \varsigma \), \( \tau \alpha \) \( \nu \varepsilon \gamma \nu \) \( \kappa \lambda \gamma \iota \varepsilon \sigma i \) \( \tau \alpha \iota \), \( \eta \iota \) \( \kappa \tau i . \) \( \mu e i \rho \alpha \kappa i a \), \( \alpha \tau o \) \( \tau \iota \) \( \tau e s \) \( \alpha w o \tau i o i \) \( \nu o m i \xi o m e n n \). 

\[ 4^2 \] \( \beta \alpha \beta i a \) \( \delta e \) \( \delta i \nu \) \( \Sigma \varphi \rho \iota \iota \), \( \delta e \) \( \delta i \nu \) \( \iota \kappa a \) \( \tau a s \) \( \theta e s \). The people of Syria, and especially those of Damascus, call children in their infancy Babia; and they also call them by the same name, when they are still older. They are so denominated from Babia, who in that part of the world is esteemed a Goddess. Here it was, that they reverenced the Rhoia and Rimmon; which were emblems of the same personage, the Rhea, Cybele; and \[ 4^3 \] Cybebe of the Ionians. All the coins of the Asiatic cities, where these traditions prevailed, have on their reverse little emblematical representations, which allude to their antient rites and religion. Hence, in the coins of Syria, we find this Goddess with a tower

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\[ 4^0 \] Hesychius.

\[ 4^1 \] Damascius, Vita Isidori, apud Photium. c. 242. p. 1043.

\[ 4^2 \] \( \beta \alpha \beta i a \) \( \Sigma \varphi \rho \iota \iota \), \( \varepsilon \beta \varepsilon \zeta \alpha i \tau i \) \( \sigma \gamma \chi \varsigma \varsigma \varsigma \). Hesych. in voce \( \alpha \mu a \kappa i \).

\[ 4^3 \] \( K \varepsilon \beta \varepsilon \nu \), \( \eta \) \( P i a \). Hom. Odyss. B. Schol.

\( K \varepsilon \beta \varepsilon \nu \) \( (K \varepsilon \beta \varepsilon \nu \), Albertus) \( \mu \kappa \tau i r t i w \) \( \tau e o w \). Hesychius.
Mater Deorum cum modio et turre. Homo in aquis natabundus.
upon her head, sitting upon a rock in a state of security. In her right hand she holds some ears of corn, to denote the promise of plenty and return of the seasons; and there is often near her the mystic hive. At some distance stands an altar; and over her head a bird. Below at her feet are water, and waves, and a person who seems to be in danger, and ready to sink. There is a coin to this purpose of the empress Julia Severa, which was struck at Antioch upon the Orontes. Vaillant and other learned antiquaries suppose the water to relate to the stream, which ran by the city: and that the person in the water was the Deity of the river. But river Gods were generally represented as aged persons, with their heads crowned with sedge and reeds; and in a very different attitude. Besides, if this figure related to the Orontes, how comes it to pass that we find it upon coins of other cities at a distance, which had no connexion with that river? We find the story with very little variation upon coins of Julia Mæsa at Edessa; of Severus at Charræ; of Gordian at Singara; of Barbia Orbiana at Side; of Philip at Nisibis; of Alexander Severus at Rhesain. The history must have been general, where the representations were so uniform and common. It was undoubtedly taken from the religion of the Syrians and Mesopotamians; and from the emblems in their several temples; all which related to one great event. In some of
these representations there is close by this towered Goddess the symbolical hive; which could have no relation to the Orontes.

The Patriarch and his family, when they came from their state of confinement, must have had a most deary prospect from the mountain, upon which the ark had rested: and wherever they turned their eyes could discover nothing but a ruined world. It therefore pleased God to immediately afford them some comfortable promises. Among other things he assured them, upon an altar being raised, and a sacrifice offered, that the earth should be no more accursed: that seed time and harvest, cold and heat, and summer and winter, and day and night should not cease: and as a testimony of it, he placed his bow in the cloud. This divine hope, so graciously afforded them, was afterwards many ways recorded: and as in the first ages they had not the use of letters, they commemorated these blessings in their rites: and described them by various symbols, which were too reverentially regarded. Hence Da Mater was represented with an handful of ripe corn: and there is a statue of her still preserved, under the character of Divine **Hope,**

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**Genesis.** c. 8. v. 22.

**See Gruter. Spes Divina.** vol. 1. p. 102.
Spes Divinae.
Roma ad Bellerianis Hortos.


London: Printed for James Nunn. Great Queen Street, Lincolns Inn Fields. 1807.
Chrysalis, Aurelia, Scarabæus, Musca, Psuchos Emblemata, ex Gorgias, et Hirchoro Desumpta.
set off with many of the emblems; of which I have been speaking. She is figured as a beautiful female personage; and has a chaplet, in which are seen ears of corn like rays. Her right hand reclines on a pillar of stone; to shew on what good basis her faith is founded. In her left are spikes of corn; and on each side a pomegranate. Close by her stands the Seira or Cupselis, that mysterious emblem, in the express form of a hive: out of the top of which there arise corn and flowers, to denote the renewal of seasons, and promise of plenty. In the centre of these fruits, the favourite emblem, the Rhoia appears again, and crowns the whole. In one corner towards the upper part is a bale of goods, bound up in such a manner as is practised, when people are going upon a course of travel; or are to make a voyage to some distant part of the world.

But the most pleasing emblem among the Egyptians was exhibited under the character of Psuche, ψυχή. This was originally no other than the 46 Aurelia, or butterfly: but in aftertimes was represented as a lovely female child with the beautiful wings of that insect. The Aurelia, after its first stage as an Eruca, or worm, lies for a season in a manner dead; and is inclosed in a

46 ψυχή, πνεύμα, καὶ ζωφίων πτηνόν. Hesych.
sort of a coffin. In this state of darkness it remains all the winter: but at the return of spring it bursts its bonds, and comes out with new life, and in the most beautiful attire. The Egyptians thought this a very proper picture of the soul of man, and of the immortality, to which it aspired. But they made it more particularly an emblem of Osiris; who having been confined in an ark, or coffin, and in a state of death, at last quitted his prison, and enjoyed a renewal of life. This circumstance of the second birth is continually described under the character of Psuche. And as the whole was owing to divine love, of which Eros was an emblem, we find this person often introduced as a concomitant of Psuche. They are generally described as accidentally meeting, and enjoying a pleasing interview; which is attended with embraces and salutes; and every mark of reconciliation, and favour.

From this union of divine love, and the soul, the antients dated the institution of marriage. And as the renewal of mankind commenced from their issuing to light from the Ark, and from the gracious promise of increase made by the Deity upon that occasion; they thought proper to assign to Iōnah, or Juno, that emblem of Divine Pro-

vidence, the office of presiding at this 48 ceremony. She was accordingly styled ηαμψηλ ια, Sospita, Domi duca, Pronuba, Lucina, προγαμήσηλ, Populonia, Mena, Mater Deum, προβυκαία. And among the Romans the month denominated from her was esteemed the most auspicious for espousals.

49 Tunc mihi post sacras monstratur Junius idus,
Utilis et nuptis, utilis atque viris.

Their marriages were also determined by the moon: and in the judgment of Pindar, the best season was at the 50 full. But according to the more antient opinion the fourth day was the most favourable, when the moon appeared a crescent: which day of the moon was reputed sacred both to Hermes and Venus. Hence Hesiod says,

51 Ἐν δὲ τεσσαφη μήνας άγεσθαι ες οἴχου αυχοῖν.

Remember, upon the fourth of the month you are

49 Ovid. Fast. l. 6. v. 223.
51 Opera et Dies. v. 800.
to lead home the woman, whom you have espoused. The full, according to this Poet, was of all the most unfortunate. Through the whole ceremony at the celebration of nuptials there were plain allusions to the same antient history, which they religiously recorded. The state of darkness, the uncovering of the Ark, the return of seasons, the promise of plenty, were all commemorated. ToJonah upon these occasions was added a Genius, called Hymen; the purport of whose name is a veil or covering. In the history of Hymen they probably referred to the same object, which was styled \( \chi\tau\omicron\upsilon\omega\tau\omicron\upsilon\upsilon\upsilon\sigma\tau\omicron\upsilon \), the covering of Phanes: from whence that Deity after a state of concealment was at last disengaged. Satan was often depicted with his head under cover, which had an allegorical meaning. Hymen as a personage was the God of the veil; and said to have been an Argive, and the son of Liber, the same as

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52 Opera et Dies. v. 782.

53 Hence the ceremonies styled \( \alpha\pi\omicron\omega\alpha\omicron\lambda\upsilon\upsigma\tau\omicron\nu\sigma\upsilon\alpha \), the basket of fruit, the chest of flowers, and the like.

54 \( \Upsilon\mu\nu\varphi\alpha\omicron\omicron\nu\omega\omicron\sigma\nu \). Velum, membrana, Lexicographi. \( \Upsilon\mu\nu\omega\omicron\delta\epsilon\omicron \), Hesych.

55 \( \Upsilon\mu\nu\alpha\iota\gamma\nu\tau\omicron\upsilon\alpha \), \( \eta \tau\upsilon\nu \nu\epsilon\beta\ell\upsilon\nu \), \( \delta\tau\iota \epsilon\kappa\tau\omicron\omega\nu\nu\upsilon\upsilon \kappa\omicron\upsilon \nu\alpha \). Damascius. Vide Bentleii Epist. ad Millium. p. 3.

56 \( \Upsilon\mu\nu\alpha\iota\gamma\nu\tau\omicron\upsilon\alpha \), \( \Upsilon\mu\nu\alpha\iota\gamma\nu\tau\omicron\upsilon\upsilon \). Scholia in Iliad. S. v. 493.

57 See Lilius Gyraldus, Synt. 3. p. 132.
Dionusus: though many suppose him to have been the son of Magnes. This was the same as Manes, the lunar God, of whom we have so often treated. At the celebration of nuptials the name of Hymen was continually echoed: at the same time there were offerings made of fruit, and of meal; also of Sesamum, and \(^{58}\) poppies; which ceremony was \(^{59}\) σημειον, *the sign*. Among the Romans it was usual to scatter nuts, and to invoke a Deity, called Thalassius. Of this Catullus takes notice in his address to Manlius, where he tells him,

\[^{60}\] Satis diu
Lusisti nucibus; lubet
Jam servire Thalassio.

The Romans did not know the purport of this obsolete name; as may be seen by their various and contradictory \(^{61}\) interpretations. Thalassius

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\(^{58}\) Aristoph. *Epin. Schol.* v. 869. The bride was crowned with a chaplet, in which were poppies.

\(^{59}\) Τας νυμφας ἱερὰς επὶ τὸν γαμον φρυγετρον φείειν, σημειον. *Lex Solonis.*

\(^{60}\) *Epithalamium Julii.* v. 132.

\(^{61}\) Plutarch in *Romulo.* *Livius.* 1. 1. c. 9.

Varro deduces it from Talaron, signum lanificii. See Pompeius *Festus.* That the Romans were ignorant of the purport is
was the God of the sea, the same as Poseidon: the same also as Belus, and Zeus. This is evident from his being worshipped under this name by the Sidonians. \( \text{Θαλασσίος Ζεὺς εὐ Σιδώνι τιμῶται.} \) Hesych. Thalath according to \( 62 \) Berosus was among the antient Chaldeans the name of the sea. From hence came Thalatta, and Thalassa of the Greeks; and the God Thalassius of the Romans. It is remarkable that at the celebration of nuptials among the Greeks, after they had sacrificed to the Gods, and appeased the Dæmons, a youth was introduced with a chest of flowers; who repeated the very same words, which were used at the mysteries, \( \text{Εφυγὼν μακον, ἕφων αμείνων: I have escaped an evil: and I have met with a more fortunate lot.} \) These words could not be applicable to the bride. The quitting the state of virginity could not well be called escaping an evil. The expression would besides be premature. The words should at this rate have been repeated by the bride herself, and at her quitting her chamber; not previously to her going into it; for as yet the

plain from the question of Plutarch, in another place. \( \text{Διε τὴν πολυβραχίονα άδεται Φαλασιος εὐ τοῖς γάμοις;} \) Quæst. Romanæ, p. 271. It was more commonly rendered Thalassius, and Thalassio.

\( 62 \) Euseb. Chron. p. 6. Το Χαλαάθ Θαλαθ—Ελληνισι μεθεμι-

νεσθαι Φαλασσα.
marriage was incomplete, and her condition unaltered. And we may be assured from the words being used at the mysteries, that they alluded to an antient piece of mythology; and not to any thing new.

The two birds, which were introduced symbolically upon these occasions, were the Raven and the Dove. The history of the latter is well known. In respect to the former many have thought it a bird of ill omen; and it has been said, that the very croaking of the Raven would put a stop to the process of matrimony. Yet we may be assured, that there were times, when it was otherwise esteemed. And we are told by Ælian,

\[\text{ἐν τοῖς γαμοῖς μετὰ τοῦ Ὕμεναιον Κοραων καλεῖν: that at nuptials, after the Hymeneal hymn, they used to invoke the Raven.}\]

The bird was also many times introduced, and fed by the bride; and there was a customary song upon the occasion, which began \[\text{Ἐκκορεῖ, κορα, κορωνίν: Come, young woman, feed the Raven.}\] The treat consisted of figs, as we learn from some verses of the poet Phœnix Colophonius in Athenæus, where it is said of the

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63 De Animal. l. 3. c. 9.
64 Horapollo. l. 1. c. 8. See the learned notes of Johannes Caussinus upon this passage.
bride, \textsuperscript{65} \textit{καὶ τῇ Κόρωνῃ παζθενος φέρετι σύκα.} \textit{The young Lady is now carrying figs to the Raven.} This ceremony was doubtless in consequence of a tradition, that the Raven upon a time was sent by Apollo upon a message; but disappointed him, and did not return. Instead of fulfilling his orders, he perched upon a \textsuperscript{66} fig-tree, and waited till the fruit was ripe.

In short marriage was supposed to commence at the restoration of the world, when the thread of man's life was renewed. To this event most of the Gentile ceremonies \textsuperscript{67} related: and as they represented the reconciliation of Divine Love, and the Soul, under the semblance of an interview, and union; they made it the prototype of their nuptial rites. It was in consequence of this often described as a real \textsuperscript{68} marriage: and we accordingly

\textsuperscript{65} L. S. p. 359. The mythologists out of every circumstance and title formed a personage. Hence Pausanias speaks of the Raven as an antient hero, and mentions his family. \textit{Κόραξ ου γνωσται Κόραξ, καὶ Λαμιδων.} I. 2. p. 123.

\textsuperscript{66} Ovid. Fast. I. 2. v. 255.

\textsuperscript{67} Hence in the marriage of Peleus and Thetis there is a particular address, that the spindle, upon which this thread of life was enrolled, might run again, and that the Fates would renew their labour.

\textit{Currite, ducentes subtemina, currite, fusi.} Catullus.

\textsuperscript{68} See Apuleius. I. 6. p. 194.
ingly find in antient sculpture Eros and Psuche introduced together under a veil, with the mystic dove in their hands; and thus proceeding to the nuptial bed. To this they are conducted by Hy-\-men with his torch; and with all the other em-\-blems, which were usual upon these occasions. There have probably been many representations of this history; but there is one particularly cu-\-rious both for workmanship and design. It is an engraving upon a fine onyx by Tryphon, a Gre-\-cian artist; who has described under the process of a marriage this union of Eros and Psuche.

It has been mentioned, that Osiris was the same as Orus. He was upon this account called the elder Orus, ⁶⁹ ὁ προσευτέρος Ὑμέρος: and Orus might with equal propriety have been styled the younger Osiris: for each of the terms related to the same person in a different state. Plutarch tells us, that the Egyptians looked upon Osiris, as the head, or beginning: upon Isis, as the re-\-ceptacle; and esteemed Orus, as the completion, and ⁷⁰ perfection of the whole. Isis was called the treasury of nature, the nurse of all things,

⁷⁰ Τὸν μὲν Ὀσίριν, ὡς αἰχμής, τὴν δὲ Ἰσίν, ὡς ὑποδοχήν, τὸν δὲ Ὑμέρον, ὡς αποτελείμα. Ibid. p. 374.
the house of Orus, in which Orus was preserved. Both Orus, and Osiris, were styled Heliadæ; and often represented as the Sun itself. Hence many have been misled; and have referred, what has been said of these personages, to the luminary. But the Egyptians in this title did not allude to the Sun, but to a person, who had been wonderfully preserved; as appears from their hieroglyphics. When they would describe Helius, says Porphyry, they represent a man in a float, or ship, which is supported by a crocodile. Orus is often described, as standing upon a crocodile, and at the same time surrounded with other symbolical representations. For as the Egyptians in their rites referred to a person preserved in the midst of waters; they accordingly, to describe that history, made use of types, which had some analogy, and resemblance to such preservation. Some of these could scarcely be called symbolical, the purport was so manifest. Such was their carrying about the image of a man in an ark (ἐν κύωντο), who appeared to be dead; and who afterwards

71 Ἰστοι—δεκτικὸν πτωσις γενεσιως, καυδο τιθην, και παραδεχης. Ibid. p. 372. Ἰσιν, οἰκον Ὄρω κοσμως. p. 374. Χωραν γενεσιως, και δεξα-μεν. Ibid.


73 Εἴδωλον ανθρωπω τεθυνκοτος εν Κύωντο πεισφερομενον. Isis et Osiris. p. 357.
was supposed to return from a state of darkness to
life. But such descriptions related rather to
their ceremonies. The similitude, of which I am
now speaking, is to be chiefly observed in their
hieroglyphics and sculptures. These will generally
be found to have a plain analogy with the history
which they represent. Hence the crocodile, and
hippopotamus, were emblems of the Ark, because
during the inundation of the Nile they rose with
the waters, and were superior to the flood. The
Lotus, that peculiar plant of the Nile, was rever-
enced upon the same account: and we accord-
ingly find a frog upon the Lotus introduced as a
sacred emblem in the Bembine table. We are
moreover told by Jamblichus, that the figure of a
man upon this plant, in the midst of mud, was an
emblem of Helius. This Philosopher, as well as
Plutarch and Porphyry, imagined that these
histories related to the real Helius, the Sun: and
that the symbols of Selene had the like reference
to the Moon. In consequence of which they have
a deal of refinement about a moist nature, and a

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24 Ἰσπιβ ἓ ἄδου παραγενομένου. Ibid. p. 358.
26 The Egyptian Priests used to crown themselves with the
27 Figure GG. Edit. Amsterdam.
28 Sect. 7. p. 151. Ἐιπεὶ Ἴπεὶ Δοῦλον.
dry: and of the Sun and Moon presiding over moist substances, and watry 78 exhalations. But what they idly subtilize, and refine, was real. Both Helius, and Selene, were names given to objects, which were immediately connected with water; even with the ocean itself. They had been exposed to water, and preserved in it: and to this their real history related. The Lotus was made an emblem of their preservation; because in the greatest inundations of the Nile its broad leaf rises with the flood, and is never overwhelmed. Hence it was, that the Egyptians placed Helius upon the Lotus: and he was said to have arisen from the waters upon this plant in the form of a 79 new-born child. This could have no relation to the Sun: but was a proper picture of Osiris, who had been looked upon as lost, but returned to life in the character of the boy Orus. Plutarch ruined a plain history by refinement; and is at the expense of much false philosophy. *Do not,* says he, *imagine, that the Egyptians supposed the Sun to arise from the Lotus in the form of a child.* No: they only by this hieroglyphic described his being rekindled by moist essences; and shewed, how his fire was re-

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78 These notions seem to have been first propagated by Archemachus Euboicus. They have been closely copied by Athanasius Kircher in his Mystagogia Egyptiaca, and other writings.

newed from 82 water. This mode of interpretation runs through the whole of Plutarch's treatise; and through the writings of all those, who have given a rationale of the Egyptian rites, and mythology. The image of the moon, which in the hieroglyphics of Egypt was only used as a type, they considered as a reality; and referred the history, with which it was attended, to the luminary in the heavens. They did the same by the term Helius; mistaking a title for the object, from whence it was borrowed. Hence in their explanations they have displayed the most profound and mysterious absurdity, that ever human imagination conceived. Some of the fathers have been misled by these authorities. Clemens takes notice, that the Egyptians described Helius in a ship, and upon a crocodile: which, he thinks, was to represent the passage of the Sun through 81 sweet and moist air. Eusebius says, that the passage of the Sun was through good potable 82 water, which was denoted by the crocodile. I am persuaded,

81 Οτι δ' Ἥλιος δι' αἰθέρος γυρευμεν καὶ ὕψα στὸ πορεοτικον ποιμενος γεννὰ τον χρονον. 1. 5. p. 670.
82 Συμμαχεὶ κροκοδίλος ποτιμον ὕδατι, εν ὧν φεροντο ὁ Ἥλιος. Παρφ. Evan. 1. 3. p. 115. Ἀπέλει δε το μεν πλοιον την εν ὕδατι κυματιν. Ιβιδ.
that the antient Egyptians were too good astronomers, and naturalists, to have entertained any such notions. By Helius they meant a person so denominated: and the Moon, to which they alluded, was Ἄραγε Ἔλευν τε Κόσμος, the reputed mother of the world, as Plutarch confesses; which character cannot be made in any degree to correspond with the planet. Selene was the same as Isis, Ῥώος Ἁμαρι, the same also as Rhea, Vesta, Cubéle, and Dameater.

The crocodile was greatly reverenced by the Egyptians; and, according to Diodorus, it was upon account of their king Menas; the same, who at other times is called Menes, and Manes. This prince had been in great danger of drowning; but was wafted through the waters to land by a crocodile. In memorial of this he founded a city, which was denominated from the event the city of the crocodile. This writer supposes Menas to have really reigned over the Egyptians, because he stood at the head of their genealogical list: and he farther imagines, that the story was local; and that the event happened in the lake Mæris. But Menas, the supposed king of Egypt, was the Deus Lunus, and called also Meen, Ἀργος, and Man. He

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83 L. 1. p. 80.
was a Deity equally known to the Persians, Lydians, and Cappadocians; and worshipped under the same title. This legend about a crocodile was taken from some symbolical representation in the city of the same name; and hence it was supposed to have happened in Egypt. It was a sacred history, like that of Orus, and of Helius, upon a crocodile: for these were all titles, which at different times were conferred upon the same personage, and related to the same event. The crocodile had many names such as \(^{84}\) Caimin, \(^{85}\) Souchus, \(^{86}\) Campsa. This last signified an ark, or receptacle, like Aren, Argus, \(\Lambda\alpha\omega\nu\alpha\xi\), Cibotus, \(K\alpha\mu\sigma\alpha\), \(\theta\eta\lambda\eta\), \(C\alpha\mpsa\) is an ark; or coffer, says Hesychius. From hence I think the purport of the hieroglyphic may be proved. The Tortoise was likewise admitted in their symbolical descriptions; and was represented as the support of the world. It is a notion at this day among the Brahmins of India that the earth rests upon the horns of an ox, or cow. And when they are asked, what it is that supports the cow, they say, that it stands upon the back of a tortoise. The Egyptians used to place this emblem upon the shrines of Venus:

\(^{84}\) Isis et Osiris. p. 374.  
\(^{85}\) Damascius in vitâ Isidori, apud Photium. p. 1048.  
\(^{86}\) Herodotus. l. 2. c. 69.
and the same Goddess was described by the people of Elis with her foot upon the back of this animal, to denote her relation to the sea.

Most of the Aquatics of the Nile were esteemed sacred: and among these the Faba ΑΕγυπτιακα. It was a species of bean, styled Colocasia; and was reverenced on account of its shape. Nothing can more resemble a boat, than the pod of the common bean: and it is particularly like the Navis biprora, or sacred ship of Isis. The Faba ΑΕγυπτιακα had the like appearance; and this perhaps was the reason why Pythagoras abstained from beans; for his whole system seems to have been borrowed from Egypt. It was undoubtedly on account of this resemblance, that it was also called Cuamon, and Cibotium, from Cibotus, Κιβωτος, a boat. Some suppose it to have been a species of Ciborium; of whose fruit they made cups to drink. A person in Athenæus, speaking of some particular cups, says, that they were called σκυφια, or skiffs. And he adds, that they

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87 Plutarch. Isis et Osiris. p. 381. Pausan. l. 6. p. 515. Το δ'
ἐπὶ τοῦ ποδός επὶ Χελώνας βιβλικοῦ.
88 In ΑΕγυπτοι nobilissima est Colocasia, quam Cyamon aliquid vocanti. Plin. l. 21. c. 20. p. 248. The term Cyamon or Cuamon, from whence the Greeks borrowed their κυαμος, is a compound of Cu-Amon, the shrine of Amon: so Cu-bela was the house or shrine of Bela; Cu-baba, the house of Baba.
Sarapis Helius: et Isis super Lutomis.

Orus sive

Harpocrates.

Taurinus,

Ianus Bifrons,

Hetruscus.

SYMBOLA HORI
had probably this name from a vegetable in Egypt, called *Ciborium*, whose fruit was like a boat. Above all others the *Nymphaea* seems to have been regarded; which is represented as the flower of the Lotus. It was esteemed a sacred ornament by the priests: and we find it continually used for a kind of coronet upon the figures of Orus, when he is described on the Lotus. It is also to be seen upon the heads of *Isis* and Osiris: and the serpents *Cnuphis* and *Thermuthis* are generally crowned with this flower. Orus is sometimes described erect, but swathed in bandages, like a person embalmed. In his hands he holds some implements of art: over his shoulder there seems to be the figure of a plough-share; and upon his head the *Nymphaea*.

If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they must arise from considering these emblems singly, and observing their particular scope and destination. When we have ascertained the meaning of

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90 *Καὶ ἀνεώτεροι Ἀιγυπτίων οὐράς εἰς πολτρήμα.* Hesych.


some individuals, we may possibly discover their drift, when considered collectively. These, I think, are the principles, upon which we must proceed: but after all it will be a dark research, in which many have been bewildered. There are authors, who mention an antient piece of hieroglyphical sculpture, which was to be seen in the city Saïs of lower Egypt. It consisted of a 92 child, and an old man: and near them stood an Hawk. After these a Cetus, or sea-fish: and last of all an Hippopotamus. 93 Clemens of Alexandria mentions the same history: but says, that it was at Diospolis. Instead of the river horse, he introduces a crocodile, which he says was an emblem of impudence. It is to be observed, that the Hippopotamus, and Crocodile, were symbols of the same purport; both related to the 94 deluge: and however the Greeks might sometimes repre-

See Pierius Valerianus. 1. 31. c. 6. He interprets it nascimur, senescimus: vivimus, morimur: naturæ dissidio.
93 L. 5. p. 670.
94 The Egyptians oftentimes under the character of Typhon referred to the deluge: and the Hippopotamus was an emblem of Typhon. Plutarch. Isis et Osiris. p. 363, 371. The same was said of the Crocodile. It was equally a symbol of Typhon, and the deluge. Plut. ibid. See Jablonski. Pars 3. p. 67.
sent them, they were 95 both in different places reverenced by the antient Egyptians. The inter-
pretation given by Clemens is this. *All ye, who are just come into the world, and all ye, who are
going out, remember, that God hates impudence.*
As there are so many crimes of high moment,
which demand animadversion, it is strange, that
so solemn a caution should be given merely against
impudence. The inscription seems to have been
put up in two places: one of which was the temple
of Isis at Saïs: the other the temple at Diospolis,
called 96 Theba. These are two remarkable places;
in consequence of which one would imagine, that
the inscription should contain some memorial of
more consequence; something, which had a re-
ference to the temples, wherein it was found. Were
I to attempt the decyphering of these hierogly-
phics, which however diversified, seem to amount
to the same purport, I should begin from right to
left, in a series different from those, who have gone
before me. I find according to this order, that
the Hippopotamus, and Crocodile, stand first:
and then the Cetus. Next comes the figure of

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95 Herodotus. l. 2. c. 69, 71, 148. Strabo. l. 17. p. 1165,
96 Ῥας Ἐθνας καὶ Διοςπολιν την αυτην ἓπαξέχειν. Diodor. Sic. l. 1.
p. 88. Ἐθνας—Διοςπολιν ποτε κληθηας. Eustath. in Dionys. v. 248.
the sacred Hawk; under which semblance Divine Providence was always depicted: and after this an old man, and a child. It may seem presumption to pretend to interpret what was a secret two thousand years ago: I shall therefore only mention, what I have to say, as matter of opinion. The reader will remember, that the inscription was in the temple of Isis at Saïs; and in the temple styled Theba, the history of which I have given. In consequence of this my conjectures are, that it should be read in the following manner. *As the Hippopotamus, or Crocodile, survives the inundations of the Nile, just so that sacred receptacle, the Cetus, or Ark, through the interposition of Providence, weathered the Deluge: by which means the aged Patriarch escaped, and obtained a renewal of life.* How true this interpretation may be, I will not presume to say: it certainly corresponds with the history of each emblem, as they have been separately considered: and is consonant to the general scope of the rites, and mythology of Egypt. What is still more to the

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97 Θεὸς βελομενοι σημναί—ίερα εὐγεραφσι. Horapollo. l. 1. c. 6.

Δεικνυται—τῷ Ἴεραὶ δυναμίν, και αἰεχν. Isis et Osiris. p. 37 i.

Ὁ Θεὸς εἰς καιραῖν εἰκὼν ἱεράκος, δύτως εἰς ὁ πτωτος αφθαρτος. Zoroaster. apud Euseb. Praep. Ev. l. 1. cap. x. p. 42. l. 3. c. 4. p. 94,
purpose, it perfectly agrees with the destination of the two temples, where it is said to have been found: For by Isis was meant a sacred receptacle, as I have shewn: and Theba is literally the Ark. The temples were both of them built in memory of that event, which the hieroglyphic seems to describe.

OF THE SCYPHUS.

Oi λιθίνοι χρατήρες, καὶ οἱ αμφιφορεῖς—Διονυσοῦ συμβόλα.

I HAVE taken notice of the sacred ship of Egypt, called Baris: and of the ship of Isis at Rome, which was carried in procession upon a yearly festival. There seem likewise to have been sacred cups in the form of boats, called Cymbia, and Scyphi, Κυμβία, καὶ Σκυφοί; of which they made a religious use in the prosecution of their mysteries. They were also introduced at festivals, and upon other solemn occasions. It is said of Perseus, that he introduced in Persis the detestable rites of the Scyphus: ¹ εδείξε δὲ καὶ τῆς Περσᾶς τὴν τελετὴν τῇ μυσαρᾷ καὶ αθέμιτῃ Σκυφῇ. The

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98 Ισις—τοπος Θεων—ὑποδοχη—οικος Ων. Plutarch supra.
author says, that they were first established by Zeus, who was called Pecus. 2 Ηειρος δὲ καὶ Ζεὺς ἔδιδαξεν αὐτον πραξειν καὶ πελειν τὴν μαγείαν τῆς μυσαρῆς Σκυφῆς, δίδαξας αὐτον ποιητα τα περὶ αὐτής μυσικὰ καὶ ὅστις ἐπὶ πλανήματα. Pecus, the same as Zeus, taught (Perseus) to go through all the idolatrous rites of the detestable Scyphus or boat: having initiated him in all the mystery and wickedness necessary to that purpose. It is said of 3 Hercules, that he traversed a vast sea in a cup or skiff, which Nereus, or Oceanus, lent him for his preservation. This Scyphus, it seems, was made of 4 wood; and well secured with pitch, to preserve it from decay. There were many cups formed in imitation of this antient vessel; which were esteemed sacred, and used only upon particular occasions. That they were made after the prototype, in the shape of a boat or ship, may be known from a fragment of Menander, which has been preserved by Athenæus from the play called Nauclerus. One neighbour tells another, that Theophilus, a common friend, is returned safe to his son; and

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* Chron. Pasch, p. 38.
4 Servius in Virg. Æneid. l. 8. v. 278. Apollodorus. l. 2. p. 100. See Athenæus, l. 11. p. 469. By some it was said to have been the cup of Nereus: by others of Oceanus. Ibid.
with much good-nature offers to treat him upon this joyful occasion with a cup of wine.

A. Πρωτός δ' εγὼ σοι πονθε χρυσῆν Καλλικλην.
ΣΤ. Ποιν; Α. Το ΠΛΟΙΟΝ, ουδέ μοί οἰνὸς, ἄλιε;

A. And first of all I make you an offer to partake of this fine cup. ST. What cup? A. Why this boat: don't you understand me, you simpleton!—In another place this person speaks of the same ship. True, says he, I have saved it: and a noble ship it is: the very same, which one Callicles a silversmith built; and of which Euphranor of Thurium (a boon companion) has oftentimes the steerage.

Τὴν γὰρ σεσωμένη μοι λέγεις. Β. Εγώμε μην,
Τὴν γὰρ ἐκείνην, ἣν εποίησε Καλλικλῆς,
——Ευφράγας δὲ κυβέρνη Θείος.

What was alluded to by cups of this particular form may, I think, be inferred from their invoking upon these occasions Zeus the saviour and deliverer. In a fragment of Antiphanes there is a description of a merry-making, when the Deity is spoken of under that title.

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6 Ibid.
The name of Harmodius was remembered: they struck up a Paean: and one jolly fellow took up the large bowl, called the ship of Zeus the Preserver. The like is mentioned with much humour from a fragment of the comedian Alexis:

7 Αρμόδιος εκαλείτο, Πωλεύν ήδέτο, Μεγάλην Δίος Σωτήρος Ακατόν ἦσε τις.  

Fill up; fill up. I shall empty this noble vessel to Jupiter Soter. This Jupiter the preserver is in my opinion the most beneficent of all the Gods. If I burst, I don't care. I drink with a good will, and a safe conscience. The same author in another place tells us, that the person, whom the Grecians invoked after supper by the title of Zeus Σωτήρ, Zeus the saviour, was no other than Dionysus. And he adds, what points out the person more particularly, that he was styled not only the saviour, but 8 τον καὶ τον Ομβρων ἀρχηγον;
the great dispenser of rains. The cups, of which I took notice above, were often referred to Hercules; and made use of as Grace-cups, where particular honour was intended. It is said of Alexander, that at the feast of Thessalus the physician, before he had finished the Scyphus Herculeus, he found himself on a sudden struck, as it were with a dart, and was carried off half dead. The Boeotians had a great regard for them; which was supposed to arise from their reverence to the "hero of Thebes: but it was from an event far more antient, to which their name related. The Scyphi, and Cymbia, at the celebration of the mysteries, were of the same fashion as those above.

The rites of the Scyphus undoubtedly consisted in a commemoration of the Ark, accompanied with all the circumstances of the Deluge. It was

10 Ibi, nondum Herculis Scypho epoto, repente velut telo confixus ingemuit. Quint. Curtius. l. 10. c. 4.

Macrobius of Hercules passing the ocean in a great Cup. Ego tamen arbitror non Poculo Herculem maria transvectum, sed navigio, cui Scyphus fuit nomen. Saturnal. l. 5. c. 21. p. 367.

11 Athenæus. l. 11. p. 500. Some cups made of wood were called Tabetae. Ibid. p. 506. undoubtedly from ναῦ, Arca.

12 It is remarkable, that the names Κυμβίον, Σκυφός, Ακατός, Ταβατά, Φασηλός, Κυστα, Γυαλός, Γαυλός, though made use of for drinking vessels, were borrowed from vessels of the sea.
the cup, we find, in which "Hercules passed the seas: and the same history is given to Helius, who was said to have traversed the ocean in the same vehicle. There are some remarkable verses of Stesichorus upon this subject, which have been preserved in Athenæus.

14 'Αλιος δ' 'Τεριονίδας
Δέπας εις κατεβαίνε χρυσέων,
Οφρα δ' ὑκεανοίο πέρασας
Αφικήθ' ἑρας πώλε βενθέα νυκτός ερέμας,
Ποτ' ματέα, κυβίδιαν' ἀλοχον,
Παίδας τε φίλας' 'Οδ' εσ ἀλος ἐβα
Δαναίσι κατάσκιον
Ποσσί Παῖς Διός.
'Twas in a golden Cup
That Helius pass'd,
Helius, Hyperion's son,
O'er floods and oceans wafted far away;
To Erebus he went, and the sad realms of night.
His aged parent there he found,
And the kind consort of his better days,
And all his blooming offspring.
Then to the sacred grove he sped,
The sacred grove of laurel.

ΤΙΠΠΟΣ, OR THE HORSE OF POSEIDON.

FROM what has preceded, we may perceive, that the Scyphus, called at times the Cup of Hercules, of Nereus, of Oceanus, of the Sun, was no other than the Ark, represented under this characteristic. It was described likewise, as has been often mentioned, under the emblem of a large fish, which Pliny terms fabulosa Ceto: and, from this representation, ships, which were unwieldy, and of great burden, were often called Cetenæ. ¹ Κητην, πλοιοῦ μεγα ως Κητος. I cannot help surmising, that the Horse of Neptune, which in the contest with Minerva πέρι χωρας he was said to have produced, was a mistaken emblem:

¹ Hesychius.
and that the antients in the original history did not refer to that animal. What the, Ἰππος Hippos alluded to in the early mythology was certainly a float or * ship, the same as the Ceto: for in the first place the Ceto was denominated Hippos: Ἰππος, τον μεγαν Ἑλλασσιου ἵθου: by Hippos is meant that huge fish of the ocean; i. e. the Ceto or Whale. Secondly, it is remarkable that the Hippos was certainly called Scaphius, and Scaphius, Σκαφιος και Σκυφιος; as we find by the Scholiast upon Lycophron. It was supposed to have been produced at the Colonus, when Neptune was asleep: or, as others tell the story, when the two Deities disputed about their right to Attica:

2 The terms Ἰππος and Ναυς are mentioned in such a manner, as to appear in some degree synonymous. Pamphos introduces them in this manner together in speaking of Poseidon,

Ἰππων τε δοτηρα, νεω τι θυκηθεμενων.

It should be read

Ἰωπωιον τε δοτηρα, νεων τι θυκηθεμενων:

By which, I make no doubt, were originally meant two sorts of vessels: the Hippeia, large unwieldy floats, the same as Κητνιας: the other more regularly decked ships. See Pausan. 1. 7. p. 577. See also Homer's Hymn 12: Ποσειδώνα, who expresses the line above.

Ἱαπων τε δημητρα.

3 Hesych. This Ἰαπως was the same as the feminine Hippa, styled the nurse of Bacchus.

Orphic Hymn. 48. Ἰαπων Βακχε τρεφον.
The same is mentioned by the Scholiast upon Pindar. I therefore cannot help thinking that this supposed Horse of Neptune, as it has so manifest a relation to the Ceto, and the Scyphus, must have been an emblem of the like purport; and that it had originally a reference to the same history, to which the Scyphus and Ceto related. The fable of the Horse certainly arose from a misprision of terms; though the mistake be as old as Homer. The Goddess Ἰππα, Hippa, represented as a feminine, is the same as Hippos, and relates to the same history. She is made the nurse or foster-mother of Dionusus; and styled the soul of the world. She is moreover said to have received Dionusus, who from her had a second birth, and she assisted Jupiter in labour: Ἐπικροφρόν. Scholia. v. 766.

Tuque O cui prima furentem
Pudit Equum magno tellus percussa tridenti.

Virgil. Georg. i. 1. v. 12.

Hence Argos Ἰππαίων. Ποσειδών Ἰππαίως. One of the three Chaldaic seminaries of learning was Hipparene, which is a compound of Hippa-Arene, and relates, as I should imagine, to the Ark, Hippa-Aren, Ἰρα. Borsippa—in the neighbourhood was probably Baris-Hippa, of the like purport. They both relate to the same emblem, the Arca ἵππωσιδεῖς.

The purport of this allegory is not very obscure: and will be illustrated hereafter. Dionusus was supposed to have been twice born; and thence was styled Δίῳς. Sometimes the intermediate state is taken into account; and he is represented as having experienced three different lives:

6 Οργιον, αρβήτοι, τριφυς, κερφίον Διος ἔρυνς.
7 Κίκλησις Διόνυσον, ἔριθρομον, εὐάστηρα,
Περιτογονον, διφυς, τριγονον.

His last birth was from Hippa, at which time nature itself was renewed.

8 Ἡδὲ παλιν Γαῖαν τε, καὶ Οὐρανον ἐυφυν ετικτεν.

Hippa, εἰς ἓν προσειτιν Διόνυσος, was certainly the Ark, into which the Patriarch retired; and from which he was afterwards released, to enjoy a new life, and another world. Hence arose the many symbols of an Horse. Damater near the Olive

6 Orphic Hymn. 51.
7 Ibid. 29.
8 Versus Orphic. ex Proclo in Timœum. 3. p. 137.
Mount in Arcadia was worshipped by the Phiga-
lians in a dark cavern. She was described as a
woman, but with the head of an horse, and
hieroglyphical representations of serpents and
other animals. She sat upon a rock, clothed to
her feet; with a dolphin in one hand, and a dove
in the other. Marus Balus, an antient Deity of
Italy, * was represented under an hieroglyphic, as
a person with the face of a man before, and of a
horse behind, and was said to have lived three
times. The history of Pegasus, the winged horse,
is probably of the same purport. Palæphatus, a
judicious writer, interprets it so; and supposes
Pegasus to have been nothing else but a ship:
Ουρα αν' τω πλοϊῳ Πηγασός. Arion, who was sup-
posed to have been saved by a Cetus, or Dolphin,
seems to have been the fish itself; and was thence
named. Hippos. This Hippos was in consequence
of it said to have been the offspring of Poseidon
and Da-mater. Some gave out, that Gaia, the
Earth, was its parent. In the accounts given by
the Corinthians of Arion, and Palæmon, we have
the same Arkite history varied, and referred to

10Ælian. Var. Hist. 1. 9. c. 16. Τοις ἀπὸ βασών, εἰς τρής.
11 Palæphat. de Bellerophonte. p. 66.
12Ἱαυτος Αριων. Pausan. 1. 8. p. 650. Ἰππος εγεννησε Ποσειδών
Αριώνα, θεοὶ, και Πηγασόν. Hesychius.
different æras. Corinth seems to have abounded with Arkite \[13\] emblems more than most places in Greece.

**Of the SACRED CONTEST.**

This account of the Hippos may serve to decipher some other mythological traditions, the purport of which have not yet been made known. I have in a former part shewn, that the history of Deucalion, and of the appulse of the Ark, was adopted by different nations, and referred to their own country. And not only the true history, but the metaphorical account, was in like manner retained, and appropriated to different places. As the Ark was represented under the symbol of Hippos, and was preserved from the violence of the sea by the wisdom and influence of Providence, the antients described this history under a notion of a contest, wherein Minerva and Neptune were engaged. Each of these Deities, it seems, laid claim to a region: and upon compromising the dispute, Minerva is said to have given birth to the olive tree; and Neptune produced a horse.

\[13\] See Pausanias. I. 2. p. 113. Γαλλις αγαλμα και ταλασσην, και Πηγος εικασμενος Κυτει, κλ.
Sometimes, instead of Minerva, Juno is introduced as a principal in the contest. These notions arose from emblematical descriptions of the Deluge, which the Grecians had received by tradition: but what was general, they limited, and appropriated to particular places.

There were accounts retained by the people of Argos, concerning a Deluge in the days of Inachus; but they did not imagine it to have extended beyond the limits of their own country. It arose from a dispute between Neptune and Juno; who contended for the possession of the province, which was adjudged by Inachus to Juno. There was a tradition of a like contest, and between the same persons, for the region of Mycene; which was here too decided in favour of the same Goddess. The people of Træzen had a similar history concerning their territory: but the dispute here was between Neptune and Minerva; Αθηνα και Ποσειδωνα αμφισβητησαι περι της χωρας. The natives attributed to each a share: but particularly venerated the Goddess, whom

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1 Pausanias. l. 2. p. 161.
2 Pausanias. l. 2. p. 145.
3 Ibid. p. 181.
they styled Minerva Πολιάς, Polias. At Corinth they had the like history; where Neptune again appears the aggressor: but his opponent is the Sun. Lastly, we read of a contention for the land of Attica between this God of the Sea, and the tutelary Deity Minerva: which *Pausanias observes to have been an history nearly parallel to that at Corinth. Tοῦτος κ. Κόρινθιοι μονον περὶ της Χώρας εἴρημενοι, αλλὰ εἷς δοκεῖ, Αθηναίοι πρῶτοι περὶ τῆς Ἀττικῆς ἔσπευδον τὸν Κορίνθιον Ποσείδωνα εἰς Ελέειν Ἡλιῷ περὶ τῆς γῆς ἐς αμφισβήτησιν. Βειάριον δὲ διὰλακτινῆς γενέσθαι σφίσιν. In this last dispute about Attica, Minerva is said to have had the advantage; and in consequence of it an olive-tree sprang up in the Acropolis of Athens, and at the same time Neptune produced the Horse Scuphius. I think it is manifest, that these accounts, however limited, relate to one general event: but the history has been adopted, and varied, according to the mythology of different places. This olive-tree at Athens was greatly reverenced, and reputed of high antiquity: but the Athenians had no other traditions concerning it, than that it was an evidence of the advantage, which Minerva gained over Neptune in this dis-

* Pausanias, Corinth. l. 2. p. 112.
5 Ibid. l. 8. p. 643. Lycophron Schol. v. 766.
pute for the country. 6 Πέρι δὲ Ἐλαιας οδεις εκασιν ἀλλο ἐπειν ἦ τι Θεω μαθυριον γενεσθαι, πατο εἰς τού αγονα τον ἐπι τη χωρα. This history was represented among the αναθηματα in the Acropolis by more Artists than one. 7 Ὅποιοι (τα Παρθενωνοι) η Ποσειδονος προς Αθηναν εσιν ερις υπερ της Γης. Behind the temple called Parthenon, or temple of the virgin, is the statue of Neptune contending with Minerva for the land. 8 In another place was Minerva, and the olive-tree, and Neptune making a show of raising the waves of the deep, κωμα ανθρωπων. There was likewise a statue of the Earth in a supplicating posture; requesting, as Pausanias imagines, that Jupiter would send her rain: 9 Εσι δε και Γης αγαλμα ἰκτενεσθαι ὑπαι δι τον Δια. The tra-

6 Pausanias. I. 1. p. 64. Many suppose the place, where the horse was produced, to have been in Scythia: others in Arcadia: others again in Thessaly. See Servius in Virg. Georgic. I. 1. v. 12.


8 Ibid.

9 Ibid. I. 1. p. 57. He thinks that there was probably some drought in Attica, or perhaps in Greece. But then we should have had Minerva, or some other tutelary Deity of the country, intreating Ζευς Ομηρον. The intreaties of the Earth should, I think, most naturally be general, and for no less than the whole.

In the Academia, Και φυτων εσιν Ελαιας, δινεθει τατο λεγομενον φανεραι. Pausanias. I. 1. p. 76.

Sophoclis ΟEdipus Colon. v. 726. Εσιν διον εγον κα.
dition, I make no doubt, was so far true, that the history related to rain: but from the circumstances of the other statues, with which this was surrounded, I should imagine that the purport of this entreaty was rather to avert it as an evil, than to implore it for a blessing. As the object of the supplication was confessedly unknown, we may be allowed to form conjectures as well as the author. I should, therefore, from the collateral histories, imagine, that this statue had the same reference as that of Ilythia ἐπὶ γονασίῳ at Tegea: and that they both related to the Deluge, and to the destruction of mankind in the waters. In short, I take all these to have been general histories; but through length of time mistaken, and abridged, and limited to particular places.
ADDITIONAL TYPES.

TAURUS, APIS, MNEUIS, LABAN, LABAR, LARIS, LARISSA. Also of AITHYA, ILITHYA, ORATHYA; and of the MANES and LARES.

It may not be easy at this distance of time to afford uniformly a reason why the Egyptians, and other nations, made use of those particular symbols, by which their histories have been transmitted. At least, if we may in some instances assign a cause, yet in others there may appear no relation between the primitive idea and the substitute, by which it is represented. However, when any light can be obtained, it will be worth our while to investigate the truth, and to find out the latent meaning. For if, by any means, we can arrive at the purport of these emblems, a great insight will be obtained into the mysteries
and mythology of Egypt, and into the history of the first ages. It has been upon this inducement that I have advanced so far, and shall venture to proceed a few degrees farther, in my inquiries upon this subject.

It is said of the Patriarch, after the Deluge, that he became יִוָּאֵר יָשָׁן, a man of the earth, or husbandman. This is rendered by the Seventy, ἀνθρώπος γῆς; or, as it stands in most of the copies, ἀνθρώπος γεωργός γῆς. The middle term is redundant, and was originally a marginal interpretation of the two extremes: by which is meant, that Noah was a person addicted to agriculture. This circumstance was religiously recorded in all the antient histories of Egypt. And it was upon this account, I imagine, that the ox, so useful in husbandry, was made an emblem of the Patriarch. Hence we find many pieces of antient sculpture, upon which is to be seen the Ox’s head, with the Egyptian modius between his horns, relative to the circumstances of this history. But, exclusive of these engraven symbols, the living animal was, in many places, held sacred, and reverenced as a Deity. One instance of this was at Memphis,

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1 Genesis, c. 9. v. 20.
2 Καὶ ἦξετο Ναω ἀνθρώπος γεωργός γῆς· καὶ εὐτευθεὶν αμπέλωνα. Ibid.
where they worshipped the sacred Bull Apis: and another was to be found at Heliopolis, where they held the Bull Mnevis, or Mneuis, in equal veneration. The like custom was observed at Memphis, Aphroditopolis, and Chusa, with this difference, that the object of adoration in these places was an Heifer or Cow.

That the Apis and Mneuis were both representations of an antient personage is certain: and who that personage was may be known from the account of him given by Diodorus. He speaks of him by the name of Mneues: but confines his history to Egypt, as the history of Saturn was limited to Italy; that of Inachus and Phoroneus to Argos; of Deucalion to Thessaly. Mneues, or, as the antient Dorians expressed it, Mneus is a compound of Mén-Neuas, and relates to the same person, who in Crete was styled Minos, Min-noas, and whose city was Min-Noa: the

4 Strabo. 1. 17. p. 1155. Ἁγία ἐγίς ιερα.
5 Ibid. 1. 17. p. 1163. Αὐτοὶ ἐγίς ιερα.
6 Κωνιὰ Αἰγυπτία-Χαυτῖα το ὁσιομ. Ὑπερεν αὐτον καλειτες. ζημεοι. δὲ καὶ βυζίαν ιερ.—καὶ αὐτον δὲ την Ισου Αἰγυπτίοι, Ἐκειχόν καὶ πλατεσι, καὶ γεωφαι. Aelian de Animal. 1. 10. c. 27.
7 Tauric. Διομοῦς. See Lycophron. v. 209 and Scholia.
same also who was represented under the emblem of the Men-Taur, or Mino-taurus. Diodorus speaks of Mneues as the first lawgiver; and says, that he lived after the æra of the Gods and Heroes, when a change was made in the manner of life among men. He describes him as a man of a most exalted soul, and a great promoter of civil society, which he benefited by his laws. These laws were unwritten; and he received them from the chief God Hermes, who conferred them as a gift of great importance upon the world; which through them would be highly benefited. He was the same as Menes, whom the Egyptians represented as their first king; and a great benefactor. This was the person who first sacrificed to the Gods, and brought about the great change in diet; a circumstance, which occurs continually in the history of the first ages. We find it made a characteristic of almost every antient personage, that

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8 Meta tnv palaiav tì kài Aiguptov 8iV katafassiv, tìn mußoloqemenvn genovnav epi tìn tìn ëtòv kai Hròwv, peittai fai; pàwv avn̄aptois nóμois xepušaβhai tâ pluvò 8iou (lege.Bou) tov Mneuvv, aiβa kai tì ffvch mégaβ, kai tìn 8iW koivotov tìn muμho- nevomèvov. Pròspοúnthena de avtò tòv Ëgmìv didwKENV têvtes, ós megalòv avñòv avtòv esòmèvov. Diod. l. l. p. 84.

9 Ibid. p. 42.

10 Tòv palaiav 8iV katafassiv. See above.
he withdrew mankind from their savage and bloody repasts. Of this foul and unnatural manner of feeding, which prevailed in the antediluvian world, I have spoken before. The poets, and mythologists, continually allude to it, and memorials of it were kept up in all their rites and mysteries, where one part of the ceremony consisted in eating raw flesh, which was often torn from the animal, when alive. Menes, who put a stop to this cruel practice, and introduced a more mild diet, is styled Meen by Herodotus, and was the same as Men-Neuas, of whom I have been speaking: the same also as the Men-Taur, and Taur-Men, of other countries. Diodorus calls this famous law-giver "Bau Mveutv, Taurus Men-Neues; from whence we may judge, that he was the same person, whom the Egyptians reverenced under the symbol of the sacred Bull; especially as it was called by the same name Mneuas, and Mneues.

The name of Apis I imagine to have been an Egyptian term for a father: whence came the term Appa, Appas, and Apia among the Greeks: which last is equivalent to Patria among the Romans. Homer industriously adheres to antient

\[11\] In the present copies it is Ειον [Mueutv], which is not sense. It undoubtedly should be altered to Byv; for that was his title; and he was reverenced under that symbol.
words: and he tells us, when Nestor was sent from Pylos to fight against the Centaurs of Thessaly, that he went "τιλοθεν ἐξ απίναις γαίαις. This may signify either that he went far away e patriâ terrâ, from his own country: or else to a great distance from the region of Apis, which undoubtedly was so called from Apis of Egypt. In this interpretation I differ from 13 Strabo, Eustathius, and all the Scholiasts; who think, that by Apia was meant something at a distance. Hence τιλοθεν ἐξ απίναις γαίαις must signify longe a longinquâ terrâ; which is scarcely sense. Pausanias, who was as good an antiquary, as Strabo was a geographer, assures us, that of old the whole region of the Peloponnesus was styled 14 Apia: and that it was so denominated from Apis. We may therefore be assured, that the term was sometimes used for a proper name. But it likewise signified patria, from Apis a father: whence came the Greek term

14 Τὴν εντὸς Ἰσθμος χωρὶς Ασιαν ἀπ᾿ ἐκεῖνῳ (Ασίδως) καλεῖτοι. Pausan. I. 2. p. 123. Apis is supposed to have come from beyond Naupactus; Απίνας ἐκ ἔρεως Ναυπακτίας. Æsch. Supplices. But by the coming of Apis is to be understood the introduction of particular rites; which were originally from Egypt.
15 Ἀπας, ὁ τροφεὺς, Appas, which signified a parent. Apas was expressed Appas, just as Atis was rendered Attis; Amon, Ammon: Adon, Addon. Diana is made to say to Jove,

16 Δος μοι παρενιν αἰωνιν, Απας, φυλάσσειν.

Grant me, my dear Appa, to maintain a perpetual virginity. Ulysses, speaking to Alcinous of his own country Ithaca, styles it ἅξιν γαία, by which is undoubtedly meant patria terra. The name of the earth itself among the Scythe was Apia, the feminine of Apis. This could not signify remote. No people would give the word distant for a general term to the Earth, which they worshipped as a Goddess; no more than they would to the country, where they resided. They esteemed the Earth their common parent, and hence they gave her the name of Apia, as they gave the title of Pappaius to Zeus; whom

15 Hesychius.
16 Callimach. H. Dian. v. 6.
18 Herodotus. I. iv. c. 59.
19 Pappa, and Pappus, signified in many languages a father. Hence παππάζωσιν, πατεῖα προσάγοντεσσιν. Hesych. When Nausicaa in Homer addresses her father, she calls him Pappa. See Herodot. above.
they looked upon as their father. One term explains the other precisely. And that we may not be at a loss to know, who was meant by this reputed father Apis; Epiphanius tells us that he was the same as Inachus: in whose days the Deluge happened.

I have mentioned, that the Mneuis, or as the Dorians express it Mneuas, is a contraction of Men-Neuas, the Lunar God Neuas, the same as Noas, or Noah. It has also been shewn, that Osiris, the planter of the vine, the inventor of the plough, the great husbandman, was no other than Noah; and to him these animals were sacred. Plutarch accordingly informs us, Τις Ταρτας τις ιερις, τον τε ονομαζομενον Απιν, και τον Μνευιν, Οσιριδη καθεσθαιναι, that the bulls, both that which was called Apis, and the other named Mneuis, were alike sacred to Osiris. They were looked upon as living oracles, and real Deities: and to be in a manner animated by the very soul of the personage, whom they represented. Diodorus speaks of
Tauri Lunati.

Taurus Apis et Mneuas cum Columba sacra.
the honour, in which they were held, as being equal to that paid to the Gods. In another place he assures us, that they were reverenced as Deities, and this universally, by all the people of Egypt. The Mneuis was worshipped at Heliopolis, as the Apis was at Memphis: hence some have thought, that the former was particularly sacred to the Sun. They were both equally dedicated to Osiris: who among other titles had that of Helius: but they related more to him under the character of the Deus Lunus, and from hence the Mneuis was denominated: Under this character the Egyptians did not refer to the planet in the heavens, but to a person; and to the machine, in which he had been preserved: the same, which was styled Rhea and Damater.

The Egyptians imagined, that the Ark had a resemblance to the new moon; which I have shewn to have been a favourite emblem. And there is reason to think, that they made use of

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Τελευτησαντος Οσιηδος εις τηνον (Εως) η ψυχη αυτη μετεγη, και δια ταυτα διατελει μεχρι και νυν. κλ. Diodor. l. 1. p. 76.

25 Τους δε ταυρες της ιερυς, τον τε Απιν, και τον Μνευη τιμασθαι παγανισιως τοις Θεους. l. 1. p. 79. Ασις, θεος Αιγυπτιων. Suidas.

26 Τους δε Ταυρες της ιερυς—σεηςαθαν καθαιρε θεος κοινη κατα δειξηναι σπαυν Αιγυπτιως. l. 1. p. 19. Apis, populum omnium numen. Mela, l. 1. c. 9. Θεος ενεγγεσατος δ Ασις. Ælian de Animal. l. 11. c. 10.
some art to impress the figure of a crescent upon the sides of these sacred animals: as it is certain, that white marks of this form were generally seen upon them. The Mneuis was uniformly chosen of a black colour, that these impressions might more plainly appear. The like is said of the Apis, who is by Pliny described as a Deity. Bos in Aëgypto etiam numinis vice colitur: Apim vocant. Insigne ei in dextro latere candicans macula, cornibus lunæ crescere incipientis. The same account is given by Marcellinus. Est autem Apis bos diversis genitalium notarum figuris expressus, maximeque omnium corniculantis lunae specie lateri dextro insignis. These animals are said to have had this regard paid to them, as being emblems of husbandry, which Osiris found out: and they were designed as memorials of the fruits of the earth being propagated: and of the persons to whom the world was indebted for those.

28 L. 8. c. 46. p. 472.
29 L. 22. p. 257.
30 —Αμα μεν δει γενετιας χριειν, ἀμα δε και δια των εὐριστων τοις καρπας των δοξαν τας των ευροειας παραδοσιμοι γεγονειν τοις μεταγενεσεροις εις ἀρετα τον αιωνα. Diodor. l. 1. p. 79.
blessings: that the remembrance of so great benefactions might last to the latest generations.

But they were not only representatives of the person, or persons, by whom the world had been so much benefited; but, as I have before mentioned, of the machine likewise, in which they had been preserved. This was described as a crescent; and called Theba, Baris, Argus. In consequence of which we find, that these terms, and the name of an Ox or Bull, were among the eastern nations synonymous. The Syrians, like the people at Mo-Memphis, held a Cow in great reverence: and to what they alluded may be known by the etymologists, who have commented upon their worship. 31 Θηβα Συρις λεγεται ἵς ἐς. The sacred heifer of the Syrians is no other than Theba, the Ark. 32 Θηβα γας ἵς ξούς κατὰ Συροὺς. The Ark among the Syrians is styled Bous, a cow: undoubtedly because it was so typified. Hesychius, conformably to the above, mentioning the various significations of the term Βας, Bos, takes notice, 33 Βας, — Βαρυς, Αργος: By an Ox or Bull is signified Baris, and Argus: two names of the sacred ship, the same as Theba above. The sacred cakes,
which were offered at the Arkite temples, were styled Boun, and were presented upon every seventh day. They had little horns, and were sacred to Selene: as we learn from Hesychius, who renders the term Bous, \[34\] Buo εδομος πεμμα εις, και της Σελυνθης έρευ. The same emblem was held sacred in Persis, and Chusistan; where Mithras the parent of mankind was represented under the figure of a steer, or heifer. Statius has some allusions to this image, when he mentions

\[35\] Περσει sub rupibus antri
Indignata sequi tormentem cornua Mithran,

Upon this the Scholiast observes, \[36\] Persæ in Spelæis coli Solem prii invenisse dicuntur. Est etiam in spelæo quidam Persico habitu cum tiara utrisque manibus bovis cornua comprimens, quæ interpretatio ad lunam dicitur. He says, that the purport of the sculpture related to the moon. It did so: however not to the planet; but to the

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\[34\] Of the sacred Boun, see vol. 1. p. 298. The Melissæ, those priestesses of Selene, were styled Ευγενεις. Ειλυνην Μελισσαν έκαλον —Ευγενεις δι ήδ Μελισσαι. Porph. de Antro Nympharum. p. 262.

\[35\] Thebaid. 1. 1. v. 720.

\[36\] Schol. ibid. Ταυγος μεν Ειλυνην και υλημα Ειλυνης δι Ταυγος. Porphyrius supra.
Arkite crescent, of which Mithras Tauriformis was the supposed Divinity. Of the grottos here alluded to by the Scholiast, which were situated near the Campus Magorum, I have before taken notice. Among those antient entablatures, which are there carved in the rock, there is one above the rest curious. In this is described Mithras Bovinus, with the head and horns of a bull; similar to the figures of Isis in Egypt. There is also the celestial bow; and over all is the child Eros, or Maneros, winged, and sitting upon the bow: also a person ascending some steps to adore the sacred phænomenon. It is a remarkable piece of sculpture: and every part of it illustrates the subject, of which I have been hitherto treating.

These symbolical animals of Egypt are by many writers spoken of as Vituli, or calves: and Herodotus, treating of Apis, mentions him as ῥοσχος Ἀπις καλομενος: the steer called Apis. When the Israelites fell into the idolatry of Egypt, they worshipped a calf in Horeb. And when this folly was renewed under Jeroboam, still the ob-

37 A copy of it has been given before, vol. 1. p. 232, and is here again represented upon a larger scale.

38 Ἰ να τι εὕφην ἀπὸ σε ὦ Ἀπις; ὦ μοσχος; ὦ εκλεκτος σε ἐκ εμενεν. Jeremiah. c. 46. v. 15.

39 Ἡ. 3. c. 28.
ject of worship was the same. This king made two calves: one of which he set up in Bethel, and the other in Dan. They are sometimes represented as females; and in the book of Tobit complaint is made against the apostate Tribes in Israel, who all sacrificed to the Goddess Baal, represented by an heifer. 41 Πασαί δι φυλαί, δι συναπτο-στάσει τινον τη Βααλ, τη δαμαλει. This was certainly an emblem of that supposed Deity, called Gaia, Rhea, and Damater.

42 Γαία Θεά, μητέρ Μαναρων, θησαυ τ' ανθρώπων.

Hence Apuleius, when he is describing the Pompa Isiaca, says of the sacred Cow, 43 Erat ea Bos omniparentis Deae fœcundum simulachrum. From this we may be led to infer that the female was the appointed emblem of the Ark; and the male of the person. The shrines, where this strange adoration was paid, were esteemed oracular: whence the animal had the name of Alphi, Dei vox: which was rendered Alpha by the Greeks. Hesychius accordingly tells us, Ἀλφα βῆς; or Ἀλφα ξοοσ

40 1 Kings. c. 12. v. 28, 29.
41 C. 1. v. 5.
42 Orphic Hymn. 25.
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The Phenicians call an Ox, or Cow, or the head of those animals, Alpha. And Plutarch, speaking of Cadmus, says, "that he placed Alpha the first letter, because among the Phenicians it was the name of the sacred Steer or Heifer. I have before taken notice, that the Grecian writers have supposed Cadmus to have been conducted by a Cow: but the true history may be known from the description of the Cow, by which Cadmus, or rather the Cadmians, are said to have been directed.

It had upon each side a mark, resembling the figure of the moon. Pausanias mentions the same circumstance: and says, "that it was a white mark, and like the moon, when at full. Among all the samples, which are now extant either upon coins or marbles, the mark is uniformly a crescent: and such we may imagine the true history to have

45 Δευκον σχημα ἐκατερθε περιπλοκον πυτε μνησ.


45 Schol. in Aristoph. Eutych. v. 1256.

been, from whence Pausanias copied. The peculiar
hieroglyphic, with which the animal was supposed
to have been distinguished, shews, that the history
related to one of the sacred kine of Egypt; and
from them the oracle was derived.

The Egyptians undoubtedly worshipped one of
these sacred animals at their city Pharbethus: for
Phar in the Amonian language, like יב, of the
Chaldeans, and Hebrews, signified an Ox, or Bull;
and by Beth was denoted a temple. Hence by
Phar-Beth is to be understood Bovis Æcles, the
temple of the sacred Bull. I have before shewn,
that Petah, and Patah, signified an Officer, and
Priest. Hence the persons styled in the 47 scrip-
tures Petah-Phar, and rendered in our version
Potiphar, and Potiphera, were priests of this
order. Potiphar priest of On was an attendant
upon the Mneuis in the city Zoan, or Heliopolis:
which was also called On. Analogous to this Isis
Pharia was in acceptation Dea Bovina from the
hieroglyphic 48 Phar, under which she was repre-

47 Genesis. c. 39. v. 1. and c. 41. v. 45.
48 Nunciat octavam Phariaæ sua turba Juvenææ. Martial. l. 10.
Epig. 48.
    Isi, Phoronæis quondam stabulata sub antris,
    He speaks, as if her title related to the Pharos. Regina Pharia
significs Isis Bovina.
sented. In a former treatise I imagined, that by Pharbeth was meant the house of Pharaoh; and I have, 49 repeated it: but Beth is generally to be understood in a religious sense; and as Phar signified an Ox or Bull, I should be inclined to the latter interpretation. Pataneit was a title of the same purport as Petaphar. Proclus speaks of a Sonchin, or priest, at Heliopolis, who was so called. He expresses it 50 Πατενειτ; which is a variation of little consequence. Neit had the same signification as Phar; and is by Macrobius rendered 51 Netos, or Neton: who says, that the sacred Bull at Heliopolis was so called. Hence Pata-Neit was Sacerdos Bovis: Apis, vel Mneuis, Minister. Isis Pharia was also styled Neit, which the Grecians expressed 52 Νηθ: and her priest at Sais was called Petaneit; Sacerdos Isidis Bovinae.

In respect to the Apis and Mneuis, there seems to have been a determined period for their worship: at the expiration of which they were carried to the Nile, and drowned in the 53 river. This

50 Proclus in Timeæum. l. 1. p. 31. ιςεις ονομαζομενος Πατενειτ.
52 Plato Timæus. vol. 3. p. 21. Αιγυπτιος τενομα Νηθ.
Νηθ, Αθηνα παρ Αιγυπτιος. Hesych.
53 Apis—post vivendi spatium præstitutum, sacro fonte im-
was attended with universal lamentations; during which the priests went in quest of another of the same kind with the necessary marks. When such a one was found, he was led in triumph to the temple, and the same rites were renewed. But though writers speak of these necessary characteristics, as originally inherent in the animals, yet the lunar emblem upon the side was certainly a work of art. The people in Egypt told Plutarch, that it was effected, \( \text{επαφή της Σελήνης, by a touch of the moon} \) : which he understands of the \( \text{55 planet} \). The persons who afforded the intelligence, undoubtedly meant, that it was done by the application of an instrument in the form of a crescent. With this they applied some caustic, by which they took off the black hairs: and in the room of these, white ones succeeded in the shape of a lunette. We are told, that when the Apis died, it was put into a σαφος, or coffin, and solemnly interred in the temple of \( \text{56 Sarapis}. \) I cannot in this place omit taking notice of the name Sarapis, about which there has often been controversy even among some of the antients. This arose from

\begin{align*}
\text{54 Sympos. I. 8. p. 718.} \\
\text{55 Suidas supposes, that the Apis was conceived } \text{ἐν Σελήνης} \text{.} \\
\text{56 Clemens Alexand. Strom. I. 1. p. 383.}
\end{align*}
their blending two different ideas under one term: which the Egyptians certainly distinguished. But as the words were nearly the same in sound, the Grecians have confounded them; and used them indiscriminately. Sar signified any thing noble. Those great lords, the Tyrians, are by the sacred writers styled 57 Sarim. Osiris, the great husbandman who had been exposed in an ark, was styled Sar-Apis; which signifies illustris Genitor, the great father of mankind. But there was likewise the term Sor, from whence came the σοφός of the Greeks; which signified a bier or coffin: also a place of interment. Hence the temple, where the dead Apis was deposited, had the name of Sor-Apis, rendered inaccurately Sarapis. Plutarch did not know the distinction, and hence fancied, that some people in Egypt would not allow Sarapis to have been a God. 58 Οὐχ εἶναι θεὸν τὸν Σαράπιν, ἀλλὰ τὸν Απίδος σοφὸν ἐτώς ὀνομασθαί. Instead of admitting Sarapis as a Deity, they insisted that it was only the tomb of Apis. The dispute was about the sound of a word. No Egyptian could

57 Isaiah. c. 23. v. 8. See Radicals. p. 90.

53 Isis et Osiris. p. 362. Sor also among the Amonians signified a bull: which was sometimes expressed Tor, and Tur. Sar-Apis may therefore sometimes signify the Bull-Apis.
deny the divinity of the God 59 Serapis: but Sor-Apis had another meaning: and this was the term in debate. The Egyptians insisted, and with good reason, that Sor-Apis was a name given to the place of sepulture of the sacred bull, and did not relate to the Deity.* That I am right in my notion may be proved from the testimony of Nymphodorus of Amphipolis. He says expressly, that when the Apis died, and had been embalmed, the priests laid it in a σφως, or tomb. And that this was in the temple of the Deity, or Dæmon, whom they most honoured: and the place of sepulture was called 60 Soro-Apis. Nymphodorus seems afterwards, in some degree, to confound the terms; but it is manifest, that the Dæmon, (Δαιμων) or deified man, was Sar-Apis, and that Sor-Apis was the tomb.

It has been mentioned, that the Minotaur, the Taurus Lunaris, of Crete, was represented as a Man with the head of a Bull. This was an hieroglyphic introduced into that country from Egypt. That it was an Egyptian emblem may

59 Τητον δὲ μὲν Δια εφασαν ενιαυ, δὲ δι του Νειλου, δια το μοθεν εχιν εν κεφαλη, και του τωξην. Suidas.

Ωφων—δὲ μὲν Ουριγυ, δὲ δι Σεραπιν, δὲ δι Σαβι Αιγυπτης.

Plut. Isis et Osiris. p. 375.

60 Κατευθεν Σοφωτιν κληθηαι. Clemens Alex. Strom. 1. 1. p. 383.
Meno-Taurus Aegyptiacus Biceps cum Sacerdote Suppliant.

Tauro-Menes, et Tauro-Menes Siculus

Meno-Taurus. M. Arkeus.
be known from a specimen still remaining, which is to be seen upon those curious monuments of Egyptian antiquity, in the British Museum. The Deity is here described sitting in an erect posture, in the express form of the Minotaur; only with this difference, that, like many emblematical figures in Syria, Babylonia, and other parts of the east, he is represented with two heads. His horns are industriously so placed as to form two lunettes. In his hand he holds an instrument like a scythe, as a token of husbandry; and before him is a priest upon his knees, who seems to be dedicating two small pyramids.

From these hieroglyphics misinterpreted came the stories of Europa and Pasiphaë; also the fable about Argus and Iō. They all related to the same event; and to the machine styled Βςτ., and Taurus, wherein Osiris was inclosed. For it is said of Isis, that during the rage of Typhon, she preserved Osiris in an ark of this denomination: εἰς ξυλίνα έμεσαλυν; She inclosed him in a bull of wood: by which is meant the ark, Theba. The Syrians understood it so. Οηθης γας ιτ βους κατα Συρος. A Bull or Cow among the Syrians signified an Ark, or Theba: — απο Κατμε τους φασι Οηθης

61 Diodorus Sic. l. 1. p. 76.
62 Lycophron Scholia. v. 1206.
The city Theba in Greece, so renowned for its seven gates, was denominated from the sacred Cow, by which Cadmus was directed. The name of the animal must, therefore, have been Theba: and we may be assured that the Syrians and Egyptians under this hieroglyphic continually referred to the Ark. The city Tyre, from whence Europa is supposed to have come, was named Sor, and Tur, similar to the ṭēw, and ṭēn, of the Chaldeans. Both these terms signify a Bull: and it was undoubtedly the insigne, by which the Deity was there represented.

There were many Arkite ceremonies in different parts of the world; which were generally styled Taurica Sacra. In some of these there was a memorial of the Παιάνιενεσία: and those who were initiated imagined, that they obtained, by their admission to these rites, an addition to their term of years. These mysteries were of old attended with acts of great cruelty. Of these I have given instances, taken from different parts of the world: from Egypt, Syria, Cyprus, Crete, and Sicily. The Bull of Perillus was probably constructed upon a religious account, and designed for a renovation of some cruel rites; which

63 Την ιππανολον κληθεθεί. Hesych.
64 See Hoffman. Taurobolium.
were prevented by the prince of the country. Practices of this nature prevailed in the 
Tauric Chersonesus. The Scuthæ of these parts worshipped Diana under the title of 
Tauropolus, and Taurione. There is reason to think, that the Deity was here represented under the Egyptian hieroglyphic of either a steer or heifer. It is expressly said by Eustathius, that the region was denominated from the animal Taurus; and that it was so named in memorial of an antient history, which was certainly imported from Egypt. 

Clementis Cohort. p. 36.
Diodorus Sic. I. 4. p. 248. Βαρβαρος θειν Αρτεμιδί Ταυ- 

BapjSapas οτε»v Αρσησ Ταυς. Suidas.

67 Ταυριων — εν Ταυροις της Σκυθιας τιμωμεν (θεα). Suidas.
68 Eustath. in Dionys. v. 306.
Osiris, who first taught agriculture, and to whom was ascribed the invention of the plough. The Tauric nation was a colony of 69 Cuthites, as will be hereafter shewn. They worshipped Osiris, whom they styled 70 Ait-Osiris: also Hestia, the same as Damater, whom they called 71 Tabita, from the Chaldaic, ἀρχα, Arca: and they gave to Artemis, or Diana, the name of Tauro, Tauropolus, and 72 Taurione. From laying these histories together it is apparent, that Artemis Diana, and Venus Dione, were in reality the same Deity, and had the same departments. This Sylvan Goddess was distinguished by a crescent, as well as Juno Samia; and was an emblem of the Arkite history; and in consequence of it was supposed to preside over 73 waters. Hence we find an in-

69 They were styled βασιλικοὶ Σκυθαῖ, Royal Scuthæ: Herodotus. 1. 4. c. 37. So in Egypt they had been called Royal Shepherds: βασιλεὺς Ποιμείς.

70 Herod. ibid.

71 Ibid.

72 Suidas, Ταυρίων.

Ταυρώ ἐν Ταυροῖς Αὔρεμις. Hesych.

Called by Euripides Αὔρεμις Σεῖως αἰναστάτας Hippol. v. 1521. She was consequently the same as Hera or Juno. Hence probably her name is a compound of Hara-Teinis, the same as Themis, the Goddess of Justice. I have sometimes thought that it was from Ar-temis, the city of Themis.

73 Εσθη καὶ λιμενιστήν επισκοπός. Callimachus. H. to Diana.
scription in Gruter, wherein Diana is at the same time called Regina undarum, and Nympha, decus nemorum. The name Taur-ione shews the history to which she related; for Taurus was an emblem of the Ark: and by Taur-Ione was signified the Arkite Dove. There is reason to think, that among this people the chief memorial of the Patriarch, and the Deluge, was preserved under an hieroglyphic of this nature. For as the Dove was an emblem of that Providence, by which mankind were saved; and as the machine, in which they were preserved, was styled Taurus, we may suppose that these symbols were introduced together from specimens in Egypt. And though in the history of that country the name of Taur-Ione does not at present occur, yet what is extraordinary, and more to the purpose, the hieroglyphic is still to be seen: and agrees precisely with my hypothesis. In the account given by Kircher of the Pamphilian obelisk there is introduced from the Bembine


74 P. xxxix. n. 8.

Hanc tibi marmoreo cæsam de monte, Diana,
Regina undarum, Nympha, decus nemorum.

x 2
table a representation of the Egyptian Apis. He is described with his horns luniformes, and upon his back is the mysterious Dove, Ìònah, with its wings low expanded, affording, as it were, security and shelter to the animal beneath. It is an hieroglyphic, as curious, as it is antient: and wonderfully illustrates the history, of which I have been treating.

As the Egyptians imagined, that the horns of a young Ox or Bull had some resemblance to a lunette, which was an emblem of the Ark; we find most of the Arkite divinities distinguished either with a crescent, or with horns. The Bull of Europa is described as having its horns full budded, and bearing a resemblance to the new moon.

75 Ἰσα δ' ἐπ' ἀλληλοισὶ κεφα ανετέλλε καφνὺς
Αὐτυγος, ἦμιτομον κεφανς ατε νυκλα Σελήνης.

In the history of Dionusus we have continual references to this hieroglyphic. He was called δικεφος, and εκεφος: and in the Orphic hymns he is described as having the countenance of a bull.

75 Moschi Europa. v. 87.
There is an invocation of him equally remarkable in another hymn.

He was also represented in the shape of a bull by some of his votaries. He was styled Bougenes, Bougenes, or the offspring of a Bull, by the people of Argos; who used to invoke him as a resident of the sea, and intreat him to come out of the waters. The author of the Orphic hymns calls him Taurogeneis, analogous to Egyneis before.

76 Orphic Hymn. 44.

Tigres pampinea cuspide territans,
Et mitrâ cohibens cornigerum caput. Seneca Hippol. v. 752.


78 Isis et Osiris. p. 364.

79 Plutarch. ibid.
30 Ταυτογενής Διονύσος εὐφεσούνν πορε θντοις.

Ταυτογενής is precisely of the same purport, as Ῥω-βαυγενής: and the words in this passage certainly mean, That the Ark-born Deity, Dionusus, restored 81 peace, and happiness, to mortals. There is not an epithet among the quotations above, but is rendered intelligible by the method of analysis, upon which I have proceeded. By the same means we may understand every title given to Dionusus by Ovid, when he describes his rites, as they were celebrated by the people of Thracia.

82 Thuraque dant, Bacchumque vocant, Bromiumque,
Ignignenumque, satumque iterum, solumque
bimatrem:
Additur his Nyseus, indetonsusque Thyoneus;
Et cum Lena genialis consitor uvae:

80 Orphic Fragment. 28. p. 390. Dionusus was called Ταυτο-
κεφως ὑπ' according to Euphorion.

"Η Ταυτοκεφως Διόνυσος κοινσασα. Theon in Aratum.

81 The purport of his name in Scripture was peace and conso-
lution: and it is accordingly so interpreted, as I have before shewn. Νω νεοκεϊς αναπαυνος. Hesych.

82 Ovid. Metamorph. 1. 4. v. 11.
Nycteliusque, Eleleusque Parens, et Iacchus, et Evan.  
Et quae præterea per Graias plurima Gentes Nomina, Liber, habes: tibi enim inconsumpta Juventas:  
Tu puer æternus: Tu formosissimus alto  
Conspiceris coelo: tibi, cum sine cornibus adstas,  
Virgineum caput est.

The Patriarch was esteemed the God of mariners, and was worshipped under this character in his temple at Canobus. The Greeks called him Poseidon, and bestowed upon him the genuine characteristics of Hippius, and Taureus. Iolaus says to Hercules,

By Ἐνδεμων is properly meant in a mystic sense the hymen, or veil, of the Ark: but in the legendary story of Hercules it is made to signify

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33 Hesiod. Ἀστις, v. 104. Ταυρος, Ταυρειος, ὁ Ποσειδων. Hesych. Ταυρα, ἵστη τις αγομεν Ποσειδωνος. Ibid. See vol. 1. p. 378. of this work.
the walls of a city. As the Patriarch was esteemed the great Deity of the sea, and at the same
time was represented under the semblance of a bull, or with the head of that animal; we find
this circumstance continually alluded to by the poets, and mythologists of Greece. Euripides,
in particular, speaks of the Ocean under this character.

84 Ποντον, ὁ Ωκεανὸς ὁ ν
Ταυριμελανος ἄγκαλαις
Ελισσων κυκλει χθονα.

And as all rivers were looked upon as the children of the Ocean, they likewise were represented
in the same manner. Hence we read of Tauriformis Aufidus: and the Tiber is called

Corniger Hesperidum fluvius regnator aquarum.

84 Orestes. v. 1384. Oceanus was the same as Helius, and Osiris. Τον γας ὁ Ωκεανὸς οσιεὺς εἰνα. Plut. Isis et Osiris, p. 364.
85 Εξ ὄπερ παντες ποταμοι κ. λ. Homer. Iliad Φ. v. 197.
86 —— —— Pater ipse bicornis

Inachus. Statius. Theb. 1. 2. v. 217.

Claudian of the Tiber. Taurina levantur

It was for this reason that the river Achelous, so particularly sacred, was supposed to have turned himself into a bull. In short, every personage that had any connexion with the history of the Ark, was described with some reference to this hieroglyphic. Hence we read of Tauro, and Taur-Iöne Artemis, of whom I have spoken. Ovid, speaking of Egyptian Isis, says, that she had horns like the moon.

87 Imitataque Lunam
Cornua fulserunt.

He had before given a fine description of this Goddess, with an assemblage of other emblematical personages, all relative to this history. The account is to be found in the fable concerning Iphis, where Isis appears to Telethusa.

88 Cum medio noctis spatio sub imagine somni Inachis ante torum, pompâ comitata suorum, Aut stetit, aut visa est. Inerant lunaria fronti
Cornua cum spicis nitido flaventibus auro;
Et regale decus: cum quà latrator Anubis,

88 Ibid. v. 685.
Sanctaque Bubastis, variisque coloribus Apis; 
Quique premit vocem, digitoque silentia sua-
det: 
Sistraque erant; nunquamque satis quæsitus 
Osiris; 
Plenaque somniferi serpens peregrina veneni.

The Bull's head was esteemed a princely hiero-
glyphic: wherefore it is said by Sanchoniathon 
of Astarte, \(^{89}\) Ἠπεθυκε τῇ ἰδίᾳ κεφαλῇ βασιλείᾳ ταρα-
σημον κεφαλὴν Ταύρην. The Goddess placed the head 
of a Bull upon her own head, as a royal emblem. 
And it is said of Isis, whom I just now mentioned, 
that she was not only described with a lunette; but 
like Io of the Greeks with the real head of a 
\(^{90}\) Bull, or Cow. Such was the figure of the Mi-
notaurus, which Pausanias styles \(^{91}\) Ταύρων τοῦ 
Μίνω, the Bull called Mino. By this is meant the sa-
cred emblem of the Deus \(^{92}\) Lunaris No: which 
emblem was reverenced in Crete at Minoa, the 
same as Meen-Noa, the city of Arkite Noah. Of 
this ŉanie were many places, of which examples

\(^{89}\) Euseb. P. E. l. 1. c. \(\chi\). p. 38. 
\(^{90}\) Το τῆς Ἰσιδος αγαλμα ἐν γυναικεῖον εὐκερῶν ἑστὶ, καταπεὶ Ἐλληνες 

\(^{91}\) \(\text{I} \\oslash \text{v} \text{I} \text{n} \text{γραφεῖον}. \) Herod. l. 2. c. 41. \(\text{Ε} \text{n} \text{θ} \text{α} \text{ς} \text{ε} \text{υ} \text{ς} \text{υ} \text{ν} \text{e} \text{i} \text{ν} \text{αγαλματ} \text{ι} \text{τ} \text{ης} 
\text{I} \text{ου} \text{ς} \text{η} \text{τ} \text{οι} \text{Σ} \text{ιληνης}. \) Schol. in Dionys. v. 94. 
\(^{92}\) Taur-Meen-No: Taurus Lunaris No.
may be found in Paros, Crete, Sicily, Arabia; and likewise in other parts. And analogous to this we find many mountains, places, and people, named Taurus, Taurica, Taurini, Taurisci, Tauropolis, Tauropolium, from the same emblematical worship.

The Ark seems to have been sometimes called Centaurus; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was said to have been the son of the Centaur Cronus: but the rest were the offspring of Ixion, and Nephel. \(94\) \(\text{Κενταύρος, ηγούν ο Κρόνος. - 'Ο Χειρών εξ Κρόνου οίδε λοιποί παντες Κενταύροι παίδες εἰσίν Ἰξίονος, καὶ Νεφελής. They are described by Nonnus as horned, and as inseparable companions of \(95\) Dionysus. He supposes them to have been the sons of Zeuth: and places them for the most part in Cyprus. There seem to have been ships of old denominated from the Ark Centauri, and \(\text{Βαςκενταύροι}. \) The Amonians occupied all the upper part of the Adriatic Gulf: and the Veneti at this day call their principal galley the Bucentaur: which Justiniani styles \(96\) Na-

\(93\) See Steph. Byzant. The cities named Minua were of the same purport.

\(94\) Schol. in Lycophrone. v. 1200.


\(96\) L. 14.
vigium maximum et ornatissimum. This sort of ships, and ships in general, are supposed to have been first formed in Cyprus: and here Nonnus supposes the Centaurs to have first existed. This notion arose from the original ship, the Ark, being built of Gupher wood. This has been interpreted the wood of the island Cupher, which was the antient name of Cyprus.

Memorials of this nature seem to have been universally preserved; and the same hieroglyphics to have prevailed in regions widely distant. The city Tours in Gaul, which is called Ταυγοσεις by Stephanus, was the capital of the antient Turones. It is said to have been named from Taurus, a bull, which was an emblem of a ship: though they suppose it to have been the πυξινημα of that ship, by which the first colony was brought. There was a curious piece of antient sculpture in the same country, of which the Abbe Banier has given us a short account from the Histoire de la Limagne d'Auvergne of Gabriel Simeoni. It was placed upon the gate of the Hotel Dieu of Clermont, in the above province: and represented a Celtic divinity. It was the figure of a woman's

98 Steph. Byzant.
head, with wings displayed above; and two large scales arising out of the side of the head near the ears. This head was encompassed with two serpents, whose tails were hidden beneath the two wings. Some took the head, which was set off with a beautiful countenance; to have been that of Medusa: others thought, that it had a relation to Dagon, or Derceto: in which they are certainly near the truth. The name of the personage represented by this hieroglyphic is said to have been Onuava. Many instances of the like purport might be produced from India, and China; and other the most remote parts of the earth. In the island of Japan they have many symbolical representations, which plainly allude to the history of which I have been treating. Among other instances is that of a particular Deity called Giwon: who is also styled Goso Tennoo, or the Ox-headed prince of heaven. Examples to the same purpose may be found even in the great Pacific ocean, among those nations, with whom we have so lately opened a communication. We are accordingly told by one of those, who were sent to make discoveries in the southern parts of the globe, that in an island, called Eas-

100 Kämpfer's Japan. p. 418.
1 Account of Discoveries made in the Pacific Ocean. Printed London, 1767.
ter Island by the Dutch, latitude 27° S. longitude
from London, 106° 30'. W. were found Indians
of a religious cast, who worshipped the Sun.
They prostrated themselves before two immense
stones, one of which was flat, and very broad:
the other was erect, about ten feet high, and se-
ven fathoms round. It was carved at the top
with a man's head, and a garland; which was of
Mosaic, or inlaid work, and not ill performed.
The name of one stone was Dago; of the other
Taurico.

Of MAN, MAON, LIBAN, LABAN, LABAR,
LUBAR: Also of LAR, LARIS, LARISSA,
AITHYIA.

It is, I think, manifest, that the history of the
Ark was preserved in all countries, as far as we
can obtain evidence, with the greatest care and
veneration. As letters were not in the first ages
known, it was described under many symbols, such
as a Cetus, a Pegasus; a Bull, or a Ram. But the
most common emblem was a lunette, called Meen,
Man, and Maon. It was also named Laban,
Liban, and Libanah; all which are variations of
the same term; such however as must be expected
among people of different nations. I make no
doubt, but that Mount Libanus received its name
from this type of the Ark: for the city Arca stood here towards the bottom; and upon the summit was the temple of Venus Architis, where the most antient rites were preserved of Libanah, or Selene. They were introduced by people styled Archites; who were colonies from Egypt, the Belidæ, Danaidæ, and Cadmians of the Greeks; and the Hivites and Arkites of Moses. Josephus takes notice of the city in Mount Libanus, which he expresses Arka, and says that it was built by the Arkite. 2

As these rites prevailed greatly in Syria, and in the regions nearest Ararat, and Armenia, the coins of these countries are filled with emblems, which relate to this history. For the reverse of most Asiatic coins contain allusions to the antient mythology of those places, to which they belonged. Hence the Ram of Colchis, and of Ammonia in upper Egypt, will be found upon the money of Singara, Nisibis, and Edessa, and of other cities in the east. For the Ram seems like the sacred Bull to have been an emblem of the Patriarch, the great husbandman, and shepherd, styled γεωργος, and ανθρωπος γν. But above all other symbols the lunette will most frequently occur upon coins of this country; especially upon those of Carrhae,
which was the Charan, or Haran of Moses. Under this semblance they did not worship the planet; but the Selenite Deity, Σελήνην μητέρα ὁλα κοσμε, Selene, the mother of the whole world. The emperor Julian sacrificed to the moon at Carrhae 3 Lunae, quæ religiosæ per eos tractus colitur, sacra fecit. This Deity was the same as Cybele, + Ionah, and Damater; the reputed parent of all that breathed. This was a character, which could not in any respect belong to the moon. The planet was only made use of as a resemblance; and type of the Ark; and thence was called Mon, and Moon, as we may infer from the Hebrew: for וֹ, and מון, Mon and Moonah, signify in that language an image, or type. The name was at times differently expressed, but related to the genius of the Ark, who was worshipped by the Canaanites under the title of 5 Baal Maon, and whose temple was the Beth-Meon of 6 Jeremiah. This Deity was the same as Isis, and Rhea; hence we find inscriptions in honour of the latter, wherein she is

3 Marcellinus. l. 23. c. 3. p. 274.
4 Εἰσε ἐς τὴν ἡγαλματι τῆς Ιερ. ἐπὶ Σελήνης. Ιω. γας ἐγεῖ Σελήνη κατὰ τὴν τῶν Ἀγγείων διάλεκτον. Eustath. in Dionys. v. 94.
6 C. 48. v. 23.
Mentioned as the mother of all Beings. 

As the worship of Labana, or Selene, prevailed so much at Carrhæ, or Haran; we may form a judgment from the name of the person, by Moses called Laban, of the nature of his idolatry. We may presume, that he was so named from this worship; and that it consisted in an undue reverence to the Arkite emblem Labana. It is moreover highly probable, that those images, which are supposed to have been invented by Terah, and from him named Teraphim, the same which Laban worshipped, were lunar amulets, or types of the Ark in the form of a crescent. Both Terah, and Serugh, are said to have been devoted to false worship: and though people had been previously addicted to Zabaism, and other species of idolatry, yet the introduction of images is attributed to them. And as the worship of the Arkite emblem prevailed so much at Carrhæ, the very city of Haran, and Laban, the descendants of Terah;
we may infer, that it was the primitive idolatry of the place, and consisted in the worship of the Labana, or Arkite Moon. I imagine, that those places, which were called Albani, had this name from Al Laban, the Moon, the object of worship in those parts. This Al Laban was contracted to Alban, and rendered with a termination Albanus. I make no doubt, but that the Arkite idolatry prevailed in most of these places. Strabo mentions, "ιερόν Μήνος Αρκίων ἐν τοῖς Αλεανοῖς, the temple of the God Lunus Arkeus among the Albani of Pontus. And upon mount Albanus in Latium a sacred ship was reverenced; which Dion Cassius calls the ship of Juno, or Ionah. From hence we may infer, that it was a copy of the ship of Isis, called Baris; that memorial of the Ark in Egypt. Both Isis and Juno were described with the Labana, or Crescent:


See Plate representing the Deus Lunus Carrhenorum.

From Labana, and Lavana, came Luna. It is remarkable that the Portus Argous in Hetruria was hard by Portus Lunus. Strabo. 1. 5. p. 333. 339. 342. and the people of these parts are by Silius Italicus called Macedonians. 1. 8. v. 484.

and Venus was styled "Lubentia, and Lubentina; which, however etymologists may differ, related to the same emblem; and signified Venus Lunaris, et Architis.

As Cybele, Dyndamena, and Rhea, were no other than feminine titles of the Lunar Deity, called Mon, and Maon, we shall find a correspondence in the histories of those personages. Diodorus, according to the custom of the Greeks, supposes Dindyma to have been the mother of Dindymene, or Cybele, and the wife of "Maon; which though an idle distribution of persons, yet shews, that some relation subsisted between the terms. Hence we find, that a great part of Phrygia, and Lydia, where Cybele had particular reverence paid to her, was called 'Maonia. Here was also the city Acmonia, built, as was said, by

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Lubentia by the Romans was derived from Lubens, but erroneously. Venus was the same as Rhea and Cybele; and like them styled the mother of the Gods. Στις σις το παραπάν την Αφροδισίν, ὡς μητέρα τῶν θεῶν. Ptolemy Tetrabib. I. 2. She was consequently the same as Luban, Selene.


v 2
ACMON, the son of MANES: also the sacred Acmonian grove upon the Thermodon, where Selene was particularly reverenced under the title of HAR-MON, or Harmonia. Har and Hara were common titles, and particularly bestowed upon Juno, as queen of heaven. And analogous to this Har-mon, and Har-monia, signify Domina vel Regina Luna. I have shewn, that both Boeotia and Thessaly were famous for the same rites; and there was in each of these a city named Almon, by which was meant a city of the Deus Lunus. It was also called Minua, Minυα τολις Θεταλιας, η προτερου Αλμωνια. Minua, Mania, and Monia, are all of the same purport; and relate equally to Selene the Moon. There was a river Almon, near Rome, which was held very sacred; and to what the name alluded, may be known from the customs which prevailed. In the waters of this stream they used annually, with great reverence, to lave the image of Cybele, the mother of the Gods. This practice is often taken notice of by the Poets; and among others by Ovid.

16 Ac-Mon, Nobilis Lunus. Ac and Ach Εαυτικος.
17 Hara, Domina vel Regina. It was rendered Ἡγα by the Ionians.
13 Steph. Byzant.
Est locus in Tiberim, quo lubricus influit Almon,
Et nomen magno perdit in amne minor.
Illic purpureâ canus cum veste Sacerdos
Almonis Dominam sacraque lavit aquâ.

The ceremony seems to have been accompanied with lamentations, like the rites of Isis in Egypt; and to such Valerius Flaccus alludes, when he speaks of this custom.

Sic ubi Mygdonios planctus sacer abluit Almo,
Lætaque jam Cybele, festæque per oppida tædæ,
Quis modo tam sævos adytis fluxisse cruores
Cogit et?

The like circumstances are mentioned by Statius.

Italo gemitus Almone Cybele
Ponit, et Ídæos jam non reminiscitur amnes.

It was usual for people of consequence to be called by some title of the Deity; and Virgil, to

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19 Fast. I. 4. v. 337. The ceremony used to be performed upon the sixth of the Calends of April.
20 L. 8. v. 239.
give an air of authenticity to his poem, often confers some of the antient provincial names upon his heroes; which he adapts to each person according to the country from whence he came. Among others, he introduces the name Almon, which he gives to the son of Tyrrihus, an He- trurian.

21 Hic Juvenis primam ante aciem stridente sagittâ, Natorum Tyrri fuerat qui maximus Almon Sternitur.

It was properly a sacred title; and the purport of it has been shewn.

The terms Laban and Luban, by which the Arkite moon was denominated, seem by some to have been changed to Labar, and Lubar. Hence it is said of the Ark, by Epiphanius, that it rested upon Mount Lubar. 23 En ῥῷ Λουκαφ ορεὶ καλυμενος. This is the same which is called Mount Baris by Nicolaus Damascenus; and the Ararat of Moses. Cedrenus speaks of it, both under the name of Lubar, and Luban. 25 Ἔν ορεὶ Λουκαφ, which in

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22 Æneid. l. 7. v. 531.
25 P. 11, 12.
Labara sacra Lunata.

Avis Marina super cymbam ex Obelisco Pamphiliano.
another place he renders, ἐν φέω Λοῦσαν τῆς Αγιείνιας. By these, I make no doubt, was meant the mountain of Lunus Architis. The term was sometimes expressed Labar; and from hence the Roman ensigns were styled Labara, quasi Insignia Lunaria. This is evident from the Lunette, which is continually to be found upon them. They seem to have generally consisted of a crescent, of a disk of metal, and a chaplet of olive, or laurel. The name Labarum, however, was not properly Roman; but was adopted by the later emperors, especially by those of Constantinople. They borrowed it from some of the conquered nations, who had the same kind of military standard. This will appear from various coins, where it is seen among the trophies won from the Pannonians, Dacians, and other captive people. It is to be found likewise upon many coins of 26 Cities in the east. Sometimes two, sometimes three, lunettes are to be seen upon the same standard; whence it is plain, that they were the principal part of the Insigne; and we may presume, that from them it had the name of Labarum. I imagine, that the title of Liber, given to Dionysus, was the same as Labar; and conferred upon him

as the Deus Lunus. For the horns of Dionusus, like the horns of Isis, were originally a crescent. He was the same as Silenus; whose name, however varied by the Grecians, was originally the masculine of Selene. The Roman poets describe Silenus merely as a bestial drunken vagrant, supported by a savage crew of Sileni and Satyrs. But the ancient mythologists held him in a different estimation. It is said of him, that he was the father of three sons, who are by Catullus styled Nysigenae. He is represented as a man of the earth, who came into life, autologixenos, by his own means, without the assistance of his parent. He was esteemed, like Proteus and Nereus, a great prophet; one who transmitted an history of the world, and its origin. He is also said to have discoursed with Midas of Phrygia about another world. Theopompus described him as a Daemon; one who was inferior to the Deity,


29 Nonnus. 1. 29. p. 756.

30 Ἀπορος, αυτολογικος ανεδαμε μητρος αειρης. Ibid.

31 Ελιαν. Var. Hist. 1. 3. c. 18.


32 Ον μεν αφαιρετος την ζωην, ανθρωποι δε κειμενων και θανατη. Ελιαν. ibid. 1. 3. c. 18.
but superior to man, and exempted from the common condition of mortality.

LAREN, LARIS, LAROS, AITHYA.

BOTH Laren and Laris seem to have been antient terms, by which the Ark was represented. To say the truth, they are one and the same term, though varied in some degree by different people, who have at times changed the n final into an s; and from Laren formed Lares, and Laris. From Laren came the word Larnax, Δευκαλιών, an Ark; also Larnassus, Larina, Laranda, Larunda: the last of which was the name of a Goddess, well known to the Romans. Parnassus was of old called Larnassus, undoubtedly from Laren, the Ark. For the reason of this name being given to the mountain is said to have been in memorial of the Ark of Deucalion. 33 Παρνασσος εκελετο δε προτερου Δευκαλιων δια την Δευκαλιων λαρναω αυτοθι

33 Apuleius supposes Lar to be the radix; and to signify familiaris. De Deo Socratis. p. 689. also Florida. c. 14. p. 786.
34 Steph. Byzant. Larnassus seems to be a compound of Laren-Nasos. Nees, νησος, ναςος, signified of old not only an island, but any hill or promontory. The Acropolis at Thebes in Boeotia was called νησος.
We read of a city Larina, in Daunia; and we may judge whence it was named from the circumstances of its history. Daunia was peopled by a colony of Argives, who came into these parts under the supposed conduct of Perseus and Danaë. It was therefore one of those cities

quas dicitur olim Acrisioneis Danaë fundasse Colonis.

These Argives were no other than Arkites, as I have shewn; and Larina was a derivative from Laren. The sacred Bulls of Egypt were the fairest to the sight that could be procured; and, as I have shewn, were emblems of the Patriarch, and Ark. Hence probably it was that the Grecians used to style fine looking oxen, εοες λαρινοι; which, in a secondary acceptation, signified oxen, that were in flesh, and well fed.

35 Λαρινοι· βοες ευτραφεις.

From this term, expressed Laris, the Greeks denominated many cities, which they expressed Larissa: and in the history of all these places there will be found a reference to the same object, whence they are supposed to have received their

35 Hesych.
name. I have taken notice how much the Arkite rites prevailed in Phrygia, where was a city Theba, similar to that in Egypt. Hard by was the city 36 Larissa, which undoubtedly is a term of the same purport, as Theba; and related to the same worship. There was another 37 Larissa near Theba, in Thessaly, which, like Larina, in Daunia, was built by Argives, those 38 Coloni Acri- sionei, as they are termed by the poet; and undoubtedly in memorial of the same event. The Acropolis at Argos was supposed to have been founded by Danaus the Arkite; and this too had the name of 39 Larissa: for Larissa, Theba, and Argos, were synonymous terms. The Acropolis was certainly an Arkite temple, where the Laris, or 40 Navis biprora, was reverenced; and where the women, styled Danaïdæ, officiated, who were priestesses of the Argus. Acrisius, the father of

36 Called by Homer, Λαρίσσαν εξίευλακα.
38 Λαρίσσαν τῷ Θεσσαλικῷ—ἳν εκτίσεν Λαρίσσα. Scholia in Apollon. Rhod. l. 1. v. 40. There were two cities so named in Thessaly; and many in other parts of the world; in Syria, Media, Mauritania, and Iberia.
Danae, was said to have been here 41 buried. But Acrisius is, undoubtedly, a metathesis of Arcisius, and Arcasius, by which is meant the great Arkite, the person here worshipped. He was called Argus, Arcas, Arcasius; and compounded Arcas-Ionas. The latter terms were changed to Acrisius, and Acrisionæus; whence the people in the Argive colonies were styled Acrisionei Coloni. It is remarkable, that Larissa in Thessaly was also called 42 Argissa: from all which we may fairly infer, that Argos, Argis, and Laris, were of the same purport.

It is, I think, manifest, that the terms Lar and Laren, whence came Laris, and Larissa, had a reference to the sea. We are told by Hesychius, Δαρισσιτής ἀλεύς: Larineutes signifies a man of the sea. Δαιριναίον κυρτόν ὃ: ἀλίευς: They, who fish in the sea, call the machine, which they use, Larinaum. There was a sea bird called Lar, and Larus; which, as it was often seen in tempestuous weather, and outlived the worst of storms, was, I imagine, upon that account made an emblem of the Ark. When Hermes takes his flight downwards from mount

41 Arnobius. l. 6. p. 193.
42 Δαρισσα—ἐν τῷ Πελασγικῷ Θεσσαλίας, ὁμηρος Ἀργίσσας Φησὶ. Schol. in Apollon. l. 1. v. 40.
'Oι 7' Ἀργίσσας ἔχουν. Iliad. B. v. 738.
Pieria, and skims over the surface of the ocean towards the island of Calypso, he is by Homer compared to this bird.

43 Down he bent his way
In semblance like the seamew, that frequents
The dreary gulfs, which bound the troubled main.
There with unwearied wing she roams the deep,
Seeking her fishy prey; and, stooping low,
Dips her light pinions in the briny wave.

There was another bird, which was named Aithyia, and for the same reason made a similar hieroglyphic. The Larus I have mentioned as the Seamew; and the Aithyia seems to have been a species of Sea-coot. Birds of this nature occur in those specimens of Egyptian sculpture, which have been copied; especially among the engravings from the Pamphilian obelisk. In some parts of this monument are to be seen representations of water: and a little above are some marine birds, probably the Larus, and 44 Aithyia. The latter was held very

43 Σενατ’ επειτ’ επὶ κυμα, Λαρὸς ορνιθί εοκας, κ. λ.

44 They seem in some instances like Cormorants.
sacred, as we may infer from personages, who were so called, or had it in the composition of their names. Minerva, heavenly wisdom, had the title of Αἴθηγι and both Orithyia, Idityia, and Ilithyia, were named from this hieroglyphic. The last was the Goddess of the birth; consequently the same as Juno Lucina, and Diana: the same also as Venus Lubentia, and Genetillis, who rose from the sea. When the Poet describes Ulysses as nearly lost in the ocean, and struggling with the waves, he makes Leucothoë, the same as Ino, compassionate his distress; and introduces her in the shape of this bird.

45 Αἴθηγι ἀ' εἴκυια ποτη ανεδύσατο λίμνης.

Under this appearance she accosts the hero, who is perishing in the waters; and gives him a sacred veil, by which means he is preserved.

Ως αφα φανήσασα θεα νεκδείμνον εδώκεν.

The Lares and Manes, those domestic Deities of the antient Hetrurians, and Latines, were the same personages under different names. From

45 Pausan. 1. 1. p. 99.
46 Odyss. 1. E. v. 337.
Man, Manus, Mania, came the Manes; as from Laren and Laris were derived the Lares. By these terms are signified Dii Arkiteæ, who were no other than their Arkite ancestors, the persons preserved in the Laren or Ark; the genius of which was Isis, the reputed parent of the world. She accordingly by Apuleius is introduced saying, that she was the queen of the Manes. En, assum tuis commota precibus, rerum Natura parentes, elementorum omnium domina, Seculorum progenies initialis, summa Numinum, Regina Mammium. The feasts instituted to the honour of these Deities were styled Larentalia; which the Romans used to celebrate once every year: but Augustus ordered, that they should be observed twice in that period. The Lares were the same as the Dii Præstites, who according to Macrobius were imported from Egypt. They are described as Dæmons, and Genii, who once lived upon earth, and were gifted with immortality. Arnobius styles them Lares quosdam Genios, et functorum animas. And he says, that according

47 Apuleius de Deo Socratis.
49 Suetonius in Augusto.
50 Saturn. 1. 1. p. 276.
to Varro, they were the children of Mania. Maniam matrem esse cognominatam \textsuperscript{52} Larum. The like is said by Huetius, who adds, that Mania had also the name of Larunda. \textsuperscript{53} Lares Varro Manes esse vult; Maniae filios, quae dicitur vulgo Larunda. And agreeably to what has been mentioned above, she is styled the mother of the Dæmons, \textsuperscript{54} Λαρύνθα Ναίμονων μητής. By some she is called Lara, and said to have been the daughter of \textsuperscript{55} Almon. She was supposed to preside over families: and they used to offer children at her altar in order to procure her favour: for it was a uniform prevailing opinion, that no atonement could be obtained but by blood: and that some must die to procure the happiness of others. \textsuperscript{56} Præceptum est, ut pro capitisibus capitisibus supplicaretur; idque aliquamdiu observatum, ut pro fa-

\textsuperscript{52} See Varro de Ling. Lat. 1. 8. p. 113.
\textsuperscript{53} Demonst. Prop. 4. p. 139.
\textsuperscript{54} Glossæ Philoxeni apud Huetium. ibid.
\textsuperscript{55} Natalis Comes. l. 4. c. 4. p. 155. Hanc Laram, sive ut alii dixerunt, Larundam, nonnulli Maniam appellârunt.
See Ovid Fast. 1. 2. v. 599, of Lara Nâis, whom he makes the daughter of Almon.
\textsuperscript{56} Macrobr. Sat. 1. 1. c. 7. p. 154.
Cor pro corde, precor, pro fibris accipe fibras:
Hanc animam vobis pro meliore damius.
miliare sospitate pueri mactarentur Maniae Deae, matri Laruum. In lieu of these they in aftertimes offered the heads of poppies, and pods of garlick. The Lares were the same as the Penates, as we may infer from Servius. 57 Penates sunt omnes Dii, qui domi coluntur. They were properly marine Deities, and the same which were worshipped in Samothracia. 58 Penates Deos Samothracas volunt Varro, et Cassius Hemina. Arnobius speaks of 59 Neptune as one of them: and the rest of them are confessedly Deities of the 60 sea. They are accordingly spoken of in this light by Livy; who mentions a temple being built by Regillus the Censor to the 61 Lares Permarini in the Campus Martius. The particular time for making offerings to them was, when the Sun had entered 62 Aquarius. Neptune was the same as Palæmon of Corinth; esteemed also the same as Hercules.

57 In Virg. Æneid. 1. 2. v. 514.
60 This is evident from the Greek epigram.

Γλαυκων, και Νηρει, και Ινοι, και Μηλίκερτα
Και Συθει Κροινδα και Σαμουρηξ Θεοις κ. l.


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Pαλαιμων Ἰτακλης. He was described, as a child exposed upon the seas, and supported by a Cetus. Sometimes he was represented upon the Corinthian Cupselis or Ark: and behind him there is commonly a pine tree. There were the same offerings made to Palæmon in Greece, as were exhibited by the Latines to Mania, and the Lares. Hence he is styled by Lycothron, ἔβεφοκτονος, Infanticida, on account of the children, which were offered at his shrine. From the above we may see clearly, that there was a correspondence in the rites and mythology of these different nations: and that they had universally a reference to the same history.

It is said by Mela, that the Augelenses, who lived near the Syrtes in Africa, held the Manes, as the supreme and only Deities. That to them they directed their prayers, and made their offerings: and when they gave any strong attestation to their word, they used to swear by the Manes. The Greeks, as well as the Romans, did the same thing: and it is wonderful, that they should be so blinded, as not to perceive it. Most

63 Hesych.
64 Καὶ ὁ Παλαιμων δεξιεται ἔβεφοκτονος, Lycoth. v. 229. Πα-
γαιων Ινους οἰος. Schol.
65 L. 1. c. 8.
Palaemon et Cetus. Palaemon et Cetus super Arcam sacram.

of their Deities were formed out of titles: and the whole of their worship was confined to a few deified men, these Lares, Manes, Dæmones, of whom we have been treating. They were no other than their Arkite ancestors, the Baalim of the Scriptures: to these they offered: and to these they made their vows.
OF THE

CABIRI, CORYBANTES, IDÆI DACTYLI, CURETES, IGNETES, TELCHINES, AND OTHER ARKITE PRIESTS.

I HOPE, that I have given a satisfactory account of the Deluge, and of the supposed Genius of the Ark, as described by the Gentile mythologists. She was represented as a Goddess, and worshipped under the titles of Melittæ, Rhea, Cybele, and Damater; also of Isis, and Athena. As the department of the Deity has been sufficiently made out, the history of the priests may be easily ascertained; and at the same time the purport of their titles, under whatever denomination they may come. Of these priests the prin-

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cipal were the Cabiri; whose office and rites were esteemed particularly sacred, and of great antiquity. They were the same as the Curetes, Corybantes, Telchines, and the Idæi Dactyli of Crete. But in treating of them, great confusion has ensued from not considering, that both the Deity, and priest, were comprehended under the same title. The original Cabiritic Divinity was Zeuth: the same as Dionusus, though by some writers idly distinguished: * Καβείρων πρεσευτερον μεν Δια. His priests had the same title. By Pausanias he is said to have been 3 Prometheus, the father of mankind; which more plainly points out the person alluded to. It was no other than the Patriarch, who was of so great repute for his piety, and justice. Hence the other Cabiri, his immediate offspring, are said to have been the sons of Sadic; by which is signified the just man. 4 Σάδικος γὰρ εγενοτο παιδες, ὡς Διοσκορές ἐξηνευμεν, καὶ Καβείρες. To Sadyc, the man of justice, were born sons, who were styled the Dioscori and Ca-

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2 Scholia in Apollon. l. i. v. 918. The author of these Scholia makes a distinction between Zeuth and Dionusus; Καβείρων πρεσευτερον μεν Δια, νεοτερον δε Διονυσον: but they were the same person.

3 Pausan. l. 9. p. 759.

4 Damascius apud Photium. p. 1073. He supposes them to be eight in number.
This is the very title given to the Patriarch by Moses in the book of Genesis. It is there said of Noah, that he was ἱππαῖος, a just man, and perfect in his 5 generation. All science, and every useful art was attributed to him; and through his sons they were transmitted to posterity. Hence the author of the Orphic Argonautica mentions ἀγλαὰ δῶρα Καβεῖων the noble gifts bequeathed to mankind by the Cabiri. They were represented as daemons, and in number three: and they are sometimes mentioned as the sons of the great artist 7 Hephaistus, the chief Deity of Egypt, and the reputed father of the Gods. He was the same as Helius; and upon the pillar of Ramestes, which stood in Heliopolis, he was according to Hermapius styled Ἡφαιστός ο τῶν Θεῶν πατής. The person from whom this obelisk was named, is generally called Ramases, or Ram-Asis. Ramestes is of the same purport; being a compound of Ram-Estes, Magnus Vulcanus. Estes, Astes, 9 Astus, are all variations of the same term,

5 Genesis. c. 6. v. 9.
6 V. 17.
7 Δεινοντα ἰ δι εναι Ἡφαιστος παιδες. Hesych.
8 Marcellinus. l. 17. c. 4. p. 126.
9 See volume the first, p. 73. and 77.
and equally relate to fire. Hence came Apha-Astus, or Hephastus, the Hephaistus of the Greeks: hence also the Histia, Hestia, and Vesta of other countries. The Cabiri are many times represented as Heliadæ, or the offspring of the Sun, styled Cam-Il: also the descendants of Proteus, the great prophet, and Deity of the 10 sea. According to Varro they were particularly styled "Divi Potes: and Cassius Hermina described them as 12 Θεὸς μεγαλοῦς, Θεὸς χρῆσις, Θεὸς δύνατος, the great, beneficent, and powerful Gods. One of the most antient temples of these Deities was at 13 Memphis; which was held so sacred, that no person, excepting the priests, was suffered to enter its walls. In the same place stood a temple of their father 14 Vulcanus, the head of the Cabiri. Cambyses entered into these 15 sanctuaries, and took a view of the statues in each. They

10 Ακυσιλαος δὲ ὁ Ἀργειος ἐκ Καβειρεν καὶ Ἡφαιστος Καμίλον λεγει, τυδὶ τρεις Καβειρες, κλ. Φεσκυνδής δὲ—ἐκ Καβειρες τῆς Πεστεως καὶ Ἡφαιστος Καβειρες τρεις, καὶ νυμφας τρεις Καβειρίδας. Strabo. 1. 10. p. 724.
11 Hi, quos Augurum libri scriptos habent sic, Divi Potes, sunt pro illis, qui in Samothrace Θεὸς δύνατοι. Varro de Ling. Lat. l. 4. p. 17.
12 Macrobl. Sat. 1. 3. c. 4. p. 376.
13 Herodotus. l. 3. c. 37.
14 Strabo. l. 10. p. 725.
15 Ibid.
were nearly 16 alike, and of a fantastic form after the mode of Egypt: on which account he ordered them to be thrown down, and the temples to be 17 destroyed. From Egypt their worship was carried to Canaan, and Syria; and from thence to Greece. To what these rites alluded may be known from the department of the Deities, in whose honour they were supposed to have been instituted, and with whom the Cabiri are introduced. These are chiefly Damater, Cybele, Selene, Meen, Barith, Dione. According to Sanchoniathon the Cabiri were the same as the Dioscuri and Corybantes: and like Damascius above he represents them, as the offspring of the just man 18 Sadyc. They lived in the time of Elion, sur
named the Most High; and of a personage named 19 Barith: and from them the mysteries in Samothrace were derived. Some of their posterity came to Byblus, which they surrounded with a wall: and they built a temple upon Mount Ca-
sius in the same region. They are said to have been the first constructors of a float, or ship: and are represented as husbandmen, and at the same time men of the sea. To them the city Biblus is said to have been appropriated by Cronus for the worship of Baaltis, the same as Di-one, the Dove. They also built Berytus, the city of Beryth: and, what is extraordinary, they are said in this city to have consecrated Ποντὲ Δεἰσανα by which certainly is meant, all that the Deluge had spared; the sad remains of the former world. These rites consisted in memorials of the Ark Berith, and of the persons therein preserved; who were the original Cabiri, or Baalim. By Sanchoniathon they are described as eight in number; the chief of which was Asclepius, the God of health, and restorer of life. He is likewise mentioned by Damascius; who speaks of him as a person, of whom the mother of the Gods was enamoured: one, who had been consigned to

21 Πρωτοι πλοιον ἐμπορ. Ibid.
22 Κασηρος, αγροταις τε, καὶ ἀλιευσιν. Ibid. p. 38.
23 Βασαλτιδι, τη και Διων. Ibid.
24 οι και ΠΟΝΤΟΤ ΔΕΙΣΑΝΑ οις την Βηρυτον αφεισωσαι. Ibid. p. 39.
25 Ibid.
26 Ο εν Βηρυτω Ἀσκληπιος εκ ετεν Ἕλλην, εδε Αἰγυπτίος; αλλα τις επιχωριος φοινιξ. Σαισυκι γας εγενοτο παιδες κ. λ. Ουδορσ δε εγενετο
darkness; but out of that gloom displayed a wonderful light. He too makes him the eighth, and principal of the Cabiri.

In the cities of Syria the history of the first ages was preserved in hieroglyphics. In Berytus Saturn was reverenced, who was no other than Sadyc, the man of piety, and justice. He was represented with four eyes; two of which were in their natural position forward: the two other were placed in a contrary direction; upon the hinder part of the head. The symbolical histories of the eastern countries were first composed by a person styled the son of Thabion. I have mentioned, that nothing was more common than for the priests to be called the sons of the Deity, whom they served. Thaba was the Ark, the Theba of the Ionians: and the son of Thabion was no other than the priest of Theba-Iön, the Arkite Dove, particularly worshipped in this country. He is said to have been the most

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29 Ταυτα παντα δ Θαςιωνοι παις πρωτος των απ αιωνος γεγονοι Φοινικων Ιεροφαντες, αληθοστασι—παεδωκε. Ibid.
30 Ιω, Ion, Columna.
antient Hierophant, that ever officiated in Phenicia.

There were many cities, and those in parts very remote, where the Cabiritic rites were for a long time maintained. Some of these cities were named Cibura, Cabura, and Cabeira; and in all of them may be seem a reference to the same antient history. In Pontus was a city Cabira, the royal seat of Mithridates; where was one of the most magnificent temples in the world. The nature of the worship may be known from the Deity, to whom it was sacred: for the temple was dedicated, \( \text{Mnu Aρκαιων to the Deus Lunus Arkitis} \). In Phrygia, near Caroura, was the city Cibura: and it is well known, that all this region was devoted to the worship of Cybele, and the rites of Theba. Here too was a temple of the \( \text{God Lunus, the same as Mnu Aρκαιως} \). Near Side in Cilicia was another city of this name: and we may infer from many circumstances, that the same worship prevailed. The Cabiritic rites were likewise kept up in \( \text{Imbros, and Lemnos; and par-} \)

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51 \( \text{Εξει de iερον Μνιος Αρκαιον—εςι de και τῳ της Σεληνης το iερον.} \) Strabo. 1. 12. p. 835.

52 \( \text{iερον Μνιος, Καφρ ληγομενοι. Ibid. p. 869.} \)

53 \( \text{Μαλισα μεν ουν εν Δημου και Ιμεροι (Καθειροι). Strabo. 1. 10. p. 724. "Η de Ιμερος Θρηκυη μεν εςι νησος, iερα Κακειρων. Eustath. in Dionys. v. 524.} \)
particularly in Samothracia. They prevailed also in Greece; and especially in the city Theba in Boeotia. Damater, the same as Theba and Isis, had the title of Cabiria: and it was an opinion, that these mysteries were first established by her: by which was meant, that they were derived from the Ark, the reputed mother of all beings. Hence the Cabiri had often joint worship with Damater. An instance of this was observable at Anthedon in Boeotia, where stood Kaberion, Ιερων, και άλτος—Δημητρος: the temple of the Cabiri, and the grove of Damater. They were the same as the Cabarni of the Parians, who were equally priests of Damater. It is observable, that the chief province of the Cabiri related to the sea, and shipping. Their influence was particularly implored by mariners for success in their voyages:

38 Οφέλο
Σωτηρον κρυοσσαν ὑπειρ ἀλα ναυτιλλοιντο.

The Corybantes were priests of the same order,
and were styled 39 Ανακτοτελεσται, as being of a royal, or supereminent priesthood. Clemens mentions that they were the same as the 40 Cabiri; and that their mysteries were styled Cabiriatic. In these the Rhoia, or pomegranate, was introduced: and they were often celebrated in woods, and upon mountains: and the whole was attended with shouts and screams, and every frantic manœuvre. Nonnus has some allusion to these rites, when at the marriage of Harmonia he makes the beasts of the forest imitate the howling of the Cabiri.

41 Βρυχθήμων δε λεοντες όμοζηλον ὑπὸ λαιμών
Μαυτιπολον αλαλαγμον εμίμησαντο Καβειρων.

The persons concerned were crowned with serpents; and by their fury and madness exhibited a scene shocking to imagination: yet nobody was thought completely happy, who did not partake in these mysteries.

42 Ω μακαρ, ὃς τις ευδαιμων
Τέλετας Θεων ειδως

39 Clemens Alexand. Cohort. p. 16.
40 Καβειρως της Κορυζαντας. Ibid.
41 L. 3. p. 88.
42 Euripides. Βαυξαι. v. 73. quoted by Strabo, l. 10. p. 720.
The noise and dissonance at these celebrities are finely described in the Edoni of 43 Æschylus:

\[
\begin{align*}
\psi\alpha\lambda\iota\mu\omicron\sigma \delta' \ \alpha\lambda\alpha\lambda\alpha\zeta' \\
\tau\alphaυ\rho\omicron\phi\omicron\theta\omicron\omicron\gamma\omicron\omicron \xi' \ \upsilon\omicron\omicron\mu\alpha\kappa\omicron\nu\nu\tau\alpha \iota \pi\alpha\nu\tau\omicron\omicron\nu\iota \\
\varepsilon' \ \alpha\phi\alpha\nu\omicron\upsilon\omicron\upsilon\omicron\upsilon \varphi\omicron\beta\epsilon\omicron\omicron\iota \ \mu\iota\mu\iota' \\
\tau\nu\mu\tau\alpha\nu\omicron \delta' \ \eta'\chi' \\
\omega'\theta' \ \upsilon\omicron\omicron\gamma\epsilon\iota \ \beta\omicron\omicron\upsilon\upsilon\iota\nu\omicron\upsilon\omicron\nu\omicron\upsilon, \ \varphi\epsilon\epsilon\epsilon' \ \varepsilon\varphi\epsilon\epsilon\epsilon\nu\upsilon\iota \ \beta\alpha\rho\omicron\upsilon\alpha\rho\beta\omicron\beta\omicron\upsilon\upsilon. \\
\end{align*}
\]

The like is to be found in Pindar.

\[44\] Σοι μεν καταρχαί, Ματέρ, παρά, \\
Μεγαλοι ῥομβοί κυμάλαλων,

43 Ibid. p. 721. The second line in the original has ύπομακωντας πανταθν, which I have altered to ύπομακωντας παντοθν.

44 Pindarus apud Strabonem. l. 10. p. 719.
This wild joy, attended with shouts and dancing, and the noise of pipes and cymbals, seems to have been exhibited in memorial of the exit from the Ark; when the whole of the animal system issued to light upon the summit of mount Baris.

Corybas, the father and head of the band, was the same as Helius; and in the Orphic hymns is farther described with the attributes of Dionusus:

45 Αἰολομορφον ἀνακτὰ, Θεοῦ διφυν—
Θεροτυπε θεμενον μορφην δυοφεροι Δρακουντος.

His offspring, the Corybantes, were twofold. Strabo speaks of them both as priests, and divinities: and undoubtedly both were comprehended under this title. 46 The Corybantes were a kind of Dæmons, the offspring of Helius, and Athena. Under the denomination of Cabiri, and the like, were included not only a set of persons, who administered to the Gods, but the Divinities whom they worshipped. The Tityri, Satyri, Mænades,
Thyades, Lycaones, Sileni, Lenae, were of the same order: as were the Curetes, Telchines, and Iignetes. The Curetes were Heliadæ, the priests of Helius, styled Cur-Ait: and the term Quirites among the Romans had the same origin. The Telchines and Iignetes were the first who settled at Rhodes; and they in like manner were esteemed Heliadæ. The latter were denominated from their God Hanes, who was at different times called Agnis and Ignis. But notwithstanding their relation to Hanes and Helius, they were at the same time supposed to be descended from the sea. Hence it was said of them by Simmias Rhodius,

48 Αμμα

Ιγνητον και Τελχιων εφ᾽ ἀλυκη Ζαψ.

Ζαψ, Zaps, is nearly of the same purport of the Saph or Suph of the Chaldeans and Hebrews. It signifies the sea, or the sea in a ferment: and the purport of the verse is, that the Iignetes and Telchines carried their origin upwards to the de-
luge. Though they had the character of Γνεφεια, and Ουρανίων, yet they universally took to themselves the title of sons of the sea.

They were looked upon, says Diodorus, as the offspring of the sea, according to the traditions of the antients. The Telchines were supposed to have made their first appearance at the time of a Deluge, which Diodorus would confine to Rhodes: and Nonnus, from some emblematical representation, has described them as wafted over the ocean upon seahorses.

They are said, under the character of Heliadæ, to have been very famous for navigation: and through them many useful arts were transmitted to mankind. They were likewise the first introducers of idolatry; and deeply skilled in

50 Ουτοί οίσαι διοί μεν Θαλασσης, δις δ' μυθος παζεδυνη.

51 Ibid. p. 327.

52 L. 24. p. 626.

53 Diodorus. 1. 5. p. 328.

54 Ibid. p. 326. Τεχνων ισρεται, και των εις τον βιον χεισιμων.

Ibid.

55 Ibid.
Magia: and we may infer from Diodorus, that they were of the Anakim, or gigantic race; for such are said to have been the first inhabitants of Rhodes.

I have mentioned, that great confusion has arisen from not considering, that the Deity and priest were named alike; and that the people often were comprehended under the same title. The God Helius was styled Cur-Ait; and his priests had the same name. But additionally to these the antient inhabitants of AEtolia, Euboea, and Acarnania were styled Curetes, and their country Curetica. Helius was likewise called by the Egyptians and other people Talchan: for Tal, which the Grecians rendered Talus, signified the Sun. 

57 Talos, δ Ἁλιος: Talus, says Hesychius, signifies the Sun. 

58 Ταλαιος, δ Ζεὺς εν Κηπη: Zeuth in Crete was styled Talæus. The term Tal-chan, which the Grecians rendered Telchin, signified Sol Rex: and under this title he was worshipped at Lindus in Rhodes. His priests also and votaries were denominated in the same manner. The

56 Diodorus. l. 5. p. 326. 
57 Κυρος δ Ἁλιος. Plutarch. Artaxerxes.
53 Strabo. l. 10. p. 692, 714. 
59 Παρε μεν Διος Ἀπόλλωνα Τελχινον. Diodor. l. 5. p. 326. 
Talus by Apollodorus is said to have been the same as Taurus, l. 1. p. 54.
Curetes by some were esteemed the offspring of the nymph Danaïs, and Apollo: by others they were said to have been the sons of Jason, the same as Jasion, with whom Damater was supposed to have been enamoured: all which, I think, is not difficult to be understood.

I have shewn, that the Telchinian, and Cabiritic rites consisted in Arkite memorials. They passed from Egypt and Syria to Phrygia and Pontus: and from thence were introduced in Thrace, and in the cities of Greece. They were likewise carried into Hetruria, and into the regions of the Celtæ: and traces of them are to be observed as high up as the Suevi. Tacitus takes notice, that this people worshipped Isis: and he mentions that the chief object at their rites, was an Ark, or ship; signum in modum Liburnæ figuratum; which was held in great reverence. The like mysteries according to Artemidorus prevailed in one of the British islands: in which, he says, that the worship of Damater was carried on with the same rites as in Samothracia. I make no doubt,

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60 Οἱ μὲν Κυρήτες Δαναίδος—νυμφὸς καὶ Απόλλωνος παῖδες. Schol. in Lycoph. v. 77.
61 Servius in Æneid. 1.3. v. 111.
62 De moribus Germanorum. p. 603.
63 Strabo. 1. 4. p. 304.
but that this history was true: and that the Arkite rites prevailed in many parts of Britain; especially in the isle of Mona, where in aftertimes was the chief seat of the 64 Saronides, or Druids. Mona signifies insula Selenitis, vel Arkitis. It was sometimes expressed Menai; as is evident from the frith between the island and the main land being styled Aber Menai at this day. Aber Men-Ai signifies fretum insulæ Dei Luni; which island undoubtedly had this name from its rites. The same worship was probably farther introduced into some of the Scotish isles, the Hebrides of the antients, and particularly into that called Columbkil, or Columba. This island is said to have been in old time a seminary: and was reputed of the highest sanctity; so that there is a tradition of above fifty Irsk and Scotish kings being there 65 buried. Columb-kil is plainly a contraction of Columba-kil: which was not originally the name of the island, but of the temple there 66 constructed. The island was called simply Columba. When there was a change made in religion, people converted the heathenish temples

64 Diodorus. l. 5. p. 308.
66 Cal, Col, Cala, signified a building upon an eminence.
to sanctuaries of another nature: and out of the antient names of places they formed saints, and holy men. Hence we meet with St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwal: and from the Caledonian Columba there has been made a St. Columbus. This last was certainly a name given to the island from its worship: and, what is truly remarkable, it was also called Iōna; a name exactly synonymous, which it retains to this day. But out of Columbus they have made a Saint, and of Iōna a Bishop.

67 See Norden's Cornwal, and Camden.
68 Camden calls the person Columba. p. 1462.
69 Between Ila and Scotland lies Iōna. Camden. supra.
70 People have supposed the island to have received its name from an Irish Bishop, who first preached the Gospel to the Picts. See Bede l. 3. c. 4. But it is no where said, that he was ever upon the island; much less that he gave name to it. The very existence of this personage is uncertain.
OF

THE ARGO,

AND

ARGONAUTIC EXPEDITION.

My purpose has been universally to examine the antient mythology of Greece; and by diligently collating the evidences afforded, to find out the latent meaning. I have repeatedly taken notice, that the Grecians formed variety of personages out of titles, and terms unknown: many also took their rise from hieroglyphics misinterpreted. The examples, which I have produced, will make the reader more favourably inclined to the process, upon which I am about to proceed.
Had I not in this manner opened the way to this disquisition, I should have been fearful of engaging in the pursuit. For the history of the Argonauts, and their voyage, has been always esteemed authentic, and admitted as a chronological æra. Yet it may be worth while to make some inquiry into this memorable transaction; and to see if it deserves the credit with which it has been hitherto favoured. Some references to this expedition are interspersed in most of the writings of the 'antients. But beside these scattered allusions, there are complete histories transmitted concerning it: wherein writers have enumerated every circumstance of the operation.

By these writers we are informed, that the intention of this armament was to bring back a golden fleece, which was detained by Æetes king of Colchis. It was the fleece of that ram on which

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The principal are those, which follow.

Author of the Orphic Argonautica.
Apollonius Rhodius.
Valerius Flaccus.
Diodorus Siculus. l. 4. p. 245.
Ovid. Metamorphosis. l. 7.
Apollodorus. l. 1. p. 4.
Strabo. l. 3. p. 222.
Phrixus and Helle fled to avoid the anger of Ino. They were the two children of Athamas, conceived by (Nεφελη) a cloud: and their brother was Learchus. The ram, upon which they escaped, is represented, as the son of Neptune and Theophane. Upon his arrival at Colchis, Phrixus sacrificed it to Mars, in whose temple the fleece was suspended. Helle was supposed to have fallen into the sea, called afterwards the Hellespont, and to have been drowned. After an interval of some years, Pelius, king of Jolcus, commissioned Jason, the son of his brother Æson, to go, and recover this precious fleece. To effect this a ship was built at Pagasæ, which city lay at no great distance from Mount Pelion in Thessaly. It was the first that was ever attempted; and the merit of the performance is given to Argus, who was instructed by Minerva, or divine wisdom. This ship was built partly out of some sacred timber from the grove of Dodona, which was sacred to Jupiter Tomarias. On this account it was said to have been oracular, and to have given verbal responses; which history is beautifully described by Claudian.

3 Ibid. fab. 3. p. 21.
As soon as this sacred machine was completed, a select band of heroes, the prime of their age and country, met together, and engaged in this honourable enterprize. Among these Jason was the chief; by whom the others were summoned, and collected. Chiron, who was famous for his knowledge, and had instructed many of those young heroes in science, now framed for their use a delineation of the heavens: though some give the merit of this operation to Musæus. This was the first sphere constructed: in which the stars were formed into asterisms for the benefit of the Argonauts; that they might be the better able to conduct themselves in their perilous voyage. The heroes being all assembled, waiting for the rising of the Peleiaides; at which season they set sail. Writers differ greatly about the rout, which they

4 De Bello Getico. v. 16.

ex ἐν ἀνά κοιλής

Nηνος εὐπρομενος Τομαριος εκλαγες φυγος.

Orph. Argonautica. v. 1153.

5 Αμος δ' ἀντιλλοντι Πελειαδες. Theoc. Idyl. 13. v. 25.
took at their setting out; as well as about the way of their return. The general account is, that they coasted Macedonia, and proceeded to Thrace; where Hercules engaged with the giants; as he is supposed to have done in many other places. They visited Lemnos, and Cyzicus; and from thence came to the Bosporus. Here were two rocks called the Cyanean, and also the Symplegades; which used to clash together with a mighty noise, and intercept whatever was passing. The Argonauts let a Dove fly, to see by her fate, if there were a possibility of escaping. The Dove got through with some difficulty: encouraged by which omen the heroes pressed forward; and by the help of Minerva escaped. After many adventures, which by the Poets are described in a manner wonderfully pleasing, they arrive at the Phasis, which was the chief River of Colchis. They immediately address Æetes; and after having informed him concerning the cause of their coming, demand a restitution of the fleece. The king was exasperated at their claim; and refused to give up the object in view, but upon such terms, as seemed impracticable. Jason however accepted of the conditions: and after having engaged in many labours, and by the assistance of Medea, soothed a sleepless dragon, which guarded the fleece, he at last brought off the prize. This being happily effected, he retired
privately to his ship, and immediately set sail; at the same time bringing away Medea, the king's daughter. As soon as Æetes was apprized of their flight, he fitted out some ships to pursue them: and arriving at the Thracian Bosporus took possession of that pass. The Argonauts having their retreat precluded, returned by another rout, which by writers is differently represented. Upon their arrival in Greece they offered sacrifices to the Gods; and consecrated their ship to Neptune.

What is alluded to in this romantic detail, may not perhaps at first sight be obvious. The main plot, as it is transmitted to us, is certainly a fable, and replete with inconsistency and contradiction. Yet many writers have taken the account in gross: and without hesitation, or exception to any particular part, have presumed to fix the time of this transaction. And having satisfied themselves in this point, they have proceeded to make use of it for a stated æra. Hence many inferences and deductions have been formed, and many events have been determined, by the time of this fanciful adventure. Among the most eminent of old, who admitted it as an historical truth, were Herodotus, Diodorus, Strabo; and with them every Grecian Mythologist: of the fathers, Clemens, Eusebius, and Syncellus. Among the moderns, the principal are Scaliger and Petavius: and of our country, Archbishop Usher, Cumberland, Dr. Jackson, and
Sir Isaac Newton. This last speaks of it without any diffidence; and draws from it many consequences, as from an event agreed upon, and not to be questioned: an æra, to which we may safely refer. It was a great misfortune to the learned world, that this excellent person was so easily satisfied with Grecian lore; taking with too little examination, whatever was transmitted to his hands. By these means many events of great consequence are determined from very uncertain and exceptionable data. Had he looked more carefully into the histories, to which he appeals, and discarded, what he could not authenticate; such were in all other respects his superior parts, and penetration, that he would have been as eminent for moral evidence, as he had been for demonstration. This last was his great prerogative, which, when he quitted, he became like Sampson shorn of his strength; he went out like another man. This history, upon which he builds so much, was founded upon some antient traditions, but misinterpreted greatly. It certainly did not relate to Greece; though adopted by the people of that country. Sir Isaac Newton, with great ingenuity has endeavoured to find out the time of this expedition by the place of the 6 Colures then, and the

6 Newton's Chronology. p. 83. 84.
degrees, which they have since gone back. And this he does upon a supposition that there was such a person as Chiron: and that he really, as an antient poet would persuade us, formed a sphere for the Argonauts.


In answer to this the learned Dr. Rutherforth has exhibited some curious observations: in which he shews, that there is no reason to think that Chiron was the author of the sphere spoken of, or of the delineations attributed to him. Among many very just exceptions he has one, which seems to me to be very capital, and which I shall transcribe from him. 


Beside Pagasæ, from whence the Argonauts sailed, is about 39°; and Colchis, to which they were sailing, is in about 45° north latitude. The star Canobus of the first magnitude, marked ι by Bayer, in the constellation Argo, is only 37° from the south pole: and great part of this constellation is still nearer to the south pole. Therefore this principal star, and great part of the con-

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8 Rutherforth’s System of Natural Philosophy. vol. 2. p. 849.
stellation Argo could not be seen, either in the place, that the Argonauts set out from, or in the place to which they were sailing. Now the ship was the first of its kind; and was the principal thing in the expedition: which makes it very unlikely, that Chiron should choose to call a set of stars by the name of Argo, most of which were invisible to the Argonauts. If he had delineated the sphere for their use, he would have chosen to call some other constellation by this name: he would most likely have given the name Argo to some constellation in the Zodiac: however, certainly, to one that was visible to the Argonauts; and not to one which was so far to the south, that the principal star in it could not be seen by them, either when they set out, or when they came to the end of their voyage.

These arguments, I think, shew plainly, that the sphere could not have been the invention of Chiron or Musæus; had such persons existed.

9 Sir Isaac Newton attributes the invention of the Sphere to Chiron, or to Musæus. Some give the merit of it to Atlas: others to Palamedes.

Εὔεις δ' αργον μετα, καὶ περισσοφας,

Ταξίς τε ταυτας, ουράνια τε σηματα. Sophocles in Nauplio.

The chief constellation, and of the most benefit to Mariners, is the Bear with the Polar star. This is said not to have been observed by any one before Thales: the other called the greater Bear was taken notice of by Nauplius; διττας δε εισιν, ον την μεν Ναυπλιος ειρει,
But I must proceed farther upon these principles: for to my apprehension they prove most satisfactorily, that it was not at any rate a Grecian work: and that the expedition itself was not a Grecian operation. Allowing Sir Isaac Newton, what is very disputable, that many of the asterisms in the sphere relate to the Argonautic operations; yet such sphere could not have been previously constructed, as it refers to a subsequent history. Nor would an astronomer of that country in any age afterwards have so delineated a sphere, as to have the chief memorial in a manner out of sight; if the transaction to which it alluded, had related to Greece. For what the learned Dr. Rutherforth alleges in respect to Chiron and Musæus, and to the times in which they are supposed to have lived, will hold good in respect to any Grecian in any age whatever. Had those persons, or any body of their country, been authors of such a work; they must have comprehended under a figure, and given the name of Argo to a collection of stars, with many of which they were unacquainted: consequently their longitude, latitude, and reciprocal distances, they could not know. Even the Egyptians seem in their sphere to have omitted those

constellations, which could not be seen in their degrees of latitude, or in those which they frequented. Hence many asterisms near the southern pole, such as the Croziers, Phœnicopter, Toucan, &c. were for a long time vacant, and unformed: having never been taken notice of, till our late discoveries were made on the other side of the line. From that time they have been reduced into asterisms, and distinguished by names.

If then the sphere, as we have it delineated, was not the work of Greece, it must certainly have been the produce of Egypt. For the astronomy of Greece confessedly came from that country: consequently the history, to which it alludes, must have been from the same quarter. For it cannot be supposed, that in the constructing of a sphere the Egyptians would borrow from the Hella-

10 Diodorus says that the Sphere was the invention of Atlas; by which we are to understand the Atlantians. 1. 3. p. 193.

11 Πρωτες Αιγυπτικος ανθρωπον απαντων έξευσειν τον έναντον, δυσδεκα μείζα δασαμενης των άσων ες αυτον ταυτα θε εξευσσειν εκ των ΑΣΤΡΩΝ ελεγον. Herodot. 1. 2. c. 4.


12 The Egyptians borrowed nothing from Greece. Ου μην ουδε φησιν, οικες Αιγυπτικος παρ’ Ελληνον ελασαν η τουτο (φαλλων το διουσιν) η αλλο κε η το νομασιν. Herodot. 1. 2. c. 49. See also Diodorus Siculus. l. 1. p. 62, 63. of arts from Egypt.
dians, or from any people whatever: much less would they crowd it with asterisms relating to various events, in which they did not participate, and with which they could not well be acquainted: for in those early days the history of Hellas was not known to the sons of Mizraim. Many of the constellations are apparently of Egyptian original; and were designed as emblems of their Gods, and memorials of their rites and mythology. The Zodiac, which Sir Isaac Newton supposed to relate to the Argonautic expedition, was an assemblage of Egyptian hieroglyphics. Aries, which he refers to the golden fleece, was a representation of Amon: Taurus of Apis: Leo of Arez, the same as Mithras, and Osiris. Virgo with the spike of corn was Isis. They called the Zodiac the grand assembly, or senate, of the twelve Gods, *eν δωδεκατομορφίχ Θείοι Βουλαίοι. The planets were esteemed Ῥαξδοφόροι, lictors and attendants, who waited upon the chief Deity, the Sun. These, says the Scholiast upon *Apollonius, were the people who first observed the influences of the stars; and distinguished

13 *Oi μεν γας αυτην φασι Δημητραί, δια το εχειν ταχυν οι de Ισιν ἐν de Αταγγατιν. Eratosthenis Asterism. Πάρθενος.
14 *Τεγονεναι de αυτης φησιν Ἀπόλλωνος περ τα παντα τα αυτα φαναι καθ’ o την τε φυσιν καταιςαι αυτων δοκει, και τα ἴδια ματα θεναι. Και τα μεν δωδεκα ζωδια Θείος Εὐλαίους προσπρομέναν, τοις de πλαντας Ῥαξδοφόροις. Scholia Apollon. Argon. l. 4. v. 261.
them by names: and from them they came to Greece.

Strabo, one of the wisest of the Grecians, cannot be persuaded but that the history of the Argonautic expedition was true: and he takes notice of many traditions concerning it in countries far remote: and traces of the heroes in many places; which arose from the temples, and cities, which they built, and from the regions to which they gave name. He mentions particularly, that there still remained a city called Aia upon the Phasis; and the natives retained notions, that Αἰτετος once reigned in that country. He takes notice, that there were several memorials both of Jason and Phrixus in Iberia, as well as in Colchis. "In Armenia, too, and as far off as Media, and the neighbouring regions, there are, says Strabo, temples

15 Σχεδον δέ καὶ πάντα τα ἐνοματα των Θεων εἰς Αἰγύπτων ελπισθε εἰς την Ἑλλάδα. Herod. 1. 2. c. 49 and 50.
16 Ἡτε Αἰα δείκνυται περὶ Φασιν πόλις, καὶ δ Ἀιτετος πεπιστευται εἰσι πόλις της Κολχιδος, καὶ εἰς τοις εἰκε την ἐπιφυγίαν την εἰνομα, καὶ τ. l. 1. p. 77.
17 Καὶ τα Ἰασονεια πολλαχω καὶ της Αρμενιας καὶ της Μηδιας, καὶ των πληθοις ενων αυτοις των δεικνυται. Καὶ μην καὶ περὶ Σινώτης, καὶ την ταυτης παραλειπ, καὶ την Προποττιδα, καὶ των Ελλησποντων μεχρι των κατα την Αμυνον τοπων λεγεται πολλα τεκμηρια της της Ιασονος θρησειας, καὶ της Φρειβη της θε Ιασονος, καὶ των επιδιωκαντων Κολχων, μεχρι της Κερατης, καὶ της Ιταλιας και τη Αδηια. p. 77.
still standing, called Jasonia; and all along the coast about Sinope, upon the Pontus Euxinus; and at places in the Propontis, and the Hellespont, as far down as Lemnos, the like traces are to be observed, both of the expedition undertaken by Jason, and of that, which was prior, by Phrixus. There are likewise plain vestiges of Jason in his retreat, as well as of the Colchians, who pursued him, in Crete, and in Italy, and upon the coast of the Adriatic.  They are particularly to be seen about the Ceraunian mountains in Epirus: and upon the western coast of Italy in the gulf of Poseidonium, and in the islands of Hetruria. In all these parts the Argonauts have apparently been. In another place he again takes notice of the great number of temples erected to Jason in the east: which were held in high reverence by the barbarous nations. Diodorus Siculus also mentions many tokens of the Argonauts about the island Æthalia,

18 Δεικνύονται γὰρ τινα σημεία καὶ ταὶ τα Κεραυνία ῥᾳ, καὶ πεῖ τοι τον Ἀδριαν, καὶ το τῆς Ποσειδώνατο κολπῷ καὶ ταῖς πρὸ τῆς Τυρρήνων ῥᾳς τῆς τῶν Ἀργοναυτῶν ἡλικίας σημεῖα. Ibid. p. 39.
19 Ibid. p. 798.

and in the Portus Argoüs in Hetruria; which latter had its name from the Argo. And he says, many speak of it as a certainty, that the like memorials are to be found upon the Celtic coast; and at Gades in Iberia, and in divers other places.

From these evidences so very numerous, and collected from parts of the world so widely distant, Strabo concludes that the history of Jason must necessarily be authentic. He accordingly speaks of the Argo and Argonauts, and of their perils and peregrinations, as of facts 21 universally allowed. Yet I am obliged to dissent from him upon his own principles: for I think the evidence, to which he appeals, makes entirely against his opinion. I must repeat what upon a like occasion I have more than once said, that if such a person as Jason had existed, he could never have performed what is attributed to him. The Grecians have taken an antient history to themselves, to which they had no relation: and as the real purport of it was totally hid from them, they have by their colouring and new modelling, what they did not understand, run themselves into a thousand absurdities. The Argo is represented as the first ship built; and the

21 Των δὲ περὶ τὸν Ιασονᾶ κυματων, καὶ τὴν Ἀργο, καὶ τῶν Ἀργοναυτῶν τῶν ὑμολογημένων τῶν παρὰ πάσιν τι λ. Strabo. 1. 1. p. 77.
heroes are said to have been in number according to Valerius Flaccus, fifty-one. The author of the Orphic Argonautica makes them of the same number. In Apollonius Rhodius there occur but forty-four: and in Apollodorus they amount to the same. These authors give their names, and subjoin an history of each person: and the highest to which any writer makes them amount, is twenty-five and one. How is it possible for so small a band of men to have achieved what they are supposed to have performed. For to omit the sleepless dragon, and the bulls breathing fire; how could they penetrate so far inland, and raise so many temples, and found so many cities, as the Grecians have supposed them to have founded? By what means could they arrive at the extreme parts of the earth; or even to the shores of the Adriatic, or the coast of Hetruria? When they landed at Colchis, they are represented so weak in respect to the natives, as to be obliged to make use of art to obtain their purpose. Having, by the help of the King’s daughter, Medea,

22 He seems to speak of fifty and one.

ίππουα κοιρανον ειναι

Πετρικοντες ησταισιων. Argonaut. v. 298.

Theocritus styles the Argo τειακουταυγος. Idyl. 13. v. 74.

23 Natalis Comes makes the number of the Argonauts forty-nine: but in his catalogue he mentions more.
stolen the golden fleece, they immediately set sail. But being pursued by Æetes, and the Colchians, who took possession of the pass by the Bosporus, they were forced to seek out another passage for their retreat. And it is worth while to observe the different routs, which they are by writers supposed to have taken: for their distress was great; as the mouth of the Thracian Bosporus was possessed by Æetes; and their return that way precluded. The author of the Orphic Argonautics makes them pass up the Phasis towards the Maeotis; and from thence upwards through the heart of Europe to the Cronian sea, or Baltic: and so on to the British seas, and the Atlantic; and then by Gades, and the Mediterranean home. Timagetus made them proceed northward to the same seas, but by the Ister. According to Timæus they went upwards to the fountains of the Tanais, through the Palus Maeotis: and from thence through Scythia, and Sarmatia, to the Cronian seas: and from thence by the Atlantic home. Scymnus Delius carried them by the same rout. Hesiod and Antimachus, conduct them by the southern ocean to Libya; and from

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24 Scholia in Apollon. 1. 4. v. 259.
26 Scholia in Apollon. supra.
thence over land to the Mediterranean. Hecataeus Milesius supposed them to go up the Phasis, and then by turning south over the great continent of Asia to get into the Indian ocean, and so to the Nile in Egypt: from whence they came regularly home. Valerius Flaccus copies Apollonius Rhodais, and makes them sail up the Ister, and by an arm of that river to the Eridanus, and from thence to the Rhone: and after that to Libya, Crete, and other places. Pindar conducts them by the Indian ocean.

Diodorus Siculus brings them back by the same way as they went out: but herein, that he may make things plausible, he goes contrary to the whole tenor of history. Nor can this be brought about without running into other difficulties, equal to those which he would avoid. For if the Argonauts were not in the seas spoken of by the authors above; how could they leave those re-

27 Scholia. Ibid.
28 Ex de tov Povavio Gaouv fvoi eivetpoxev. Apollon. Rhod. l. 4. v. 627.
peated memorials, upon which Strabo builds so much, and of which mention is made by Dio-
dorus? The latter writer supposes Hercules to have attended his comrades throughout: which
is contradictory to most accounts of this expedi-
tion. He moreover tells us, that the Argonauts upon their return landed at Troas; where Hercu-
les made a demand upon Laomedon of some hors-
es, which that king had promised him. Upon
a refusal, the Argonauts attack the Trojans, and
take their city. Here we find the crew of a little
bilander in one day perform what Agamemnon
with a thousand ships and fifty thousand men
could not effect in ten years. Yet "Hercules
lived but one generation before the Trojan war:
and the event of the first capture was so recent,
that Anchises was supposed to have been wit-
ness to it: all which is very strange. For how
can we believe, that such a change could have
been brought about in so inconsiderable a space,
either in respect to the state of Troy, or the polity of Greece?

After many adventures, and long wandering in different parts, the Argonauts are supposed to have returned to Iolcus; and the whole is said to have been performed in 33 four months: or as some describe it, in 34 two. The Argo upon this was consecrated to Neptune; and a delineation of it inserted among the asterisms of the heavens. But is it possible for fifty persons, or ten times fifty, to have performed such mighty operations in this term; or indeed at any rate to have performed them? They are said to have built temples, founded cities, and to have passed over vast continents, and through seas unknown: and all this in an open 35 boat, which they dragged over mountains, and often carried for leagues upon their shoulders.

If there were any truth in this history, as applied by the Grecians, there should be found

33 Τον παντα χλοιεν εν τισσαρι μην τελειωσαντες. Apollodorus, l. i. p. 55.
34 Τον παντα χλοιεν εν δυοι μην ανασαντες. Scholia in Lycoeh. v. 175.
35 The Argo was styled Αργων σκαλος by Diodorus; and the Scholiast upon Pindar: also by Euripides. It is also called Αργων ακατον. Orphic Argonaut. v. 1261. and v. 489. Τυφυ Θυνταρ ακατειο.
some consistency in their writers. But there is scarce a circumstance in which they are agreed. Let us only observe the contradictory accounts given of Hercules. According to 36 Herodotus he was left behind at their first setting out. Others say, he was left on shore upon the coast of 37 Bithynia. Demaretes and Diodorus maintain that he went to 38 Colchis: and Dionysius Milesius made him the captain in the 39 expedition. In respect to the first setting out of the Argo, most make it pass northward to Lemnos and the Hellespont: but 40 Herodotus says, that Jason sailed first towards Delphi, and was carried to the Syrtic sea of Libya; and then pursued his voyage to the Euxine. The æra of the expedition cannot be settled without running into many difficulties, from the genealogy and ages of the persons spoken of. Some make the event 41 ninety years, some 42 seventy-nine, others only forty years be-

36 Herodotus. l. 7. c. 193.
39 Ibid. l. 1. p. 45.
40 Herodotus. l. 4. c. 179. 'Ιπολαξειν ανεμον ξοιην, και απο-
φειν προς την Διευν. κ τ λ.
fore the æra of Troy. The point, in which most seem to be agreed, is, that the expedition was to Colchis: yet even this has been controverted. We find by Strabo, that Scepsiua maintained, that Æetes lived far in the east upon the ocean, and that here was the country, to which Jason was sent by Pelias. And for proof of this he appealed to Mimnermus, whose authority Strabo does not like: yet it seems to be upon a par with that of other poets; and all these traditions came originally from poets. Mimnermus mentions, that the rout of Jason was towards the east, and to the coast of the ocean: and he speaks of the city of Æetes as lying in a region, where was the chamber of the Sun, and the dawn of day, at the extremities of the eastern world.

44 Αινταο πολιν, τοθε τ' οκεος Ηελιοιο
Ακτινες χρυσων κειναι εν βαλαμω
Οκεανυ παρα χειλεσ; ιν' ωκετο θείος Ηνων.

How can we after this trust to writers upon this subject, who boast of a great exploit being per-

43 Σκεψιος—δς εν τω ωκεανυ ποιησας την ωικηνυ τε Αιντε, περς τας καναπαις εκτος πειμφηναι ϕησιν υπο τε Πελιυ τον Ιασονα. Strabo. 1. 1. p. 80.

Εν δε τω ωκεανυ τον παρ' Αιντε αλουν επιλαττεν. Strabo. 1. 1. p. 77.

44 Strabo. 1. 1. p. 80.
formed, but know not whether it was at Colchis, or the Ganges. They could not tell satisfactorily who built the Argo. Some supposed it to have been made by Argus: others by Minerva. 45 Pose- sis of Magnesia mentioned Glaucus, as the architect: by Ptolemy Hephaestion he is said to have been 46 Hercules. They were equally uncertain about the place, where it was built. Some said, that it was at Pagasæ; others at Magnesia; others again at Argos. 47 Εν Αργει εναυτηνθην, ὥς φησιν Ἡγε- σαίδος ὁ Σαλαμίνιος. In short the whole detail is filled with inconsistencies: and this must ever be the case, when a people adopt a history which they do not understand, and to which they have no pretensions.

I have taken notice, that the mythology, as well as the rites of Greece, was borrowed from Egypt: and that it was founded upon antient histories, which had been transmitted in hiero- glyphical representations. These by length of time became obscure; and the sign was taken for the reality, and accordingly explained. Hence arose the fable about the bull of Europa, the fish of Venus, and Atargatis, the horse of Nep-
tune, the ram of Helle, and the like. In all these is the same history under a different allegory, and emblem. I have moreover taken notice of the wanderings of Rhea, of Isis, of Astarte, of Iona: and lastly of Damater: in which fables is figured the separation of mankind by their families, and their journeying to their places of allotment. At the same time the dispersion of one particular race of men, and their flight over the face of the earth, is principally described. Of this family were the persons, who preserved the chief memorials of the ark in the Gentile world. They looked upon it as the nurse of Dionysus, and represented it under different emblems. They called it Demeter, Pyrrha, Selene, Meen, Argo, Argus, Arcas, and Archaicus (Ἀρχαίος). And although the last term, as the history is of the highest antiquity, might be applicable to any part of it in the common acceptation; yet it will be found to be industriously introduced, and to have a more immediate reference. That it was

48 It is found continually annexed to the history of Pyrrha, Pelias, Aimonia, and the concomitant circumstances of the Ark, and Deluge. Ωυγος, αρχαιος βασιλευς θεων. Όδι Ωυγος είος τον Ποσειδωνος. Schol. in Lycoq. v. 1206. Πυρρα, αρχαια αλογος. Ιτις αρχαια. Αιμωνια αρχαια.

Ναυπλιος (ὁ Αργοναυτης) απογονος Αρχαιος τον Ποσειδωνος. Schol. in Apollon. l. 1. v. 137.
used for a title is plain from Stephanus Byzantinus, when he mentions the city Archa, near mount Libanus. Αρχαίος. Upon one of the plates backwards is a representation from Paruta of the Sicilian Tauro-Men with an inscription ⁴⁹ ΑΑ ΑΡΚΑΙΟΣ, Al Arkaios. This is remarkable; for it signifies literally Deus Arkitis: and the term Αρχαίος above is of the same purport, an Archite. The Grecians, as I have said, by taking the story of the Argo to themselves, have plunged into numberless difficulties. What can be more ridiculous than to see the first constructed ship pursued by a navy, which was prior to it? But we are told, to palliate this absurdity, that the Argo was the first long ⁵⁰ ship. If we were to allow this interpretation, it would run us into another difficulty: for Danaus, many generations before, was said to have come to ⁵¹ Argos in a long ship: and Minos had a fleet of long ships, with which he held the sovereignty of the seas. Of what did the fleet of Αἰetes consist, with which he pursued the Argo-

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⁴⁹ Parutæ Sicilia. p. 104. ⁵⁰ Longa nave Jasonem primum navigasse Philostephanus Auctor est. Plin. l. 7. c. 56. Herodotus mentions the Argonauts καταπλωσαντας μαχη νυ ες Αιαν. l. 1. c. 2. ⁵¹ Δαναον πρωτον (μαχαν ταυν) κατασκονασαν. Scholia in Apollon. l. 1. v. 4.
nauts, but of long ships: otherwise how could he have been supposed to have got before them at the Bosporus, or overtaken them in the Ister? Diodorus indeed omits this part of the history, as he does many other of the principal circumstances, in order to render the whole more consistent. But at this rate we may make any thing of any thing. We should form a resolution, when we are to relate an antient history, to give it fairly, as it is transmitted to us: and not try to adapt it to our own notions, and alter it without authority.

In the account of the Argos we have undeniably the history of a sacred ship, the first which was ever constructed. This truth the best writers among the Grecians confess; though the merit of the performance they would fain take to themselves. Yet after all their prejudices they continually betray the truth, and shew, that the history was derived to them from Egypt. Accordingly Eratosthenes tells us, "that the asterism of the Argos in the heavens was there placed by divine wisdom: for the Argos was the first ship that

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52 Αγγον—αυτη δια την Αθηναν εν τοις αργοις εισηχθεν, ΠΡΩΤΗ γαρ αυτη ναυς κατεσκευασθη, κας αρχης ετεχτοικηθη φωνεσσα δε γενομεν οροση το σηλαγος διελε αβατον ου' ιη τοις επινυγμονεοις παραδειγμα

Eratosthenes in ματαιερεια Αγγον. 35.
was ever built: καὶ ἀφεχθεὶν εὐεξτοῦνθα, it was moreover built in the most early times, or at the very beginning; and was an oracular vessel. It was the first ship that ventured upon the seas, which before had never been passed: and it was placed in the heavens as a sign, and emblem for those, who were to come after. Conformably to this Plutarch informs us, \(^5\) that the constellation, which the Greeks called the Argo, was a representation of the sacred ship of Osiris: and that it was out of reverence placed in the heavens. I have spoken at large both of Osiris, and his sacred ship: and we know to what it alludes, and that it was esteemed the first ship \(^6\) constructed. It was no other than the Ark, called by the Greeks Argus, and Arcas, and represented above as πλοιον, ὀ ἀφεχθεὶν εὐεξτοῦνθα. Hence the Grecians, though some few would represent the Argo as only the first long ship; yet in general speak of it as the first ship which was framed. And although their account of it is attended with numberless inconsistencies, yet they religiously abide by the truth. Eratosthenes above, to prevent all misinterpreta-

\(^5\) Το πλοιον, ὀ καλεὶν Ἑλληνες Ἀργῳ, τὴν Οσιρίδας νεος εἰδωλον εἰτι μη κατηγερίσσειον. Isis et Osiris. v. 1. p. 359.

\(^6\) Κατηγερίσσῃ δὲ αυτὴ δει την Ἀθηναν, ὅτι πρῶτη ναυς εἰδείχθη πως αὐτῆς. Theon in Aratum de Argo nave.
tion, explains his meaning by saying, *The Argo was the first ship that divided the waters of the sea, which before had never been penetrated*: 55 Πρώτη πελάγος διείλε, αἐκατον ὠν. Hence also Catullus keeps to this antient tradition, though he is guilty of great inconsistency in speaking of ships which were still prior. He says of the Argo,

56 Illa rudem cursu prima imbuat Amphitriten.

Commentators have endeavoured to explain away the meaning of this passage: and have gone so far as to alter the terms prima imbuat to prorâ imbuat, that the author may not contradict himself. But they spoil the rhythm, and render the passage scarce sense. And after all, the same difficulty occurs repeatedly in other writers. There was certainly a constant tradition that the Argo was the first ship; and that it was originally framed by divine wisdom. The author of the Orphic Argonautics represents it in this light; and says, that Juno gave a commission to Minerva to build it out of her regard to Jason.

57 Καὶ ὑπὸ καλεσσαμεν ἐπετέλλετο Τριτογενην,
The like is said by Theon upon Aratus, 58 *Κατησιβήν ἐν αὐτῇ διὰ τὴν Ἀθηναῖ᾽, ὅτι πρῶτη ναὸς ἕδειχθη παρ' αὐτής. It was placed in the heavens by Minerva, as a memorial, that the first ship was devised by her. All the Latin Poets have closely copied this tradition. Lucan speaks of navigation commencing from the æra of the Argo.

59 Inde lacessitum primum mare, cum rudis Argo Miscuit ignotas temerato littore gentes.

This, according to Manilius, was the reason of its being inserted in the sphere.
60 In Cœlum subducta, mari quod prima currit.

All other 61 poets are uniformly of this opinion: and they speak the sense of the best mythologists, who preceded. Hyginus, who made it his sole purpose to collect the various traditions of the mythic ages, concludes his account of the Argo in these words: 62 Hæc est navis Argo, quam Minerva in sideralem circulum retulit ob hoc,

60 Manillii Astron. l. 1. v. 403.
quod ab se esset ædificata, ac primum in pelagus deducta.

From hence, I think, it is plain, that the history of the Argo related to an antient event, which the Egyptians commemorated with great reverence. The delineation in the sphere was intended as a lasting memorial of a wonderful deliverance: on which account one of the brightest stars in the southern hemisphere is represented upon the rudder of the ship. The star by the Egyptians was called Canobus; which was one of the titles of their chief Deity; who under this denomination was looked upon as the particular God of mariners. There was a city of this name upon the most western branch of the Nile, much frequented by sailors: and there was also a temple called by Stephanus, Ἰερὸν Ποσειδόνος Κανωβι, the temple of Canobus Neptunius, the great God of mariners. Over against it was a small island named Argæus. Ἐς ἅμα ἀπὸ τοῦ Κανωβι μικρὰ νησὸς Ἀργαίς. Argaius, Archaius, and Argois, all relate to the same history. The temple at Canobus seems to have been a stately edifice; and to have had a sacred inclosure, as we may infer from Dionysius.
The star of this Deity was put upon the rudder of the Argo, to shew, that Providence was its guide. It is mentioned by Vitruvius; who calls it Canopus, and says, that it was too low to be seen in Italy. Stella Canopi, quae his regionibus est ignota. It was also scarce high enough to be seen in any part of Greece. Eudoxus is said to have just discerned it from an eminence near Cnidus. But there is scarce a place in Europe of a latitude so far south as Cnidus: in all the celebrated places in Greece it was utterly invisible. This alone would prove, that the sphere could not be the work of a Grecian; and that this asterism could have no relation to that country. The star Canobus, as I have shewn, was denominated from an Egyptian Deity; and

65 Καὶ τεμενὸς περίπτυσον Ἀμυκλαίοιο Κανωβά.

66 Stella Canopi, quae his regionibus est ignota.

67 It could scarcely be seen at Rhodes, which was nearly the same latitude as Cnidus. Οὗτος μὲν (ὁ Κανωβός) εἰς Ρόδον μόλις θεάθης εἰς, η παντελῶς αφ' ψηλῶν τοτοῦ ὑφάσκος. Proclus de Sphaerâ. See Scholia in Dionys. περίγνυς. v. 11.
placed in the sphere with a particular design, and attended with a very interesting history: but both the star itself, and the history, to which it related, was in great measure a secret to the Greeks. Not a word is said of it in their antient accounts of the Argos.

The cause of all the mistakes in this curious piece of mythology arose from hence. The Arkites, who came into Greece, settled in many parts, but especially in Argolis and Thessalia; where they introduced their rites, and worship. In the former of these regions they were commemorated under a notion of the arrival of Danaus, or Danaus. It is supposed to have been a person who fled from his brother Egyptus, and came over in a sacred ship given him by Minerva. This ship, like the Argo, is said to have been the first ship constructed: and he was assisted in the building of it by the same Deity, Divine wisdom.

Canopus, and Canobus, was the same as the God Esorus, or Asorus, who was worshipped in Palestine and Syria; and was supposed to have been the founder of Carthage. He is represented by Hesychius, as the pilot of the Argo. Αζωρος, δ κυβερνητης της Αγγειης. Artemis was styled ιωρα. Pausan. l. 2. p. 240 and 274. Asorus, and Azorus, was the same as the Hazor of the Scriptures.
Both histories relate to the same event. Danaus upon his arrival built a temple called Argus, to Iōna, or Juno; of which he made his daughters priestesses. The people of the place had an obscure tradition of a deluge, in which most perished; some few only escaping. The principal of these was 71 Deucalion, who took refuge in the Acropolis, or temple. Those who settled in Thessaly, carried with them the same memorials concerning 72 Deucalion, and his deliverance; which they appropriated to their own country. They must have had traditions of this great event strongly impressed upon their minds; as every place to which they gave name, had some reference to that history. In process of time these impressions grew more and more faint; and their emblematical worship became very obscure, and unintelligible. Hence they at last confined the history of this event to their own country: and the Argo was supposed to have been built, where

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70 Apollodorus. 1. 2. p. 63. See also Scholia in Apollon. Argonaut. 1. 1. v. 4.
71 Natalis Comes. 1. 8. c. 17. p. 466.
72 Strabo. 1. 9. p. 660 and 677.
'Oι ἀπὸ Δευκαλίων το γένος ἐχοντες εἰς τὸν Ἐκατελευ Θεσσαλίας. Schol. in Apollon. 1. 4. v. 266.
it was originally enshrined. As it was reverenced under the symbol of the moon, called Man, and Mon; the people from this circumstance named their country Ai-Mona, in aftentimes rendered Aimonia. And we are informed by the Scholiast upon 73 Apollonius, that it had of old many other names; such as Pyrrha, which it received in memory of Pyrrha the wife of 74 Deucalion. The history given of the region, by the antient poet Rhianus, is very curious, and shews plainly the original of this Arkite colony.

75 Πυρραν δὴ ποτε τὴν γε πολαῖοτέροι καλεσθένον
Πυρρας Δευκαλιῶνος απ’ ΑΡΧΑΙΑΣ αλοχοῖο.
76 'Αιμονίνη δ’ ἔχαυτις αφ’ Αιμονίος, ὅν ῥα Πελαγός
Γενατό φερτέρον άον, ὅ δ’ αὐ τε ὑεσσαλον 'Αιμων.
Τυδ’ απο Θεσσαλίνη λαοι κατεφημίζαντο.

74 She was the wife of that Deucalion,
'Ος πρῶτος ποιῆσε πολεις, καὶ εδειμάτο νῆς λίθων
Ἀθάνατος, πρῶτος δὲ καὶ ανθρώπων ἀθυλεύς.
Apollonius Rhod. l. 3. v. 1087.
75 Scholia Apollon. supra.
76 The country 'Αμονίαι is in like manner styled Αρχαίαι by Cal-
imachus, in speaking of the Argonauts.
'Ἡρώες απ’ Αινταο ΚΥΤΑΙΟΤ
Ἄνθις εἰς ΑΡΧΑΙΑΝ ἐπιλειν 'Αιμονίαν. See Strabo. l. 1. p. 79.
In this country were the cities Arne, Larissa, Argos, Theba, and Magnesia; all denominated from the same worship. Here was 77 πηλίαδος ακρόν, the promontory of the Doves; and the sea port Iolcus, of the same purport as Argos and Theba. It was one of the most antient cities of Thessaly, in which the Argo was supposed to have been laid up: and the name shews the true history of the place. It was denominated from the Ark, styled Ὄλκας: which was one of the Grecian names for a large ark or float. Iolcus was originally expressed Iaolcus, which is a variation of Aia-Olcas, the place of the Ark. Medea in Apollonius makes use of the true name, when she speaks of being wafted to Greece.

78 Η αὐτὴν μὲ ταχεῖαι ὑπὲρ ποντοῖο φεροῖεν Ἐνθὲν δ’ εἰς Ιαολκοῦν αναρτάξασαι ἀελλαί.

Pagasæ in the feminine is the same as Pegasus: and received its name from a well known emblem, the horse of Poseidon; by which we are to

77 Αὐτικὰ δ’ ἑριὶ σωλυσίως αἰα Πηλασγῶν
Δυτικό, Πηλιὰδας δὲ σαρκεζημείδον εἰμινας. Αpollon. l. 1. v. 580.
78 Αpollon. Rhod. 1. 3. v. 1110. Homer also styles it Ἑυξοχός Ιαολκός. Odyss. Λ. v. 255.
understand an ark, or ship. 79 Ἰππος γαρ ὁ ποιήσ
τας ναυς είστε, καὶ ἡμεῖς τον Ποσειδώνα Ἰππον καλύμεν.
kαὶ ὁν ἐγεί λογον επὶ γῆς ἰππος, τον αὐτον επι θαλάσση ναυς.
By horses, says Artemidorus, the poets mean ships; and hence it is, that Poseidon is styled Hippius. For there is a strict analogy between the poetical horse on land, and a real ship in the sea. Hence it came, that Pegasus was esteemed the horse of Poseidon, and often termed Σκυφίος; a name which relates to a 80 ship, and shews the purport of the emblem. The ark, we know, was preserved by divine providence from the sea, which would have overwhelmed it: and as it was often represented under this symbol of a horse, it gave rise to the fable of the two chief Deities contending about horses.

81 Ως ποτε ὁ δηρίσσαν αελλοποδῶν ὑπὲρ Ἰππων
Ζεὺς ὕψιβρέμεθης, καὶ ποντίος Εὐνοσιγαίος.

It was upon this account that the cities named Argos, had the title of Ἰππιοι καὶ Ἰπποβοτοι, Hippii and Hippobotae. I have mentioned that the Arkite worship was introduced into Italy by people styled Arcades, and Argaei: and here was an

79 Artemidorus. l. 1. c. 58.
80 Οὐραὶ καὶ τω πλοιῳ Πηγαῖος. Palæphatus.
81 Orph. Argonaut. v. 1275.
The Analysis of Argos Hippium in the region of Daunia. I imagine, that none of these appellations related to the animal, an horse; but to an emblem, under which in those places the ark was reverencecd. Daunia itself is a compound of Da-Ionia, and signifies the land of the Dove. In Thessaly every place seems to have had a reference to this history. Two of the chief mountains were Pelion, and Ossa; one of which signifies the mountain of the Dove, and the other of the Oracle. Near Pagasæ and Iaolcus was a promontory named Pyrrha; and


82 There is no satisfactory history, that any of these places were really famous for horses: and though the poet says Aptum dictet equis Argos; yet I have reason to think, that the notion arose from a mistake in terms. I imagine, that the term Ἱπποθεσος was originally differently expressed; and that it signified, Hippo-Bat, or the temple of the Ark. It was sometimes represented by a Cetus; and Nonnus under the character of Perseus describes some Perizites, who settled in Daunia, founding a temple under this emblem.

Πολυκλυσοι πας ἐσωθερν κλιμα χαίις
Ὀλυκάδα λαίνειν Τυρσωνίδι πηζε θαλασση,
Κῆτος ἄλων, σερμεμερον ἄλων πετρεσατο Περσευς. Nonni Dionys. I. 47. p. 1232. Hence we may see that there is a correspondence in all these histories.

83 Οσσα, θείων κληδων, και φημη. Scholia in Iliad. B. v. 93.
Hε τις οσσα,
near it two islands, named the islands of Pyrrha and Deucalion. These circumstances contain no internal evidence of the Grecian Argonautic history; but afford wonderful evidence of the Arkites, and their rites, which were introduced in all these places. The Grecians took the history to themselves; and in consequence of this assumption, wherever they heard that any people under the title of Arcades or Argaei settled, they supposed that their Argo had been. Hence they made it pass not only through the most distant seas, but over hills and mountains, and through the midst of both Europe and Asia: there being no difficulty that could stop it. They sent their heroes to Colchis, merely because some of their family had settled there. They made them visit Troas and Phrygia, where was both a city Theba, and Larissa, similar to those in their own country. Some Arcades had settled here; who were supposed to have been led by Dardanus, the brother of Jasion. Virgil, I know not why, would make him come from Italy: but Dionysius Halicarnassensis, a better mythologist, styles him Arcas; by which we are to understand an Arkite: and

84 Ἰταλικομαντήτω, ἐὰν Θεσσαλίᾳ, εἰς Μυτιλήνην, καὶ δῶν ἐνσίδια πλησίον, ὥσπερ το μὲν Πυρρα το δὲ Δευκαλίων καλεῖται. Strabo. 1. 9. 665.
85 L. 1. p. 48.
says, that after a deluge he came with his nephew Corybas from Arcadia to Samothrace; and from thence to Phrygia. There were innumerable colonies of Arkites, who went abroad, and made various settlements: but the Grecians have ascribed the whole to the Arcades, Argæi, and Argonautæ of their own country. Yet after all their prejudices they afford many curious traditions; so that from the collateral history we may always perceive who these Argives and Argonauts were. Hermione, one of the most antient cities in Greece, was said to have been built by Argives. The true name was Herm-Ione, a compound of two Egyptian titles; and by them was denoted a city sacred to the Arkite Dove. Samos was particularly dedicated to Juno; and we are told, that some Argonauts came hither, and brought the image of the Goddess from 86 Argos: for the reception of which they built the chief temple in the island. But upon inquiry we shall find, that these Argonauts were no other than the antient Macarians. The Grecians describe them in the singular by the name of Macareus; whom they suppose to have come to 87 Samos, Lesbos, and other Asiatic

86 Εἰσιν, δι' ἰδευταις φασι τις εν τῇ Ἀργοὶ πλεοντας, ἀπαγεσθαι δὲ αυτῶς τὸ αγαλμα εἰ Άργοις. Παυσανιας. 1. 7. p. 530.
87 Diodorus Sic. 1. 5. p. 347. Τὴν αὐτίπερα τῶν ἔτσι διὰ τοῦ καταλυσμὸν μεγαλαζ καὶ δεῖνας καταχέεις αὐτικας.
islands after the deluge; and to have raised temples to the Gods; and renewed the religious rites, which had been omitted, while those islands lay desolate. There was a remarkable mountain in Samos, named Cercetus; undoubtedly from some building sacred to the Cetus, the same as Atargatus, and Dagon. Tarsus, a city of the highest antiquity, was founded by the first Iōnim in Syria. This too was said to have been built by people from Argos. The city Gaza in Palestine was named both Iōna, and Minoa: the latter of which names it was said to have received from Ion of Argos. I have taken particular notice of the city Cibotus in Lydia; which was apparently denominated from the Ark, and retained many memorials of the Deluge. This was said to have been built by one of the daughters of Danaus; consequently by the people of Argos. If we look into the his-

88 Δια τας επομένας εφημερού των καστών. Ibid.
90 Τατσος, εις δ' αποικος Αχειων. Steph. Byzant.
91 Εκλεθη δι και Ιωνι εκ της Ινα. Ibid.
92 Strabo. l. 12. p. 868. Lindus, Jalysus, and Camirus, in Rhodes, were said to have been named from some of the daughters of Danaus. Strabo. l. 14. p. 966. The temple at Lindus Δαναιδα τηδείμα. Ibid. p. 967.
tory of Danaë, and her son Perseus, the like circumstances will be observable. After they had been exposed in an ark, they are said to have come to Argos. From thence they passed into Italy; where some of their company settled upon the Portus Lunus, and Portus Argoüs: others founded the cities Larina, Ardea, and Argos Hippium in Daunia. All which was supposed to have been performed by Argonauts and Argives. Even Memphis in Egypt is supposed to have had the same origin. This too, if we may believe the Grecians, was built by Argives. But by this was certainly meant Arkites: for Argos itself in the Peloponnesus could not have supplied persons to have effected, what was supposed to have been done. There were some Ionim, who settled upon the Orontes; where they built the city Iôna, called afterwards Antiochea. These also were termed Argives by the Greeks, and were supposed to have come from Argos. Cedrenus accordingly styles them τις απ' Ἀργεῖς Ιωνίταις, the Iōnītai from

93 Οὐ Δαναῆ λαξεν οἰκον Ὄλυμπιον, ἀγορογεὶ δὲ
Λαμνακῶς εὐδοκ. εὐσα Διὸς ναυτιλλατο νυμφὴ
94 Εὐσεβ. Chron. p. 27. 29.
95 Π. 22. Εἰτα εἰ το Σιλπιον οἷος εἰδὼν ἐνερτε τοις αὐτοῖς Συροῖς Ιωνιταί εἰ τι νῦν.
Chron. Paschale. p. 4?.
Argos. It is also said by another writer, 96 that Perseus being informed that there were Ionitæ in Syria, who were by nation Argives, made them a visit, and built for them a temple. He did the same in Persis; and in both regions instituted Puratheia: and the name, which he gave to each of these edifices, was the temple of the everlasting fire. These temples however were not built by Perseus; but erected to his honour. For I have shewn, that Perseus was a Deity, the same as Helius, and Osiris: and he was worshipped in these places by the Iönim, who were Arkites. The accounts therefore, which have been given above, may be all admitted as true, if instead of Perseus we substitute Peresians, and Perezzites; and instead of natives of Argos we read Argoi, and Arkitæ, or as it is sometimes rendered, 97 Architæ. People of these denominations did settle in Palestine; and occupied a great part of Syria. From thence they came to Greece and Italy: though the Grecians have reversed the history; and

96 'Ο Περσεύς,—μαθὼν υπ' εν τη Συρία διαχείσθαι εκ τη ΑΡΓΟΥΣ ΙΩΝΙΤΑΙ, ἀλλ' εν την Συρίαν.—'Ο δὲ αὐτούς Περσεύς εκτισε τοις Ιωνοπολιταις (It should be Ιωνοπολιταις) ἱερον, κ αὐτ. Chron. Pasch. p. 40.

97 So the title was expressed in Syria. The Goddess upon mount Libanus was styled Venus Architis. Macrobi. Sat. 1. 1. c. 21.
would persuade us, that they proceeded from Hellas, and more particularly from Argos. The ultimate, to which we can apply, is Egypt. To this country we must look up for the original of this much mistaken people, the Ionim, Arkiteæ, and Argonauts. Here was the most antient city Theba: and from hence we may obtain the best accounts of these Colonies, which were diffused so widely. Apollonius Rhodius mentions, that the various peregrinations of the Argonauts were appointed by an oracle: and says, that it came from Theba in Egypt.

99 ἄσιν γὰς πλοῦς ἄλλος, ὅν Ἀθανατὸν Ἱερηνὲς Περραδεν, οἱ Θηνῆς Τεταυιδῶς εὐγεγασιν.

This was the city, where the Arkite rites in Egypt were first instituted; and from which all

98 Even among the Grecians the term Argivus was not of old confined to Argos. Ἀγγεῖοι, ὁ Ἑλληνις. All the Grecians, says Hesychius, are Argivi. Hence we may perceive, that though it was sometimes limited to one district, yet it was originally taken in a greater latitude. Ἀγγεῖος δὲ τῶν Ἑλλήνων ὁ ταλαι ἑκατὸς ὀμαλὸς ποσονυφεῖν. Plutarch. Quest. Romanae. p. 272. It is used continually in this acceptance by Homer.


100 I say in Egypt: for these rites came originally from Chaldea, being introduced by the Cuthite Shepherds.
other cities called Theba seem to have had their name. It stood high upon the Nile: and if any body should ask whence it was so denominated, Nonnus can give a precise and determinate answer.

The purport of which, I think, is plainly, that Theba upon the most southern part of the Nile, in the remotest region of Egypt, was built, and named after the ark, which was the true and original Theba.

The chief title, by which the Argonauts were distinguished, was that of Minyae: the origin of which appellation has been matter of debate amongst most writers upon this subject. The most general account is, that there was a person named Minyas, a king of Orchomenos in Thessaly: from whose daughters the Argonauts were in great measure descended.

1 νοτιω παρα Νειλω
ΘΗΒΗΣ ΑΡΧΕΤΟΝΟΙΟ φερονυμος επλετο Θυην.

2 Τας μεν Αρισηας Μινυας περιαιεταοπες
Κικληςκου μαλα παντας, επει Μινυας Θυγατρων

3 Dionys. l. 41. p. 1068.
2 Apollon. l. 1. v. 229.
The Scholiast upon Pindar speaks to the same purpose; and says, that the Minyae were αρχαῖον γένος, an antient race, and descended from Μίννας of Thessaly. This Minyas was the son of Callirrhoë, and Poseidon: though Pausanias makes him the son of Chrusæ: and other writers vary still more in their opinions. These genealogies are fictitious and inconsistent; and consequently not at all satisfactory. The Argonauts are enumerated by many authors; and are described as coming from places widely separated: on which account there could not have subsisted between them the
relation here supposed. They could not be so generally descended from a king of Orchomenos: for they are represented as natives of very different regions. Some of them came from Pylos, Tænarus, and Lacedæmon: others from Phocis and ΑEtolia. There were others who came from countries still more remote: from 6 Thrace, and the regions about Mount Hæmus; also from Samos, Ephesus, and places in Asia.

I have already given some intimations that the Minyæ, however expressed, were no other than the worshippers of the Lunar Deity Menes: and under this title there occur people in many different parts. We must not then look for the original of the term Minyæ in Greece; but from among those people, through whom it was derived to the Hellenians. There were Minyæ, or 7 Minnaei upon the Red Sea; Minyæ near 8 Colchis; a city Minya, and


7 Αυτάς Ερυθραίνας πλευράς ναϊων θαλάσσης

Μίνναιοι τε, Σαβάι τε. Dionys. περιηγ. v. 959.


8 Minyæ appellati vel ab agro hujus nominis Colchorum, &c. Servius in Virg. Eclog. 4. v. 34.
people denominated from it, in 9 Phrygia. In the island Sicily were Menæi, the same as the Minyæ in Greece. Their chief city was 10 Menæ near the country of the Leontini; where the emblem of the sacred Bull was so religiously preserved. All these places will be found to have been thus denominated from the same rites and worship.

The people, who were called Minyæ, or Menians, were Arkites: and this denomination they took from the Ark; and also from the Patriarch: who was at times called Meen, Menes, and Manes. Those therefore, who in any part of the world went under this appellation, will universally be found to have a reference to the same object. The principal, and probably the most antient, Minyæ, were those, whose country is mentioned in 11 Nicolaus Damascenus by the name of Minyas. This people resided at the bottom of Mount Ararat, where the Ark first rested. I have mentioned, that they called this mountain Baris, from the appulse of the sacred ship; and retained many


memorials of the Deluge. At no great distance, in the same region, was a city named Arcas, and Arca. The Minnæi upon the Red Sea were Arabians, who all worshipped the Lunar Deity. By this they did not refer to the Moon; but to the genius of the Ark, whom they styled Menith, Maneth, and Mana. One of their chief cities was named Manna-Carta, from this Goddess there worshipped. They called her also Mather, and Mither, similar to the Mithra of the Persians: by which was signified the mother of Gods, and men. Of the Minyæ near Magnesia and mount Sipulus, and in the neighbourhood of Cibotus, I have taken notice before. They preserved, as I have shewn, wonderful evidences of the Deluge; and many thought that the Ark itself rested in their country, upon the mountains of Celænæ. The Menæi in Sicily were situated upon the river Menaiës. They had traditions of a Deluge; and a notion, that Deucalion was

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12 Antoninus. p. 148. and 214. It is called Arpa by Hierocles Grammaticus. p. 703. ibid.
14 Selden de Diis Syris. Syntag. 2. p. 179, 180. Meneth is mentioned in the Alcoran as an Arabian idol.
15 Their chief city was named Minua; which Stephanus places \( \varepsilon ν τοῖς οριοῖς τῆς Αὐδίας. \)
saved upon mount Ætna: near which was the city 16 Noa. There were of old Minyaē in Elis, upon the river 17 Minyas, which ran by the city Arene, as we learn from Homer. He renders it Minye-

ìus.

18 Ἐσι δὲ τις ποτάμος Μινύης εἰς ἀλα Σαλλων, Εγγυθεὶν ΑΡΗΝΗΣ.

The city Arena is literally the city of the Ark. It seems to have been situated upon a sacred hill called 19 Sama-Con, near the grove and temple of Iōna: in all which names we may see a reference to the same rites and history. The most cele-

brated city of this name (Μινυα) was Orchomenus in Thessaly; which was so denominated from the lunar God, and from the rites spoken of above.

17 Pausanias. l. 5. p. 387.
18 Iliad. A. v. 721.
19 It is rendered Samicon by Strabo. Το μεν ουν Σαμικον ετι

ερμα.—ταξα δε και τις Αρης ακροπολις ην τετο.—Ενταυθα δε και
ta αλαπ, το τε ΙΩΝΑΙΟΝ. Strabo. 1. 8. p. 532, 533. Sama-Con,

signum cælestis, sive signum Dei. Strabo supposes that Samos

and Samicon were so named from Sama, high: ενειδη Σαμως

εκαλουν τα ίψη. And Sama certainly had that meaning: but in

this place Sama signifies signum; similar to σαμα and σημα,

which were derived from it.
Hence it was also called Almon, and the region Almonia; equivalent to Aimon and Aimonia, by which it was also distinguished. 20 Μινα, πολις Θεσσαλιας, η προτερου Αλμωνια, αφ' ης η Μινα. Pliny affords evidence to the same purpose. 21 In Thessalia autem 22 Orchomenus Minyœus antea dictus, et oppidum Almon, ab aliis Elmon. Oppidum Almon and Elmon signifies literally the town of the God Lunus, or Deity of the Ark: for the Ark, as I have repeatedly shewn, was expressed and reverenced under the figure of a lunette. All the natives of these cities called Magnesia, were properly Minyæ, and named from the same worship. Iolcos in Thessaly was the city of the Ark, and hence called also 23 Larissa: on which account the antient inhabitants were styled 24 Minyæ, and the country 25 Magnesia. As the name of the Deity

20 Steph. Byzant.
22 Orchomenus is a compound of Or-Chom-Men, three titles, which need no explanation.
23 In Thessalia Larissa, aliquando Iolcos. Mela. l. 2. c. 3.
Some make Iolcos the same as Pagasæ, where the Argo was built. Pagasæ was in Magnesia. Ἀκηρτησιον Μαγνησιας. Schol. Apollon. l. 1. v. 238.
Meen and Manes, was changed to Magnes, so the people thence denominated had also the title of Magnetes: which was the usual appellation given to them by the natives of Asia.

Thus have I endeavoured to shew, that the Argonautic expedition, as represented by the Greeks, was a fable: and I have proceeded to ascertain the true object, to which it related. The Grecians, in their accounts of the heroes, have framed a list of persons who never existed. And had there been such persons as they represented, yet they would have been far too few to have effected what they are supposed to have performed. Jason has been esteemed the chief in all their adventures. But this is a feigned personage, made out of a sacred title. Strabo takes notice of many temples in the east called Jasona, which were held in high reverence by the natives of those parts.

26 Τον μεν Ιασονος υπο-μυρατα ειναι τα Ιασονεια θεοι, τιμωμενα σφοδρα υπο των Εαξεαρων. Marcellinus mentions the 27 mountain of Jason near Ecbatana, in Media: and in another place he represents that city as situated at the bottom of this 28 mountain. Some of these tem-

26 L. 11. p. 798.
plies stood in ²⁹ Armenia; others were to be met with as far off as the ³⁰ Pylæ Caspiae, near Bactria, and Margiana. In all these countries we may observe names of cities, which had a reference to the Arkite history; such as ³¹ Arca, ³² Larissa, ³³ Baris, ³⁴ Argos: and we have reason to infer that the temples of Jason related to the same event. Some of these are mentioned by Justin as of great antiquity, and much revered; which however Parmenio, the general of Alexander, ruined. ³⁵ Καὶ Παρμενίῳ, Δῆμῳ Αλεξανδροῦ, πόλει μεταφέρθησαν. To suppose, with Strabo, that all these temples, and cities, situated in regions so remote, were built by Jason of Greece, would be idle. Besides, there are writers, who mention the like memorials of the Argonauts

²⁹ Τὰ Ἀρκοτεόνια πολλαξικαὶ καὶ τῆς Ἀγρακίας, καὶ τῆς Μηδίας, καὶ τῶν πλησιονήχων αὐτῶν τοὺς τεχνέται. Strabo. l. 1. p. 77. and l. 11. p. 769.
³⁰ Οὗτος μεγά λίπητος τῶν Κασπιῶν πολών εἰς αριστερὰ καλομενοῦ Ιασονίων. Ibid. p. 798.
³² Χερσοφόρος Αρακέ. p. 308. There was also a Larissa in Syria. Strabo. l. 16. p. 1092.
³³ Strabo. l. 11. p. 803. Τῆς Βαρθοδὸς νεως upon mount Taurus near Egbatana: the same probably as the Jasoneum.
³⁵ L. 42. c. 3.
among the Iberians, and Celtæ, upon the great Atlantic, and all along the coast of Hetruria. Jason was certainly a title of the Arkite God, the same as Arcas, Argus, Inachus, and Prometheus; and the temples were not built by him, but erected to his honour. It is said of this personage, that, when a child, he underwent the same fate as Osiris, Perseus, and Dionusus: in arcæ opertus et clausus est, tanquam mortuus: He was concealed and shut up in an Ark, as if he had been dead. Justin places him in the same light as Hercules and Dionusus; and says, that by most of the people in the east he was looked up to as the founder of their nations, and had divine honours paid to him. Itaque Jasoni totus ferme Oriens ut conditori, divinos honores, templaque constituit. I suspect, that Æson, Jason, Jasion, and Jasius, were originally the

36 Diodor. Sic. l. 4. p. 259.
37 Natalis Comes. l. 6. p. 315.
38 Justin. l. 42. c. 3. p. 589. Tacitus. Annal. l. 6. c. 34.
39 It may be worth while to see the history which the mythologists give of these personages. Jasus was the son of Argus, Apollodorus. l. 1. p. 59, 60.

Jasius, Janigena, tempore Deucalionis, cujus nuptiis interfuit Io. Hoffman from Berosus.

Ἰασῶν Δημήτρος ερασθεῖς. See Servius in Æneid. l. 3. v. 168. 170. ἦν Ἰασώ θυγατρὶς. Pausan. l. 2. p. 145. Ἰασῶν ἔμφος. Ibid. l. 5. p. 412. Æson was restored to second youth.
same title; though at this time of day we cannot perhaps readily arrive at the purport. Argos was styled Jason, which farther confirms me that it was an Arkite title. Eurymachus, in Homer, tells Penelope, that she would have a greater number of lovers,

40 Εἰ παντες σε ιδοίεν αν Ιασον Άργος Αχαιοι.

Strabo also mentions 41 Jason Argos, and Hippium. The same is repeated by Hesychius. Hence I am led to think, that all those temples, mentioned by Strabo under the name of Jasonea, were temples of 42 Argos, the Ark. Many of them were in Armenia, the region of the most antient Minyæ, in the vicinity of mount Baris; where the Ark really rested, and where the memorials of the Deluge were religiously preserved.

Αυτικα δ' Αινοκα θηκε φιλον κορον Ηκωντα
Γηραις αποξυσωσα. Auctor Reditus.

40 Odyss. Σ. v. 245.
41 Αχαικον Άργος,—ν Ιασον, ν Ἰςτιον, ν Ἰπτακοτον, ν Πελαγικον.
l. 8. p. 568.
42 The temple of Juno Argiva, among the Lucanians in Italy, was said to have been built by Jason. Strabo. l. 6. p. 386.
CONCLUSION.

THESE instances of Arkite worship in the Gentile world I thought proper to enumerate and display; as it is a subject very curious and interesting, and at the same time quite new, having hitherto been overlooked and neglected. From what has been said, I think it is plain, however the Grecians may have taken the history to themselves, that the Argo was the sacred ship of Osiris, and consequently no other than the Ark. The shrines, where it was reverenced, were esteemed oracular: and the priests who officiated, had, among other titles, that of Cabiri. And it is probable, that both they and their oracle are alluded to by Moses, when he prohibits that particular kind of divination, which he styles ר"ז, חָבָר, 'Chabar, Chabar. The rites were certainly of

1 Deuteronomy. c. 18. v. 10.
high antiquity; and though they began very soon in Egypt, yet they seem to have been of still earlier date among the people of Babylon and Chaldea. I imagine that they commenced in the antient city Erech, which was built by * Nimrod, and was called Erecca, and Aracca, by the Grecians. They probably prevailed in other cities of the country, especially at Barsippa, if that were not another name for the same place, as I have reason to suspect. The name Arca, which was current in other regions, seems to be no other than Arecca contracted: and I am induced to believe, that Arcas, Argos, Arguz, were the same term with different terminations. The Deity of Erech was undoubtedly the original Erectheus. The Chaldeans expressed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus, and by it they denoted the Arkite God. The Grecians took this personage to themselves, and supposed that he had reigned in Attica. But I have mentioned, that when Solon was in Egypt, and heard the history of the Atlantians, and of other colonies, from that country, he found the name of * Erectheus, and of many other person-

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2 Genesis. c. 10. v. 10.
3 Plato. Critias. vol. 3. p. 110. See also vol. ii. p. 495, of this work.
ages, at the head of their lists, which stood foremost in the lists of Greece. Hence it is plain that they were adventitious, and foreign to his nation, which had, through ignorance, adopted them. Erech-Thoth, or Erectheus; was certainly a Deity; and who was alluded to under this character, may be known by his department. Zeus, by Lycothron, is styled Erectheus: and the Scholiast tells us, that it was also a title of Poseidon. \( \text{Εὐχθεὺς Ποσειδῶν, ᾦ ὁ Ζεὺς.} \) Athenagoras says expressly, that the Athenians worshipped him as the Deity of the sea. \( \text{Ἄθηναῖος Εὐχθεῖ Ποσειδῶν θεῖ}. \) Ericthonius was the same personage whom Minerva was supposed to have inclosed in an Ark. \( \text{Ἐρήσι καὶ Πονδέρως δονών φαύν Ἀθηναὶ καθείμαν εἰς Κῃωτόν.} \) He was deposited in this Ark in a state of childhood; and represented under the emblem of an infant, whose lower parts ended in a serpent. Others described him as guarded by a serpent, which twined round him. His reputed daughters were priestesses of the Ark, one of which seems to have been guilty of some profa-
nation of the mysteries intrusted to her; and upon this account was supposed to have incurred the anger of Minerva. Ovid speaks of Ericthonius as a person who had no mother, and has handed down a curious epitome of his history.

9 Pallas Ericthonium, prolem sine matre creatam, Clauserat Acteo textâ de vimore cistâ: Virginibusque tribus, gemino de Cecrope natis, Servandam tribuit, sed enim inconfessa, quid esset:
Et legem dederat, sua ne secreta viderent.

One of them, however, misled by a fatal curiosity, took off the cover of the Ark, and disclosed the hidden mystery to her sisters.

Aglauros nodosque manu diducit; et intus Infantemque vident; exporrectumque draconem.

Ericthonius seems as a name to be a compound of Erech, the Arkite title; and Thon, or Thonius, which was an oriental term, and possibly had the same meaning as γνυενος. Pausanias speaks of him as an earth-born personage; one who had no

9 Ovid. Metamorph. 1. 2. v. 553.
real 10 father. Ovid above had described him as having no mother. Erectheus likewise had the title of 11 γυνευς. He was said to have first introduced the use of corn; and his daughter was named 12 Πρωτογυνεια. There was a remarkable temple, and of great antiquity, in Argolis, named Arachnaon. It was supposed to have been built in the time of Inachus; and close to it was an altar, upon which they only made offerings when they wanted to obtain 13 rain. Arach-naos, in the masculine, is literally the temple of Arech; and the history with which it is accompanied, shews to what the building referred, and for what purpose it was erected.

I have mentioned Theba, in Egypt, as the most antient Arkite temple; but this must be spoken with a deference to Chaldea and Babylonia; for from this quarter these rites originally proceeded. And the principal place where they were first instituted, I should imagine to have been Erech, mentioned as one of the cities which were first

11 Herod. 1. 8. c. 55. Εξεγερησε του γυνεως λεγομενιν ενος.
12 Suidas.
13 Pausanias. 1. 2. p. 169. Arach-Naos may relate to a personage, the same as Inachus; for the term Naos had a twofold reference.
founded in the 14 world. It is to be observed, that there were two cities of this name in different provinces, yet at no very great distance from each other. Bochart speaks of them as one and the same 15 place; but Herodotus, to whom he appeals, distinguishes them in a most plain and precise manner. As they were so near to each other, and likely to be confounded from this identity of name, the natives took care to give to each an effectual mark of distinction. The one they styled And-Erech, the other Ard-Erech, the Anderica, and Arderica of Herodotus. The former was in Susiana, to the east of the Tigris, not far from some fiery pools, whence proceeded 16 bitumen. Ard-Erech, or Arderica, was in a region equally inflammable. It stood below Babylon, to the west of the Tigris, and upon the river Euphrates, which river, that it might not deluge their grounds, the Chaldeans had made so to wind, that a person in going up the stream touched three times at Ard-Erech, in his way to 17 Babylon.

14 Genesis. c. 10. v. 10.
15 Geographia Sacra. l. 4. p. 236.
16 Herod. l. 6. c. 119.
17 Τὴ δὲ κωμὴ ὤνομα ἦσι, εἰς τὴν αὐτὴν ἐπίκενηται ὁ Ἑλφράτης Αρδερίκα, καὶ τὸν δὲ αὐτὸν κολιεύοντας ἀπὸ τῆς δὲ τῆς βαλασσῆς εἰς Βαζυλῶνα, καταπλυοῦσας εἰς τὸν Ἑλφράτην ποταμοῦ, τρεῖς τε εἰς τὴν αὐτὴν κομὴν σαφαγινῶντας, καὶ εἰς τρίτην ἡμέραν. Herod. l. 1. c. 185.
Marcellinus takes notice of Anderica, in Susiana, by the name of Arécha; and mentions the pools of bitumen. Herodotus gives a like history of the place; and Tibullus also takes notice of its fiery streams.

As we are certain, from the above, that Anderica, in Susiana, was the name of the city Erech compounded; we may fairly infer, that Arderica, in Babylonia, was the same: though the purport of the term, which discriminates, may not be easy to be decyphered. Indeed it is not certain, but that Arderica was the Erech, or Aracca, of Tibullus: for there were eruptions of fiery matter in many parts of Shinar and Babylonia, as well as about Sushan.

I have observed that Erech was probably Arecha, or the city of the Ark: and we accordingly find it by the Hebrew commentators expressed לארך, Arcua; and Ezra takes notice

18 L. 23. p. 287. It is called Arecca by Ptolemy.
19 L. 6. c. 119.
21 Campus Babyloniæ flagrat quâdam veluti piscinâ jugeri magnitudine. Pliny. l. 2. c. 107. p. 123. See also Herod. l. 1. c. 179.
THE ANALYSIS OF

of the natives of "Erech, whom he styles the people of נברא, and places them in the vicinity of Persis, Babylonia, and Sushan. The Seventy mention these nations in the same situation and order; and they are together rendered Ἀφρασιωι, Ἀρχωι, Βασιλεωι, Σουσανοχαιοι. From hence I am farther induced to believe, that the Archuæi of Erech were Arkites; whichever city we may treat of. But there is a remarkable circumstance, which, I think, determines the point satisfactorily. Erech, by the Arab interpreter, is rendered Al-Bars, or Al Baris, א"ב. Upon which Bochart observes, "Erech quorum ab Arabe (Paris Edit.) reddatur Al Bars non video. Al Bars, or as it should be rendered Al-Baris, signifies the Ark: and Erech Al Baris denotes plainly the Arkite city Erech. Arab authority in this case must, I think, have great weight. Cities had often many names and titles, as we may learn from Pausanias, Stephanus, and others. Edessa, in Mesopotamia, was called both 25 Erech and Orchoë, similar

23 Ezra. c. 4. v. 9. For this observation I am indebted to the very learned professor Michaelis: from whom, however, in this one instance, respecting the situation of Erech, I am obliged to dissent.


25 Michaelis supra. See also Bayeri Historia Osrhoëna.
to two cities in Babylonia. It is remarkable, that Ptolemy, in enumerating the most famous cities in those parts, omits Charrhæ, or Haran. He, however, makes mention of 26 Αλέανα, Labana, the city of Laban, the Moon; which, from what has preceded, we may be assured, was the same place under a different appellation. By these means it often happened, that the antient name was eclipsed by a later title. This I am persuaded, was the case of Erech, or Arech, which has been lost in the name of Barsippa. For Barsippa is a compound of Bars, or Baris-Ippa; two terms which are precisely of the same purport as Arech, whose inhabitants are styled 27 Αρχανοί, or Arkites. Hence it is, that Arech has been by the Arab translator Saad very justly rendered El Bars, or Baris. For Aracha and Baris are synonymous terms; and Ippa or Hippa is of the same purport. As Edessa was styled both Erech and Orchoë, some have been led to seek for Ur of Chaldea in the upper regions of Mesopotamia. But these were secondary names, which belonged

26 Tab. Urbium Insig. apud Geographos Vet. minores. vol. 3. p. 36,
27 Seventy. Ezra. c. 4. v. 9. Arecca, Arecha, and Archa, are only variations of the same term; and Ippa, and Baris related to the same object, being perfectly synonymous.
primarily to two cities in the plains of Shinar, and
to the south of Babylon. Ptolemy distinguishes
Edessa from the original Orchoë; and gives us
the situation of these places so precisely, that they
cannot be mistaken.

<table>
<thead>
<tr>
<th>City</th>
<th>Longitude</th>
<th>Latitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edessa</td>
<td>72° 30'</td>
<td>37° 30'</td>
</tr>
<tr>
<td>Babylon</td>
<td>79° 00'</td>
<td>35° 00'</td>
</tr>
<tr>
<td>Barsippa</td>
<td>78° 45'</td>
<td>33° 20'</td>
</tr>
<tr>
<td>Orchoë</td>
<td>78° 10'</td>
<td>32° 20'</td>
</tr>
</tbody>
</table>

I have attempted to shew, that Barsippa was the
same as Erech, or Aracca: and we find from its
appropriated distances that it lay in the land of
Shinar, and in the province called now 29 Irac: and in a situation between Orchoë and Babylon.
It is represented as a famous seminary; and the
city Orchoë had the same character. The natives

See Strabo, concerning Barsippa. l. 16. p. 1075.

29 The province still retains the name of Irac, the same as
Erech, though the city, from whence it was derived, has long
since lost it. Orchoë was certainly no other than the antient
city Ur of the Chaldees. Orchoë, according to my analysis,
signifies Ori Domus, vel Templum.
of each are mentioned by 30 Strabo as Chaldeans by race, and of great skill in astronomy: and he adds, that Barsippa was sacred to Artemis and Apollo; and had a great manufacture of linen. I wish that he had spoken of the Deities by their provincial titles, for by these the history of the place might have been illustrated greatly. The latter circumstance, of Barsippa being famous for weaving, is another inducement to believe it to be the city which I imagine. Erech was particularly celebrated upon this account: Hence the spider, for its curious web, was styled Arachana, contracted Arachna. And the Poets fabled that this insect was once a 31 virgin, who for skill in weaving vied with the Goddess of wisdom. The looms of Erech are continually alluded to in the poetry, and mythology of the antients: and the history is always so circumstanced, that we may be assured that the city referred to was the Erech of Babylonia. Pliny has a remarkable passage, wherein he tells us, 32 fusos in lanificio Closter fi-

30 He calls the place Borsippa. Εγώ δε ην των Χαλδαιων των αρχαιων γεν θειω και γας Ορχηνοι τινες προσαγωγευονται, και Βορσιππων. Βορσιππα ιερα τωλις εσιν Αρτεμιδος και Απολλωνος, λινεργειοι μεγα. L. 16. p. 1074.

31 Ovid supposes this personage to have been of Lydia: but Arachne by other writers is styled Babylonica.

32 L. 7. c. 56.
lius Arachnes; linum et retia Arachne (invenisse fertur). It is to be observed, that the antients formed personages out of places; and made the natives the children of those personages. The term Closter, which Pliny introduces as a proper name, is Greek for an artificer in weaving. With this allowance, the purport of Pliny's account will be found to signify that the first man, who wove, and who invented the spindie for carrying on the manufacture of wool, was a native of \(^33\) Erech; in which place likewise the weaving of linen, and making of nets was first found out. The history is curious; but has been almost ruined by the manner in which it has been transmitted. The Poet Nonnus speaks of Erech by the name of Arachne, and mentions the manufactures for which it was so famed: but represents it as a Persic city, and near the Tigris.

\(^{34}\) Καὶ πορε ποικιλα πεπλα, τα περ παρα Τυγριδος

Νηματε λεπταλω τεχνσατο Πεσις Δραχν.

There were in Babylonia canals of communica-

\(^{33}\) By the city Arachne is meant Civitas Arachana. Eryx in Sicily was properly Erech, and denominated from the same rites.

\(^{34}\) L. 18. p. 326. edit. Plant. 1569.
tion which led from the Euphrates to the Tigris: so that the cities situated upon them might be referred to either river. What the poet means by styling Arachne, which was of Babylonia, Persic, may be known from his giving the same title to the Euphrates, upon which river the city was properly situated; and from whence he mentions those valuable commodities to have been sent abroad.

The river here spoken of was assuredly in Babylonia: and we may, from what has been said, perceive, that Erech, or Arachne, was a city of the same country upon the Euphrates, at no great distance from the Tigris: and that it was the same as Barsippa, the city of the Ark.

Thus far I have ventured to proceed in my Analysis of antient Mythology; and in the explanation of those hieroglyphics, under which it

35 After that the Assyrians, and Persians, had been in possession of Babylonia, and Chaldea, the country was at times looked upon both as an Assyrian, and Persic province: and the cities were represented accordingly both as Persic and Assyrian cities.

36 Nonnus. l. 42. p. 747. I read σελευδαιδαλον έματα: the common reading is σελευδαιδαλοι είδος.
was described. And though I have not advanced so far as I could have wished; yet what I have said may serve for a clue to others: such as perhaps may lead them to a more intimate and satisfactory knowledge. These emblems in the first ages seem to have been similar in most countries: and to have almost universally prevailed. The sacred writers often allude to them: and many of them were retained even in the church of God. For the symbol thus admitted was a very proper memorial: and all the emblems were originally the best that could be devised, to put people in mind of what had passed in the infancy of the world. The whole was designed as a display of God's wisdom and goodness: and to transmit to latest posterity memorials of the preservation of mankind. The symbols in antient times were instead of writing; harmless, if not abused: nay of great consequence when directed to a proper purpose. Such were the Serpent, the Ark, the Iris, the Dove: together with many others, to which there are apparent allusions in Scripture. These were known to the Israelites before their descent into Egypt: being originally from that country beyond the flood, where their fathers of old resided. And when properly applied, they were as innocent as the elementary characters, by which the same histories were in aftertimes recorded. The lifting up of the serpent in the
wilderness was as proper a prophetic designation, and as pertinent to the people, to whom it was exhibited, as the purport would have been, if expressed by letters, and written at length upon a tablet. It is true, that these symbols were at last perverted; and the memorials above-mentioned degenerated into idolatrous rites, and worship. It was accordingly the purpose of Providence, in its dispensations to the Israelites, to withdraw them from this idolatry of the Gentiles: and this was effected, not by denying them the use of those characters, which were the current types of the world, and to which they had constantly been used: but by adapting the same to a better purpose; and defeating the evil by a contrary destination. Upon the resting of the Ark upon Mount-Baris, and the appearance of the Bow in the clouds, it pleased God to make a covenant with man, and to afford him some gracious promises. A memorial of this was preserved in the Gentile world. They represented this great event under the type of an Ark, as I have before shewn; which they styled Barith, in allusion to the covenant. Some ages after, another covenant of a more peculiar nature was made by the Deity with the posterity of Abraham: and a law was promulged from mount Sinai. In consequence of this, another Ark by divine appointment was framed, seemingly in opposition to the former;
and this too was called the Ark of the covenant. This I mention, because many persons have been alarmed at finding sometimes the same symbols among the Egyptians as were to be found in the ordinances of the Israelites. Both Spencer and Marsham have animadverted upon this; and seem to have carried their notions too far; for from them one might be induced to imagine, that the law of Moses was in a manner founded upon the rites of Egypt. But there is not the least reason for such a surmise. The religion of the two nations was essentially different: and though some symbols were similar, yet it does not follow, that they were borrowed from that quarter. They were many of them general types of great antiquity, and known to the whole world. I know of no term, which occurs so often figuratively among the sacred writers, as that of a horn. By this they denoted any thing supereminent and powerful. They were forbidden to make any representation in stone or metal: so that we have no instance from them of its being ever represented to the eye. The same was a symbol among the Egyptians: they copied it in stone and brass; and affixed the representation of a horn to the statues of their Kings and Deities. But though this was a common emblem in these two nations, it does not follow, that one borrowed it from the other. For, as I before said, it was a general
type of early date, and in almost universal accep-
tation. In every nation of old, to whose history
we can gain access, it was an emblem of affluence
and power.

I have taken notice, that the most early defec-
tion to idolatry consisted in the adoration of the
Sun, and the worship of Dæmons, styled Baalim.
Who these were could not be a secret to Moses;
nor to many of the sacred writers. Yet though
they speak of this worship with detestation, it is
curious to observe, with what delicacy they treat
the subject, and what a veil is drawn over this
mysterious iniquity. Not a word is said about
the origin of this idolatry: nor the least hint
given to shew, who they were, to whom this undue
reverence was tendered. For of all reverential re-
gard, none is so liable to lapse into an idolatrous
veneration as that which is paid to the memory of
friends departed: more especially if such persons
were the founders of families, and benefactors;
men who had endeared themselves by their good
works, and been a blessing to posterity. This is
evident from the adoration still paid to their an-
cestors by many people in the east. It is a seem-
ing duty the most plausible of any; and at the
same time the most captivating. Hence the si-
lence of the sacred writers upon a subject of such
seeming importance: whose purpose it appears to
have been; that, if ever the great object of this
idolatry should be lost, it might lie in oblivion, and never be again retrieved: at least to no ill purpose. The Jews by these means lost sight of the original, and were weaned from the worship: and the Gentiles, who continued the rites, did not know to whom they were directed: so blind was their process. In short they were plunged in the depth of darkness for ages: till they became at last conscious of their situation. This rendered them the more ready to return to the light as soon as an opening was made.

I have dwelt long upon the history of the Deluge, because I thought it a subject of great moment: and as the system upon which I proceeded was new, it required a more thorough discussion, to remove every prejudice, which might arise. Some have been induced to think that this event was partial; and confined to a particular people and province. Others, because they could not account for the means, have looked upon the whole as a fable. By the Mosaic history we are assured, that the calamity was universal; that all flesh died, excepting eight persons, who were providentially preserved. That the world was afterwards renewed in one man: and that from his three sons all the nations upon earth were derived. It has been my purpose throughout to establish these great truths: to bring evidence from every age, and from every nation, to which
we can gain access, in support of the history, as it has been delivered by Moses. We accordingly find it a circumstance universally known; and however the memorials may have been abused, yet traditions of it were kept up with great reverence in all the rites, and ceremonies of the Gentile world. And it is observable, that the farther we go back, the more vivid the traces appear, especially in those countries, which were nearest to the scene of action. But the reverse of this would happen, if the whole were originally a fable. The history would not only be less widely diffused; but the more remote our researches, the less light we should obtain: and however we might strain our sight, the objects would by degrees grow faint; and the scene terminate in clouds and darkness. Besides this, there would not be that correspondence and harmony in the traditions of different nations, which we see so plainly to have subsisted. This could not be the result of chance: but must necessarily have arisen from the same history being universally acknowledged. These evidences are derived to us through the hands of people who were of different ages and countries; and consequently widely separated from each other: and what is extraordinary, in many instances they did not know the purport of the data, which they have transmitted, nor the value and consequence of their intelligence. In their mythology they

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adhered to the letter, without considering the meaning: and acquiesced in the hieroglyphic, though they were strangers to the purport. In respect to ourselves, it must surely be deemed providential, not only that these histories have been transmitted to us, but that after an interval of so long date we should be enabled to see into the hidden mystery; and from these crude materials obtain such satisfactory truths. And this too as I have before observed, when the whole was a secret to the persons, through whose hands the knowledge is derived. We may therefore apply to them the words of the Poet.

Βλεποντες εβλεπον μαθη,
Κλυοντες μη πικου.

Herodotus lived early, and was a man of curiosity and experience; one, who for the sake of knowledge had travelled over a variety of countries. If any person could have obtained an insight into the Theology of the times, in which he lived, he bade fair to have obtained it. But he shews, that it was all a dreary prospect: that he could find nothing satisfactory, in which he might confide. As he was solicitous to obtain some information, he betook himself to 37 Dodona, and made inquiry

37 Πιθανομενος δειν εντυπωσεν. Herod. l. 2. c. 50.
among the priests of that temple, which was reputed the most antient in Greece. But they ingenuously owned, that they did not know who the Deities were, to whom they made their offerings. They had indeed distinguished them by names and titles; but those were adventitious and of late date in comparison of the worship, which was of great antiquity. Hence the author concludes with this melancholy confession, concerning the Gods of his country, that he did not know how they came first into the world; nor how long they had been in it: nor could he tell, what sort of beings they were. He believed, that their nature and origin had always been a secret; and that even the Pelasgi, who first introduced them and their rites, were equally unacquainted with their history.

From whence the salutary light has proceeded, by which we have been directed in our pro-

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38 Χρονι πολλή διεξελθόντος επιθεσίν έκ τής Αίγυπτης ανακομένα τα ενοματά των θεών κτλ. Herod. ibid.

39 Ειθεδε εγενετο έκαστο των θεών, εστε δε αει ησαν παντες, εκοιοι δε τινες τα ειδεα, εκ πισεσια μεχρεν ου περιη τε και χεις, ος ειπειν λογι. Herod. supra.

40 Ibid.
gess, need not be pointed out. The Gentile histories of themselves could not have afforded the information here spoken of. If they could, it certainly would have been no secret to a people so intelligent as the Grecians, in whose hands these memorials were preserved. But we find, that it was hidden from them. We live in better days: and whatever light may have been obtained towards the elucidation of these hidden truths, has been owing to the sacred records. These were little known to the Gentile world; so that they could not avail themselves of this great advantage. We have both the mythology of the antients, and the scriptural account to direct us; and by comparing these together we can discern the latent purport of many histories to which the Grecians were strangers. In the Mosaic writings we have the native truth, from which the Gentiles were continually receding. They varied so much, and every representation was so extravagant, that at first sight there seems scarce any similitude of the object from whence they drew. All appears dark and confused, so that we almost despair of an explanation. But upon a nearer inspection there is a more favourable appearance. For though the copy is faded, and has been abused, yet there are some traces so permanent, some of the principal outlines so distinct, that, when compared with the original, the true
character cannot be mistaken. I do not here mean, that the antients copied from the scriptures: I am speaking of primitive traditional histories, to which in their mythology they continually referred; those histories which were everywhere corrupted, excepting in the writings of Moses.

The certainty of an universal Deluge is of great consequence to be proved, as the history of the antediluvian world, and all the religious truths, with which it is attended, depend upon it. Not that the Mosaic history stands in need of any foreign evidence to an ingenuous and unprejudiced mind. But there are persons in the world, who, with a small share of reading and philosophy, presume to arraign the divine Historian; and by a specious way of writing, have had an undue influence upon others. This makes it necessary to accumulate these additional proofs; and I have accordingly taken these pains towards the recovery of lost evidence in favour of this great event, that, from the universal assent of mankind the truth might be ascertained. Much light will continue to accrue in the progress of the ensuing work, when I come to treat of the first nations upon earth.

Thus far we have been in a manner travelling up hill, in order to arrive at this point of prospect. Having with no small labour gained this emi-
nence, it will be easy to look down and take a view of the great occurrences which happened afterwards upon the increase of mankind: It will appear, that jealousies arose, and feuds ensued: and the sons of men were at last separated and dispersed, towards the four winds of heaven. And when navigation commenced, and the seas were explored, we shall find, that colonies went out, and new settlements were made, till the earth was peopled to its remotest regions. I have before made mention of one family in particular, which was daring and enterprising to a great degree, and at the same time gifted with uncommon sagacity and knowledge. These over-ran a great part of the earth, so that traces of them are to be found in the most distant countries. Of this people, and the occurrences in the first ages, it will be my next business to take notice. I shall dwell long upon the history of the Chaldeans, as contained in those valuable extracts from Berosus, which have been strangely perverted: also upon the history of the Egyptians, and their dynasties, which will afford wonderful light. It will be my endeavour to shew, that there subsists a perfect correspondence between them, and the Mosaic history, as far as the latter extends. It is moreover to be observed, that in the records of these nations, there are contained memorials of many transactions, which were subsequent to the age
of Moses; and of others which were foreign to his system, yet very necessary to be known. I shall therefore treat of them at large, as they contain events of great consequence, and afford the only basis upon which the history of mankind can be founded.

END OF VOL. III.

W. Marchant, Printer, 3, Greville Street Holborn.
ERRATA IN VOL. III.

Page 77, line 19, for Satan, read Saturn
—— 250, —— 15, ibid.
—— 305, —— 15, for ἔφορεσθαι, read ἔφορονθησθαι.
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