



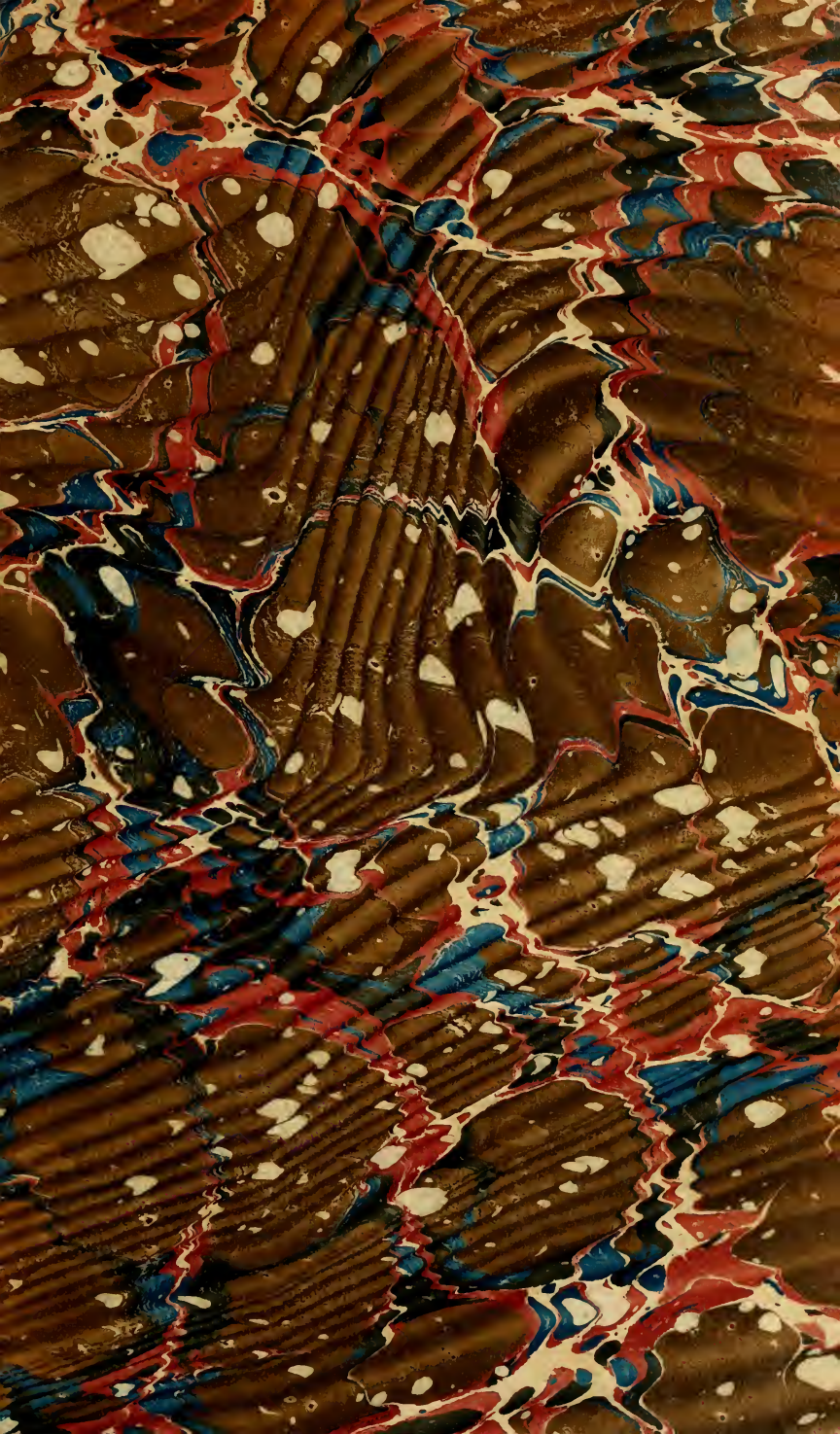
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A
DISSERTATION
ON
THE MYSTERIES
OF
THE CABIRI.

VOL. I.

A

A
DISSERTATION
ON
THE MYSTERIES
OF
THE CABIRI;

OR THE
GREAT GODS OF PHENICIA, SAMOTHRACE, EGYPT,
TROAS, GREECE, ITALY, AND CRETE;

BEING

An Attempt to deduce the several Orgies of
ISIS, CERES, MITHRAS, BACCHUS, RHEA, ADONIS,
AND HECATE,

FROM AN

Union of the Rites commemorative of the DELUGE with the
Adoration of the Host of HEAVEN.

BY GEORGE STANLEY FABER, A. M.
FELLOW OF LINCOLN COLLEGE.

Ἡ γὰρ τὸν κρανὸν προσαράξειν, ἢ τὰ κρυπτά τῆς Ἰσίδος ἐκφανεῖν, ἢ
τὸ ἐν ἀβυσσῷ ἀπορῆστον δεῖξαι, ἢ γῆσαι τὴν Βαριν, ἢ τὰ μέλη τῆς Ὀσι-
ριδος διασκεδάσειν τῷ Τυφῶνι, ἢ ἄλλο τι τοιοῦτον ἀπειλεῖ ποιῆσειν.
Jamb. de Myst. sect. vi. cap. 51.

VOL. I.

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1803.

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TO THE
RIGHT REVEREND FATHER IN GOD
SAMUEL
LORD BISHOP OF ST. ASAPH,

THIS WORK,
AS A SMALL TRIBUTE OF VENERATION
JUSTLY DUE
TO SPLENDID TALENTS AND PROFOUND ERUDITION
UNIFORMLY AND SUCCESSFULLY DEVOTED

TO THE
CAUSE OF GENUINE RELIGION,

IS,
WITH PERMISSION,
RESPECTFULLY INSCRIBED,

BY
HIS LORDSHIP'S MUCH OBLIGED
HUMBLE SERVANT,

GEORGE STANLEY FABER.



PREFACE.

THE object of the following Dissertation is to shew, that the Mysteries of the Cabiri, which I conceive to have been the very same as those of Isis, Ceres, Mithras, Bacchus, Rhea, and Adonis, were principally founded upon certain mutilated traditions of the Deluge. Pagan records abound with corrupted accounts of that catastrophè, and even frequently enter into the minutiae of its history with a most surprising degree of accuracy; insomuch that the most careless observer cannot but be struck with their resemblance, in this point, to the Mosaical narrative. All *such* traditions may be considered as the *direct* attestations, which the Mythology of the Gentiles bears to the existence of a general flood. In addition to them, it is replete also with *allusions* to it. These latter indeed are necessarily less obvious than the former, and are

therefore more easily overlooked ; but yet, when combined together, when viewed in all their different bearings, and when connected with a variety of kindred circumstances, they will be found to afford, if not so palpable, yet certainly a more curious proof of the authenticity of the Book of Genesis.

With respect to the Titans, whom the reader will find to make a very prominent figure in the ensuing pages, it is proper to observe, that in elucidating their History I have been obliged to dissent entirely from the system adopted in that eminently learned work, *the Analysis of ancient Mythology*. I have long suspected, that the Titanic war, so celebrated in Grecian story, relates to the events of the deluge, and not to the miraculous overthrow of Nimrod and his followers in the plains of Shinar. This I intimated in a former publication^a; but was at that time prevented, by the extensiveness of my subject, from pursuing the supposition in the manner which I could have wished to have

^a Hortæ Mosaicæ, vol. i. p. 122, 209.

done.

done. Upon communicating my sentiments to Mr. Bryant, I had the pleasure of finding, that his opinion was at present *nearly* the same as my own ; and I doubt not, but that the permission, which he has given me, to sanction my hypothesis with the weight of such an authority as his, will have its due influence upon the minds of my readers. “ You “ make an excuse,” says he, “ for differing “ from me in respect to the Titans and gi- “ ants of antiquity. There is no occasion for “ apology at any rate : but more particularly “ as I am of the same opinion ; and have “ been so for many years.—I was of a differ- “ ent opinion once, as you very properly in- “ timated ; but I was obliged to alter my “ notions.”

In the system, which forms the basis of the present work, it is supposed, that the word *Titan* is derived from Tit (טִיט), *the col- luvies of the deluge* ; and consequently, that it signifies *a diluvian*. It is further conjectured, that the appellation *Titans* was a general name of all the persons, who were living at
the

the era of the deluge, both those who were saved in the Ark, and those who perished beneath the waves. Hence it will follow, that the Titans of ancient Mythology ought to be divided into two distinct classes: the former of which, consisting of Cronus and his seven children, mentioned by Sanchoniatho, and enumerated by the Orphic poet, is the arkite Ogdoad; while the latter, consisting of the other Titans, who are feigned to have fought against Jupiter, and to have been overthrown by that deity, comprehends all the persons who were destroyed by the flood. To this division of the Titans I have been obliged to have recourse, in order to account for the seeming contrariety of their being sometimes described as the impious opponents of heaven, and sometimes as the great gods of the Gentiles: nor do I see how it can be accounted for on any other principles, though upon this point I differ apparently, though I believe not really, from Mr. Bryant. In his last letter to me he says, “ There
“ seems to me to be no occasion to make
“ any division of the Titans, eight of whom
“ were

“ were saved in the deluge, when all the rest
“ of that name perished ^b. What you men-
“ tion concerning the Cabiri appears to me
“ very just: every point is confirmed by his-
“ tory.—I have written a great deal upon
“ the gods of Greece and Rome, and upon
“ the principal female deities, which may
“ possibly be published after my death. It
“ is of large amount, and aims at the same
“ scope, to which you direct your present
“ labours. I have also written concerning
“ the several parts of the world, to which
“ those of the dispersion betook themselves,
“ which were widely separated and far dis-
“ tant: yet the identity of the original peo-
“ ple may be plainly in all parts perceived.”
I need scarcely observe, how great an acqui-
sition to every serious believer in the truth of
the Jewish Scriptures this promised work of
Mr. Bryant will be.

^b This in reality is the whole that I contend for: namely, that *all* the diluvians were called *Titans*; that *eight* of those Titans were saved; and that *the rest* of mankind, namely *the other* Titans, miserably perished.

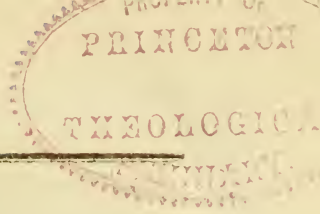
In the following attempt to elucidate the Myſteries of the Cabiri, I have ventured to diſſent from *the Analysis of ancient Mythology*, in various matters, beſides my account of the Titanic war^c. I have alſo differed conſiderably from many other very learned and valuable works; but I truſt, that, whenever I have found it neceſſary to expreſs my diſſent, I have always done it in that reſpectful language, to which the worth and talents of their authors ſo juſtly intitle them. The field of inquiry is open to all; nor ought any man to be cenſured on the ſcore of preſumption, merely becauſe he diſagrees with his predeceſſors. Fully conſcious at the ſame time of the deep obſcurity, which involves the hiſtory of the Cabiri, as I have made objections to the ſyſtems of others, I am prepared to expect, that objections may alſo be made to various parts of my own

^c I feel a great pleaſure however in finding, that the ſentiments of Mr. Bryant reſpecting the Cabiri of Sanchoniatho perfectly accord with my own. See a ſhort chapter upon this ſubject in Anal. vol. ii. p. 461.

ſyſtem.

system. Upon this point however I can with the utmost sincerity adopt the sentiment of Tully; *Refellere sine pertinacia, et refelli sine iracundia, parati sumus.*

OXFORD, Oct. 22, 1802.



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A
DISSERTATION
ON THE
MYSTERIES
OF
THE CABIRI.

VOL. I.

B

CHAP. I.

PRELIMINARY OBSERVATIONS.

THE fictions of ancient poetry, however wild and extravagant, will generally be found to comprehend some portion of historical truth. Hence, the classical mythology of paganism, although it be now happily superseded by a purer religion, may yet give rise to investigations, not totally devoid of utility. Impious and absurd as it was, much valuable information may nevertheless be extracted from it; and it is pleasing to find, that, while the idols of the Gentiles bow down before the God of Christianity, their fabulous legends also are constrained to bear testimony to the truth of Scripture.

Perhaps no part of heathen mythology is involved in a greater degree of obscurity, than the Mysteries of the Cabiri. The rites of these highly venerated personages were carefully concealed from the vulgar eye; the authors, who occasionally mention them, seem to shudder with superstitious dread at the thought of revealing their secrets to the pro-

fane ; the scattered fragments of their history are full of apparent contradictions ; and, in addition to these difficulties, their officiating priests were not unfrequently confounded with the gods whom they worshipped, and both called by the common name of *Cabiri*^a.

Many different attempts have been made to throw light upon the obscure history of the deities in question ; but these, might I venture to observe it without the imputation of invidiousness, appear for the most part to have failed, from taking only a *partial* view of the subject. In the framing of each hypothesis, some striking *particulars* indeed have been selected, and those discussed with much learning and ingenuity ; but, at the same time, other circumstances have been totally omitted, which, if examined, would have

^a Θεραπευταί των ἱερῶν ἐκάλουν Καθεμερῆς, καὶ Κορυβαντας, καὶ Πανας, καὶ Σατυρῆς, καὶ Τιτυρῆς, καὶ τὸν θεὸν Βακχόν, καὶ τὴν Ῥέαν Κυβέλην, καὶ Κυβήην, καὶ Διόνυσον. Strab. Geog. lib. x. p. 469. Ἐπεὶ δ' ἂν τις καὶ ταῦτα εὔροι περὶ τῶν δαιμονῶν, — ὅτι οὐ προσποιοὶ θεῶν μόνον, ἀλλὰ καὶ αὐτοὶ θεοὶ προσηγερύθησαν. Ibid. The priests of the Cabiri were sometimes also styled *Camilli*, or *Mercurii*. This interchange of names between the deities and their priests seems to have very frequently taken place. Thus, in addition to the instance of the Cabiric gods and their ministers, we find, that one of the Roman emperors of infamous memory assumed the title of *Egli-Baal*, which the Greeks expressed *Heliogabalus*, in honour of ἑλιό-ἄρκιτε *the belio-arkite or Baal*, whose priest he had formerly been.

been found utterly irreconcilable with the system, thus too hastily adopted.

Bp. Horsley^b, Dr. Cudworth^c, Mr. Cooke^d, and Mr. Maurice^e, are of opinion, that in the Cabiric Triad we may discover a remote allusion to the doctrine of the Trinity; a doctrine, which, however degraded, they imagine to have been in some measure known to the Gentile world: while Mr. Parkhurst^f conjectures, that this Triad relates to a certain material Trinity of the heavens, consisting of Fire, Light, and Air, which he affirms to have been worshipped by the Phenicians.

Both these suppositions evidently originate from the oriental etymology of the word *Cabiri*^g, and from the circumstance of those

^b Horsley's Tracts, p. 44. edit. 1789.

^c Cudworth's Intell. System, p. 451, 547.

^d Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 37, 53. I fully agree with Mr. Cooke, that the Abiri, who seem to have been worshipped at Abury, were the same as the Cabiri: but I cannot think, that they had even the remotest connection with the doctrine of the Trinity. That the worship of the Samothracian deities was established in Britain, appears from the testimony both of Artemidorus and Dionysius. Artem. apud Strab. Geog. lib. iv. p. 198. Dion. Perieg. v. 565. But concerning these matters more shall be said hereafter. Vide infra chap. iv.

^e Indian Ant. vol. iv. p. 707.

^f Heb. Lex. Voc. כַּבֵּר, אֲבֵר.

^g כַּבִּירִים Cabirim, the mighty ones.

deities being occasionally described as *three*: but, unless their number be uniformly the same, and their history unincumbered with matters directly hostile to such opinions, the systems at present under consideration will scarcely be found tenable. In the sequel however it will appear, that their number is by no means limited to *three*; and that their history comprehends such a singular combination of events, that we are almost compelled to refer their Mysteries to a totally different origin.

Reland^g supposes the Cabiri to be gods of the infernal regions, on account of their connection with Mercury, Ceres, Pluto, and Proserpine.

This hypothesis speaks the truth, but not the whole truth; for it must necessarily be deemed imperfect, because the principal matter is totally omitted, no reason being assigned *why* such a connection should have subsisted^h.

Dr. Shuckfordⁱ thinks, that the Cabiri were the sons of Mizraim; but despairs of reducing their history to any tolerable consistency, because, as he imagines, most of the

^g Dissert. de Cab. apud Ugol. Thef. ant. sacr. v. 23.

^h This subject will be considered at large hereafter. Vide infra chap. v.

ⁱ Connect. vol. i. p. 213.

various fables, which are related concerning them, were the inventions of a comparatively modern period.

That the primitive traditions were corrupted, I am very ready to allow ; but I can by no means grant, that the bulk of their history is a mere poetical legend, or a recent Hellenic fabrication.

Col. Vallancey adopts the opinion of M. Court de Gebelin concerning pagan mythology in general ; and asserts, that the “ names and “ explanations of the Cabiri appear to be all allegorical, and to have signified no more than “ an almanack of the vicissitudes of the seasons, calculated for the operations of agriculture.” Hence he makes the *Uranus* of Sanchoniatho to be a corruption of the Irish word *Aoran*, a *ploughman* ; his eldest son *Ilus* to be *weeds*, or *stones* ; his second son *Betylus* to be *Biadhtal*, *food* ; his third son *Dagon* to be *Dagh*, *great crops of wheat* ; and his fourth son *Atlas* to be *Athlus*, *fallow*. In a similar manner, *Cronus*, whom Sanchoniatho declares to be the same as *Ilus*, he supposes to be *Crainn*, a *ploughman* ; *Ceres* to be *Ceara*, a *flail* ; and her daughter *Proserpine* to be *Por-Saibhean*, *the seed of oats*. Such is the first part of his system. Afterwards he maintains, that *Eon*, *Cronus*, *Saturn*, and *Dagon*, are all one person, and all equally the patriarch *Adam* : and

concludes at length, that the Myſteries of the Cabiri were founded upon the arkite worſhip^k.

The hypotheſis of Bp. Cumberland varies widely from thoſe of Horſley, Cudworth, Cooke, Maurice, Parkhurſt, Reland, Shuckford, and Vallancey; being founded partly upon the account of the Cabiri given by Mnaseas in *the ſcholia upon Apollonius Rhodius*, and partly upon the narrative of Sanchoniatho preſerved by Eusebius in his *Præparatio Evangelica*. He ſuppoſes, that there were two diſtinct races of Cabiri, the firſt conſiſting of Ham and Mizraim, whom he conceives to be the *Jupiter* and *Dionuſus* of Mnaseas^l; the ſecond, of the children of Shem, who are the *Cabiri* of Sanchoniatho, while their father Sydyk is conſequently the ſcriptural *Shem*^m.

It is ſuperfluous to point out the inconſiſtency of theſe two genealogiesⁿ; the Biſhop himſelf is perfectly aware of it, and the reaſon, which he aſſigns for the ſuppoſed irregularity, is, that the prieſts carefully concealed the names of the Cabiri, in order that they

^k Collect. de Reb. Hibern. No. 13. Præf. Sect. 5.

^l Append. de Cabiris ap. Orig. Gent. p. 364, 376.

^m Ibid. p. 357.

ⁿ The conſideration of Bp. Cumberland's ſyſtem ſhall be reſumed more at large hereafter. Vide infra chap. ii. It may not be improper to obſerve, that Montfaucon, and Banier, do not attempt to decide who the Cabiri were. Ant. explain. b. ii. c. 7 and Suppl. b. v. c. 4. Mythol. b. vii. c. 8.

might occasionally enroll among them any eminent persons although of another family, and thus have it in their power to increase or diminish the number of their gods at pleasure.

I shall now, previous to a more particular inquiry into the nature of the Cabiric Mysteries, proceed to give a brief statement of the plan of the ensuing disquisition.

We have no reason to think, that the idolatry of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built, almost universally, upon a traditional remembrance of certain real events. *These events I apprehend to be the destruction of the first race of mankind by the waters of the deluge, and the introduction of the Sabian superstition by Nimrod.*

It is scarcely possible, that all recollection of the flood could have been very soon erased from the minds of the Noachidæ; hence it is natural to suppose, that the anniversary either of its commencement, or of its termination, would be duly commemorated by a solemn religious festival. Such a commemoration, in its primitive simplicity, would doubtless be not only innocent, but even serviceable to the cause of piety and morality; but at the same time it would be liable to gross abuse, which in the result proved unhappily

happily to be the case. The commemorative festival, however irreprehensible it might originally have been, was but too soon corrupted; Noah and his family were elevated to the rank of demons or hero-gods; and at length unblushing obscenity usurped the name and garb of religion.

The antediluvian worship appears to have been of a totally different sort. “In the days
“ of Enos the son of Seth,” says Maimonides,
“ men fell into grievous errors, and even
“ Enos himself partook of their infatuation.
“ Their language was, that *since God had*
“ *placed on high the heavenly bodies, and used*
“ *them as his ministers, it was evidently his*
“ *will, that they should receive from men the*
“ *same veneration, as the servants of a great*
“ *prince justly claim from the subject multitude.*
“ Impressed with this notion, they began to
“ build temples to the Stars, to sacrifice to
“ them, and to worship them, in the vain
“ expectation, that they should thus please
“ the Creator of all things. At first indeed,
“ they did not suppose the Stars to be the
“ only deities, but adored in conjunction with
“ them the Lord God Omnipotent. In pro-
“ cess of time however that great and vene-
“ rable name was totally forgotten; and the
“ whole human race retained no other reli-
“ gion,

“gion, than the idolatrous worship of the
“host of heavenⁿ.”

With this superstition the patriarch Ham seems to have been tainted, and to have conveyed the knowledge of it to his own particular descendants. Although he had been mercifully preserved in the ark, along with the other members of his family, yet his subsequent conduct plainly shewed, that he was not only ignorant of the sanctifying influence of pure religion, but that he was a stranger to the laws even of common decency. This leaven of the ancient idolatry lay secretly working in the bosoms of his posterity, during the space of near four hundred years^o;

“ בימי אנוש טעו בני האדם טעות גדול—ואנוש עצמו מן
הטועים היה וזו היתה טעותם : אמרו הואיל והאל ברא כוכבים
אלו וגלגלים להנחית את העולם ונתנם במורם וחלק להם
כבוד והם שמישים המשמשים לפניו ראויים הם ולפארתם
ולחלוק להם כבוד והו רצון האל ברוך הוא לגדל ולכבד העומדים
לפניו והו כבודו של מלך : כיון שעלה דבר זה על לבם התחילו
לבנות לכוכבים היכלות ולהקריב להן קרבנות ולשבחן—
ולהשתחוות למולן—היה עיקר עבודת כ”ם וכך היו אומרים
עובדיה היודעים עיקרה לא שהן אומרים שאין שם אלוה אלא
כוכב :—כיון שארכו הימים נשתקע השם הנכבד והנורא מפי כל
Maimon. de Idololatria. See
also Sanchon. apud Euseb. Præp. Evan. l. i. c. 10.

^o It is not easy to fix the precise era of the building of the Babylonian tower, because the sacred historian does not connect it with any of the various dates that he specifies. I cannot think however, that this stupendous work was undertaken at
such

but was prevented from openly shewing itself by the dread of Noah, who was still living.

such a *very* early period after the deluge, as the birth of Peleg, which, according to the chronology of the Hebrew Pentateuch at least, was at the close of the first postdiluvian century; because it appears to be physically impossible, that mankind should have sufficiently multiplied in so short a space of time. (See various calculations in Anc. Univ. Hist. vol. i. p. 361.) But, however this may be, there is perhaps no just ground for supposing, that the birth of Peleg, and the building of the tower, were contemporary; notwithstanding they are usually placed at the same era, and notwithstanding the name of *Peleg* is thought to allude to the dispersion from the plains of Shinar. Two entirely different events, subsequent to each other in point of time, appear in fact to be spoken of. The *first* was the *orderly* and *regular division* of the world among all the children of Noah; (see Gen. x.) the *second* was the *disorderly* and *miraculous dispersion* of the Cuthites, *posterior* to their having violated the primitive arrangement, by invading the territories of Ashur. (See Gen. xi.) In memory of *the first* of these events, Peleg received his descriptive appellation; whence it will follow, that *the second* certainly took place *after* the birth of that patriarch, but how long after it is difficult to determine. The general opinion seems always to have been, and indeed Scripture apparently intimates it, (Gen. x. 10. and xi. 9.) that Nimrod was principally concerned in the building of the tower. (Syncel. Chronog. p. 42. Cedren. Hist. Compend. p. 11.) Nimrod however was the grandson of Ham, and, from the peculiar manner in which he is mentioned, (Gen. x. 7, 8.) he appears to have been the youngest of the sons of Cush; whence perhaps we may be allowed to conjecture, that he was born about 120 years after the deluge: and, since the great influence, which he possessed over his followers, could scarcely have been acquired in his youth, and during the lives of his elder brothers, we may also infer, that he must have been near 250 years old, before

At length that venerable patriarch was removed by the hand of death ; and the mighty hunter of men, the tyrannical Nimrod, rose, like a baleful comet, above the political horizon. He was the grandson of Ham, and the son of Cush ; and he appears to have been the first avowed postdiluvian apostate. We are informed by the sacred historian, that “ the beginning of his kingdom was Babel, “ and Erech, and Accad, and Calneh in the “ land of Shinar ^p.” Here he attempted to

before he attempted to build the tower, and found the empire of Babel. If this mode of computation be allowable, every chronological difficulty will be removed : for Noah will then have died previous to the events of Shinar, and the world will have become sufficiently populous to remove all doubts respecting the possibility of such events. This computation moreover will perfectly accord, in point of time, with the ancient tradition, that Abraham was cast into a furnace by Nimrod, for refusing to worship his grand deity Fire. See Fabric. Codex Pseudepigr. vol. i. p. 344.

The preceding calculation however is offered with great diffidence, for I am aware that it is liable to some objections. If therefore it should be maintained, that the birth of Peleg and the building of the tower were contemporary, instead of successive events, the adoption of the Samaritan chronology, which places the birth of Peleg 401 years after the deluge, would equally with the foregoing hypothesis allow a sufficient period of time for the re-peopling of the earth : but, whether it be allowable to set aside the Hebrew computation in favour of the Samaritan, I leave to abler judges than myself to determine.

^p Gen. x. 10.

establiſh an univerſal monarchy, and an univerſal religion; which produced a ſtruggle between him, and the deſcendants of Aſhur, whoſe dominions he had invaded. The reſult of the conteſt was, that Aſhur was compelled to quit his territory, and to provide for himſelf elſewhere. “ Out of that land went
 “ forth Aſhur, and builded Nineveh, and the
 “ city Rehoboth, and Calah, and Reſen, be-
 “ tween Nineveh and Calah^q.”

The very name indeed of *Nimrod*, which apparently ſignifies *a rebellious panther*^r, points out the nature of his offence; and we are juſtified in concluding, that the *firſt* poſtdiluvian idolatry was openly eſtabliſhed at his metropolis Babylon, becauſe that city, when its name is myſtically applied to papal Rome, is ſtyled *the MOTHER of harlots and abominations of the earth*^s. The analogy is obvious: as the pure worſhip of the patriarchs was firſt authoritatively corrupted at Babel, ſo was the divine religion of Chriſt at Rome.

Previous to the building of the tower then, I conceive, that all mankind were accuſtomed ſolemnly to commemorate the cataſtrophè of the deluge; but, at the ſame time, I think

^q Gen. x. 11.

^r נִמְרוֹד-נִמְרוֹד is probably a contraction of נִמְרוֹד-נִמְרוֹד.

^s Rev. xvii. 5.

it probable, that they had now begun to entertain too excessive a veneration for their arkite ancestors. This veneration was by the degenerate Nimrod soon perverted into gross idolatry, and blended with the antediluvian worship of the host of heaven. Noah and the Sun were henceforth regarded as one divine object; and the Ark, in which he was preserved, was profanely revered in conjunction with the Moon. The Chaldæans soon became famous throughout the world for their astronomical researches; and, while they marshalled the stars in a variety of distinct constellations, they contrived to depict upon their sphere the principal events, which are narrated in the history of the deluge.

Noah however was not the only patriarch worshipped along with the Sun; in subsequent ages Ham not unfrequently obtained the same honour. I may here therefore with propriety notice a singular sort of confusion, which will be found very generally to pervade the mythology of the heathens. Noah and his triple offspring are continually represented to us under the character of an ancient deity and his three sons; and yet every one of these three sons is, upon various occasions, confounded with his father. Thus Saturn, Jupiter, Neptune, and Pluto, taken
con-

conjointly, are evidently Noah, Ham, Japhet, and Shem; nevertheless, as will hereafter sufficiently appear, Saturn, Jupiter, and Pluto, when considered separately, are all equally the solar Noah, while Neptune very frequently seems to be the same patriarch adored as a diluvian god. This remark will equally apply to the *Cronus* of Sanchoniatho, and his three sons, Cronus the younger, Jupiter-Belus, and Apollo; to the *Brabmè* of Hindostan, and his children Brahma, Vishnou, and Secva; and to the *Bore* of Scandinavia, and his triple offspring Odin, Vile, and Ve. Many observations, in the course of the present work will be built upon this curious, though to my own conviction at least undoubted, circumstance.

That the Moon and the Ark were worshipped together will abundantly appear in the sequel. It is not improbable, that this peculiar kind of idolatry might have originated from the following circumstance. When the two great superstitions were united, and when Noah began to be adored along with the Sun, the Chaldæan astronomers, having observed the resemblance of a crescent to a boat, thought that the waning Moon was no unapt symbol of the Ark. Hence they were revered conjointly; and hence we find,
that

that the very same goddess was sometimes a personification of the one, and sometimes of the other. Varro accordingly asserts, that the Moon, when in the form of a crescent, was called *Jana*^t; but Janus is the scriptural Noah, consequently Jana is the Noetic ark or crescent.

This I apprehend to be the only key, that can unlock the hidden meaning of the mysterious polytheism of the ancients. Osiris, Bacchus, Cronus, Pluto, Adonis, and Hercules, taken in one point of view, as will be shewn at large hereafter, are all equally the Sun; but, if we examine their respective histories, and attentively consider the actions, which are ascribed to them, we shall be convinced, that, in their human capacity, they can each be no other than the great patriarch. In a similar manner, the various goddesses of paganism seem to be all one and the same mythological character; though they sometimes represent the Moon, sometimes the Ark, and sometimes the globe of the Earth emerging from the waters of the deluge^u.

^t Varr. de Re Rust. lib. i. c. 37.

^u Juno and Minerva are perhaps the only exceptions to this rule.

From this union of the two primitive superstitions originated the custom of bestowing the names of the hero-gods upon the celestial catasterisms. Modern astronomy still continues to retain the same titles; and Nimrod himself, the founder of this compound idolatry, still holds a conspicuous place in the sphere, and still overlooks the affairs of mortals, from the brilliant constellation of Orion^x. The servile flattery of more recent times translated the deified spirit of the first Cæsar into the *Julium Sidus*; and a great astronomer of the present day, adopting the classical compliment without the classical impiety, has given the appellation of *the Georgium Sidus* to his newly discovered planet.

The attempt of Nimrod, to force his abominations upon the reluctant consciences of mankind, produced a war between his followers, and those, who still persevered in commemorating the event of the deluge, and who rejected with horror the profane reveries of Sabianism. The issue of it was such as I have mentioned; the arkite festival was per-

^x It is a curious circumstance, that he is represented upon the celestial globe, encountering the arkite bull, which, as we shall hereafter see, was the bull of Europa. His followers seem to have taken this method of describing his attack upon the anti-sabian votaries of the commemorative rites of the ark.

verted into a superstitious idolatry, and was for ever united with the worship of the heavenly bodies. *The Mysteries of the Cabiri are in fact nothing more than a mythological account of these events; and they will be found throughout to refer at once to the catastrophe of the deluge, and to the impious rites of that Sabianism, which was united by Nimrod with the arkite superstition*^y.

The present attempt to analyse the history of the Cabiri is built upon the following principles.

1. Allegory and personification were peculiarly agreeable to the genius of antiquity; and the simplicity of truth was perpetually sacrificed at the shrine of poetical decoration. Hence we find, that the old mythologists invented a variety of sacred emblems, expressive of the helio-arkite objects of worship, which

^y Some few broken traditions also of antediluvian events seem to be blended with the general helio-arkite worship of the Pagans. Thus the garden of the Hesperides may possibly allude to the garden of Paradise; and thus Eusebius thinks, that the cry of *Evoë*, used by the Bacchanalians, relates to the name of *Eve*. All these fables, however, are strangely intermingled with the history of the arkite hero-gods. Many of them have been noticed by me in a former publication. See *Horæ Mosaicæ*, book i.

I shall very frequently have occasion to notice in the ensuing pages. The most usual symbols of the Sun were a lion, and a serpent; those of Noah, a bull, a horse, and a fish united with a man; those of the Ark, a heifer, a mare, a fish united with a woman, a ram, a boar, a cup, a sea-monster, and a beautiful female, who was sometimes described as a virgin, and sometimes represented as the mother of the gods, and as the comfort, the daughter, the parent, or the sister, of the principal arkite deity. That such emblems were really used, will be shewn hereafter; at present therefore I merely notice them.

2. The obscurity, necessarily attendant upon allegorical personifications, was heightened by the vanity, which prompted each nation to adapt, to their own peculiar mythology, facts equally connected with the whole race of mankind. Commemorative ordinances were established, and remarkable events were exhibited in a kind of scenical representation. In most cases their origin, and their import, seem to have been equally forgotten; and thus would for ever have remained, had not the page of Scripture afforded that explanation, which had long been

been obliterated from the annals of the Gentiles ^z.

3. A considerable portion of ancient history has been handed down to us, through the medium of the literature of Greece, and in its passage has received a very great degree of corruption. The religion of that celebrated peninsula is confessedly of foreign extraction ^a. Egypt and the East were the sources, from which, in a great measure, the Greeks equally derived their origin, and their mythology: but the fastidious delicacy of classical ears, and the vain affectation of remote antiquity, induced them to corrupt various oriental words, and to seek for the radicals of them in their own language. This vanity has been productive of many absurd misrepresentations, and has superinduced much obscurity over several very remarkable traditions. It will be necessary therefore, in the elucidation of Greek antiquity, frequently to have recourse to the oriental tongues: for Diodorus Siculus informs us, that the Samothracians had a peculiar dialect of their own,

^z The treatises of Jamblichus *upon the Mysteries*, and of Porphyry *upon the cave of the nymphs*, are remarkable instances of this.

^a Herod. lib. ii. cap. 4, 43, &c.

which prevailed in their sacred rites^b; and Jamblichus plainly declares, that the language, used in the Mysteries, was not that of Greece, but of Egypt and Assyria^c. Accordingly, he highly censures the folly of those, who imagined that barbarous words possessed no inherent signification; and tells us, that the language of the Mysteries was the language of the gods, the first and most ancient language which was spoken upon earth^d. Hence we may learn the meaning of that constant and curious distinction, made by Homer, between the dialect of the gods, and the dialect of men. These gods were the famous arkite ogdoad, and their language was Chaldee or Hebrew; while that of mortals was the more modern dialect of Greece. The derivation indeed of the very alphabet, used by that polite and ingenious nation, of-

^b Εχρηκασι δε παλαιαν ιδιαν διαλεκτον οι αυτοχθονες (Σαμοθρακες), ης πολλα εν ταις θυσιας μεχρι τε νυν τηρεται. Diod. Bibl. lib. v. p. 322.

^c It is remarkable, that he styles these nations *sacred*: των ιερων εθνων, ωσπερ Αιγυπτιων τε και Ασσυριων.

^d Jamb. de Myst. sect. vii. cap. 4. The whole chapter is extremely interesting, but too long to be inserted. The reader will also find some curious particulars respecting the introduction of the Phenician letters into Greece, in Herod. lib. v. cap. 58. The historian mentions, that he himself saw at Thebes some very ancient tripods inscribed with Cadmean characters.

fers itself as a clue to direct us in our researches. It leads us obviously to that wide-spreading language, which once extended itself over so many of the western regions of Asia; and which still prevails, in the shape of one of its dialects, through so large a portion both of Africa, and of the East. The same radicals equally serve to form the basis of the kindred tongues of Chaldæa, Syria, Palestine, Phenicia, and Arabia; by the commerce of Tyre, and by the early colonists from Asia, it was diffused round the coasts of the Mediterranean; and the adventurous navigators of Carthage have left some traces of it even upon the remote shores of Britain. The secluded descendants of Israel occupied but an inconsiderable division of that immense tract, over which this ancient tongue had extended itself; nor does it appear probable, that the Greeks borrowed many oriental radicals *immediately* from that people. It is more likely, that they were adopted from some of the collateral dialects of those eastern nations, which were less averse than the Jews to an unrestrained intercourse with mankind.

4. As the Greeks have borrowed most of their sacred terms from the oriental dialects, so we shall find, that the names of their an-

cient kings and heroes are, for the most part, mere variations either of the word *Noah*, or of the titles of the solar deity. Hence it will follow, that the long genealogies of these imaginary personages, which occur so frequently in the writings of the Greek mythologists, are purely fabulous, and can never be esteemed any part of genuine and authentic history. When carefully examined, they will be found to be nothing more than a series of repetitions; insomuch that a grandfather, a father, and a son, though apparently distinct characters, prove, in reality, to be only one and the same person, Noah worshipped in conjunction with the Sun. Thus, to give a single instance, Minyas was sometimes esteemed the offspring, and sometimes the father of Orchomenus, who was descended from Pelasgus, Phoroneus, Inachus, and Oceanus. All these however, excepting the last, are merely different appellations of the great patriarch.

I shall conclude this chapter with a list of ancient radicals, which seem to enter into the composition of most of the sacred terms of Hellenic mythology^e. The greatest part

^e In Mr. Bryant's catalogue of radicals, several occur, which I shall find no occasion to use; while some, which to me will prove of essential service, are omitted by that excellent writer.

of them are either Punic or Chaldee; some few do not occur in those dialects, which are probably fragments of the old language of the Mizraim; and one or two are Sanscreeet, from which they have passed into several different tongues both ancient and modern. I am aware of the prejudice entertained against remote etymologies, and am perfectly sensible, that the derivation of words ought to be admitted with very great caution. Hence; generally speaking, I shall endeavour, not to deduce an imaginary history from a derivation equally imaginary; but, on the contrary, to deduce the derivation from the circumstances of an actually existing history^f. I am aware also of the objection made by Sir William Jones to the system adopted throughout the principal work of Mr. Bryant, that “ he, who professes to derive the words of
“ any one language from those of another,
“ must expose himself to the dangers of per-

Hence the subjoined list will be found to vary, in many particulars, from that of Mr. Bryant.

^f For instance, when I meet with a curious legend of a great deluge, which happened in the days of an ancient king, denominated *Nuctimus*, and am thence led to derive the name from Nuch-Tam, *Noah the perfect man*; I cannot discover, why such an etymology should be deemed either absurd or improbable.

“ petual

“petual errors, unless he be perfectly acquainted with both ^g.” This objection however, I trust, will in a great measure be found inapplicable to the following remarks on the Cabiric Mysteries: for, since the theology of Greece is allowedly of Chaldæan, Phenician, and Egyptian extraction; since Diodorus Siculus asserts, that the Samothracians used the remains of a very ancient dialect, which was not Greek, in their sacred rites; and since Jamblichus declares, that the language of the Mysteries was that of Egypt and Assyria: I cannot see, why the derivation of Hellenic mythological terms from the Punic, or the Coptic, should be thought justly deserving of censure ^h. I purpose therefore almost exclusively to confine my etymological researches to Greek, Latin, Phenician, or Ilienian names; and, whenever I venture to extend them beyond these limits, the reader will judge for himself, how far I am au-

^g Sir Wm. Jones's ninth Anniv. Disc. Asiat. Ref. vol. iii. p. 430.

^h I have derived some of these terms also from the Sanscreeet, for which I have the authority of Sir William Jones himself, who has declared, that there is such a resemblance between that language and the Greek and Latin, “that no philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists.” Third Anniv. Disc. Asiat. Ref. vol. i. p. 423.

thorized

thorized to do so by the particular combination of circumstances.

The following are the radicals, which I shall principally use.

Ainⁱ, *A fountain.*

Ag, Og, Ac, Oc, Onc, Ong^k, *The Ocean.*

Al, El^l, *God, or the solar God.*

Ai, Aia^m, *A country.*

Aphⁿ, *Heat.*

Adar, contractedly Dar^o, *Illustrious.*

Ani^p, *A ship.*

Aran^q, *An Ark.*

Ar, Aur, Ur, Or^r, *Light.*

Ar^s, *A mountain.*

Arc, Arg, Org, Erech, Arech^t, *A long ship, or ark.*

Ares, Eres^u, *The Sun.*

ⁱ Heb. עַי.

^k Heb. אֹג; Gr. Ωκεανος, Ωγεν (Hesych.); Goth. Oggur.

^l Heb. אֵל; Gr. Ἑλιος.

^m Heb. אֵי; Gr. Αἶα.

ⁿ Heb. אֵף; Gr. ἀναπτω, to kindle a fire; φεψαλος, a spark.
the φ in φεψαλος is merely the common prefix.

^o Heb. אָדָר.

^p Heb. אֲנִי.

^q Heb. אָרָן; Gr. λαρναξ.

^r Heb. אֹר; whence, from its brightness, Lat. Aurum, gold;
Gr. πῦρ; Eng. Burn; Lat. uro.

^s Heb. אֶר; Gr. Ορος.

^t Heb. אַרְכָּה סְפִינָה, a long ship; Eng. Bark, from the compound P'Arca, or B'Arca.

^u Heb. אֶרֶס.

As, Ath, Ait, Es ^x, *Fire*.
 Bal, Bel, Bol, Baal ^y, *Lord*.
 Bu, Bo, Boi, Bo ^z, *An ox*.
 Car, Cur, Cor, Sar, Sir ^a, *The Sun*.
 Chan, Chon, Chen ^b, *A Priest*.
 Cal, Cul, Col ^c, *Hollow, an epithet of the ark*.
 Da ^d, *The*.
 Dac, Dag ^e, *A fish*.
 Du, Dus, Thu, Thus ^f, *God*.
 Ga, Gai ^g, *Illustrious*.
 Ham, Om ^h, *Heat, Fire*.
 Hipha, Siphina, Hiph, Siph ⁱ, *A decked, or covered ship*.
 Luc ^k, *The Sun*.

^x Heb. אש; Chald. אר; Gr. Αῖω; Eng. Ashes, Heat; Corn. Etaui, a *fire-brand*.

^y Heb. בעל; Irish. Bealtine, *fires in honour of Belus*.

^z Heb. בוקר; Gr. Βες; Lat. Bos, Bucellus; Eng. Bull, Bugle; Corn. Bouin, Bu; Irish. Bo; Armor. Byuh.

^a Heb. שער, חרה, זרה, צהר; Persic. Curo (Hesych.); Sanf. Surya; Gr. Σειρος, Σειριος.

^b Heb. כהן; and, from the union of the regal with the sacerdotal character, Tart. Khan; Germ. Koning; Eng. King.

^c Heb. כול; Gr. Κοιλος, Κοιλια, Κωλον; Eng. Gully, Galley.

^d Chald. דא; Eng. The, pronounced *Dbe*.

^e Heb. דוג; Dutch. Dogger, a *fishing-boat*.

^f Sanf. Dew, Deo, Deva; Lat. Deus, Divus; Gr. Θεος; Celt. Du, Dia, Deu.

^g Heb. גאה; Gr. Γαυ; Lat. Gaudium; Eng. Gay, Gaudy.

^h Heb. חם; Lat. Amo; Sanf. Cama, *the god of love*.

ⁱ Heb. ספינה, חפה; Eng. Ship; Dutch. Skipper; Gr. Σκαφη, Σκεπω, Σκυφος, Ἴππος; Eng. Skiff.

^k Hence Gr. Λυκαβας, a *year* or a *revolution of Luc*; Λυκαεις, *an*

Ma, Mai, M' ¹, *Great*.

Menu, Manes, Mences ^m, *Noah*.

Menah, Men, Monah, Mon ⁿ, *Any thing*
Noetic, the Ark, the Moon.

Nuh, Nuch, Nuach, Nus, Nau ^o, *Noah*.

Ob, Op, Aub ^p, *A serpent*.

On, Aun ^a, *the Sun*.

an epithet of Apollo ; *Λυκαῖος*, a name of mount Parnassus, equivalent to Luca-Bet, *the temple of the Sun* ; *Λυκοφως*, *the morning light* ; (Suid. Lex.) *Λυκος*, a lantern ; *λευκος*, white or shining ; *Λυκος*, a wolf from its being sacred to Luc or Apollo : Lat. Lux, light ; Lucus, a grove from its being usually planted round the high places of Luc ; Lucerna, a lantern ; Luceo, to shine ; Eng. Luck, from the usual metaphor of prosperity being represented by light, and adversity by darkness. The same idea caused the ancients to mark lucky days with chalk, and unlucky ones with coal ;

Illa prius creta, mox hæc carbone notâsti.

Perf. Sat. v. ver. 108.

Cressa ne careat pulchra dies nota.

HORAT. Od. lib. i. Od. 36. ver. 10.

Look, from the circumstance of light being necessary for the exercise of the organs of vision.

¹ Heb. מאר ; Sanf. Maha, Mah, Mai (Hesych. Lex. Vox Mai) ; Lat. Magnus ; Gr. Μεγα ; from the feminine of which Μεγαλη, old Eng. Mickle.

^m Heb. מנוח, the name of Noah with the addition of the prefix מ, or the particle Ma : thus Ma-Nuh will signify *the great Noah*.

ⁿ Heb. מנחה ; Gr. Μην ; Lat. Mensis ; Eng. Moon.

^o Heb. נוח.

^p Heb. אוב ; Gr. Οφις ; Span. Cobra.

^a Heb. און. See Bp. Horsley's very valuable and curious remarks upon this radical. (Translat. of Hosea, p. 102.) The word

Patar, Petar ^q, *to dismiss, to open, to let out.*

Ph', P', Pu', *The.*

Phree, Phri, Phra, Pherah ^r, *The Sun.*

Phi ^t, *A mouth, an oracle.*

Phont ^u, *A priest.*

S' ^x, *A common prefix to an aspirated vowel.*

San, Son, Azan, Azon ^y, *The Sun.*

Tal, Ital, Aital ^z, *the Sun.*

word *On* was used by the Egyptians as a name of the Sun; and it seems moreover to be nearly connected with the sacred Hindoo trilateral *Aum*, or *Om*. See *Instit. of Menu*, p. 26.

^q Heb. פטר.

^r Pu vel Pi articulus omnibus nominibus propriis olim præfigebatur, non tantum a vetustioribus Hebræis, sed et ab Ægyptiis, Arabibus, Chaldæis, cæterisque Orientis populis. Voss. de LXX. p. 409.

^s This Coptic word (see Jablon. Panth. Ægypt. lib. iii. cap. 1.) is perhaps ultimately derived from the Hebrew פרה *Phree*, *to be fruitful*; the Sun being the great material cause of fructification.

^t Heb. פה.

^u Phont is also a Coptic word. Jablon. Panth. Ægypt. Pars I. p. 139.

^x Thus *Hindus*, and *Sindus*; *Hipba*, and *Sipba*; Ἀλς, and *Sal*; Ἀλλομαι, and *Salio*; Sanf. *Naga*, and Eng. *Snake*; Ἀλσος, and *Saltus*; Ἀρπω, and *Sarpo*; Ἐδεω (2 Fut. Ion. ab Ἐζω), and *Sedco*; Ἡμισυς, and *Semi* (used in composition); Ἐπτα, and *Septem*; Ἐξ, and *Sex*; Ἐγπω, and *Serpo*; Ὑπο, and *Sub*; Ὑπερ, (Eng. *Upper*) and *Super*; Ὑπερβιος, and *Superbus*.

^y Azan or Azon appears to be compounded of As-On, *the fiery Sun*. San is the contracted form of the one, and Son of the other. Gr. Ζην; Eng. *Sun*.

^z Ταλος, ὁ ἡλιος. (Hesych.) Ital, or Aital, is compounded of Ait-Al, *the god of heat*. Tal is the contracted form.

The-

Theba^a, *An ark.*

Tin, Tinin^b, *A sea-monster.*

Tit^c, *The diluvian chaos.*

Tor^d, *A bull.*

Yunch, Yoneh, Junch, Jonah^e, *A dove.*

Za^f, *Greatly.*

^a Heb. תֵּבָה.

^b Heb. תִּנִּין; Gr. Θυννος; Lat. Thynnus; Eng. Tunny.

^c Heb. טִיט.

^d Chald. תֹּר; Gr. Ταυρος; Lat. Taurus, Torvus; Celt.

Tarw.

^e Heb. יוֹנָה; Sans. Yoni. Vocola hæc Indica valet *natura muliebris*. Brachmanni fingunt, το Yoni inter diluvium formam columbæ induisse. Fabula procul dubio ad nefanda phalli pertinet mytheria.

^f Gr. Ζα.

CHAP. II.

AN ANALYSIS OF THE PHENICIAN HISTORY
OF SANCHONIATHO.

THE most detailed account of the Cabiric deities is given in *the Phenician history* of Sanchoniatho, which Eusebius has happily preserved in his *Præparatio Evangelica* ^a. This history has been largely commented upon by Bp. Cumberland; and the result of his investigation is, that Sydyk is the patriarch Shem, and that the Cabiri, whom the Phenician mythologist describes as the sons of Sydyk, are the children of Shem, and the brethren of Arphaxad. Mnaseas however, according to the scholiast upon Apollonius Rhodius, having pronounced, that Jupiter and his son Dionusus were the most ancient Cabiri ^b, the Bishop thinks, that the former of these was Ham, and the latter Mizraim; whence he concludes, that there were two entirely distinct races of Cabiri, the first con-

^a Euseb. Præp. Evan. lib. i. cap. 10.

^b Schol. in Apoll. Argon. lib. i. ver. 917.

sisting of Ham and his son Mizraim, the latter of the children of Shem.

The objections, to which the system of Bp. Cumberland is liable, will best appear from an attentive examination of the Phenician narrative itself. This curious fragment, like many other pagan traditions, is by no means perfectly accurate; nor can it be satisfactorily explained, if we strictly abide by every gradation in the Cabiric genealogy. The obvious import of names, and the peculiar history of each most remarkable descent, must be carefully noticed, or it will be impossible to avoid falling into a variety of errors: for we shall find, that the same person frequently recurs, under different appellations, in the course even of the same genealogy; and that of the two antediluvian families of Seth and Cain the former is entirely omitted. Nor will this confusion be thought wonderful, when we recollect, that the patriarch Noah is evidently deified in the mythology of the heathen world under several distinct characters, allusive to the various actions and circumstances recorded in his history. *Deucalion*, *Ogyges*, *Saturn*, and *Janus*, are only different names of the same person; and what is observable in the fables of Greece

A DISSERTATION

and Rome applies with equal force to the narrative of Sanchoniatho.

In order that the following observations may be more clearly understood, I shall begin with stating the substance of the Phenician history, as detailed by that writer.

Sanchoniatho, after his account of the cosmogony, proceeds to inform us, that all mankind were produced from two persons, denominated by Philo his translator *Protogonus* and *Eon*, the latter of whom first gathered fruit from trees^c. Their children were called *Genus* and *Genea*. These, in a season of great drought, began to adore the Sun, styling him *Beël-Samen*, or *Lord of the Heavens*. The offspring of *Genus* was *Phos*, *Pyr*, and *Phlox*; who invented the mode of procuring fire by rubbing dry sticks against each other. These begot sons of a gigantic stature, who bore the names of *Cassius*, and *Libanus*^d. The next generation consisted of *Memrumus*, *Hypsuranius*, and *Ufoüs*; who were born dur-

^c “ And when the woman saw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, *she* took of the fruit thereof and did eat, and gave also unto her husband *with her*; and he did eat.” Gen. iii. 6.

^d “ There were giants in the earth in those days.” Gen. vi. 4.

ing a period of extreme depravity, their mothers living in a state of open prostitution^e. Ufoüs constructed the first rude boat from the trunk of a tree, and consecrated two pillars to Wind and Fire. Next succeeded *Agreus* and *Haliëus*, the inventors of hunting and fishing; one of whom was the father of *Chryfor* or *Vulcan*^f. From Chryfor were born two brothers, *Technites* and *Geïnus*; who were the parents of *Agruerus* and *Agrus*. Agruerus was highly venerated by the Phenicians, and his shrine was drawn about from place to place by a yoke of oxen; while among the Byblians he was esteemed, in an especial manner, even the greatest of Gods. The persons, of whom this generation was composed, were known by the general name of *Aletæ* or *Titans*; and their children were *Amynus* and *Magus*. From these were born

^e “ And God saw that the wickedness of man was great in
 “ the earth, and that every imagination of the thoughts of his
 “ heart was only evil continually—The earth also 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.” Gen. vi. 5,
 11, 12.

^f This Vulcan was a totally different character from the Egyptian Vulcan, who is said by Herodotus and Pherecydes to have been the father of the Cabiri. His history will be considered hereafter.

Misor and *Sydyk*. *Misor* was the father of *Taaustus*, the inventor of letters, who is called by the Egyptians *Thoör*, by the Alexandrians *Thöyth*, and by the Greeks *Hermes*: but *Sydyk* begot the *Dioscori* or *Cabiri*, who are likewise denominated *Corybantes* and *Samothraces*. These were the builders of the first complete ship; and from them was descended another generation, who discovered the use of medicinal herbs. *Sydyk*, in addition to the seven *Cabiri*, had, by one of the *Titanides*, a son named *Asclepius*. He was afterwards added to the number of the *Cabiri*, and was then styled *Esmunus*^g from the circumstance of his being the eighth brother.

In the age of these men lived *Eliun* the most high, and his wife *Beruth*, who dwelt in the neighbourhood of *Byblus*. Their son was *Epigèus* or *Autochthon*, who was afterwards called *Uranus* or *Heaven*; and their daughter was *Ge* or *Earth*. *Uranus*, espousing his sister *Ge*, had by her four sons, *Betylus*, *Atlas*, *Ilus* or *Cronus*, and *Dagon* who is also called *Siton*. He was moreover the inventor of *Betylia*, or stones that moved as if endowed with animation. His son *Cronus*

^g Heb. השמוני, *oſtavus*. See also *Damaſ. vit. Iſid. apud Phot. Bibl. p. 1073.*

begot *Proserpine* and *Minerva*; and was likewise the father of the seven *Titanides* by his sister *Astartè*, and of the seven *Titans* by his sister *Rhea*. He had also three other sons born to him in *Perèa*, *Cronus the younger*, *Jupiter-Belus*, and *Apollo*^h.

Contemporary with these were *Pontus*, and *Typhon*, and *Nereus* the father of *Pontus*. The children of *Pontus* were *Sidon* and *Neptune*.

Between *Uranus* and his son *Cronus* a severe war broke out, in the course of which a pregnant concubine of *Uranus* was taken prisoner. *Cronus* gave her in marriage to *Dagon*, who is also intitled *Jupiter Arotrius* from his being the patron of agriculture; soon after which she brought forth the child, that she had conceived by *Uranus*, and called his name *Demaroon*. Subsequent to these matters *Cronus* founded *Byblus*, and threw his brother *Atlas*, upon a suspicion of treason, into a deep pit.

^h He is also said to have had daughters by his sister *Dionè*, but *Sanchoniatho* does not mention their names. The author of the works ascribed to *Orpheus* enumerates *Dionè* among the seven *Titanides*, (*Orph. apud Proc. in Tim. lib. v. p. 295.*) and *Euripides* makes her the mother of *Bacchus*, or *Noah*. (*Eurip. apud schol. in Pind. Pyth. iii. ver. 177.*) *Dionè* is merely a contraction of *Da-Ionah*, *the dove*.

Uranus next made war upon Pontus, and leagued himself with Demaroön: upon which Demaroön forthwith invaded Pontus; but Pontus speedily put him to flight, and Demaroön vowed to offer up a sacrifice in case he should escape. Cronus meanwhile, having laid an ambuscade for his father Uranus, castrated him in a certain place in the centre of the earth, in the neighbourhood of rivers and fountains. Then Astartè, and Jupiter-Demaroön, and Adod the king of the gods, reigned over the country of Phenicia, with the consent of Cronus; and Astartè placed upon her head, as an ensign of authority, the horns of a bullⁱ. This is she, whom the Greeks call *Aphrodite*, or *Venus*^k: but to Demaroön was born *Hercules-Melicarthus*.

ⁱ The city of Ashteroth-Carnaim, near which Chedorlaomer defeated the Rephaim, is evidently so denominated from this goddess; a circumstance, which shews the high antiquity of her worship. *Ashteroth Carnaim* is equivalent to *Astartè the borned*.

^k Sanchoniatho adds, that Cronus was by the Phenicians called *Israel*, that he and all his followers were circumcised, and that he sacrificed upon an altar, to his father Uranus, his only son by the nymph Anobret. The whole of this is evidently a corrupted interpolation, which relates entirely to the history of Abraham and Isaac, and which has not the slightest connection with that of Cronus, Sydyk, and the Cabiri. The same remark may be applied to another tradition respecting Cronus, which

After these things Cronus gave the city Byblus to the goddess Baaltis or Dionè, and the city Berytus to Neptune and the Cabiri, who there consecrated the relics of the Ocean. Cronus then, proceeding southward, invested Taautus with the sovereignty of Egypt. All these matters, according to Sanchoniatho, were recorded by the Cabiri the seven sons of Sydyk, and their eighth brother Asclepius, at the command of the god Taautus¹.

In the preceding narrative three distinct genealogies are detailed, the first of which commences with Protogonus, the second with Eliun Hypsistus, and the third with Nereus.

TABLE I.

The Line of Protogonus.

- | | |
|-----------------------|----------------------------|
| 1. Protogonus, Eon. | 10. Amynus, Magus. |
| 2. Genus, Genea. | 11. Sydyk, Misor. |
| 3. Phos, Pyr, Phlox. | 12. The Cabiri, Asclepius, |
| 4. Cassius, Libanus. | Taautus. |
| 5. Memrumus, Ufoüs. | 13. The sons of the Ca- |
| 6. Agreus, Halicus. | biri, inventors of me- |
| 7. Chryfor or Vulcan. | dicinal preparations |
| 8. Technites, Geinus. | from herbs. |
| 9. Agruerus, Agrus. | |

which has been also preserved by Sanchoniatho: he is said to have slain with his sword his own son Sadid.

¹ Euseb. Præp. Evan. lib. i. cap. 10.

TABLE II.

The Line of Eliun, contemporary with Sydyk and the Cabiri.

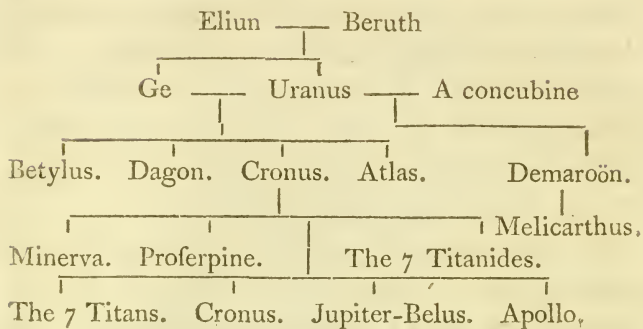
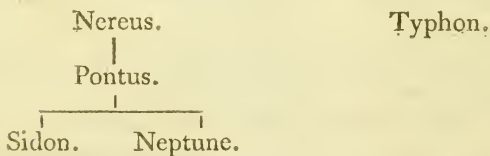


TABLE III.

The Line of Nereus, contemporary with Cronus and his children, and consequently with Sydyk and the Cabiri.



The first of these genealogical tables is adjusted by Bp. Cumberland to the Mosaical account of the line of Cain, in the following manner.

1. Protogonus.	1. Adam.
2. Genus.	2. Cain.
3. Phos.	3. Enoch.
4. Caffius.	4. } <i>Omitted by Moses.</i>
5. Memrumus.	5. }
6. Agreus.	6. Irad.
7. Chryfor.	7. Mehujael.
8. Technites	8. Merhufael.
9. Agruerus.	9. Lamech.
10. Amynus, Magus.	10. Jabal, Jubal.
<i>The flood ends Cain's Line.</i>	
11. Sydyk.	11. Shem.
12. The Cabiri.	12. Children of Shem.
13. The sons of the Cabiri.	13. Grandchildren of Shem.

From the preceding table it appears, that Bp. Cumberland commences his analysis with pronouncing Protogonus to be Adam, and Genus Cain^m; whence it will necessarily follow, that the descendants of Genus, as detailed by Sanchoniatho, are the children of Cain, and not those of Seth. To this *general* position I fully assent; but I cannot venture to adopt the Bishop's opinion respecting the Mosaical account of the genealogy of Cain. From Adam to Noah, in the line of Seth, the sacred historian enumerates *ten* generations; but from Adam to Jabal, in the line of Cain, he specifies only *eight*. The

^m *Genus* is formed from *Cain* merely by suffixing the Greek termination.

Bishop, observing this difference in the number of generations, which respectively compose the lines of Seth and Cain, boldly declares, that two patriarchs have been omitted by Moses in the genealogy of Cain between Enoch and Irad; as if it were necessary, that the line of Cain, and the line of Seth, should both equally consist of ten personsⁿ. Hence he supposes Agreus to be Irad; Chryfor, Methujael; Technites, Methusael; Agruerus, Lamech the Cainite^o; and Amynus, Jabal:

ⁿ “It seems more credible to me,” says the Bishop, “that Moses passed over two generations of Cainites, as not worth the mentioning, than that eight generations in this line should live as long as ten in Seth’s line.” Cumb. Sanchon. p. 228.

Upon this it may be observed, that it by no means follows, that the individuals, who composed the *eight* Cainite generations, should have severally attained to a greater age than the descendants of Seth, notwithstanding there were *ten* descents in the line of that Patriarch. The reason is obvious—the number of generations, extending through any given period, depends upon the time when each individual became a father, and not upon his longevity alone. Hence, if we suppose, (what is certainly not improbable) that the pious Sethites married earlier in life than the debauched Cainites, who preferred the free gratification of their lusts to the restraint of matrimony; the difference between the number of their *legitimate* generations, (for such only we may reasonably suppose to have been recorded by Moses,) will be very satisfactorily accounted for, without there being any necessity for imagining the latter more long-lived than the former.

^o Gen. iv. 18.

not-

notwithstanding Agreus, Chryfor, Technites, Agruerus, and Amynus, are severally the sixth, seventh, eighth, ninth, and tenth in descent from Protogonus; while Irad, Mehujael, Methusael, Lamech, and Jabal, are only the fourth, fifth, sixth, seventh, and eighth from Adam.

Granting however for a moment, that the line of Cain did really, at the catastrophe of the deluge, end with Amynus, we might naturally expect the latter part of the first genealogical table to commence with Noah; instead of which we are informed, that Sydyk is Shem. Noah therefore, upon the hypothesis of Bp. Cumberland, is entirely omitted in the principal line, and appears only in the second table, under the denomination of *Uranus*; while his father Lamech is conjectured to bear the singular title of *Eliun Hypsifilus*, or *God the most high*^p.

With regard to Agruerus, whom the Bishop supposes to be the other Lamech the descendant of Cain, Sanchoniatho informs us, that his statue was greatly revered by the Phenicians, that his shrine was drawn from place to place by a yoke of oxen, and that among the Byblians he was esteemed even

^p Cumb. Sanchon. Table opposite p. 41.

the greatest of gods. He further adds, that he was of the race of those, who were known by the names of *Aletæ* or *fire-worshippers*, and *Titans*, or *diluvians*^a; and that he was the father of Amynus the magician^r. Since Agruerus then was venerated by the countrymen of Sanchoniatho as the first of deities, it is only reasonable to suppose, that he must have signalized himself in some very particular manner to obtain so proud a distinction. But, if Agruerus be merely the Cainite Lamech, we are left utterly at a loss to conceive why *he* should be thus preeminently honoured. Almost the only circumstance recorded of this patriarch is, that he was guilty of homicide, apparently in self-defence^s; after which his name is dismissed for ever from the sacred page. Can we then think it probable, that *he*, by an *especial selection*^t, should be venerated by the Phenicians as the greatest of their gods?

Agruerus or Agrotos moreover signifies *a*

^a *Aletes* is derived from Al-Ait, *the god of fire*; and *Titan*, from Tit, *the colluvies of the deluge*.

^r I doubt whether Amynus and Magus are two distinct persons; Magus seems rather to be only a descriptive title of Amynus.

^s Gen. iv. 23. Vide Lowth de sacra Poesi Hebræor. Præl. iv. p. 53.

^t Gr. εξαίρετος.

husbandman ; we may therefore reasonably conclude the name to have been bestowed descriptively : but upon examination we shall find, that not the slightest hint is given by the inspired historian respecting the particular occupation of Lamech.

On these grounds, we could scarcely admit the identity of Lamech and Agruerus, even if Lamech were *really* the ninth in descent from Adam ; for it would be more easy to believe, that some error had crept into the narrative of Sanchoniatho, than to erect Lamech into the greatest god of the Phenicians, and to esteem him the peculiar patron of agriculture. But when, upon recurring to Scripture, we find Lamech, not the *ninth*, but the *seventh* from Adam, we can surely require nothing more to convince us, that Agruerus is a totally different person from that patriarch.

Who then, it may be asked, is the *Agruerus* of Sanchoniatho, the great God of Phenicia, and the patron of husbandry ? Let us only compare the genealogy of Cain recorded by Moses, with the same genealogy as preserved by Sanchoniatho, and we shall immediately be led to a satisfactory and consistent answer.

The generations of Cain enumerated in
Scrip-

Scripture amount to eight: Adam, Cain, Enoch, Irad, Mehujael, Methusael, Lamech, and Tubal-Cain. If these be connected with the Phenician genealogy, the table of descents will stand as follows.

- | | |
|----------------------|---------------------------------|
| 1. Protogonus, Eon. | 1. Adam, and Eve. |
| 2. Genus, Genea. | 2. Cain, and his wife. |
| 3. Phos, Pyr, Phlox. | 3. Enoch, and his brethren. |
| 4. Cassius, Libanus. | 4. Irad, and his brethren. |
| 5. Memrumus, Ufoüs. | 5. Mehujael, and his brethren. |
| 6. Agreus, Halieus. | 6. Methusael, and his brethren. |
| 7. Chryfor. | 7. Lamech. |
| 8. Technites. | 8. Tubal-Cain ^u . |

The Phenician historian, having now reckoned up the line of Cain, which terminated with the deluge, will naturally proceed to the head of a new family, from which the whole postdiluvian world was peopled. Agruerus therefore or Noah, considered with reference to the line of Cain, will necessarily stand in the *ninth* place of descent; although, with respect to his own line, he be the *tenth* from Adam. And this supposition may be adopted with perfect propriety: for, although

^u The word *Technites* signifies an *artizan*, and Tubal-Cain, as we learn from the inspired historian, was “an instructor of every artificer in brass and iron.” Gen. iv. 22. This Tubal-Cain had two brothers, Jabal and Jubal. Sanchoniatho only mentions one brother of Technites, whom he styles *Gëinus*.

Bp. Cumberland separates the ten first generations of Sanchoniatho from those which follow, and places them before the flood; yet this division is entirely arbitrary, the Phenician mythologist never making any direct mention of that catastrophe.

In the person of Agruerus then we may conceive the second part of the first genealogical table to commence, the eight generations which precede him being antediluvian, and corresponding with the eight generations of the family of Cain. Accordingly we shall find, that the character of Agruerus or Agrotas precisely agrees in every particular with that of the great Patriarch. Agruerus, as the name imports, was a husbandman; such also was the occupation of Noah^x. Agruerus was venerated by the Phenicians as the greatest of gods; such likewise were the honours universally paid to the second progenitor of mankind. Agruerus is said to have been the father of Amynus the magician; Noah was the father of Ham, who is generally supposed to have been addicted to sorcery, and to have instructed his son Mizraim in the same nefarious practices^y. The very name *Amynus*

^x Gen. ix. 20.

^y Chamum eundem esse volunt cum Zoroastre Mago. Hujus sententiæ primus author, quod quidem sciam, est Pseudo-Clemens,

indeed sufficiently establishes the truth of this supposition : it is evidently the *Am-on* of the Egyptians, under which title the scriptural *Ham* seems to have been usually worshipped.

The children of Amynus, according to Sanchoniatho, were Misor and Sydyk ; and the son of Misor was Taautus. This Taautus was the inventor of the alphabetic mode of writing ; and was called by the Egyptians *Thöör*, by the Alexandrians *Thöyth*, and by

Clemens, qui libro quarto Recognitionum Magiam scribit, hominibus ante diluvium a mulierosis illis angelis traditam, Ægyptiorum conditorem Mesraimum didicisse a Chamo patre ; et Chamum a posteris, hujus artis admiratoribus, Zoroastrem, seu vivum astrum, propterea fuisse dictum, et pro deo habitum. Id sequutus Cassianus collationis 8væ cap. 21mo. Quantum, inquit, antiquæ traditiones ferunt, Cham filius Noæ, qui superstitionibus istis et sacrilegis fuit artibus ac profanis infectus, sciens nullum se posse super his memorialem librum in Arcam prorsus inferre, in quam erat cum patre justo ac sanctis fratribus ingressurus, scelestæ ac profana commenta diversorum metallorum laminis, quæ scilicet aquarum inundatione corrumpi non possent, et durissimis lapidibus insculpfit. Quæ diluvio peractò eadem qua celaverit curiositate perquirens, sacrilegiorum ac perpetuæ nequitiae seminarium transmisit in posteros. Inde invaluit hæc opinio Chamum fuisse Magum, et carmine magico patrem, dum dormiebat nudus, ita devotasse et obligasse, ut deinceps ad mulierem non potuerit affectari, et magicos libros scripsisse, quorum partem combusserit Ninus, altera supersite. Nam hodieque extat impium opus continens elementa et praxim artis necromanticæ sub titulo *Scripturæ Chamii filii Noæ*. Bochar. Phaleg. lib. iv. cap. 1.

the

the Greeks *Hermes*. Hence it manifestly appears, that Misor is the *Mizraim* of Scripture, the father of the Egyptians; a circumstance; which affords an additional proof of the identity of Amynus and Ham, and consequently of Agruerus and Noah.

Hitherto the narrative of Sanchoniatho has been equally clear and accurate; but the genealogy of Sydyk, whatever patriarch be designated by that name, is certainly erroneous. He is said to be the son of Amynus, and the father of the Cabiri, who were likewise styled *Dioscori*, *Corybantes*, and *Samothraces*. These Cabiri were the builders of the first ship; and were contemporary with a mysterious person denominated *Eliun the Most High*, and with a female, who bore the name of *Beruth*^z. Eliun and Beruth dwelt in the neighbourhood of Byblus; and from them sprung Epigæus or Autochthon, who was afterwards intitled *Uranus*, and a daughter, who was called *Ge*. In process of time, Uranus espoused his sister *Ge*, and became the father of Ilus or Cronus, Betylus, Dagon, and Atlas.

Bp. Cumberland, as I have already observed, pronounces Sydyk to be Shem, and

^z With Eliun and Beruth the second genealogical table of Sanchoniatho commences. Vide *supra* p. 49.

the Cabiri to be his children. He is sensible however of the genealogical difficulties, which attach to this supposition; difficulties, which, I readily allow, cannot be entirely avoided, whatever system be adopted.

“ We will begin with Sydyk,” says the Bishop, “ whom Philo well translates *δικαιος*, “ *the Just*. This was, I conceive, his title “ that he was known by; and I believe he “ deserved this title well, for I take him to “ be no other than Shem, the best Son of “ his good father Noah, the man, in whose “ tabernacle, mentioned Gen. ix. 27. was “ the church of the true God, the school of “ piety and justice; and he dwelt at Salem “ in Canaan, to whose princes our Sanchoni- “ atho, being a Canaanite, hath a constant “ eye; and he was in the eleventh genera- “ tion, counted from the first man, as our “ author placeth him: and no other man “ can be named in that generation, which “ consisted wholly of the children issuing from “ Noah, who can claim this title so justly as “ Shem.

“ And I am glad, that I can cite Grotius, “ to abet my opinion in this thus far, that he “ saith in his notes on *Heb. vii. 1.* Melchise- “ dec is the man meant by Sydyk in *Philo* “ *Byblius*: and that Shem had this title of “ *Mel-*

“ *Melchisedec*, or *the just king*, as Pompey
 “ was ordinarily called *Magnus*, and Octavius
 “ called *Augustus*, is the judgment of the eldest
 “ and learnedest Jews, and of many modern
 “ learned men in Jewish antiquity, to whose
 “ judgment herein I subscribe with great sa-
 “ tisfaction ^a. ”

Having thus stated his opinion, the Bishop proceeds to consider the difficulty of reconciling this system with the genealogical table of Sanchoniatho.

“ I am in an especial manner concerned to
 “ answer an objection rising out of Sanchoniatho my author : for he tells us, that Sydyk and Misor were the sons of Magus and Amynus ; which consists not with Sydyk’s being Shem, because he was the son of Noah, who is Uranus in our writer, and is in a line distinct from that wherein Amynus and Magus stand.

“ The best kindness, that I can shew to
 “ our author in this case, is to acknowledge,
 “ that I believe he honestly wrote this out of
 “ those Cabiric records which he searched,
 “ (which yet perhaps might be somewhat altered between his time and the time of those Cabiri, that were Sydyk’s children)

^a Cumb. Sanchon. p. 173.

“ which contained the greatest antiquities,
 “ that their priests would communicate: but
 “ yet I believe, that in this link of their
 “ line, or genealogy, their books were cor-
 “ rupted; and that it was thought necessary
 “ to the interest of their false religion, or
 “ idolatry, to misrepresent this part of its his-
 “ tory in later times, when none alive could
 “ contradict by their own testimony from
 “ their senses, and few or no records were
 “ likely to be compared, that might attest
 “ the contrary ^b.”

I have given the Bishop's statement at large, both that it may be considered how far the history of Shem, and his children, corresponds with that of Sydyk and the Cabiri; and also on account of the difficulty, which, as he observes very justly, attends this part of the Phenician genealogy.

As for the two histories, I cannot discover the slightest resemblance between them. We have no reason to suppose, that the children of Shem were either seven, or eight, in number; that they had any particular connection with Berytus, and Neptune; that they, in an *especial* manner, recorded the circumstances of their times; or that they were the first in-

^b Cumb. Sanckon. p. 176.

ventors of the art of navigation. *Five* only of his sons are recorded in Scripture; Elam, Ashur, Arphaxad, Lud, and Aram^c. These appear plainly to have been the respective ancestors of the Persians^d, the Assyrians, the Hebrews, the Lydians, and the Syrians^e; all which nations, with the solitary and slight exception of the Lydians^f, totally abstained from maritime affairs. Their very situation indeed upon the vast continent of Asia compelled them to exert their strength by land, rather than by sea. Accordingly, while we are told by Moses, that the dwelling of the children of Shem “was from Mesha as thou goest unto Sephar, a mount of the East^g,” words by which their inland settlements are plainly described; the maritime disposition of the sons of Japhet is pointed out with equal accuracy in the passage, which assigns to them “the isles of the Gentiles^h.” Hence it per-

^c Gen. x. 22.

^d Or Elamites.

^e Or Aramèans.

^f See Herod. lib. i. cap. 94. in which, part of the Lydians are said to have emigrated into Tuscany, through mere stress of famine; but, how very little this nation was habitually addicted to maritime affairs, appears in a striking manner from a story related of Cresus and Bias. See Herod. lib. i. cap. 27.

^g Gen. x. 30.

^h Gen. x. 5.

haps is impossible to discover a reason, why the most mediterranean of all the descendants of Noah should be exclusively mentioned by Sanchoniatho as the builders of the first ship, and as consecrating at Berytus the relics of the Ocean.

The Bishop lays a great stress upon the propriety of applying the name of *Sydyk*, or *The just man*, to Shem; and upon the coincidence of that appellation with the scriptural *Melchisedec*. The *peculiar* integrity of Shem however is never extolled by the sacred historian, above that of Japhet; and the only definite instance of his piety, which has been recorded, redounds equally to the honour of his elder brotherⁱ. Shem accordingly is never once styled *The just man*; and even if his identity with Melchisedec could be proved, it would not be sufficient to establish the Bishop's position, unless there was *some* resemblance at least between the histories of Shem and Sydyk.

The circumstance of Shem being the eleventh in descent from Adam, as Sydyk is from Protogonus, is also insisted upon. But surely very little importance can be annexed to it, when we recollect, that the Bishop himself

ⁱ Gen. ix. 23.

allows the direct line to be broken; and when moreover we consider, that the *eight* descents in the family of Cain, not the *ten* in the family of Seth, are enumerated by Sanchoniatho.

Having thus endeavoured to prove, that Sydyk and Shem cannot be the same person, I may now proceed to state and establish the system, which appears to me the most consonant with truth. This system then supposes, that both Agruerus and Sydyk are only two different descriptive names of one patriarch; of him, who beheld the ruin of a desolated world, and became the father of the second great race of mankind.

If we consult the sacred records, we shall be informed, that Noah was saved from the destruction occasioned by the deluge, because he was “*a just man*, and perfect in his generations^k:” hence it is manifest, that the title of *Sydyk*, or *The just man*, is peculiarly applicable to him; and thus far therefore the mutual resemblance of the scriptural Noah, and the Phenician Sydyk, is perfectly exact. Nor is the correspondence between their respective families less singularly accurate. The

^k Gen. vi. 9. Moses indeed expressly applies the very name of *Sydyk* or *Sadik* to Noah. נוח איש צדיק.

Cabiri, whom Sanchoniatho describes as the children of Sydyk, are said to be seven in number¹; the family of Noah, preserved along with him in the Ark, were also precisely seven in number. The Cabiri are further said to have built the first ship that was ever navigated; and to have received, in conjunction with the marine deity Neptune, a grant from Cronus of the city Berytus, where they solemnly consecrated the relics of the Ocean. The former of these traditions exactly agrees with the construction of the first recorded vessel, the Ark; and the latter is nearly unintelligible, unless it be supposed to have a reference to the events of the deluge^m.

¹ It may perhaps be thought, that the seven Cabiri, being described by Sanchoniatho as *males*, do not perfectly correspond with the Noetic family. To this it might be answered, that we are not to expect undeviating accuracy in the annals of paganism; at the same time however it is very remarkable, that Pherecydes has preserved a tradition of the Cabiri, which *exactly* agrees with the scriptural account of the arkite ogdoad. According to this writer, Vulcan (that is Noah worshipped in conjunction with the solar fire) espoused Cabira, the daughter of the marine deity Proteus, and by her became the father of the three Cabiri, and the three Cabiræ. Pherec. apud Strab. Geog. lib. x. p. 472.

^m That it actually has such a reference will appear more evidently when the history of Cronus and Beruth shall have been examined; and when the curious legend of Beroë shall have been analysed. Nounus informs us, that Beroë and Berith

Here it may perhaps be objected, that since, even according to my own opinion, Amynus is Ham, how is it possible, that Sydyk, whom Sanchoniatho represents as the son of Amynus, can be the *Noah* of Scripture?

While I readily allow the full force of this difficulty, I may be permitted to observe, that it no less affects the system of Bp. Cumberland, than that which is here advanced. Whether Amynus be Jabal, as the Bishop supposes, or Ham, as I have attempted to prove him to be; in either case, he assuredly is not the father of Shem. Hence the Bishop, as we have already seen, maintains, that some great dislocation must have taken place in this part of the Phenician narrative. Upon such a supposition then, the present hypothesis will, at any rate, be liable to no *greater* objection than that of the Bishop; but if a plausible reason can be assigned for this error of Sanchoniatho, the objection will of course be proportionably diminished.

The confusion in this part of Sanchoniatho's account might possibly arise in the fol-

rith are the same, and that the city Berytus received its appellation from this ancient allegorical goddess. Dionys. lib. xli. Cronus, who made the grant of Berytus to the Cabiri, was the same person, as we shall hereafter see, as Sydyk or Noah.

lowing

lowing manner. Having stated the *eight* generations in the line of Cain, he next mentions Noah and Ham, under the names of *Agruerus* and *Amynus*. Finding, however, that there were *ten* generations in the line of Seth previous to the deluge, and that the first man after that event was an eminently just and pious character, he attempts to comprise all these accounts in one genealogy. For this purpose, at the end of ten generations, he makes a fresh series to commence with Noah; who may at once be esteemed the *last* or *tenth* in descent before the flood, and the *first* after it. Hence, as he had already made Agruerus or Noah to be the son of Technites or Tubal-Cain, in order that he might preserve his genealogical line unbroken; so he now, for the same reason, makes Sydyk, or Noah under another appellation, to be the son of Amynus or Ham. In the midst of this confusion, he still keeps his eye upon the real son of Ham, whom, from records more authentic than his own, he had learned to be Mizraim. Accordingly, while Noah, under the name of Sydyk, occupies the *first* place after the *ten* primary generations, Mizraim, under that of *Misor*, is with perfect accuracy said to be the son of Ham or Amynus: and though, agreeably to this arrangement, Noah,

as

as Sydyk, must necessarily stand in the false relationship of *brother* to Misor or Mizraim, yet, as Agruerus, he still preserves his true relationship of *grandfather* to him. In short, the whole confusion appears to have arisen from three sources: Sanchoniatho's consciousness that *ten* generations had actually flourished before the deluge; his perceiving that the line of Cain consisted of only *eight* descents; and his certainty that Noah was the *first* postdiluvian. The following table may perhaps throw additional light upon a supposition, which it is more easy to conceive in the mind, than to express clearly in words.

Sanchoniatho's first genealogical table compared with and adapted to Scripture.

The ten generations of the line of Seth, not specified by Sanchoniatho.

1. Adam.
2. Seth.
3. Enos.
4. Canan.
5. Mahalaleel.
6. Jared.
7. Enoch.
8. Methuselah.
9. Lamech.
10. Noah.

9. Agruerus.
10. Amynus-Magus.

11. Misor.

The eight generations of the line of Cain, specified by Sanchoniatho, with the addition of Noah and Ham.

1. Protogonus.
2. Genus.
3. Phos.
4. Cassius.
5. Memrumus.
6. Agreus.
7. Chryfor.
8. Technites.
9. Agruerus.
10. Amynus.

The deluge.

11. Sydyk.
12. Cabiri.

13. Sons of the Cabiri.

1. Adam.
2. Cain.
3. Enoch.
4. Irad.
5. Methusael.
6. Methusael.
7. Lamech.
8. Tubal-Cain.
9. Noah.
10. Ham.

9. or 11. Noah^u.
10. or 12. Ham, and the rest of the family of Noah.

11. or 13. Mizraim, and the other grandchildren of Noah.

^u Noah, or Agruerus, is the *ninth*, when considered with a reference to the *eight* generations of Cain; but Noah, or Sydyk, is the *eleventh* when considered as the *first* postdiluvian, the *ten* generations of Seth having preceded the flood. Noah therefore, as Sydyk, reckons both as the *tenth* or *last* man before that catastrophè, and as the *eleventh* or *first* after it.

I have

I have observed, that Sanchoniatho closely connects Misor or Mizraim, and Taautus or Thoth, with Sydyk and the Cabiri; and that he supposes Cronus to have proceeded southward to the land of Egypt°. From this circumstance I have little doubt but that the eight primitive great gods of that country were no other than the arkite Cabiric Ogdoad. Herodotus mentions a deep and broad lake near Buto, in which, according to the Egyptians, there was a floating island. On this island was a large temple, dedicated to Apollo, and furnished with three altars. It was not supposed however to have been always in a floating state, but to have lost its original firmness in consequence of the following circumstance. When Typhon, or the Ocean^p, was roaming through the world in quest of Horus, or Apollo, the mythological son of Osiris, Latona, who was one of the primitive eight gods, and who dwelt in the city Buto, having received him in trust from Isis, concealed him from the rage of that destructive monster in this sacred island, which then first began to float^q. These eight gods

° Vide supra p. 39.

^p Plutarch expressly asserts the identity of Typhon and the sea. Plut. de Isid. et Osir. p. 363.

^q Herod. lib. ii. cap. 156.

the Egyptians conceived to be prior to the twelve, whose names and worship were adopted by the Greeks^q and, in allusion to the origin of the adoration, which was paid to them, they were accustomed to represent them, not standing upon dry ground, but sailing together in a ship^r.

As for the floating island mentioned by Herodotus, it was probably only a large raft constructed in imitation of the Ark^s; while Horus, whose temple was built upon it, was the same person as his supposed father Osiris^t, or Noah worshipped in conjunction with the Sun. The three altars, I apprehend, were dedicated to the triple offspring of that patriarch; and the word *Buto* is obviously deducible from Bu-Do, the divine heifer, which was one of the most usual symbols of the Ark^u, whence the city *Buto* will signify *the city of the arkite heifer*. The word occurs very frequently both in the mythology and

^q Ibid. cap. 46.

^r Τες δὲ Αἰγυπτίους τες δαιμονίας ἀπάντας ἐκ ἑσταναι ἐπὶ σφερες, ἀλλὰ πάντας ἐπὶ πλοίου. Porphyr. apud Cudworth's Intell. Syst. p. 249.

^s See Bryant's Anal. vol. ii. p. 329.

^t Adonim, Attinem, Osirim, et Horum, aliud nihil esse quam Solem. Macrobian. Saturn. lib. i. cap. 21.

^u I cannot think with Mr. Bryant, that the word *Buto* signifies *the ark*, any further than as it primarily signifies *an ox*.

geography of the ancients. Thus we read of a hero denominated *Butes*, who, according to Nonnus, was no other than Argus, or the god of the Ark ^x.

————— ὅτι ἐπὶ Βύτης

Ἀργὸς ἀκοιμητοῖσι πολυπερεεσὶν ὀπώπαις

Κλεψίλαμν Κρονίδαο νεώτερα λεκτέα φυλάσσει^γ.

There was a city called *Buta* in Achaia ^z; a seaport intitled *Butua* in Dalmatia ^a; and a town, which bore the name of *Buthos*, in Egypt ^b. There was likewise a city of Illyricum, upon which Cadmus, as we are informed by Stephanus of Byzantium, bestowed the appellation of *Buthoè* from the Egyptian *Buto* ^c; and another town in Ionia, or *the land of the arkite dove*, which was called *Buthia* ^d. Perhaps also the Scottish isle of *Bute* may once have been the seat of the same superstition, and may once, together with its sister island *Arran*, have beheld the wild rites, which were celebrated in honour of

^x Butes was the same as Buddha, or Mercury, whose character shall be considered at large hereafter. Vide infra chap. v.

^y Dionys. lib. viii. p. 146.

^z Diod. Bibl. lib. xx. p. 828.

^a Plin. Nat. Hist. lib. iii. cap. 22.

^b Ibid. lib. v. cap. 10.

^c Steph.-Byzant. de Urb. p. 236.

^d Ibid.

Aran, or *the ark*^c. The very strong resemblance at least, discoverable between the religion and institutes of the Druids, the Egyptians, and the Hindoos, gives some reason to suppose, that they all originated from one common source^f.

The mode of representing the Ark by a floating island was not exclusively confined to Egypt. As Latona and Apollo were two of the great gods worshipped at Buto; so we find the same traditions prevalent at Delos, both with respect to its once having been a floating island, and to the various dangers by which Latona was assailed.

—— Σε δὲ ἐκ ἐθλιψεν ἀνάγκη,
Ἀλλ' ἀφ' ἑτοῦ πελαγεῶσιν ἐπεπλῆες —^g.

Thou, Delos, unconstrain'd,
Through the wide Ocean's trackless paths didst
roam.

Illa suam vocat hanc, cui quondam regia Juno
Orbe interdixit; quam vix erratica Delos
Orantem accepit, cum tum levis insula nabat.

^c This supposition will appear the more probable, when we find, as shall be shewn hereafter, that the mysteries of the Samothracian or Cabiric Ceres, Proserpine, and Bacchus, were established in the British isles.

^f See Maurice's Ind. Ant. vol. vi.

^g Callim. Hymn. ad Del. ver. 35.

Illic incumbens cum Palladis arbore palmæ,
Edidit invita geminos Latona noverca ^h.

From earth excluded by the furious hate
Of Juno, wandering Delos scarce receiv'd
Fair-hair'd Latona ; there her double offspring
First saw the light beneath a spreading palm.

The island was afterwards rendered stable
by Apollo, in gratitude for the preservation,
which he owed to it.

——— εἰσοκεν αὐτὴν

Ἀψιτον ἱππόδυσαν ἀμοιβὰς πωδρόμον αὐρῇ,
Κυμασὶν ἀσυφελικτὸν ἐνεργίζωσεν Ἀπολλων¹.

As for the various wanderings of Latona, detailed at some length by Callimachus^k, they al-
lude, like those of Isis and Ceres, to the erratic
course of the Ark over the diluvian waters.

There was another of these sacred floating
islands, in the midst of a lake of immense
depth, at Cotylè in Italy, to which the Pelas-
gi are said to have been directed by the fol-
lowing oracle.

Σταίχετε μαιομενοὶ Σικελῶν Σατορνίαν αἶαν,
Ἡδ' Ἀβοεργίνεων Κετυλὴν, ὅ νᾶσος ὀχεῖται^l.

^h Ovid. Metam. lib. vi. ver. 332.

ⁱ Nonni Dionys. lib. xxxiii. p. 552. See also Callim. Hymn.
ad Del. ver. 51. For some further remarks on the history of
Delos vide infra chap. viii.

^k Ibid. ver. 70. et infra.

^l Dion. Halic. Ant. Rom. lib. i. cap. 15, 19.

Haste, to the realms of Saturn shape your course,
Where Cotylè's fam'd island wandering floats
On the broad surface of a sacred lake.

The same island is mentioned by Pliny, who adds, upon the authority of Varro, that it was esteemed the navel of Italy^m. The Greeks had a similar notion of Delphi being the navel of the world. The idea originated in both cases from a misconception of the sacred term Om-Phi-Al, *the oracle of the solar god*, which the Greeks perverted into *Omphalus*, and the Latins into *Umbilicus*. Delphi is a word of the very same import, being compounded of Tel-Phi, *the oracle of the sun*ⁿ. I doubt not, but that Cotylè was, like the island near Buto, dedicated to Apollo and the Cabiri: accordingly we find, that the Pelasgi, in a time of great dearth, with which their

^m Plin. Nat. Hist. lib. iii. cap. 12.

ⁿ The connection of Delphi with the diluvian, as well as with the solar worship, appears from a tradition preserved by Tzetzes, that this oracular city derived its name from Delphus, who was supposed to have been the son of Neptune by Melantho, the daughter of Deucalion. Ἄλλοι δὲ φασὶ Δελφεὺς κληθῆναι ἀπὸ Δελφῆ υἱὲ Ποσειδῶνος καὶ Μελανθῆς τῆς Δευκαλίωνος θυγατρὸς. Tzet. in Lycoph. ver. 208. Deucalion is said by the Greeks to have first landed after the deluge upon the summit of mount Parnassus, at the foot of which Delphi was built. Apollod. Bibl. lib. i. cap. 7.

new settlements were afflicted, vowed tenths to Jupiter, the Cabiri, and Apollo°.

Having thus attempted to arrange the first genealogical table of Sanchoniatho, which consists of the descendants of Protogonus, I shall proceed to consider the second, of which Eliun-Hypsistus is the head.

I can by no means assent to Bp. Cumberland's supposition, that Eliun is the Sethite Lamech, Uranus his son Noah, and Cronus Ham. *Eliun* is evidently a mere variation of the Hebrew word *Eloah*; consequently, when connected with *Hypsistus*, it will signify *God the Most High*. A title, like this, can surely never be applied with any propriety to a *man*; I should rather apprehend, that it means no other, than the Almighty Lord and Creator of the whole world. As for Uranus and Ge, according to the most natural and obvious interpretation, they are the material heaven and earth; their allegorical children, Cronus, Atlas, and Dagon, are, like Agruerus and Sydyk, only different names of the same great patriarch; while Betylus is not a man, but a term expressive of a peculiar mode of adoration^p.

° Dion. Halic. Ant. Rom. lib. i. cap. 23.

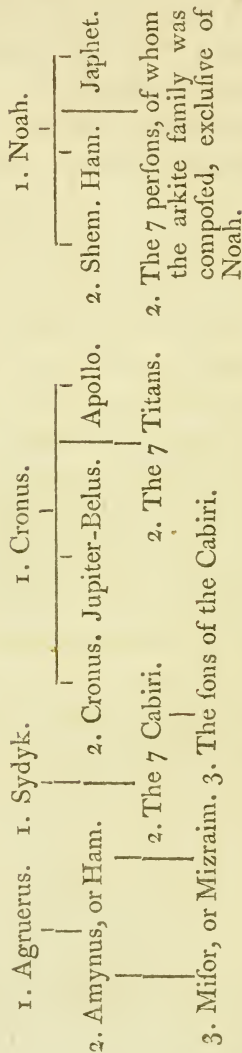
^p This mode of worship shall be considered towards the close of the present chapter.

The second table therefore, when connected with the first, will stand as follows.

Sanctionato's second genealogical table.

- | | |
|---|-------------------------------------|
| 1. Eliun-Hypsisfus | 1. God the Most High. |
| 2. Uranus, Ge. | 2. Heaven, Earth. |
| 3. Cronus, Atlas, or Dagon. | 3. Noah. |
| 4. Cronus the younger, Jupiter-Belus, Apollo. | 4. Shem, Ham, Japhet ^a . |

The latter part of Table II. connected with the latter part of Table I. and adapted to Scripture.



^a In this instance, Belus, Apollo, and the younger Cronus, from the circumstance of their being described as the three sons of the elder Cronus, are evidently Shem, Ham, and Japhet; but nevertheless we shall frequently find the great patriarch himself designated by the name of *Baal* or *Apollo*. Vide *supra* p. 16.

Eliun-

Eliun-Hypsistus being the true God, Sanchoniatho does not attempt to enumerate his progenitors, but simply observes, that a personage, known by that appellation, who was the father of heaven and earth, flourished in the days of Sydyk and the Cabiri. This mode of speaking is evidently metaphorical, implying only, that he was the Creator of the Universe; and the reason, why he is so particularly said by Sanchoniatho to have been contemporary with Sydyk, seems to be on account of his having exerted his power, in a more tremendous and peculiar manner at that period, than at any other.

To Eliun the Phenician mythologist assigns a consort, whom he calls *Beruth*. For a satisfactory explanation of this part of the tradition, little more is necessary than barely to refer to the Hebrew scriptures.

“ God spake to Noah, and to his sons with
 “ him, saying,—I will establish *my covenant*
 “ (in the Hebrew *Berithi*) with you; neither
 “ shall all flesh be cut off any more by the
 “ waters of a flood to destroy the earth^r.”

Hence it appears, that, in the usual strain of oriental allegory, the solemn covenant, the

^r Gen. ix. 8, 11.

inviolable *Berith* of God, is personified by a female, who is described as his consort^s.

From this union of Eliun and Beruth sprung Uranus and Ge; or, in the unadorned language of historical narration, the Almighty, after the confusion of the deluge, created anew the heaven and the earth, and covenanted with man, that he would never more destroy the world by water^t.

The offspring of Uranus and Ge were Cronus, Dagon, Atlas, and Betylus. With regard to Cronus, he is evidently the same person as the classical Cronus or Saturn: accordingly both the Phenician and the Grecian deity of that name are equally described as the son of Heaven and Earth^u. Such a descent is doubtless allegorical. The traditions

^s This Berith is the same as the Beroë of Nonnus, whose mythological history shall be considered hereafter. The Hindoo chronology mentions a pious prince named *Prithu*, who was the tenth in descent from the first created pair Adim and Iva, and who is described as the inventor of agriculture. Captain Wilford, and I think very justly, supposes Prithu to be Noah. (*Asiat. Res.* vol. v. p. 254.) The word *Prithu* may possibly be compounded of Berith-Thu, *the god of the covenant*.

^t The process of the renovation of the world after the deluge seems nearly to have resembled that of the primeval creation. See Catcott's Treatise on the Deluge.

^u Hesiod. Theog. ver. 126, 137.

of the pagans rarely extended beyond the epoch of the deluge; they were obliged therefore to ascribe to the first postdiluvian a mythological, rather than a natural origin. Hence Cronus, or Noah, suspended as it were between heaven and earth upon the face of the great deep, is said in the metaphorical language of poetry to be their son.

One circumstance indeed is mentioned in his history, the unworthy treatment, that his father Uranus, or the Heavens, experienced from him, which perhaps it may not be quite so easy to reconcile with the scriptural account of Noah^x. Nevertheless, if it be taken in an allegorical sense, the awful event of the deluge may perhaps sufficiently explain it. Obedient to the command of the Almighty, the waters, gradually rising from the central abyss, encroached upon the ancient limits of the material heaven, or the atmosphere, and thus curtailed it of its former extent^y. Hence we are informed by He-

x

——— Φίλις δ' ἀπο μηδ' α πατρὸς

Ἐσσυμένως ἤμυσεν ———. Hesiod. Theog. ver. 180.

^y I venture to say, curtailed it, in the strict philosophical sense of the word, as will sufficiently appear to any one, who has consulted Catcott's theory respecting the causes of the deluge; one of the principal of which he supposes to be, a portion of the atmosphere forced into the central abyss, and expelling its waters to the surface of the globe.

fiod^z, that it was the earth, which brought this calamity upon the heavens.

The war between Cronus and Uranus, and between Uranús and Pontus, as detailed by Sanchoniatho, blended as it is with the wildest fictions, comprehends several very curious particulars, which remarkably confirm the preceding supposition. The heaven is said to make war upon the sea: in other words, the atmosphere, rushing violently into the central abyfs, forces it to disgorge its waters, which, in conjunction with those of the Ocean, speedily overflow the habitable globe. Demaroön, who is described as the son of Uranus by a concubine, but who, like his brother Cronus, seems to be merely Da-Ma-Aron, *the great arkite patriarch*, is represented as having leagued himself with his father in his attack upon Pontus, or the sea; but, unable to resist the impetuosity of the waters, and trembling with the apprehension of impending danger, he vows to offer up a sacrifice, provided he should escape. Cronus meanwhile, in singular conformity with the preceding supposition, castrates his father Uranus, *in a certain place in the centre of the earth, in the neighbourhood of fountains*

^z Hesiod. Theog. ver. 159. c. incept.

and rivers^a. It is remarkable, that Cronus, in his war against Uranus, is said to have been assisted by Elohim. This word is the Hebrew name of God : whence it is manifest, that the tradition signifies nothing more, than that the Almighty lent his divine aid to Noah during the perils of the deluge.

The Phenician Cronus is supposed to have had three sons, Cronus the younger, Jupiter-Belus, and Apollo. This triple offspring manifestly corresponds with the scriptural Shem, Ham, and Japhet. Contemporary with them, according to Sanchoniatho, were the sea, and Typhon, and Nereus the father of the sea ; a declaration very remarkable, inasmuch as it naturally refers us to that awful period, when

^a Should the reader dislike this mode of interpreting the fable of Uranus and Cronus, which indeed is principally founded upon the expression of Sanchoniatho, *εν τοπω της μεσογαιης*, he may adopt instead of it another supposition: namely, that Uranus has been confounded with Cronus or Noah, and Cronus himself with the younger Cronus or Ham. Hence, as Porphyry justly observes, Jupiter or the younger Cronus is said to have committed the very same crime against the elder Cronus, as the elder Cronus had previously done against Uranus. (Porph. de ant. Nymph. p. 260.) I am bound moreover to mention, that Uranus, though properly the material Heaven, is sometimes undoubtedly Noah. (Vide infra chap. ix. in init.) It is in fact a vain labour to attempt to reduce the mythology of paganism to a 1. of perfect accuracy.

the Ocean, swollen beyond its usual limits, overwhelmed a guilty world beneath its waves. The various names of *Pontus*, *Typhon*, and *Nereus*, are only different titles of the same element; for we are plainly informed by Plutarch, that the Egyptian deity Typhon was a personification of the sea, no less than Nereus and Pontus^b.

^b Τυφωνα δὲ τὴν θαλάσσαν. Plut. de Isid. et Osir. p. 363. It is worthy of observation, that the Arabs still express *the general deluge* by the term *al Tufan*. Anc. Univ. Hist. vol. i. p. 200. note E. Nereus may perhaps be derived either from the Sanscreeet Nara, or from the Hebrew Ner, *to flow or run as water*. "Hence," says Mr. Parkhurst, "the Greeks and Romans had their Nereus, which originally signified *the great abyss*, or *the sea considered as communicating with it*. Thus Nereus is addressed in the Orphic hymn :

Possessor of the Ocean's gloomy depth,
Ground of the sea, earth's bourn and source of all !
Shaking prolific Ceres' sacred seat,
When in the deep recesses of thy reign,
The madding blasts are by thy power confin'd :
But oh ! the earthquake's dreadful force forefend !

"The reader will make his own reflections on these lines, while I proceed to observe, that the Roman poets used Nereus for the sea or ocean, even so late as the time of Ovid, who has this expression :

—qua totum Nereus circumtonat orbem.

"Old Nereus was, according to the Greek and Roman mythology, constantly attended by fifty daughters, called *Nereids*, who represented the numerous rivers, that proceed from the ocean, and run into it again." Heb. Lex. Vox נהר.

If Nereus then be allowed to signify *the great central abyss*, as contradistinguished

A general notion seems to have prevailed, that Saturn or Janus, for they are in fact one deity, the same as the Phenician Cronus or Noah^c, visited Italy^d: hence, as I shall here-

contradistinguished from *the visible sea*, we shall immediately perceive the propriety with which Sanchoniatho describes him as the *father* of Pontus.

^c Thus Cato directly asserts, that the Italian Saturn was a Phenician deity. *Italiæ splendidissima origo fuit, tum tempore, tum origine gentis. Cœpit enim aureo sæculo sub principibus diis Jano, Cameſe, Saturno gente Phœnica, et Saga, quæ post inundationem terrarum per orbem prima colonias miſit. M. Caton. Fragm. de Orig. Fol. 160. Saga was the ancient name of Armenia, the country where the Ark landed; and it is remarkable, that the epithet *Araxea*, or *arkite*, was bestowed upon this territory. Omnes historiſci Græci, Latini, et Barbari, qui de priſcis ante Ninum antiquitatibus conſcripſerunt, unanimi conſenſu aſſirmant in priſca Armenia Araxea cœpiſſe genus humanum quacunque via cœperit. Eadem regio prius *Aramea Scythia Saga* dicta fuit. Ann. Viterb. Comment. in Berof. Antiq. lib. ii. fol. 12. Saga ſeems to be Z-Ag-Ai, *the land of the mighty waters*.*

The ſymbolical mode of repreſenting the pagan deities is aſcribed by Sanchoniatho to Taautus or Thoth, who is ſaid to have designated the Phenician Saturn, in a manner preſiſely reſembling the ſtatues of the Roman Janus. The poſition of his four eyes was ſuch, as enabled him to look both proſpectively and retroſpectively, alluſive to the double view of Noah into the old and new worlds. Euseb. Præp. Evan. lib. i. cap. 10.

^d *Cauſſa ratis ſupereſt; Thuſcum rate venit in annem*

Ante pererrato falcifer orbe deus.

Ovid. Faſt. lib. i. ver. 233.

after

after take occasion to shew^e, the Cabiric worship was introduced at an early period into that country. Saturn is usually described as a very ancient deity: Macrobius accordingly styles him *the first of the gods*^f; and Sallust, in reference perhaps to the connection of Noah with the watery element, affirms, that Cronus is water^g. He is represented in the Latin, no less than in the Phenician theology, as the parent of three sons, and as the consort of Rhea or Opis, by whom he became the father of the seven Titans. Rhea however is simply a personification of the lunar Ark: whence, as we learn from Damascius, the commencement of a new order of things, or a kind of new creation, was ascribed to Saturn and Rhea^h; and the number *eight*, the number equally of the persons preserved in the Ark, of Cronus and the Titans, and of Sydyk and the Cabiri, was consecrated in a peculiar manner to that goddessⁱ.

As for Janus, he was depicted holding a

^e Vide infra chap. vi.

^f Saturn. lib. i. cap. 7.

^g Κρονον μεν ὕδωρ. Sall. de Diis et Mundo, cap. 4. Thus also Stobæus; Δακρυ μεν εστὶ Κρονος. Eclog. Phys. lib. i. cap. 9.

^h Ἡ Ῥέα τοῦ Κρονος εἰς ἀλλήν διακοσμήσιν προαγεί τα γενήματα. Damasc. apud Annot. in Phorn. Theor. sect. 6.

ⁱ Τῇ Ῥεᾷ ἡ Οὐδοῶς προσήκει. Ibid.

staff in his left hand, with which he appears to strike a rock, and to cause water to flow from it^k. He was esteemed the peculiar deity of gates; and many superstitious rites were observed, in opening and shutting the doors of his temple. This notion seems to have originated from the circumstance of Noah having made a door in the side of the Ark, which was opened during his ingress and egress, and which was shut during the continuance of the deluge: hence also the goddess of the Ark was sometimes styled *Prothyra*. Macrobius informs us, that Janus and Jana were the same as Apollo and Diana^l, or in other words, the solar Noah, and the lunar Ark: and he adds that Janus-Apollo was worshipped by the Greeks under the name of *Tbyrèus*, or *the god of doors*, and was esteemed the president of ingress and egress^l. His original appellation was not *Janus* but *Eanus*^l, which I apprehend to be only a variation of the Babylonian *Oan*, or *Oannes*. In his sacred rites, Janus was intitled *the double god*, from his having beheld two worlds; *Junonius* from *June* *the dove*, the *Juno* of classi-

^k In sinistra habebat (Janus) baculum, quo saxum percutere, et ex illo aquam producere videbatur. Albrici Philos. de Deor. Imag. cap. 14.

^l Macrobi. Saturn. lib. i. cap. 9.

cal mythology ; *Consivius*, from his being a husbandman ; *Quirinus*, from *Cur, the Sun* ; and *Patulcius*, and *Clusivius*, from the opening and shutting of his gates^m. The Phenicians represented him under the usual solar emblem the dragon^m : and Plutarch, in consequence of his being the diluvian patriarch no less than the Sun, speaks of an ancient medal of the doublefaced Janus, which had the head or the stern of a ship on the reverse ; but he was unable to assign any very satisfactory reason for itⁿ. Lastly, Inghiramius, if his authority can be depended upon, notices an Etruscan fragment, in which the identity of Janus and Noah is absolutely asserted. According to this curious relic of antiquity, Vandimon, known by the Latins under the name of *Janus*, and by the Syrians under that of *Noah*, came into Hetruria with his son *Japhet* and his children ; where he founded a city, upon which he bestowed the appellation of *Cethem*^o. Vandimon, or Oandimon,

^m Macrob. Saturn. lib. i. cap. 9.

ⁿ Quæst. Rom. p. 274.

^o Magnus pater Vandimon, qui a Latinis *Janus*, a Syris *Noa* vocatur, advenit in hanc regionem (scil. Hetruriam) cum secundo filio Iapeto, et illius filiis ; et cum venissent super hunc montem sibi commodum, posteris jucundum putavit. Quare in superiori parte, quæ salubrior esset, civitatem ædificavit, et *Cethem* appellavit. Inghir. apud Annot. ad Lact. de Fal. Rel. lib.

seems to be Oan-da-Mon, *the Oannes*^p or *Noah of the Ark*; and he was worshipped by the ancient Tyrrhenians in conjunction with Vesta, whom they denominated *Horchia*, or *the goddess of the Ark*^q. Titèa, who is mentioned by Pseudo-Berosus, as the wife of Noah, bore the same title of *Horchia*, and for the very same reason; the Ark being frequently described as the allegorical consort of the principal arkite deity^r.

As Cronus then is said by Sanchoniatho to

lib. i. cap. 13. Pseudo-Berosus also asserts, that Janus was the patriarch Noah, and that he derived his name from *Jain* יָיִן, *wine*. Ob beneficium inventæ vitis et vini dignatus est (scil. Noe) cognomento *Jano*, quod Arameis sonat *vitifer* et *vinifer*. Berof. Ant. lib. iii. fol. 25. It may be proper here to observe, that the writings of this Berosus, which I shall frequently have occasion to cite, were published by Anniius of Viterbo, and are certainly not those of the real Berosus. We are informed by Pliny, (Nat. Hist. lib. vi. cap. 55.) that the genuine history of Berosus contained the events of 480 years; but of that work there now only remain a few fragments, cited by Josephus in his *Writings against Apion*, and by Alexander Polyhistor in *the Chronographia* of Syncellus.

^p The history of Oannes or Dagon shall be considered at the latter end of the present chapter.

^q Soli Turreni colunt Janum et Vestam, quos lingua sua vocant *Janib Vadimona* et *Labith Horchiam*. Myrsil. de bello Pelasg. cap. 6. Labith seems to be a contraction of Labeneth, (לַבְנֶת) *the moon*; whence Labith Horchia will signify *the arkite crescent*.

^r Berof. Ant. lib. v. fol. 64.

have

have had three sons, Cronus the younger, Jupiter-Belus, and Apollo, in allusion to the triple offspring of Noah; so, in reference to the number of the arkite family exclusive of their head, he is also described, like Sydyk, as being the father of seven sons by Rhea, and of seven daughters by Astartè. These last of his children were called *Titans*, and *Titanides*; whence it will follow, that the war of the Titans, so celebrated in Grecian story, relates to the deluge, and not to the events which took place at Babel. The traditional history indeed of the Titans is involved in some degree of confusion, because the name is equally applied to all, who lived at the era of the deluge, both those who were destroyed by that catastrophe, and those who were saved; but the genealogy, ascribed to them, by Sanchoniatho, along with various matters which shall hereafter be adduced, abundantly proves the truth of the foregoing assertion. The legend however of the seven Titans must be reserved for future consideration^s; at present

^s Vide infra chap. ix. Since Cronus is the same person as Sydyk, the seven Titans will of course be the same as the seven Cabiri; and since Agruerus is also the same person as Cronus or Sydyk, we shall see the exact propriety of Sanchoniatho's assertion, that Agruerus and his family were known by the general name of *Titans* or *Aletæ*.

there-

therefore I shall only notice that of Astartè, and her children the Titanides.

Astartè, the mythological consort of Cronus, or Noah, is the same deity as Venus^t, who was usually represented by the poets rising in youthful beauty from the waves of the troubled ocean, and surrounded by fishes and other aquatic animals. She is in short the Noëtic Ark, which by the allegorizing spirit of antiquity was personified in the character of a graceful female^u. Accordingly we find, that the dove is always said to be the peculiar favourite of Venus; an opinion, which will easily be accounted for, when we recollect, that that bird brought the first tidings of the waters having retired from off the surface of the earth. Hyginus has preserved a curious tradition respecting the Assyrian Venus, in which the arkite dove, and the mundane egg, make a very conspicuous

^t Την δε Ασартην Φοινικες την Αφροδιτην ειναι λεγουσι. Euf. Præp. Evan. lib. i. cap. 10. Astartè is also in fact the same as Rhea. The identity of the heathen goddesses will be shewn in the following chapter.

^u Venus, like Ceres, was sometimes also esteemed the earth, and sometimes the moon. Assyriorum, apud quos Veneris Architidis—maxima olim veneratio viguit, quam nunc Phœnices tenent: nam Physici terræ superius hemisphærium, cujus partem incolimus, Veneris appellatione coluerunt. Macrobi. Saturn. lib. i. cap. 21.

appearance. An egg of wonderful magnitude was reported to have fallen from heaven into the river Euphrates, and to have been rolled by fishes to the bank. Upon it sat doves^x; and out of it was at length produced that Venus, who was afterwards styled the *Syrian goddess*^y. The same writer, upon the authority of Diogenetes Erythræus, mentions the peril to which Venus was exposed by the attack of the monster Typhon, or the sea^z.

^x Ampelius is more exact in this particular than Hyginus; for, in relating the same fable, he speaks of only *one* dove. Amp. cap. 2.

^y In Euphratem de cœlo ovum mira magnitudine cecidisse dicitur, quod pisces ad ripam evolverunt: super quod columbæ confederunt, et excafactum exclusisse Venerem, quæ postea *dea Syria* est appellata. Hyg. Fab. 197.

^z Mr. Whiston supposes, that the deluge was occasioned by the too near approach of a comet; and he calculates, that it was that comet, which appeared in the year 1680. Many parts of his theory may perhaps be thought objectionable; but at the same time it is not impossible, that the power of attraction, exerted by a comet, might force the waters of the great abyss to rush forth in a tremendous torrent, and thus produce the catastrophe of the deluge. It is foreign however to my present subject to examine into the merits of Mr. Whiston's system; I mention it only for the purpose of introducing some very singular coincidences with his opinion respecting a comet's being the natural cause of the flood. Sanchoniatho asserts, that while Astartè was travelling about the world, (or in other words, while the Ark floated in an erratic state upon the surface of the waters,) she found a star falling from the sky, which she afterwards consecrated at Tyre: Pliny affirms, that a comet ap-
peared

Closely pursued by her irresistible enemy, she assumed the shape of a fish, and thus avoided the threatened danger^a.

Venus then, or Astartè, being a personification of the Ark emerging from the waters of the deluge, and being uniformly attended by the Noëtic dove, we shall see the propriety with which the Laconians consecrated a temple to Venus-Juno, on account of a flood supposed to have been occasioned by the river Eurotas^b. Juno is Juneh, *the dove*; whence Venus-Juno will be equivalent to Venus attended by her dove. To this deluge of the Eurotas, and to such other traditions

peared during the reign of Typhon or the deluge, the effects of which were extremely detrimental and tremendous: and Hyginus mentions, that, when Phaëthon the son of Apollo had set the whole world on fire by mismanaging the chariot of his father, Jupiter, to quench the flames, caused a general inundation, from which Pyrrha and Deucalion alone escaped. Sanch. apud Euf. Præp. Evan. lib. i. cap. 10.—Plin. Nat. Hist. lib. ii. cap. 25.—Hyg. Fab. 152.

^a Diogenetes Erythræus ait, quodam tempore Venerem cum Cupidine filio in Syriam ad flumen Euphratem venissè, et eodem loco repente Typhona giganta apparuisse. Venerem autem cum filio in flumen se projecissè, et ibi figuram piscium forma mutassè: quo factò periculo essè liberatos. Hyg. Poet. Astron. lib. ii. cap. 30.

^b Ἦρας δὲ ἱερὸν ὑπερχείρας κατὰ μαντείας ἐποίηθη, τὴν Εὐρώτα πολὺ τῆς γῆς σφισιν ἐπικλυζέμετος· Ἰοάνην δὲ ἀρχαίον καλεῖσιν Ἀφροδίτης· Ἐρας. Paus. Lacon. p. 239.

of a deluge, as may hereafter be mentioned, I shall apply the judicious observation of Vossius, that from the general flood of Noah were derived all the heathen stories of local and particular inundations^c.

In consequence of Venus being a personification of the Ark, we find her denominated *Arfinoè*^d, or *Baris-Noè*, *the Ark of Noah*; *Hippodamia*^e, or *Hippa-da-Maia*, *the arkite mother*; and *Arenta*, or *Aran-Thea*, *the goddess of the Ark*.

Και τον Θεα κλαυθεντα Γαλαντος ταφον,
Σχοινιδι μισοφθαρτον, ΑΡΕΝΤΑ, Ξενη,
Κραντηρ, λούκω τον ποτ' εκτανε πλελας^f.

She was not however *merely* the Ark, but the Ark worshipped in conjunction with the Moon; hence the author of the Orphic hymns invokes her in terms, partly applicable to her diluvian and partly to her astronomical character. He styles her *the goddess sprung from the sea, the ruler of the three divisions*^g, the

^c Voss. de Idol. lib. i. cap. 18.

^d Strab. Geog. lib. xvii. p. 800.

^e Hesych.

^f Lycoph. Cassan. ver. 831.

^g This I apprehend to be an allusion to the triple division of the world among the sons of Noah. These three divisions are said by the poets to be heaven, earth, and hell; hence Diana upon earth is Luna in heaven, and Hecatè in the infernal regions. If we survey the same fable in a different point of view, as relating to the three sons of Cronus, heaven is assigned

nurse of Bacchus or Noah^h, the visible and the invisibleⁱ, the tutelary deity of Syria and of Egypt.

———— Αφροδιτη,

Ποντογενής, γενετήρια θεα, φιλοπιννυχε σεμνη,
Νυκτερια. —

Και κρατεῖς τριῶν μοιρῶν. —

———— Σεμνη Βακχαιο παρέδρε,

Φαινόμενη τ' ἀφανής —

———— Εἰτ' ἐν Οὐλύμπῳ

Εἰ συ θεα βασιλεῖα καλῶ γηθῶσαι πρὸσωπῳ,

Εἴτε καὶ εὐλίσσανθ' Ὀυμένης ἑδος ἀμφιπολεύεις,

Εἴτε συ γ' ἐν πεδίοισι σὺν ἄρμασι χρυσεὺς δολίοις

Αἰγυπτῶ κατεχῇς^k. —

In the East Venus was worshipped under the appellation of the *Syrian goddess*. Lucian indeed considers it as doubtful whether this goddess was Juno or Derceto^l; but it matters little which opinion be adopted, for Juno is the dove, and Derceto, or Atargatis, was the same as Astartè^m, who is declared both by

signed to Jupiter, hell to Pluto, and the sea comprehending the earth to Neptune, whence his frequent Homeric title *Ενοσιχθων*.

^h In her character of the Ark. She was the same as Hippa, who is also described as the nurse of Bacchus.

ⁱ In her character of the Moon.

^k Orph. Hymn. 54.

^l Ἄλλοι δὲ Σεμιράμιν τὴν Βαβυλωνίην, τῆς ἡδὴ πολλὰ εἶσα ἐν τῇ Ἀσίᾳ εἶσι, ταυτὴν καὶ τοδὲ τὸ ἑδος εἰσασθαι νομίζουσι, οὐκ ἔστι δὲ εἰσασθαι, ἀλλὰ μητρὶ ἑωυτῆς, τῆς Δερκετῶ ὀνομα. Luc. de Dea Syra, sect. 14.

^m Artemid. Onirot. lib. i. cap. 9. Hence it is evident, that the Syrian goddess is the same as the *Venus-Juno* of Laconia.

Sanchoniatho and Glycasⁿ to be Venus. Derceto however, or Venus, assumed the form of a fish; and it is remarkable, that her daughter Semiramis was supposed to have been changed into a dove.

—Dubia est, de te, Bābylonia narret,
Derceti, quam versa squamis velantibus artus
Stagna Palæstinæ credunt celebrâsse figura :
An magis ut sumtis illius filia pennis
Extremos albis in turribus egerit annos °.

Venus and Juno therefore I apprehend to be the same as Derceto and Semiramis. The scholiast upon Aratus indeed supposes Dercè, or Derceto, to be the daughter of Venus, rather than Venus herself; but, since he asserts, that they were changed into the two fishes, which were afterwards placed in the zodiac, and since he particularly mentions Derceto as the Syrian goddess, it evidently appears to be only a variation of the preceding fable^p. The constellations of Aquarius and the great fish appear to be connected in a similar manner with the history of the de-

ⁿ Euseb. Præp. Evan. lib. i. cap. 10.—Glyc. Annal. p. 184.

^o Ovid. Metam. lib. iv. ver. 44. See also Athen. Legat. p. 33.

^p Οὗτοι τε εἰσιν οἱ τὴν μεγάλην ἰχθυὸς ἐκγονοί, περὶ ἃ ἐν τοῖς ἐξῆς ἔρει, οἵτινες Δερκεὴν τὴν Ἀφροδίτης θυγατέρα ἐμπεσθῶσαν εἰς θάλασσαν ἐσώσαν· ὃθεν εἰς τιμὴν τῆς θεᾶς ὁ Συριοὶ ἰχθυῶν ἀπεχόνται. Schol. in Arat. Phœnom. p. 32.

luge. The fish, which was one of the most usual symbols of the Ark, is represented swallowing the water, which flows from the urn of Aquarius; and it was first seen, according to Ctesias, in a lake near Bambycè. Derceto, or Venus, the Syrian goddess, falling into the lake, was by this fish safely conveyed to the shore^q. According to Xanthus the Lydian, Derceto had a son, who was denominated *Ichthus*, or *the fish*. This *Ichthus*, I doubt not, was the Dagon, or fish-god of the Philistines, under which name they worshipped the patriarch Noah^r.

With regard to the seven Titanides, the mythological daughters of Derceto, or Astartè, we learn from the author of the works ascribed to Orpheus, that their names were *Themis*, *Tetbys*, *Mnemosynè*, *Thea*, *Dionè*, *Phebè*, and *Rhea*:

^q Οὗτος ἐστὶν ὁ μέγας καλεσμένος ἰχθύς, ὃν καὶ πλεὺν λεγούσι το ὕδωρ τῆς ὑδροχόου ἐκχυσέως. Ἰστέται δὲ περὶ τεττ, ὡς φησὶ Κτησίας, εἶναι πρότερον ἐν λίμνῃ τινὶ κατὰ τὴν Βαμβύκην ἐμπεσούσης δὲ τῆς Δερκετὸς νύκτος, σωσάι αὐτὴν, ἣν οἱ περὶ τῆς τοπικῆς οἰκόντες Συρίας θεοὺ ἀνομασαν. Erat. Catast. ἰχθύς.

^r See Athen. Deipnos. lib. viii. p. 346. where the reader will find a truly Greek derivation of the word *Atargatis*. It is remarkable, that a particular kind of fish was denominated *Bacchus* from the deity of that name, who was no other than Noah. Athen. Deipnos. lib. viii. p. 356.

Ἐπ' αὖ μιν εὐαῖδ' αἰ κεραεὶς, ἔπ' αὖ δὲ παῖδας ἀνακτεῖς.
 Οὐγατερὰς μιν Θερμὴν, καὶ εὐφρονα Τηθύω,
 Μνημοσύνην τε βαθυπλοκάμην, Θέαν τε μακάριαν,
 Ἥ τε Διώνην τικτεν ἀρπυγέες εἶδος ἔχουσιν,
 Φοῖβῳ τε, Πείλῳ τε Διὸς ἡμετέρων ἀνακτὸς ^s.

Of these Titanides, Rhea, Phebè, Tethys, and Dionè, are the most remarkable characters.

Rhea is the same as Cybelè, a mere personification of the lunar Ark ^t; and Dionè is a contraction of Da-Ionah, *the dove*. Hence we find, that the mysteries of Rhea were immediately connected with those of Bacchus, or Noah, and that Dionè was sometimes esteemed his mother ^u.

Phebè, or Diana, is usually described by the poets as a huntress; but, since she is declared by Orpheus to be a Titanis, we are led to conclude, that her real character is that of

^s Orph. apud Proclum in Timæum, lib. v. p. 295.

^t Consequently she is the same as her supposed mother Venus, or Astartè, as shall be shewn at large hereafter, when I treat of the identity of the heathen goddesses. Sanchoniatho, as we have seen, makes Rhea the sister of Astartè, and the consort of Cronus. This variation however is more apparent than real, for the Ark was indifferently represented as the wife, the daughter, the sister, or the mother, of Noah.

^u Ω παῖ Διώνης, ὅς ἐφ' ὧς μεσῆς θεός, Διονύσει. Eurip. apud Schol. in Pind. Pyth. iii. ver. 177. She is said by Sanchoniatho to have been one of the wives of Cronus.

a diluvian goddess^x. Accordingly Artemidorus^y, Pausanias^z, and Strabo^a, all concur in bestowing upon her the title of *Limnatis*, or the *maritime deity*^b; and, in an ancient inscription preserved by Gruter, she is called *Regina undarum*, *the queen of the waves*^c. Hence Apollonius, with the utmost propriety, represents Orpheus as invoking her under the appellation of *the preserver of ships*.

Τοισι δὲ Φορμιζῶν εὐθήμερονι μέλπειν αἰοιδῇ
Οἰαρχοιο παῖς ΝΗΟΣΣΟΟΝ, ΕΥΠΑΤΕΡΕΙΑΝ
Αρτεμιν^d.——

Diana then being one of the seven Titanides, and thus connected with the history of the deluge, we shall be able to account for a singular superstitious notion respecting her

^x Diana is the Moon worshipped along with the Ark.

^y Oniroc. lib. ii. cap. 42.

^z Τῆς δὲ ἀγορῆς ἀντικρὺς κατὰ ταύτην ἐξόδον τεμένος ἐστὶν Ἀρτεμίδος καὶ ναὶν Λιμναλίδος. Achaic. p. 575. Ἀρτεμίδος ἱερὸν ἐστὶν ἐν τῇ Ἐπιδαυρίῳ Λιμναλίδος. Lacon. p. 271.

^a Geog. lib. viii. p. 361.

^b The word *Λιμνη* is applied to the sea by Homer, which, I apprehend, justifies this translation of *Limnatis*.

—— Εἰθα δὲ οἱ κλυτὰ δώματα βενθῶσι Αἰμνῆς,

Χρῦσα, μαρμαίροντα, τετευχάται ——

Iliad. xiii. 21. See also Odyss. iii. 1.

The similar title of *Limnæus* was bestowed upon Bacchus, and for the same reason: Λιμναῖον κληθῆναι τὸν Διονύσου. Athen. Deipnos. lib. xi. p. 465.

^c Grut. p. 37.

^d Argon. lib. i. ver. 569.

temple at Bargylia in Caria. According to Strabo and Polybius, while the rain fell in torrents around it, the sacred edifice, protected by a supernatural influence, remained perfectly dry^c. This temple, like that of Buto, seems to have been designed as an emblem of the Ark, the interior of which was unaffected by the storm, while its exterior was plunged in the midst of surrounding waters^f.

The fabulous history of the Titanis Tethys will equally serve to shew *her* relation also to the catastrophè of the deluge. We learn from Tzetzes, that she was the mother of Inachus by Oceanus^g; and that Inachus was the father of Phoroneus and Egialeus^h, by Melia

^c Πλησιον δὲ ἐστὶ τῶν Βαργυλίων τὸ τῆς Ἀρτεμίδος ἱερόν τῆς Μινδυάδος, ὅπερ πεπιστευκατὶ περιῦεσθαι. Strab. Geog. lib. xiv. p. 658. Πεπιστευται παρὰ μὲν τοῖς Βαργυλίταις, διότι τὸ τῆς Κινδυάδος Ἀρτεμίδος ἀγαλμα καίπερ ἐν ὑπαίθριον ὅτε νεφέται το παραπαν, ὅτε βρέχεται. Polyb. lib. xvi.

The appellation of *Mindyas*, applied by these writers to Diana, seems to be compounded of Mena-Du, *the divine Noetic Ark*; as Bargylia is of P'Arg-El-Aia, *the land of the divine Ark*.

^f In allusion perhaps to the ship of Noah, the Greek appellatives for *a ship* and *a temple* are nearly the same.

^g Oceanus and Tethys were also the parents of Beroë, whose history shall be considered hereafter. Vide infra chap. ix.

^h Egialeus signifies *a fisherman dwelling upon the sea-shore*. The circumstance of his dying childless may possibly allude to the destruction of the antediluvians, the posterity of Inachus, or Phoroneus, being alone preserved in the Ark.

daughter of Oceanus. Egialeus was childish; but Phoroneus, espousing the nymph Telodiceⁱ, begot Apis and Niobè. Apis reigned in a very tyrannical manner, and was slain by Thelxion and Telchin; but from his sister Niobè and Jupiter were born Argus and Pelasgus^k. In the days of Inachus happened the fabulous contest of Neptune and Juno for the sovereignty of Argos; in other words the allegorical contest of the sea, and the Noëtic dove, for the possession of the Ark. The matter in dispute was referred to Inachus, who decided in favour of Juno; upon which Neptune immediately deluged the whole country. Juno however at length persuaded him to cause the sea to retire; and the Argives, in gratitude, built a temple to Neptune the Inundator, at the place where the waters first began to abate^l. Near this

ⁱ Telodice is Telo-Daga, *the arkite fish of the Sun*. The whole of the genealogy of Inachus is entirely mythological, relating partly to the solar, and partly to the arkite worship.

^k Ωκεανὸς καὶ Τηθύος Ἰναχός. Ἰναχὸς καὶ Μελίης τῆς Ωκεανὸς Φωρωνεύς, καὶ Αἰγιάλευς ἀπαιὶς—Φωρωνεύς δυναστεύων Πελοποννησὸν ἐκ Τηλοδικῆς νυμφῆς γεννᾷ Ἀπὶν καὶ Νιοβήν. Ἀπὶς ἐν τυραννικῶς ζῶν ἀναίρεται ὑπὸ Θελξιῶνος καὶ Τελχίνου—Νιοβῆς τῆς Ἀπιδὸς ἀδελφῆς καὶ Διὸς Ἀργεῖος, ἀφ' ἧς ἡ χώρα, καλεῖται Ἀκρυσία, καὶ Πελασγὸς συν Ἀργῶ. Schol. in Lycoph. ver. 177. See also Apollod. Bibl. lib. ii. cap. i.

^l Ἐνταῦθα Ποσειδῶνος ἐστὶν ἱερόν ἐπικλησὶν Προσκλυσις· τῆς γὰρ χω-

was the Taphos, or high place of the arkite god Argus, and the temple of the Dioscori, who, according to Sanchoniatho, were the same as the Cabiri^m.

Both Inachus, and his imaginary son Phoroneus, as well as his grandson Argus, are equally the scriptural *Noah*. Inachus is a corruption of the Hebrew word *Nuach* or *Nach*; and Phoroneus is compounded of Ph' Aron-Nus, *the arkite Noah*. Hence Pausanias mentions, that Inachus was supposed to have sacrificed to Juno, or the doveⁿ, who was ever esteemed the peculiar guardian of Argos. He asserts moreover, that Phoroneus first brought men together into one place, a circumstance, which accurately corresponds with the assembling of the Noachidæ in the Ark^o; and supposes him, notwithstanding he was the reputed son of Inachus, to have

ρας του Ποσειδωνα επικλυσαι την πολλην, οτι ἦρας ειναι καὶ ἐκ αὐτου την γην Ιναχος, καὶ οἱ συνδικασαντες, εγνωσαν. Ἦρα μὲν δὴ παρὰ Ποσειδωνος εἶρε το ἀπελθειν οπισω την θαλασσαν. Ἀργειοι δὲ ἰδεν το κυμα ἀνεχωρησεν, ἱερὸν Ποσειδωνι ἐποίησαν Προκλυσιν. Paus. Corinth. p. 161.

^m Πρσελθοντι δὲ ὁ πολὺ ταφος ἐσιν Ἀργε, Διος εἶναι δοκεῖλος καὶ της Φορωνεως Νιοῆης. Μετα δὲ ταυτα, Διοσκουρων ναος. Ibid.

ⁿ Corinth. p. 144.

^o Φορωνεως δὲ ὁ Ιναχου τους ἀνδρωπες συνηγαγε πρωτον εἰς κοινον, σποραδας τωος, καὶ ἐφ' ἑαυτων ἑκαστοτε οἰκωντας. Ibid. p. 145.

been

been the first, who existed in that country^p. The reason of this is obvious; the whole of the preceding genealogy is a series of repetitions, and both *Phoroneus* and *Inachus* are equally appellatives of Noah.

The conclusion of the genealogy of Inachus mentions, that Argus and Pelasgus were brethren: Apollodorus however asserts, that they were one and the same person^q, and that with great propriety; for, as Argus is the god of the Ark, so I apprehend, that, under the title of *Pelasgus*, we again discover the great diluvian patriarch^r.

The Arcadians, so called from their devotion to the arkite mysteries, were wont to assert, that Pelasgus flourished first in their country^s; and accordingly the citadel of Argos was named *Larissa* from his daughter, as well as two cities in Thessaly, one upon the sea-coast, and another near the river Peneus^t.

^p Φορωνεα εν τη γη ταυτη γενεσθαι πρωτον. Paus. Corinth. p. 144.

^q Apollod. Bibl. lib. ii. cap. 1.

^r Pelasgus was the reputed ancestor of the Pelasgi, whose history, as connected with the Cabiri, shall be considered hereafter. Vide infra chap. vi.

^s Φασι δε Αρκαδες, ως Πελασγος γενοιτο εν τη γη ταυτη πρωτος. Paus. Arcad. p. 598.

^t Την δε ακροπολιν Λαρισσαν μεν καλεσθιν απο της Πελασγε θυγατρος; απο ταυτης δε και δυο τωι εν Θησσαλια πολειωι, η τε επι θαλασση,

When Ceres, in the course of her wanderings, came to Argos, she is said to have been received by this Pelasgus^u. Hence the name *Pelasgis* was given to her^x; and it is observable, that Isis, who according to Herodotus is the same as Ceres^y, bore the similar title of *Pelagia*^z. The rites of this deity related immediately to the deluge^a; which will account for her being thus connected with Pelasgus.

The Scholiast upon Apollonius Rhodius mentions, that Pelasgus was esteemed by some the offspring of Inachus, by others of Neptune and Larissa, and by others of Jupiter and Niobè; a variation, which is alone suffi-

ση, καὶ ἡ παρὰ τὸν Πηνειὸν, ὠνομαδῆσαν. Paus. Corinth. p. 165. Larissa is Lares-Ai, *the land of the Lares*, or *solar Cabiri*. Concerning the Lares more will be said hereafter. Vide infra chap. iii.

^u Λέγεται γὰρ, ὡς Δημήτρα εἰς Ἀργὸς ἐλθούσαν Πελασγὸς δεξαίτο οἰκῶν. Paus. Attic. p. 34.

^x Δημήτρος ἐστὶν ἱερὸν ἐπικλήσιν Πελασγίδος, ἀπὸ τοῦ ἰδρυσαμένου Πελασγῶ. Paus. Corinth. p. 160.

^y Ἰσις δὲ ἐστὶ κατὰ τὴν Ἑλληνῶν γλῶσσαν Δημήτηρ. Herod. lib. ii. cap. 59.

^z Εἰς δὲ τὸν ἀκροκορινθὸν τέτον ἀνέστη, ἐστὶν Ἰσιδος τεμένη· ὡς τὴν μὲν Πελαγιαν, τὴν δὲ Αἰγυπτίαν αὐτῶν ἐπονομαζέειν. Paus. Corinth. p. 121. Pelasgus, Pelasgis, and Pelagia, are all equally derived from Pelagim, *streams of water*; whence also the Greek and Latin word Pelagus, *the sea*.

^a Vide infra chap. x.

cient to prove, that he is a mythological character. Staphylus accordingly asserts, that he was an Argive, or arkite; and his reputed children the Pelasgi were reckoned a *barbarous* nation, who formerly inhabited Theffaly and Argos^b.

Pelasgus is said by Apollodorus to have espoused Melibèa, the daughter of Oceanus. Their son Lycaon was king of Arcadia; and his extreme wickedness, according to Ovid, was one principal cause of the catastrophè of the deluge^c. Lycaon was the father of Titanas, and Orchomenus^d, whose son was the famous Minyas, the ancestor of the Argonauts^e.

Here we have another series of genealogical repetitions; for Minyas is simply Menu, or *Noab*, while Orchomenus is Orca-Menu, *the arkite Noab*. The Greeks indeed pretended, that he was a native of their country; but Nonnus informs us, that he was a Pheni-

^b Πελασγων, των Θεσσαλων, απο Πελασγου τε Ιναχης' η απο Πελασγων, εθνης βαρβαρικη οικησαντος την Θεσσαλιαν και το Αργος' η απο Πελασγου τε Ποσειδωνος υιου και Λαρισσης. Σταφυλος δε ο Ναυκρατιτης Πελασγον φησιν Αργειον το γένος. Schol. Apoll. Argon. lib. i. ver. 580.

^c The word *Lycaon* seems to be derived from Luca-On, *the orb of the Sun*, in reference to the solar worship.

^d Apollod. Bibl. lib. iii. cap. 8.

^e Anton. Liber. Metam. cap. x.

cian deity, coëval with Oceanus and Tethys, and worshipped in conjunction with a star^f. Considered then as the great patriarch, he is joined with Titanas; described as the son of an Arcadian; represented as flourishing at the era of the deluge; and supposed to be descended from Pelasgus, Oceanus, Inachus, Tethys, and Phoroneus. Several different cities were named after him. There was an Orchomenus near Carystium^g; another in Arcadia^h; a third in Beotia; and a fourth in Thessalyⁱ. It is remarkable, that the most ancient Orchomenus, along with some other cities, was believed to have been destroyed by a flood; and a chasm was shewn near the more modern town of the same name, in which the waters were said to have been swallowed up, and into which the river Melas still continued to empty itself^k.

^f Dionys. lib. xli. p. 698. I shall resume the consideration of the history of Orchomenus, when the fable of Beroë is analysed, with whom he is closely connected.

^g Περὶ Καρυστὸν δ' ἦν τις Ὀρχομενός. Strab. Geog. lib. ix. p. 416.

^h Strab. Geog. lib. x. p. 338.

ⁱ Plin. Nat. Hist. lib. iv. cap. 8.

^k — ἐν οἷς οἱ μὲν τὸν Ὀρχομενὸν αἰχιδᾶναι τὸν ἀρχαῖον ὑπελαμβάνον· οἱ δ' Ἐλευσίνα, καὶ Ἀθήνας παρὰ τὸν Τρεῖτωνα ποταμὸν. Λέγεται καὶ κατὰ Κεκροππὰ, ἡνίκα τῆς Βοιωτίας ὑπερῆξε καλεμένης τότε Ωγυγίης, ἀφανισθῆναι δὲ ταύτας ἐπιπλυσθείσας ὕδατον· γενεσθῆναι δὲ φασὶ καὶ κατὰ Ὀρχομενὸν χάσμα, καὶ δεῖξασθαι τὸν Μέλαντα ποταμὸν. Strab. Geog. lib.

From the preceding observations upon the mythological character of the arkite Venus, the Astartè of Sanchoniatho, and the parent of the seven Titanides, we shall not be surprised to find her esteemed a Cabira. Thus we are informed by Euthymius Zegabenus, that the idolatrous Saracens, previous to the age of the Emperor Heraclius, worshipped her under the name of *Cabar*¹.

As Venus was called *Cabira*, so we find, that Pliny makes mention of the fountain *Cabura* in Mesopotamia, in which Juno was said to have bathed herself^m. The fact is, that, although Noah and his three sons, or Noah and the seven persons who were preserved along with him in the Ark, be the original Cabiri, or great Gods of the Pagans;

lib. ix. p. 407. Lucian mentions a similar tradition respecting a chasm in the midst of the temple of the Syrian goddess, which was supposed to have swallowed up the waters of the flood of Deucalion. Luc. de Dea Syra.

¹ Οἱ Σαρακηνοὶ μέχρι τοῦ Ἡρακλείου τοῦ βασιλέως χρόνον εἰδωλολατρεῖν, προσκυνεῖντες τῇ Ἑωσφορῇ ἁερῷ, καὶ τῇ Ἀφροδίτῃ, ἣν καὶ Κάβαρ τῇ ἑαυτῶν ἐπωνομαζέσκει γλωττῇ· ὅηλοι δὲ ἡ λέξις αὐτῇ τὴν Μεγαλὴν. Euthym. Zegab. Panop. ap. Seld. de Diis Syr. p. 211. In a similar manner Cedrenus: Τὸν Ἀφροδίτης ἁερέα τὸν Ἑωσφορον εἶναι μυθολογεῖν· ἣν δὲ καὶ Κάβαρ τῇ ἑαυτῶν κακεμφατῷ ἐπωνομασάντο γλωτση, ὅπερ ἐστὶ Μεγαλὴ. Cedren. Chronog.

^m Unus in toto orbe traditur fons aquæ jucundè olentis in Mesopotamia Caburæ. Fabulæ rationem afferunt, quoniam eo Juno perfusa sit. Plin. Nat. Hist. lib. xxxi. cap. 3.

yet, as it will abundantly appear in the course of the present disquisition, they applied the name to every deified object, which bore any reference to the deluge. The Ocean, the Ark, and the Dove, participated in the honours bestowed upon the sacred Ogdoad; and, in consequence of the adoption of the solar worship, the Sun, the Moon, and the host of heaven, were admitted to the same dignity.

It remains only, before I conclude the analysis of the history of Astartè, to offer a few observations on the mythological character of Esculapius, or Asclepius; who is said by Sanchoniatho to have been the son of Sydyk by one of the Titanides, and to have been afterwards added to the seven Cabiri under the title of *Esmuni*. This deity connects together the first and second tables of the Phœnician genealogies, his father Sydyk occupying a conspicuous place in the one, while his mother the Titanis is enumerated among the daughters of Cronus in the other. I am much inclined to think, that the imaginary god of health is, in reality, the very same person as his reputed father Sydyk, both of them being equally the patriarch Noah worshipped in conjunction with the Sun. Macrobius accordingly informs us, that *Esculapius* was one
of

of the many names of the solar deity, and that he was usually adored along with Salus, or the Moonⁿ. Salus however was no less a personification of the Ark, than of the Moon; those two great objects of idolatrous veneration being nearly allied to each other, in consequence of the union of the arkite and Sabian superstitions. Thus, while Noah was revered as the god of health, and as one of the eight Cabiri, the vessel, in which he was preserved, was honoured with the title of *Salus*, or *Safety*^o.

Captain Wilford supposes, that the *Esculapius* of classical mythology is the Hindoo *Afwiculapa*, or *the chief of the race of the horse*; and he further intimates, that *Afwiculapa* was very nearly related to two hero-gods, who are evidently the same as Castor and Pollux^p. These were believed to be the children of the Sun, and the goddesses *Devi*; the Sun, at the time of their intercourse, having assumed the form of a horse, and *Devi* that of a mare^q.

ⁿ Macrob. Saturn. lib. i. cap. 20.

^o It is not easy to conceive, why the Moon should be distinguished by the name of *health* or *safety*, except from the circumstance of its being worshipped in conjunction with the Ark.

^p Asiat. Research. vol. iii. p. 168.

^q Ibid.

Hence it appears, how very widely the helio-arkite superstition had extended itself. A horse was one of the most usual symbols of Noah, and a mare, of the Ark^r: the Sun therefore, united with the horse, is no other than the great solar patriarch, while his consort is merely the Hippa, or Ark^s. Consequently, the children of Afwi, or the horse, at the head of whom was placed Afwiculapa, are the allegorical offspring of the Ark, whose chief was Noah, considered in his double character of both a solar and a diluvian deity.

We find Esculapius connected with the Dioscori or Cabiri, no less in the mythology of Greece than in that of Hindostan. Pausanias mentions a temple of this deity at Braſiæ in Laconia, built near a promontory projecting into the sea, upon which were placed three small statues of the Dioscori or Corybantes, and a fourth of Minerva^t. I make

^r Vide infra chap. vii.

^s Noah, united with a horse, while his supposed consort is described as a mare, is the very same mode of representation as that adopted in the figures of Dagon and Derceto: the only difference between them is, that in the one case the symbolical horse, and in the other the symbolical fish, is introduced.

^t After giving an account of this temple of Esculapius, Pausanias adds: *Ἀκρὰ δὲ ἐστὶν ἐν ταῖς Βρασιαῖς μικρὰ, προεχόντα ἡρέμα ἐς τὴν θάλασσαν, καὶ ἐπ' αὐτῇ χαλκοὶ ποδαιῶν ἑξηκασίη οὐ μείζονες πῦλεις*

no doubt, but that Esculapius and the three Dioscori are the very same mythological characters, as Cronus and his three sons; in other words, they are Noah and his triple offspring.

The genealogy of Esculapius, as detailed by the Greeks, although it varies from that given by Sanchoniatho, serves equally to shew his relationship to the Cabiric Dioscori. He was said by some to be the son of Apollo, and Arsinoè the daughter of Leucippus; and by others of Apollo, and Coronis the daughter of Phlegyas. The mother of Arsinoè was Philodicè, and the father of Philodicè was Inachus. The two sisters of Arsinoè were espoused to Castor and Pollux. As for Coronis, who was also reputed to be the mother of Esculapius, she was slain by Apollo himself in a fit of jealousy, the raven having falsely accused her of infidelity to his bed; for which crime, having afterwards discovered his error, he changed the colour of that bird from white to black^u. Both these genealogies are equally mythological; and the first of them is replete with those repetitions,

πίλεις ἐπὶ ταῖς κεφαλαῖς ἔχοντες· ἐκ οὐδ' αὖ ἡ Διοσκῶρες σφας, ἡ Κορυβαΐας νομιζέσι· τρεῖς δ' ἐν εἰσι· τεταρτὸν δὲ Ἀθηνᾶς ἀγαλμα. LACON. p. 272.

^u Apollod. Bibl. lib. iii. cap. 10.

which are so common in the fables of the poets. Inachus and his descendant Esculapius are the same great patriarch; Leucippus is Luc-Hiph, *the solar God of the Ark*; Arfinoè is a variation of Baris-Noè, *the Ark of Noah*^{*}; Philodicè is Bala-Daga, *the lordly fish*; and Coronis seems to have derived her name from Cor-On, *the Sun*. With regard to the fable of the raven, it appears to be an allusion to that, which was sent by Noah out of the Ark. It did not answer the end of its mission, and was therefore esteemed by the heathens an ill-omened, though sacred bird; while the dove, on the contrary, was always reckoned highly propitious. The raven however was believed to be peculiarly sacred to Apollo; and accordingly we learn from Myrsilus, that two ravens were kept tame in the temple of that god, on mount Lepetymnus^y. The raven, in short, gave his name to the priests of Mithras, the Persian *Apollo*, who were denominated, from that bird, *Coraces*, or *Hierocoraces*^z.

^{*} Arfinoè is the same as Venus. Vide supra p. 84.

^y Antig. Caryst. Mirab. Hist. cap. 17. There were two more of these birds at Cranon in Thessaly; and likewise a brazen chariot, which the inhabitants, in time of drought, were accustomed to strike upon, in order that they might obtain water from their deity. Antig. Caryst. Mirab. Hist. cap. 15.

^z Banier's Mythol. vol. i. p. 289.

Although Esculapius was thus venerated by the Greeks, yet the Berytian Esculapius^a, as we are informed by Damascius, was neither a Greek, nor an Egyptian, but a Phenician deity. He was beloved, like Attis or Bacchus^b, by the mother of the gods, whom the Phenicians called *Astronoè*; and, like Attis also, he was reported to have mutilated himself^c. *Astronoè* is clearly a variation of *Ashtaroth*, or *Astartè*, which I apprehend to be the compound term *As-Tora*, *the beifer of the Sun*^d; while *Astronoè* seems to be

^a Or *the chief of the Hippian family, who entered into covenant*. The first part of this title, as I have before observed, relates to the arkite Hippa, or mare, the latter to the covenant of God with Noah.

^b The history of this deity shall be considered hereafter.

^c Ὁ ἐν Βηρυτῷ Ασκληπιὸς ἢ ἐστὶν Ἑλλήν, ἢ δὲ Αἰγυπτίος, ἀλλὰ τις ἐπιχωρίος Φοινίξ. Σαδὲκῳ γὰρ ἐγενοντο παῖδες, ὅς Διοσκουροὺς ἑρμηνεύουσι καὶ Καθεῖρες· ὁ γδοὺς δὲ ἐγενετο ἐπὶ τούτοις ὁ Εσμουνος, ὃν Ασκληπιὸν ἑρμηνεύουσιν. Οὗτος καλλίστος ὢν θεῶν, καὶ νεανίας ἰδεῖν ἀξίαγαστος, ἐρωμένος γεγενῆς, ὥς φησὶν ὁ μυθός, Ἀφροδῆς θεὰ Φοινισσῆς, μητρὸς θεῶν· εἰωδῶς τε κυνηγετεῖν ἐν ταῖς δὲ ταῖς ναπαῖς, ἐπεὶ δὲ δεασατο τὴν θεὸν αὐτὸν ἐκκυνηγετοῦσαν, καὶ φεύγοντα ἐπιδιωκούσαν, καὶ ἤδη καταληψομένην, ἀποτεμνέει πέλεκει τὴν αὐτοῦ αὐτοῦ παιδοσπορὸν φύσιν. Damasc. vit. Isid. ap. Phot. Bibl. p. 1073.

^d I cannot think, that *Astartè* is derived from *Aster*, *a star*, because it is manifestly the same word as the Hebrew *Ashtaroth*; and I am the more confirmed in the etymology which I have given of it, because *Asterius*, the masculine form of *Astartè* or *Asteria*, concerning whom more shall be said hereafter, is

As-Tora-Noè, *the heifer of Noab the Sun*. This etymology will perfectly accord with the narrative of Sanchoniatho, who teaches us, that Astartè was represented with the horns of a bull^d. The Phenician mother of the gods in fine was merely the Noëtic Ark, represented, in the person of Astartè, under its usual em-

declared by Tzetzes to be the same as Minotaurus, Taurus, Talus, or Italus.

^d I am fully aware, that *Asttaroth* is written in the Hebrew עשתרות, and not אשתרות, and also that עשתרות signifies *sheep* in that language; but, as the testimony of Sanchoniatho is so express, and as there does not appear to be any connection between Astartè and a flock of sheep, I feel myself obliged to conclude, that the Israelites, in expressing the name of this idol, regarded rather the sound than the letters, and thus entirely destroyed the sense. This case is by no means an unusual one. Thus, in a similar manner, instead of Beth-Zan, *the temple of the Sun*, they wrote בית-שן, *the temple of the tooth*; instead of Beth-Aron, *the temple of the Ark*, בית-חורן, *the temple of anger*; and instead of Air-Ares, *the city of the Sun*, עיר-הרם, *the city of destruction*. The LXX render this last name Πολις Αρεδαι, *the city of righteousness*, but why, I will not pretend to determine; Aquila and Theodotion, *the city Ares*; Symmachus, *the city of the Sun*; and the Chaldee paraphrast, *the city of the Sun doomed to destruction*, which is an evident attempt to retain both the readings, הרם and חרם. Bochart was conscious, that the history of Astartè accorded much better with her being represented under the form of a heifer, than under that of a sheep: hence he conjectures, that the Hebrew word עשתרות signifies *oxen* as well as *sheep*. Boch. Canaan. p. 709. The whole difficulty however is removed by simply supposing, that the Israelites wrote אש-תורת instead of אש-תורת.

blem,

blem, the heifer; while her lover Esculapius was the solar Noah. Hence he had a temple in Achaia, denominated *Curos*, which was a name of the Sun^e; and at the same time, in allusion to his diluvian character, was intitled *Archagates*, or Archa-Ga-Theus, *the illustrious god of the ark*^f.

In addition to the seven Titanides, whose history has been last considered, Cronus had also two other daughters, Proserpine, and Minerva. Proserpine is said by Mnaseas^g to be one of the Cabiri; and, as I shall hereafter attempt to shew, is, like her mother Ceres or Isis, a personification of the Ark worshipped in conjunction with the Moon. Minerva appears to be a similar personification of the divine wisdom, by which the Ark was saved from destruction; and, as such, she is very frequently joined with the Cabiric gods. Thus, in the citadel of Epidaurus, there was a temple of Venus, a statue of Esculapius,

^e Απωτέρω δὲ ἔστω πολὺ ἀπὸ τῆς Μουσίου ἱερῶν ἐστὶν Ἀσκληπίου καλούμενον Κυρός. Paus. Achaic. p. 236. I am much inclined to think, that the proper reading in this passage is καλούμενη Κυρῆ; for *Curos* is, in reality, not the name of the temple, but of the deity.

^f Ναός ἐστὶν Ἀσκληπίου καλεῖται δὲ Ἀρχαγέτας. Paus. Phoc. p. 879.

^g Schol. in Apoll. Argon. lib. i. ver. 917.

and

and a temple of Minerva: that of Jupiter the Preserver stood at the entrance of the harbour, and near it was a promontory called *Minoa*^h. With a reference to the arkite worship, Minerva was surnamed *Erganè* from Ereg or Erech, *the ark*; under which title she was venerated both in Laconiaⁱ, and in Beotia. She had in this last country a temple conjointly with Plutus, or Pluto^k; who was one of the *Cabiri* of Mnaseas, and the same person as Adonis and Osiris, titles, under which the scriptural *Noah* received idolatrous honours from his posterity. She was likewise called *Taurobolos*, or Toro-Bolah, *the sovereign mistress of the tauriform Ark*^l; *Budea*, or Bu-Dea, the goddess of the beifer; and *Ethyia*, or the sea-gull.

^h Paus. Lacon. p. 271. There were many other places, which bore the same name of *Minoa*; an appellation seemingly derived from Minos, who is usually celebrated as one of the earliest kings of Crete, but who appears to be the same as the scriptural *Noah*. Minos is Menus, or Menu: his history will be resumed hereafter, when the solar worship of Crete is taken into consideration. Vide infra chap. vi.

ⁱ Paus. Lacon. p. 251.

^k Την δε Αθηνην την Εργανην, καὶ αὐτὴν καὶ Πλουτὸν οἱ παρρηγηκοὶ ἐποίησε. Paus. Beot. p. 761.

^l Ταυροβόλος, ἡ Αθηνά. Suid. Lexic. Hence likewise the pagan ceremony of regeneration was called *Taurobolium*. For an account of this, vide infra chap. x.

Η πολλά

Ἡ πολλὰ δὲ Βυδείαν, Αἰθυσίαν, Κορίν,
 Ἀρωγὸν ἀνδαζάσα^m—

Tzetzes informs us, that her title *Budèa* alluded to her having yoked oxen together in the plow; while her other name *Ethyia* was given to her, because she first taught men the art of navigationⁿ. In consequence of the introduction of the Sabian superstition, Minerva was no less celebrated under solar than under arkite appellatives. Thus Minerva *Coria* had a temple in Arcadia^o; Minerva *Coryphæa*, another at Pylos^p; and Minerva *Larissæa*, a third on the river Larifus between Achaia and Elis^q.

According to Clemens Alexandrinus, there were five Minervas: but I apprehend, that, notwithstanding this apparent variety, they are all in reality one and the same mythological character. The first Minerva was

^m Lycoph. Cassan. ver. 359.

ⁿ Tzet. in loc. Αἰθυσία is a species of sea-bird, which dives beneath the waves; and the name seems to have been metaphorically applied to Minerva, from the circumstance of her being a diluvian goddess.

^o Ναός καὶ ἀγαλμα Ἀθηνᾶς Κορίας. Paus. Arcad. p. 639.

^p Εἰλαυδά ἱερὸν ἐστὶν Ἀθηνᾶς ἐπικλησὶν Κορυφαίας. Paus. Messen. p. 371.

^q Ἀχαιοὶς δὲ ἔροι καὶ Ἠλαιοὶς τῆς χωρᾶς ποταμὸς τε Λαρίσσης, καὶ Ἀθηνᾶς ἐπὶ τῷ ποταμῷ ναὸς ἐστὶ Λαρίσσης. Paus. Achaic. p. 564.

the daughter of Vulcan; the second, of the Nile; the third, of Cronus; the fourth, of Jupiter, whom the Messenians denominated *Coryphasia* from her mother; while the fifth was the offspring of Pallas, and Titanis daughter of Oceanus¹. The descent of this last deity is very remarkable: her father Pallas is P'Al-As, *the God of fire*; and, from what has been already said respecting the Titanides, it is evident, that, in the maternal part of her genealogy, she is immediately connected with the deluge, and consequently with the Cabiri. Such I conceive, to be the reason, why she was represented, in her temple at Prienè, sailing in a ship, like the Egyptian Isis; a mode of imagery, which originated, according to Pausanias, from the following curious legend. The goddesses, choosing to leave the city of Tyre where she had previously been worshipped, entered into a ship. The vessel, as if conscious of the presence of the deity, forthwith set sail, and at length concluded its

¹ Εἰσι δὲ οἱ πέντε Ἀθηνᾶς ὑπολαμβάνται· τὴν μὲν, Ἡφαίστου, τὴν Ἀθηναίαν· τὴν δὲ Νεῖλου, τὴν Αἰγυπτίαν· τρίτην, τοῦ Κρόνου, τὴν πολεμικοῦ εἵρετιν· τετάρτην, τὴν Διὸς, ἣν Μεσσηνιοὶ Κορυφασίαν ἀπο τῆς μητρὸς ἐπικεκλήσκασιν· ἐπὶ πασὶ, τὴν Παλλαντὸς καὶ Τιτανίδος τῆς Ὠκεανου. Clem. Alex. Cohort. ad Gent. p. 24. See also Jul. Firm. de Err. Prof. Rel. p. 32. et Cic. de Nat. Deor. lib. iii. cap. 23.

course in the bay of Prienè, at the temple of Juno, furnamed *the Mediatrix*^s. The singular termination of this mythological voyage seems to intimate, that, when the Ark guided by the divine wisdom ceased to float upon the surface of the waters, Juno or the dove was employed by Noah to bring him tidings how far the earth was habitable.

The tradition of Minerva's having sailed

^s Ἡδεις δ' αὖ καὶ τῷ ἐν Ερυθραῖς Ἡρακλεῖω, καὶ Ἀθηνᾶς τῷ ἐν Πριηνῇ ναῶ· τούτῳ μὲν τοῦ ἀγαλματος εἴνεκα, Ἡρακλεῖω δὲ τῷ ἐν Ερυθραῖς κατὰ ἀρχαιότητα. Το δὲ ἀγαλμα οὐτε τοῖς καλουμένοις Αἰγυπιαῖσι, οὐτε τῶν Ἀφρικῶν τοῖς ἀρχαιοτάτοις ἐμφερές· εἰδὲ τί καὶ ἄλλο, ἀκριβῶς ἐστὶν Αἰγυπτίον. Σχεδία γὰρ ξύλων, καὶ ἐπ' αὐλῆς θεὸς ἐκ Τυροῦ τῆς Φοινίκης ἐξεπλευσε· καὶ ἦν τινα δὲ αἰτίαν, οὐδὲ αὐτοὶ τοῦτο οἱ Ερυθραῖοι λεγούσιν. Ὡς δὲ ἐς τὴν θάλασσαν ἀφικετο ἡ σχεδία τὴν Ἰωνῶν, φασὶν αὐτὴν ὀρμισαδαὶ πρὸς Ἡρᾷ καλουμένη Μισατῇ. Paus. Achaic. p. 533. It is proper however to remark, that this tradition may possibly relate to Hercules, and not to Minerva. The Greek is unfortunately so ambiguous, that, at the beginning of the passage, Pausanias appears to be speaking of the statue of Minerva; but at the conclusion of it, he seems rather to mean Hercules. Καὶ ἔτιωσ οἱ Ερυθραῖοι τὴν σχεδίαν καθελκουσιν· ἐσοδὸς δὲ ταῖς Θησεύσιν ἐς τὸ Ἡρακλείον ἐστὶ γυναικῶν μοναίς. The Latin translation annexed to the edition of Kuhnus makes the statue to be that of Minerva, and not of Hercules. Erythris præterea Herculis, et Priene Minervæ delubra magna cum voluptate vi-
fas; hoc certe propter *dei* signum, illud ob vetustatem. Ipsum sane simulacrum, non iis quæ Æginæa vocantur—But whether Hercules or Minerva be the deity sailing in the ship, the import of the tradition will remain unaltered; for Hercules, as shall be shewn hereafter, was equally a marine or arkite god.

from

from *Tyre* perfectly accords with Sanchoniatho's narrative. That writer, as I have just observed, speaks of her as the daughter of Cronus, the Phenician Noah, and as the sister of Persephonè or Proserpine. Hence Ulysses, who conveyed away the sacred statue of Minerva from the citadel of Troy, is styled by Lycophron, *the stealer of the Phenician Goddess*:

Δελφίνοσημεν κλωπὴ Φοινίκης Θεᾶς^t.

Having now sufficiently considered the history of Cronus and his children, I shall proceed to investigate that of his collateral relations.

As for Betylus, who is said by Sanchoniatho to be the brother of Cronus, he is certainly a mere allegorical personification. The word is precisely the same as the Hebrew Beth-El, *the house of God*; and it alludes to the altar erected by Noah, for the purpose of sacrificing to the Lord of Heaven and Earth, after his miraculous escape from the perils of the deluge. If we turn to the page of Scrip-

^t Lyc. Cass. ver. 658. The history of the Palladium and Dardanus will be considered in a future page more at large. The Greek Athenè seems to have derived her name from Ath-Ain, *the fountain of fire*; while the Latin Minerva is Menah-Rabah, *the great Noëtic deity*, B and V being letters of the same organ.

ture,

ture, we shall find that *Beth-El* is the usual patriarchal name for sacred structures of this nature.

“ And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place *Beth-El*: but the name of that city was called *Luz* at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father’s house in peace: then shall the Lord be my God: and *this stone, which I have set for a pillar, shall be God’s house*.”

With a similar allusion, no doubt, to the scriptural *Beth-El*, Sanchoniatho mentions, that Uranus, or Heaven, contrived stones called *Betulia*, which possessed the power of motion, as if they were instinct with life*. These

* Gen. xxviii. 18.

* The Greeks retained some knowledge of these *Betulia*, as connected with Saturn or Noah, though they have strangely perverted the original tradition. They feigned, that, when Saturn was about to devour his son Jupiter, Rhea gave him, instead of the infant, a stone named *Betylus*. Βαιτυλος, ἔτιως ἐκαλεῖτο ὁ δοθεὶς λίθος τῇ Κρονῷ ἀντὶ Διός. Hesych.

were,

were, in all probability, sacred rocking stones; numbers of which, erected by the Druids, are to be found in various parts of our own island^y.

Betylus then, the imaginary brother of Cronus, seems to be a mere personification of the patriarchal mode of worship; and is therefore a character of a very different nature from the two remaining sons of Uranus, whom Sanchoniatho denominates *Atlas* and *Dagon*. These, no less than Cronus, Demaroon, Agruerus, and Sydyk, I take to be severally the patriarch Noah; who was celebrated by the ancient heathens under a great variety

^y For an account of the connection between the Druids and the ancient Patriarchs see Stukeley's *Abury and Stonehenge*; Cooke's *Inquiry into the Patriarchal and Druidical Religions*; and Borlase's *Antiq. of Cornwall*, book iii. chap. 2. and 4. This last author gives the following account of a very remarkable stone of the Betulian kind on the island of St. Agnes in Scilly. "The under rock is ten feet six high, and 47 feet in circumference round the middle, and touches the ground with no more than half its base. The upper rock rests on one point only, so nice, that two or three men with a pole can move it; it is eight feet six high, and 47 in girt. On the top is a large basin, three feet eleven in diameter, (at a medium) at the brim wider, and three feet deep: by the globular shape of this upper stone, I guess that it has been rounded by art at least, if it was not placed on the hollow surface of the rock it rests upon by human force, which to me appears not unlikely."

of names, allusive to various parts of his history. The astronomical solar superstition, as I have already observed, was very soon ingrafted upon the commemorative rites of the Ark: hence Atlas is described, as supporting the heavens upon his shoulders; a circumstance, which, when stripped of its poetical dress, points out to us the attention paid by the early postdiluvians to the motions of the heavenly bodies. Thus, we are informed by Heraclitus, that Atlas was the first astronomer, and that the fiction of his sustaining the heavens arose from his predicting the rising and setting of the stars².

The genealogy of Atlas is variously detailed by the Greeks. The scholiast upon Aratus assigns to him two brothers, Prometheus and Epimetheus; and makes him the son of Uranus by Clymenè daughter of Oceanus^a; Apollodorus represents him, as the offspring of Iapetus and Asia, another of the daughters of

² Ἀτλας ἀνὴρ σοφὸς ὡς τὰ κατὰ ἀστρολογίαν πρῶτος κατωπτεύσει, πορεύων δὲ χειμῶνας καὶ μεταβολὰς ἀστρῶν καὶ δυστεῖς, ἐμυθεύθη φέρειν ἐπ' ὤμων τὸν κόσμον. Herac. de Incred. cap. 4. See also Diod. Sic. lib. iii. p. 193. Albric. Philos. de Deor. Imag. cap. 22. and Serv. in Æneid. lib. iv. ver. 745.

^a Ὁ δὲ Ἀτλας, μεθ' ἑ καὶ ὁ Προμηθεὺς καὶ ὁ Ἐπιμηθεὺς, ἐγέννηθησαν ἐκ τῆς Οὐρανῆς καὶ Κλυμένης τῆς τῆς Ὠκεανῆς θυγατρὸς. Schol. in Arat. Phæn. p. 35.

Oceanus^b; and Proclus describes him, and his two brothers, as the children of Iapetus, either by Asopè, or Clymenè, or Themis^c. With regard to Prometheus, and Epimetheus, they each seem to be the same person as Atlas, or the helio-arkite Noah^d; Prometheus being Phra-Ma-Theus, *the great solar deity*^e, and Epimetheus, Ippa-Ma-Theus, *the*

^b *Ἰαπετὺς δὲ καὶ Ἀσίας τῆς Ωκεανὸς, Ἀτλάς, ὃς ἔχει τοὺς υἱοὺς τοῦ Οὐρανόν.* Apoll. Bibl. lib. i. cap. 2. Hyginus agrees with Apollodorus in making Atlas the son of Iapetus, excepting only that he assigns Clymenè to him as a mother instead of Asia. Hyg. Præf. Fab.

^c *Ὁ δὲ Προμηθεὺς ἦν παῖς Ἰαπετὺ καὶ Ἀσωπῆς, ἡ Κλυμένης, ἡ Θεμεδος.* Proc. in Hesiod. p. 23.

^d Hence Prometheus is said to have been a Cabirèan, and a priest of Ceres, or the Ark. Paus. Boeot. p. 758.

^e Prometheus is plainly said by the author of the Orphic hymns to be the same person as Cronus, or Noah.

Αἰῶνος Κρόνε παγγενετῶρ, Κρόνε ποικιλομυδς

Γαίης τε βλαστήμα καὶ ἕραν ἀστεροεντος

Γέννα, ζῶν μειῶσι, ῥεας ποσι, σεμνε Προμηθευ.

Orph. Hymn. xii. .

“ *Pratu*, in the Birman tongue, imports *Lord*, and is always
 “ annexed to the name of a sacred building; it is likewise a
 “ sovereign and a sacerdotal title, and is frequently used by an
 “ inferior, when addressing his superior. The analogy between
 “ the Birmans and ancient Egyptians, in the application of
 “ this term, as also in many other particulars, is highly de-
 “ serving of notice. *Pbra* was the proper name, under which
 “ the Egyptians first adored the Sun, before it received the al-
 “ legorical appellation of *Osiris*, or *author of time*; they like-
 wise

great deity of the Ark: the descent however of Atlas from Iapetus is a precise inversion of his real genealogy; for Iapetus, or Japhet, was the son, not the father, of Noah.

The mother of Atlas, as we have just seen, is sometimes said to be Clymenè, sometimes Themis, sometimes Asopè, and sometimes Asia. Clymenè is a contraction of Cula-Menah; *the Noëtic Ark*; Themis was one of the seven Titanides; and Asopè appears to have borrowed her name from the worship of As-Op, *the solar serpent*. In a similar manner, both Asia the allegorical parent of Atlas, and Asia the continent, seem alike to have derived their respective appellations from As, *fire*, in allusion to the propensity of the oriental world

“ wife conferred the same title on their kings, and on their
 “ priests. In the first book of Moses, Pharaoh gives Joseph to
 “ wife the daughter of *Potipherah*, priest of On. In the book
 “ of Jeremiah a king of Egypt is styled Pharaoh-*Hophra*; and
 “ it is not a very improbable conjecture, that the title of *Pba-*
 “ *raob*, given to successive kings of Egypt, is a corruption of
 “ the word *Pbrau*, or *Præu*, in its original sense signifying
 “ *the Sun*, and applied to the sovereign and priesthood, as the
 “ representatives on earth of that splendid luminary.” Asiatic
 Res. vol. v. p. 115.

The words *priest of On* seem to have been added by the sacred historian as explanatory of the title *Potipherah*. *A priest of On* is *a priest of the Sun*; and *Potipherah* is *Petah-Phrah*, which signifies likewise *a priest of the Sun*.

to bestow idolatrous honours upon the solar Noah^f. Hence we find, that, in the language of the Mysteries, all things were said to have sprung from one fire^g; by which nothing more was meant, than that Noah, who was worshipped in conjunction with the Sun, was the universal father of mankind.

When the rites of the east were imported into Greece, a strong charge was given, that barbaric names should never be changed^h: concerning which injunction it is observed by Psellus, that there are sacred names of ineffable import, preserved in the mysteries of every nation, and delivered to them immediately by the gods; a circumstance, which makes it unlawful to translate them into the Greek languageⁱ. The word *Atlas* I apprehend to

^f The Lydians, according to Herodotus, asserted, that the great eastern continent borrowed its title from Asieus, the son of Cotys, the son of Manes. — Λυδοι, φαρμενοι απο Ασιεω, του Κοττος, τε Μανεω, κεκλησθαι την Ασιαν. Herod. lib. iv. cap. 45. This Asieus I take to be Nimrod, so called from his having introduced the worship of fire. His father Cotys is Cush, or, as the Babylonians styled him, Cuth; and Manes is Menus, the *Noah* of Scripture. In this genealogy Ham has been omitted between Manes and Cotys.

^g Εισιν παντα πυρος ενος εγσειγμενα. Orac. Magic. p. 22.

^h Ονοματα βαρβαρα μη ποτ' αλλαξης. Ibid. p. 70.

ⁱ Ταυτην, εισιν ονοματα παρ' εκατοις εθισι θεοπαροδοτα, δυναμιν ενταις τελεταις αρρηκτον εχοντα. Μη εφ' μητ' αλλαξης αυτα εις την
ΕΛ-

be one of these sacred names, being compounded of At-Al-As, *the fiery god of heat, or the Sun*, in the conjunction with which the patriarch Noah was idolatrously revered.

According to Sanchoniatho, the astronomical Atlas was thrown by his brother Cronus into a deep pit. I am much inclined to think, that this wild legend relates only to a mode of contemplating the heavenly bodies, which, we are informed, was usual among the ancient astronomers. They are said to have caused themselves to be let down to the bottom of pits, in order that they might be able to see the stars in the day time; by means of which contrivance, they prevented the picture on the retina of the eye from being confused or disturbed by adventitious rays of light^k.

As Atlas, considered in one point of view, is the Sun, so, if we examine his character in

Ἑλληνικὴν διαλεκτὸν. Pfel. Schol. in Orac. Magic. p. 70. Plato speaks to the same purpose in his *Cratylus*: Εὐνοῶ γὰρ, ὅτι πολλὰ οἱ Ἕλληνες ὀνόματα, ἀλλῶς τε καὶ οἱ ὑπο τοῖς βαρβαροῖς οἰκοντες, παρὰ τῶν βαρβάρων εἰληφασί.—Εἰ τις ζητοῖ ταῦτα κατὰ τὴν Ἑλληνικὴν φωνήν, ὡς εἰκοτῶς κείται, ἀλλὰ μὴ κατ' ἐκείνην, ἐξ ἧς τὸ ὄνομα τεύχεται, οὐ, οἶδα ὅτι ἀποροῖ αὐν. See also Jamblichus cited in the preceding chapter. These extracts will sufficiently shew the propriety of deriving the terms of Greek mythology from the oriental dialects.

^k Adams's Lect. on Nat. Philos. vol. ii. p. 317.

another point, we shall have sufficient reason to conclude, that he is also a diluvian god. Thus, as it appears from the preceding account of his genealogy, he is represented as a descendant of the Ocean; and thus Nonnus bestows upon him the title of *Titanus*, or *diluvian*, from his connection with the history of the deluge.

——— Εἰ ποτε Μαιῆ
Συγχρονον Ηλεκτρην Τιτήνιος ἤρσεν Ἀτλας¹.

He is further said to have been the first king of Arcadia, or *the land of the divine Ark*^m; the husband of Pleionè, or Bala-Ionah, *the lordly dove*ⁿ; and the father of the seven Pleiades^o, whose history plainly shews them to be the same as the seven Cabirides, or Titanides. At present however I must desist from a more particular analysis of the curious legend of the diluvian Atlas, reserving it for that portion of my work, which treats of the various countries devoted to the Cabiric superstition^p.

With regard to Dagon, which I apprehend to be another of the many titles, under which

¹ Dionys. lib. iv. p. 72.

^m Dionys. Halic. Ant. Rom. lib. i. cap. 61.

ⁿ Dict. Cret. de Bel. Troj. lib. i. cap. 9.

^o Schol. in Arat. Phœn. p. 35.

^p Vide infra chap. vi.

Noah was worshipped, he was represented, like Derceto the Assyrian Venus, as having a human body terminating in the tail of a fish. Derceto however, or Atargatis, was a mere personification of the lunar Ark; whence, as we learn from Simplicius, she was styled by her votaries *the receptacle of the gods*^a. Accordingly, we are informed by Xanthus the Lydian, that Ichthus, or Dagon, was supposed to be her son^r; because the Ark was the allegorical parent of Noah.

The names both of *Dagon* and *Atargatis* are purely descriptive, the former being *Dag-On*, *the solar fish-god*, in other words *Noah worshipped in conjunction with the Sun*; and the latter being a corruption of *Adar-Daga*, *the illustrious fish*^s. In allusion to this symbo-

^a Την Συριαν Αταργατιν τοπον θεων καλεσιν. Simp. in Arist. Aufc. Phys. lib. iv.

^r Athen. Deipnos. lib. viii. p. 346.

^s This deity had a temple in one of the islands of the Delta, called *Atarbecbis*, or *Adar-Beth*, *the house of Adar*; the *Tb* in *Beth* being changed into *C*, as in the similar reading of *Bal-Bec* for *Bal-Beth*, *the house of Baal*. Ονομα τη πολει Αταρβηχης· εν δ' αυτη Αφροδιτης ιερον αγιον. Herod. lib. ii. cap. 41. She seems to have given her name *Adar* or *Athyr* to the second of the Egyptian months; the very month, in short, on the seventeenth day of which Osiris was inclosed in the Ark, when pursued by the fury of Typhon, or the Ocean. "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
14 " deep

lical mode of representation, Rabbi Kimchi, commenting upon the passage in Scripture, which relates the overthrow of Dagon before the ark of God, observes, that, after his head and his hands had been broken off, nothing was left but the figure of a fish^t.

There is indeed every reason to believe, that Dagon is no other, than the *Oannes* of the Chaldæans, and the *Viſhnou* of the Hindoos.

Oannes is ſaid by Alexander Polyhiſtor to have been compounded of a man and a fiſh. By day he aſcended from the waters of the Red ſea, and conveyed his inſtructions in a human voice to the aſſembled multitudes; but at night he retired from the land, and concealed himſelf within the reſſes of the Ocean^u. From him the Chaldæans derived their knowledge of the creation of the world; a knowledge, which they could only have received from that great patriarch, who, on account of his ſingular preſervation in the midſt of the waters, would naturally be repreſented in the ſhape of a mer-man by his allegorizing poſterity.

“ deep broken up—*In the ſelf ſame day entered Noab—into the Ark.*”

^t Seld. de Diis Syr. Synt. ii. cap. 3.

^u Alex. Polyhiſt. apud Syncelli Chronog. p. 29.

As for the *Vishnou* of Hindostan, he is said to have assumed, in the first of the *Avatars*, precisely the same form as that, in which Dagon and Derceto are ordinarily depicted; and, from the conspicuous part, which he bears in the Hindoo account of the deluge, there can be little reason to doubt of the connection of Dagon also with the same event^x.

This deity however was not always represented as being absolutely, and literally, *compounded* of a man and a sea-monster. In the *Matfya Avatar*, which has just been noticed, Vishnou appears to issue out of the mouth of a fish, which elevates itself above the surface of the water; and Oannes is described by Berofus as having a human head and human feet, as well as a fish's head and a fish's tail^y. Such probably was the most ancient mode of representing Noah, in allusion to his proceeding out of the Ark, which was symbolized not unaptly by the image of a huge sea-monster^z.

^x See *Asiat. Research.* vol. i. p. 230. and a print of this *Avatar* in *Maur. Hist. of Hind.* vol. i.

^y Το μὲν ἄλλο σῶμα εἶχε ἰχθύος, ὑπὸ δὲ τὴν κεφαλὴν παραπεφυκυῖαν ἀλλήν κεφαλὴν ὑποκατῶ τῆς τοῦ ἰχθύος κεφαλῆς, καὶ ποδὰς ὁμοίως ἀνδρῶπι, παραπεφυκότας δὲ ἐκ τῆς ἕρας τοῦ ἰχθύος. Εἰσὶν δὲ αὐτῶ φωνὴν ἀνδρῶπι· τὴν δὲ εἰκόνα αὐτοῦ ἐπὶ καὶ νῦν διαφυλάσσειν. Berof. apud Seld. de Diis Syris, Synt. ii. cap. 3.

^z Hence *Cetenè*, one of the derivatives of *Cetus*, a sea-monster,

The love of augmenting the number of their gods, so prevalent among the ancient mythologists, occasioned them to feign four different Oannes, who successively made their appearance out of the Red sea^a. One of these was called *Odacon*, which is a manifest corruption of *Dagon*, arising, as it seems, from the inadvertence of some careless Greek transcriber^b. *Dagon* was the peculiar god of the Philistines, who are supposed by Captain Wilford to have been a very ancient colony of the Indian Palli^c. If the opinion of this learned and ingenious writer be well founded, the reason of the similarity between Vishnou and *Dagon* will appear in a yet more striking point of view.

The account, which Sanchoniatho gives of *Dagon*, exactly agrees with the historical character of Noah. He is said to have been the inventor of bread, from which circumstance he was called *Siton*; and the first contriver

ster, signifies a large ship. Κητηνη, πλοιοις μεγα ως κητος. Hesych.

^a It is possible indeed, that these four Oannes may be Noah, Shem, Ham, and Japhet. The Red sea, as we shall hereafter find, is represented by the poets, as the principal scene of the exploits of Bacchus, or Noah.

^b Instead of ὁ Δαγων he wrote Ωδακων. Vide Seld. de Diis Syris, Synt. ii. cap. 3.

^c Wilford on Egypt in Asiat. Research, vol. iii.

of

of the plow, which procured him the title of *Jupiter-Arotrius*. In fact, like Agruerus, whose history has been already considered, he was one of the many deities, in whom the great diluvian and agricultural patriarch was adored by his infatuated posterity.

The author of *the Etymologicicon Magnum* removes all possibility of doubt upon the subject, by plainly asserting, that *Betagon* is the Phenician name of Cronus, or Noah^d. He confounds indeed the temple with the deity, to whom it was consecrated, *Betagon* being evidently a compound of *Beth-Dagon*; but, when this slight inaccuracy has been rectified, his assertion will no less tend to prove the identity of *Dagon* and *Cronus*, and consequently of *Dagon* and *Noah*.

Dagon was sometimes worshipped under the appellations of *Nebo* and *Nisroch*. Hence we find, that the LXX. in translating the passage of *Isaiah*, which describes the bowing down of *Bel*, and the stooping of *Nebo*, substitute *Dagon* for *Nebo*; and that, in a similar manner, the *Hebrew* of *Tobit*, published by *Munster*, calls *Nisroch Dagon*^e. *Nebo* or *Nabo* seems to be *Nah-Bo*, the tauric *Noah*;

^d Βηταγων, ὁ Κρονος ὑπο Φοινικαν.

^e See *Calmet's Dict. Vox Nisroch*.

and Nifroch to be Nus-Aroch, *the arkite Noab*. Kircher thinks, that Nifroch was represented as a man sailing in a ship; and observes, that the Rabbins derived the word from Nefra-Noacha (נִסְרָא-נוּחָא) *the plank of Noab*^f. I prefer however the former etymology, which appears to me more easy and natural. The LXX. in one part of their translation, express *Nifroch* by *Mejorach*; and, in another, by *Afarach*^g. I think it probable, that that deity was indifferently called by all these various names, the several significations of which however are virtually the same: for, as Nifroch is Nus-Aroch, *the arkite Noab*, so Afarach is As-Arach, *the arkite solar deity*, and Mejorach is M'Es-Orach, *the great arkite solar deity*. I am persuaded, that this Nifroch or Afarach is the very same mythological character as the Trojan Affaracus, who is described as the brother of Ilus, the son of Tros, the grandson of Erichthonius, and the great-grandson of Dardanus. The whole of this famous genealogy is a mere series of repetitions, as I shall hereafter shew at large^h. At present therefore I shall content myself

^f Kirch. Panth. apud Beyer. Addit. ad Seld. de Dis Syris, p. 323.

^g See Seld. de Dis Syris, Synt. ii. cap. 10.

^h Vide infra chap. vi.

with observing, upon the authority of Sanchoniatho, that *Ilus* was only another name of Cronus.

Hercules-Melicarthus also, and *Posidon* or *Neptune*ⁱ, seem, as will appear in the sequel, to be, no less than *Cronus* or *Dagon*, titles of Noah. The former of these deities is said to be the son of Demaroön, or Da-Ma-Aron, *the great arkite*; and the latter, of Pontus, or *the sea*. Hercules accordingly, when considered in one point of view, is the Sun, but, when considered in another, is the god of the Ark; while Neptune is allegorically represented as the offspring of the ocean, and as enjoying a grant of Berytus in conjunction with the Cabiri. The Latin title of *Neptune* is perhaps compounded of Nu-Hiph-Tanin, *the Hippian Fish-god Noah*; and his Greek name *Posidon* seems to be Bos-Adon, *the lordly bull*. In perfect conformity with these appellations, he is supposed to have assumed, at different times, the several forms of a horse^k, a dolphin^l, and a bull^m; all which animals were used as symbols of the principal god of the Ark. Hence he is deno-

ⁱ Vide supra p. 16.

^k Ovid. Metam. lib. vi. ver. 118.

^l Ibid. ver. 120.

^m Ibid. ver. 115.

minated by Hesioid *the tauric god*; and is celebrated by him as the defender of Thebah, or *the Ark*.

—— Ταυρεος Εννοσιγαιος,

‘Ος Θηβης κρηδεμνον εχει, ρυεται τε πολληⁿ.

Upon which Tzetzes observes, that the tauric Neptune was highly venerated in Beotia, or *the land of the heifer*, and particularly at Onchestus, or *the city of the Ocean*°.

Sanchoniatho concludes his narrative with informing us, that the circumstances detailed in it were recorded by the seven Cabiri, and their eighth brother Esculapius, at the command of the God Taautus. As for this Taautus or Thoth, there is every reason to think, that he is the same mythological character as the *Hermes* of the Greeks, the *Mercury* of the Latins, the *Buddha* of the Hindoos, the *Fohi* of the Chinese, and the *Wodin* of the Scandinavians; in other words, as I shall hereafter attempt to shew at large^p, all these ancient personages are equally the patriarch Noah. Hence Taautus, although Sanchoniatho very erroneously describes him as the son of Misor or Mizraim, is nevertheless said by that wri-

ⁿ Hes. Scut. Herc. ver. 104.

° Tzet. Schol. in loc.

^p Vide infra chap. v.

ter to have exercised a sort of authority over the Cabiri, commanding them to write those memoirs, from which the Phenician mythologist professes to have copied his narrative.

The following tables contain a summary of the remarks, which have been made, in the present chapter, upon the Phenician History of Sanchoniatho.

TABLE I.

REAL PERSONS.

Eliun-Hypsistis.

God the Most High.

Antediluvian Line of Cain.

1. Protoponus.	1. Adam.
2. Genus.	2. Cain.
3. Phos.	3. Enoch.
4. Cassius.	4. Irad.
5. Memrumus.	5. Mehujael.
6. Agreus.	6. Methusael.
7. Chrysor.	7. Lamech.
8. Technites.	8. Jabal.

Postdiluvian Line of Noah.

First generation.	[Agruerus.	Noah.
	Sydyk.	
	Afclepius.	
	Tautus.	
	Cronus.	
	Dagon.	
	Atlas.	
	Demaroön.	
	Melicarthus.	
	[Neptune.	

Second generation.	{	Amyrus-Magus.	{	Ham.
		Cronus Junior.		Shem.
		Jupiter-Belus.		Ham.
		Apollo.		Japhet.
		The seven Cabiri.		The family of
Third generation.	{	The seven Titans.	{	Noah.
		Misor.		Mizraim.
		Sons of Cabiri.		Grandchildren of Noah.

TABLE II.

ALLEGORICAL PERSONS.

Beruth.	The divine covenant.
Uranus.	Heaven.
Ge.	Earth.
Betylus.	Beth-El.
Minerva.	The divine wisdom.
Dionè.	The dove.
Astartè.	{ The Ark worshipped
Proserpine. }	
Rhea. }	
Nereus. }	{ in conjunction with
Pontus. }	
Typhon. }	
	The diluvian ocean.

To avoid confusion, I have noticed in these tables no persons, excepting those who are mentioned by Sanchoniatho. Hence Venus, Derceto, Semiramis, Juno, and several other mythological characters, whose history has been discussed in the course of the present chapter, are purposely omitted in the tables.

CHAP. III.

THE IDENTITY OF THE CABIRI, CORYBANTES, CURETES, DIOSCORI, ANACTES, DII MAGNI, IDEI DACTYLI, TELCHINES, LARES, PENATES, MANES, TITANS, AND ALETÆ; AND THE MYTHOLOGICAL CHARACTER OF THE HEATHEN GODDESSES.

SANCHONIATHO closes the account, which he gives of Agruerus the great god of Phenicia, by asserting, that he and his contemporaries were the persons known by the names of *Aletæ*, or *fire-worshippers*, and *Titans*, or *diluvians*^a. He observes moreover, that the Titans were the children of Cronus, and that they were seven in number; accordingly, with their parent Agruerus or Cronus at their head, their number is exactly the same as that of the persons preserved in the Ark. In a more extended signification indeed, all the diluvians were called *Titans*, which will account for the apparent inconsistency observ-

^a *Aletes*, as I have already observed, is derived from Al-Ait, the god of fire; and *Titan*, from Tit, the colluvies of the deluge.

able in their history; for, while the wickedness, and consequent destruction, of the old world is poetically described by the war of the Titans against Jupiter^b, the *arkite* Titans are represented as the great gods of the Gentiles, and as the offspring of Cronus and Rhea^c. Cronus however, as we have seen, was the same person as Sydyk and Agruerus; whence it will follow, that, since the seven Titans were the children of Cronus, and the seven Cabiri the children of Sydyk, we can have very little reason to doubt their identity. The truth of this supposition is yet further proved by the remarkable circumstance of the scriptural name of *Japhet* being accurately preserved in the list of the Titans^d.

^b This will be shewn at large in a subsequent chapter.

^c In other words, the children of Noah and the Ark. It is highly necessary, in an analysis of the Titanic history, to recollect this distinction between the *impious* and the *arkite* Titans.

^d According to the author of the works ascribed to Orpheus, the names of the seven *arkite* Titans were Cœus, Crœus, Phœreys, Cronus, Oceanus, Hyperion, and *Iapetus*.

Κόϊον τε, Κρόϊον τε μέγαν, Φορμύν τε κραταίον,

Και Κρόνον, Ωκεανόν δ', Ὑπερίωνα τ', Ἰαπετόν τε.

Orph. apud Proc. in Tim. lib. v. p. 295.

I have no doubt of the seven Titans or Cabiri being the same also as the seven Rishis of the Hindoo mythology, who are said to have escaped in a boat along with Menu the head of their family. The Hindoos, in their wild legends, have variously per-

The Cabiri were also worshipped under the various titles of *Dioscori*, *Corybantes*, *Curetes*, *Idæi Dactyli*, *Anactes*, and *Telchines*. Sanchoniatho himself ascribes to them the two first of these appellations; and his authority is corroborated by the testimony of Strabo^c, and Clemens Alexandrinus^f. Julius Firmicus, speaking of the murder of one of the Corybantes by his two brethren^g, asserts, that he was a *Cabirus*^h; and Suidas mentions it as the prevailing opinion, that the term *Curetes* was only another name of the Corybantesⁱ.

perverted the history of the Noachidæ, yet it is remarkable, that they seem religiously to have adhered to the number seven: hence Captain Wilford very judiciously observes, that “perhaps the seven Menus, the seven Brahmadicas, and the seven Rishis, are the same, and make only seven individual persons. The seven Brahmadicas were prajapatis, or lords of the prajas, or creatures. From them mankind were born, and they are probably the same with the seven Menus—These seven grand ancestors of the human race were—created for the purpose of replenishing the earth with inhabitants.” Asiatic Res. vol. v. p. 246. The mutual resemblance of the Cabiri, the Titans, the Rishis, and the Noëtic family, is too striking to be the effect of mere accident.

^c Τῆς Κορυβαντας οἱ μὲν τε Διὸς καὶ Καλλιόπης φασί, τῆς αὐτοῦ τοῖς Καθεύροις. Strab. Geog. lib. x. p. 472.

^f Καθεύς δὲ τῆς Κορυβαντας καλεντες, καὶ τελετὴν Καθεύεικην κατὰ γῆλασσιν. Clem. Alex. Cohort. ad Gent. p. 16.

^g More shall be said of this murder hereafter.

^h Jul. Firm. de Error. Prof. Rel. p. 23.

ⁱ They were reckoned the guards of Jupiter, and, like the Titans,

Pausanias informs us, that the inhabitants of Amphissa in Phocis celebrated mysteries in honour of the Anaëtes, who were supposed to be the Dioscori, the Curetes, or the Cabiri^k; the ancient Scholiast upon Aratus declares the Curetes, the Corybantes, and the Idæi Dactyli, to be the same^l; and Nonnus joins together the Corybantes, the Cabiri, the Idæi Dactyli, and the Telchines.

Πρωτῷ μὲν ἐκ Λημνοῖο πύργῳ γλαυκὸς ἐριπνὴς
 Φῆμῃ ἀελλήεσσα Σάμῃ παρὰ μυσιοῖο πευκῇ,
 Τίεας Ἡφαιστοῖο δὺν θωρήξει Καβείρες,
 Οὐνομα μητρος ἐχόντας ὁμογενίον· ἔς περὸς ἀμφῶ
 Οὐρανῶ χαλκῇ τεκε Θρηῖοσα Καβείρα,
 Ἀλῶν, Εὐρυμεδῶν τε δαῖμονες ἐχαρῆενος.
 Καὶ βλοσυροὶ Κρητῆθην ἀολιζόντο μαχίται,
 Δακτυλοὶ Ἰδαῖοι Κραναιὸς ναετῆρες ἐριπνὴς,
 Γηγενεὲς Κορυβάντες ὁμηλυδὲς· ὧν ὥστε Ῥεῖη
 Ἐκ χθονὸς αὐτοτελεστον ἀνεβλάστησε γενεθλίῳ.

Καὶ πρόμος ἡγεμονίῃ χοροπλέκεων Κορυβάντων

Titans, were the children of Rhea. Ἐνιοὶ τῆς Κρητῆας, καὶ τοὺς Κορυβάντας τῆς αὐτῆς ἐπειλήφασιν εἶναι· ἦσαν δὲ Δίος τραφεῖς οὗτοί καὶ φυλακῆς· τινες δὲ αὐτῆς δέκα φασιν· ἄλλοι δὲ ἐννεα· ἦσαν δὲ τῆς Ῥεας παῖδες. Suid. Lex. Vox. Κορυβάντες.

^k Ἀγχοὶ δὲ καὶ τὴν τελετὴν οἱ Ἀμφισσεῖς Ἀνακτῶν καλεσμένων παιδῶν. Οἵτινες δὲ θεῶν εἰσὶν οἱ Ἀνακτῆς παῖδες, ἢ κατὰ ταῦτα εἰν εἰρημενον, ἀλλὰ οἱ μὲν εἶναι Διοσκυρεὺς, οἱ δὲ Κουρητῆας, οἱ δὲ πλεον τι ἐπίτασθαι νομίζοντες, Καβείρας λεγῶσι. Phoc. p. 896.

^l Κρητῆες δὲ, καὶ Κορυβάντες, καὶ Ἰδαῖοι Δακτυλοὶ, οἱ αὐτοὶ εἰσιν. Schol. in Arat. Phœn. p. 9.

Πυρρίκος,

Πυρρίκος, Ἰδαίος τε σαρκεσπαλος, οἷς ἅμα βαινῶν
 Κνωστίος αἰολα φυλα παρωνυμος ὥπλισε Κυρβάς,
 Καὶ Φθονεοὶ Τελχίνες ἐπηλυδὲς ἐς μῦθον Ἰνδῶν
 Ἐκ βυθῶν κενεωνὸς ἀολλίζοντο θαλάσσης.
 Καὶ δολιχὴ πύλαμιν δονεῶν περιμήκετον αἰχμῇν
 Ἠλθε Δίκος· καὶ Κέλμης ἐφάπτετο Δαμναμενῆϊ,
 Πατρὸν Ἰφυνῶν Ποσιδῆϊον ἄρμα θαλάσσης^m.

To these authorities may be added the inscription, preserved in the palace *Grimani* at Venice, to which place it was carried from Aquileia. Γαῖος Γαίου Αχαρνέως ἱερεὺς γενομένος Θεῶν Μεγάλων Διοσκερῶν Καβαίρων τῶν ἐπὶ Διονυσίῳ τε μετὰ Δικισκοῦ ἀρχόντος ἐν ἑαυτῷ ἰδρύσατοⁿ. “Gaius, the son of Gaius, an Acarnanian, “the priest of the Dii Magni, Dioscori, Cabiri^o, erected this monument, during the “archonship of Dionysius, the successor of “Lyciscus.”

The Cabiri were likewise denominated *Lares*^p, and *Penates*. Hence Theodoret affirms, that the Dioscori were the same, as the Epheftii, and Anactes^q; while Hyginus main-

^m Nonni Dionsyf. lib. xiv. p. 251.

ⁿ Montfaucon's Suppl. vol. i. book. v. chap. 4.

^o Similar to this is an ancient inscription mentioned by Gruter, p. 319. Θεοὶ μεγάλοι, Διοσκεροί, Καβαίροι.

^p Lar is a contraction of El-Ar, the solar deity; whence the term *Lares* is equivalent to the solar Cabiri.

^q Καὶ μὲν τοὶ, καὶ Τυνδαρίδας θεοὶ ἐκάλεσαν Ἕλληνας, καὶ Διοσκε-

tains the identity of the Corybantes, the Curetes, and the Lares². Hence also Virgil unites the Penates, with the Dii Magni, or Cabiri;

—— Feror exul in altum,

Cum fociis, natoque, Penatibus, et Magnis Dîs³.

and describes Augustus as bringing them into the naval battle of Actium.

Hinc Augustus agens Italos in prœlia Cæsar,

Cum patribus, populoque, Penatibus, et Magnis Dîs,

Stans celsa in puppi⁴.——

Another title, by which the Cabiri were known, was that of *the Manes*; while their mother was supposed to have been called *Mania*.

Possumus, si videtur, says Arnobius, summatim aliquid et de Laribus dicere, quos arbitratur vulgus vicorum atque itinerum Deos esse. In diversis Nigidius scriptis modo tectorum domuumque custodes; modo Curetas illos, qui occultasse perhibentur Jovis æribus aliquando vagitum; modo Digitos Samo-

φες ὀνομασαν, καὶ Εφεσιος, καὶ Ἀνακας. Theod. Græcan. Affect. lib. viii.

² Græce *Curetes* sunt appellati; alii *Corybantes* dicuntur; hi autem *Lares* appellantur. Hyg. Fab. 139.

³ Æneid lib. iii. ver. 11.

⁴ Ibid. lib. viii. ver. 678.

thracios,

thracios, quos quinque indicant Græci Idæos Dactylos nuncupari. Varro similiter hæsitans, nunc esse illos Manes, et ideo Maniam matrem esse cognominatam Larum ;—nunc antiquorum sententias sequens larvas esse dicit Lares, quasi quosdam genios, et functorum animas mortuorum ^u.

The term *Manes* indeed is usually applied to the souls of the deceased ; but the reason of such an application will plainly appear, when the fabulous history of the infernal regions is taken into consideration ^x. At present therefore I shall only observe, that the *Hades* of the Mysteries was not, like the *Hades* of the popular belief, the imaginary residence of departed spirits ; but that the whole of its terrific machinery relates partly to the Sabian idolatry, and partly to the events of the deluge, when the fountains of the vast deep, where Plato fixes Tartarus and the four rivers of hell ^y, were broken up, when the streams of Styx or hatred overflowed the habitable globe, and when a deathlike gloom brooded over the surface of the mighty waters. The masculine name *Manes*, and the

^u Arnob. adv. Gent. lib. iii. p. 124.

^x Vide infra chap. v.

^y Phæd. sect. 60, 61, 62.

feminine *Mania*, like the *Menu* of Hindostan, the *Minos* of Crete, the *Mneuis* and *Menes* of Egypt, the *Mannus* of Germany, and the *Menes* of Lydia, are equally derived from the scriptural appellative *Nub* or *Noab*. *Mania* in short is the Noëtic Ark; and her allegorical children, the *Manes*, however their history may have been corrupted, are no other than the patriarch and his family. †

With regard to the genealogies of the Cabiric gods, Nonnus represents the Corybantes as the sons of Mercury^z, the Telchines as the children of Neptune, and the Cabiri as the sons of Vulcan^a; Tzetzes describes the Curetes as the offspring of Apollo and Danaïs^b; Apollodorus makes the Corybantes the children of Apollo and Thalia^c; Hesiod asserts, that the Curetes and the Satyrs were descended from Hecatæus, and a daughter of Phoroneus^d; and Sanchoniatho informs us, that the Titans were the sons of Cronus, and the Cabiri of Sydyk. Some deduced the origin of

^z Nonni Dionys. lib. xiii. p. 233.

^a Nonni Dionys. lib. xiv. p. 251. See the whole passage cited above, p. 132.

^b Κερήρες, Δαναΐδος νυμφης Κρησσης και Απολλωνος παιδες. Schol. in Lycoph. ver. 78.

^c Θαλειας δε και Απολλωνος εγειοντο Κορυβαντες. Apollod. Bibl. lib. i. cap. 3.

^d Hesiod. apud Strab. Geog. lib. x. p. 471.

the Corybantes from the Sun and Minerva; others, from Cronus, or Saturn; and others from Jupiter and Calliopè: all however agreed in esteeming them the same as the Samothracian Cabiri; and many, with great propriety, supposed them to be the servants of Hecate, or the Ark. Acusilaus the Argive affirms, that Camilus, or Mercury, was the son of Vulcan and Cabira, and the father of the three Cabiri, from whom were born the three Cabirides: and lastly Pherecydes mentions, that the Corybantes were the children of Apollo and Rhytia, and that they inhabited Samothrace; while the three Cabiri and the three Cabirides were the offspring of Vulcan, by Cabira the daughter of Proteus^c.

It has been observed, that the seven Titans are the same as the seven Cabiri, and that Cronus is said to be the father of the seven Titanides; we may therefore naturally ex-

^c Κορυβάντες δαίμονες τινες Ἀθηνᾶς καὶ Ἥλιου παῖδες. Ἐπὶ δὲ Κρονῶ τινες τὲς Κορυβάντας· οἱ δὲ τὴν Δίος καὶ Καλλιόπης φασί, τοὺς αὐτοὺς τοῖς Καθεύροις οὐτάς· ἀπελθεῖν δὲ τούτους εἰς Σαμοθράκην καλεμένην πρότερον Μελίτην, τὰς δὲ πρᾶξεις αὐτῶν μυστικὰς εἶναι.—Οἱ δὲ Ἑκατὸς προσπολεῖς νομίζουσι τοὺς Κερήτας τοὺς αὐτοὺς τοῖς Κορυβασίν οὐτάς.—Ἀκουσίλαος δὲ ὁ Ἀργεῖος ἐκ Καθεύρης καὶ Ἥφαιστ· Καμίλον λέγει· τοὺς δὲ τρεῖς Καθεύρους, ὧν νύμφας Καθευρίδας. Φερεκύδης δ' ἐξ Ἀπολλωνίος καὶ Ῥυτίας Κορυβάντας ἐνεα· οἰκῆσαι δ' αὐτοὺς ἐν Σαμοθράκῃ· ἐκ δὲ Καθεύρης τῆς Πρωτέως καὶ Ἥφαιστ· Καθεύρης τρεῖς, καὶ νύμφας τρεῖς Καθευρίδας. Strab. Geog. lib. x. p. 472.

pect, that these last would be esteemed Cabiræ. Accordingly we learn from an inscription of Methapus the Athenian, who was supposed to have instructed the Thebans in the arkite Mysteries, that some of the Cabiric deities were reckoned goddesses.

Ηγνισα δε Ἑρμοιο δομῶς τε κελεύθῳ
 Πατρος καὶ πρωτογονὸς κεραις· ὅθι Φασι
 Μεσσηνίῳ θείναι μεγαλαῖσι θεαῖσιν ἀγωνα^f.

Hence, as we have already seen, upon the authority of Euthymius Zegabenus, Venus was esteemed a *Cabira*; hence likewise the fountain *Cabura* was sacred to Juno; hence Ceres is called by Pausanias *Cabiria*^g; and hence both Ceres and Proserpine are enumerated by *Mnaseas* in his list of the Cabiri^h. Most indeed of the ancient goddesses are so

^f Paus. Messen. p. 282. The *Pater Protogonus*, here mentioned, is Noah; who was called *Protogonus*, in allusion to his being the first-born of his allegorical mother the Ark, and *Pater*, or more properly *Patur*, (פטר) as having come forth from the womb of the Ark. For some further observations on the word *Patur*, vide infra chap. viii. and x. *Protogonus* seems to have been introduced into this passage, as explanatory of the oriental term *Patur*, with which it is nearly synonymous.

^g Δημήτριος Καθεστῆρας καὶ Κορης ἐστὶν ἄλσος—Paus. Bæot. p. 758. Ceres is, in reality, the same as her daughter Proserpine, who is said by Sanchoniatho to be the offspring of Cronus, and the sister of Minerva.

^h Mnaf. apud Schol. in Apoll. Argon. lib. i. ver. 917.

far

far the same, that their several mythological histories appear, almost universally, to relate partly to the catastrophè of the deluge, and partly to the worship of the heavenly bodies. The World rising from the midst of the waters, the Ark wandering over their surface, and, upon the introduction of Sabianism, the lunar Crescent, seem to be alike described in the diversified characters of all and each of them. Their names moreover are perpetually interchanged; so that one goddess is not uniformly a personification of the Ark, another of the Moon, and a third of the Earth; but, on the contrary, all these various objects of worship are frequently symbolized, upon different occasions, by one and the same deity. Thus, Venus, Derceto, Isis, Ceres, Proserpine, and Latona, are severally and equally the Moon, the renovated Globe, and the Ark of Noah. I know not of any exceptions to this general rule, except perhaps Juno, and Minerva; the former of whom *usually*, though not *always*, signifies *the dove*, and the latter *the divine wisdom*.

The adoption of such an opinion, however visionary it may at first appear, will alone satisfactorily remove our astonishment at finding the identity of these goddesses so repeatedly maintained by mythological writers. Herod-

rodotus asserts, that Isis and Ceres are the sameⁱ; Lactantius remarks the similarity between their respective mysteries, observing, that, as Osiris is the object of search in those of Egypt, so is Proserpine in those of Eleusis^k; and Pausanias mentions, that in the neighbourhood of Hermionè was a temple of Serapis and Isis, within the sacred inclosure of which the mysteries of Ceres were celebrated^l. According to Heliodorus, Isis was a personification of the Earth^m; according to Plutarch she was Minerva, and Proserpineⁿ; and according to Apuleius, she was Venus, Diana, the Moon, and Proserpine^o. In a similar manner Servius affirms, that Diana,

ⁱ *Ἰσις δὲ ἐστὶ κατὰ τὴν Ἑλλήνων γλῶσσαν Δημήτηρ.* Herod. lib. ii. cap. 59.

^k *Sacra vero Cereris Eleusinæ non sunt his dissimilia. Nam sicut ibi Osiris puer planctu matris inquitur: ita hic ad incestum patrui matrimonium rapta Proserpina.* Lact. de Fal. Rel. lib. i. cap. 21.

^l *Ὁ δὲ Σεραπιδὶ φροδομεταὶ καὶ Ἰσιδὶ, καὶ περιέβολοι μεγάλων λιθῶν λογαδῶν εἰσιν· ἐντος δὲ αὐτῶν, ἱερα δρῶσιν ἀπορρήτα Δημητρί.* Paus. Corinth. p. 193. Hermionè seems to have been so called in honour of Armî-Ionah, *the dove of Armenia*, in which country the Ark landed.

^m *Πρὸς τοὺς μυθας Ἰσὺν τὴν γῆν.* Heliod. Æthiop. lib. ix. p. 424.

ⁿ *Plut. de Isid. et Osir. p. 354, 361.*

^o *Regina Cœli, five tu Ceres Alma frugum parens originalis,—seu tu cœlestis Venus,—seu Phœbi soror,—seu nocturnis ululatus horrenda Proserpina.* Apul. Metam. lib. ii.

Ceres,

Ceres, Juno, and Proserpine, were only different names of the Moon^p; Lucian says the same with respect to Astartè and Rhea^q; Varro observes, that the Moon was called *Jana*^r; Austin mentions, that Juno was indifferently denominated both *Mena* and *Levana*^s; and Macrobius declares, that the Moon was worshipped under the appellation of *Juno*^t.

As for the Syrian Atargatis, or Derceto, while she is called by Simplicius *the receptacle of the gods*, in allusion to the Ark having contained within her womb the hero-gods of the Gentiles; she is declared also by him to be no other than Isis, to whom the same remarkable title was ascribed by the Egyp-

^p Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam dicunt. Serv. in Virg. Georg. lib. i. ver. 5.

^q Luc. de Dea Syra.

^r Tremellius, Nunquam rure audisti, inquit, octavo Janam lunam et crescentem, et contra senescentem. Varr. de Re Rust. lib. i. cap. 37. From this passage it appears, that the Moon was only called *Jana*, when it bore the form of a crescent or boat. The reason of which is obvious: as Janus is Noah, so Jana will be the Noëtic Ark, or crescent. Diana, or the moon, is Di-Jana, *the divine Jana*.

^s Aug. de Civ. Dei, lib. iv. cap. 11. et lib. vii. cap. 2. Mena is Menah, *the Noëtic Moon* or *Ark*, and Levana is evidently the Hebrew Lebanah (לְבָנָה), *the Moon*.

^t Jure Junoni addixerunt Calendas, lunam ac Junonem eandem

tians^u. Plutarch mentions, that some believed her to be Juno, and others Venus^x; Lucian asserts, that she was likewise esteemed the same as Rhea^y; and the author of *the Chronicon Paschale* maintains the identity of this last deity and Semiramis^z. Hence we perceive the reason, why Semiramis is said by Hyginus to be daughter of Derceto^a, and why she is reported to have been changed into a dove. Hence also there is reason to believe that Semiramis is the same as Juno; or, in other words, that they are both equally the dove of Noah. The arkite Venus, or Atargatis, the *Dea Cabira* of the Saracens, was also called *Urania*, and *Mylitta*, or, as the Arabs inflected the word, *Alitta*^b. *Urania* however is said by Olympiodorus to have

dem putantes. Mac. Saturn. lib. i. cap. 15.

^u Την Συριαν Αταργατιν τοπον θεων καλουσιν, και την Ισιν οι Αιγυπτιοι, ως πολλων θεων ιδιοτητας περιεχουσας. Simp. in Arist. Aufc. Phys. lib. iv.

^x Plut. in Vit. Craffi, p. 553.

^y Luc. de Dea Syra.

^z — Σεμιραμιν, και την Ρεαν καλυμειν παρὰ Ασσυριοις. Chron. Pasc. p. 36.

^a Semiramis Dercetis filia in Syria (condidit) Babylonem. Hyg. Fab. 275.

^b Επιμεμαθηκασι δε τη Ουρανη θυειν (οι Περσαι) παρὰ τε Ασσυριων μαδοντες και Αραβιων· καλεσσι δε Ασσυριοι την Αφροδιτην Μυλιττα, Αραβιοι δε Αλιττα. Herod. lib. i. cap. 131.

been

been likewise the name of the star of the Dioscori, or Cabiri^c; while *Mylitta* may be plainly traced to the Hebrew root *Ilad*^d. The Gothic tribes denominated this goddess *Frea*, a title, which like that of *Rhea* is most probably derived from Phree, *to be fruitful*^e; and, for the same reason, the Egyptians were accustomed to bestow the name of *Phree* upon the Sun, as being the great material cause of plenty and fertility^f.

The identity of the heathen goddesses, which is here contended for, is maintained also by Tzetzes. This commentator very justly affirms, that *Proserpine*, *Isis*, *Terra*, *Rhea*, *Vesta*, *Pandora*, and a thousand other different appellations, were all titles of one

^c Περὶ ἀστερος τίνος τερατολογεῖ, ἐπιβρίσαντος τῇ ἰστίῳ τοῦ πλοίου, μέλλειν αὐτὸν βυθιζέσθαι· Οὐρανίαν δὲ το φάνει παρὰ τῶν αὐτῶν καλεῖσθαι. Olymp. ap. Phot. Bibl. p. 193. The Cabiric star, which is usually represented as propitious, but which Olympiodorus describes as wearing a threatening aspect, seems to be the same as the star of Astartè, or the comet, if the hypothesis be allowable, which occasioned the catastrophè of the deluge. Urania was worshipped along with Bacchus, or Noah. Διόνυσος δὲ θεὸν μῆνον καὶ τὴν Οὐρανίην ἡγεῖνται εἶναι. Herod. lib. iii. cap. 8.

^d ילד *Mylitta* is the Hiphil participle מילידה *Mulidah*, or the Chaldee inflexion מולדתא *Mulidta*, *the causer of generation*.

^e פרה. For various derivatives from this root see Parkhurst's Heb. Lex.

^f Jablon. Panth. Ægypt. lib. iii. cap. 1.

deity^ε. Hence we find, that the name of *Mater Antèa* was indifferently applied both to Ceres and Rhea.

Ανταία βασιλεια, θεα, πολυωνυμε μητερ
Αθανατων τε θεων ηδε θνητων ανθρωπων,
‘Η ποτε μαςδουσα πολυπλαγκτω εν αιη,
Νησειαν κατεπεισας Ελδουσινος γυαλοισιν,
Ηλθες τ’ ες Αϊδωυ προς αγαυωυ Περσεφονειαν^h.

Hail queen *Antèa*! parent both of gods
And mortal men ; long was thy anxious search
For lovely Proserpine : nor didst thou break
Thy mournful fast, till the far-fam’d Eleusis
Receiv’d thee wandering.

————— Αμφι δε φυλλοις
Στεφамενοι δρυϊνοισι θυηπολις εμελοντο,
Μητερα Δινδυριωυ πολυποτνιαν ευκαλεοντες,
Ενναετιν Φρυγις, Τιτιωυ θ’ άμα, Κυλληνον τε.

————— Ενθεν ες αιη
‘Ρομβω και τυπανω ‘Ρειην Φρυγες ιλασκοντα.
‘Η δε πα ευαγεεσιν επι φρενα θυκε θυλαις
Ανταη δαιμωνⁱ. ———

On Rhea’s guardian power
The heroes call ; and with her they invoke
Th’ Idèan Dactyls, Titias, and Cyllenus.

^ε Περσεφονη δε, και Ισις, η Γη, και ‘Ρεα, και ‘Εστια, και Πανδωρα, και έτερα μυρια ονομαζεται. Schol. in Lycoph. ver. 707.

^h Orph. Hymn. 40.

ⁱ Apoll. Argon. lib. i. ver. 1123, 1141.

Hence,

Hence, in succeeding years, soft Phrygia's sons,
With sounding timbrels and revolving wheel,
Their goddesses honour; while the mighty mother,
Renown'd *Antèa*, pleas'd their zeal beholds ^k.

On account of this intercommunion of deities, Ceres is said to have been the parent of Diana, as well as of Proserpine. Thus, in the Egyptian mythology, Apollo and Diana were the children of Dionusus and Isis; from which circumstance, as Herodotus conjectures, Eschylus celebrated Diana as the daughter of Ceres ^l. Diana herself was worshipped by the Lydians under the name of *Anaïs* ^m; a title, which appears to be the same as the

^k The word Cybelè is derived from Cy-Bela, *the lordly mother*. Sciendum est Cybelem esse commune nomen Babylonium ad matres deorum et Vestas. Cy enim illi matrem, Belum vero et Belam deum et deam vocant. Ann. Viterb. Comment. in Berof. Ant. lib. v. fol. 92.

^l Απολλωνα δὲ καὶ Ἀρτεμιν, Διουσκα καὶ Ἰσιος λεγέσθαι εἶναι παῖδας. — Αἰγυπτίσι δὲ Απολλων μὲν Ὠρεός· Δημήτηρ δὲ Ἰσις· Ἀρτεμις δὲ Βε-
βασίς. Ἐκ τούτου δὲ τοῦ λόγου, καὶ οὐδενός αλλῆς, Αἰσχύλος ὁ Εὐφοριωνος ἤρπασε το ἐγὼ φράσω, μένος δὲ ποιήσεων τῶν προγενομένων· ἐποίησε γὰρ Ἀρτεμιν εἶναι θυγατέρα Δημήτρος. Herod. lib. ii. cap. 156. Hence, in the citadel of Phliasia there was a temple dedicated to Ceres, Proserpine, and Diana. Ἐν δὲ τῇ ἀκροπόλει καὶ ἀλλῶ περιβολὸς ἐστὶν ἱερός Δημήτρος. Ἐν δὲ αὐτῇ ναὸς τε καὶ ἀγάλμα Δημήτρος καὶ τῆς παῖδος· το δὲ τῆς Ἀρτεμιδος (ἐστὶ γὰρ καὶ Ἀρτεμιδος ἐνταῦθα χαλκὴν ἀγάλμα) ἐφαινετο ἀρχαῖον εἶναι μοι. Pausan. Corinth. p. 141.

^m — Λυδῶν, οἷς ἐστὶν Ἀρτεμιδος ἱερόν Αναΐτιδος. Paus. Lacon. p. 249.

Mater Antèa of Orpheus and Apollonius, and as the *Anèa* or *Nanèa* mentioned by the author of *the history of the Maccabees*ⁿ, Strabo^o, and Josephus^p. All these various appellations are probably mere corruptions of *Ani-Dea*, *the goddess of the arkite ship*^q.

The Grecian Io likewise, however her history may have been varied, was, as we learn from Lucian^r, and Clemens Alexandrinus^s, the very same as Isis. Accordingly, she was esteemed the daughter of Inachus or Noah, the imaginary king of Argos, and was feigned to have been metamorphosed into the emblematical arkite heifer. The opinion of Lucian and Clemens is corroborated by Diodorus Siculus, who expressly asserts the identity of Io, Isis, Ceres, Diana, the Moon, and Juno^t;

ⁿ 1 Macc. vi. 1, 2. 2 Macc. i. 13, 14.

^o Geog. lib. xvi. p. 738.

^p Joseph. Ant. lib. xxii. cap. 13.

^q *Anèa* or *Nanèa* is evidently the same as the *Anu*, *Nana*, or *An-Eircann*, of the ancient Irish. See Collect. de Reb. Hibern. vol. v. p. 490, 498.

^r Την δε Ιω δια τε πειλαγε εις την Αιγυπτον αναγαγων Ισιν ποιησον. Luc. Dial. Deor. p. 123.

^s Ισιν δε, την και Ιω, φασιν, δια το ιεναι αυτην δια πασης της γης πλανωμενην. Clem. Alex. Strom. lib. i. p. 382. Io seems to be a contraction of Ionah, *the dove*; and Isis, perhaps originally written *Iofis*, may be considered as a yet further corruption of the same radical. Hence the cry of *Io Bacche*.

^t Diod. Bibl. lib. i. p. 21.

and also by Statius, who asserts, that she, who once stabled in the cave of Phoroneus, is now become the queen of Pharos, and the deity of the East ^u.

The preceding remarks on the identity of the heathen goddesses are decidedly confirmed by a curious passage in *the Metamorphoses* of Apuleius; in which he pronounces Rhea or Cybelè, Minerva, Venus, Diana ^x, Proserpine, Ceres, Juno, Bellona, Hecatè, Rhamnusia ^y, and Isis, to be all one and the same mythological character.

Me primigenii Phryges *Pessinuntiam* nominant *Deum matrem*: hinc autochthones Attici *Cecropiam Minervam*: illinc fluctuantes Cyprii *Paphiam Venerem*: Cretes sagittiferi *Dictynnan Dianam*: Siculi trilingues *Stygiam Proserpinam*: Eleusinii vetustam deam *Cerem*: *Junonem* alii: alii *Bellonam*: alii *Hecaten*: *Rhamnusiam* alii: et qui nascentis dei Solis inchoantibus radiis illustrantur *Æthiopes*, Ariique, priscaque doctrina pollentes

^u Ifi Phoronæis quondam stabulata sub antris,
Nunc regina Phari, numenque Orientis anhel.

Stat. Sylv. lib. iii. p. 49.

^x This Diana was called by the Cretans *Britomartis*. Her mythological history shall be resumed in a future page. *Dictynna* is Dag-Tinin, *the arkite fisch*.

^y Rhamnusia is Ram-Nusa, *the illustrious Noëtic Ark*.

Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine reginam *Isidem*^z.

To this catalogue may be added Latona, who, according to the Greek mythology, was the mother of Apollo and Diana, and, according to that of Egypt, one of the eight great gods. She is evidently the same as Isis or Derceto: whence, as I have already observed, she was doomed to wander over the whole earth; while her history, whether Greek or Egyptian, is uniformly connected with some fable of a floating island^a.

We may now see the reason, why the statue of Juno, in the temple of the Syrian goddess at Hierapolis, was so contrived as to represent the various attributes of those deities, whose identity I have been attempting to establish. Lucian informs us, that in some respects she resembled Minerva, in others, Venus, Luna, Rhea, Diana, Nemesis^b, and the

^z Apul. Metam. lib. xi.

^a Latona is said by the scholiast upon Hesiod to be the same as deathlike oblivion, and night. The reason of this will plainly appear, when the mystic Hades is taken into consideration. Vide infra chap. v. Ἀηὶω λεγέσθαι ἡ ληθης, καὶ ἡ νυξ. Schol. in Hes. Theog. ver. 406.

^b The particular history of Nemesis will be resumed hereafter.

Parcæ. In her right hand she held a sceptre, in her left a distaff. Her head was encircled with rays of glory, and crowned, like that of Cybelè, with turrets; while her waist was girt with the cestus, which is usually given only to Venus Urania^c.

In fine, to adopt the language of Kircher, hoc unum ex omnibus hisce demonstratis hactenus collige. Cabar illam Arabum aliam nullam esse, quam communem illam Venerem Asiaticam, Uraniam coelestem, quam Ægyptii *Isidem*; Babylonii *Dagon*^d, *Derceto*, *Atargatis*; Phœnices *Astarten*; Græci nunc *Lunam*, nunc *Hecaten*, *Lucinam*, *Dianam*, *Proserpinam*; aut, alio nomine, Arabes *Alilath* vocant rem eandem, nominibus diversitatem effectuum denotantibus diversam esse^e.

^c Ἡ δὲ Ἡστὴ σκοπεῖ τοι πολυεῖδα μορφὴν ἐκφανεῖ. Καὶ τὰ μὲν ξυμπάντα ἀτρεκεῖ λόγῳ Ἡστὴ ἐστὶ· ἔχει δὲ τι καὶ Ἀθηναίης, καὶ Ἀφροδίτης, καὶ Σελήνης, καὶ Ῥέης, καὶ Ἀρτεμίδος, καὶ Νεμεσίου, καὶ Μοιρῶν. Χεῖρὶ τε τῇ μὲν ἑτέρῃ σκηπτρον ἔχει, τῇ ἑτέρῃ δὲ ἀτρακτον, καὶ ἐπὶ τῇ κεφαλῇ ἀκτίνας τε φορεῖ, καὶ πύργον, καὶ κέσον, τῷ μύθῳ τὴν Οὐρανίην κοσμεῖσι. Luc. de Dea Syra, sect. 32.

^d I suspect however, that Kircher is mistaken when he enumerates Dagon in this list, for he was a masculine idol, symbolical not of the Ark, but of Noah the god of the Ark.

^e Kirch. apud Beyer. Addit. ad Seld. de Dis Syris, p. 293.

CHAP. IV.

THE POLYONYMY OF THE SUN; AND THE
UNION OF THE ARKITE AND THE SOLAR
WORSHIP.

PREVIOUS to any further inquiries into the nature of the Cabiric superstition, it will be necessary to offer some observations upon the connection, which seems almost immemorially to have subsisted between the worship of the host of heaven, and the adoration of the Noëtic Ogdoad.

The early postdiluvians, unawed by the recent judgment of God, soon converted the pious remembrance of their ancestors, into a blind superstition; and, as error is rarely stationary, the idolatrous veneration of the Sun, the Moon, and the Stars, was ere long super-added. Such glorious bodies were esteemed a fit residence for their deified progenitors; and from those lofty stations they were thought to overlook and direct the affairs of this sublunary world. Hence the whole host of heaven was called after the names of different heroes; and hence we shall be able to account

count for an apparent confusion in the theology of the Gentiles.

If the several histories of the principal deities, revered by most of the ancient nations, be considered, we shall find them at once allusive to the Sabian idolatry, and to the catastrophè of the deluge. Thus, the account, which is given of Osiris and Isis, if taken in one point of view, directs our attention to the Sun and the Moon; but, if in another, it places immediately before our eyes the great patriarch, and the vessel in which he was preserved^a. Accordingly, we learn from Plutarch, that Osiris was a husbandman, a legislator, and a zealous advocate for the worship of the Gods^b; that Typhon, or the sea, conspired against him, and compelled him to enter into an ark^c; and that this event took

^a Osiris and Isis were sometimes esteemed the children of Cronus, who, as we have seen, was also the father of the Titans and Titanides. Osiris however was in reality the same as Cronus, or Noah; and accordingly both his history, and that of Isis, is immediately connected with the war of the Titans, or in other words the catastrophè of the deluge. Diod. Bibl. lib. i. p. 23, 24. Cronus was called by the Egyptians the youngest of the gods, as being the son of Uranus and Ge, the allegorical children of Eliun. Ibid.

^b Plut. de Isid. p. 356.

^c I am aware, that this legend has been applied to the history of Moses; and there are doubtless some circumstances, which favour such an opinion: (see Plut. de Isid. p. 357.)

place on the seventeenth day of the month Athyr^d, the very day on which Noah is said to have embarked. In a similar manner, a ship was the peculiar emblem of Isis^e; and, while the symbolical bull was alike dedicated both to this goddess, and to her mythological consort^f, the history of her wanderings presents to us the image of the erratic state of the Ark upon the surface of the waters: yet there is no doubt, that the Sun was worshipped by the Egyptians under the title of *Osiris*, and the Moon under that of *I/sis*^g, or *Ceres*^h. This singular union of the two

but at the same time, though the Egyptians might be acquainted with the fortunes of the Jewish legislator, it is not easy to conceive how other nations should, most of which have nevertheless a tradition precisely resembling this respecting Osiris.

^d Plut. de Isid. p. 356.

^e Tac. de Mor. Germ. cap. 9. Paus. Phoc. p. 866.

^f Μνευιν βεν Αιγυπτιοι 'Ηλιου φασιν ιερον' επει τον γε Απιν ανα-
θημα ειναι Σεληνη λεγουσιν. Ælian. de Animal. lib. xi. cap. 11.
Τετον (scil. Απιν) Αιγυπτιοι τιμωσι Σεληνη, και ιερος ην οδε ο βες της
Σεληνης, ωσπερ ο Μνευις τε 'Ηλιου. Suid. vox Μεμφις. 'Ο δε εν
'Ηλιου ποσει τρεφομενος βους, ον Μνευιν καλεσιν, μελας εστι. Plut. de
Isid. p. 364. Τες δε ταυρες τες ιερες, τον τε ονομαζομενον Απιν, και
τον Μνευιν Οσιριδι καθιερωθηναι. Diod. Bibl. lib. i. p. 19.

^g 'Υπολαβειν ειναι δυο θεας αϊδιες τε και πρωτες, τον τε ηλιον και
την σεληνην, ων, τον μεν Οσirin, τον δε Ισιν ονομασαι. Diod. Bibl.
lib. i. p. 10.

^h Isis, as I have already observed, was not only esteemed the Ark and the Moon, but also the Earth; and the same remark may

superstitions will satisfactorily explain some particulars in the history of Osiris, which cannot otherwise be very easily accounted for. The Egyptians, according to Plutarch, instituted two yearly festivals in his honour; one of which was designed to perpetuate the remembrance of his inclosure within the Arkⁱ, and the other, that of his entrance into the Moon^h: and he further adds, that a part of the ceremony, which was commemorative of his mystic death and burial, consisted in inclosing his statue within an ark shaped like a lunette^l. All these different rites however allude to one and the same event, the entrance of Noah into his vessel, which was afterwards worshipped in conjunction with the Moon. The inclosure of the Noëtic family within

may be extended to Venus. Thus, Varro supposes the Cabiri to be Heaven and Earth, and pronounces them the same as Serapis and Isis, Taautes and Astartè, Saturn and Ops. *Principes Dei Cœlum et Terra: hi dei iidem qui in Ægypto, Serapis et Isis, qui sunt Taautes et Astartè apud Phœnicas, ut idem principes in Latio Saturnus et Ops. Terra enim et cœlum, ut Samothracum initia docent, sunt Dei Magni, et hi quos dixi multis nominibus. Varr. de Ling. Lat. lib. iv. p. 17.* Thus also Macrobius: *Nec in occulto est neque aliud esse Osirin quam Solem, nec Isin aliud esse quam Terram. Saturn. lib. i. cap. 21.*

ⁱ Plut. de Isid. p. 366.

^h Ibid. p. 368.

^l Ibid.

the Ark was considered by the ancient mythologists as a state of death and darkness; and their quitting it, as a restoration to life and light^m. Hence, the death of Osiris, his confinement within an ark, and his entrance into the Moon, all equally signified the entrance of Noah into the Ark.

As the Egyptian Osiris was primarily Noah, and secondarily the Sun, such also we shall find to be the case with the other great gods of the heathens; for, notwithstanding their apparent variety, they are in fact mere synonyms of Osiris. Thus Damascius and Suidas assert the identity of Osiris and Adonisⁿ; and Clemens Alexandrinus, that of Dionusus and Attis^o: while Macrobius informs us, that Adonis, Attis, Osiris, Horus, and Liber, were all equally the Sun^p; and Ausonius, that

^m This subject shall be discussed at large hereafter. Vide infra chap. v.

ⁿ Οσίριν οντα και Αδωνιν κατα την μυσικην θεοκρασιν. Damasc. Vit. Isid. apud Phot. Bibl. p. 1049. Αλεξανδρεις επιμνησαντο Οσίριν οντα και Αδωνιν ὁμοι. Suid. Lex. vox Ἡραϊσκος. The *μυσικη θεοκρασια*, or mystic intercommunion of deities, mentioned by Damascius, I apprehend to be the same as that, which I am at present attempting to shew really existed in the polytheism of antiquity.

^o Διονυσον τινες Αττιν προσαναγορευεσθαι θελεσιν. Clem. Cohort. ad Gent. p. 16.

^p Adonim, Attinem, Osirim, et Horum, aliud non esse quam Solem.

Bacchus, Ofiris, Phanac, Dionufus, Liber, and Adoneus, were one and the fame deity.

Ogygia me Bacchum vocat ;
Ofirin Ægyptus putat ;
Myfi Phanacem nominant ;
Dionufon Indi exiftimant ;
Romana facra Liberum ;
Arabica gens Adoneum^q.

In a fimilar manner the author of the works of Orpheus declares, that *Jupiter*^r, *Pluto*, and *Bacchus*, were only different names of the Sun ;

Εἰς Ζῆυς, εἰς Αἰδῆς, εἰς Ἥλιος, εἰς Διόνυσος^s.

Virgil makes Bacchus and Ceres to be the Sun and Moon ;

——Vos, O clariffima mundi
Lumina, labentem cœlo qui ducitis annum,
Liber, et alma Ceres^t.——

Solem. Macrob. Saturn. lib. i. cap. 21. In Thracia Solem Liberum haberi. Ibid. cap. 18.

^q Aufon. Epig. 30: *Adoneus* was a name of Pluto or Hades, and the fame title as *Adonis*. They are both Adon-Nus, *the lord Noah*.

^r Hence the folar Jupiter was called by the Mylaffentians *Carius*, from *Car*, *the Sun*. Λεγεται καὶ Καριος· ἔτω γὰρ ὁ Ζεὺς παρὰ Μιλασσευσι τιμαται. Steph. Byzant. de Urb. p. 449.

^s Orph. Fragm. p. 364. Edit. Gefn.

^t Georg. lib. i. ver. 6.

And

And Sophocles addressees Bacchus as the glorious leader of the fire-breathing stars.

Ω πυρ πνεοντων ασρων
 Χοραγε, καμ νυχιων
 Φθεγματων επισκοπε,
 Παμ Διος γενεθλον,
 Προφανηθι συν Ναξιας
 Σαις Θυασι προαπολοις,
 Αί δε σε μαινομενα
 Παννυχιοι χορδύσι
 Τον τιμιαν Ιακχον^u.

Immortal leader of the starry host^x,
 Whose torches blaze with unextinguished fire,
 Great son of Jove, who guid'st the tuneful
 throng,
 Thou, who presidest o'er the nightly song,
 Come with thy Naxian maids, a festive train,
 Who, wild with joy, and raging o'er the plain,
 For thee the dance prepare, to thee devote the
 strain. *Francklin.*

Diodorus and Suidas concur with Macrobius

^u Antig. ver. 1162.

^x This line stands in Dr. Francklin's translation ;

“Immortal leader of the maddening choir ;”

which is certainly very inaccurate ; I have therefore taken the liberty to alter it. Sophocles describes Bacchus as the leader of “the fire-breathing stars,” not of “a maddening choir” of mortal followers.

and Aufonius, in maintaining the identity of Osiris and Bacchus^y; and yet, notwithstanding both these deities have been so repeatedly pronounced to be the Sun, Tzetzes declares it to be his opinion, that they are equally the *Noah* of the Hebrews.

Αιγυπτίων ανακτος, ὃς κατὰ Αἰγυπτίους
Οπρὶς ὀνομάζεται, ἦτοι τῶν πειβλεπτῶν.
Κατὰ Ἰνδῶν δὲ Διονύσος, Διόνες, καὶ ἀναξ Νυκτῆς.
Νῶε κατὰ Ἑβραίους δὲ^z.——

As *Bacchus* then and *Osiris* were merely titles of the great solar patriarch, so we find, that another of his appellations was *Ptha* or *Vulcan*; Jamblichus accordingly describes this

^y Τὸν μὲν Οσίριον μεθερμηνευόμενον εἶναι Διονύσον, τὴν δὲ Ἰσὶν ἐχλίστα πῶς Δημητρεῶν. Diod. Bibl. lib. i. p. 13. Οσίριον λεγέσιν εἶναι τὸν Διονύσον. Suid.

^z Chil. v. Hist. 26. The same author, with the utmost propriety, describes Atlas, Hermes Trismegistus, Prometheus, Hercules, and Typhon, as all contemporary with Osiris, or Noah.

Ἀτλας ὁ Δίδυς, ὡς φασὶ παῖδες τῶν Αἰγυπτίων,
Καὶ μάλλον ὅσοι πειδόνται Σωφιδὶ χρονιογραφῶν,
Εἰ χρόνους ἦν Οσιριδὸς, τε Διονύσσε, Νῶε,
Οἳ ἦν Ἑρμῆς τρισμαγίστος, ὃς εὐρετὴς γραμμάτων,
Ἑρμῆς ὅμῃ, καὶ Προμηθεύς, καὶ Ἑρακλῆς, Τυφῶν τε,
Οἱ συμπαντες Αἰγυπτιοὶ Ἑλληνας νῦν μὴ νοεῖ.

Chil. v. Hist. 1.

Hermes and Hercules, as will appear in the course of the present disquisition, as well as Atlas and Prometheus, are alike the great patriarch; while Typhon is merely a personification of the deluge.

deity

deity as being the same person as Osiris^a. Hence, on account of the connection of the arkite and the solar worship, the Cabiri were sometimes esteemed the sons of Vulcan, and as such received divine honours in Egypt. We learn from Pherecydes, that Vulcan espoused Cabira the daughter of Proteus, who bore to him the three Cabiri, and the three Cabiræ^b. In this tradition, the union of the two superstitions is pointed out in a very remarkable manner. The *Vulcan* of Pherecydes and his family exactly complete the number *eight*; he himself is Noah adored in conjunction with the Sun; and his consort is the offspring of a marine deity. Herodotus mentions, that the statues of this Vulcan, and his children the Cabiri, were in form like the Pataïci^c. These were

^a Ἕλληνες δὲ, εἰς Ἡφαίστου μεταλαμβάνουσι τὸν Φθα, τῷ τεχνικῇ μόνον προσβάλλοντες· ἀγαθὸν δὲ ποιητικὸς ὡς Ὀσίρις κεκληταί. Jamb. de Myst. sect. viii. cap. 3.

^b Pherec. apud Strab. Geog. lib. x. p. 472.

^c Εἰς δὲ δὴ καὶ Ἡφαίστου τὸ ἱερόν ηλθε (Καμβύσης), καὶ πολλὰ ταγαλματι κατέγελασε· ἐστὶ γὰρ τὸ Ἡφαίστου ταγαλμα τοῖσι Φοινικηίοισι Παταϊκοῖσι ἐμφερέστατον, τοὺς οἱ Φοινικεῖς ἐν τῇσι περὶ τῶν τριήρων περιελαβόντες. Ὅς δὲ τέτταρες μὴ ὀπώπεις, ἐγὼ δὲ οἱ σημανεὶς πυγμαῖαι ἀνδρὸς μίμησις ἐστὶ. Ἐσηλθε δὲ καὶ ἐς τὰν Καβείρων τὸ ἱερόν, ἐς τὸ οὐ δεμίτον ἐστὶ ἐπιεῖναι ἄλλον γὰρ ἢ τὸν ἱερέα· — ἐστὶ δὲ καὶ ταῦτα ὅμοια τοῖσι τοῦ Ἡφαίστου· τούτου δὲ σφραγὶς παῖδας λεγούσι εἶναι. Herod. lib. iii. cap. 37. Hesychius agrees with Herodotus in making Vulcan the father of the Cabiri: Καβείροι — πάντες τιμῶνται ἐν Ἀθῆναις ὡς θεοί, λεγόνται δὲ εἶναι Ἡφαίστου παῖδες.

small figures, which the Phenicians were accustomed to place at the heads of their galleys, on account of their supposed influence over maritime affairs^d, precisely in the same manner as the Greeks did those of the Dioscori. The Pataïci indeed seem to have been no other than the Cabiri, who, as it abundantly appears from Sanchoniatho, were originally Phenician deities. The circumstance of their being the tutelary gods of navigation is noticed by Aristophanes ;

ὦ νῆρες, πεισομεθα ; νυν αἰγὼν μέγας·
 Ἀλλ' εἰ τις ὑμῶν ἐν Σαμοθρακῇ τυγχάνει
 Μεμνημένος, νυν ἐστὶν εὐχάσται καλόν^e.

Upon which the scholiast observes, that those, who were in great danger, invoked the Samothracian gods, the Corybantes, and Hecatè, from whom the cave Zerinthus acquired its celebrity ; and that the initiated in the mysteries of the Cabiri were thought to be safe in the midst of perils, and secure from all the violence of tempests^f.

^d Pataïcus appears to be compounded of Patah-Oc, *the priest of the Ocean*.

^e Arist. Iren. ver. 275.

^f Οἱ ἐν κινδύνῳ γενομένοι, ἐπεκαλοῦντο τοὺς τοὺς δαίμονας τοὺς ἐν Σαμοθρακῇ, τοὺς τε Κορυβάντας, καὶ τὴν Ἑκατὴν, ἐξ ἧς καὶ διαβόητον ἐν τῷ Ζηρινθῷ αὐτοῦ, ἐνθα ταύτῃ ὡργιάζον καὶ ἐλευθεροῦντο. Μεμνημένος. Τα μυστήρια τοῦ Καβίρου. Δοκοῦσι γὰρ οἱ μνημεῖοι ταῦτα δίκαιοι

The solar patriarch was worshipped also under the name of *Pan*^g. This deity, however his history might be afterwards perverted by the mythologizing Greeks, is plainly declared by Herodotus to be one of the eight great gods of Egypt^h, and even the most ancient of those eight godsⁱ. Hence Diodorus Siculus informs us, that he was the same as Serapis, Osiris, Dionusus, Pluto, Ammon, and Jupiter^k. Accordingly, while he is styled by Livy *Lycæus* from *Luc, the Sun*^l; by Phor-

δικαιοι τε ειναι, και εκ δεινων σωζεσθαι, και εκ χειμωνων. Schol. in loc. Zerinthus seems to have derived its name from Ζ'Αran-Thus, *the great god of the Ark*. Hence Venus was worshipped in this cave, and denominated *Zerimbia*. Εν Θρακη αντρον εστιν, εν ᾧ ἡ Ζηρυνδια Αφροδιτη τιμαται. Tzet. in Lycoph. ver. 449. With a similar allusion she was called *Zirenè* by the Macedonians. Ζειρηνη, Αφροδιτη εν Μακεδονια. Hesych.

^g Pan seems to be an abbreviation of Phanes, whom the author of the Orphic writings celebrates as the Sun. Orph. Fragm. apud Macrobi. Saturn. lib. i. cap. 18. Phanes or Hanes is compounded of Ph'Ain-Es, *the solar fountain of fire*. The author of *the Etymologicon Magnum* accordingly informs us, that the proper name of Pan was *Pban*. Παν, Φαν τις ων. He was the same as the Irish Fen, *the Sun*. Collect. de Reb. Hib. p. 504.

^h Τον Πατα των οκτω θεων λογιζοντα ειναι οι Μενδησιοι. Herod. lib. ii. cap. 46.

ⁱ Παρ' Αιγυπτιοισι δε, Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων θεων ειναι. Ibid. cap. 145.

^k Τον δε Οσιριν οι μεν Σαραπιν, οι δε Διονυσον, οι δε Πλευσινα, οι δε Αμμωνα, τινες δε Δια, πολλοι δε Πανα, νερομικασι. Diod. Bibl. lib. i. p. 22.

^l Liv. Hist. lib. i. cap. 5.

nutus,

nutus, *Surtus* from *Sur-Thus*, the solar deity^m; and by Nonnus, *Parrhasius* from *P' Ares*, the Sunⁿ: he is denominated by Livy^o, and Macrobius^p, *Inuus*, or *Junus*, from his connection with *Juneh*, the dove; was worshipped by the Egyptians under the name of *Mendes*, or *Men-Deva*, the divine Noah^q; and is described by Virgil as having gained the affections of the Moon^r. He is further said by Hyginus to have advised the gods to assume the forms of different animals, when in danger from the attack of Typhon, or the diluvian Ocean^s; upon which occasion he metamorphosed himself into a monster compounded of a goat and a fish^t. He was also brought up along with Jupiter in Crete; and assisted him in his war against the Titans, or diluvians, by sending among them what are termed from him *Panic terrors*^u. As the Sun, Pan was represented with a pipe of seven reeds, in allusion

^m Phorn. de Nat. Deor. cap. 27.

ⁿ Περσεύου φωνήεις ἐχάριτο Παρῆσιος; Παρ. Dionys. lib. xxxii.

P. 537.

^o Liv. Hist. lib. i. cap. 5.

^p Macrobi. Saturn. lib. i. cap. 22.

^q Herod. lib. ii. cap. 46.

^r Georg. lib. iii. ver. 391.

^s Hyg. Fab. 196.

^t Hyg. Poet. Astron. lib. ii. cap. 28.

^u Eratost. Catast. cap. 27.

to the imaginary music of the spheres ^x; and, as an arkite god, he was said to be the son of Mercury ^y, and to have been worshipped in Daunia ^z. For the same reason, the word *Pan* was esteemed synonymous with *Cetus*, a *sea-monster* ^a.

Another title of Cronus or Noah was *Anubis* ^b; and another was *Horus* ^c, an appellation most probably derived from *Aur*, *light*. Horus is described as the son of Osiris and Isis; but he is, in fact, like his father, at once the great patriarch, and the solar orb. The tawny colour of the lion, his fiery eyes, circular countenance, and shaggy mane, rendered him a fit emblem of the Sun; hence the throne of Horus, like that of Cybelè, was supported by lions ^d. Horus however was also represented by the Egyptians

^x Macrobi. Saturn. lib. i. cap. 22.

^y Mercury is M'Erech-Ur, *the great solar god of the Ark*. His history shall be considered at large hereafter. Vide infra chap. v.

^z Lactan. Placid. Narrat. Fab. 11.

^a Πανα ιχθυον καλειδαι κητωδη. Suid. Lex.

^b Plut. de Isid. et Osir. p. 368.

^c Macrobi. Saturn. lib. i. cap. 21.

^d Κεφαλην εχει μεγαλην το ζων, και τας μεν κορας πυρωδεις, το δε προσωπον στρογγυλον, και περι αυτο ακτινοειδεις τριχας, κατα μιμησιν ηλιου* ιδεν και υπο τον θρονον του Ωρου, λεοντας υποτιθεασιν, δεικνυντες το προς τον θεον του ζωνυ συμβολον. Horapollinis Hierog. lib. i. sect. 71.

failing in a ship^e; and was supposed to have encountered Typhon, or the sea, from whose fury he saved himself, by taking refuge in the floating island near Buto^f.

Horus then being Apollo, or Noah worshipped in conjunction with the Sun, we find him, as such, connected with the Corybantes or Cabiri. Aristotle accordingly mentions two deities of that name, the first of whom sprung from Vulcan and Minerva, while the second was the son of Corybas, born in Crete^g. The import of both these genealogies is precisely the same; and Vulcan, Corybas, and Horus, are all one person. Hence, as Vulcan is described as the father of the Cabiri^h, so Corybas is represented as the head of the Corybantes, and as the husband of Thebah, or the Arkⁱ.

^e 'Ο δὲ δ' ἐπὶ πλοίου ναυτιλλόμενος τὴν διακυβερῶσαν τὸν κόσμον ἐπικρατεῖαν παρήτησιν. Ὡς περ ἐν ὁ κυβερνήτης χωριστὸς ὢν τῆς νέας, τῶν πηδαλιῶν αὐτῆς ἐπιβέβηκεν, ἔτω χωριστὸς ὁ ἥλιος τῶν οἰκῶν τοῦ κόσμου πάντος ἐπιβέβηκεν. Jamblic. de Myst. sect. vii. cap. 2. I have cited this passage only to shew, that Horus was thus depicted, for I cannot assent to the reason given by Jamblichus.

^f Plut. de Isid. p. 371.—Ælian. de Anim. lib. x. cap. 21.—Herod. lib. ii. cap. 156.

^g Ναὶ μὴν Ἀπολλῶνα, ὁ μὲν Ἀριστοτέλης, πρῶτον ἠφαισε καὶ Ἀθηνας, δευτέρων ἐν Κρήνῃ, τὸν Κορυδαῖος. Clem. Alex. Cohort. p. 24.

^h Pherec. apud Strab. Geog. lib. x. p. 472.

ⁱ Diod. Sic. Bibl. lib. v. p. 323.

It will be proper for me here to offer a few observations upon the radical syllable *Car*, *Cur*, *Cor*, or *Sar*, which enters alike into the word *Corybas*, and into a great variety of epithets bestowed upon Apollo. This ancient solar title seems to be originally deducible from the Hebrew *Ser*, *Tzer*, or *Seir*^k: the Persians preserved it in the form *Cur*^l: the Greeks lengthened it into *Sirus*, or *Sirius*^m; the Celts into *Cearas*, *Croith*, or *Curoith*ⁿ; and the Hindoos into *Surya*. In our own language we still retain the word *Sear* in the signification of *burning*; while the Hebrews have formed from the same radical the compound term *Seraph*^o, and the Egyptians, the similarly compounded name of their god *Serapis*. With regard to the Grecian Apollo, Pausanias mentions, that at Megara there was a pyramidal stone, a shape peculiarly sacred to the Sun on

^k Heb. שַׁעִיר, צֹהַר, זֹהַר, or perhaps שׂוֹר *a prince*.

^l Κυρος ὁ ἥλιος παρὰ Περσiais. Hesych.

^m Σεῖριος, ὁ ἥλιος. Hesych. Σεῖρ, Σεῖρος, ὁ ἥλιος. Suid.

ⁿ Croith or Curoith is Cur-Ath, *the burning Sun*.

^o Heb. שֶׂרָף. I strongly suspect, that both *Seraph*, *to burn*, and *Seraph*, *a fiery serpent*, are ultimately deducible from the compound radical Sar-Oph, *the solar serpent*. The Hebrew *Seraph* is evidently the prototype of the Latin *Serpens*; for I am rather inclined to think, that *Serpo*, *to creep*, was a descriptive derivation from *Serpens*, than that *Serpens* is the participle from *Serpo*. The serpent was the principal solar emblem.

account of its resemblance to the tapering flame, which the inhabitants denominated *Apollo Carinus*^p. Under the similar name of *Corynthus* this deity was worshipped by the Messenians^q, and under that of *Carnius* by all the Doric tribes^r; while his festival was styled *Carnia*^s. Accordingly we find that a grove was consecrated to *Apollo Carnius* near Pharæ^t; and a cell, at Sicyon^u. There was

^p Ἐστὶ δὲ ἐν τῷ γυμνασίῳ τῷ ἀρχαίῳ—λίθος παρεχόμενος Πυραμίδος σχῆμα οὐ μεγάλης· τοῦτον Ἀπολλῶνα ὀνομαζοῦσι Καρίνον. Paus. Attic. p. 106. Megara is Ma-Car-Ai, *the land of the great Sun*.

^q Κορινθίον δὲ Ἀπολλῶνα ὀνομαζοῦσι. Paus. Messen. p. 365.

^r Καρνεῖον δὲ Ἀπολλῶνα Δωριεῦσι τοῖς πασι σεβέσθαι. Paus. Lacon. p. 238. Pausanias adds, that the Dorians were instructed in this mode of worship by Carnus an Acarnanian. Carnus however appears to be no other than Car-Nus, *the solar Noab*; and the word *Acarnania* is derived from the same radical *Car*. Hence we find, that the Acarnanians were formerly called *Curetes*, one of the titles of the Cabiri, from their devotion to the worship of Cur; while their country bore the name of *Curetis*. Κουρητής, ὁ ἐξ Ἀκαρνανίας. Steph. Byzan. de Urb. p. 474. Φασὶ δὲ τινες τῆς Ἀκαρνανίας πρῶτον Κυρητῆας καλεῖσθαι. Tzet. in Lycoph. ver. 670. Ἀπὸ τοῦ Ἀκαρνανίως τοῖς ἐν τῇ ἡπείρῳ ταύτῃ τὸ ὄνομα τὸ νῦν γενέσθαι λέγουσι τὰ πρὸ τοῦ Κυρητῆς καλούμενοις. Paus. Arcad. p. 646. Acarnaniæ, quæ antea Curetis vocabatur. Plin. Nat. Hist. lib. iv. cap. 1.

^s Καρνίος, Ἀπολλων. Καρνια, Ἀπολλωνος ἑορτὴ παρὰ Λακιδαιμονίοις. Hesych.

^t Paus. Messen. p. 355.

^u Τὸ ἐνδοτέρῳ Ἀπολλωνίῳ ἀνέεται Καρνεῖω, καὶ ἐς αὐτὸ οὐκ ἔστι πλὴν τοῖς ἱερεῦσι ἰσοδός. Paus. Corinth. p. 134. Bacchus, who was the Sun no less than Apollo, was on that account called *Cresius*,

also a temple of *Apollo Carnias* at Gytheæ in Laconia^x; and another, in Arcadia, of *Apollo Cereates*^y. The same title of *Carnius* is applied to Apollo by an ancient oracle;

Εὐχεο Καρνίῳ τελεεῖν σεβας Ἀπολλωνι^z.

while, in strict conformity with the preceding authorities, he is called by Nonnus *Carnèus*.

Ἀζομῆ ἐκ Σπάρτης ἑτερῶς κινῶς, ἔς αὐτὶ τᾶλαι
Ἡΐτων ἐς ἐρωπὲ ἐμός Καρνείος Ἀπολλων^a.

Car, *Cur*, or *Ser* then, being a title of the Sun, we find it fabled, that the nymph *Curenè* was beloved by Apollo, and that she bore him a son named *Aristèus*.

—Ἀρισταῖος,—

Τὸν ὡς τε Κυρῶνῃ κεμαδοῦστος Ἀρτεμὶς ἄλλῃ
Φοῖβει φιλότητι λεοντοφόνος τέκε νυμφῇ^b.

Aristèus is *Ares-Thus*, *the divine Sun*, and he is reported to have been educated in the cave of *Chiron*^c. *Curenè* herself was carried off

or *Cur-Es*, *the solar fire*. —Διονύσου ναὸς Κρησιῶν—. Paus. Corinth. p. 164.

^x Paus. Lacon. p. 265.

^y Paus. Arcad. p. 670.

^z Orac. Vet. Opsop. p. 41.

^a Nonni Dionys. lib. xvi. p. 290.

^b Ibid. lib. xiii. p. 240.

^c Apoll. Argon. lib. ii. ver. 512.

by Apollo from Aïmonia, or Ai-Monah, *the land of the arkite Moon*; whence her son Aristæus was particularly venerated by the Aïmonians^d.

With a similar allusion to the worship of the Sun, Esculapius the eighth Cabir of Sanchoniatho had a temple in Achaia denominated *Curos*^e, and was reckoned in the Grecian mythology, the son of Apollo by Coronis daughter of Phlegyas.

Ω μεγα χαρμα βροτοις βλατων Ασκληπιε πασιν
 'Ον Φλεγυηίς επικτεν εμη φιλοτητι μιξεισαι
 Ιμεροεσσα Κορωνις ενι κρηναη Επιδαυρω^f.

Apollo had likewise a son called *Coronus*^g; which name, as well as that of his mistress

^d Apoll. Argon. lib. ii. ver. 506. Curenè was supposed to have given her name to the city Curenè in Africa, which was deemed peculiarly sacred to Apollo Carnæus. Thus Callimachus :

Σπαρτη τοι, Καρνειε, τοδε πρωτισον εδεθλον,
 Δευτερον αυ Θηρη, τριτατον γε μεν ασυ Κυρηνη.

Hymn. ad Apoll. ver. 71.

In the same hymn is particularized the fountain Curè, which, according to the scholiast, was at Curenè. Ibid. ver. 88. I shall resume the consideration of the history of Aristæus hereafter. Vide infra chap. x.

^e Paus. Achaic. p. 236.

^f Orac. Apoll. apud. Paus. Corinth. p. 171.

^g Ibid. p. 123

Coronis, is derived from the compound, *Cor-On*, *the solar deity*. Hence Esculapius himself was denominated *Curos*; and hence likewise may be deduced the etymology of the city *Curtones* in Beotia, where was a temple and grove of Apollo^h.

In consequence of the solar worship being ingrafted upon the commemorative rites of the deluge, while Diana, or the lunar Ark, the mythological sister of Apollo, was on the one hand esteemed a Titanis, she bore also on the other hand the solar names of *Saronia*ⁱ, *Cora*, and *Coria*^k. She was also called *Persia*^l, from P'Ares, *the Sun*; and was said to have been brought by Latona to *Corissus*, a city of Ephesus^m. It is observable, that her mother Ceres, in reference to the same solar worship, was by the Cnidians denominated *Cure*ⁿ.

^h Paus. Bæot. p. 757.

ⁱ Σαρωνία Αρτεμις. Hesych.

^k Η μὲν τοὶ Ἰπριοὶ γὰρ δύο ἐκαθίστατο νῆες,
ἄλλον μὲν Κόρινθον ———

Callim. Hymn. ad Dian. ver. 233.

^l Ἐν τοῖς Κατὰδελοῖς ἐστὶ τὸ τῆς Περσῆς Αἰετῆδος ἱερόν. Strab. Geog. lib. xii. p. 537.

^m Κορίσσιος πόλις τῆς Εἰςῆς, διὰ τὸ τὴν Ἀττῶν τεκοῦσαν, καὶ τὴν Αἰετῆν κομίζουσαν γενομένην κατὰ τὸν τόπον. Steph. Byzan. de Urb. p. 466.

ⁿ Apud Cnidios *Cyre* vocatur Ceres. Cæd. Rhodig. Lect. Anti. lib. xvii. cap. 27. Several other instances will hereafter

The celebrated city of Corinth appears to have derived its name likewise from the prevailing worship of Cor, *the Sun*. It was supposed to have been founded by Aletes, one of the Heraclidæ or Heliadæ^o; whence Pindar calls the Corinthians *παῖδες Αλατά*, *the children of Aletes*^p. These Heraclidæ^q, Aletæ, or Titans, so celebrated throughout the whole world, are said by Sanchoniatho, as we have already observed, to be the children of Cronus or Agruerus, the scriptural *Noah*: and it is remarkable, that, as the Titans were denominated *Heliadæ*^r, so the two great Rajah families in Hindostan styled themselves *Surya-Bans* and *Chandra-Bans*, or *children of the Sun* and

be produced of the Ark being designated by titles derived from the several appellations of the Sun.

^o *Αλητης ἡγήσατο της αποικιας των Ἡρακλειδων, ὅτε οἱ Ἡρακλειδαι κατησαν εἰς Πελοποννησον, και αυτος εἰς ὧν των Ἡρακλειδων — Οὗτος ἐκρατησε Κορινθου.* Schol. in Pind. Olymp. xiii. ver. 17. *Κρατει ὁ Αλητης, και ὠνομασεν αυτην Διος Κορινθου.* Schol. in Pind. Nem. vii. ver. 155. Aletes is merely Al-Ait, *the god of fire*, and he is the same mythological character as his supposed ancestor Hercules. In reference to the union of the two superstitions, he is said to have been the son of Hippotes, or Hippadus, *the god of the Ark*. Conon. Narrat. 26. Corinthus is Cor-Ain-Thus, *the divine solar fountain of beat*.

^p Pind. Olymp. xiii. ver. 17.

^q Their father Hercules is Erech-El, *the arkite deity*; and he is the same person as Osiris, as shall be shewn hereafter.

^r Ang. *Children of the Sun*.

Moon.

Moon. The same notion prevailed in Peru, the Yncas of which boasted of their descent from the two great luminaries of heaven, or, in other words, from Noah and the Ark, worshipped in conjunction with the Sun and Moon. Nor shall we wonder at this similarity of religious opinion, when we consider the very remote period, at which the union of the solar and arkite worship took place; a period so remote, that we cannot fix it later, than the age of the tower of Babel, which seems in fact to have been erected for the purposes of this very idolatry. Such then being the import of the word *Corinth*, we shall be at no loss to understand the meaning of the contest between Neptune and the Sun, which was reported to have been carried on for the isthmus of that city^s. It evidently alludes to the resistance made, in the early ages, to the union of the two primeval superstitions^t. Accordingly, as I shall take occa-

^s Λεγουσι δὲ καὶ οἱ Κορινθιοὶ Ποσειδῶνα ἐλθεῖν Ἥλιον περὶ τῆς γῆς ἐς ἀμφισβήτησιν. Paus. Corinth. p. 112.

^t The ancients had a variety of similar legends respecting contests between their gods, which I think may be divided into *two* classes, as allusive to *two* entirely different events, *the deluge*, and *the union of the two superstitions*. I have already noticed the contest of Neptune and Juno for the sovereignty of Argos, and have referred it to the *first* of these events. That of Minerva and Neptune for the territory of Athens has a similar

sion to shew hereafter, we find in the history of the Corinthians, traces no less of the arkite, than of the solar worship.

From the same adoration of Cor or Cur, Crete was formerly called *Curetis*^u, and a

milar allusion to the history of the deluge. Hence, in both these instances, Juno and Minerva are equally described, not as vanquished, but as having gained the superiority over Neptune. The Trezenians however preserved a tradition, which seems to be a corrupted compound both of the contest which relates to the flood, and of that which describes the union of the two superstitions. They esteemed Horus the first of men; and believed, that a contest for their country between Neptune and Minerva took place during the reign of Althepus, the son of Neptune, and successor of Horus. This is evidently the counterpart of the Athenian legend, and is consequently to be referred to the history of the deluge, Minerva being a personification of the divine wisdom, which preserved the Ark; but, when we find, that the issue of the Trezenian contest was not a victory gained by Minerva over her adversary, but an agreement between the parties jointly to possess the country, this part of the tradition seems rather to allude to the junction of the arkite worship with that of the Sun. Paus. Corinth. p. 181.

^u Dosiades eam a Creta nymp̄ha Hesperidis filia, Anaximander a rege Curetum, Philistides Mallotes Crates primum *Ætiam* dictam, deinde postea *Curetin*. Plin. Nat. Hist. lib. iv. cap. 12. Οἱ μὲν φασιν ἀπο τῆ κορῆς Κορήτην, καὶ Κρήτην κατὰ συγκατῆν· οἱ δὲ ἀπο Κρήτος τῆ Διὸς καὶ Ἰδαίας νυμφῆς παῖδος· οἱ δ' ἀπο Κρήτης μίας τῶν Ἑσπερίδων· οἱ δ' ἀπο τινὸς γηγενέως Κρήτος. Steph. Byzant. de Urb. p. 479. *Crete* is the same word in reality as *Curetis*; for, as Stephanus justly observes, *Crete* is merely the syncopated form of *Curete*. The same observation may be extended to the supposed earth-born monarch Cres, who

district in Asia Minor *Caria*. It is remarkable, that the citadel of Megara was likewise denominated *Caria*, as it was supposed from Car the son of Phoroneus, in the time of whose father Inachus the deluge happened^x. In a similar manner, and with a similar allusion to the united superstitions, a city of Chios, which bore the name of *Carides*, was said to have been built by Macar, and the persons, who escaped from the flood of Deucalion^y.

Another title of the Sun, to return from this digression respecting the syllable *Cur*, or *Cor*, was *Phaëthon*, or Ph'Aith-On, *the burning solar orb*. Thus Sophocles :

Πῃ ποτε κεραυνοὶ Δίος, ἦ
Πῃ Φαεθῶν Ἀλίου,
Εἰ ταυτ' ἐφορῶντες
Κρυπτεύσιν ἐκῆλοι^z,

Where is thy lightning, Jove? and where thy power,

is evidently the solar deity Cures. The mythological history of Crete will be resumed hereafter, chap. vi.

^x Εκαλετο δὲ καὶ ἡ Μεγαρῶν ἀκροπολις Καρία ἀπο Κάρου τοῦ Φορωνεύου. Steph. Byzant. de Urb. p. 449.

^y Καρίδες περὶ Χίον τὴν νήσον. Εφορος ἐν τῇ πρώτῃ ἰστορεῖ, κτίσται φασκὼν αὐτὴν τοῦ διασωθέντος ἐκ τοῦ ἐπὶ Δευκαλίωνος γενομένου κατακλυσμῆ μετὰ Μακάρου καὶ μέχρι νῦν τὸν τόπον καλεῖσθαι Καρίδας. Ibid. p. 451. Macar is Ma-Car, *the great Sun*.

^z Elect. ver. 825.

All-

All-seeing Phaëthon ? if this foul deed
Be unrequited.

Phaëthon indeed is usually described as the son of Apollo, but this is merely one of the instances of genealogical repetition so common in the mythology of the ancients. The history of his birth seems to be founded on the junction of the two primitive modes of worship: thus, he was supposed to be the offspring of the Sun by Clymenè the daughter of Oceanus and Tethys; who is said by Nonnus to have been born in the neighbourhood of Nusa, the scene of the fabulous exploits of Bacchus, and who in fact was no other than Cula-Mena, *the hollow Noëtic Ark*^a.

Ωκεανος κελαδων μιτρεμενος αν τυγα κοσμος
Ικμαλειω περι Νυσαν αγων γαιτοχον υδαρ,
Τηθυος αρχεγονοισιν ομιλησας υμεναιοις
Νυμφιος υδατοεις Κλυμενιω τεκεν, —
——ης επι μορφη, ——
Καρνε πυρος τιμιης ετερω πυρι.^b —

The solar Noah was adored likewise under the name of *Ares* or *Mars*. Hence the title

^a Clymenè is also said to have been the mother of Atlas, and for the very same reason. Vide supra p. 113, 115.

^b Nonni Dionys. lib. xxxvii. p. 639.

Ares, in the compound form of *Dus-Ares*, was given to Bacchus^c; and hence, as we learn from Macrobius, Mars was esteemed the same as Bacchus, and the Sun. The Accitani adorned the head of his statue with rays of glory, and denominated him *Neton*, a word possibly compounded of Nu-Ait-On, *Noah the burning Sun*^d: his worship however seems to have come originally from the East, for, according to the author of *the Chronicon Paschale*, Ares was an ancient king of Assyria, the son of Sames, the brother of Rhea^e. He was the same as the Babylonian Belus or Baal, the word *Ares* signifying *the solar orb*; and, in a similar manner, his imaginary father Sames was also the Sun^f: hence, in reference to the union of the two superstitions, he was described as the brother of Rhea, or the lunar Ark.

^c Δεσφαρν τον Διονυσον. Hesych.

^d Quæ de Libero patre dicta sunt, hæc Martem eundem ac Solem esse demonstrant, siquidem plerique Liberum cum Marte conjungunt.—Accitani etiam, Hispana gens, simulacrum Martis radiis ornatum maxima religione celebrant, *Neton* vocantes. Macrob. Saturn. lib. i. cap. 19. Mars is evidently Ma-Ares, *the great Sun*.

^e Μετα δε Νινον εξασιλευσεν Ασσυριων Θερξας ονοματι, οντινα μελωνομασεν ο τουτου πατρη Ζαμης εκ της Ρεας αδελφης Αρεα. Chron. Pasch. p. 37.

^f Sames is שָׁמַשׁ, and Ares is שֶׁרַח.

Another title of the same import was *Hercules*, who, considered in one point of view is *Arech-El, the God of the Ark*, and in another, is a personification of the glorious luminary of day. Thus, while Apollodorus describes him as sailing over the vast ocean in a golden cup, which he had received as a gift from Apollo^g; Macrobius expressly asserts, that this cup was nothing more than a ship, and yet declares, that Hercules was a name of the Sun^h. Hence, he was worshipped by the Beotians under the appellation of *Charops*, or *Car-Op, the solar serpent*ⁱ.

It is remarkable, that although the word *Titan* properly signifies *a diluvian*, yet, as we are assured by the author of the Orphic hymns, it was likewise a title of the Sun.

^g Ὁ δὲ (ἥλιος) τὴν ἀνδρείαν αὐτῆς (Ἡρακλῆς) θαυμασάσας, χρυσεὸν ἐδωκεν δεπας, ἐν ᾧ τὸν Ὠκεανὸν διεπεράσει. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnos. lib. xi. p. 470.

^h Ego tamen arbitror non poculo Herculem maria transvectum, sed navigio, cui scypho nomen fuit. Saturn. lib. v. cap. 21. Præterea sacrorum administrationes apud Ægyptios multiplici actu multiplicem dei asserunt potestatem, significantes Herculem hunc esse τὸν ἐν πασι καὶ διὰ πάντων ἥλιον. Ibid. lib. i. cap. 20. The twelve labours of Hercules inost probably signify nothing more, than the passage of the Sun through the twelve signs of the zodiac.

ⁱ Ἀνωτέρω δὲ ἐστὶν Ἡρακλῆς Χαροψ ἐπικλησὶν· ἐνταυθα δὲ οἱ Βοιωτοὶ λεγούσιν αἰαδῆναι τὸν Ἡρακλῆα ἀγόντα τὸν τῆς ἁδῆς κύνα. Paus. Bæot. p. 779.

Τίταν χρυσαυγης Ὑπεριων, θραϊνιον φως,
 Δεξιε μεν γενετωρ ης, ευωνυμε νυκτος,

Φωσφορε, αιολοδεκτε, Φερεσβιε, καρπιμε Παιαν,
 Αιεθιλες, αμιαντε, χρονσ πατερ, αθανατε Ζως^k.

The reason of such an application of the name *Titan* was evidently the joint adoration of the diluvian Noah and the solar orb.

The whole of the preceding observations are decidedly confirmed by Nonnus, who pronounces Hércules, Belus, Ammon, Apis, Cronus, Jupiter, Serapis, Phaëthon, Mithras, and Apollo, to be all equally the same solar deity.

Ασροχιτων Ἡρακλες, αναξ πυρος, ορχαμε κοσμος,
 Ἡελιε, βροτεσιο βιχ δολιχοσκιε ποιμην,

Βηλος επ' Ευφρηταιο, Λιβυς κεκλημενος Αρμων,
 Απισ εφυσ Νειλωος, Αραφ Κρονος, Αστυελος Ζως^k

Ειτε Σαραπιδ εφυσ Αιγυπτιος, αννεφελος Ζως,
 Ει Κρονος, ει Φαῖθων πολυνυμος, ειτε συ Μιθρας,
 Ἡελιος Βαβυλωνος, εν Ἑλλαδι Δελφος Απολλων^l.

In fine, the Clarian Apollo directly asserts his identity with the Sun, with Horus, with Osiris, and with Bacchus.

^k Hymn 7.

^l Nonni Dionys. lib. xl. p. 683, 684, 685.

Ἥλιος, Ὠρος, Οὐρανὸς ἀναξ, Διονυσος, Ἀπολλων,
 Ὠρων καὶ καιρῶν ταμὴς, ἀνεμῶν τε καὶ οὐρανῶν,
 Ἥες καὶ νυκτὸς πολυαεθρὸς ἡνία νῶμων,
 Ζαφλεγεῶν ἀστρῶν βασιλεύς, ἡδὲ ἀθανάτων πῦρ^m.

From these remarks on the polyonymy of the solar Noah, I sh^d all proceed to treat of the union of the two great primitive superstitions; which event I apprehend to have been the cause, why we sometimes find the principal deity of the Gentiles represented as the Sun, and sometimes described as having been inclosed within an ark, or having sailed in a ship over the waters of the diluvian Ocean.

Symbolical imagery was very much in use among the ancients, and will be found to provide the whole of their heterogeneous mythology. A heifer seems to have been adopted as perhaps the most usual emblem of the Ark, and a serpent as that of the Sun; while the great patriarch himself was sometimes worshipped under the form of a bull, and sometimes, in consequence of his union with the Sun, hieroglyphically described as a serpent having the head of a bullⁿ.

That the heifer was an emblem of the Ark appears from a very curious passage in *the*

^m Orac. Vet. Opsop. p. 6.

ⁿ Mont. Ant. vol. ii. p. 204.

Etymologicon Magnum, the author of which informs us, that *Theba*, in the Syrian dialect, signified *a heifer*; and he further observes, that Thebes, the capital of Beotia, owed its name to the circumstance of Cadmus being led by an animal of that species to the place where the city was afterwards built°. The import however of *Theba*, in the Hebrew language, is *an ark*; and the only reason, why a heifer was designated by the same appellation, was the circumstance of its being used as an arkite emblem. The whole tradition indeed respecting Cadmus is founded upon the union of the two symbols now under consideration. Europa, who is the very same mythological character as Astartè, Venus, or the lunar Ark, notwithstanding she has borrowed her name from Eur-Op, *the solar serpent*^p, is violently

° Θηβα Συρισι λεγεται ἡ βεβ; ὁθεν ἐκληθησαν αἱ Θηβαι ὑπο τοῦ Καδμου κτιοῦσαι, ὅτι ζήτων τὴν ἀδελφὴν, χρησμὸν ἐλάβε κατοικηταί, ὅπερ ἡ βεβ; ἑαυτὴν καταδεσσει. Etym. Mag. vox Θηβα. The same observation is made by Tzetzes: Θηβη γὰρ ἡ βεβ; κατὰ Συρις. Schol. in Lycoph. ver. 1206.

^p Lucian informs us, that the priests of Hierapolis assured him, that Astartè and Europa were the same person: accordingly, as Europa was feigned to have been carried away by a bull, so Astartè was represented with the horns of that animal. The application of the solar epithet *Europa* to the Ark is a species of mythological impropriety by no means uncommon. Thus Ceres, Proserpine, and Venus, were called *Curè*, *Coria*, and *Perfithea*, from Cur, and P'Ares, *the Sun*, notwithstanding they

carried away from Phenicia upon *the arkite bull*^a. Jupiter, her lover, who is said to have assumed the form of that animal, is the Noëtic Sun^r; whence he is supposed to have conveyed his prize into Crete, the ancient Curcitis, or Cur-Ait, *the land sacred to the orb of day*. Cadmus, or Cadm-On, *the oriental solar deity*^s, comes, in search of his sister, to Beotia, *the country of Buto, or the tauriform Ark*^t; where he founds *Theba*, being con-

they were each a personification of the Ark; while Rhea and Diana bore the names of *Ops*, and *Oupis*, words derived, like *Europa*, from Op or Ob, *the solar serpent*. Ουπι αιασσ', ευωπι, φαεσφορς—. Callim. Hymn. ad Dian. ver. 204. Ampelius gives the title *Ops* to Diana, as well as to Rhea. *Tertia, quæ vocatur Ops*, de Glauco. Amp. cap. 9. *Perfithea* seems to be *Perazi-Thea, the goddess of the Perazites, or worshippers of the Sun*. *Perfitheam invenio Venerem nuncupatam*. Cœl. Rhodig. Lect. Ant. lib. xviii. cap. 18. Περσιθεα ἡ Ἀφροδιτη. Hesych. With a similar allusion to P'Eres, *the Sun*, the cock, who loudly hails the approach of day, received the appellation of *Per-sicus*. Περσικος ορνις ὁ ἀλεκτρυων. Hesych. Περσικος ορνις ὁ ἀλεκτρυων. Suid.

^a Europa is said by Pindar to have been the daughter of Tityus, (Pyth. Od. 4.) and by Herodotus to have been the mother of Minos. (Herod. lib. i. cap. 173.) Both these accounts are perfectly accurate, Tityus being only a personification of the deluge, (vide infra chap. v.) and Minos being the patriarch Noah.

^r The bull of Europa was the same as the Cretan Talus, Italus, or Minotaur. Vide infra chap. vi.

^s More will be said of Cadmus hereafter. Vide infra chap. vii.

^t Buto is Bu-Do, or Bu-Du, *the divine tauriform Ark*.

ducted by a *beifer*, and having encountered in battle a tremendous *serpent* ^u.

The traditional history of Thebes perfectly accords with this interpretation of the fable of Cadmus. Ogyges, the supposed son of Neptune and Aliftra, was esteemed its most ancient sovereign^x; and in his time a great deluge hap-

^u The continent of Europe derived its name from the worship of Eur-Op, *the serpent of the Sun*, not from the fabulous Europa. Herodotus justly explodes the notion of its being so called from the Phenician princess, observing very naturally, that she never once saw the region, which the Greeks denominated *Europe*, but that she was conveyed from Tyre into Crete, and from Crete into Africa. Herod. lib. iv. cap. 45. Some other fables respecting the origin of the word *Europe* may be found in Tzet. in Lycoph. ver. 1283.

^x Both Ogyges and Cadmus however are reported to have come from Thebes in Egypt. Tzet. in Lycoph. ver. 1206. The fact is, that the Grecian Thebes was a mere transcript of the Egyptian Thebes. In both, the rites of the Ark equally prevailed, and both equally derived their respective names from *Theba*. The first wife of Agenor is said to have been Damno, the daughter of Belus; and the second, Argiopè, the daughter of the river Nile, who was the mother of Cadmus. Pherec. apud Schol. in Apoll. Argon. lib. iii. ver. 1185. Damno and Argiopè are in fact the same mythological character; for Damno is Da-Meno, *the Nöetic Ark*, and Argiopè is Arg-Opa, *the opbite Ark*. It is worthy of observation, that Ogyges, according to Corinna, was the son of Beotus. Beotus, as we shall hereafter see, was the same as Boötes, Arcas, Buddha, or Mercury; in other words, the principal deity of Bu-Do, *the divine ox*. Κοριννα δὲ τοῦ Ὀγυγῶς Βεωτῆς υἱὸς εἶπεν. Schol. in Apoll. Argon. lib. iii. ver. 1177.

pened,

pened, which Varro ascribes to an inundation of the sea^y. After the flood of Deucalion, Jupiter, according to Lycus, became the father of Thebah, by Iodama daughter of Tithonus; but, according to another account, Thebah was the concubine of Jupiter, and the mother of Egyptus, whose daughter was named *Carchè*^z; while a third legend represents Thebah as the offspring of Cilix, and the wife of Corybas, who was the father of the Cabiric Corybantes^a. All these variously perverted traditions relate equally to one event: Aliftra is Al-Es-Tora, *the arkite bearer of the Sun*; Iodama is Io-da-Maia, *the great mother Io*, or *Isis*; Tithonus is Tit-On-Nus, *the helio-diluvian Noah*; and Carchè is G'Archa, *the illustrious Ark*. With a similar allusion to the deluge, Arnè, a town of Beotia, is said to have received its name from Arno, the nurse of Neptune^b. Arno however is merely Aran-No, *the Ark of Noah*; and she is the same mythological character as Hippa, who was feigned to be the nurse of Bacchus.

The rape of Europa then signifies nothing more than the junction of the two primitive

^y Varr. de Re Rust. lib. iii. cap. 1.

^z Tzet. in Lycoph. ver. 1206.

^a Diod. Sic. Bibl. lib. v. p. 323.

^b Tzet. in Lycoph. ver. 644.

superstitions, which appears to have been accomplished by violence; and I apprehend, that the fable of *Coronis* being ravished by *Butes* is a legend of precisely the same import^c. The name of *Coronis*, who is also described as the concubine of *Apollo*, is derived from *Cor-On*, *the solar orb*, as that of *Europa* is from *Eur-Op*, *the solar serpent*; while the appellation of her allegorical lover *Butes* is merely the compound *Bu-Dus*, *the god of the arkite beifer*^d.

As the ancients were accustomed to represent the union of the two modes of worship under the image of a rape, so the circumstance of the *Ark* being sometimes considered as the mother, sometimes as the daughter, and sometimes as the consort of its builder, seems to have given rise to several wild traditions respecting incestuous connections. A curious legend of this nature has been preserved by *Herodotus*, in which the symbolical bull makes a very conspicuous figure. He informs us,

^c Κορωνίδα δὲ ἀρπαγμένην συναναγκασθῆναι τῷ Βετῇ συνοικίσαι.
Diod. Bibl. lib. v. p. 324.

^d *Butes* is the same as *Buddha* or *Mercury*. He was worshipped at *Athens* in conjunction with *Vulcan*, *Neptune*, and *Erechtheus*. His character will be more particularly examined, when I treat of the history of *Mercury*. Vide infra chap. v.

that

that an ancient king of Egypt, named *Mycerinus*, violently committed incest with his own daughter; and afterwards, when she died of grief in consequence of the crime, inclosed her body in a wooden figure of an ox, which bore between its horns a representation of the Sun^e. Mr. Bryant is of opinion, that the ox is no other than the sacred ox of Osiris, and that Herodotus is totally mistaken in applying it to the fable of Mycerinus. The first of these suppositions I fully admit, but I am much inclined to doubt the propriety of the second. The history of the early Egyptian princes, like that of the Hindoo sovereigns, seems to be entirely fabulous, consisting only of allusions to the rites of the united Sabian and arkite idolatry. Such I conceive to be the case with the story of Mycerinus. This imaginary king is simply Ma-Car-Nus, *the great solar Noah*; while his daughter, and the wooden image, are the two most usual symbols of the Ark, a woman, and an ox^f. With regard to the figure of the Sun placed

^e Herod. lib. ii. cap. 131, 132.

^f As Theba indifferently signifies either *an ark*, or *a beifer*; so, in a similar manner, Soros, *a coffin*, is derived from שׁוֹר *Sor*, *a bull*, the Ark, as we shall hereafter see, being considered in the Mysteries as the coffin within which the Noëtic family was inclosed.

between the horns of the animal, it evidently relates to the solar worship so early ingrafted upon the commemorative rites of the Ark^g.

The symbol of the ox occurs also in the mythological history of Busiris, one of the ancient heroes of Egypt^h. In *the Etymologicon Magnum* his name is derived from the circumstance of his having yoked oxen together for the purposes of agricultureⁱ: but I am rather inclined to think it a compound of Bu-Sir, *the helio-arkite bull*. I doubt not, but that this Busiris was the same as Osiris, or Noah, to whom, as I have already observed, the bull was esteemed peculiarly sacred.

^g There are several other traditions of a similar nature. Thus Procris is said to have borne Aglaurus, or Agl-Aur, (עגל-אור) *the solar bull*, to her father Erechtheus, or Erech-Thus, *the god of the Ark*. Hyg. Fab. 253. Thus also Hippodamia, or Hippa-Da-Maia, *the arkite mother*, is feigned to have committed incest with her allegorical father Oinomaus; Ibid. and Menephron is reported to have been guilty of the same crime with his mother at Cyllenè in Arcadia. Ovid. Metam. lib. vii. ver. 386. The word *Oinomaus* signifies *a desire of wine*, and alludes to the circumstance of Noah's having planted a vineyard; Menephron is Men-Hiph-Aron, *the arkite Noab*; and Cyllenè was famed for the birth of the diluvian god Mercury. Cyllenè in Arcadia seems to have been so called in honour of Culah-Nah, *the Ark of Noab*.

^h Herod. lib. ii. cap. 61. compared with the preceding citation.

ⁱ Εἰς αὐτὴν παρα το βεσ εἰσιν. Etym. Mag. vox Βεσις.

Hence,

Hence, in reference to the events of the deluge, this animal, the well-known symbol of the great patriarch, is represented, in the upper compartment of the Bembine table, standing in the sacred Baris, or ship of Isis, and accompanied by two human figures.

The bull then being emblematical of Noah, and the heifer of the Ark, we shall perceive the reason, why the Greeks called a particular kind of ships by the name of *Taurocercuri*^k; why *Bubartis* signified a galley^l; and why Diana, or the arkite Moon, was denominated *Taurionè*. According to Suidas, she received this title, because she rode upon bulls^m; but, in reality, *Taurionè* is a mere compound of *Tor-Ionah*, *the tauric* or *arkite dove*. In a similar manner, Minerva, another diluvian goddess, was sometimes styled *Taurobolos*, as being *Toro-Bolah*, *the sovereign mistress of the Ark*ⁿ; and sometimes *Budæa*, and *Ethyia*.

Ἡ πολλὰ δὴ Βεθσαιαν, Αἰθυσίαν, Κερύω,
 Ἀρωγὸν αὐδαξάσει^o.——

^k Ταυροκερκυροι, ποταμια πλοια. Suid. Lex.

^l Βεθαρλις, νεως ονομα παρα Φιλιςφ. Hesych. From *Bo*, an *ox*, the Greek *Cibotus*, and the English *Boat*, seem equally to be derived.

^m Ταυριανη, — ἡ αὐτὴ τῇ Σελήῃ ἐστὶ, καὶ ἐπορεύεται ταυροῖς. Suid.

ⁿ Ταυροβόλος, ἡ Ἀθηνᾶ. Ibid.

^o Lycoph. Cassan. ver. 359.

The former of these two last titles, as we learn from Tzetzes, was thought to allude to her having yoked oxen together in the plow; and the latter to her having first taught men the art of navigation^p. *Budæa* however is a word of the very same import as *Buto*, being the compound term Bu-Dea, *the goddess of the Ark*; and *Etbyia* is the name of a species of sea-bird, applied, as it appears, metaphorically to Minerva, on account of her being a diluvian goddess.

As the heifer was emblematical of the Ark, so was the serpent of the Sun. Hence the Egyptian Osiris, and the Persian Mithras, were alike depicted encompassed in the volumes of a snake. Accordingly we are informed by Macrobius, that a dragon was used as a symbol of the Sun; on which account it was placed at the feet of the statues of Esculapius and Salus, Esculapius being a personification of the Sun, and Salus of the Moon^q. This declaration is very remarkable; for it is not easy to conceive, why Salus, or

^p Tzet. in loc.

^q Simulacris Æsculapii et Salutis draco subjungitur, quod hi ad Solis naturam, Lunæque referuntur.—Virescunt dracones per annos singulos pelle senectutis exuta, propterea et ad ipsum Solem species draconis refertur; quia Sol semper, velut a quadam imæ depressionis senecta in altitudinem suam, ut in robur revertitur juventutis. Macrobi. Saturn. lib. i. cap. 20.

safety, should be supposed by the ancient mythologists to be descriptive of the nature of the Moon, unless from the circumstance of the Ark being adored in conjunction with that planet.

The name, by which the solar serpent was usually designated, was *Ob* or *Op*^r; whence the Greeks borrowed their word *Ophis*. This will point out to us the reason, why Coropè in Thessaly, according to Nicander in *Stephanus of Byzantium*, was esteemed sacred to Apollo^s. Coropè is Cor-Op-Ai, *the land of the solar serpent*; and the ophite superstition was no doubt established there. The solar title *Corybas* seems to have the same relation to the emblematical worship of the snake. I have already observed, that the eldest Apollo was, like the Cabiri, the son of Vulcan; and the second, of Corybas^t. *Vulcan* however and *Corybas* were both equally names of the

^r 𐤀𐤓 is properly *an oracular serpent, or a divining ventriloquist*.

^s Κορωπη πολις Θεσσαλιας. Νικανδρος εν Θηηαικοις.

— ή εν Απολλων

Μαντειας Κοροπαιος εδηκατο, και δεμιν ανδρων.

Steph. Byzan. de Urb. p. 469.

^t Apollinum antiquissimus is, quem paulo ante a Volcano natum esse dixi, custodem Athenarum: alter Corybantis filius, natus in Creta. Cicer. de Nat. Deor. lib. iii. cap. 23.

Sun ; for, as Vulcan is *the solar fire*, so Corybas, or Curbas, (as the word is written contractedly) is Cor-Ob-As, *the fiery solar serpent*.

The author of the Orphic hymns accordingly attributes to him the assumption of a serpentine form, and styles him *the double god, the gloomy Cures* ^u.

Κικλήσκω χθονος αενας βασιληα μεγιστον
Κυρβαντ' ολβιομοιρον, αρηιον, απροσορατον,
Νυκτερινον Κερητα —
Αιολομορφον ανακτα, θεον διφυη, πολυμορφον,
Φοινιον, αιμαχθεντα κασιγνητων υπο δισπων.
Δηξς, ος γνωμαισιν εναλλαξας δεμας αγνον
Θηρετυπα-θεμενος μορφω δνοφεροιο δρακοντος ^x.

Apollo himself is Ab-Baal-On, *father Baal the Sun* ; and his title *Phebus*, or, as the Greeks express it, *Phoibos*, seems to be compounded of Ph'Ob-As, *the fiery serpent* : whence some tradition of a snake is invariably interwoven with the mythological history of this deity. Considered as the *Baal* of the East, he is very properly said by Nonnus to be no other than the Assyrian *Belus*, who, in allusion to the union of the two superstitions, was described

^u These expressions allude to Noah's having beheld two worlds, and to his having been confined within the gloomy cavity of the Ark.

^x Orph. Hymn. 38.

as the son of the diluvian Neptune by Libya daughter of Epaphus; while Epaphus himself was supposed to be the offspring of the arkite heifer Io, the *Isis* or *Ceres* of Egypt.

————— Ἀναπόμενοι δὲ καρπῶν
 Αἰγυπίας Δημήτριος ἐμῆς κεραελλέως Ἰῶς
 Εὐδομοῖς ὁμοφοῖτος ἐλίσσεται αἶμας αἰταις·
 Ἐνθ' Ἐπαφὸν Διὶ τικτεν ἀκηρασιῶν ὅτι κολπῶν
 Ἰναχίης δαμαλλῆς ἐπαφῆσατο θεῖος ἀκοίτης
 Χερσὶν ἐρωμανέεσσι· θεηγενεὲς δὲ τοκῆος
 Ἐξ Ἐπαφῶς Λίβυη, Λίβυης δ' ἐπὶ πῦσιν ὀδύων
 Μεμφίδος ἀχρεῖς ἱκανὴ Ποσειδάων μετὰ νασῆς,
 Παρθένον ἰχνύων Ἐπαφῆϊδα, καὶ τότε κερῆ
 Δεξαμένη ναιέτῃρα βύβῃ χερσαῖον ὀδύῃ
 Ζήνα Λίβῳ τεκε Βῆλον Υ.—

Hence we find, that, although Baal be the Sun, yet he was not unfrequently represented under the form of the Noëtic symbol, the bull; while the goddess Baaltis, or Baalah, bore the figure of a heifer². Baal and Baaltis are the same mythological characters as Osiris and Isis, whose symbols were, in a similar manner, a bull and a heifer, and who, as I have already observed, were Noah, and the

¹ Nonni Dionys. lib. iii. p. 62. See also Apollod. Bibl. lib. ii. cap. 1. and Schol. in Pind. Pyth. iv. ver. 25.

² Τῇ Βααλ τῇ δαμαλλεῖ. Tobit. i. 5. See also Sanchoniatho's account of Astartè.

Ark, adored in conjunction with the Sun and Moon. The tauriform idol Moloch is another instance of the introduction of the arkite emblem into the worship of the Sun. The image of this deity had the head of a bull ; and, in reference partly to the number of the planets, and partly to that of the Cabiri, the hollow space contained within his body was divided into seven partitions, for the purpose of receiving victims of different degrees of dignity ^a.

I have observed, that *Bacchus* or *Dionysus* was one of the many titles of the helio-arkite Noah ; accordingly in his person the two emblems at present under consideration will be found to be eminently united. The Athenians, as we learn from Arrian, worshipped him as the son of Jupiter and Proserpine ^b ; and

^a Doctissimi Pauli Fagii verba de Moloch, in Chaldaeani paraphrasin Levitici scripta, et ex Ebraeorum etiam monumentis sumpta, adjungam. Fuit autem Moloch Imago concava habens septem conclavia ; unum aperiebant similia offerendae ; aliud turturibus ; tertium ovi ; quartum arietis, quintum vitulo ; sextum bovi. Qui vero volebat offerre filium, huic aperiebatur septimum cubiculum, et facies hujus idoli erat ut facies vituli. Seld. de Dis Syr. Synt. i. cap. 6.

^b Ἀθηναῖοι Διόνυσον τὸν Διὸς καὶ Κόρης σέβουσιν. Arrian. de Exped. Alex. lib. ii. cap. 16. This Bacchus, the son of Jupiter and Proserpine, is said by Diodorus Siculus to have been born in Crete or Curetis, and to have been torn in pieces by the Titans. Τῆτον δὲ τὸν θεὸν γεγενῆσθαι φασὶν ἐκ Διὸς καὶ Περσεφόνης
κατὰ

the author of *the Etymologicon Magnum* mentions him under the name of *Zagreus*, the terrestrial or infernal *Dionusus*^c: he is the same therefore as *Pluto* or *Hades*^d. *Jupiter* however accomplished the rape of *Proserpine* under the figure of a dragon^e; and *Bacchus* is universally described as bearing some resemblance to a bull.

Ἦδη γὰρ μένεαινε νέον Διονυσὸν ἀεζῆιν,
 Ταυροφύες μιμημα παλαιγενεὸς Διονύσῃ,
 Αἰνομορὸς Ζαγρηὸς ἐχὼν ποῖον ὑψιμέδων Ζῶς.
 Ὅν τεκε Περσεφονεία δράκοντι Διὸς εὐνῇ^f.

κατὰ τὴν Κρήτην, ὃν Ὀρφεὺς κατὰ τὰς τελετὰς παρῶν διεσπῶμεν ὑπὸ τῶν Τιτανῶν. *Diod. Bibl. lib. v. p. 342.* *Bacchus* was sometimes supposed to be the son of *Semelè*; and it is a curious circumstance, that the scholiast upon *Hesiod* asserts, that *Semelè* was nothing more than a vine. *Σεμέλη, ἡ ἀμπέλος.* *Schol. in Theog. ver. 940.* The history of *Bacchus* indeed is replete with allusions to the first planting of the vineyard by *Noah*.

^c *Zagreus* ὁ *Dionysos* παρὰ τοῖς ποιηταῖς· δοκεῖ γὰρ ὁ *Zeus* μιγνῆαι τῇ *Περσεφονῇ*, ἐξ ἧς χθονίος ὁ *Dionysos*. See also *Nonni Dionysf. passim.*

^d *Ὀντος δὲ Αἰδὸς καὶ Διονύτος.* *Clem. Cohort. p. 30.*

^e *Postea etiam Proserpinam filiam suam sub draconis specie violavit, et Dionysum ex ea genuit. Athenag. Legat. pro Christ. p. 20. Liberi quinque. Primus ex Jove et Proserpina: hic agricola, et inventor vini, cujus soror Ceres—Tertius de Cabito, qui regnavit in Asia. Amp. cap. 9. For Calbitus, whom Ampelius describes as the father of Bacchus, we ought undoubtedly to read Cabirus.*

^f *Nonni Dionysf. lib. v. p. 110.*

Hence

Hence we shall see the reason, why, in the Bacchic Mysteries, the bull was celebrated as the parent of the dragon, and the dragon as the parent of the bull^g.

The whole history indeed of Bacchus is full of allusions to the symbols of the *bull*, and *the serpent*. Thus we learn from Nonnus, that the Corybantes inclosed him, when young, in ox-hides, having received him in charge from Rhea, or the Ark :

Παιδοκομοι Κορυβαντες αεζομενς Διονυσ·
Οι Φρυγα κολπον εχοντες ορεσιπολω περι Ραιη
Νηπιον ειπει Βακχον εκυκλωσαντο βοειαις^h.

Thus also Euripides introduces a chorus of Bacchantes inviting him to appear in the shape of a bull, a dragon, or a lion :

Φανηθι ταυρος, η πολυκερανος γ' ιδειν
Δρακων, η πυρροφλεγων
Ορεωδαι λεων·
Ιθ' ω Βακχεⁱ.—

^g Sequitur adhuc aliud symbolum, quod pro magno miserrum hominum credulis auribus traditur, Ταυρος δρακοντος, και δρακων ταυρε πατηρ. Jul. Firm. de Error. Prof. Rel. p. 52.

^h Nonni Dionys. lib. xiii. p. 233. These words indeed may perhaps mean, that they danced in a circle round Bacchus, having thongs of ox-hide in their hands ; but whichever interpretation be adopted, the allusion to the emblematical bull will still remain.

ⁱ Eurip. Bacch. ver. 1015.

And

And thus the author of the Orphic hymns styles him, *the deity with two horns, having the head of a bull, even Mars-Dionufus, revered in a double form, and adored in conjunction with a beautiful star.*

Κικλήσκω Διονυσον, ερμῶρομον ευασηρα,
Πρωτογονον, διφυη, τριγονον, Βακχειον ανακτι,
Αγχιον, αρρήτον, κρυφιον, δικερωτα, διμορφον,
Κισσοβρυον, ταυρωπον, Αρρήιον, ευιον, αγνον^k.

For the same reason Plutarch inquires, why the women of Elis were accustomed to invoke Bacchus in the words of the following hymn.

“ Come, hero Dionufus, to thy holy temple
“ on the sea-shore; come, heifer-footed dei-
“ ty, to thy sacrifice, and bring the graces in
“ thy train! hear us, O bull worthy of our
“ veneration; hear us, O illustrious bull!^l”

After attempting to solve this question in a variety of different ways, he concludes with asking, whether the title of *bull* might not be given to Bacchus, on account of his being the inventor and patron of agriculture^m.

^k Orph. Hymn. 29.

^l Διοτι τον Διονυσον αἱ των Ηλειων γυναικες ὕμνεσι παρακαλεσι βοει ποδι παραγινεσθαι προς αυτας; Εχει δ' οὕτως ὁ ὕμνος, Ελθειν ἡρω Διονυσε ἄλιον ες ναον ἀγνον, συν χαριτεσσιν ες ναον τῷ βοει ποδι θυῶν· εἰτα δις επαδῃσιν, Αἴε Ταυρε. Plut. Quæst. Græc. p. 299.

^m Ὅτι και αροτρῃ και σπορῃ πολλοι τον θεον αρχηγοι γεγονεναι ισχυριζουσι.

Bacchus, when considered as the Sun, is called by the author of the works ascribed to Orpheus, *Phanes*, and *Eubuleus*: the former of which terms is Ph Ain-Es, *the fountain of fire*; and the latter, Ob-El, *the serpent deity*.

Τηκων αἰθερα διον, ακινητον περ εοντα,
 Εξανεφινε θεοις ὤραν καλλιςον ιδεαται,
 Ὅν δῃ νυν καλεεσι Φανηται τε και Διονυσον,
 Ευξεληα τ' ανακτα, και Ανταυγην αριδηλον.
 Αλλοι δ' ἄλλο καλῶσιν επιχθονιων ανθρωπων.
 Πρωτος δ' ες Φαος ηλθε, Διωνυσος τ' επικληθη,
 Ουνεκα δινεται κατ' απειρονα μακρον Ολυμπον ⁿ.

Phanes accordingly is described, as producing from himself a monster having the head and hair of a man, and the winding volumes of an immense snake.

Αν δε Φανης αλλῳ γενεῳ τεκνωσατο δεινῳ
 Νηδυος εἰς ἱερης, πρῶσιδεν φοβερωπον εχιδναν,
 Ἦς χαιται μεν απο κρατος καλον τε πρῶσωπον
 Ην εσιδεν, τα δε λοιπα μερη φοβεροιο δρακοντος
 Αυχενος εἰς ακρῶ.——

As for Eubuleus, he was one of the most ancient Dioscori, or Cabiri, who are said by Cicero, in allusion to the triple offspring of Noah, to be three in number, the children of

ⁿ Orph. Frag. ap. Macrob. Saturn. lib. i. cap. 18.

^o Orph. Frag. ap. Athenag. Apol. p. 72.

the most ancient Jupiter and Proserpine ^p. Hence the Orphic writer celebrates Proserpine as being the mother of Eubuleus;

Μητερ ἐλβρεμετ' πολυμορφ' Εὐβουλιος ^q.

and describes his birth as ineffably mysterious.

Εὐβουλ' Εὐπολβουλε, Διος καὶ Περσεφονείης
Ἀρρήτοις λεκτροῖσι τεκνώθεις ^r.——

It is observable however, that, in consequence of Ceres and Proserpine being both equally the lunar Ark, Eubuleus is said by the author of the Orphic hymns to be the son, not only of Proserpine, but likewise of Ceres, who, in her character either of the Earth or of the Ark, is celebrated as the fruitful parent of mortals and of immortals ^s.

^p Primi tres, qui appellantur *Anactes*, Athenis ex Jove rege antiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysus. Cic. de Nat. Deor. lib. iii. cap. 21. Noah and Ham are perpetually confounded together in the mythology of the Gentiles. Thus, in the present instance, Eubuleus, considered as one of the three *Anactes*, seems to be Ham; nevertheless he is also described as the very same person as Bacchus or Noah. The same remark is equally applicable to Jupiter, who was also called *Eubuleus*.

^q Hymn. 28.

^r Hymn. 29.

^s These immortals were the arkite ogdoad, or the eight Cabiric gods of Egypt. In allusion to the two principal symbols,

Ἀνταία βασιλεία, θεά, πολυνυμμε μητὴρ
 Ἀθανάτων τε θεῶν ἠδὲ θνητῶν ἀνθρώπων·
 Ἥ ποτε μάσδυσσε πολυπλαγκτῶ ἐν ἀνῆι,
 Νησεῖαν κατεπαύσας Ἐλδύσινος γυαλοῖσιν,
 Ἥλθες τ' ἐς Αἶδῶν πρὸς ἀγαλῶν Περσεφονείαν,
 Δυσάγνος παιδ' ἄγνον ὁδηγήτηρα λαχῶσα,
 Μλυτῆρ' ἁγίων λεκτρῶν χθονὶς Διὸς ἄγνης,
 Εὐβελον τέξασσι θεὸν θνητῆς ἀπ' ἀναγκῆς^t.

It is also observable, that notwithstanding Bacchus and Eubuleus are the very same person, the great patriarch worshipped in conjunction with the Sun; yet Bacchus is sometimes described, even by the Orphic poet himself, as the son of Eubuleus.

Θεσμοφορον καλεω ναρθηκοφορον Διενυσον,
 Σπερμα πολυμνησον πολυνυμμον Εὐβελος^u.

This however is merely an instance of the genealogical repetition so frequent in the mythology of paganism; and is equivalent to the

Ceres herself is represented as having first joined oxen together for the purposes of agriculture, and as riding in a chariot drawn by dragons.

Σεμνὴ Δημητὴρ —

- - - - -

Ἡ πρώτη ζευξάσα βῶν ἀροτῆρα τεινόντα,

- - - - -

Ἄρμα δρυκοντειοισιν ὑποζευξάσα χαλῖνοις.

Orph. Hymn. 39.

^t Hymn. 40.

^u Hymn. 41.

descent of Horus from Osiris, of Esculapius from Apollo, and of Apollo from Jupiter.

The name *Eubuleus* was not confined solely to Bacchus: Jupiter, who was equally the solar Noah, bore the same title^x. Adonis was likewise called *Eubuleus*; the reason of which was simply his identity with the Cabiric Bacchus. Hence, in allusion to the symbolical ox, the Orphic writer styles him *the deity with two horns*^y; and describes him as being the lover both of Venus and Proserpine.

Κλυθι μὲς εὐχομένης πολυώνυμε δαίμων ἀριστε,
Εὐβουλε, πολυμορφε, τροφή πάντων ἀριδήλε.

————— Σὺ πᾶσιν θαλὸς αἰὲν Ἀδωνι,
Σθεννυμένε, λαμπῶν τε καλαῖς ἐν κυκλασὶν ὥραις,
Αὐξίθαλῆς, δίκερως. ———

————— Κυπρίδος γλυκερὸν θαλὸς, ἐρὸς ἐρωτός.
Φερσεφονῆς ἐρασιπλοκάμῃς λεκτροῖσι λοχευθεῖς.
Ὅς ποτὲ μὲν ναιεῖς ὑπὸ Τάρταρον ἡρώεντα,
Ἦδὲ πάλιν πρὸς Οὐλύμπον αἴεις δέμας ὥριον καρπὸν^z.

As Bacchus, considered in one point of view, is the Sun; so we find a circumstance recorded in his mythological history, which

^x Diod. Bibl. lib. v. p. 339.

^y Hence also, in allusion to the solar serpent, he was called by the Persians *Abobas*, or *Ab-Ob-As*, *the great father the fiery serpent*. Ἀβῶβας, ὁ Ἀδωνὶς ὑπὸ Περσῶν. Hesych.

^z Orph. Hymn. 55.

plainly shews, that, in his human capacity, he is, like Osiris, no other than the great patriarch. According to Pausanias, he and his mother Semelè were inclosed by Cadmus in an ark, and were thus thrown into the sea. They reached the shore at Brasiæ near Epidaurus; and Ino, or Isis, in the course of her wanderings, having come to the same place, became the nurse of Bacchus. The cave, where she performed her office, was still shewn in the days of Pausanias^a.

There are several other fables extant, which precisely resemble the preceding tradition re-

^a Οἱ δὲ ἀνδρῶποι λεγόντων ἐνταυθα, — ὡς Σεμέλη τεκοῖ τὸν παῖδα ἐκ Διός, καὶ ὑπὸ τῇ Καδμῷ φραδεῖσα εἰς λαρυνακὰ αὐτῇ καὶ Διόνυσος ἐμ-
 ἔληθει· καὶ τὴν λαρυνακὰ ὑπὸ τῇ κλυδωνῷ ἐκπεσεῖν φασὶν εἰς τὴν σφε-
 τεραν. — Βρασιώται δὲ καὶ ταδε ἐπιλεγόντων. Ἰνώ σφισιν ἐς τὴν χώραν
 ἀφικέσθαι πλανώμενην· ἐλθεσαν δὲ ἐδήληται τῇ Διόνυσῳ γενέσθαι τρο-
 φόν· καὶ ἀποφαινόντων μὲν τὸ ἀντρον, ἐνθα τὸν Διόνυσον ἐθρεψεν Ἰνώ.
 Paus. Lacon. p. 271. The ancient mysteries were generally
 connected with some sacred cave, as I shall have occasion to
 notice in a subsequent chapter. The same tradition respecting
 Bacchus is preserved by Diodorus Siculus, excepting only that
 he supposes the ark to have landed at Delos. Bibl. lib. v.
 p. 332. The name of this island, which was peculiarly sa-
 cred to Apollo, is a mere variation of Talos, one of the titles
 of the Sun. The reader will recollect the observations, which
 have been already made upon the once floating isle of Delos.
 With a similar reference to the rites of the Ark, Bacchus is re-
 presented by Philostratus as sailing in a ship decked with vine-
 leaves and ivy. Philost. Icon. lib. i. cap. 19.

specting Bacchus, and which I doubt not have the very same allusion to the circumstance of the solar Noah entering into the Ark. The subject of one of these legends is Perseus. This hero is described as the son of Danaë by Jupiter; and in the account of his birth, which the scholiast upon Apollonius gives us from Pherecydes, he represents Acrisius as bringing his daughter before the altar of Jupiter Ercius, in order that she might be obliged to acknowledge who was the father of her child^b. Upon her confession, he placed her along with her son in an ark, and cast them into the sea; but they were at length thrown upon land in the island Seriphus. Acrisius himself was king of Argos, from which place he afterwards fled to Larissa through fear of Perseus^c. The whole of this history is founded upon the junction of the two great

^b Δαναην καταγει συν τῷ παιδί ἐπὶ τὸν ὑπο τοῦ Εἰρκίᾳ Διὸς βωμόν. Schol. in Apoll. Argon. lib. iv. ver. 1091. See also Tzet. in Lycoph. ver. 838.

^c Σέριφος δ' ἐστίν, ἐν ᾗ τὰ περὶ τῶν Δικτύων μεμυδευταί, τὸν ἀνελευσάντα τὴν Λαριάκα τοῖς δικτυοῖς, τὴν περιέχυσαν τὸν Πέρσεα, καὶ τὴν μητέρα Δαναὴν, καταπέπονταμένους ὑπ' Ἀκρίσιον τὸν πατέρα Δαναῆς. Strab. Geog. lib. x. p. 487. In a similar manner Nonnus :

Οὐ Δαναὴν ἔλαχεν οἶκον Ὀλυμπιον· ὕγροπον δὲ
Λαριάκος ἐνδὸν εἴσα Διὸς ναυτιλλετο νυμφῇ
Μεμφομένη ζυγίων ἀπατήλιον ὁμῆρον ἐρωτῶν.

Dionys. lib. xxv. p. 425.

primitive superstitions. Perseus is P'Ares-Zeus, *the Sun*; accordingly Tzetzes plainly informs us, that *Perseus* was merely a title of the solar deity^d: his allegorical mother Danaë is Da-Nauë, *the Noëtic Ark*^e: the epithet *Ercius*, applied to Jupiter in the preceding narrative, and the name of the city *Argos*, are both equally derived from Erech, or Arag, *the Ark*: the island *Seriphus* owes its appellation to the worship of Ser-Oph, *the solar serpent*: and Larissa is Lares-Ai, *the land of the Cabiric Lares*. In allusion to the symbolical snake, Perseus is said to have been

^d Ὁ γὰρ Περσεύς, ὁ ἥλιος ἔτω καλούμενος. Schol. in Lycoph. ver. 17. Περσεύς ὁ ἥλιος ἐστὶ. Ibid. Perseus was sometimes feigned to have had no father, but to have been born of a virgin. Just. Mart. Dial. cum Tryph. p. 297. This virgin is his mythological mother the Ark; from which, in the language of allegory, he was said to have been produced without the co-operation of a father. Precisely the same fable is told of the Chinese Fohi, and of the Indian Buddha. Mart. Hist. Sin. lib. i. p. 21.—Ratramn. de Nat. Christi, cap. 3. Perseus, the imaginary son of Perseus, from whom the Persians are feigned to have received their appellation, was, like his father, no other than the Sun. Περσὴν τὸν ἥλιον λέγει. Schol. in Hes. Theog. p. 269.

^e According to Apollodorus, Acrisius confined Danaë in a subterraneous brazen vault. Apoll. Bibl. lib. ii. cap. 4. This cavern was one of the same nature as that in which the Phigalians placed the statue of Ceres-Hippa, or the Ark. Vide infra chap. vii.

armed

armed with the head of Medusa, the hair of which was composed of serpents; and as for the deliverance of Andromeda from the sea-monster, it is only a corrupted tradition of the escape from the deluge, the fish being emblematical of the Ark.

A similar story is told by Strabo respecting Telephus. He was the son of Augè, the daughter of Aleus, by the diluvian god Hercules, and was exposed at sea in an ark along with his mother; but, by the providential care of Minerva, the ark reached the mouth of the Caicus in safety^f. *Telephus*, like *Perseus*, is only a title of the solar deity, being compounded of Tel-Oph, *the serpent of the Sun*; while the name of his allegorical mother Augè is derived from Og, or Aug, *the ocean*. Augè was afterwards married to Teuthras king of the Mysians, who adopted Telephus as his son. Strabo however mentions another fable, in which Teuthras is said to have espoused the daughter of Arcas, or *the Ark-god*^g. This tradition is in fact the same

^f Ευριπίδης δ' ὑπο Αλευ φησι τὴν τῆς Αὐγῆς πατρός εἰς λάρνακα τὴν Αὐγὴν κατατεθεῖσαν ἅμα τῷ παιδί Τηλεφῷ καταπούλῳθῃναι, φερασάντος τὴν ἐξ Ἡρακλέους ῥόδον. Ἀθηναίος δὲ πρὸς τὴν λάρνακα περιώδισαν ἐκπεσεῖν εἰς τὸ ποταμὸν τὸν Καῖκον. Strab. Geog. lib. xiii. p. 615.

^g Ἄλλην δὲ δεῖ γέγονεναὶ συντυχίαν, δι' ἣν τὰ Ἀρκαδίας θυγατὴρ τῷ Μυσην βασιλεὶ συνήλθε. Ibid. In reference to the arkite worship,

as the former; for it matters little whether Augè, or the Ark, be the mythological daughter of Aleus, *the solar Noah*, or of Arcas, *the great god of the Ark*. It is not improbable, that Teuthras may be the same person as the *Taautus* of Sanchoniatho, the *Teut* or *Tboth* of Egypt, the *Theutates* of Gaul, and the *Hermes* of Greece. *Taautus* is said to have been the inventor of symbols, and is connected by the Phenician mythologist with the Cabiri, as *Hermes* also was by the Samothracians with the same deities under the name of *Casmilus*^h.

The history of Rheo and Anius is another legend of the same import. Staphylus, the son of Bacchus, had a daughter called *Rheo*, who became pregnant by Apollo. Her father, having discovered the illicit commerce, cast her into the sea inclosed within an ark; but she landed safely in Eubèa, and entering into

ship, Augè is feigned to have come along with her son from Arcadia. 'Ο τε Τηλεφος εκ της Αρκαδίας αφιχθαι νομιζοιτ' αν μετα της μητρος. Ibid. lib. xii. p. 572. According to Tzetzes, Arcas saved the nymph Chrysopeleia from the fury of a wintry torrent, and afterwards espoused her. Schol. in Lycoph. ver. 480. Chrysopeleia is literally *the golden dove*. It is perhaps almost superfluous to observe, that this tradition relates to the preservation of the dove by the arkite god from the horrors of the yet unabated waters.

^h Schol. in Apoll. Argon. lib. i. ver. 917.

a cave there brought forth her son Anius¹. Rheo is the same as Rhea, a mere personification of the Ark; Apollo is the solar Noah; and Anius is also the great patriarch, under the title of Aniun, *the naval deity*^k. Rheo is feigned after this event to have married Zarex, the grandson of Chiron; and it is remarkable, that the daughters of her son Anius are said to have been metamorphosed by Bacchus into doves^l. Zarex is Z'Arech, *the great arkite*, and his ancestor Chiron, as shall hereafter be shewn, is the patriarch Noah.

Upon the union of Sabianism with the arkite mysteries, the various emblems of this compound superstition soon occupied distinguished places in the sphere. Hence the constellations of *the Fishes* and *the solar Lion* were placed among the signs of the zodiac; and hence the three Hyads were fixed in the

ⁱ Σταφυλὴ τὴ εἰς Διόνυσον θυγατὴρ γινέται Ῥοίω, ἣ ἐμῖγῃ Ἀπολλῶν. Γινεσθαι δὲ τετὸ ὁ Σταφυλὸς, βαλὼν εἰς λαγνακὰ, πρὸς τὴν θαλάσσαν ἀφῆκεν. Ἡ δὲ προσεπελασθὴ τῇ Εὐβοίᾳ, καὶ ἐξελθῆσα τῆς λαγνακῆς, παρὰ τι ἀντρὸν γεννᾷ παῖδα, καὶ Ἀνιον καλεῖ. Schol. in Lycoph. ver. 570. Anius is described by Virgil, according to the ancient patriarchal custom, as being both a king and a priest.

Rex Anius, rex idem hominum, Phœbique sacerdos.

^k Aniun is יָאִי, from יָאִי Ani, *a ship*. His relationship to Apollo is a mere genealogical repetition.

^l Lycoph. Cassan. ver. 580.—Tzet. Schol. in ibid.—Ovid. Metam. lib. xiii. ver. 674.

head of *the symbolical Bull*. The Hyads, as we learn from Euripides, were the daughters of Erechtheus, and the nurses of Bacchus, who was himself, according to Euphorion, denominated *Hyas*^m. Erechtheus and Hyas are equally the patriarch Noah; the former being compounded of Erech-Theus, *the god of the Ark*, and the latter signifying *the deity of rain*, a title allusive to the dreadful torrents of rain, which fell at the time of the deluge. Erechtheus was supposed to have been an ancient king of Athens; whence we find, that in that city there was a temple called *Erechtheum*, within which, in reference to the junction of the two superstitions, were altars dedicated to Neptune, Butes, and Vulcan. Upon the altar of Neptune they sacrificed to Erechtheusⁿ. At this place there

^m Φερονται αι 'Υαδες εν τῷ μετωπῳ τε Ταυρου, — ἡ δὲ προσωνομία ἐστίν, ὅτι τον Διονυσον ανεθρεψαντο. 'Υης δὲ ὁ Διονυσος. Ευφοριων, 'Υη ταυροκερωτι Διονυσσῳ κοτεσσασα.

Ευριπιδης μιν εν εν Ερεχθει, τας Ερεχθειας θυγατερας 'Υαδας φησι γενεσθαι τρεις υσας. Schol. in Arat. Phaen. p. 25.

ⁿ Εστὶ δὲ καὶ οἰκημα Ερεχθειον καλεμενον — εἰσελθεις δὲ εἰσι βωμοι Ποσειδωνος, ἐφ' ᾧ καὶ Ερεχθει θυσιαν εκ του μαντευματος, καὶ ἥρωος Βυτε, τριτος δὲ Ἡφαιστ. Paus. Attic. p. 62. Erechtheus is said by Tzetzes to be the same both as Jupiter and Neptune, or in other words the solari-diluvian Noah: Ερεχθευς, ὁ Ποσειδων, ἢ ὁ Ζευς. Schol. in Lycoph. ver. 158. while Hesychius, and Athenagoras, both agree in making him to be Neptune. Ερεχθευς

Ποσειδων

was also a sacred well, containing sea-water, and upon the rock the mark of a trident. The contest between Neptune and Minerva for the territory of Attica is said to have been here decided; and a tradition of a deluge still continued to prevail in the days of Apollodorus°. I have little doubt of Erichtheus being the same person as Erichthonius, another ancient Athenian sovereign, whom some accounted the son of Hephestè, daughter of Cranaè, and others of Vulcan, and the Earth^p. His form is said to have been that of a man terminating in the tail of a serpent. Minerva inclosed him in a chest or ark, and committed him to the care of one of the daughters of Cecrops. Her sisters opened the chest, through the impulse of curiosity; and, struck with terror at the sight of him, threw themselves headlong from the top of the citadel. He afterwards espoused a Naiad, and became

Ποσειδών εν Αθηναις. Hesych. Ὁ δὲ Αθηναῖος Ερεχθεὺς Ποσειδώνος υἱός. Athen. Legat. pro Christ. cap. 1.

° Apollodorus mentions, that the place, where Neptune struck his trident into the ground, was afterwards called *Erechthis*; and he adds, that the god, indignant at the preference shewn to Minerva, inundated the whole land of Attica. Apoll. Bibl. lib. iii. cap. 13.

^p This happened in consequence of Vulcan's attempt to ravish Minerva, the usual allegory, under which the violent junction of the two modes of worship was represented.

the

the father of Pandion ; in whose reign Ceres and Bacchus came into Attica^q. The word *Erichthonius* is compounded of Erech-Ath-On, *the helio-arkite deity*; and accordingly, like Bacchus and Osiris, he was reported to have been shut up in an ark. His semi-dragontian form alludes to the solar idolatry, and his marriage with a Naiad to the arkite. His supposed ancestress Cranaë is G'Arn-Nauè, *the illustrious Noëtic Ark*; and Cecrops, to the care of whose daughter he was delivered, is Za-Cur-Op, the illustrious solar serpent^r.

As for the celestial bull, he is supposed by some to be that, which conveyed Europa into Crete, and by others, to be the heifer Io, or Isis^s. The import of both these different opinions amounts nearly to the same; for, as the symbolical heifer is the Ark, so the symbolical bull is the god of the Ark. Hence

^q Apollod. Bibl. lib. iii. cap. 13.

^r The raven, which I have already noticed in considering the history of Esculapius, is introduced likewise into this legend of Erichthonius. When the three daughters of Cecrops looked into the ark, that contained the dragon form of that fabulous monster, the raven hastened to carry the intelligence to Minerva; and was, in recompense, for ever shut out of the Athenian citadel. Antig. Caryst. Mirab. Hist. cap. 12.

^s Ταυρος λεγεται εν τοις αστροις τιθεναι, δια το Ευρωπην αγαγειν εκ Φοινικης εις Κρητην—ετεροι δε φασι βαν ειναι της Ιες μιμημα, χαριν δε εκεινης ετιμηθη το αστρον. Eratof. Catast. Ταυρος.

Lycophron informs us in plain terms, that the Curetes, or Cabiri, carried off Europa in a ship formed like a bull.

Αυθις γὰρ ὕβριν τὴν βαρβαρὴν ἀρπαγῆς
 Κρητὲς ἀντιποιοῖν Ἰδαῖοι καπρῶι[†]
 Ζητῶντες, αἰχμαλωτὸν ἠμπεδῶσαν πορῶν,
 Ἐν ταυρομορφῷ τραμπιδὸς τυπώματι
 Σαραπηῖαν, δίκταιον εἰς ἀνακτορον,
 Δαμαρτα Κρητὸς Ἀσερῶ στρατηλατῇ^u.

The great constellation of the dragon is another instance of the introduction of the sacred emblems into the sphere. We learn from the scholiast upon Aratus, that the dragon is Jupiter, who, according to a Cretan tradition, assumed the form of that reptile, in order to avoid the fury of Saturn; the

[†] I apprehend, that the title *Capri*, which is bestowed by Lycophron upon the *Idæi Dactyli*, is precisely equivalent to *Cabri* or *Cabiri*. The name *Caprus* or *Cabrus* seems to have been given to the boar on account of its being an arkite symbol. Hence we find, that Vishnou or Noah was feigned by the Hindoos to have metamorphosed himself into a boar, and in that shape to have saved the world from the destructive ravages of the deluge. With the same allusion to the appellation of the Cabiric gods, the goat, into which Bacchus was supposed to have metamorphosed himself when the deities were attacked by Typhon, was called by the Latins *Caper*, or *Caber*; while the she-goat, which was feigned to have suckled Jupiter, was denominated *Capra* or *Cabra*.

^u Lycoph. Cassan. ver. 1296.

same Jupiter in short, who, in the very same form, violated his daughter Proserpine, and by her became the father of Bacchus ^x.

The two symbols of the bull and the serpent were no less familiar to the inhabitants of the north of Europe, than to those of Greece, Italy, and Egypt; and there is reason to believe, that the theology of the ancient Celts was the same in its import, as that of perhaps every other Gentile nation. From the concurrent testimony of several different authors, the Hyperboreans appear to have formerly had a considerable intercourse with the Greeks, and like them to have celebrated the mysterious rites of the arkite and ophite superstitions. Herodotus has preserved a curious legend, which it is not very easy to understand unless upon such a supposition. Two Hyperborean virgins, whose names were *Argis* and *Opis*, are said by this historian to have come, at a very remote period of antiquity, to Delos, bringing offerings to Lucina, in gratitude for the safe delivery of the females

^x Φερεται δε περι τε δρακοντος και Κρητικος μυθου, ως αμα επιοντος ποτε τε Κρονη ο Ζευς ευλαβηδεις, εαυτον μεν εις δρακοντα μετεμορφωσε. Schol. in Arati Phænom. p. 11. It may not perhaps be improper to remark, that the dragon of ancient mythology was not the imaginary monster described by the moderns, but merely a large serpent.

of their country. Nor did these virgins travel unprotected; the gods themselves were their attendants. They never returned to the north, but remained at Delos till the time of their deaths^y. Although it is difficult to determine the precise import of this tradition, yet I have little doubt that the two virgins borrowed their respective names from Arg and Op, *the Ark* and *the serpent*. As Herodotus brings the two virgins to Delos from the land of the Hyperboreans; so Mnafeas asserts, that this people were formerly called *Delphians*, and Hecatæus mentions, that Apollo was greatly venerated among them^z. Delphi is Tel-Phi, *the oracle of the Sun*; whence the descriptive title *Delphians* will signify *votaries of the oracular Sun*^a. We learn from Cicero, that the third Apollo, the son of Jupiter and Latona, was supposed to have come to Delphi from the country of the Hyperboreans^b; and Diodorus Siculus

^y Herod. lib. iv. cap. 35.

^z Schol. in Apoll. Argon. lib. ii. ver. 677.

^a I am inclined to suspect, that Elphin, or El-Phi, *the oracle of the solar deity*, was the Delphi of the Irish Hyperboreans; and I think it by no means improbable, that the fantastic pigmy race of Elves, Elfsins, or Fairies, so highly celebrated in our northern romances as equally cunning and mischievous, originated from the ancient El-Phi.

^b Cicero. de Nat. Deor. lib. iii.

informs us, that the Hyperboreans were seated in Britain, where they worshipped Apollo in a vast circular temple^c. The title, which they bestowed upon him, was *Balenus* or *Belis*^d; and he seems to have been the same as *Cernunnos*, a deity of the Gauls. *Belis* is manifestly the *Baal* of the east; and *Cernunnos* I take to be *Ceren-On-Nus*, *the horned Noah the Sun*^e. Accordingly, as the Druids worshipped the solar orb, so we find that they held the serpent in peculiar veneration^f, and even built some of their temples in the shape of that animal. Of these the most remarkable was that of Abury, which was constructed in the form of a serpent passing through a circle^g; and I doubt not but that Abury was so called, in consequence of its vast temple being dedicated to *the Abiri*, who were the same as the Cabiri.

With regard to the devotion of the Hyperboreans to the arkite mysteries, we are plainly informed by Dionysius, that the rites of

^c Diod. Bibl. lib. ii. p. 130. It is possible, that Stone-henge may be the very temple mentioned by Diodorus.

^d Borlase's Cornwall, b. ii. chap. 16.

^e This deity was actually represented with horns, like Bacchus. See Borlase's Cornwall, b. ii. chap. 15.

^f Plin. lib. xxix. cap. 3.

^g Stukeley's Abury.

Bacchus or Noah were duly celebrated in Britain^h. Hence arose their veneration for the bull, the constant symbol of the deity of the Ark. “By this God made of brass,” says Dr. Borlase, “the Cimbri, Teutones, and Ambrones, swore to observe the articles of capitulation granted to the Romans, who defended the Adige against them. After their defeat, Catulus ordered this bull to be carried to his own house, there to remain as the most glorious monument of his victory. This God is ranked with Jupiter, Esus, and Vulcan, being called *Tarvos Trigaranus*, from three cranes perching, one on his head, one on the middle of his back, and the third on his hinder partsⁱ. ”

The introduction of the diluvian superstition into Britain will account for the preva-

^h Ἀλλὰ δ' Ὀκεανοῖο παρὰ βορρωτιδᾶς ἀκτᾶς
 Δίσσαι νησοὶ ἑασὶ Βρετανίδες, ἀντὶ Ῥήϊου·
 Κεῖθι γὰρ ἑστατὴν ἀπερευγεται εἰς ἅλα διην.
 Ταῦν τοι μέγας περὶ ὠσιον· οὐδὲ τις ἄλλη
 Νησοῖς ἐν πάσῃσι Βρετανισὶν ἰσοφαιρῖζει.
 Ἀλλ' οἱ νησιῶν ἕτερος πόρος, ἐνθα γυναῖκες
 Ἄνδρων ἀντιπερὶθεν ἀγαυῶν Ἀμνιτῶν
 ὄρνυμεναι τέλεισι κατὰ νόμον ἱερὰ Βακχῶ,
 Στεψάμεναι κισσοῖο μελαμφυλλοῖο· κορυμβεῖς,
 Ἐνυχίᾳ· παταγῆς δὲ λιγυδρὸς ὀρνυται ἡχη.

Dionys. Perieg. ver. 565.

ⁱ Borlase's Cornwall, book ii. chap. 16.

lence of arkite names observable in these dominions. One of our Scottish isles still retains the Egyptian title *Buto*, while its neighbour *Arran* seems to have received its appellation in honour of *Aran*, *the Ark*. In a similar manner, *Mona*, or Anglesey, the grand seat of the Druidical worship^k, and its frith *Menai*, are probably mere variations of *Men-Ai*, *the land of Menu*.

Dauntless on his native sands
 The *dragon-son*^l of *Mona* stands ;
 In glittering arms and glory drest,
 High he rears his ruby crest.
 There the thundering strokes begin,
 There the press, and there the din ;
 Talymalfra's rocky shore
 Echoing to the battle's roar.
 Check'd by the torrent tide of blood
 Backward *Menai* rolls his flood ;
 While, heap'd his master's feet around,
 Prostrate warriors gnaw the ground^m.

^k See Rowland's *Mona Antiqua*, and that exquisitely beautiful drama of Mason, *Caractacus*.

^l "The red dragon is the device of Cadwallader, which all his descendants bore on their banners."

^m Gray's *Triumphs of Owen*. A variety also of solar names occur in different parts of Britain. There is a lofty hill in the neighbourhood of Leeds in Yorkshire, which may perhaps have been one of the high places of the Druidical *Baal*. It still retains the name of *Belin*, or *Billing* ; to which, by way of dis-

As the Druids were accustomed to venerate the solar serpent, so we find them equally attached to the mystic circle, that most natural and most expressive emblem of the Sunⁿ. In this shape their massy temples were universally built^o, and their sacred dances, in honour of the solar deity, performed^p. With similar reverence the Samothracians, whose devotion to the Cabiric rites is well known, regarded their magical rings. These were of

distinguishing it from other *Belins*, the name of *Ræwdon*, the village near which it stands, is usually added. A few miles higher up the valley is another place of a similar nature. A bold natural fortification of rocks, which forcibly remind the mythologist of the gloomy worship of the Cuthites amidst the romantic scenes of the Thebais, overlooks a village called *Bail-don*, a compound possibly of Baal-Don, *the bill of Baal*. However this may be, the Druids at least have certainly frequented that tract of country, as appears from many of their stone monuments yet in existence. One of these may be seen, not far from Byngley; and another, an immense Logan stone, a few miles from Bolton Abbey. Fewstone, i. e. *fire-stone*, seems to have derived its Norman name from the rites of the solar deity celebrated in its vicinity; and above all, Brimham rocks, near Knaresborough, merit the attention of the curious inquirer. For a more particular account of these Yorkshire relics of Druidical antiquity, see King's *Munimenta Antiqua*, vol. i.

ⁿ Circus and Circulus are both derived from Cir, or Cur, *the Sun*.

^o Even Abury is no exception; its figure is that of a snake passing through a circle.

^p Borl. Corn. book ii. chap. 17.

the nature of amulets, and were believed to have a power of averting danger ^q.

In confirmation of the preceding conjectures respecting the theology of the Druids, I shall add, to the testimony of Dionysius concerning the introduction of the Bacchic mysteries into Britain, the authority of Artemidorus concerning those of two other Cabiric deities. “In an island,” says he, “close to Britain,” (by which in all probability he means Anglesey) “Ceres and Proserpine are venerated “with rites similar to the orgies of Samothrace^r.” This island, the history of which I shall notice more particularly hereafter^s, was dedicated, as we learn from Mnaseas, to the Cabiri; and he further informs us, that Ceres, Proserpine, and Bacchus, were reckoned in the number of those deities^t. Hence it evidently appears, that the gods of Britain were the same as the Cabiri of Samothrace;

^q Samothracios hos annulos αλεξιφθορον vim habere credidit antiquitas, ut et Græcorum φυσικας δακτυλιους, intus pervios et cassos, quemadmodum scripsit Artemidorus. Annot. ad Plin. Nat. Hist. lib. xxxiii. cap. 1.

^r Περι δε της Δημητρως και της Κορης, πιστοτερα' οτι φησιν (Αρτεμιδαρος) ειναι νησον προς τη Βρεττανικη, καθ' ην ομοια τοις εν Σαμοθρακη περι την Δημητραν και την Κορην ιεροποιεσται. Strab. lib. iv. p. 198.

^s Vide infra chap. vi.

^t Schol. in Apoll. Argon. lib. i. ver. 917.

and consequently whatever observations are applicable to the latter, are no less applicable to the former.

If from Britain we pass into Germany, we shall find, that part of the Suevi sacrificed to Isis, a circumstance which Tacitus was unable satisfactorily to account for; though, from a ship's forming the symbolical part of their worship, he was induced to conclude, that the emblem had been adopted, in memory of their having borrowed their superstition from some foreign country^u. It cannot however be reasonably doubted, but that this ship was merely the sacred Baris, the perpetual concomitant of the worship of Isis or Ceres; and that it was used by the Germans in the same sense as it was by the Egyptians.

In memory of the Ark, the ancients were not only accustomed to carry about small nautical shrines, but sometimes even built their temples in the form of ships. Diodorus Siculus mentions, that Sesostris constructed a ship, which was 280 cubits long: and adds, that it was made of cedar; that it was covered with plates of gold and silver; and that it was dedicated to Osiris or Noah at the city of Theba or the Ark^x. It is sufficiently

^u Tac. de Mor. Germ. cap. 9.

^x Diod. Bibl. lib. i. p. 52.

evident both from the preceding description of this ship, from its being dedicated to Osiris, and from its being placed in the *inland* district of the Thebais, that it never was designed for a voyage at sea. It was in fact an immense navicular temple, built in imitation of the Ark, and destined for the solemn performance of the diluvian Mysteries. Hence the Greeks designated a temple and a ship by the very same word *Naus* or *Naos*; and hence, what is doubtless a relic of the primeval arkite idolatry, we still call the body of a church, in contradistinction to the chancel, the *nave* or *ship*.

As the Hyperboreans then worshipped Isis, and introduced into their Mysteries the symbolical Baris, we shall not be surprised to find, that they occasionally constructed their temples in the figure of ships. The ruins of a very curious temple of this nature are yet remaining in the neighbourhood of Dundalk in Ireland. Its form, even in its present mutilated state, is precisely that of a galley; and its very name sufficiently points out the idea, which was impressed upon the mind of its architect. According to Colonel Vallancey, *Faghs na ain eighe*, the appellation by which it is usually distinguished, is a corruption of *Faghas na beum Naoi*, which may signify *the remains*

remains of the only ship^y. I fully agree with Governor Pownall, that this curious temple was a representation of the ship Skidbladner; but at the same time I am persuaded that the prototype of Skidbladner was the Ark of Noah. Skidbladner is said to have been built by a race of men called *Nani*, and to have been sufficiently large to contain all the deities of the Gothic mythology, who are represented sailing in it, precisely in the same manner as the Egyptians described their gods, not standing upon dry land, but sailing together in a ship^z. These Nani I apprehend to be the Noachidæ, for Nanus is equivalent to Noah, being indeed the name of that patriarch without any other variation than the reduplication of the first letter: accordingly, as the Ark was esteemed the consort of Noah, so the *magna mater* of the Irish, whom I conceive to be the same as Cybelè, Antèa, Anèa, or Nanèa, was called, as we learn from Col. Vallancey, *Anu*, *Nana*, or *An-Eireann*^a.

Tacitus mentions also another rite preva-

^y Collect. de Reb. Hiber. vol. iii. p. 199. et infra.

^z Edda Fab. 21.

^a Vallan. Vind. apud Collect. vol. v. p. 490, 498. *An-Eireann* is *Ani-Eran*, *the arkite ship*. The reader will find a very curious account of the introduction of the Cabiric Mysteries into Ireland, in Collect. de Reb. Hib. vol. iv. p. 29. Pref. 2d.

lent among the Germans, in which we behold the great goddess connected, as in the mysteries of Egypt, with the small lake, the consecrated island, and the symbolical ox.

“ In an island in the Ocean,” says he, “ is
 “ a sacred grove, and in it a chariot covered
 “ with a garment, which the priest alone can
 “ lawfully touch. At particular seasons, the
 “ goddess is supposed to be present in this
 “ sanctuary; she is then drawn in her car by
 “ heifers with much reverence, and followed
 “ by the priest. During this period un-
 “ bounded festivity prevails, and all wars are
 “ at an end, till the priest restores the deity
 “ to the temple, fatiated with the conversa-
 “ tion of mortals. Immediately the chariot,
 “ the garments, and even the goddess herself,
 “ are plunged beneath the waters of a secret
 “ lake ^b.”

This portable shrine, drawn by oxen, was one of the same nature as that of Agruerus or Noah, mentioned by Sanchoniatho. The reader will recollect, that Agruerus is said to have been venerated by the Byblians as the greatest of gods, and to have had a small temple, which was drawn about from place to place by a yoke of oxen. It is not improbable, that the mode, which the Philistines

^b Tac. de Mor. Germ. cap. 40.

adopted of sending home the ark of God, was borrowed from this very superstition. Wishing to pay it all possible honour, they conveyed it, like the shrine of the great Phœnician deity Agruerus, in a cart drawn by cows.

“ Now therefore make a new cart, and
 “ take two milch kine, on which there hath
 “ come no yoke, and tie the kine to the cart,
 “ and bring their calves home from them :
 “ and take the ark of the Lord, and lay it
 “ upon the cart ; and put the jewels of gold,
 “ which ye return him for a trespass offering,
 “ in a coffer by the side thereof ; and send it
 “ away that it may go ^c.”

It is remarkable, that a portable shrine of the same sort as that, in which the statue of Agruerus was drawn about, was used by the ancient idolatrous Irish. This shrine they denominated *Arn-Breith*, which is evidently Arn-Berith, *the Ark of the covenant*^d, and which was the very same as the Isiac ship venerated by the Suevi.

We find likewise among the Germans the same religious veneration for the mystic solar circle, as appears from the following descrip-

^c 1 Sam. vi. 7.

^d Vallancey's Vindication apud Collect. de Reb. Hiber. vol. v. p. 460.

tion, given by Verstigan from Johannes Pomarius, of the Gothic idol Seater, who, like the classical Saturn, is manifestly the patriarch Noah.

“ First, on a pillar was placed *a pearcb*, on
 “ the sharp prickled back whereof stood this
 “ idol. He was lean of visage, having long
 “ hair, and a long beard; and was bare-head-
 “ ed, and bare-footed. In his left hand he
 “ held up *a wheel*, and in his right he car-
 “ ried *a pail of water*, wherein were flowers
 “ and fruits. His long coat was girded unto
 “ him with a towel of white linen ^c.”

The conjunction of the fish, the wheel, and the water, is a fresh instance of the wide prevalence of that idolatry, which originated from an union of the two most ancient superstitions ^f.

There is moreover another circumstance in the mythology of the Germans, which is not unworthy of our attention. Tacitus informs us, that the Eistyi worshipped the mother of the gods, and that the symbol, which they used, was a boar ^g. Rhea, or the mother of

^c Verst. Refsit. of decayed Intell. p. 64.

^f Most of the Hindoo gods are represented, holding a circle in one of their numerous hands.

^g Ergo jam dextro Suevici maris litore Æstiyorum gentes alluuntur—Matrem deum venerantur. Insigne superstitionis formas aprorum gestant. Tac. de Mor. Germ. cap. 45.

the gods, as it has been abundantly shewn, was the same as Ceres, Venus, Isis, or Derceto. She was in short the Ark of Noah, from which issued all the hero-gods of paganism. With regard to the boar, used by this German tribe as an emblem, we find it introduced very conspicuously into many of those legendary traditions, which relate to the great event of the deluge. It appears to have been one of the symbols of the Ark, although not adopted so generally as the mare or the heifer^h. In the first Hindoo *Avatar* Vishnou assumes the form of a fish, and in the third that of a boar, when he is represented as emerging from the midst of the Ocean, and supporting the world upon his tusksⁱ. Both these incarnations, as well as the second, are supposed by Sir Wm. Jones to allude to the history of the flood; whence, as we have already seen that a fish was emblematical of the Ark, it is not unreasonable to conclude,

^h Perhaps, if the matter be expressed with perfect accuracy, we ought rather to say, that a boar was symbolical of Noah, and a sow of the Ark. Hence we find, that, as Vishnou was feigned to have metamorphosed himself into a boar; so the nurse of the arkite Jupiter, or in other words the Noëtic ship, is said by Agathocles to have been a sow. Agath. apud Athen. Deipnos. lib. ix. p. 375.

ⁱ Maur. Hist. of Hind. v. i. p. 577.

that

that the boar may be so likewise. Accordingly, in the account, which Plutarch gives us of the Egyptian Osiris, he mentions, that Typhon, or the deluge, being in pursuit of one of those animals, found the Ark, which contained the body of Osiris, and rent it asunder^k. In strict analogy with the preceding tradition, Hercules, who was the same mythological character as Osiris, is said also, like him, to have been slain by Typhon^l. Hence he is enumerated by Pausanias and Strabo among the Idæi Dactyli or Cabiri, and connected with the Cabiric goddesses Ceres^m. The boar is sometimes fabled to have been beloved by Typhonⁿ; who, in reference to the union of the solar and arkite superstitions, was esteemed, what is very remarkable, a personification of heat, no less than of the Ocean^o. This union of the two modes of worship seems to have procured for the lake, into which Typhon was supposed to have been precipitated, the name of *Serbonis*^p; a word

^k Ὁ Τυφὼν ὃν διώκων πρὸς τὴν πανσεληγιὸν εὗρε τὴν ξυλινὴν σοφόν, ἐν ᾗ τὸ σῶμα τοῦ Ὀσιριδὸς ἔκειτο, καὶ διερξάψεν. Plut. de Isid. p. 354.

^l Jablonf. Panth. Ægypt. lib. ii. cap. 3.

^m Paus. Bæot. p. 763.—Strab. Geog. lib. viii. p. 355. and lib. x. p. 473.

ⁿ Plut. de Isid. p. 354, 357.

^o Ibid. p. 364.

^p Λίμνη δὲ Σεβωνίς, καὶ χώρα, περὶ ἣν φασὶ τὸν Τυφῶνα κεκρυφθαι, πηλυσίων

derived, like Osiris, from Sir, Cur, or Cor, *the Sun*. For the same reason the bed of that allegorical monster was denominated *Coricus*, which I apprehend signifies nothing more than the great central abyfs; accordingly, a tradition prevailed, that fountains had formerly burst forth from it^q. With a similar allusion to the compound idolatry introduced by Nimrod, while Adonis, or Noah, was called *Ciris* by the Lacedemonians, and *Cirrbis* by the Cyprians; he at the same time conferred his name upon a particular species of fish^r, and was feigned to have been killed by a boar, which called forth the yearly lamentations of the women of Byblos^s. The death of Adonis, like that of Bacchus, Osiris, and Hercules, is a mere allegory, and relates solely to the mythological death of Noah, his confinement within the Ark; whence it is said to have been occasioned by the symbolical boar. According to Nonnus, Mars himself assumed

πλησιον εσαν τε προς τω Πηλεσιω Κασιω ορες. Eustath. in Dionys.
Perieg. ver. 253.

^q Senec. Quæst. Nat. lib. iii. cap. 10.

^r Κιρις, Αδωνις, Λακωνες. Hesych. Αδωνις, ιχθυς θαλασσιος. Ibid.
Κιρρις, ο ιχθυς — ομοιως δε λεγεται παρα Κυπριοις Κιρρις ο Αδωνις.
Etym. Mag.

^s Luc. de Dea Syra.

the

the shape of that animal, and under it flew the beautiful favourite of Venus.

——— Ἐπει σὺος εἰκονι μορφῆς
 Ἀρης καρχαροδων, θανατηφορον ἰον ἱαλλων,
 Ζηλομανης ημελλεν Ἀδωνιδι πωτμον ὑφαινειν ^t.

The tradition here however appears, in one respect, to have been somewhat corrupted, for Mars and Adonis are in reality the same person, both being equally the patriarch adored in conjunction with the Sun.

^t Dionys. lib. xli. p. 700.

CHAP. V.

THE CONNECTION OF THE FABULOUS HADES
WITH THE MYSTERIES OF THE CABIRI.

IT has been intimated, that the arkite deity Bacchus, or Adonis, was the same as Adoneus, or Pluto^a. In consequence of this cir-

^a Phornutus has preserved a curious list of the titles of Pluto, which he has resolved, according to the manner of the Greeks, into his own language, but which appear in reality to be oriental appellations. He informs us, that this deity was called *Diallaton*, or *Di-Al-At-On*, *the divine solar fire*; *Clymenus*, or *Cula-Menus*, *the arkite Noah*; *Polydestes*, or *Bol-Dag-Theus*, *the lordly fish-god*; *Polydegdon*, or *Bol-Dagon*, *the lord Dagon*; and *Polyarchus*, or *Bol-Archa*, *the lord of the Ark*. Phorn. de Nat. Deor. cap. 35. The last of these titles is said by the scholiast upon Apollonius to have been bestowed by the Samothracians upon Dardanus; and Diodorus Siculus declares, that the language, used in the Mysteries of those islanders, was not Greek. Schol. in Apoll. Argon. lib. i. ver. 916—Diod. Eibl. lib. v. p. 322. Dardanus, as I shall hereafter attempt to shew, is *Dar-da-Nus*, *the illustrious Noah*. Vide infra chap. vi. To the preceding appellations of Pluto may be added the name *Orcus*, which seems to be derived from *Orech*, *the Ark*. Age porro Jovem et Neptunum deos numeras: ergo etiam Orcus, frater eorum, deus. Cic. de Nat. Deor. lib. iii. cap. 17. Davies, in his note upon this passage, cites a variety of authorities to shew, that *Orcus* was a title of Pluto.

cumstance, Adonis is said by Clemens Alexandrinus and Theocritus to have been beloved by Proserpine^b. The fact is, that *Bacchus*, *Pluto*, *Ceres*, *Proserpine*, and *Mercury*, were all names, as we are informed by Mnaseas, of the Cabiric deities^c. Thus it necessarily follows, that the Cabiri were gods of the infernal regions, the cause of which was simply this: the Ark, that floated upon the surface of the mighty waters, was considered in the light of a coffin, which contained the relics of universal nature; while the *Hades* of the Mysteries was nothing more than the vast central cavity of the earth, from which principally issued the waters of the deluge, when the fountains of Tartarus or the great abyss were broken up, and when a death-like obscurity was diffused over the face of the deep^d. Hence the Phenician word *Aron*, and its Greek derivative *Larnax*, signify either an

^b Ἐπὶ Ἀδωνιδὶ Φερεφάρτις. Clem. Alex. Cohort. p. 29. Ὁ τριφίλατος Ἀδωνίς, ὃ καὶ Ἀχέρουτι φιλεῖται. Theoc. Idyll. xv. ver. 86.

^c Schol. in Apoll. Argon. lib. i. ver. 917.

^d I cannot think with Mr. Bryant, that the *Hades* of the mysteries was the interior of the Ark, because it is represented as containing things, which it was impossible that the Ark should have contained: namely, the four rivers of hell, the Stygian lake, and the Titanic host that perished beneath the waves of the deluge.

ark or a *coffin*^c: and hence the inclosure of the Noëtic family within the gloomy inte-

^c Tzetzes indifferently uses the terms *Larnax* and *Soros* to describe *the ark* or *coffin*, in which the infant Jason was inclosed. (Tzet. Chil. 7. Hist. 96.—Schol. in Lycoph. ver. 175.) *Larnax* seems to be compounded of El-Arn-Ac, *the divine Ark of the ocean*, and *Soros* to be derived from Sor (סור), *a bull or beifer*. With regard to the word *Aron*, it is constantly used in Scripture to denote *the ark of the covenant*, and as such is uniformly rendered by the LXX. *Cibotus*, *a boat*. It occurs likewise in the last verse of *Genesis*, where it is properly translated *a coffin*. I am much inclined to think, that the sacred ark or boat of God, overshadowed by the protecting wings of the Cherubim, has the very same commemorative allusion to the Noëtic Ark, as the *Baris* of Egypt. It is perpetually called *the ark of the covenant*, with a primary reference, I apprehend, to the covenant vouchsafed by God to Noah, though, doubtless, with a secondary reference to that same covenant renewed in a particular manner with the seed of Abraham. Hence, in the Jewish tabernacle, it was surmounted by the mercy-seat and the Cherubim; as the mercy of God rested upon the diluvian ark, and as his providence guarded it from surrounding dangers. In all the sacred processions, and in all the marches of Israel through the wilderness, it was borne aloft upon the shoulders of the priests, exactly in the same manner as the *Baris* of the Egyptian Ogdoad: but there was this essential difference between them: the ark was consecrated to the service of the Most High, and served perpetually to remind his chosen people of the most signal instance of divine mercy and justice; while the primitive use of the *Baris* was miserably perverted to the purposes of a base and degraded idolatry. Nor is the sacred symbol of the ark confined to the mysteries of the Levitical dispensation: St. Peter compares the water, upon which it floated, to the cleansing streams of baptism (1 Pet. iii. 20, 21.); and the Anglican Liturgy mentions it, as an expressive

rior^f of their divinely constructed vessel, was represented under the image of death and darkness; and their quitting it, under that of a restoration to life and light^g. From this

emblem of the church of Christ, tossed about upon the waves of the troublesome world, yet secure beneath the fostering wings of the Almighty. (Office of baptism.) It is a singular circumstance, that, as the stone tables, on which were written the ten commandments, were kept within the ark of the covenant, so the Chinese were accustomed to preserve in a sacred ark their books of divination. (Mart. Hist. Sin. lib. iv. p. 105.)

^f It is evident from the scriptural account, that the interior of the Ark could have had no light, excepting that of lamps or torches; for in the whole of that immense vessel there was only a single window, and that no more than a cubit square.

^g This idea is so natural and obvious, that it occurred to the excellent Abp. Leighton, even when considering the Ark solely in a theological point of view, and without the most remote design of establishing a system. "Noah," says he, "seemed to have rather entered into a grave, as dead, than into a safe-guard of life, in going into the Ark; yet, being buried there, he rose again, as it were, in his coming forth to begin a new world." Comment. on 1 Peter iii. 21. The same thought, as far as the deep gloom attendant upon the deluge is concerned, is beautifully expressed by Mr. Gisborne:

———One morn the heavens

Grew dark with wings; earth with unnumber'd steps

Sounded; bird, beast, in long procession sought

Their destin'd refuge. With his kindred train

The builder next ascended. From the gloom

Of congregating clouds put forth, a Hand

The entrance clos'd. Then darkness cover'd all,

Deathlike, unfeeling, as though primeval night

Resum'd her empire——— *Walks in a Forest, p. 125.*

In

notion originated the several mysteries of Bacchus, Adonis, Osiris, Ceres, Rhea, and the Cabiri; in which we uniformly find, that some ancient personage was first bewailed as being dead, or as having descended into Hell, and that afterwards his supposed revivification was celebrated with the most violent and frantic expressions of joy^h. It further appears from Jamblichus, that the Mysteries professed to disclose certain curious secrets, which treated of the bursting asunder of the heavens, the bringing to light the hidden things of Isis, the displaying the ineffable wonders of the great abyss, the resting of the sacred Barris, and the scattering of the limbs of Osiris to the rage of the monster Typhonⁱ. If then

In a similar manner, Milton :

Meanwhile the south wind rose, and with black wings
Wide hovering, all the clouds together drove
From under heaven ; the hills to their supply
Vapour and exhalation, dusk and moist,
Sent up amain ; and now the thicken'd sky
Like a dark ceiling stood ; down rush'd the rain
Impetuous, and continued till the earth
No more was seen——— *Paradise Lost*, b. xi.

^h For a more particular account of these mysteries, vide infra chap. x.

ⁱ Η γὰρ τὸν θρανὸν προσαραξέειν, ἢ τὰ κρυπτά τῆς Ἰσίδος ἐκφάνειν, ἢ τὸ ἐν ἀδυσσῶ ἀπορρήτων δείξειν, ἢ στήσειν τὴν Βαρίν, ἢ τὰ μέλη τε Οσί-
ριδος

Osiris be Noah, Typhon the Ocean, and Isis the Ark, these particulars, mentioned by Jamblichus, will evidently relate to the events of the deluge.

It may perhaps however be said, that, although the entrance of Noah into the Ark might possibly be described under the image of death, and his quitting it, under that of a restoration to life; yet the circumstance of the principal deity of the Gentiles having descended into Hell does not precisely accord with the supposition, that the *Hades* of the Mysteries was the central abyss, because Noah never descended into that abyss.

This no doubt is literally true; but the answer to such an objection is sufficiently obvious. Since the streams of Tartarus, as I am about to attempt to shew, were merely the deluge, it was evidently impossible for the ancient mythologists to represent the Ark as floating upon their surface, without at the same time placing it, and consequently the persons whom it contained, in their fabulous Hell; although the infernal rivers had then by a supernatural impulse quitted their gloomy station, and had overflowed the whole ha-

ριδος διασκεδασειν τῇ Τυφῶνι, ἢ ἄλλο τι τοιοῦτον ἀπειλεῖ ποιῆσειν.
Jamb. de Myst. sect. vi. cap. 5.

bitable

bitable globe. If we consider moreover what must have been the state of the Ark during so dreadful a convulsion as the flood, when the waves were breaking over it in all directions, and when ever and anon it was “carried down to the deep^k,” we may without impropriety put into the mouth of the great patriarch the prayer of the prophet Jonah.

“I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of Hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about: all thy billows and thy waves passed over me—The waters compassed me about even to the soul, the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God^l.”

^k Psalm cvii. 26.

^l Jonah ii. 2. It is remarkable, that our Lord himself makes the history of Jonah a type of his own sepulture and resurrection; and that baptism, which is considered by St. Peter as having some analogy to the deluge, is directly compared by St. Paul to the burial of the body. “Buried with him in baptism, wherein also ye are risen with him through the faith

I do not mean however to assert, that such was the *general* opinion respecting the infernal regions; the vulgar, I believe, really supposed, that they were the abode of the souls of the deceased. At present therefore, let it be understood, I am speaking only of the *Hades* of the Mysteries, the *Hades* described by Virgil in the 6th book of his *Eneid*, which Bp. Warburton supposes to contain a description of the orgies of the Eleusinian Ceres. To this supposition I very fully assent in the abstract, though at the same time I can in no wise adopt the system, which he has built upon it; namely, that *the sole end of the mysteries was to expose the absurdity of the prevailing polytheism, and to declare to a few select epoptæ the unity of the godhead*^m. The ques-

“ of the operation of God, who hath raised him from the dead.”
Coloss. ii. 12. See also Rom. vi. 4.

^m Div. Leg. book ii. sect. iv. p. 149. Thus far I agree with Bp. Warburton, that the mere humanity of the hero-gods was doubtless revealed in the Mysteries, as indeed it necessarily must be, upon the supposition, that those Mysteries treated of the events of the deluge; but I cannot believe, that such a disclosure was made with any *particular* view of depreciating the established religion. It is evident however, that this disclosure *alone*, with *whatever* view it might be made, will sufficiently account for the following remarkable language of Cicero, without obliging us to adopt the hypothesis of Bp. Warburton.

Quid? totum propè cælum, ne plures persequar, nonne humano genere completum est? Si vero scrutari vetera, et ex his
ea,

tion is, what was the import of the ancient Mysteries? If they relate to the helio-arkite superstition, whatever they are connected with must likewise necessarily relate to the same helio-arkite superstition; consequently, if they be connected with the 6th book of the *Eneid*, that mythological episode must of course also relate to the same helio-arkite superstition. We have already seen, that the great god of the Gentiles, whether denominated *Bacchus*, *Pluto*, *Osiris*, *Hercules*, *Mars*ⁿ, or *Adonis*; and that the great goddess of the Gentiles, whether intitled *Ceres*, *Proserpine*, *Isis*, *Venus*, *Rhea*, *Latona*, *Diana*, or *Hecatè*^o; were partly diluvian, and partly astronomical deities: that they were also the Cabiri, and the gods of the infernal regions, is evident

ea, quæ scriptores Græciæ prodiderunt, eruere coner; ipsi illi, majorum gentium Dii qui habentur, hinc a nobis profecti in cælum reperientur. Quære, quorum demonstrantur sepulchra in Græcia: *reminiscere, quoniam es initiatus, quæ tradantur mysteriis; tum denique, quam hoc late pateat, intelliges.* Cic. *Tusc. Disp.* lib. i. cap. 12, 13. cited by Bp. Warburton.

ⁿ Although Mnaseas does not enumerate Mars among the Cabiri, yet Nonnus represents Samothrace, the principal seat of the Cabiric superstition, as being sacred to him.

Ἡμαθίων Θρηῖσσαν ἔχων Σαμος Ἀρεὸς ἑδρην.

Dionys. lib. iii. p. 58.

^o The cave Zerinthus in Samothrace was sacred to Hecatè. Suid. Lex.

both

both from the testimony of Mnaseas, and from the tenor of their respective histories: their character therefore of infernal deities must in some manner be connected with their character of diluvian or arkite deities; in other words, the fabulous Hades must have some relation to the rites of the Ark. This train of reasoning may be thrown into a different shape. Osiris and Bacchus are each the scriptural Noah; Bacchus is the same as Pluto, therefore Pluto is Noah; but Pluto is the great god of the infernal regions, therefore Noah is the great god of the infernal regions: in a similar manner, Ceres or Proserpine is the lunar Ark; but Ceres or Proserpine is the great goddess of the infernal regions; therefore the lunar Ark is the great goddess of the infernal regions.

Since then Bacchus, Osiris, Adonis, and Hercules, are all equally the patriarch Noah, they are likewise all equally feigned to have descended into hell; by which nothing more is meant, than that they were all enveloped in the darkness of the diluvian chaos, and that they all entered into the gloomy interior of the Ark. The place, where Bacchus was supposed to have descended, was Lerna^p; the fa-

^p Paus. Corinth. p. 200. Strab. Geog. lib. viii. p. 371.

bulous history of which will form no improper introduction to a dissertation on the *Hades* of the Mysteries.

Lerna I apprehend to be a contraction of *El-Aran-Ai*, *the land of the Ark-god*, and it was so called in allusion to the entrance of Noah into the Ark. It was situated near the sea; and was at once the scene both of the metamorphosis of *Io* into the symbolical heifer⁹, and of the mythological rape of *Proserpine*. Hence we are informed by *Pausanias*, that mysteries were celebrated there, in honour of the *Lernæan* or *arkite Ceres*¹. In these mysteries we find her connected with a person styled *Aras*, who was reported to have been the first of men, and to have flourished in the neighbourhood of *Sicyon* and *Phliun*. He was an *autochthon*, or *gegenes*; and was

⁹ Εὐδὺς δὲ μορφή καὶ φρενὲς διαστροφὴ
 Ἦσαν, κεραεῖς δ', ὡς ὁρατ', οὐκ ὀνομαζόμεναι
 Μυωπὶ χρισθεῖσ', ἐμμανεὶ σκιρτήματι
 Ἦσσαν πρὸς εὐποτόν τε Κερχνηεῖας ῥέος
 Λερνῆς ἀρχὴν τε· βουκόλος δὲ γηγενὴς
 Ἀκράτος ὄργην Ἀργὸς ὤμαρται.—

Æsch. Prom. Vinc. ver. 674.

¹ Περιβολὸς ἐστὶ λίθων· καὶ τὸν Πλάτωνα ἀρπασάντα, ὡς λέγεται, κορὴν τὴν Δημήτρος, καταβῆναι ταύτῃ φασὶν ἐς τὴν ὑπογῶν νομιζομένην ἀρχὴν· ἥ δὲ Λερνα ἐστίν, ὡς καὶ τὰ πρότερα εἶχει μοι τὸ λόγῳ, πρὸς δαλассῃ, καὶ τελετὴν Λερναίαν ἀγῶσιν ἐνταυθα Δημήτρει. *Paus. Corinth. p. 198.*

contemporary with Afopus the son of Neptune, and with Prometheus the son of Iapetus. Aras is merely Ares, *the solar Noah*, and Ceres is a personification of the Ark; whence Aras and his children, or, in other words, Noah and his family, were always invoked previous to the celebration of the mysteries of Ceres^s. This ancient personage bestowed his name upon the country, in which he was supposed to have lived; but it was afterwards called *Phliasia*, from Phlias, the son of Bacchus, who was one of the Argonauts^t: whence we find, that the Phliasiens, being connected with the history of the deluge on the one hand, and with the solar superstition

^s Εν τῇ γῇ ταυτῇ γενεσθαι πρῶτον Αραντα φασιν, ἀνδρῶν αυτοχθόνα^a καὶ πόλιν τε ὥκισε περὶ τὸν βῆνον τέτον, ὃς Αραντινός ἐτι καλεῖται καὶ ἐς ἡμᾶς—καὶ ἀπ' αὐτῆ τοῦ ἀρχαίου ἡ γῆ καὶ ἡ πόλις Αραντία ἐκλήθησαν. Τέτῳ βασιλευοντι Ἀσωπὸς Κηλησῆς εἶναι λεγόμενος καὶ Ποσειδῶνος ἐξέυρε τοῦ ποταμοῦ τὸ ἰδῶρ, ὅτινα οἱ νῦν ἀπὸ τοῦ εὔροντος καλεῖσιν Ἀσωπὸν. Paus. Corinth. p. 138. Afopus is As-Op, *the solar serpent*. Πρὸ τῆς τελείης ἐν τῷ Δημητρεὸς εἰδασιν Αραρία, καὶ τοὺς παῖδας καλοῦσιν ἐπὶ τὰς σπονδάς. Ibid. p. 139. Φλιασίοι γὰρ Προμηθεὶ γενεσθαι τῷ Ἰαπετῷ κατὰ τὸν αὐτὸν χρόνον φασιν Αραρία. Ibid. p. 143.

^t Διωνυσσοῦ δὲ οἶδα καλούμενον (scil. Φλιαντα), καὶ τῶν πλευσαντῶν ἐπὶ τῆς Αργούς καὶ τούτου γενεσθαι λεγόμενον. Ὁμολογεῖ δὲ μοι καὶ τοῦ Ῥοδίου ποιητοῦ τα ἐπη^a

Φλιας αὐτ' ἐπὶ τοῖσιν Αραΐδουρεχθεν ἱκανῶς,

Ενδ' ἀφειός ἐναίε Διωνυσοῖο ἔκητι

Πατρὸς ἐοῦ πηγῆσιν ἐφεστὶς Ἀσωποῖο.

Paus. Corin. p. 139.

on the other, particularly venerated Juno, *the arkite dove*, and her son Mars, or M'Ares, *the great Noëtic Sun*^u.

As Lerna was thus peculiarly devoted to the diluvian Mysteries, we shall see the propriety with which Lycophron represents Io or Isis to have been carried off from that place by the Phenicians of Carnè^x:

Ολοιντο ναυται πρῶτα Καρνιται κυνες,
Οἱ τὴν βοῶπιν ταυροπαρθενὸν κορην,
Λερνῆς ἀνηρεῖψαντο φορτηγοὶ λυκοί,
Πλατίνω πορεύσαι κῆρα Μερμηρίτῃ προμῶν.

In return for which act of violence, the Curetes, as I have mentioned above, stole away Europa.

Considered as the land of the arkite God,

^u Ὡς δὲ ἐκ Ἑρᾶς ἐστὶν ἱμῶν πεποιημένα, τραφῆναι τὴν Ἑρὰν ὑπὸ τῶν Ὠρέων, εἶναι δὲ οἱ παῖδας Ἀρὴν τε καὶ Ἑβὴν. Παρὰ δὲ Φλιασίοις τῇ θεῷ ταύτῃ καὶ ἀλλὰ τιμαί, καὶ μεγίστον το εἰς τοὺς οἰκείας ἐστὶ δέδωκασιν γὰρ δὴ ἀδελφὰν ἐνταύθα ἰκετεύουσιν· λυθέντες δὲ οἱ δεσμῶται τὰς πέδας πρὸς τὰ ἐν τῷ ἁλτίῳ δένδρα ἀναλίσθεασιν. Paus. Corinth. p. 140.

This deliverance of the slaves in honour of Juno may possibly relate to the deliverance from the confinement of the Ark. The history of the Argonauts, as allusive to the helio-arkite worship, shall be considered hereafter. Vide infra chap. viii.

^x Car-Ain-Ai, *the land of the fountain of light*.

^y Lycoph. Cassan. ver. 1291. The title *Boöpis* here applied to Io, is the same as that, which Homer continually bestows upon Juno. It is usually translated *ox-eyed*, but it appears in reality to be compounded of Bo and Op, *an ox* and *a serpent*, the emblems of the two great superstitions.

Lerna

Lerna was naturally dedicated to Neptune, the ruler of the Ocean. It was situated moreover in Argolis, or *the country of the Ark*; and was originally called *Amymomè*, from one of the daughters of Danaus, who was the concubine of Neptune ^z.

Testis Amymome, latices cum ferret in arvis,
Compressa, et Lerne pulsa tridente palus ^a.

This Amymomè, according to Hyginus, was the mother of the Argonaut Nauplius ^b; but the scholiast upon Apollonius represents him as only a remote descendant of Amymomè through the line of her son Archèus ^c. The whole however of his genealogy is a mere series of repetitions; and all the various persons, who occur in it, are equally the patriarch Noah. Thus, Danaus is Da-Nau; Archèus is Arechi; Nauplius and Naubolus are each equally Nau-Bal; and Lernus is El-Aran-

^z Λερνή κρηνη του Αργους ἱερή Ποσειδωνος. Schol. in. Apoll. Argon. lib. iii. ver. 1240. Αμυμωμη δὲ τούτῳ (Ποσειδῶνι) συνειναιζέται· καὶ αὐτὴ Ποσειδῶν τας ἐν Λερνῇ πηγὰς ἐμηνύσεν. Apollod. Bibl. lib. ii. cap. 1.

^a Propert. lib. ii. ver. 20.

^b Nauplius Neptuni et Amymomes Danaï filiæ filius Argivus. Hyg. Fab. 14.

^c Ναυπλῖος ἀπογόνος του Ἀρχαίου του Ποσειδῶνος υἱοῦ, καὶ Αμυμωμῆς τῆς Δαναοῦ. Schol. in Apoll. Argon. lib. i. ver. 136.

Nus^d. It is worthy of notice, that Nonnus makes Amymomè to be the same as the Phœnician Beroë, whom I shall hereafter shew to be the *Beruth* of Sanchoniatho, and the *Berith* or *covenant* mentioned in Holy Scripture^e.

Tradition asserted, that Danaus sailed from Egypt in the ship *Argo*^f, and that he first landed in Argolis upon the coast of Lerna, where he built a temple to Neptune the generator^g, and consecrated a shrine to the arkite Minerva. In the sacred grove were the statues of Bacchus and Ceres, or Noah and the Ark; and in another temple the images of Bacchus the preserver, and Venus floating upon the sea, that Venus, who, no

^d Apoll. Argon. lib. i. ver. 133. This genealogy must necessarily be mythological; for, since the *Argo* is said to have been the ship in which Danaus made his escape from Egypt, so remote a descendant from him as Nauplius could never have been engaged in the Colchian expedition, and that in the *very same* vessel, if the voyages of Danaus and Jason be taken as genuine historical facts.

^e Vid. infra chap. ix.

^f Schol. in ibid. ver. 4. The history of the *Argo*, or Ark, will be considered at large hereafter.

^g Εστὶ δὲ ἐκ Λεργης καὶ ἑτέρα παρ' αὐτὴν ὁδὸς τὴν θαλάσσαν ἐπὶ χωρίῳ, ὃ Γενεσιὸν ὀνομαζέσσι. Πρὸς θαλάσσην δὲ τὰ Γενεσιὰ Ποσειδῶνος ἱερὸν ἐστὶν ἡ μέγα—γῆς δὲ ἐνταυθα πρῶτον τῆς Αργολίδος Δαναοὶ σὺν τοῖς παῖσιν ἀποδῆναι λέγουσι. Paus. Corin. p. 201.

less than Ceres, was a personification of the vessel, in which the great patriarch made his escape. The institutor of the Lernæan mysteries is said to have been Philammon; and they were the same as those of Ceres at Eleusis^h.

Lastly, it was at Lerna also, that Hercules slew the famous water-serpentⁱ; as he had contended in Crete with the bull, at Nemæa with the lion, and in Arcadia with the boar.

Herculis antistare autem si facta putabis,
Longius a vera multo ratione ferere.

Quid Nemæus enim nobis nunc magnus hiatus
Ille leonis obesset, et horrens Arcadius fuscus?

^h Εντος δὲ τῶν ἀλσέων, ἀγάλματα ἐστὶ μὲν Δημήτριος Προσυμένης, ἐστὶ δὲ Διονύσου καὶ Δημήτριος καθήμενον ἀγάλμα οὐ μέγα.—Ἑτέρῳ δὲ ναυ Διονύσου Σαώτης καθήμενον ἔσανον, καὶ Ἀφροδίτης ἀγάλμα ἐπὶ θαλάσῃ ριζοῦν· ἀναδίνειν δὲ αὐτὸ τὰς θυγατέρας λεγούσι τοῦ Δαναοῦ· Δαναὸν δὲ αὐτὸ τὸ ἱερόν ἐπὶ Ποντικῇ ποιῆσαι τῆς Ἀθηνᾶς· καταστῆσθαι δὲ τῶν Λεργαίων τὴν τελετὴν Φιλαμμόνα φασί. Ibid. p. 198. Æschylus and his Scholiast make Danaus the fifth in descent from Io, and the immediate son of Belus. Prom. Vinc. ver. 352. This genealogy is entirely fabulous, but it serves to shew the connection between Io and Danaus, the Ark and the god of the Ark.

ⁱ It is not unworthy of notice, that, according to some of the ancient mythologists, Cadmus was the person who slew the hydra of Lerna. Palæph. de incred. Hist. c. 6. The fact is, that Cadmus and Hercules were one and the same person, Noah worshipped in conjunction with the Sun. More will be said respecting Cadmus hereafter. Vide infra chap. vii.

Denique

Denique quid Cretæ taurus, Lernæaque pestis
Hydra venenatis posset vallata colubris ^k.

All these different monsters however, which make so prominent a figure in ancient poetry, were merely the symbols of the helio-arkite worship¹: while Hercules himself, like the infernal Bacchus, was Erech-El-Es, or, as the Phenicians called him, Arcles, *the solar god of the Ark*. Hence Nonnus addresses him as the Sun :

Ἀστροχιτων Ἡρακλες, ἀναξ πυρος, ορχαμε κοσμος,
Ἡελίε, βροτεοιο βιχ δολιχοσκιε ποιμην ^m.

All-hail, thou brilliant orb of heavenly fire,
Majestic in thy star-bespangled robe,
The world's dread sovereign, mighty Hercules.

while Apollodorus describes him, as sailing over the vast Ocean in a golden cup, which

^k Lucret. de Rer. de Nat. lib. v. ver. 22. Apollodorus speaks of the Hydra having nine heads, eight of which were mortal, and the last immortal. Εἶχε δὲ ἡ Ὑδρα ὑπερμεγεθες σωμα, κεφαλὰς ἐχόν ἑννα, τὰς μὲν οὐκ ἔχον θνητάς, τὴν δὲ μέσην ἀθάνατον. Apollod. Bibl. lib. ii. cap. 4. I know not what this tradition can mean, unless it allude to the mortality of the arkite ogdoad as individuals, and to their immortality in the continued stream of their posterity.

¹ Hence the Cretan bull is said to have been that which carried off Europa. Apollod. Bibl. lib. ii. cap. 4.

^m Dionys. lib. xl. p. 683.

had been presented to him by Apolloⁿ, and which Macrobius pronounces to be nothing more than a ship^o.

Hercules then, being the solar Noah, was naturally esteemed one of the Idèi Daëtyli, or Cabiri, and as such was joined with the great infernal or arkite goddesses Ceres and

ⁿ Ὁ δὲ (ἥλιος) τὴν ἀνδρείαν αὐτῇ (Ἡρακλῆς) θαυμασας, χρυσεὸν ἔδωκε δέπας, ἐν ᾧ τὴν Ὠκεανὸν διεπεράσει—Ἡρακλῆς ἐνδεμειὸς τὰς βοᾶς εἰς τὸ δέπας, καὶ διαπλευσας εἰς Τάρτησον, ἥλιψ παλιν ἀπέδωκε τὸ δέπας. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnos. lib. xi. p. 470. Tartessus, where Hercules was supposed to have restored his cup to the Sun, was a Phenician colony; and it seems to have derived its name from Tar, or Tor, *a bull*. Stephanus of Byzantium says, that it was so called from the river *Tartessus*, which flows from the mountain *Argyrus*. If we suppose these to be Phenician appellations, which is certainly the most probable, *Argyrus*, or Arg-Ar, will be equivalent to *the mountain of the Ark*; but, if it be a Greek word, it will signify *silver*. I am aware, that both gold, silver, and tin, abounded formerly in Spain, which by a singular fatality was the *Peru* both of Tyre and Carthage; (Pomp. Mel. de Situ Orb. lib. ii. cap. 6.) the title *Argyrus* therefore may undoubtedly relate to that circumstance: but concerning this let the reader form his own judgment. A variety of Punic names however certainly occur in ancient Spain, whatever may be the most proper explanation of *Argyrus*. Pomponius Mela in a single sentence mentions the city of Tarracon or Tara-Chon, *the priest of the keifer*; of Eluro or El-Ur, *the burning god*; of Betullo or Beth-El, *the house of god*; of Barcino or P'Arca-No, *the Ark of Noah*; and of Telobi or Tel-Ob, *the solar serpent*. Pomp. Mel. lib. ii. cap. 6.

^o Saturn. lib. v. cap. 21.

Proserpine ;

Proserpine ; the latter of whom was honoured by the Arcadians, under the title of *the Saviour*^p. Hence he was feigned to have descended into hell, and upon his return to have been initiated into the mysteries of the Eleusinian Ceres^q, whose peculiar emblem, like that of Isis, was a boat or ship. Accordingly in a curious picture of the mystic infernal regions, mentioned by Pausanias, we find two figures introduced, the one of a man named *Tellis*, and the other of a female denominated *Cleobèa*, who was reported to have first brought the rites of Ceres to Thasus. She was painted, holding upon her knees a boat, like those, which, Pausanias observes, were usually consecrated to Ceres^r. *Tellis* is

^p Αἱ δὲ εἰσιν αἱ μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη—τὴν Κόρην δὲ Σωτείραν καλεῖσιν οἱ Ἀρκάδες—Ἔστι δὲ καὶ Ἡρακλῆς παρὰ τῇ Δημητρὶ μεγέθος μαλιστα πηχυν' τέτορ τον Ἡρακλῆν εἶναι τῶν Ἰδαίων καλεμειῶν Δακτυλῶν, Ονομακρίτος φησιν ἐν τοῖς ἐπεσὶ. Paus. Arcad. p. 664.

^q Μυστῇ, τῷ Ἡρακλεῖ· διότι ἐμυήθη ἐν Ἐλευσίνι τὰ δι' αὐτὸν λεγόμενα μικρὰ μυστήρια. Tzet. in Lycoph. ver. 1328. It is remarkable, that Hercules is sometimes said to have been the son of Iapetus and Thornax. Paus. Arcad. p. 658. The paternal side of this genealogy is evidently a precise inversion, for Iapetus was the son, not the father, of Noah ; but the maternal side, if considered mythologically, is perfectly accurate, Thornax being Tor-Nach, *the tauric Ark of Noah*.

^r Τελλῆς μὲν ἡλικίαν ἐφέθε γεγονώς φαίνεται, Κλεεβοῖα δ' ἐτι παρθευός· ἔχει δὲ ἐν τοῖς γόνασι κίβωτον, ὅποιας ποιεῖσθαι νημιζῶσιν Δημήτρι.

Tel-Es, *the Noetic Sun*; and Cleobèa, whose name signifies *the illustrious beifer*, seems, like Ceres, to be merely the Ark personified under the character of a woman.

From these general remarks on the mythological history of Lerna, as connected with the descent of Bacchus and Hercules, the mysteries of Ceres, the rape of Io, the landing of Danaus, and the worship of the diluvian Neptune, I shall proceed to examine the grotesque machinery, which the ancient fabulists have introduced into their imaginary Hell.

Justin Martyr, Eusebius, and Clemens Alexandrinus, have preserved a very ancient hymn ascribed to Orpheus, which Bishop Warburton, and I think very justly, supposes to have been chanted by the mystagogue for the instruction of those, who were about to be initiated. This hymn is addressed to a person denominated *Musèus*^s, who is styled *the offspring of the resplendent Moon*; and it contains a formal declaration of the unity of the godhead, in opposition, as I apprehend, to the arkite Cabiri.

—Κλεοβοῖαν ἐς Θάσον τα ὄργια τῆς Δημητρος ἐνεργεῖν πρῶτην ἐκ Πάρι φασιν. Paus. Phoc. p. 866.

^s To this Musèus the Orphic Argonautics are likewise addressed.

Φθεγγόμεαι οἷς θεμῖς ἐσὶ, θυρὰς δ' ἐπίθεσθε βεβηλοῖς
 Πᾶσιν ὁμῶς· σὺ δ' ἀκχε, φασφορὰ ἐκγονε μηνῆς,
 Μῦσαι, ἐξέρω γὰρ ἀληθεῖα· μὴδὲ σε τὰ πρὶν
 Ἐν στήθεσσι φανέντα φίλης αἰωνοῦ ἀμερσῇ·
 Εἰς δὲ λόγον θεῖον βλέψας, τέτῳ προσεδόρευε,
 Ἰθυῶν κρᾶδις νοερόν κυτός· εὐ δ' ἐπιβαίνει
 Ἀτραπέτῃ, μῦθον δ' ἐσορὰ κοσμοῖο ἀνακτα.
 Εἰς δ' ἐς' αὐτογενῆς, ἑνὸς ἐκγόνα πάντα τέτευκ' ἴλα
 Ἐν δ' αὐτοῖς αὐτὸς περινίσσεται· ὅδε τις αὐτὸν
 Εἰσορᾷ θνητῶν, αὐτὸς δὲ γέ πάντας ὁράται.[†]

Musèus, I doubt not, is the same as Nōah. The title itself signifies *a person in the midst of water*, from the Coptic Mu or Mo, *water*^u; whence the cognate name of *Moses* was bestowed upon the Jewish legislator, in memory of his exposure upon the Nile. This Musèus is celebrated as the son of Mena, or the Moon; the cause of which was simply the joint adoration of the Moon and the Ark. Hence, when he is denominated *the son of the Moon*, nothing more is meant than that he was the allegorical son of the Ark. It is worthy of observation, that in the war of Jupiter with the Titanic giants, which relates, I apprehend, to the catastrophè of the deluge, a person, named *Musèus*, is said to have vo-

[†] Orph. apud Div. Leg. b. ii. sect. 4. p. 154.

^u Mwü, το ὕδωρ. Hesych.

Θνητοῖς ἀνθρώποισιν ἀχὴ' μετὰ δ' ὄρκια μυσταῖς·
 Ἀρχαῖς μὲν πρῶτα Χάος ἀμεγάρτον ἀναγκήν,
 Καὶ Κρονόν, ———

————— ἡδ' ἐργ' αἰδήλα

Γηγενέων, ———

————— ὀρεσσιδρόμους τε λατρείαν

Μήτρος, ———

————— ἡδ' ἀγλαὰ δῶρα Καβείρων^z.

Epiphanius in short plainly informs us, that Chaos was the very same as the vast abyss.

Χάος δὲ καὶ Βυθός τινι ἔκ ἀν σαφές εἴη, ὥς το ὁμῶν-
 νυμέν κεκτῆται^a;

Closely connected with the diluvian Chaos were the Stygian pool, the rivers of Hades, and the mighty Ocean, from which the waters of Styx were supposed to issue. These waters, I apprehend, were no other than the waters of the deluge, as will sufficiently appear from an attentive examination of their mythological history.

The Ocean, which is introduced so very conspicuously into the genealogies of the hero-gods, and which was supposed to have been the origin of all things, obviously derived

^z Orph. Argon. ver. 9.

^a Epiph. adv. Hær. vol. i. p. 164. This was true at the time of the deluge, because the waters of the abyss were then no longer confined to the central cavity of the earth, but overflowed the whole habitable globe.

its name from the radical *Oc, Og, Aug, Ag, Onc, Ong*; for it is indifferently written in all these various, though kindred, forms. The primary signification of *Oc* is undoubtedly *the Ocean*, of which word it accordingly composes the first syllable; and, in consequence of such signification, it involves also the idea of *antiquity*^b. Hence Hesychius informs us, that *Ogen* is *the Ocean*; *Ogenidæ*, *the daughters of the Ocean*; *Oganon*, *a stream of water*; *Ogenion*, *any thing ancient*^c: while Suidas mentions *Ogenus*, *an ancient or archæan god*; *Ogyris*, *a lake*; *Ogè*, *a mound, or dam*; *Ogygion*, *any thing very ancient*, from *Ogyges* the first reputed king of Thebah^d, or *the Ark*, in whose time, according to Varro^e, a great deluge happened. *Ogyges*, or *Ogygis*, as we learn from Pseudo-Berosus^f, was a title of Noah. It seems to have been bestowed upon him descriptively, for *Ogygi-San* is equivalent

^b Thus the Greek words *Archè* and *Archèus*, which signify *the beginning*, and *old*, seem to be derived from *Archa*, *the Ark*.

^c Ωγην, ωκεανος—Ωγενιδαι, ωκεανιδαι—Ωγενιον, παλαιον—Ωγατον, αμαρτη.

^d Ωγενος, αρχαιος θεος, οθεν Ωγενιδαι και Ωγενιοι αρχαιοι—Ωγυρις, λιμνη—Ωγυγιον, αρχαιον, δια το Ωγυγον πρωτον αρχαι των Θητων—Ωγη, διαφραξις.

^e Varr. de Re Rust. lib. iii. cap. i.

^f Berof. Ant. lib. ii. fol. 13.

to the *solar-diluvian god*: whence also Bacchus, who was at once the patriarch and the Sun, was styled *Ogygius*^s. With a similar reference to Og, *the Ocean*, Thafus, celebrated for the mysteries of Ceres or *the Ark*, bore the additional name of *Ogygia*^a. The island of Calypso was also called *Ogygia*ⁱ. This nymph is said by Apollodorus to have been the daughter of Nereus and Doris, children of the Ocean^k; and she is styled by Ovid *the maritime goddess*^l: but Homer makes her the offspring of Atlas.

Ωγυγιη τις νησος αποπροθεν ειν αλι κεται,
Ενθα μεν Ατλαντος θυγατηρ, δολοεσσα Καλυψω,
Ναιει εϋπλοκαμος, δεινη θεος^m.——

Calypso I take to be Cal-Hippasa, *the hollow Hippa or Ark*; whence she is sometimes represented as the daughter of the sea-god Nereus, and sometimes of the astronomer Atlas, whom we have already seen to be the solar Noahⁿ. The same title of *Ogygia* was given

^s Ovid. Epist. x. ver. 48.

^a Ωγυγιη τε Θασος Δημητερος ακτη· εξ αρχης γαρ την Δημητραν μεγαλως ετιμων. Etym. Magn.

ⁱ Ωγυγιη, ονομα της νησος Καλυψους. Hesych.

^k Apoll. Bibl. lib. i. cap. 2.

^l Ovid. Epist. ex Pont. lib. iv. Epist. x. ver. 14.

^m Odyss. lib. vii. ver. 244.

ⁿ Homer accordingly describes her father Atlas, as being well

by the Egyptians, from whom the Greeks borrowed the principal part of their theology, to the far-famed city of Thebah, the prototype of the capital of Beotia, and devoted like it to the mystic rites of the Ark.

Των μετὰ καλλιροοιο κατερχεται ὕδατα Νειλῶ.
Καὶ τὴν μὲν πολλοὶ τε καὶ οὐλοὶ ἀνδρες ἐχρῶσιν.
Ἡ μὲν ὅσοι Θηβῶν ἐρικυδέα ναιετάασσι,
Θηβὴν Ὀγυγίην ἐκατομπύλον^ο. —

As Thebes bore the name of *Ogygia*, so Minerva, or the divine wisdom by which the Ark was preserved, was worshipped there under the title of Ogga or Onga, *the marine goddess* P. Hence she is said to have been the

acquainted with all the depths of the sea; and represents Calypso herself as dwelling in an island, which was the *Omphalus* or *navel* of the Ocean. This insular *Omphalus*, like that near the Egyptian Buto, was nothing more than an arkite Om-Phi-Al, or an oracle of the *belio-diluvian* god.

——— Ὅθι τ' ομφαλὸς ἐστὶ θαλάσσης,
Νησὸς δένδρεσσα· θεὰ δ' ἐν δώμασι ναιεῖ
Ἀτλαντὸς θυγατὴρ ὀλοφρονος, ὅς τ' ἐστὶ θαλάσσης
Πησὸς βένθεα οἶδεν. ——— Odyss. lib. i. ver. 50.

• Dionys. Perieg. ver. 246.

P Ογγα, Ἀθῆναι ἐν Θηβαίᾳ. Hesych. The Scholiast upon Eusebius says, that *Onga* was a Phœnician name of Minerva, introduced by Cadmus: (Schol. in Sept. adv. Theb. ver. 169.) and Tzetzes informs us, that Thebes itself was called *Onga*, from the worship of Onga. Εἰσι καὶ Ογγαὶ κωμὴ Θηβῶν, ἢ Καδμῶς Ἀθῆνας ἀγαλμα ἰδεύσατο. Tzet. in Lycoph. ver. 1225.

daugh-

daughter of the diluvian Neptune, and the lake Tritonis; and to have placed herself under the protection of Jupiter, in order that she might be preserved from the wrath of her father^a: and hence the city of Thebah, or *the Ark*, was esteemed sacred to her, and denominated *Tritonian*^r.

Εστὶ γὰρ πλοῦτος ἄλλος, ὃν ἀθανάτων ἱέρης
Πεφραδὸν, οἱ Θηβης Τριτωνιδὸς ἐκγεγρασσιν^s.

We learn from Lycophron, that Ceres, or the Ark, was styled *Oncèa*^t; and from Pausanias, that Apollo, or the solar Noah, was called *Oncætes*^u. The author of the *Etymologicon Magnum* mentions an ancient personage named *Oncus*, or *Ogcus*, from whom some towns in Arcadia, or *the land of the Ark*, received their appellations^x. Stephanus of Byzantium makes him a king of Arcadia^y, and that with perfect propriety, for he seems to have been no other than the great diluvian patriarch. He

^a Herod. lib. iv. cap. 180.

^r This Minerva, along with her father Neptune, is said to have instituted chariot races at Barcè. See Hesych. vox Βαρκαίοις οχοίς. Barcè seems to be P'Arc-Ai, *the land of the Ark*.

^s Apoll. Argon. lib. iv. ver. 259.

^t Cassan. ver. 1225. See Tzet. in loc.

^u Arcad. p. 651.

^x Ογκαι, πόλεις ἐν Ἀρκαδίᾳ ἀπὸ Ογκοῦ τινος ονομαδύσσαι.

^y Steph. de Urb. p. 602.

was the same, I apprehend, as *Ogoa*, the marine god of the Carians, under whose temple the sea was artificially conducted^z; and as the arkite Hercules, who was intitled by the ancient Gauls *Cgmilus*, or *the deity of the Ocean*. We have already seen this hero traversing the sea in a golden cup, and descending into the infernal regions; but the Gauls ascribed to him those attributes, which classical writers usually give to Mercury. He was represented drawing after him a number of men by small golden chains, fastened at one end to their ears, and at the other to his own tongue. The men however do not follow him reluctantly, but with evident pleasure, for the chains are described as being slack^a. From such a mode of representation, it is clear, that the Gauls considered him as the god of eloquence, like *the Mercury* of the Greeks and Romans. He was in fact the very same as Mercury, who like him was supposed to be an infernal deity, and who like him was no other than the patriarch Noah. The Gauls bestowed also upon Hercules the name of

^z Θαλασσης δε αναφοινισθαι κυμα εν τῷ ἱερῷ τούτῳ (scil. Ποσειδῶνι) λόγος ἐστὶν ἀρχαίος· εἰκότα δὲ καὶ Ἀθηναῖοι λεγουσιν ἐς τὸ κυμα το ἐν ἀκροπαλει· καὶ Κάρων οἱ Μυλάσα ἐχόντες, ἐς τοῦ θεοῦ τὸ ἱερόν, ὅν φωνὴν τῇ ἐπιχωρίᾳ καλοῦσιν Οὔγα. Pauf. Arcad. p. 619.

^a Lucian apud Ban. Mythol. vol. iii. book vi. chap. 6.

Macusan, as appears from a medal struck in the reign of the Emperor Commodus. This word, which is nearly of the same import as *Ogmios*, is compounded of *M'Ogu-San*, *the great helio-diluvian*: accordingly we find *Hercules-Macusan* depicted, holding a dolphin in his right hand, and in his left a two-grained sceptre; on one side of him is a blazing altar, and on the other a small sea-monster^b. *Olaus Rudbeck* derives the appellative *Ogmios* from the Celtic *Oggur*, which signifies *powerful by sea*^c; but the word *Oggur* itself is ultimately deducible from the primitive radical *Og*^d.

^b *Keisler Ant. Celt.* p. 200. apud *Ban. Mythol.* vol. iii. book vi. chap. 6.

^c *Ol. Rudb. Att. c.* 53. apud *Ban.* vol. iv. book iii. chap. 6.

^d I am aware, that *Col. Vallancey* supposes the Celtic *Hercules* to have been denominated *Ogmios* from *Ogbam*, or *Ogbma*, by which name the Irish expressed a particular mode of writing that prevailed among them. This was frequently, though I believe not always, disposed in the form of a circle. He informs us, that *Ogb* signifies *a circle*; and, in consequence of the circle being thus used to convey knowledge, that its derivative *Eag* signifies *wisdom*. (*Vindication of the Ancient Hist. of Ireland, Collect. de Reb. Hibern.* vol. v. p. 82.) Hence, I apprehend, according to this etymology *Ogmios* will be equivalent to *the wise one*. Granting the propriety of these remarks, I may still be allowed to ask, whether the primitive of *Ogb* or *Ogbam* be not *Og*, *the Ocean*. Every person, in the least degree acquainted with the genius of the oriental languages, knows that they are almost entirely ideal: that is, in the formation of derivatives from primitives, certain leading ideas run through
the

This maritime Hercules was the same as Palemon^c, whom Ovid describes as the son of Athamas king of Thebes. Palemon and his mother Ino are reported to have been terrified with serpents by the goddess Juno, to such a degree, that they plunged into the Ocean.

the several ramifications of the original word. The primitive *Og* signifies *the Ocean*. From the circular appearance of the sea when land is out of sight springs *Ogh*, *a circle*. All post-diluvian knowledge of antediluvian events has been conveyed to us through the medium of the Ogenidæ, or oceanic Noachidæ: hence Minerva was styled *Ogga*, partly as a marine goddess, and partly as the goddess of wisdom; and hence the Chaldæans affirmed, that they owed all their knowledge of the creation to the amphibious Oannes. For the same reason the Greek word *Nus*, *intelligence*, and the corresponding words in Greek, Latin, and English, *Gnoö* or *Ginosco*, *Nosco*, and to *know*, may all be traced to the name of the patriarch Noah. It is remarkable, that the Irish arrive at their word *Eag*, *wisdom*, by following a somewhat different chain of ideas. *Ogh* is *a circle*; but their literature was disposed in the form of a circle; therefore *Eag* is *wisdom*, or *mental application*. That the preceding remarks may not be esteemed too fanciful, I shall trace the ramification of two Hebrew radicals. *Gal* signifies *to roll*; *Galiun*, *a book*; that is *a roll* or *volume*; *Gali*, *waves* of the sea from their being rolled round; *Gal*, *a spring of water*; *Galah*, *the bowl of a candlestick*, from its rotundity; *Gal*, *to exult*, i. e. to testify joy by dancing round; *Gal*, *a round heap of stones*; *Agal*, *a drop*; *Magal*, *a sickle*; *Gelilim*, *rings or bracelets*; *Gelilah*, *a boundary*; *Galal*, *dung*; *Galgol*, *a wheel*; *Galgolath*, *the skull*. *Aleph* signifies *to lead*; *Aleph*, *a chieftain*; *Aleph*, *a thousand*; *Aleph*, *an ox*; *Aleph*, *to teach*.

^c Παλαιμων, ὁ Ἡρακλῆς. Hesych. Palemon is Bal-Am-On, *Baal the burning Sun*.

Nep-

Neptune however, interposing, saved them from destruction; and afterwards, at the request of Venus, enrolled them among the dieties of the sea^f. The name of Palemon, prior to his apotheosis, was *Melicerta*. This is evidently the same title as *Melicartbus*, or *the king of the city*^g, under which appellation the

^f Ovid. *Metam.* lib. iv. ver. 478. et infra.

^g Melicartbus is מֶלֶךְ קִרְיָת Melech Kirjath, *rex urbis*; Athamas is Ath-Am-As, *the blazing Sun*; and Ino is the same as Io, Isis, or the Ark. Ino was feigned to be the nurse of Bacchus, the scriptural Noah; and, during the continuance of the sacred mania sent upon her by that deity, she was supposed to have rambled wildly through the forests of mount Parnassus. Hyg. Fab. 4. This celebrated hill was a high place of P'Arn-As, *the fiery god of the Ark*; and was accordingly dedicated to Apollo, *the solar Noah*. Hence we find, that Deucalion and his wife Pyrrha were thought to have landed, after their escape from the deluge, upon mount Parnassus. Apollod. Bibl. lib. i. cap. 7. Deucalion is Du-Cal-Ionah, *the god of the arkite dove*, and Pyrrha seems to have derived her name from the worship of P'Ur, *the Sun*. For the same reason the Hindoo Menu, who was saved from the waters of a flood with seven other holy persons, was styled *Vivashvata*, or *the offspring of the Sun*. Afiat. Ref. vol. ii. p. 117. According to Hellanicus, Parnassus was so called from the hero Parnassus; but Andron with greater propriety asserts, that it was originally denominated *Larnassus*, on account of the Larnax, or *Ark*, of Deucalion having landed there, and that its name was afterwards changed to *Parnassus*. Schol. in Apoll. Argon. lib. ii. ver. 713. The inhabitants of Delphi, celebrated for being the seat of the principal oracle of Apollo, were sometimes called *Lycoreans*, from Lycoreus, an imaginary son of that deity. Lycoreus however, no less than his

Tyrians worshipped Hercules. Sanchoniatho makes him the son of Demaroön; but, as I have already observed, both he, and his imaginary father, are equally the scriptural Noah. Hence we find that Hercules, or *the arkite god*, is said to have been swallowed by a Cetus, or whale^h. The Cetus however was nothing more than the Ark, represented under its usual symbol of a fish; and accordingly we are informed by Hesychius, that its derivative *Cetenè* is a *large ship*ⁱ. In allusion to the Noëtic ogdoad, Hercules is said by Pindar to have had eight children by his wife Megara^k; and, with a reference to the triple

his father, is Luc-Or, *the fiery Sun*. Athamas, after the supposed death of Palemon, adopted Coronus and Haliartus, who became the founders of the two Beotian cities, called after their respective names. Paus. Bæot. p. 779. Coronus is Cor-On, *the Sun*; and Haliartus is *the marine deity*.

^h Στας ωπλισμενος (ὁ Ἡρακλῆς) περὶ το σομιον, ὡς κεχηνος ἐπῆει το κητος, αδρωως τῷ τᾶτῃ ἐμπεπηδήκε σοματι· τρισὶ δὲ ἡμεραις ἐνδοθεν κα-
τακοπτῶν αὐτος, ἐξῆλθεν ἀποβέβληκως καὶ τὴν τῆς ἑαυτεῦ κεφαλῆς τρι-
χῶσιν. Tzet. in Lycoph. ver. 34. This exploit of Hercules was performed, when he delivered Hesione, upon which occasion he was attended by Telamon, or Tel-Am-On, *the burning Sun*. The story is a mere repetition of that of Perseus and Andromeda.

ⁱ Κητηνη, πλοιοιν μεγα ὡς κητος. From the same root comes the English word Cat, *a kind of ship*. Johnson's Dictionary.

^k Ὁ δὲ Πινδαρος οὕτω λέγει παιδᾶς Μεγαράας καὶ Ἡρακλῆας. Tzet. in Lycoph. ver. 38.

off-

offspring of the patriarch, Herodotus describes him as becoming the father of three sons by a monster compounded of a woman and a serpent¹. This last affair happened in Scythia; consequently the person, mentioned by the Greek historian, must be *the Hercules Ogmius* of the Celts. From the same root *Oc*, or *Og*, I am inclined to think, that we may derive the numeral *Octo* or *Ogdoas*, *eight*. In this case, the literal signification of *Oc-Toï* will be *the gods of the Ocean*, that is, the *eight* persons

¹ Herod. lib. iv. cap. 9. Hercules left with this woman, at his departure, a bow, and a belt with a cup suspended to it; and gave directions, that the son, who could bend the bow, should have the belt, and along with it the sovereignty of the whole country. The cup here mentioned was a model of the golden cup, in which Hercules sailed over the Ocean, in other words, of the Ark. Parthenius says, that the name of this paramour of Hercules was *Celtinè*, and that of her father, *Britannus*. Parth. Nic. Erot. cap. 30. *Celtinè* is *Cal-Tinin*, *the ark-ite sea-monster*, and I think it by no means improbable, that the original form of this goddess was compounded, like the image of *Derceto*, of a woman and a fish; while *Britannus* may perhaps be *Brit-Tan-Nus*, *the fish-god Noab the covenanter*. Should this etymology be allowable, our own island will be *Brit-Tan-Nu-Aia*: it may be proper however to mention, that *Bochart* gives a different derivation of *Britannia*. According to another tradition, the great ancestor of the Goths was not Hercules, but *Targitaus*, who yet, like Hercules, was the father of three sons. Herod. lib. iv. cap. 5. I am much inclined to think, that *Targitaus* is a corruption of *Atar-Gat*, as *Atar-Gat* is of *Adar-Dag*, *the illustrious fish-god*.

preserved in the Ark. If written hieroglyphically, it would probably be expressed by the symbol of *eight men sailing together in a boat on the sea*. Accordingly, the character, by which the Chinese designate a *ship*, consists of a *boat*, a *mouth*, and the *number eight*. Two of these characters, *the eight*, and *the mouth*, added to that by which water is designated, presents to their minds the idea of a *prosperous voyage*^m. The radical *Onc* appears to enter also into the language of China, no less than into those of Greece, Italy, and Gaul. Thus the allegorical Puoncu, who is said to have sprung from the mundane egg, is perhaps a compound of Pu-Oncu, *the oceanic god*ⁿ. The same radical, in its kindred form of *Ag*, or *Aug*, occurs likewise in the *Hebrew* word, *Agam*, a *pool of standing water*^o: and, in the Chaldaic cosmogony, the chaotic mass previous to its reduction into order and regu-

^m Bryant's Anal. vol. iii. p. 9. *The mouth*, which makes a part of this hieroglyphic, seems to mean *an oracular mouth*. Thus *Pbi* signifies either *a mouth*, or *an oracle*. The Argo, or Ark, was always supposed to be an oracular vessel. Erat. Catast. cap. 35—Callistrat. Stat. cap. 10—Val. Flac. Argon. lib. i.

ⁿ Martin. Hist. Sin. lib. i. p. 13.

^o 𐤀𐤍𐤁 Stagnum—R. Sal. scribit, 𐤀𐤍𐤁 est collectio aquarum non scaturentium neque fluentium, sed stantium in uno loco. Buxt. Heb. Lex.

larity,

larity, is called *Omoroca*; a term, which seems to be compounded of Om-Or-Oc, *a confused mixture of fire and water*, whence Syncellus informs us, that it signifies *the sea* ^p.

The Ocean then of the Grecian mythology, from which all the hero-gods derived their origin, and which was supposed to have been the parent of Styx, is the vast mass of waters, whether supernal or infernal, which constitutes so large a portion of our planet. Plato accordingly fixes Tartarus, and the four rivers of hell, in the centre of the earth, closely connecting them with the Ocean; the mighty streams of which, as we learn from the inspired historian, issuing from the great central abyss, principally occasioned the catastrophe of the deluge ^q.

As the Ocean, to adopt the scriptural expression, is *the gathering together of the waters*, so his allegorical daughter Styx seems to be a personification of the flood ^r. Hence we find,

^p Ομορωκα' είναι δε τὸ το Χαλδαῖσι μὲν θαλατθ, Ἕλλησι δὲ με-
θερμηνεύεται θαλάσσα. Syncel. Chronog. p. 29.

^q Phæd. Sect. 60, 61, 62.

^r Accordingly the Scholiast upon Hesiod declares, that Styx was the water, which proceeded from the lowest parts of the earth, and occasioned the phenomenon of the rainbow. Στυγα νυν λεγει τους θαλαμους των υδατων, και τας ψευδας τας απο των κατω τοπων αναδιδομενας,—και ποιησας ιριδα. Schol. in Hes. Theog. ver. 776.

that she makes a vary conspicuous figure in the history of the Titans. We are informed by Apollodorus, that Jupiter ordained every oath taken by Styx the daughter of Oceanus to be inviolable; because he wished to pay her the highest honour, on account of her having assisted him, with all her children, in his war against the Titans^s. In a similar manner Lycophron represents Jupiter as making a libation of the waters of Styx, and swearing a tremendous oath, when about to attack the Titans, and the giants.

Στυγος κελαινης νασμον, ενθα τερμειυς
 Ορκωμοτας ετευξεν αφθιτοισι εδρας,
 Λοιβας τ' αφυσσων χρυσειαις πελλαις γανος
 Μελλων γιγαντας, καπι Τιτηνας περαν^t.

^s Το δε της Στυγος υδωρ, εκ πετρας εν αδου ρεον, Ζευς εποησεν ορκον, ταυτην αυτη τιμην διδου, ανθ' ων αυτη κατα Τιτανων μετα των παιδων συνεμαχησεν. Apollod. Bibl. lib. i. cap. 2. The children of the diluvian Styx are evidently the rivers and fountains; accordingly these are, with perfect propriety, enumerated by Hyginus in his list of the offspring of Styx and Pallas. Hyg. Fab. p. 8.

^t Cassan. ver. 706. Tzetzes applies this to the war of Jupiter with the other gods, which however is in fact the very same as the Titanic contest. Schol in loc. The arkite ogdoad being the great gods of the Gentiles, these gods are almost universally said to be descended from the Ocean; and to this very cause Aristotle, in a remarkable passage, ascribes the oath by the waters of Styx. Εισι δε τινες, οι καυ παμπαλαιαις, και πολυ πορο της νυν γενεσεως, και πρωτους θεολογησαντας, ουτω οιονται περι της φυσεως

These Titans seem to have been the whole race of mankind living at the era of the deluge, both those who perished beneath its waves, and those who were preserved in the Ark ^u. Accordingly, they are sometimes described as warring against the majesty of heaven, but overpowered by the waters of Styx or hatred, those waters by which the Almighty testified in so eminent a manner his hatred of sin; and at other times, as being seven in number, the children of Cronus or Noah, and the same as the Cabiri. In this last case one of them is said to have been called *Iapetus*. If then the Titans be the diluvians, the Styx must be the deluge, and consequently the inviolable oath of Jupiter must refer to the oath of God, that he would no more drown the world; for which reason, Iris the rainbow, the daughter of Thaumas, is represented by Hesiod as hovering over the broad surface of the Ocean, when this oath of Jupiter was taken ^x. Now that such a pheno-

φύσεως διαλαθεῖν. Ωκεανον τε γὰρ καὶ Τηθύν ἐποίησαν τῆς γενέσεως πατέρας, καὶ τὸν ὄρκον τῶν θεῶν ὑδάρι, τὴν καλεσμένην ὑπ' αὐτῶν Στυγὰ τῶν ποιητῶν. Τιμωτάτου μὲν γὰρ τὸ πρεσβυτάτου ὄρκος δὲ καὶ τιμωτάτου ἐστίν. Arist. apud Cudworth's Intell. Syst. p. 120.

^u This subject will be resumed hereafter, when the Titanic war is discussed. Vide infra chap. ix.

^x Theog. ver. 779.

menon appeared immediately after the deluge, we are expressly informed by Moses; and it is observable moreover, that it was made a special sign of God's oath to Noah^y. Thaummas may possibly have derived his name from Thaum, *the abyss*. He seems to be the same as the scriptural Thammuz, under which title Adonis, or the great diluvian patriarch, was worshipped in Palestine. It is remarkable, that Thaummas is supposed by Ptolemy Hephestion to have had another daughter called *Arca*, who assisted the Titans, during their tremendous conflict with Jupiter^z. The explanation of this fable is perfectly obvious. The Ark, in the usual strain of oriental allegory, is said to be the daughter of Noah, and the sister of the rainbow; while the Titans, whom she is feigned to have assisted, are evidently, not the impious, but the Noëtic Titans.

In consequence of Styx being a personification of the deluge, Parthenius the Phocensian assigns to her the epithet *Ogenia*, and connects her with the marine deity *Tethys*^a; while, to perpetuate the memory of that aw-

^y Gen. ix. 13.

^z Ἡ δὲ Ἀρκὴ Θαυμαρίας ἢ θυγατὴρ, ἣς ἡ ἀδελφὴ Ἰgis. Ptol. Heph. Nov. Hist. lib. vi.

^a Parth. apud Steph. Byzant. de Urb. p. 766.

ful event, the title of *Styx* was conferred upon a fountain in Arcadia, or *the land of the divine Ark*^b. Pausanias informs us, that Styx flowed from a lofty crag near the ruins of Nonacris; a small town, which was so called from the wife of Lycaon^c. This prince is said by Ovid to have been king of Arcadia immediately before the flood; and his presumptuous impiety towards Jupiter was one principal cause of that catastrophe^d. As the Arcadian Styx then received its appellation in memory of the diluvian waters of hatred, so its branch Titarefius evidently derived its name from Tit, *the colluvies of the flood*^e.

Οἱ τ' ἀμφ' ἱμερτον Τίταρῃσιον ἐργ' ἐνεμοντο,
 Ὃς ῥ' ἐς Πηνειὸν πρῶϊει καλλιρροὸν ὕδωρ,
 Οὐδ' ὄγε Πηνειῷ συμμισγεται ἀργυροδίνῃ,
 Ἀλλὰ τε μιν καὶ θυπερξθεν ἐπιρρέει, ἥντ' ἐλαίων·
 Ὅρκῃ γὰρ δεινὸς Στυγὸς ὕδατος ἐστὶν ἀπορρώξ^f.

Or where the pleasing Titarefius glides,

^b Περὶ τε ἐν Ἀρκαδίᾳ Στυγὸς ὕδατος ὕτω φασιν. Ptol. Hephaest. Nov. Hist. lib. iii. See also Stob. Eclog. Phys. lib. i. p. 130.

^c Το μὲν δὴ ἀρχαίον Νῶτακρῖς πολισμα ἦν Ἀρκαδῶν, καὶ ἀπο τῆς Λυκαῖος γυναικὸς το ὄνομα εἰληφει· τὰ δὲ ἐφ' ἡμῶν εἰρηπία ἦν—Τῶν δὲ ἐρεπιπῶν ἔ παρῶ κρημνὸς ἐστὶν ὑψηλὸς—καὶ ὕδωρ κατὰ τὴ κρημνὸν σα-
 ζει· καλῶσιν δ' Ἕλληνας αὐτο ὕδωρ Στυγὸς. Paus. Arcad. p. 634.

^d Metam. lib. i. ver. 165.

^e Whence also *Titan*.

^f Iliad. lib. ii. ver. 751.

And into Peneus rolls his easy tides ;
 Yet o'er the silver surface pure they flow,
 The sacred stream unmix'd with streams below,
 Sacred and awful ! from the dark abodes
 Styx pours them forth, the dreadful oath of gods.

Pope.

Styx at length empties itself into the river *Crathis*^s, near which is also a mountain denominated *Crathis*. Here we find a temple of Diana Pyronia, from which the Argives were wont, in old times, to bring fire for the mysteries of Lerna^h. Diana, as we have seen, is the same as Isis, or Ceres ; and her name *Pyronia* relates to the worship of P'Ur-On, *the blazing Sun* : while *Crathis* was so called in honour of Car-Ath, *the solar heat*.

It has been stated, that Bacchus was worshipped by the Arabs under the title of Dus-Ares, *the divine Sun* ; and it may now be observed, that, as he was the *Noah* of scripture, so we meet with a river Styx also in Arabiaⁱ. Tradition asserted, that, when Bacchus was

^s Paus. Arcad. p. 635.

^h ——— επι το ορος αυθης την Κραδιν' εν τετῳ τῳ ορει τε ποταμῳ της Κραδιδος εισιν αι πηγαι — απο τετῃ δε καλεται τε Κραδιδος και εν Ιταλια ποταμος εν τη Βρεττιων. Εν δὲ τη Κραδιδι τῳ ορει, Πυρωνιας ἱερὸν εστιν Αρτεμιδος· και τα ετι αρχαιοτερα παρα της δεῦ ταυτης απηγοντο Αργειοι πυρ ες τα Λερναια. Paus. Arcad. p. 632.

ⁱ Της Αραβιας και το Στυγαιον ὑδωρ κατειχομενον απεδημησεν εις τα Βοσρα. Damasc. Vit. Isid. apud Phot. Bibl. p. 1060.

furi-

furiously pursued by Lycurgus, he plunged for safety into the Erythræan sea^k. It is probable, that Lycaon and Lycurgus are merely different names of the same person, or rather indeed persons, for they seem to represent all the diluvians, considered as one great body^l. Both these appellations are derived from Luc, *the Sun*, the grand object of the primitive antediluvian superstition.

According to Hesiod, Styx was the wife of Pallas; but, according to Empedocles, she espoused Piras, and by him became the mother of the serpent Echidna^m. The purport of both these fables is exactly the same; for, as Pallas is P'Al-As, *the god of fire*, so Piras is P'Ares, *the solar deity*. The allegorical nuptials therefore of Styx and Piras, and the birth of their daughter Echidna, allude only to the union of the two superstitions, and to the emblematical serpent of the Sun. We learn from Hyginus, that the mythological children

^k Nonni Dionys. lib. xx. p. 361.

^l The history of Bacchus plunging into the Erythræan sea will be resumed hereafter. Vide infra chap. ix.

^m Είναι δε την Στυγα Ἡσιόδος μὲν ἐν Θεογονίᾳ ἐποίησεν — πεποίημένα μὲν ἐν εἶνι ἐνταῦθα Ωκεανὸς θυγατέρα την Στυγα, γυναικα δὲ αὐτὴν εἶναι Παλλαντος — Ἐμπεδοκλῆς δὲ ὁ Κρήτης εἶναι μὲν καὶ ἄτος θυγατέρα Ωκεανὸς την Στυγα ἐποίησε, συνοικεῖν δὲ αὐτὴν ἔ Παλλαντι, ἀλλὰ ἐκ Πειραντος Ἐχιδνὰν τέκειν, ὅστις δὲ ὁ Πειρας εἶνι. Paus. Arcad. p. 634.

of Styx and the giant Pallas were Strength, Jealousy, Power, Victory, Fountains and Lakesⁿ; and that the offspring of Echidna and Typhon^o were Gorgon, Cerberus, Scylla, Chimera, the dragon which guarded the golden fleece, the Theban Sphinx, the Hydra of Lerna, and the serpent of the Hesperides^p. In this singular assemblage we repeatedly behold the combination of the emblematical snake of the Sun with the waters of the diluvian Ocean; and, what is worthy of our particular attention, we perceive moreover, that these various monsters are all connected with each other, though placed by the poets in widely separated countries. The snaky locks of Gorgon^q and the Colchian dragon, equally

ⁿ Ex Pallante gigante et Styge, [Scylla,] Vis, Invidia, Potestas, Victoria, Fontes, Lacus. Fab. p. 8. Scylla seems to have crept erroneously into the text, for she is shortly after by the same author said to be the daughter of Typhon and Echidna.

^o Or the Ocean.

^p Ex Typhone et Echidna, Gorgon, Cerberus, Draco, qui pellem auream arietis Colchis servabat: Scylla quæ superiorem partem fœminæ, inferiorem canis habuit, quam Hercules interemit: Chimæra, Sphinx, quæ fuit in Bœotia: Hydra serpens, quæ novem capita habuit, quam Hercules interemit: et draco Hesperidum. Ibid. p. 12.

^q Strangely as the Greeks have corrupted the history of Gorgon, we are plainly told by Palephatus, that she was the same as Minerva, or the divine wisdom which preserved the Ark.

relate to the solar superstition^r; while the terrific Scylla, like the arkite Derceto of Palestine, was represented as terminating in the tail of a fish, and was supposed to occupy a cave near the dreadful whirlpool of Charybdis. However the history of Scylla may have been corrupted, I suspect, that she was originally the same as Isis, Venus, Derceto, or the Ark, and that the title of *Charybdis* was bestowed upon the Sicilian whirlpool from its resemblance to the agitated waves of the deluge. The word Scylla is accordingly derived from Saul, *the infernal regions*; and *Charybdis* from Chor-Obdan, *the pit of destruction*^s. Some relics of the primitive tradition appear to have reached even the days of Virgil. That poet describes Helenus as enjoining his hero

He adds, that her father was called Phorcyn. Palæph. de Incred. Hist. cap. 32. Hence I conjecture, that Gorgon derived her name from G'Orga, *the illustrious Ark*, and that she was decorated with snakes for the very same reason that Hecatè and Ceres were. Apoll. Argon. lib. iii. ver. 1214.—Paus. Arcad. p. 686. As for her supposed father Phorcyn, he seems to be no other than Ph'Orc-Chen, *the priest of the Ark*.

^r This will plainly appear, when the history of the Argonautic expedition is considered.

^s Scylla is שַׂאוּלָה, and Charybdis חַיר-אוּבְדָן. See Boch. Canaan, lib. i. cap. 28. Bochart chooses rather to derive Scylla from סַקָּל, *destruction*; but I prefer the other etymology.

to

to pray, in an especial manner, to Juno, the propitious dove, when passing through the tremendous straits.

Dextrum Scylla latus, lævum implacata Charybdis

Obsidet : atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat unda.

At Scyllam cæcis cohibet spelunca latebris,
Ora exertantem, et naves in faxa trahentem.

Prima hominis facies, et pulchro pectore virgo
Pube tenus : postrema immani corpore pristis,
Delphinum caudas utero commissa luporum^t.

Unum illud tibi, nate dea, præque omnibus
unum

Prædicam, et repetens iterumque iterumque
monebo.

Junonis magnæ primum prece numen adora :

Junoni cane vota libens, dominamque potentem
Supplicibus supera donis^u.——

Far on the right her dogs foul Scylla hides :
Charybdis roaring on the left presides ;
And in her greedy whirlpool sucks the tides :
Then spouts them from below ; with fury driven

^t Compare with this Lucian's description of Derceto. Δερκέ-
τες δὲ εἶδος ἐν Φοινικῇ ἐδησαμένη, δῆμα ξένον ἤμισεν μὲν γυνή· το δὲ
ὄκισεν ἐκ μῆρων ἐς ἀκρὲς ποδάς, ἰχθύος ὅσην ἀποτείνεται. Luc. de
Dea Syra.

^u Æneid, lib. iii. ver. 420.

The waves mount up and wash the face of heaven.

But Scylla from her den with open jaws,
The sinking vessel in her eddy draws ;
Then dashes on the rocks : a human face,
And virgin bosom, hides her tail's disgrace.
Her parts obscene below the waves descend,
With dogs inclos'd, and in a dolphin end.
Do not this precept of your friend forget,
Which therefore more than once I must repeat.
Above the rest great Juno's name adore :
Pay vows to Juno ; Juno's aid implore.

Dryden.

The history of Bellerophon and the Chimera, who is described as the sister of Scylla, is entirely founded upon the union of the two superstitions. The Chimera was compounded of a lion, a goat, and a serpent ; and she is said to have been encountered by Bellerophon riding upon the winged horse Pegasus, which sprung from the blood of Gorgon *. The consideration of this legend however must be reserved for a future page ; at present therefore, since I have been obliged to touch upon it, on account of its connection with the Chimera, and consequently with her allegorical father Typhon, I shall merely observe, that

* Fulgen. Mythol. lib. iii. cap. i.

Bellerophon or Bellerophontes is a title of Noah, compounded of Bel-Ur-Oph-Phont^y, *the priest of Bel the bright solar serpent*, while the horse Pegasus is no other than the symbolical arkite Hippha.

Nearly related to the Chimera was the Theban or *arkite* Sphinx. This monster had the face of a virgin, the feet of a lion, and the wings of a seraph, or flying serpent; and she is said by Lycus to have been sent into Beotia by Dionusus, the *Noah* of Scripture^z. Palephatus informs us, that the Sphinx was the wife of Cadmus, the founder of Thebah, and the slayer of the dragon; and he further adds, that she was an Amazon^a: she is closely connected therefore with Harmonia, who is also described as the wife of Cadmus, and the mother of the Amazons^b. She seems in fact to have been nothing more than an hieroglyphical representation of the two united superstitions, by means of their sym-

^y *Phont* in the Coptic is a *priest*. Jablonfk. *Panth. Ægypt.* Pars I. p. 139.

^z Schol. in Hesiod. *Theog.* p. 261.

^a Καδμος εχων γυναικα Αμαζονιδα, η ονομα Σφιγξ, ηλθεν εις Θη-
 ρας, και αποκτεινας τον δρακοτα, την τετα βασιλειαν παρελαβε. Pa-
 læph. de Incred. Hist. cap. 7.

^b Schol. in Apoll. *Argon.* lib. ii. ver. 992. The history of Cadmus and Harmonia shall be resumed hereafter. Vide infra chap. 7.

bols, the woman, the lion, and the serpent: hence Palephatus, with great propriety, styles her an *Argive*, or *arkite*^c, as well as an *Amazon*, or *worshipper of the Sun*^d. The whole fable was most probably ingrafted upon the emblematical theology of the Cuthites, whom the Greeks denominated *Ethiopians*: accordingly we learn from Pisander, that the Sphinx was sent by Juno out of Ethiopia, for the punishment of Laius and the Thebans^e.

As for the story of the serpent of the Hesperides, some traditional remembrance of Paradise and the fall seems to have been superadded to the prevailing solar superstition. Such were the mythological descendants of Styx, of Piras, of Echidna, and of Typhon.

It is observable, that *Styx* was also the name of an ill-omened bird of night, into which Polyphontè was metamorphosed. She is said to have been the offspring of Thrassa, the daughter of Mars by Terina: but Mars, as we have seen, was the Sun; and Terina, who was the reputed child of the river Strymon, seems to be Tora-Nah, *the arkite beifer of Noah*. A strange story is told by Antoninus

^c Σφιγξ—ἡ Ἀργεῖα. Palæph. de Incred. Hist. cap. 7.

^d The Amazons received their name from the worship of Am-Azon, *the burning Sun*.

^e Schol. in Eurip. Phœniss. ver. 1789.

Liberalis respecting this Polyphontè. Venus, offended at her neglect, inspired her with an unnatural passion for a bear; and she was afterwards changed by Diana into the bird Styx^f. The whole of this legend is built upon a perversion of the primitive diluvian tradition. The word *Polyphontè* is Bol-Oph-Phonta *the priestess of Baal the solar serpent*; and the Greek term for *a bear* happens to be *Arctos*: hence that ingenious people, whose attachment to the marvellous is well known, converted the union of the solar and arkite worship into the fable of a nymph falling in love with a bear. Some traces of the primitive signification of *Arctos* may still be found in the circumstance of its being also the name of a fish^g; and I apprehend, that it was with a similar allusion to the Ark, that Rhea was venerated in a mountain denominated *Arc-ton*^h.

I have mentioned, that the Cabiri were sometimes called *Telchines*, or *priests of the Sun*ⁱ; as such, they were of course connected

^f Anton. Liber. Metam. cap. 21.

^g Arist. apud Scap. Lex.

^h Καὶ τότε μὲν δαίτ' ἀμφὶ θεᾶς θεσαν ἔρσιν Ἀρκτῶν,
Μελλόντες Πρὶν πολυπέτνιαν ———

Apollon. Argon. lib. i. ver. 1150.

ⁱ Telchin is Tel-Chen, a contraction of Ait-El-Chen, a *priest of the burning deity*.

with

with Styx, or *the deluge*. Strabo accordingly informs us, that they were magicians, who sprinkled the Stygian waves with sulphur, in order that they might bring destruction both upon animals and vegetables^k. Now, since the Cabiri are the Noëtic family, and since Styx is the deluge, this destruction must evidently relate to the destruction of the primitive world; while the sulphur, here mentioned by Strabo, may perhaps allude to those desolating balls of fire, which, according to Cedrenus, were the prelude to that catastrophe^l.

With regard to the four infernal rivers, they are each, in reality, the same as the diluvian Styx. Phlegethon, which from a misinterpretation of its title the Greeks represented as a stream of liquid fire, is Peleg-Eth-On, *the ocean of the solar Noah*; Lethè, and

^k Οἱ μὲν βαττανεὺς φασὶ καὶ γοητὰς (scil. Τελχίνας) θείῃ καταρραίνοντάς το τῆς Στυγὸς ὕδαρ, ζῶων τε καὶ φυτῶν ολεθρὸν χάριν. Strab. Geog. lib. xiv. p. 654.

^l Cedren. Hist. Comp. p. 10. Upon the supposition of a comet's having been the natural cause of the deluge, I am almost led to conjecture, that the tradition of these balls of fire took its rise from the too near approach of one of those bodies in a state of high ignition. Perhaps also the poetical account of the overthrow of Typhon, or the diluvian ocean, in the midst of flames, thunder, and lightning, may have originated from the same circumstance.

Cocytus, derive their respective names from the oblivion of death, and from the loud lamentations of despair, which were heard during the increase of the waters; and Acheron is Ac-Aron, *the ocean of the Ark*. Hence Suidas very properly describes Acheron, as the great central abyss, the reservoir of rivers and fountains^m; and hence he is said by some to have been the son of Ceres, or the Ark, and by others the offspring of Titan and the Earthⁿ. The original *Palus Acherusia* was in Egypt^o; and it seems to have received its appellation, like the Arcadian Styx, in memory of the deluge. For the same reason I apprehend we find so many different lakes and rivers all equally bearing the name of *Acherusis* or *Acheron*. Thus, there was a lake *Acherusis* and a river *Acheron* in Epirus^p; a river

^m Ἀχέρων, τόπος τις μέσος τοῦ παντός, ἐν ᾧ ἀναιμίστος ἐστὶν ὕδατων καὶ καταποσις. I cannot believe with Mr. Bryant, that the infernal river Acheron is nothing more than the fly-god Accaron, or Achor, whom Ahaziah consulted during his last illness. The river Acheron, which both Plato and Suidas place in the centre of the earth, and the Phœnician god Accaron, or Baal-Zebub, seem to me to be two entirely distinct and different characters. For Mr. Bryant's remarks on this subject, see his *Observations on the Plagues of Egypt*, p. 72.

ⁿ Clafenii Theol. Gent. p. 243.—Ban. Mythol. book iv. chap. vii.

^o Diod. Sic. Bibl. lib. i. p. 86.

^p Plin. Nat. Hist. lib. iv. cap. i.

Acheron in Italy^a; and a supposed place of descent into hell denominated *Acherusia*, at Tenarus in Laconia^r. There was an *Acheron* moreover in the land of the Mariandyni, and another supposed place of descent into the infernal regions.

Γην Μαρνανδυνων επικελσετε νοσησαντες·
 Ενθα μεν εις Αἰδαο καταβατις εσι κελευθος·
 Ακτη τε προβλης Αχερυσιας υψοθι τεινει·
 Δινηεις τ' Αχερων αυτην δια νειοθι τεμνων
 Ακρης εκ μεγαλης προχοας ιησι Φαραγλας^s.

Andron mentions an ancient king of that country named *Acheron*, whose daughter Dardanis was feigned to be the concubine of the arkite Hercules^t. Dardanis is Dar-Da-Nah, *the illustrious Noëtic Ark*; and is a word of the same origin as Dardanus, whose history shall be considered hereafter.

I shall next proceed to analyse the mythological character of Charon^u. The waters

^a Liv. Hist. lib. viii. cap. 24.

^r Tzet. in Lycoph. ver. 90.

^s Apoll. Argon. lib. ii. ver. 352.

^t Schol. in ibid. ver. 354.

^u Bp. Warburton observes, that Charon "was a substantial Egyptian, fairly existing in this world." This may be perfectly true without invalidating the present hypothesis; for as the Mysteries were a scenical representation of the events of the

of Styx, or hatred, as we have seen, are the waters of the deluge; hence, as we learn from Virgil, the golden branch, sacred to the infernal Juno, grew upon its banks.

—————Latet arbore opaca
Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus facer. x————

—————In the neighbouring grove
There stands a tree; the queen of Stygian Jove
Claims it her own; thick woods, and gloomy
night,
Conceal the happy plant from human sight.
One bough it bears; but, wondrous to behold;
The ductile rind, and leaves, of radiant gold.
Dryden.

This branch, thus dedicated to Juno *the arkite dove*, and flourishing in the vicinity of the retiring deluge, is evidently the olive-branch, by means of which Noah learned, that the waters had abated ^y. Accordingly Eneas, the hero of the mysteries celebrated by Virgil, is led to it by the propitious doves of his supposed mother Venus, or the Ark.

deluge, so doubtless those, who personated Osiris, Isis, Charon, and Typhon, were all living characters.

‡ *Æneid. lib. vi. ver. 136.*

^y The olive has ever since been the emblem of peace and reconciliation.

Vix ea fatus erat, geminæ cum fortè columbæ
 Ipsa sub ora viri cœlo venere volantes,
 Et viridi federe solo : tum maximus heros
 Maternas agnoscit aves——
 Inde ubi venere ad fauces graveolentis Averni,
 Tollunt se celeres, liquidumque per aera lapsæ,
 Sedibus optatis gemina super arbore fidunt,
 Discolor unde auri per ramos aura refulsit ^z.

Scarce had he said, when full before his sight
 Two doves, descending from their airy flight,
 Secure upon the grassy plain alight.

He knew his mother's birds———

———They led him on

To the flow lake ; whose baleful stench to shun,
 They wing'd their flight aloft ; then stooping low,
 Perch'd on the double tree, that bears the golden bough :

Through the green leaves the glittering shadows
 glow. *Dryden.*

The stern Charon, who had before refused to
 admit Enèas into his bark, immediately relents
 at the sight of the branch, and wafts him over
 in safety to the opposite shore.

Si te nulla movet tantæ pietatis imago,
 At ramum hunc (aperit ramum qui veste la-
 tebat)

Agnoscas. Tumida ex ira tum corda residunt :

^z Æneid. lib. vi. ver. 190.

Nec plura his. Ille admirans venerabile donum
 Fatalis virgæ, longo post tempore visum,
 Cæruleam advertit puppim, ripæque propin-
 quat ^a.

If neither piety, nor heaven's command,
 Can gain his passage to the Stygian strand,
 This fatal present shall prevail at least ;
 Then shew'd the shining bough conceal'd with-
 in her vest.

No more was needful : for the gloomy god
 Stood mute with awe, to see the golden rod :
 Admir'd the destin'd offering to his queen ;
 (A venerable gift so rarely seen ;)
 His fury thus appeas'd, he puts to land.

Dryden.

If Styx then be the deluge, the god, who floats upon its surface in a ship, must necessarily be the great patriarch ; and the crowd of ghosts, that throng the banks, vainly soliciting admission into his vessel, must consist of those, who miserably perished beneath the waves of the flood. Hence we find, that the sum of money, which Charon extorted from his passengers, was, from Da-Nach, or Noah, denominated *Danacè* ^b. As the situation of

^a Æneid, lib. vi. ver. 405.

^b Αχιρῆσια ἐστὶ λίμνη ἐν Αἰδῷ, ἣν διαπορῶμευονται οἱ τελευτῶντες, το νομισμα, ὅπερ Δανακὴ καλεῖται, τῷ πορῶμει δίδοντες. Suid.

the Stygian ferryman shews him to be the second progenitor of mankind, so his name *Car-On* points him out to be that progenitor worshipped in conjunction with the Sun^c.

Enèas, having crossed the Stygian lake, forthwith encounters the three-headed dog Cerberus^d, who is said to have been dragged^e

^c Antigonus Carystius mentions, that those deep natural orifices, which probably are openings into the central abyss, were called *Charonia*. Και πολλαχῃ δε εοικεν, το, τε των βαραθρων καλεμενων, και Χαρωνιων ειναι γενοσ. Ant. Car. Hist. Mirab. cap. 135. It is somewhat remarkable, that, in the dialect of Macedon, *Charon* signified a lion. Χαρων, ὁ λεων καλα Μακεδονας. Tzet. in Lycoph. ver. 455. This arose, I conjecture, from the circumstance of a lion being a symbol of the Sun.

^d I perfectly agree with Bp. Warburton, that the introduction of the dog Cerberus into the Mysteries is alluded to by Pletho, when he speaks of κυνωδη τινα φασματα, *certain canine phantoms*, rising from the bowels of the earth, and exhibiting themselves to the initiated. These infernal dogs are declared, in the Chaldæan oracles, to be not realities, but mere apparitions.

Εκ δ' αρα κολπων γαιης θρωσκεσι κυνες χθονιοι,

Οιτ' αληδες σημα βροτω δεικνυντες. Orac. Chald. p. 90.

Hence we see, with how much propriety they are introduced by Apollonius into the noble description, which he gives, of the appearance of Brimo or Hecatè to Jason.

— ἡ δ' αἴσα

Κευδμων ἐξ ὑπατων δεινη θεος ἀντεβόλησεν

Ἱεροῖς Αἰσονίδαο, περὶξ δὲ μιν ἐφεφάνοντο

Σμερδαλεοὶ δρυῖνισι μετὰ πτορδοῖσι δρακοντες.

Στραπτε δ' ἀπειρεσιον δαῖδαν σείλας· ἀμφὶ δὲ τηγῇ

Οἷσιν ἰλακῇ χθονιοὶ κυνὲς ἐφθέγγοντο.

from his infernal den by Hercules, and whose tail was an immense snake, while his back was covered with the heads of serpents^c. Here we behold the principal solar emblem, united with the form of a dog, a compound by no means unusual. Thus the Egyptian Anubis who was the same as Cronus^f or Noah, was depicted with the head of a dog, and with the caduceus, round which two snakes were intertwined, in his hand^g. In a similar manner, Diana or Hecatè, the lunar Ark, is described by the author of the Orphic

Πενσεα δ' ετρεμε παντα κατα γιβον· αἱ δ' ολολυξαν
 Νυμφαι εἰλειονομοι ποταμηδες αἱ περι κεινην
 Φασιδος εἰαμενην Αμαραντια εἰλισσονται.
 Αισουνην δ' ητοι μεν ελεν δεος.—

Argon. lib. iii. ver. 1211.

It is a curious circumstance, that a dog was no less a tenant of the Gothic, than of the Grecian Hades. See Gray's Descent of Odin.

^c Δωδεκατον αθλον επεταγη, Κερβερον εξ Αιδου κομιζειν. Ειχε δε ετος τρεις μεν κυνων κεφαλαις, την δε υραν δρακοντος, κατα δε τα νωτου παντοιων ειχεν οφειων κεφαλαις. Apollod. Bibl. lib. ii. cap. 5.

^f Ενιοις δοκει Κρονος ο Ανθρις ειναι· διο παντα τικτων εξ εαυτε, και κυων εν εαυτω, την τε κυνος επικλησιν εσχεν. Plut. de Isid. p. 368.

^g There is a print of this deity in *Montfaucon's Antiquity explained*, vol. ii. part ii. p. 197. in which he is represented with the head of a dog, and holding the caduceus, round which two snakes are twisted, in his hand. Beneath his feet is a crocodile, under his arm a globe, and by his side the head of an ox bearing the Egyptian modius.

Argo-

Argonautics, as having the heads of a dog, a horse, and a lion.

Τρισσοκεφαλός ἰδεῖν, ὅλον τερας, ἔτι δακτον
 Ταρτεροπαῖς ἑκατὴ· λαῖξ δ' αὖ' ἐπεσσυθεν ὦμα
 Ἴππος χαιτηεὶς· κατὰ δεξιά δ' ἦεν ἀδρησαι
 Λυσσωπὶς σκυλακῇ· μεσση δ' ἐφ' ἀγριομορφος^h.

As for Cerberus, he is often represented upon medals at the feet of the Egyptian Serapisⁱ, who was esteemed the same as Osiris^k, Pluto^l, and the Sun^m. Hence, in allusion to the solar worship, that deity was depicted with a serpent twisted round his bodyⁿ; while, in reference to the arkite superstition, he was not unfrequently represented also with the head of a bull^o, and described as sailing

^h Orph. Argon. ver. 973.

ⁱ Mont. Ant. vol. ii. part ii. p. 189.

^k Ibid. p. 186.

^l Plut. de Isid. p. 361, 362.

^m Eidem Ægypto adjacens civitas, quæ conditorem Alexandrum Macedonem gloriatur, Sarapin atque Isin cultu pœne attonitæ venerationis observat: omnem tamen illam venerationem Soli se sub illius nomine testatur impendere, vel dum calathum capiti ejus infigunt, vel dum simulacro signum tricipitis animantis adjungunt; quod exprimit medio eodemque maximo capite leonis effigiem; dextera parte caput canis exoritur mansueta specie blandientis; pars vero læva cervicis rapacis lupi capite finitur; easque formas animalium draco connectit volumine suo capite redeunte ad dei dexteram, qua compefcitur monstrum. Macrob. Saturn. lib. i. cap. 20.

ⁿ Mont. Ant. Supplem. p. 211.

^o Ægyptios certè Osiridem seu Solem bovino capite. Kirch. China

in a boat, along with Isis, and some other goddesses, who holds in her right hand a cornucopia, and in her left a rudder^p. He was sometimes joined with Isis, Apollo, and Cerberus; and sometimes with Isis, and Minerva, while Cerberus reclines at his feet^q. All these, as I have repeatedly observed, are helio-arkite deities; and even Cerberus himself is a mere hieroglyphic of the Sun, from which circumstance indeed his name *Cerberus* or *Cer-Abor-As*, *the illustrious solar orb*, is apparently derived. Nor let this interpretation be deemed fanciful: Porphyry, who was deeply versed in the mythology of the pagans, makes the very same assertion. “Cerberus,” says he, “is described with three heads, in reference to the rising, the meridian altitude, and the setting of the Sun^r.”

China Illust. p. 143. Montfaucon has given us two very curious delineations of the union of the bull, the lion, and the serpent. The first, which I have already noticed as an hieroglyphic of the solar Noah, consists of a bull's head joined to the body of a serpent; the second, which has the same relation to the solar deity, consists of a lion's head surrounded with rays of glory, and connected, like the former, with the symbolical serpent. Mont. Ant. vol. ii. part ii. p. 204.

^p Mont. Ant. Suppl. p. 215.

^q Ibid.

^r Ὁ δὲ Κερβερος τρικεφαλός, ὅτι τρεῖς αἱ ἀνω χῶραι ἥλιος, ἀνατολή, μεσημέρια, δύσις. Porph. apud Euseb. Præp. Evan. lib. iii. p. 113. See also Macrobi. Saturn. lib. i. cap. 20. It is remarkable-

As the office of Charon was to convey the souls of the deceased over the Stygian pool, so that of Mercury was to conduct them from the supernal to the infernal world. This deity, like most of the principal gods of the heathens, is the solar Noah; whence he was intitled *M'Erech-Ur*, or *the great burning divinity of the Ark*. He was the same as Arcas, Boötes, Butes, Buddha, Budfdo, Fohi, Odin, Wudd, Hermes^s, and Taut; and we shall invariably find his history connected with some tradition of the deluge.

I have observed, that the sphere is replete with constellations allusive to this event, one

markable, that Cerberus was sometimes, like Pluto, denominated *Orcus*. *Illatrat jejunis faucibus Orcus*. *Sil. Ital. lib. xiii. ver. 845.*

^s *Hermes* seems to be a corruption of *Hermon*, or *Ar-Mon*, *the deity of the lunari-arkite mountain*. From the same compound radical springs *Armenia*, the country where the Ark landed, which is called by Jeremiah *Minni*, and by the Chaldee Paraphrast *Ar-Minni*, (*Jerem. li. 27.*) *Harmonia*, the supposed wife of Cadmus, is another word of similar signification; and Cadmus himself is declared by Tzetzes to be no other than Hermes or Mercury. (*Tzet. in Lycoph. ver. 219.*) Cadmus was worshipped by the Phenicians sometimes under the title of *Cadm-On*, *the oriental Sun*, and sometimes under that of *Baal-Hermon*, *the lord of the lunari-arkite mountain*. Hence the author of *the Book of Judges* mentions a hill sacred to Baal-Hermon, in the country of the Hivites or Ophites, near mount Lebanon, which in a similar manner derived its appellation from *Lebanah* (לבנה), *the arkite crescent*. *Judg. iii. 3.*

of

of the most remarkable of which is that of *Arctos*, or the great bear. *Lycaon*, whose wickedness was fabled to have hastened the destruction of the old world, was the father of *Callisto*. Her charms engaged the affections of *Jupiter*, and she became by him the mother of *Arcas*; but his jealous consort, having discovered the amour, changed her into a bear, in which shape she was placed by her immortal lover in the sphere. *Juno* however yet remained implacable, and prevailed upon her nurse *Tethys*, the wife of *Oceanus*, to withhold from the new catastrophe the privilege of setting beneath the waters of the sea ^t. Close to this constellation is that of *Boötes* or *Arctophylax*, who is described as the guardian of the bear ^u, and who was generally supposed to be *Arcas*, the son of *Callisto* ^x.

^t Hyg. Fab. 176, 177.

^u Hyg. Poet. Astron. lib. iii. cap. 2, 3.

^x Hyg. Poet. Astron. lib. ii. cap. 1. Nonnus however asserts, that *Boötes* was *Icarius* :

Ικαριον δε γεροντα συνηλυδα γειτονι κρη

Εις πολον αστεροφοιτων αγων ονομηνη Βωωτην.

Dionys. lib. xlvii. p. 802.

and yet, in another passage, he makes *Arcas* to be the constellation *Boötes* :

—— Αρκαδιην πολιν Αρκαδος· ὃν ποτε μητηρ

Καλλισω Διῷ τιχτε· πατηρ δὲ μιν εἰς πολον αἰρων

Στηριξας

This story is founded upon the same perversion of the word *Arctos* as the preceding fable of Polyphontè. Callisto, the Arcadian princess, is a personification of the Ark : hence she is called *Cal-Esto*, or *the Ark of the solar Noab* ; and hence she is feigned to have been metamorphosed by the dove Juno into *Arc-tos*, which the Greeks rendered a *bear*. The circumstance of the Ark floating upon the surface of the waters, and never sinking beneath them, is astronomically described under the allegory of Tethys refusing to suffer the bear to set in the Ocean ; while her son Boötes, or Arcas, is the principal deity of the Ark symbolized by a bull ^γ.

Στηριξας εκαλεσσε χαλαζηντα Βωτην.

Dionys. lib. xiii. p. 240.

This difference is more apparent than real, for, as Arcas is Arc-As, *the solar god of the Ark*, so Icarus is only a variation of Car, *the Sun*, from which radical it is formed in the same manner as Inachus is from Nach.

^γ Boötes is the same mythological character as Beotus, or Boiotus, who was supposed to have given his name to Beotia, and who is said by Hyginus to be the son of the diluvian Neptune. Hyg. Fab. 157, 186. The word *Boötes*, whether pronounced *Beotus*, *Butes*, *Buddba*, *Budo*, *Buto*, or *Budfdo*, is compounded of Bu-Deo, or Bu-Deva, *the god of the arkite beifer*. From the same root *Bu*, Hercules was called *Buzuges*. Βούζυγης, ὁ Ἡρακλῆς. Suid. He was likewise entitled *Bupbagus*, and was reported to have been dismissed by the Argonauts from their crew on account of his voracity. Ban. Mythol. vol. iv. p. 120. Buzuges is Bu-Z'Og, *the great arkite diluvian* ; and

Bu-

Arcas then, being the grandson of the antediluvian Lycaon, and the son of Callisto or the Ark, must necessarily be the patriarch Noah, by whose instrumentality the ancients supposed the arts and sciences of the old world to have been introduced into the new. Hence Arcas is represented as having learned the art of weaving from Adrasta, or Adar-Esta, *the illustrious Vesta*, and that of making bread from Triptolemus the favourite of Ceres, who is said by Apollodorus, in allusion to the worship of the Sun, to have rode in a chariot drawn by winged dragons^z.

The wife of Arcas was the Naiad Erato, by whom, like Noah, he had three children, Azan, Aphidas, and Elatus, among whom, at his death, he divided his dominions^a. The

Buphagus, upon which term the Greeks founded the preceding ridiculous story, is Bu-Ph'Ag, *the arkite diluvian*.

^z Apollod. Bibl. lib. i. cap. 5.

^a Μετα δὲ Νεκτιμον ἀποθανόντα Ἀρκας ἐξεδείξατο ὁ Καλλιστοῦς τὴν ἀρχὴν. Καὶ τὸν τε ἡμέρον καρπὸν ἐσηγαγετο ἕτος παρὰ Τριπτολέμου, καὶ τὴν ποιήσιν ἐδίδαξε τὴν ἀρτέα, καὶ ἐσθῆτα ὑφαινεσθαι, καὶ ἄλλα τὰ ἐς θαλασσίαν, μάθαι παρ' Ἀδρίστα. Ἀπο τούτου βασιλευσάντος Ἀρκᾶς διὰ τε αὐτοῦ Πελασγίας ἡ χώρα, καὶ ἀντὶ Πελασγῶν Ἀρκαδὲς ἐκλήθησαν οἱ ἀνδράποδοι. Συναίηται δὲ ἡ θύγῃ γυναῖκι αὐτοῦ, ἀλλὰ νύμφῃ Δρυαδὶ ἐλεγόν. Δρυαδὰς γὰρ ᾗ καὶ Ἐπιμηλιάδης τὰς ἑαυτῶν ἐκαλὸν Ναϊάδας — Τὴν δὲ νύμφην ταύτην καλεῖσιν Ἐρατώ, καὶ ἐκ ταύτης φασὶν Ἀρκᾶς Ἀζανὰ καὶ Ἀφειδαντὰ γενέσθαι καὶ Ἐλατον — Τοῖς δὲ παῖσιν ὡς ἡγενησάντων διενεχόμεν Ἀρκας τριχὴν τὴν χώραν. Paus. Arcad. p. 604.

names

names of these sons all relate to the solar worship: Azan is As-Ain, *the fountain of fire*; Aphidas is Aph-Ad-As, *the one fire God*^b; and Elatus is El-Ait, *the burning deity*. Arcas himself was reported to have been buried near the altar of Juno, the dove, at Mantinèa^c.

Boötes, or Butes, seems to be the same as the *Buddha* of Hindostan. Buddha was the ninth incarnation of Vishnou, who had previously appeared in the form of a man, issuing from the mouth of a fish; and he is represented as a mild and beneficent prince, averse from bloodshed and violence. He is also said to have espoused Ila, whose father had been preserved in an ark from the waters of an universal deluge^d. Ila is evidently the mythological daughter of Ilus, the name assigned by Sanchoniatho to Cronus. The Hindoo tradition indeed appears, at the first point of view, to make Buddha the son of Noah, rather than Noah himself; but this I apprehend is not really the case. I have already observed, that most of the pagan goddesses are

^b An inscription upon a gem of Serapis is mentioned by Montfaucon, (Ant. vol. ii. p. 188.) which nearly resembles this. Εἰς Ζεὺς Σαραπίς, *One Jupiter Sarapis*.

^c Πρὸς δὲ τῆς Ἡρας τῷ βωμῷ καὶ Ἀρεάδος τάφος τῇ Καλλιπείᾳ ἐστὶ. Paus. Arcad. p. 616.

^d Asiat. Research. vol. ii. p. 376.

personifications either of the Earth emerging from the waves of the flood, of the Ark, of the Dove, or of the divine preserving Wisdom. Agreeably to this notion, Ila was supposed to be the daughter of Cronus, because the Ark was built by Noah ; and Buddha was the reputed husband of Ila, on account of his connection with the Ark ^e.

The same deity was worshipped in Japan under the name of *Budſdo*, or, as the word was pronounced with some variation of the breathing, *Fotokè* ^f. “ I have strong reasons “ to believe,” says Kæmpfer, “ both from the “ affinity of the name, and the very nature of “ this religion, that its author and founder is “ the very same person, whom the Brachmins “ call *Buddha*, and believe to be an essential “ part of Wishtnou, or their deity, who made “ his ninth appearance in the world, under “ the name, and in the shape of this man ^g.”

Buddha is also the *Fobi* of the Chinese ^h.

^e The Ark, as I have stated in *the preliminary observations*, was indifferently reckoned the wife, the mother, or the daughter of the great patriarch.

^f Kæmpfer's Japan, book iii. chap. vi. p. 241.

^g Ibid.

^h “ The *Buddha* of the Hindus is unquestionably the *Foe* of “ China; but the great progenitor of the Chinese is also named “ by them *Fo-bi*, where the second monosyllable signifies, it “ seems, a *victim*.” Sir Wm. Jones's Discourse on the Chinese; nese;

This prince was their first emperor, and he is said never to have had any father; but as his mother was walking on the bank of a lake, she was suddenly encompassed by a rainbow, and having conceived in consequence of it, she brought forth Fohi¹. The Chinese moreover relate, that Fohi bred seven different kinds of animals for the purpose of sacrifice^k; and that he was born in the province of Xensi, or Shensi, which, excepting Sifan, is the most westerly, and consequently the nearest to mount Ararat, of all the districts of China^l. In this fable, the mother of Fohi, surrounded as she was by the rainbow, is evidently an allegorical parent, and signifies nothing more than the Ark; and the seven classes of pure animals forcibly remind us of the clean beasts and birds, which Noah was directed to take into the Ark along with him by sevens^m.

nese; Asiatic. Ref. vol. ii. p. 375. Perhaps the epithet *victim*, joined with the name *Fo*, may allude to the Noëtic sacrifice immediately after the deluge.

¹ Mart. Hist. Sin. lib. i. p. 21.

^k Le Compte's Mem. of China, p. 313.

^l Mart. Hist. Sin. lib. i. p. 21.

^m Couplet mentions, that Fohi had the body of a serpent, and his son Shin Nung the head of an ox; on which account he esteems them fabulous personages, and omits them in his catalogue of the Chinese kings. Coup. Præf. ad Tab. Chron.

It is more than probable, that Odin or Woden, the great God of the northern nations, was another variation of Buddhaⁿ. The Goths certainly followed their predecessors the Celts from those parts of Asia, which border upon Persia and Hindostan^o: hence Odin and his children are constantly styled *Asæ* or *Asiatics*^p. Our ancestors speak of a deluge in the days of the giant Ymer, who is described as a monster of wickedness^q; and affirm, that in it all the families of the giants perished, one only excepted, who escaped in his bark. At this era was produced a vast cow, and from

p. 3. The serpent however and the ox are merely the usual emblems of the solar and arkite worship; and, as Fohi is Noah, so I apprehend his imaginary son to be the very same patriarch, Shin Nungh being Sen-Nuh, *Noah the Sun*.

ⁿ “The Scythian and Hyperborean doctrines and mythology may also be traced in every part of these eastern regions; nor can we doubt, that Wod or Odin, whose religion, as the northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddh, whose rites were probably imported into India nearly at the same time, though received much later by the Chinese, who soften his name into *Fo*.” Sir Wm. Jones’ third Anniv. Disc. Asiat. Ref. vol. i. p. 425.

^o Herodotus mentions a Scythian tribe, who were called *Budini*, most probably from their worship of Buddha or Odin. Herod. lib. iv. cap. 108.

^p Edda in Proœm.

^q Edda, Fab. 2, 4.

her

her was born Bure, the father of Bore, who begot three sons, Odin, Vile^r, and Ve^s.

The cow of the Gothic mythology is plainly the sacred heifer of Egypt, the constant emblem of the Ark; and the allegorical children assigned to her are Noah and his triple offspring. The scriptural history is indeed corrupted in this tradition, much in the same manner as it is in the fable of Saturn and his three sons; and Odin, like Pluto, is made the son of Noah, instead of being represented as the patriarch himself: but the cause, which has been already assigned for the one perversion, will equally serve to point out the origin of the other^t.

The wife of Odin is said to have been Frea, or Venus. Frea is evidently the same as the *Rhea*, or *Cybelè*, of Phrygia. She seems also to be the same as another Gothic goddess denominated *Freya*; who was described as the daughter of Niord, the ruler of the winds and waves, who dwelt in a place called *Noatun*. Freya married Oder, and by him became the mother of Noffa. Oder however left her, and travelled into remote countries; since which

^r Vile, or Vilus, is probably a mere variation of Ilus; and both Bure and Bore seem to spring from the radical Bu, *an ox*.

^s Edda, Fab. 3.

^t Vide supra p. 15.

time Freya has wandered over the whole world in quest of him. Hence she had a great variety of names, each people, among whom she came, giving her a different one *.

The whole of this fable appears to me precisely the same as that of Ceres and Isis. Freya, the daughter of the Gothic Neptune, is no other than the Ark; and, accordingly, she is said to have been born at Noatun, or *the city of Noah* *. Her mythological husband Oder is the Egyptian Osir, or Osiris; and the wanderings of Freya, in quest of the former of these deities, are equivalent to those of Isis, in quest of the latter. Hence *the many-named Freya is the Isis myrionymos* †; while her daughter *Noffa* seems to be the same as *Nusa*, or the Ark, the supposed nurse of Bacchus.

As the classical Mercury was at once the reputed inventor of letters, and one of the Cabiric or infernal deities; so we find the discovery of the Runic characters ascribed to

* Edda, Fab. 12, 13, 18.

† *Tun* is the old Saxon mode of writing *Town*; thus the modern name of *Townley* was anciently spelt *Tunlay*. Whitaker's Hist. of Whalley, p. 321.

‡ It is observable, that one of the names of Freya was *Syra*, *the Syrian Goddess*. Edda, Fab. 18. Lat. Vers. Snor. Sturl.

Odin,

Odin^z, and his descent into hell celebrated with all the wild solemnity of the northern muse.

Uprose the king of men with speed,
And saddled straight his coal black steed ;
Down the yawning steep he rode,
Which leads to Hela's drear abode.
Him the dog of darkness spied,
His shaggy throat he open'd wide,
While from his jaws, with carnage fill'd,
Foam and human gore distill'd^a.

In allusion to the solar devotion, Odin is said to have been the father of Balder, or Bal-Ader, *the illustrious Baal*, whose eyes were so piercing, that they seemed to dart forth rays of light^b. He is also described as the father of Thor, concerning whom a variety of wild fables are recited in the Edda, which render it extremely probable, that the ancient idolaters had preserved some remembrance of the fall of man, the garden of Eden, and the promise that the seed of the woman should bruise the head of the serpent. These circumstances however they seem almost invariably to have confounded with their tradi-

^a Mallet's North. Ant. vol. i. p. 371.

^a Gray's Descent of Odin.

^b Edda, Fab. 12.

tions of the deluge, and their superstitious veneration for the solar orb ^c. Hence I conceive that Thor, perverted as his history may be, was originally no other than the Tauric Noah.

That Odin, and Buddha, were likewise the *Mercury* of the Greeks and Romans, appears from the circumstance of the very same day of the week being uniformly designated by their several names. Thus the Gothic *Wednesday*, or *Wodin's day*, was called by the Latins *dies Mercurii*, and by the Hindoos *Bhood-War* ^d. Hence Tacitus, speaking of Odin the great god of the Goths, very justly styles him *Mercury* ^e.

The genealogy of Mercury, like that of Minerva, is variously stated, which gave rise to the notion of there being four different Mercuries, though they are all in reality one and the same person. Sometimes he was esteemed the son of Jupiter and Maia, and sometimes of Bacchus and Proserpine; while at other times he was supposed to be the

^c Some of these traditions I have noticed in a former publication: see *Horæ Mosaicæ*, vol. i. p. 73. et infra.

^d Maurice's *Hist. of Hind.* vol. ii. p. 481.

^e *Deorum maximè Mercurium colunt.* Tac. de Mor. Germ. cap. 9.

offspring of Uranus and Hemera^f, of Cronus and Maia, of Jupiter and Cyllenè, or of Valens and Phoronis^g.

With regard to his history, he was, like Adonis, Bacchus, and Pluto, the lover of Proserpine. He was moreover the grandson of Atlas, the conductor of ghosts into the infernal regions, and the slayer of Argus^g. This Argus was an ancient king of Arcadia, who was fabled to have had his body entirely covered with eyes^h. He is said to have encountered a tremendous bull, and the serpent

^f Ang. *the heaven and the day*.

^g Corvilius quatuor Mercurios esse scribit; unum Jovis et Maiæ filium; alterum cœli et diei; tertium Liberi et Proserpinæ; quartum Jovis et Cyllenes, a quo Argus occisus est. Quem ipsum ob hanc causam Græci profugum dicunt, Ægyptiis autem literas demonstrasse. Ergo Liberi et Proserpinæ filium dicunt animas evocare. Schol. in Stat. Theb. lib. iii. ver. 483. Alter Valentis et Phoronidis filius, is, qui sub terris habetur, idem Trophonius. Cic. de Nat. Deor. lib. iii. cap. 22. Nonnulli quatuor Mercurios tradunt, unum cœli et diei filium, amatorem Proserpinæ; alterum Liberi patris et Proserpinæ filium; tertium Jovis et Maiæ; quartum Cylleni filium, cujus mater non proditura arcu clam occisa est. Serv. in Æn. lib. iv. ver. 577. These last words are corrupted, and should most probably be read, cujus mater non proditur; a quo Argus clam occisus est. Mercurii quatuor; primus cœli et diei filius; secundus Jovis et Croniæ filius, vel Proserpinæ; tertius Croni filius et Maiæ, qui est inventor Lyræ. Quartus Quilleni filius. Ampel. cap. 9.

^h Eschylus makes him a *gegēnes*. Prom. Vinc. ver. 678.

Echidna; and to have slain them both. He afterwards wore the hide of the bull as a trophy. He was likewise the guardian of Io or Isis, who, as we have seen, was the daughter of Inachus, though Hesiod and Acusilaus make Piren to be her father; and in that capacity he was killed by Mercury, who thence acquired the title of *Argiphontes*ⁱ.

Mercury then, as we have just seen, was sometimes supposed to be the son of Bacchus and Proserpine. As such he had the office bestowed upon him of conducting the dead into Hades; or, in other words, of consigning his impious contemporaries to a watery grave. Accordingly, while Mnaseas asserts that the Cabiri were the infernal deities Pluto, Proserpine, and Ceres, he adds Mercury to them as a fourth, under the name of *Casmilus*^k. In a similar manner Tzetzes mentions, that *Cadmilus* was the Beotic title of Mercury^l; and Macrobius informs us, that the Tuscans worshipped that deity under the cognate appellation of *Camillus*^m. The same assertion is

ⁱ Apoll. Bibl. lib. ii. cap. i.

^k Schol. in Apoll. Argon. lib. i. ver. 917.

^l Καδμιλος ὁ Ἑρμης Βοιωτικως. Schol. in Lycoph. ver. 162. This Cadmilus was the same person as the Phenician Cadmus. Ibid. ver. 219.

^m Statius Tullianus de vocabulis rerum libro primo ait,
dixisse

made by Servius; and he further observes, that the priests and priestesses of the great gods were named from them *Camilli* and *Camillæ*, as the priests of the Cabiri were themselves called *Cabiri*ⁿ. Thus likewise Dionysius of Halicarnassus remarks, that, as, among the Tuscans and Pelasgi, those, who were initiated into the mysteries of the Curetes and Dii Magni, were styled *Cadoli*; so, among the Romans, they were denominated *Camilli*^o.

dixisse Callimachum Tuscos *Camillum* appellare Mercurium; quo vocabulo significant *præministrum deorum*; unde Virgilius ait, Metabum *Camillam* appellasse filiam, Dianæ scilicet præministram. Nam et Pacuvius, cum de Medea loqueretur; *Cœlitum Camilla expectata adveni, salve hospita*. Romani quoque pueros et puellas nobiles et investes *Camillos* et *Camillas* appellant. Macrobi. Saturn. lib. iii. cap. 8.

ⁿ Unde et *Camilla* dicta est, licet supra et a matre dixerit esse nominatam. Sed illud poetice dictum est: nam *Camilla* quasi ministra dicta est: ministros enim et ministras impuberes *Camillos* et *Camillas* in sacris vocabant. Hinc et *Camilla* dicta. Unde et Mercurius Hetrusca lingua *Camillus* dicitur, quasi minister deorum. Serv. in *Æneid*. lib. xi. p. 650.

* Όσα δε παρα Τυρρῆνοις, και επι προτερον παρα Πελασγοις ετελεον επι τε Κρητων και Μεγαλων Θεων οργιασμοις οι καλημενοι προς αυτων Καδωλοι, ταυτα κατα τον αυτον τροπον υπηρετην τοις ιερευσιν οι λεγομενοι παρα Ρωμαιων Καμιλλοι. Dion. Halic. Ant. Rom. lib. ii. cap. 12.

Varro speaks, as follows, of the word *Camillus*: Dicitur in nuptiis *Casmillus*, qui Cummerum fert, in quo quid sit in ministerio plerique extrinsecus nectunt; hinc *Casmillus* nominatur
in

Mercury was sometimes also esteemed the son of Valens and Phoronis. This descent is virtually the same as the preceding one, for Valens, no less than Bacchus, is Bal-Ain, *Baal the fountain of light*^p, while Phoronis is Ph'Aron, *the Ark*.

He was also supposed to be the offspring of Jupiter and Cyllenè. Here likewise he, and his imaginary father, are equally the solar Noah; while Cyllenè, like Phoronis, is Cula-Nah, *the Noëtic Ark*.

With the same double allusion to the two great superstitions, we sometimes find him represented as the grandson of Atlas, and the son of Cronus or Jupiter by Maia. Atlas, the allegorical astronomer, is At-El-As, *the solar god*; and Maia, who was feigned to be one of his seven daughters^q, borrowed her name from the ancient word Maia, *a mother*^r. If we recur to the Brahminical theology, we

in Samothraces mysteriis Deus quidam administer Diis Magnis. Varro de Lin. Lat. lib. vi. p. 72. It is remarkable, that the priest or Mercury of the Irish great gods was called *Cadmaol* or *Casnaol*. See Vallancey's Vindication apud Collect. de Reb. Hib. vol. v. p. 494.

^p It is almost superfluous to mention the convertibility of the two letters *V* and *B*.

^q These seven daughters were the same as the seven Cabiræ or Titanides. Vide infra chap. vi.

^r *Maia, πατήρ και μητρός μητηρ*. Hesych.

shall

shall learn, that the mother of Buddha, the Hindoo Mercury, was called *Maha-Maya*. She was feigned to be the wife of the rajah Sootah Dannah; but this rajah nevertheless was not the father of Buddha, who was esteemed on the contrary to be an incarnation of the god Vishnou^s. *Maha-Maya* is literally *the great mother*; and she was no doubt the same mythological character as Cybelè, or the Ark, the *magna mater* of classical antiquity. Her husband Dannah I take to be the Grecian Danaus, or Da-Nau, and consequently, like Buddha, the great diluvian patriarch: for Noah, as I have already intimated, is indifferently described, as the father, the son, or the husband, of the vessel which he constructed; the father, as having built the Ark, the son, as having issued from it, and the husband, as being closely connected with it. As the allegorical parent of Mercury was denominated *Maia*, and that of Buddha *Maha-Maya*, so the mother of the Chinese Fohi was called *Moye*, or *Maia*^t; a circumstance, which completely establishes the identity of these different deities. Ratramnus mentions, that the Brahmins believed Buddha to have been born

^s Maurice's Hist. of Hind. vol. ii. p. 485.

^t Asiat. Res. vol. ii. p. 125.

of a virgin^u. This is merely the counterpart of the Chinese tradition, that Fohi was born without a father, and of the Greek legend, that a virgin was the mother of Perseus^x. Perseus, like Buddha and Fohi, was the patriarch Noah; and the virgin, in all these several cases, was simply the Ark. Hence Buddha was supposed to have remained in his mother's womb ten months and ten days^y, which was the precise duration of Noah's confinement in the Ark, provided we calculate by the ancient year of ten months, instead of the more modern one of twelve^z. This Hin-

^u An certe Bragmanorum sequemur opinionem, ut, quemadmodum illi sectæ suæ auctorem Buddam per virginis latus narrant exortum, ita nos Christum fuisse prædicemus? Ratramn. de Nat. Christi, cap. 3. For *Bubdam*, we ought undoubtedly to read *Buddam*.

^x Just. Mart. Dial. cum Tryph. p. 297.

^y Maur. Hist. of Hind. vol. ii. p. 485, 486.

^z "In the six hundredth year of Noah's life, *in the second month, on the seventeenth day* of the month,—in the self-same day entered Noah—into the Ark." Gen. vii. 11, 13. "In *the second month, on the seven and twentieth day of the month*—Noah went forth with his sons." Gen. viii. 14, 18. I must not however suffer myself to be so far led away by the love of hypothesis, as to dissemble the assertion of Calmet, that the Jewish year *always* consisted of twelve months. Whether the Hindoo year was ever confined to ten, I am not sufficiently master of Sanscrit literature to be able to determine; if it were, it is evident that the preceding supposition will hold equally good, whatever number of months the Jewish year might contain.

doo deity is further said to have been attacked by the Asfoors, the *Titans* of the Brahminical theology, and in his distress to have invoked the assistance of the earth. She immediately attended to his summons, and poured forth such an inundation, as compelled the Asfoors to make a precipitate retreat^a. It is observable, that, in the third Avatar, which is generally thought to relate to the deluge, these Asfoors, whom I conjecture to be, like the Titans, the impious antediluvians, are introduced churning the waters of the troubled sea with a huge mountain.

From the genealogy of Mercury, as connected with that of Buddha and Fohi, I shall proceed to consider some particulars of his fabulous history. Whether the heifer Io, of whom Argus was supposed to be the guardian,

tain. The ancient Roman year certainly consisted of only ten months:

Tempora digereret cum conditor urbis, in anno

Constituit menses quinque bis esse suo.

Ovid. Fast. lib. i. ver. 27.

and from the very great apparent resemblance between the mythologies of Greece, Italy, and Hindostan, it is possible, that such also might be the division of the Hindoo year. See Sir Wm. Jones' Dissert. on the Gods of Greece, Italy, and Hindostan; Asiat. Res. vol. i.

^a Maur. Hist. of Hind. vol. ii. p. 488.

^b Ibid. vol. i. p. 581.

be esteemed the daughter of Inachus, or of Piren, she will still be equally a personification of the Ark; for Inachus is Noah, and Piren or Pireus is P'Aron-Nus, *the arkite Noah*. In a similar manner her keeper Argus also, who was feigned to be a king of Arcadia, is *the god of the Ark*; and his combat with the bull and the serpent relates only to the violent union of the two religions, of which those animals were the constant symbols: but it does not appear, at the first glimpse, quite so evident, why he should be fabled to have been killed by Mercury; especially since Argus, Arcas, Mercury, and Boötes, were all one and the same mythological character. The whole of this tradition however is a mere perversion of a sacred title of the arkite deity. He was called Arga-Phont, *the priest of the Ark*, which the Greeks changed into Argiphontes, *the slayer of Argus*, and thence concluded, that Mercury had killed some prince of the name of *Argus*.

There is a story related by Antoninus Liberalis concerning a person denominated *Battus*, which induces me to think, that he exhibits to us another variation of the term *Boötes*, *Buto*, or *Buddha*. Argus, the son of Phrixus by Perimela daughter of Admetus, begot Magnes, who was the father of Hymenæus.

Apollo

Apollo was greatly attached to this youth ; infomuch that he left the oxen, which he was feeding, in his pastoral capacity, that he might enjoy the pleasure of his fociety. Mercury thereupon, watching his opportunity, ftole the cattle, and drove them away. In the courfe of his journey he met with Battus, and bribed him to fecrecy. Wifhing however to prove his fidelity, he returned in difguife ; and offered him a reward, provided he would difcover the thief, and point out the courfe which he had taken. Battus immediately affented ; and Mercury, to punifh his treachery, changed him into a ftone^c.

This fable has originated partly from a perversion of the hiftory of the two fuperftitions, and partly from a mifconception of a well-known fymbol of Mercury. Argus is *the god of the Ark*: and he is the fame perfon as his fupposed father Phrixus, or Ph'Erech-Zeus, *the arkite Jupiter* ; his grandfather Admetus, or Ad-Am-Ait, *the folar deity* ; his fon Magnes, Manes, or Menes, *the great Noab* ; and his grandfon Hymenèus or Ham-On-Nus, *the burning Noëtic Sun*. Phrixus is faid to have croffed the Hellespont upon a ram^d,

^c Anton. Liber. Metam. cap. 22.

^d Hyg. Fab. 3.

which

which was one of the symbols of the Ark: accordingly the scholiast upon Apollonius informs us, that this ram was merely a ship^e. Its golden fleece afterwards occasioned the Argonautic expedition, which has been most ably shewn by Mr. Bryant to relate to the Ark and the deluge, and which, in its proper place, I shall attempt to prove to be no less connected with the worship of the Sun. The mother of Phrixus, like the mother of the fabulous Centaur, was supposed, in allusion to the allegorical birth of Noah amidst rain and fogs, to be Nephelè or Nebula, *a cloud*^f, his father was Athamas; and his brother was

^e ΕΝΙΟΙ ΔΕ ΦΑΣΙΝ ΑΥΤΟΝ ΕΠΙ ΚΡΙΟΠΡΩΓΗ ΣΚΑΦΟΣ ΠΛΕΥΣΑΙ. Schol. in Argon. lib. i. ver. 256. It is not impossible, that the introduction of this particular symbol into the mythology of the Greeks might have been occasioned by the following coincidence. They had heard of the principal arkite deity being saved in an Aran, or *ark*; and hence they feigned, that Phrixus escaped on the back of a lamb, in the Greek *Arnos*. It is almost superfluous to observe, that from the Greek *Αρς*, *a lamb*, the Latin *Aries*, *a ram*, is evidently derived. The Arcadian tradition respecting the fountain of Arnè may be accounted for in a similar manner. When Rhea, the great arkite mother of the gods, had brought forth Neptune, she is said to have placed him in the midst of a flock of lambs, which were feeding near a fountain; and from that circumstance the fountain acquired the name of *Arnè*. Paus. Arcad. p. 613. This fable, like most of the other fables of Arcadia, arose merely from the connection of Rhea and Neptune with Aran, *the Ark*.

^f Hyg. Fab. 3.

Orcho-

Orchomenus or Orca-Menu, *the arkite Noah*^g. This Phrixus was commissioned by Athamus to put to death Ino, and her son Melicerta or Hercules, whose history has been noticed above; but Bacchus surrounded him with a thick mist, and delivered his nurse Ino from the danger^h. The four sons of Phrixus were Argus, Phrontis, Melas, and Cylindrus or Cutorus; the whole however of his genealogy, as the reader will have already perceived, is a mere series of repetitionsⁱ. Phrontis is Ph' Aron-Dus, *the god of the Ark*; Melas is M' El-As, *the great god of fire*; Cylindrus is Cula-Nah-Ador, *the illustrious arkite Noah*; and Cutorus is compounded of the name of the patriarch *Cush* or *Cuth*, and *Or*, *light*: while Apollo, or the Sun, who is introduced into the preceding fable as tending the oxen of Admetus, is the solar Noah united with the symbolical arkite heifer.

The only part of the legendary history of Battus, which now remains to be accounted for, is that which represents him to have been

^g Hyg. Fab. 1.

^h Ibid. Fab. 2.

ⁱ Filii ejus (Phrxi) Argus, Phrontis, Melas, Cylindrus. Hyg. Fab. 3. Εγενοντο δε εκ Χαλκιοπης της Αιητη τεσσαρες Φριξω παιδες, Αργος, Μελας, Φροντις, Κυτωρος. Apollod. Bibl. lib. i. cap. 9.

metamorphosed into a stone; a tradition, which seems to have originated from the circumstance of the god Mercury being usually worshipped under that form. Pausanias notices several different instances of this peculiar superstition. On the gateway of Ithomè, which led to Arcadia, was fixed a square stone statue of Mercury, of Attic workmanship^k; and in the gymnasium of Ptolemy at Athens were placed a number of similar stones. The Athenians called them *Hermæ*, and pretended to have been the first inventors of this mode of imagery^l. The *Hermæ* were used as landmarks, and accordingly we find them erected at the territorial boundaries of the Lacedæmonians, the Argives, and the Tegeatæ^m. Mercury however was not the only deity repre-

^k Εοντι δε απ' Αρκαδιας ες Μεγαλην πολιν, εστιν εν ταις πυλαις Έρμης, τεχνη της Αττικης. Αθηναιων γαρ το σχημα το τετραγωνον εστιν επι ταις Έρμαις, και παρα τωτων μεμαθηκασιν οι αλλοι. Paus. Messen. p. 361.

^l Εν δε τω γυμνασιω της αγορας απεχοντι ε πολυ, Πτολεμαιον δε απο τε κατεσκευασμενη καλεμενη, λιθοι τε εστιν Έρμαι, θεας αξιοι. Paus. Att. p. 39. Πρωτοι μιν γαρ Αθηναν επωνομασαν Εργαην, πρωτοι δ' ακωλυς Έρμας. Ibid. p. 56.

^m Ανατεινει δε υπερ τας κωμας ορος, παρ' ο καυ Λακεδαιμονιων επ' αυτη προς Αργηης ορος, και Τεγεατας εστιν' εσηκασι δε επι τοις οροις Έρμαι λιθε, και τε χωρις το ονομα' εστι δε απ' αυτων ποταμος καλεμενος Τανος' εις γαρ δη ετος εκ τε Παρνωνος κατεισι ξεων δια της Αργειας. Paus. Corin. p. 202. The Parnon here mentioned was so called from P'Arn-On, the solar god of the Ark.

sented in this manner; Apollo, being in fact the same mythological character, was sometimes also worshipped under the same symbol of a square stone, as were likewise Minerva, Neptune, and Hercules; a remarkable instance of which occurs in the temple of the great goddesses, or Cabiræ, at Megalopolis in Arcadiaⁿ. A large black stone was also the emblem of the Hindoo Buddha^o, and a square stone of the Arabian Manah, or Venus^p; for, considered as the Ark, Venus was of course connected with Buddha or Noah, whose rites were not unknown to the Arabs, and who by them was denominated

ⁿ Εστὶ δὲ ἐντος τῆ περιβολῆς τῶν μεγάλων θεῶν καὶ Ἀφροδίτης ἱερόν· πρὸ μὲν δὴ τῆς ἐξόδου, ξοανα εἰν ἀρχαία, Ἑρὰ καὶ Ἀπολλῶν τε καὶ Μεσαυ—τὴν δὲ ἐπικλησὶν τῇ θεῷ (scil. Ἀφροδίτῃ) Μηχανίτιν εἶδεντο—Ἑσθιασὶ δὲ καὶ ἀνδριαντες ἐν οἰκηματι, Καλλιγυνῶτε τε καὶ Μέντα, καὶ Σωσιγυνεύς τε καὶ Πῶλυ. Καταστῆσαδαι δὲ ἔτοι Μεγαλοπολίταις λεγόνται πρῶτον τῶν μεγάλων θεῶν τὴν τελευτήν, καὶ τὰ δρώμενα τῶν ἐν Ἐλευσίνι εἰσι μὴμημάλα. Κεῖται δὲ ἐντος τῆ περιβολῆς θεῶν τοσαυτὰ ἀγαλματα ἀλλῶν, τὸ τετραγώνον παρεχόμενα σχήμα, Ἑρμῆς τε ἐπικλησὶν Ἀγῆτωρ, καὶ Ἀπολλῶν, καὶ Ἀθῆνα τε καὶ Ποσειδῶν· ἐτι δὲ Ἥλιος ἐπωρυμῖαν ἔχων σωτὴρ δὲ εἶναι, καὶ Ἡρακλῆς. Ὡκοδομηταὶ δὲ καὶ σφιστὶν ἱερόν μεγαθεὶ μέγα, καὶ ἀγεσὶν ἐνταυθα τὴν τελευτήν ταις θεαῖς. Paus. Arcad. p. 665. In this striking assemblage of Cabiri or arkite Gods, we have Venus the Mechanic, in allusion to the building of the Ark; Juno, the dove; Mercury, furnamed Agetor, or Ag-Ait-Or, *the fiery god of the ocean*; Apollo, Minerva, Neptune, the Sun, Hercules, Ceres, and Proserpine.

^o Maur. Hist. of Hind. vol. ii. p. 481.

^p Seld. de Dis Syr. Proleg. cap. iii. p. 52.—Sale's Prelim. Disc. to Koran, sect. i. p. 17.

Wudd or *Wodin*^q. *Manah* is *Menah*, the *Noëtic Ark*^r; and the stone, by which she was symbolized, was at length demolished by Saad in the eighth year of the Hejira^s. In a similar manner Theus-Ares, or Dus-Ares, the Arabic Bacchus, was worshipped under the same form of a square stone^t; and, if we direct our attention to the North, we shall find, that a cube was no less the emblem of the Gothic *Odin*^u. The whole of this peculiar symbolical adoration most probably took its rise from the *Betulia*, or stone pillars, mentioned by *Sanchoniatho*, the first of which, after the deluge, was the altar erected by *Noah*; and I am much inclined to suspect, that the tra-

^q "The adoration of stones, and the name of the idol *Wudd*, may lead us indeed to suspect, that some of the Hindoo superstitions had found their way into Arabia." Sir W. Jones on the Arabs; *Asiat. Ref.* vol. ii. p. 8.

^r Hence the Arabs, before the time of Mahomet, very naturally invoked the arkite *Monah*, when they wished to procure rain. *Monah idolum venerabantur Arabes eo consilio, ut pluvias opportunas impetrarent.* Pocock. *Specim. Hist. Arab.* p. 92.

^s Sale's *Prelim. Disc.* to *Koran*, p. 18.

^t *Suid. Lex.* vox *Θευς-Αρης*.

^u "A cube was the symbol of Mercury." Borlase's *Cornwall*, p. 108. "Thorstein upon his arrival entered into the temple. In it was a stone, which he had been accustomed to worship; he prostrated himself before it, and prayed to it." Bartholin. lib. iii. cap. 11. apud Mallet.

dition

dition of Deucalion and Pyrrha throwing stones behind them, after their escape from the perils of the deluge, originated from the same source ^x.

The last particular, which I shall mention respecting the classical Mercury, is one which completely proves his identity with Cronus, Sydyk, and Noah. He is celebrated by Nonnus, as the father of the seven Corybantes, or Cabiri, by the nymph Combè^y.

With regard to Taut, or Taautus, the Egyptian Mercury, he is usually described, like his classical counterpart, as the inventor of letters; and, in allusion perhaps to the triple offspring of Noah, he was adored under the title of *Trismegistus*. Sanchoniatho, as I have already observed, erroneously represents him as the son of Misor or Mizraim; but he is nevertheless said by that author to have exercised a sort of authority over the Cabiri, commanding them to write those memoirs, from which the Phenician mythologist professes to have copied his narrative ^z.

^x It is possible however that this fable may have arisen from another cause. The legend of the conversion of the stones into men and women may have been founded upon a mistake of the word Abenim, *stones*, for Benim, *children*.

^y Nonni' Dionys. lib. xiii. p. 233.

^z This Taautus or Thoth was worshipped by the Irish under

At the entrance into Hades, Virgil places the centaurs, the gorgons, and the harpies ;

the name of *Tat* or *Tatb*. Hence, as the first month of the Egyptians, which commenced on the calends of August, was called *Tbotb* in honour of Taautus, so the first day of August was called by the Irish *la Tat*. (Vallancey apud Collect. de Reb. Hib. vol. iv. p. 469.) This Tat, Toth, or Tot, seems to be the same as Tit, or Titan, *the diluvian* ; a name, by which the Sun was sometimes called, in consequence of his being worshipped along with the great diluvian Noah. Accordingly in the Irish, Tath is *a lion*, because a lion was symbolical of the Sun ; Teith, *beat* ; Tethin, *the Sun* ; Taithneadh, *to thaw*, or *melt* ; and Taith, *the course of the Sun*. Vallan. Ibid. p. 471. The Irish sometimes styled their god Tath, *Coll* ; (Vallancey's Vindication apud Collect. de Reb. Hib. vol. v. p. 82.) by which they meant nothing more, than that he was a diluvian. (Vide infra chap. vii.) For the same reason Mercury was denominated by the Chaldæans *Culis* ; (Plantavit. Heb. Lex. apud Vallancey ut supra ;) and Hercules, by the old Spaniards, *Goles*. (De Laftonofa ibid. p. 291.)

It is almost superfluous to observe at the close of this lengthened analysis of the history of Mercury, that I can in no wise adopt the opinion of the very learned Huetius, that this deity was Moses, that the Mysteries of Samothrace were a corrupted transcript of the Levitical law, and that the Cabiric island Imbrus derived its name from Amram. That great man clearly saw the undoubted truth, that Mercury, Adonis, Thammuz, Osiris, Bacchus, Apis, Serapis, Horus, Anubis, Vulcan, Zoroaster, Pan, Esculapius, Prometheus, Minos, Proteus, Perseus, Ariftæus, Musæus, Orpheus, Linus, Amphion, Eumolpus, Janus, and the principal god of the Penates and Lares, were all one and the same person : but he unfortunately supposed that person to be the Jewish lawgiver, instead of Noah ; while, in direct opposition to the unanimous voice of antiquity, he separated Hercules from the preceding deities, and conjectured that
he

and joins them with Scylla, Briareus, Geryon, the Chimera, and the Hydra of Lerna. Some of these fabulous monsters, such as Medusa, Scylla, the Chimera, and the Hydra, have already been considered as only various modifications of the solar and arkite emblems: the hundred-armed giant Briareus seems to be a personification of all the impious antediluvians, whose history is more particularly detailed in the legend of the Titans waging war against Jupiter: and Chiron, who was

he was Joshua. This mode of interpretation, which has been adopted by other writers as well as Huetius, seems principally to have arisen from the circumstance of both Noah and Moses having been inclosed within an ark; there appear to me however to be insuperable objections to it. I can neither believe, that the lawgiver of a despised and detested nation should have been erected into the great god of Egypt; nor can I comprehend how it is probable, not to say possible, that Moses, or Mercury according to Huetius, should have been venerated from China and Hindostan to Britain and Gaul, from Egypt and Phenicia to Greece, Germany, and Scandinavia. See Huet. *Demon. Evan.*

For somewhat similar reasons I can as little adopt the opinion of Bochart, that Mercury was Canaan. (*Boch. Phal. lib. i. cap. 2.*) If such be the case, Canaan will likewise be the same as Bacchus, Osiris, and all the above-mentioned deities, for each of them is severally the same as Mercury: in other words, Canaan will be the great god of the whole world from north to south, and from east to west; of that god, who is usually described as having been inclosed within an ark. The whole of this appears to me utterly incredible.

feigned to have constructed a sphere for the Argonauts, and to have been the offspring of a cloud, is one of the many gentile deities, under whose names the patriarch Noah was worshipped; hence his title *centaur* is compounded of Chen-Tor, *the priest of the arkite ox*^a. As for the three-headed Geryon, he appears, as far as concerns his figure, to be an oriental representation of the principal arkite god united with his three sons.

Qualis Atlantiaco memoratur littore quondam
 Monstrum Geryones immane tricorporis iræ,
 Cui tres in pugna dextræ varia arma gerebant
 Una ignes sævos, æst altera pone sagittas
 Fundebat, validam torquebat tertia cornum
 Atque uno diversa dabat tria vulnera nifu^b.

Thus on the coast, from hoary Atlas nam'd,
 Stood triple Geryon: in his three right hands
 Three weapons fierce he brandish'd, vengeful
 fire,

Unerring arrows, and a ponderous lance.

Nearly such is the form of the great triple deity of the Hindoos, the vast bust of Brahma, Vishnou, and Seeva; a triad, which is

^a The history of Chiron shall be resumed hereafter. Vide infra chap. viii.

^b Sil. Ital. Bell. Pun. lib. xiii. ver. 200.

said to have been produced from a fourth yet superior god, named Brahmè^c. Brahmè may possibly be Bu-Rama, *the lofty divinity of the arkite beifer*; his son Brahma (whose name nearly resembles that of his father, much in the same manner as the son of the Phenician Cronus was also denominated *Cronus*;) is styled *Narayen*, or *he that moves on the surface of the water*^d; Vishnou is immediately connected with the deluge, and is the same as the *Dagon* of Palestine; while the peculiar emblems of Seeva, like those of the Egyptian Osiris, are a serpent and a bull^e. This triad in short is composed of Shem, Ham, and Japhet, the three great gods, whose history is more or less preserved in the annals of every nation; and yet, like the *Jupiter*, *Neptune*, and *Pluto* of the western world, Brahma, Vishnou, and Seeva, when taken separately, are each the patriarch Noah worshipped in conjunction with the Sun^f. Accordingly, while the tri-

^c Instit. of Menu, cap. 1.—Asiat. Ref. vol. i. p. 242.

^d Instit. of Menu, cap. 1.

^e See Sir Wm. Jones on the gods of Greece, &c. Asiat. Ref. vol. i. p. 250. and the Print prefixed to Maurice's Indian Antiquities, vol. i. in which Seeva is depicted holding a serpent in his hand.

^f The lotus, from its well-known quality of always floating above the surface of the water, seems to have been adopted very generally as a symbol of the Ark. Hence we find, that
the

ple bust of the Hindoo deity exhibits to us,

the diluvian god Brahma was represented sitting upon one of these plants; and hence we may observe, that in the third Indian Avatar a small figure is introduced in precisely the same attitude, and described as looking towards a rainbow. (See the Prints of the first and third Avatar in Maur. Hist. of Hind. vol. i.) If from Hindostan we pass to Egypt, we shall learn from Jamblichus, that a man sitting upon the lotus, surrounded with mud, was an emblem of the Sun; (Jamb. de Myst. sect. vii.) and from Plutarch, that the Sun was represented under the symbol of an infant sitting upon this same plant. (Plut. de Isid. p. 355.) It is manifest, notwithstanding the physical refinements of Jamblichus and Plutarch upon these hieroglyphics, that something more must be meant by them than merely the natural Sun; and I apprehend, that, in both cases, the person, who sits upon the lotus, is the great solar patriarch, and that, in the latter, he was represented as a child, in allusion to his mystical second birth. The same symbol of the lotus occurs also in the mythology of Japan. Kämpfer has given us a curious representation of the goddess Quanwon sitting upon this aquatic plant. In one part of his work he describes her, as having *eight* little children placed round her head, six of whom formed a sort of crown, while the two others were larger than the rest; (Kämpfer's Japan, p. 595.) and in another part of the same work, speaking of a different statue of the same goddess, he observes, that "*seven* smaller idols" adorned her head, like a crown or garland, whereby is denoted, that she was *the happy mother of many a deified hero*: "*nay, the Japanese look upon this idol, as an emblematical representation of the birth of the gods in general.*" (Kämpfer's Japan. p. 542.) From these remarks of Kämpfer it is sufficiently evident, that the goddess Quanwon is the Magna Mater of the western world, and the very same person as Isis or Atargatis, whom Simplicius describes as the receptacle of the gods. (Vide supra p. 141.) The eight children, two of whom

are

in one compound figure, Noah and his off-

are delineated larger than the rest, are the Noëtic family; and the seven, which are annexed to the other statue of the goddesses, are the seven Cabiri. The reader will hereafter find, (Vide infra chap. viii.) that Quanwon is also the same as the Hindoo Sita; and that the circumstance of her being an emblematical representation of the birth of the gods is precisely equivalent to the bursting asunder of Sita, and to the egress of the hero-gods from her womb.

These remarks will prepare us for what I conceive to be the proper explanation of the famous Siberian medal, now deposited in the imperial cabinet at Petersburg. On one side of this medal is represented a deity with three heads, and six arms. He sits cross-legged, not surely upon what Dr. Parsons calls a *low sofa*, but, as will evidently appear to any person who examines the fac-simile, upon the symbolical lotus. On the reverse of the medal is an inscription, which Col. Grant, with what justice I will not pretend to say, asserts to be ancient Irish or Celtic, and of which he gives the following translation. "The sacred image of God in three images: by these collect the holy will of God from them: love him." The medal itself was in all probability brought either from the empire of the Dalai-Lama, or from Hindostan, in both which countries a notion of three gods closely connected together has immemorially prevailed. Hence I think we may reasonably conclude, that the deity represented upon it is the same as that revered throughout the Lama dominions, as the triple god of Japan described by Kircher, (see his China) and as the *Brahma-Vishnou-Seeva* of Hindostan. Col. Grant and Dr. Parsons both conceive, that the deity in question is descriptive of the Trinity; (See Parsons' Remains of Japhet, chap. 7.) and the very ingenious Mr. Maurice embraces their supposition, conjecturing at the same time, that not only this triad, but that the triad of Brahma, Vishnou, and Seeva, and in short all the other triads of the Gentile world, are corruptions of the catholic

spring, it is at the same time, like Cerberus,

the doctrine of the Christian church. I had once adopted the same opinion, (see *Horæ Mosaicæ*, vol. i. p. 44, 48, 57, 60.) but a more attentive survey of Pagan mythology has obliged me, however unwillingly, to relinquish it; and I cannot help suspecting, that the various triads of the Gentiles, discussed at large by Dr. Cudworth and Mr. Maurice, may be ultimately traced to the triple offspring of the great patriarch. The same remark will of course apply to the elaborate, and ingenious, though fanciful Treatise of Mr. Hutchinson on *the Names and Attributes of the Trinity of the Gentiles*; and to the fifth Section of Von Strahlenberg's *Introduction to his Description of Siberia*. If Brahma, Vishnou, and Seeva relate to the Trinity, it will not be easy to assign a reason, why they should be represented as springing from a fourth yet superior god; and if Vishnou be the *Dagon* of Palestine, he certainly cannot, *as such*, have any connection with God the Son. Mr. Maurice presents his readers with three very curious representations of Vishnou encompassed with the volumes of a serpent, the head of which is placed beneath the heel of the deity. Agreeably to the system, which he has adopted, he conjectures, that this mode of describing Vishnou originated from the first-recorded prophecy, that the seed of the woman should bruise the head of the serpent, but that it should bruise his heel. I much doubt however, whether the framers of this celebrated hieroglyphic had even the most remote idea of our blessed Saviour impressed upon their minds, at the time that they constructed it. Vishnou, in his human capacity, is the great fish-god of ancient mythology, or in other words the patriarch Noah; while, in his divine character, he is the Sun. Hence we may naturally expect to find him connected with the symbolical serpent; and hence, for precisely the same reason, the helio-Noëtic Osiris was represented precisely in the same manner. (See the Plate in Montfaucon's *Supplem. to Antiq.* p. 211.) Such also was the mode of designating the Persian Mithras; (Ban. Mythol.

an hieroglyphic, of the solar god. "At night,

thol. vol. ii. p. 104.) and, as the head of the serpent is placed under the heel of Vishnou, so Macrobius, having first informed us, that a dragon was emblematical of the Sun, adds, that upon this account it was placed at the *feet* of Esculapius. (Macrobi. Saturn. lib. i. cap. 20.) With regard to the belief of the Hindoos, that Vishnou was saved amidst a promiscuous slaughter of infants, that certainly cannot have originated from patriarchal tradition, but is evidently built upon the history of Herod's barbarity, which was most probably brought into the East by the Christians of St. Thomas.

Before I entirely dismiss this subject, I shall notice a single legend, which Mr. Maurice adduces in support of his system. It relates to a triple god compounded of *Sree Mun Narrin*, a beautiful woman named *Maba Letchimy*, and a *serpent*. "These persons are by the Hindoos supposed to be wholly indivisible; the one is three, and the three are one." (Ind. Ant. vol. iv. p. 750.) *Sree* appears, like *Surya*, to be the usual solar title *Sur*; *Mun* is the abbreviated form of *Munab* or *Menu*; and *Narrin* or *Narayen*, a title of Brahma, signifies *moving on the waters*: consequently *Sree Mun-Narrin* is equivalent to *the solar Noah moving on the waters*. In a former work, *Horæ Mosaicæ*, I supposed the epithet *Narayen* to relate to the incubation of the Spirit during the process of reducing the primeval chaos to form and order; and I still think, that there is some allusion to the creation in the beginning of *the Institutes of Menu*: but I am now persuaded, that most of the ancient cosmogonies are confounded, in a greater or less degree, with traditions of the deluge. *Maba Letchimy*, the beautiful woman, is merely the *Venus*, *Isis*, *Cybelè*, *Derceto*, or *Latona*, of the western nations, in other words, the Ark; and *the serpent* is the usual solar emblem. As for the indivisibility and unity of these deities, it relates, as in the case of the immense bust of Brahma, Vishnou, and Seeva to the *mode* of representing the idol, not to his *nature*. It may be proper to observe, that

Brahma

“ and in the west, the Sun is Vishnou ; he is
 “ Brahma in the east, and in the morning ;
 “ from noon to evening he is Seeva^g.” Hence,
 in allusion to the solar worship, Brahma is said
 to be armed with fiery shafts^h ; while, in re-
 ference to the arkite superstition, Vishnou, in
 the form of a fish, guards the ark of Menuⁱ,
 and descends, like Bacchus, Osiris, Adonis,
 and Hercules, into the infernal regions of She-
 shanaga, king of serpents^k. The genealogy
 of Geryon connects him with both the anci-
 ent superstitions. From Neptune, and Me-
 dusa, sprung Chrysaor, and the horse Pegasus ;
 and from Chrysaor, and Callirhoë daughter of
 Oceanus, was born the monster Geryon^l.
Chrysaor is a title of the Sun, compounded of
Chryfos, *gold*, and *Or*, *light*, whence it is con-

Brahma is sometimes described as the god of creation, but *that*
 I apprehend is merely in the same manner as what the classical
 Jupiter is.

^g Afiat. Ref. vol. v. p. 254. “ They confess unanimously,
 “ that the Sun is an emblem or image of their three great dei-
 “ ties, jointly and individually, that is of Brahm, or the su-
 “ preme one, who alone exists really and absolutely, the three
 “ male divinities themselves being only Maya, or illusion.”
 Afiat. Ref. vol. iii. p. 144.

^h Ibid. vol. i. p. 248.

ⁱ Ibid. p. 233.

^k Ibid. p. 249.

^l Apoll. Bibl. lib. ii. cap. 4.

tinually

tinually bestowed by Homer upon Apollo; the horse Pegasus is the Hippa-P'Aga, or *diluvian Ark*; and, in allusion to the symbolical heifer, Geryon is said to have been famed for his breed of oxen, which Hercules at length drove away from him, notwithstanding they were guarded both by the giant himself, and his two-headed dog. The name of this animal, according to Apollodorus, was *Orthrus*; and he was born of the diluvian Typhon, and the serpent Echidna^m, who were likewise the parents of the dragon of the Hesperidesⁿ: but Julius Pollux calls him *Gargittius*, and says, that he was the brother of Cerberus^o. Orthrus is Or-Athr, *the illustrious Sun*; and Gargittius is G'Arg-Ait, *the great burning god of the Ark*. Hercules is said by Conon to have carried off the oxen into Italy^p, or Ait-Al-Aia, *the land of the blazing Sun*^q; and Ptolemy Hephestion introduces Juno, *the dove*,

^m Apoll. Bibl. lib. ii. cap. 5.

ⁿ Ibid.

^o 'Ο δὲ Γηρυονὺς κύνων, ὁ τὰς βεῖς φυλάττων, ἀδελφὸς ἦν τοῦ Κερβεῖρου, ἀνέρεθ' δὲ ὑφ' Ἡρακλέους. Τοῦ δὲ ὀνόμα' αὐτοῦ Γαργιττίος. Onomast. lib. v. cap. 5.

^p Conon. Narrat. cap. 3.

^q The history of Italy, as connected with Minos and the worship of the solar orb, will be resumed hereafter.

assisting Geryon in his combat with that hero^t. As for the name of Geryon, it is variously written *Geryon*, *Geryones*, and *Geryoneus*^s; and it seems to be a compound of G'Aron-Nus, *the illustrious arkite Noah*.

If we next turn our attention to the fabulous fates and furies, we shall find, that they also, being introduced into the infernal regions, are connected with the Mysteries of the Ark. The furies were by the Greeks called *Erinnues*, a word derived from Aron-Nus, *the Ark of Noah*; whence the Cabiric Ceres, or the Ark, is said to have changed herself into an Erinnus, in the neighbourhood of Styx or the deluge, and in that form to have received the embraces of the Hippian Neptune^t. The fates were denominated *Parcæ*, a title similarly derived from P'Arca,

^t Juno is perpetually introduced into the history of Hercules, though she is generally represented as hostile to him; but Ptolemy Hephestion has preserved a curious tradition, in which Hercules Nilus is said to have delivered her from the attack of two giants. Νεῖλος ὁ Ἡρακλῆς ἀπο γενέσεως φασιν ἐκάλειτο^t ἔπει δ' Ἡρὰν ἐσώσεν, ἐπερχομένον αὐτῇ ἀνέλων τὸν Ἀρῶνιμον καὶ Πυρίπνοον γιγάντα, ἐκείθεν διὰ τὸ ἀπαλαλκεῖν τῆς Ἡρᾶς τὸν πόλεμον, μετέβαλε τὴν κλησιν. Ptol. Heph. lib. ii.

^s Λέγεται δὲ καὶ Γερῶν, καὶ Γηρυονῆς, καὶ Γηρυονεύς. Eustath. in Dionys. Perieg. ver. 561.

^t Apoll. Bibl. lib. iii. cap. 6.

the

the Ark; accordingly, they were supposed to be the sisters of Venus, and the Erinnues, and the children of Cronus or Noah ^u.

With regard to the three judges of Hell, Minos, Rhadamanthus, and Eacus, they seem, if taken conjointly, to be the three sons of the patriarch; if separately, each will be discovered to be the patriarch himself. Minos, the imaginary king of Crete, is the *Menu*, of Hindostan, and the *Menes* of Egypt; his brother ^x Rhadamanthus is Rada-Man-Thus, *the god of the lordly Ark*; and Eacus, or, according to the Greek pronunciation, Aiacus, the mythological son of Jupiter and Egina, seems to have borrowed his name from Ai-Ac, *the coast of the Ocean*^y. Hence we find, that Eacus, like Noah, was supposed to have had three sons, Telamon and Peleus by the daughter of the centaur Chiron, and Phocus by the daughter of Nereus^z. Telamon, Peleus, and Phocus, appear, in fact, to be the same as the

^u Schol. in *Œdip. Colon.* ver. 42.

^x Plut. in *Vit. Thef.*

^y *Æacus Æginam geneticis nomine dixit.*

Ovid. *Metam.* lib. vii. ver. 474

See also Apollod. *Bibl.* lib. iii. cap. 11.

^z Apoll. *Bibl.* lib. iii. cap. 11. The first of these fabulous heroes accompanied Hercules in his adventure with the Cetus on the coast of Troy.

Corybantes, or Cabiri. Accordingly, as one of these is said by Clemens Alexandrinus to have been killed by his two brothers^a, so, in a similar manner, Phocus was supposed to have been slain by Peleus and Telamon^b. Telamon, after the murder of his brother, fled to Salamis, the sovereignty of which was conferred upon him at the death of his predecessor Cychreus, who was the son of Neptune by Salamis daughter of Asopus. This Cychreus was reported to have slain an immense serpent, which committed depredations on his kingdom^c. The serpent however is merely the usual solar emblem; and hence we find, that the imaginary grandfather of Cychreus was called *Asopus*, or *As-Op*, *the fiery dragon*.

From Peleus the brother of Telamon, and the sea-goddess Thetis, was born the celebrated Achilles, who is feigned to have been plunged beneath the waters of the diluvian Styx, and thence rendered invulnerable. I strongly suspect, that Achilles is a mere mythological character; and that his name is a compound of *Ac-El-Es*, *the burning god of the Ocean*. He was also called *Pyriſſoüs*, from

^a Cohort. ad Gent. p. 15.

^b Apollod. Bibl. lib. iii. cap. 11.

^c Ibid.

the circumstance, as we learn from Ptolemy Hephestion, of his having been saved from the fire, into which he had been cast by his mother^d. The same fable is mentioned by Lycophron, who adds to it, that Thetis bore seven sons to Peleus, and cast them all into a fire, from which Achilles alone was preserved.

Πελασγικον Τυφωνα γενναται πατηρ,
Αφ' ἑπτα παιδων Φεψαλω σποδόμενων,
Μενεν Φλέγασαν ἐξάλυζαντα σποδον^e.

I am much inclined to think, that this was originally the same legend, as that noticed by Herodotus of Sesostris and his wife burning their children^f; and that they both equally allude to the dreadful human sacrifices, which were offered to the Sun. The seven children of Peleus and Thetis seem in short to have been no other than the seven Cabiri, Corybantes, or Titans; hence we find, that some writers supposed Thetis to be the daughter of Chiron^g, or Noah.

As the oceanic Achilles was dipped in the diluvian waters of Styx, so his fabulous rival

^d Ptol. Heph. Nov. Hist. lib. vii.

^e Cassan. ver. 177.

^f Herod. lib. ii. cap. 107.

^g Schol. in Apoll. Argon. lib. i. ver. 558.

Agamemnon, as we are plainly told by Tzetzes, was no real person, but the very same deity as the Ercèan, or arkite Jupiter; that Jupiter, before whose altar Danaë, the mother of Perseus, was brought by Acrisius^h. In a similar manner, Athenagoras observes, that Helen, Hector, Jupiter-Agamemnon, and Erechtheus, were all adored as gods along with the marine deity Neptuneⁱ. What may serve to confirm the propriety of these remarks, Peleus and his brethren are described as being contemporaries of the Dioscori or Cabiri. Perhaps it may be too bold, with Mr. Bryant, absolutely to deny the existence of *any* siege of Troy; but I cannot but be persuaded, that the poem of Homer at least is a mere mythos^k, which very probably however is ingrafted upon the history of some predatory war between the Greeks and the Ilienses^l.

^h — αμφι τυμβῶν καὶ ναῶν τῶν Ἀγαμέμνονος Διός, ἥτοι τῶν Ἐρκείου Διός, δαμασθεῖς— Tzet. in Lycoph. ver. 335. Agamemnon seems to signify *the diluvian*, from Agam, a pool.

ⁱ Athen. Legat. p. 1.

^k Some further remarks upon this subject will be made hereafter. Vide infra chap. viii.

^l It is remarkable, that the scholiast upon Hesiod closely connects the war of the Titans or diluvians with that of Troy. Δεκά δὲ ἔτη ἐμαχοντο (οἱ Τῆτινες)—δύο καὶ τοσαῦτα ἔτη περὶ Ἑλένης τῆς ἱλῆς τὰ ἐναντία Τρῶες καὶ Ἕλληνες ἐμαχοντο. Schol. in Hes. Theog. ver. 629.

After all that has been written upon the subject, we can never build with any confidence upon a series of facts, which are said to have happened, *as all allow*, in the fabulous or uncertain age. The truth, in this, like most other controversies, seems to lie somewhere in the middle: hence, while we admit the probability of *some* Trojan war having really happened, credulity itself can scarcely believe, that the Iliad contains any thing like a true account of it.

In the very lowest region of hell, surrounded by the Tartarean Phlegethon, Virgil places the impious race of the diluvian Titans, those, who by a long repetition of the most enormous crimes called forth at length the vengeance of offended heaven. This lowest region however, as we have seen from Plato, was simply the centre of the earth, from which proceeded the mighty waters that occasioned the deluge.

Here likewise along with the Titans, the poet stations the huge monster Tityus. This giant was the son of Jupiter by Elara daughter of Orchomenus, and was born in the centre of the earth, Jupiter having there concealed his mother through fear of Juno. At length he emerged from his dark confinement, and immediately attempted to ravish

Latona^m. Tityus derives his name from the same root as Titan, and is, like Typhon, nothing more than a personification of the deluge. Hence he is said to issue from the great central abyss, and to attempt the chastity of Latona, or the Arkⁿ. His fictitious ancestor Orchomenus is Orca-Menu, *the arkite Noah*. The reader will remember, that this Orchomenus was an ancient king of Arcadia, son of Pelasgus, and brother of Lycaon, in whose days happened the deluge; that he gave his name to the city Orchomenus, which was reported to have been swallowed up by a flood; and that one of his brothers was called *Titanas*. He was moreover the father of Minyas, and through him connected with the Argonautic expedition^o.

Here also in the depths of Hades Virgil places Phlegyas, and describes him as exhorting all men to reverence the gods, and to adhere to the paths of rectitude and virtue. Now, were this man literally in hell, it would be absurd in the poet to represent him as inculcating justice, because his audience would be composed of the damned alone, who could

^m Apollod. Bibl. lib. i. cap. 4.

ⁿ Tityus was sometimes feigned to be the father of Europa, or the Ark. Vide *supra* p. 179.

^o Anton. Liber. Metam. cap. 10.

not have any motive to induce them to repent; whence we may conclude, that Phlegyas was no other than a well-known character in the Mysteries, whose office was to personate one of the wicked antediluvians, and in that capacity solemnly to admonish the initiated^p. Phlegyas seems to have been so called from Peleg, *the Ocean*^q; and his children the Phlegyæ were said to have come from the land of Minyas^r, and in the pride of their heart to have quitted the city of the Orchomenians, or arkites^s. This defection from the Minyæ, or Noachidæ, proved the cause of their destruction, for it was in reality the separation of the antediluvian giants, or Titans, from the family of Noah. They refused to imitate the piety of that patriarch, and were consequently excluded from the Ark by their own wickedness. Accordingly

^p This argument is used by Bp. Warburton to prove, that the sixth book of the Eneid related to the mysteries of Eleusis. Though I cannot adopt his explanation of the Mysteries, yet, whatever their import may be, the argument, so far as it concerns the intention of Virgil in writing that part of his poem, will hold equally good.

^q Phlegyas is said to have been the father of Coronis, who was the concubine of Apollo, and the mother of Esculapius. Vide *supra* p. 101.

^r Paus. Bæot. p. 728.

^s Ibid. p. 782.

Nonnus represents them as being overwhelmed by Neptune with the waters of the Ocean.

Και Φλεγυας ὅτε παντας ανερίζωσε θαλασση
Νησον ὁλην τριοδοντι διαρρήζας Ενοσιχθων^t.

From its deep rooted base the Phlegyan isle
Stern Neptune shook, and plung'd beneath the
waves

Its impious inhabitants.

It is not unworthy of notice, that the very crimes, which, as we learn from Ovid, disgraced the iron age, and eventually produced the catastrophè of the deluge, are those, which Virgil supposes the damned to have been guilty of.

————— Tartarus ipse

Bis patet in præcept tantum, tenditque sub umbras,

Quantus ad ætherium cœli suspectus Olympum.

Hic genus antiquum terræ, Titania pubes,

Fulmine dejecti, fundo volvuntur in imo.

- - - - -

Nec non et Tityon, Terræ omniparentis alumnus

Cernere erat ; per tota novem cui jugera corpus

Porrigitur ; rostroque immanis vultur obunco

Immortale jecur tondens, fecundaque pœnis

^t Nonni Dionys. lib. xviii. p. 319.

Viscera, rimaturque epulis, habitatque sub alto
Pectore ; nec fibris requies datur ulla renatis.

- - - - -
Hic, quibus invisi fratres, dum vita manebat ;
Pulsatusve parens, aut fraus innexa clienti ;
Aut qui divitiis soli incubuerè repertis,
Nec partem posuere suis, quæ maxima turba est ;
Quique ob adulterium cæsi, quique arma secuti
Impia, nec veriti dominorum fallere dextras :
Inclusi pœnam exspectant —

—— Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras :
“ Discite justitiam moniti, et non temnere di-
“ vos^u. ”

Vendidit hic auro patriam, dominumque poten-
tem

Imposuit ; fixit leges pretio, atque refixit.
Hic thalamum invasit natæ, vetitosque hyme-
næos.

Ausi omnes immane nefas, ausoque potiti^x.

The gaping gulph low to the centre lies ;

^u It is not improper to observe, that Bp. Warburton supposes Theseus, and not Phlegyas, to have pronounced this solemn exhortation, making *Phlegyas* the accusative case plural from *Phlegyæ*, instead of the proper name of a man. The interpretation however, which I have given of this part of the Mysteries, will remain equally unaffected, whether the Bishop's mode of rendering the passage be adopted, or whether the common translation be preferred.

^x *Æneid*, lib. vi. ver. 576

And twice as deep as earth is distant from the
skies.

The rivals of the gods, the Titan race,
Here sing'd with lightning, roll within the un-
fathom'd space.

- - - - -
There Tityus was to see, who took his birth
From heaven, his nursing from the foodful earth.
Here his gigantic limbs, with large embrace,
Infold nine acres of infernal space.

A ravenous vulture in his open'd side
Her crooked beak and cruel talons tried :
Still for the growing liver dug his breast ;
The growing liver still supplied the feast.

- - - - -
Then they, who brothers' better claim disown,
Expel their parents, and usurp the throne ;
Defraud their clients, and to lucre fold
Sit brooding on unprofitable gold :
Who dare not give, and ev'n refuse to lend
To their poor kindred, or a wanting friend :
Vast is the throng of these ; nor less the train
Of lustful youths, for foul adultery slain.
Hosts of deserters, who their honour sold,
And basely broke their faith for bribes of gold :
All these within the dungeon's depth remain,
Despairing pardon, and expecting pain.

- - - - -
—— Phlegyas warns the world with cries ;
(Could warning make the world more just or
wife,)

“ Learn

“ Learn righteoufnefs, and dread the avenging
 “ deities.”

To tyrants others have their country fold,

Impofing foreign lords, for foreign gold.

Some have old laws repeal'd, new ftatutes made;

Not as the people pleas'd, but as they paid.

With inceft fome their daughters' bed prophan'd;

All dar'd the worft of ills, and what they dar'd,
 attain'd.

Dryden.

Emerging from the deep gloom of Tartarus, Eneas and the Sibyl next enter into the Elyfian plains, which afford a wonderful contrast to the terrific fcenes they had laft beheld. From darknefs they pafs into light, from danger to fafety, and from the regions of death to the land of life. This paffage, as exhibited in the Eleufinian orgies, is thus described by Themiftius.

“ Entering now into the myftic dome, the
 “ aspirant is filled with horror and amaze-
 “ ment. He is feized with folitude, and a
 “ total perplexity. He is unable to move a
 “ ftep forward, or how to begin right the road,
 “ that is to lead him to the place he afpires
 “ to, till the prophet or conductor lays open
 “ the vestibule of the temple. Being tho-
 “ roughly purified, he now difclofes to the
 “ initiated a region all over illuminated, and
 “ fhining with a divine fplendor. The cloud
 “ and

“ and thick darkness are dispersed ; and the
 “ mind emerges, as it were, into day, full of
 “ light and chearfulness, as before, of discon-
 “ solate obscurity.”

After citing this curious description, Bp. Warburton observes, that such a “ succession
 “ from Tartarus to Elysium, makes Aristides
 “ call these rites *most horrible, and most ravish-*
 “ *ingly pleasant.*” All the ancient writers
 indeed, who treat of the Mysteries, unani-
 mously assert, that they began in sorrow, and
 ended in joy.

The passage then from Tartarus to Elysium
 was only another mode of describing the death
 and revivification of Bacchus, Osiris, or Adonis.
 It represented the egress of the Noachidæ
 from the gloom of the Ark, surrounded as
 they had long been with clouds and darkness,
 to the chearful light of heaven.

From what has been said we may now see
 the reason, why the Cabiri were esteemed in-
 fernal deities ; why they were sometimes
 styled *Manes* and *Lares*, words usually sup-
 posed to signify *the souls of the deceased* ; and
 why their mythological mother was called
Mania^y. *Manes* is derived from *Menes*, or
Manes, the name of the diluvian patriarch,

^y Vide supra p. 41.

and, when used plurally, is equivalent to *Noachidæ*; *Lar* is a contraction of El-Ar, *the god of light*; and *Mania*, or Manah, is *the Noëtic Ark*.

CHAP. VI.

CONCERNING THE VARIOUS COUNTRIES,
WHICH WERE DEVOTED TO THE CABIRIC
SUPERSTITION; PARTICULARLY ITALY,
CRETE, SAMOTHRACE, AND TROAS.

SINCE the Mysteries of the Cabiri relate entirely to the helio-arkite superstition, we shall not be surprised to find them introduced into a variety of different countries; while the deities, in whose honour they were celebrated, were known by the several names of *Corybantes*, *Curetes*, *Idæi Daëtyli*, *Cabiri*, or *Telchines*. As some remembrance of the flood seems to have been preserved by all the posterity of Noah, though it was frequently represented as partial and confined to a particular district, instead of being universal and unbounded; so the Cabiri, notwithstanding their being the general ancestors of all mankind, were continually viewed in the light of mere local and appropriated deities. Thus, while Sanchoniatho places them in Phenicia^a; Herodotus makes them the sons of the Egyp-

^a Euseb. Præp. Evan. lib. i. cap. 10.

tian Vulcan by Cabira the daughter of Proteus, and yet asserts, that their obscene rites were communicated by the aboriginal Pelasgi to the Samothracians and Athenians^b. Nor are these the only variations with respect to their country. Strabo mentions, that some deduced the origin of the Curetes from Acarnania, some from Etolia, some from Crete, and others from Eubœa^c. Pleuronia also was inhabited by them, and was thence called *Curetis*^d; Chalcis was another of their settlements^e; and, under the name of *Idæi Dactyli*, they bore a conspicuous part in the mysteries of the Phrygian Cybelè^f. They were likewise worshipped at Lemnos^g; and from

^b Herod. lib. ii. cap. 51.

^c Τες δὲ Κρητας τῶν μὲν Ακαρνασι, τῶν δὲ Αἰτωλοῖς προσιεμόντων, καὶ τῶν μὲν ἐκ Κρήτης, τῶν δ' ἐξ Εὐβοίας το γένος εἶναι φασκόντων. Strab. Geog. lib. x. p. 462.

^d Τὴν Πλευρωνίαν ὑπὸ Κρητῶν οἰκημένην, καὶ Κρητὶν προσαγορευομένην. Ibid. p. 465.

^e Ἀρχιεραχὸς δ' ὁ Εὐβοεύς φησὶ τῆς Κρητῆς ἐν Χαλκιδὶ συνοικήσαι. Ibid.

^f Τίνας δαίμονας ἢ προσπολὲς θεῶν τῆς Κρητῆς φασιν· οἱ δὲ παρὰ διδόντες τὰ Κρητικά καὶ τὰ Φρυγία ἱερουργαὶς τισὶν ἐμπεπλεγμένοι, ταῖς μὲν μουσικαῖς, ταῖς δ' ἄλλω, περὶ τὴν τε Διὸς παιδοτροφίαν τὴν ἐν τῇ Κρήτῃ, καὶ τῆς τῆς μητέρος τῶν θεῶν ὀργιασμῶς ἐν τῇ Φρυγίᾳ, καὶ τῆς περὶ τὴν Ἰδὴν τὴν Τρωϊκὴν τοπαίς. Ibid. p. 466.

^g Καὶ τὰ ἱερά τῶν τινὰ κοινοποιεῖσθαι, ταῦτα τε, καὶ τῶν Σαρμαθῶν, καὶ τὰ ἐν Ἀθηνῇ, καὶ ἄλλα πλείω. Ibid. The Tyrrhenians, who afterwards colonized Tuscany in conjunction with
the

Samothrace, Crete, and Phrygia, their rites were carried to Rome, the citizens of which were thence denominated *Quirites*, or *Curetes*.

The History of this last transaction is one of the most curious portions of ancient mythology, and is closely connected with the fabulous history of Troy. According to Dionysius of Halicarnassus, Atlas was the first king of Arcadia; a country, which derived its name from Arcas, son of Callisto, and the successor of that Nuëtimus^h during whose life a great deluge is said to have happenedⁱ. Atlas had seven daughters, denominated *Pleiades*; one of whom, Electra, was the concubine of Jupiter, and the mother of Dardanus and Iafus, or, as he was sometimes called, Iasion.

the Pelasgi, and brought along with them the rites of the Cabiri, first inhabited Lemnos. — Δημιος. Τυρσηνοι γαρ αυτην πρωτοι οικησαν. Schol. in Apoll. Argon. lib. i. ver. 608.

^h Μιτα δε Νυκτιμον αποθανοντα Αρκας εξεδεξατο ο Καλλιστος την αρχην. Paus. Arcad. p. 604.

ⁱ Tzetzes supposes, that this deluge commenced at Helicè and Bura. Schol. in Lycoph. ver. 72. Helicè received its name from the nymph Helicè, one of the nurses of Jupiter, who was afterwards placed in the constellation of the lesser bear; (Hyg. Poet. Astron. lib. ii. cap. 2.) and in Bura we find the radical Bu, an ox, the usual arkite symbol. As for Nuëtimus, he is evidently Nuch-Tam, the perfect man Noah. See Gen. vi. 9.

Iafus

Iafus remained unmarried^k; but Dardanus took to wife Chryfè, the daughter of Palas, and by her became the father of Idèus, and Dimas, who inherited the kingdom of Arcadia from their great-grandfather Atlas. In their days a flood having inundated the plains, half of the inhabitants fled to the mountains; while the other half migrated to an island on the coast of Thrace, to which they gave the name of *Samothrace*. After they had remained there a short time, the greatest part of them crossed over into Asia, under the command of Dardanus; and at length Idèus, the son of that prince, led his division of the colonists into the mountainous country of Ida, where he established the worship and mysteries of the mother of the Gods, which afterwards became famous throughout all Phrygia^l. It is remarkable, that Dardanus is said by Tzetzes to have left Samothrace, no less than Arcadia, on account of a flood^m; a cir-

^k Other writers however, as we shall presently see, do not agree with Dionysius in this particular; but speak of Iafus, as the husband of Ceres, or Cybelè.

^l Dionys. Halic. Ant. Rom. lib. i. cap. 61.

^m Ηλεκτρας γαρ της Ατλαντος και Διος, Ιασίων και Δαρδανος—
Δαρδανος δε κατακλυσμα γεγονOTOS εκ Σαμοθρακης εις αντιπερα γην πε-
ραιουται, και την νυν Τρoιαν εμελλεν κτιζειν. Schol. in Lycoph.
ver. 29.

cumstance not mentioned by Dionysius : and it is highly worthy of observation, that this flood was the very same as that of Deucalion or Noahⁿ. Accordingly we find, that the Phrygian Cybelè, or the Ark, whose rites he introduced into Troas, was no other than Hecatè, the deity worshipped in Samothrace^o.

The fabulous consort of Atlas was Pleionè, the daughter of the Ocean, or, according to Dictys Cretensis, of Danaus^p. The purport however of both these genealogies is precisely the same ; for Danaus, as I have repeatedly observed, is merely the compound title Danau.

With regard to the seven daughters of Atlas and Pleionè, they are said to have been pursued by Orion, during the space of five whole years, through the country of Beotia. At length, having invoked the assistance of the gods, they were changed into doves ; and Jupiter, pitying their calamity, placed them

ⁿ —Δαρδανὸς, ὃς ποτὲ ἐπὶ τῷ κατακλυσμῷ, — διαπεράσας ἐπὶ τὴν Ἰλίον, καταλειψας τὸ κατοικητήριον τῶν Κορυβαίων. Τὸτο δὲ ἐποίησε ποτὲ, ὅτε κατεκλύσε πᾶσαν τὴν γῆν ὁ Ζεὺς ἐπὶ τῷ Δευκαλίωνος. Schol. in Lycoph. ver. 69.

^o Το Ὀρακικὸν καταλιπὼν σπήλαιον τῆς Ῥέας, ἢ τῆς Ἑκάτης, ὁ Δαρδανός. Ibid. ver. 77.

^p Ex Pleione, Danaï filia, et Atlante, Electram natam, quam ex Jove gravidam Dardanum genuisse. Dict. Cret. de Bello Troj. lib. i. cap. 9.

among

among the constellations, under the name of *the Pleiades*⁹.

Atlas himself, according to Sanchoniatho, was the brother of Cronus, and Dagon; or, according to the scholiast upon Aratus, the brother of Prometheus and Epimetheus, and the son of Uranus by Clymenè, daughter of Oceanus¹. He was in short, as I have already stated, the great solar patriarch, and the same mythological character as his brethren Cronus, Dagon, Prometheus, and Epimetheus. Hence he was the reputed son of Clymenè, or Cula-Menah, the Noëtic Ark; and hence Clymenè herself was supposed to be the offspring of the Ocean².

Since Atlas then is the patriarch Noah, and the same as Cronus or Sydyk, his seven daughters must necessarily be the same as the seven Cabiræ, or the seven Titanides; and the history of their being changed into doves in the land of Beotia, or *the arkite beifer*, must re-

⁹ Φασι δὲ οἱ μυθοὶ περὶ τὴν Πλειάδων, ὅτι ἀπὸ Ἀτλαντος ἐγεννηθήσαν, καὶ Πλειοῖης, τῆς τῷ Ὠκεανῷ θυγατρὸς — Γεννηθεῖσαι δὲ ἕτως ἀπὸ τῷ Ἀτλαντος καὶ τῆς Πλειοῖης ἐδιωκόντο πέντε ὅλης ἐνιαυτοῦ κατὰ Βειωτίαν ὑπὸ τῷ Ὠρίωνος, — καὶ τοῖς θεοῖς εὐζαμεναι, πρὸς Πειλειάδας ἡμεῖς φθῆσαν· εἰτα οἰκτεῖρας αὐτὰς ὁ Ζεὺς τῆς κακοπαθείας, ἐν τῷ ἔργῳ κατήγερεν. Schol. in Arat. Phœn. p. 35.

¹ Schol. in Arat. Phœn. p. 35.

² For a more particular account of the genealogy of Atlas, vide *supra* p. 113.

late entirely to the Noëtic dove and the Ark. Accordingly the name of their supposed mother *Pleionè*, or *Peleionè*, is compounded of *Belah-Ionah*, *the lordly dove*; while their own appellation *Pleiades* is evidently a contraction of *Peleiades*^t.

I am inclined to think, that the fable of their being pursued by Orion points out to us the particular era, when the violent union of the two great superstitions was accomplished. We are informed by Cedrenus, that Orion is the mighty hunter Nimrod^u; who, as we learn from Scripture, first attempted to establish an universal empire, and to build a lofty tower in honour of the host of heaven^x. Hence he is universally supposed to have been the principal introducer of idolatry, the grand author of postdiluvian apostasy. Eratosthenes teaches us from Hesiod, that he was the son of Neptune by Euryalè the daughter of Minos; that he possessed the faculty of walking upon the sea, as if it were dry land; and that he was a mighty hunter of wild beasts in the

^t Gr. Πελειάδες.

^u Τον Νεβρωδ' αποθελωσαντες οί Ασσυριοι, εν τοις αστροις του ουρανου εταξαν, και καλεσιν Ωριωνα. Cedr. Hist. Comp. fol. 14.

^x See this subject discussed at large in Horæ Mosaicæ, vol. i. p. 207. and for a description of the tower see Herod. lib. i. cap. 181.

island of Crete^y. Supposing Minos to be the scriptural Noah, Orion will hold nearly the same place in the postdiluvian genealogy, that Nimrod does; and as for the power of walking secure upon the waves, it seems to have been erroneously ascribed to him, in consequence of his devotion to the arkite worship. I have observed, that the union of the two superstitions is frequently represented under the image of a rape; in consequence of this we find, that Orion is said to have been slain by Diana in the isle of Delos, on account of his offering violence to Opis, one of the Hyperborean virgins, whose history has been already considered^z.

Atlas moreover was the father of Hyas, and

^y Τῦτον (Ὠριωνα) Ἡσιόδος φησιν Εὐρυαλῆς τῆς Μινώος, καὶ Ποσειδῶνος εἶναι· δυθῆναι δὲ αὐτῷ δορεῖαν, ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι, καθάπερ ἐπὶ τῆς γῆς.—ἀπηλθὲν εἰς Κρήτην, καὶ περὶ τὰς θήρας διηγέ κινηγέτων. Erat. Catast. Ὠριων.—Schol. in Arat. Phæn. p. 43.—Apollod. Bibl. lib. i. cap. 4.

^z Ὠριωνος δ' Ἡώς ἐρασθεῖσα ἤρπασε, καὶ ἐκομίσεν εἰς Δήλον—(ἐκεῖ) βιαζόμενος Ὠπιν, μίαν τῶν Ὑπερβωρέων παραγενομένων παρθένων, ὑπ' Ἀρεμιδὸς ἐτοξέυθη. Apollod. Bibl. lib. i. cap. 4. Non desunt, qui Oriona ex Jove, Neptuno, et Mercurio, prognatum esse narrant. In corium scilicet tauri, quem Hercules immolaverat, minxerunt dii, et in terram obruerunt, unde natus est Orion. Vide Hyg. Fab. 195. In hac fabula præcipuè est notanda pellis bovina, symbolum nempe archæum; historia vero ad Noachum omnino, non ad Nebrodum, pertinet. De generatione hac bovina mox differendum est. Vide infra chap. x.

the Hyades^a; which, in the sphere, are placed upon the forehead of the bull^b, as the Pleiades are in his neck^c. The Hyades were seven in number, and were supposed to have been the nurses of Bacchus, who accordingly takes his station near them under the title of *Hyas*^d. They were the same mythological characters as the seven Cabiræ, the seven Pleiades, and the seven Titanides. It is remarkable, that although the scholiast upon Aratus represents the Hyades as the offspring of Atlas, yet, according to Euripides, they were the daughters of Erechtheus^e. There is no real discrepancy however between these two genealogies, for as Atlas is *the solar Noah*, so Erechtheus is *the god of the Ark*; hence Hyginus, with perfect propriety, asserts, that Beotia was the mother of the Hyades^f.

^a Εκ τούτου δὲ τὸν Ἀτλαντος φασιν οἱ μύθοι καὶ τὰς Ὑάδας γενέσθαι, καὶ τὸν υἱὸν Ἰάντα — Ζεὺς δὲ ἀγερας αὐτὰς πεποιήκει, τὰς καλούμενας Ὑάδας. Schol. in Arat. Phæn. p. 35.

^b This bull, as I have already observed, was the bull of Europa.

^c Του δὲ Ταυροῦ τὸ μετώπον συν τῇ προσωπῇ αἱ Ὑάδες καλούμεναι περιέχουσι, πρὸς δὲ τῇ ἀποτομῇ τῆς βραχέως, ἡ πλείας ἐστίν, ἀγερας ἐχούσα ἑπτα. Erat. Cataf. Ταυροῦ.

^d Ὑῆς δὲ ὁ Διονυσος. Schol. in Arat. Phæn. p. 25. Has autem (Hyadas) Pherecydes Atheniensis Liberi nutrices esse demonstrat, numero septem. Hyg. Poet. Astron. lib. ii. cap. 21.

^e Schol. in Arat. Phæn. p. 25.

^f Hyg. Poet. Astron. lib. ii. cap. 21.

I just observed, that Electra, the parent of Jason and Dardanus, was a Pleiad. In consequence of this circumstance, we find her connected with the city of Thebah, or *the Ark*, one of the seven gates of which received its name from her ^g. Another of the Pleiads was Maia, the mother of Mercury ^h. Thus it appears, that the history of Hermes, Boötes, Buddha, or Fohi, is very nearly related to that of the Pleiads ⁱ and Dardanus. This prince

^g The seven gates of Thebes were called *Electra*, from El-Oc-Tora, *the divine oceanic beifer*; *Ogygia*, from Og, *the Ocean*; *Prctis*, from Berith, *the covenant*; *Oncais*, from Onc, *the Ocean*; *Hyphista*, from Hip-Z'Esta, *the great solar Ark*; *Crenis*, from Car-Ain, *the fountain of light*; and *Homolois*, from Ham-El, *the burning god*. Apoll. Bibl. lib. iii. cap. 6. These derivations appear to be allowable, because we learn from the scholiast upon Eschylus, that Cadmus used the Egyptian dialect in the sacred rites, which he established at Thebes, and that the names of the gates were to be sought for in that language. Ηλθεν εις Θηβας, ωλισθεν η βες, και ο Καδμος εκει ωκισε, και εδυσε την βουν Αθηνα, και τη Αιγυπτια φωνη ταυτην επιμησεν εκει, οθεν ετως και αι πωλες ωνομασθησαν. Schol. in Sept. cont. Thebas, ver. 492.

^h Apollod. Bibl. lib. iii. cap. 10.

ⁱ It is worthy of observation, that at present the constellation of the Pleiads consists of only six stars, which Hyginus accounts for in the following manner. Electra, the seventh Pleiad, wild with grief at the destruction of Troy, started from her appointed station; and rambling with dishevelled hair through the Arctic circle, was changed into a comet. Poet. Astron. lib. ii. cap. 21. From this fable we evidently learn, that at the time, when the constellation of the Pleiads was first

in short, who quitted the land of the Cabiri on account of a flood, and who was styled by the Samothracians, in the ancient language of the Mysteries, *Polyarches*, or *Bol-Arca*, *the lord of the Ark*^k, like perhaps every fabulous founder of a primitive monarchy, is simply *Dar-da-Nus*, *the illustrious Noah*^l. Accordingly, his mythological wife was called *Arisba* or *Batea*^m; the first of which titles is *Ares-Ba*, *the beifer of the solar god*, and the second *Bu-Dea*, *the divine beifer*.

With regard to the posterity of Dardanus, it is certainly a mere series of genealogical repetitions. Dardanus is said to have been the father of Ilus, and Erichthonius; Erichthonius, of Tros; and Tros, of Ilus the younger, and Assaracusⁿ. All these apparently different persons are in fact one and the same

noted, a comet appeared in its vicinity, which was then too hastily reckoned the seventh Pleiad.

^k — Δαρδανον, ὃν καὶ Πολυαρχὴ φασὶ λεγεσθαι ὑπὸ τῶν ἐγχωρίων. Schol. in Apoll. Argon. lib. i. ver. 916. The language of the Samothracians, as we learn from Diodorus, was not Greek; consequently the etymology of the word *Polyarches* must be sought for in the sacred dialect of the Mysteries. See Diod. Bibl. lib. v. p. 322.

^l *Dar-da-Nus* is the contracted form of *Adar-da-Nus*, as *Derceto* is of *Ader-Ceto*, or *Atargatis*.

^m Lycoph. Cass. ver. 1308. and Tzet. in loc.

ⁿ Apollod. Bibl. lib. iii. cap. 11.

mytho-

mythological character. Erichthonius, like the imaginary Athenian sovereign of that name, is the deity of the Ark, worshipped equally at Troy, and at Athens; Tros is *Toros*, the *Noëtic bull*; Affaracus is *As-Arach*, the *helio-arkite god*, who was adored by the Babylonians under the appellation of *Nisrock* or *Afarach*^o; and Ilus, as we are plainly informed by Sanchoniatho^p, is the same as Cronus^q, whence, in the theology of Hindostan, Ila, the daughter of Satyavrata or Noah, is feigned to be the wife of Buddha^r. What decidedly confirms the propriety of this supposition is, that the story of the founding of Thebes by Cadmus is repeated without any variation in the narrative of the building of

^o Vide supra p. 123.

^p Euseb. Præp. Evan. lib. i. cap. 10.

^q M. Court de Gebelin observes very justly, that this Ilus was the same as the Phenician Ilus or Saturn; but I cannot assent to his supposition, that the whole history of the founding of Troy is a mere agricultural allegory. (*Monde Primitif*, tom. i. p. 166, 419.) The whole of his work indeed is founded upon the erroneous principle of converting the mythology of the pagans into a series of physical allegories. This mode of interpretation was doubtless adopted by Jamblichus, Porphyry, and the later heathens, when pressed by the arguments and ridicule of the Christians; but we have no reason to think, that it was the original idea of paganism.

^r It is almost superfluous to observe, that from *Ilus* is derived *Ilium*.

Troy by Ilus. This prince was commanded by an oracle to follow a spotted heifer, and wheresoever it should lie down, there to found his intended city. The divine injunction was implicitly obeyed; and, in pursuance of it, Ilium was built upon the hill of the Phrygian Atè^s. The sacred Palladium, or image of Minerva, was now miraculously sent down from heaven^t; of that Minerva in fine, whom Lycophron denominates *the Phenician Goddess*, and whom Sanchoniatho describes as the daughter of Ilus or Saturn. The Palladium, I apprehend, was nothing more than a personification of the divine wisdom, which preserved the Ark: whence it was supposed to have a peculiar influence over the destiny of Troy.

As the city of Ilium was founded by Ilus,

^s — Δοῖτος αὐτῷ (τῷ Ἰλῷ) τῆ βασιλῆως κατὰ χρῆσμον καὶ βῆν ποι-
κίλην· καὶ φρασάντος ἐν ᾧ ὑπὲρ αὐτῆς κλιθῆ τοπῷ, πόλιν κτιζέιν, εἰ-
πετο τῇ βοί. Ἡ δὲ ἀφικομένη ἐπὶ τοῖς λεγομένοις τῆς Φρυγίας Ἀτῆς λο-
φῶν, κλίνεται. Ἐνθα πόλιν κτίσας Ἰλῶς, ταύτην μὲν Ἰλίον ἐκαλεσε.
Apollod. Bibl. lib. iii. cap. 11. In allusion to this circum-
stance, Lycophron styles the hills, upon which Troy was built,
βυρλανοτίσι.

Ἀτῆς ἀπ' ἀκρῶν βυρλανοτίσων λοφῶν,
Τοίων δ' ἀπ' ἀρχῆς ἤρχ' Ἀλεξάνδρα λογῶν.

Lycoph. Cass. ver. 29.

The same story of the heifer is related by his scholiast Tzetzes without any variation. Tzet. in loc.

^t Apollod. Bibl. lib. iii. cap. 11.

so its walls are feigned to have been built by Neptune and Apollo, or Noah considered in his twofold character of a diluvian and a solar god; while the Cetus, sent by the former of these deities, and conquered by Hercules, when engaged with Telamon in the Argonautic expedition, was merely a symbol of the Ark: hence Hercules is said by Hyginus to have given the kingdom of Troy to Podarces, or Bud-Arc, *the tauriform god of the Ark*, who was afterwards called Priam^u. The early history indeed of the Ilienses, like that of perhaps all other aboriginal nations, is simply a fabulous detail of the events of the deluge. Accordingly we are informed by Apollodorus, that Ilus or Cronus, the supposed son of Dardanus, espoused Eurydicè the daughter of Adrastus; and that she bore to him Laomedon, the father of Podarces or Priam, and Tithonus, the paramour of Aurora^x. This Tithonus however, the imaginary brother of Priam, Apollodorus afterwards asserts to have been, not the lover of Aurora, but her son by Cephalus; and he adds, that he was the father of Phaëthon, and the ancestor of Adonis or Noah^y. It is sufficiently evident therefore,

^u Hyg. Fab. 89.

^x Apollod. Bibl. lib. iii. cap. 11.

^y Ibid. cap. 13.

that

that Tithonus is purely a mythological character. He is in fact Tithon-Nus, *the Titanic Noah*: while Eurydicè is Ura-Daga, *the fish sacred to the Sun*; and Adrastus, Adar-As-Theus, *the illustrious deity of fire*. The very name of Troy itself alludes to the arkite superstition, Troia being a contraction of Tor-Aia, *the land of the bull*: and, with a similar allusion to the solar devotion, its citadel seems to have been called *Pergamus*, in honour of P'Ur-Cham, *the blazing Sun*; and the country, in which it was situated, *Phrygia*, as being Ph'Ur-G'Aia, *the land of the illustrious fire*^z.

The early history of Troy then being thus entirely mythological, we shall not wonder to find a curious legend preserved among the Ilienses, which precisely resembles those of Perseus, Telephus, Anius, and Bacchus. We learn from Conon, that Tennes and Hemithea were the children of Cynus king of Troas. This prince, having lost his first wife, espoused a second, who conceived an adulterous passion for her son-in-law. Tennes however refused to comply with her desires; upon which the

^z Hence the following kindred words have all a relation to fire or dryness. Φρυγανα, ὕλη λεπτή καὶ ξηρά—Φρυγία, ἡ Φρυγία—Φρυγιον, ξύλον ξηρον—Φρυκτα, ξηρά—Φρυκτορία, πυρκαϊὰ πυρσεία. λαμπράς. καυσίς. Hesych.

enraged queen accused him to her husband of the very crime, of which she herself had been guilty. Cycnus immediately apprehended his son, and inclosed him within an ark, along with his sister Hemithea, who had too unguardedly expressed her sorrow at the misfortunes of her brother. The ark was cast into the sea, and at length drifted on shore upon an island, which from Tennes, or Tennyus, *the fish-god Noah*, was afterwards called *Tenedos*^a.

I shall now return to Iasus or Jasion, the brother of Dardanus. This prince is said by some to have been struck with lightning for attempting the chastity of Ceres^b; but others suppose him to have been beloved by that goddess^c, who bore him a son named *Plutus*^d. Plutus or Pluto^e was one of the Cabiri, and

^a Conon. Narrat. 29.

^b *Ιασιων μὲν Δημητρός ερασθεὶς κεραυνουται.* Tzet. in Lycoph. ver. 29.

^c *Ἐπὶ δὲ Ιασωνι Δημητηρ.* Clem. Alex. Cohort. ad Gent. p. 28. *Καὶ βροτον Ιασιωνα ποσιν προσπύξαλο Δηω.* Nonni Dionys. lib. v. p. 108. See likewise Athen. Deipnos. lib. xiii. p. 566.

^d *Πλετον δὲ γενεσθαι φασιν ἐν Τριποδῷ τῆς Κρήτης ἐκ Δημητρός καὶ Ιασιωνος.* Diod. Sic. Bibl. lib. v. p. 343. See also Schol. in Theoc. Idyll. x. ver. 19.

^e That Plutus was the same as Pluto appears from the united testimony of Cicero, Fulgentius, and Julius Firmicus.

Cic.

the same person in fact as his imaginary father, whom I apprehend, like his brother Dardanus, to be no other than the great patriarch. Jasion is also the same as Triptolemus, or Tor-Ip-Tol-Am, *the solar deity of the Ark*; whence they are both said to have been favourites of Ceres, and both to have first sowed the earth with grain^f. He seems moreover to be nearly allied to the fabulous leader of the celebrated Argonautic expedition; whence he is even called *Jasôn*, both by Conon^g, and by Clemens Alexandrinus^h. The name, however varied and corrupted, is compounded of As-On, *the blazing Sun*ⁱ.

It is remarkable, that Io or Ifis, though generally esteemed the daughter of Inachus, is also described as the offspring of a person de-

Cic. de Nat. Deor. lib. ii. cap. 26. — Fulg. Mythol. lib. i. cap. 4. — Jul. Firm. de Err. Prof. Rel. p. 17.

^f Φασι την γην σπαρσαν ὑπο Ιασιωνος. Diod. Sic. Bibl. lib. v. p. 343.

^g Δαρδανος και Ιασων παιδες ησαν Διους εξ Ηλεκτρας της Ατλαντιδος, ωκεν Σαμοδρακην την ιησον. Con. Narrat. 21.

^h Επι δε Ιασωνι Δημητηρ. Clem. Alex. Cohort. ad Gent. p. 28.

ⁱ This point will be discussed more fully hereafter. Vide infra chap. viii. Jasion was also called *Létion*, which is a word of the very same import; Ait-On being only the Chaldaic form of As-On.

nomi-

nominated *Iafus*, who was the son of Triops. The father of this Triops was Phorbas; Phorbas and Pirafus were the children of Argus; Argus was the grandson of Phoroneus; and Phoroneus was the son of Inachus^k. The whole of the preceding genealogy is entirely mythological. Inachus, Phoroneus, and Argus, are all equally *the patriarch Noah*; Pirafus is P'Ares, *the Sun*; Phorbas is Ph'Or-Ob-As, *the burning solar serpent*; Triops is Tor-Op, *the ophite god of the tauric Ark*; Agenor is Ag-Ain-Or, *the solar deity of the ocean*; and lastly Io, or Isis, is *the Ark*^l.

Diodorus Siculus informs us, that Jasion espoused Cybelè, who is the same as Ceres, and by her became the father of Corybas and the Corybantes. After his translation into heaven, his brother Dardanus, Cybelè, and Corybas, brought the Samothracian mysteries into Phrygia^m. It appears then, that Jasion

^k Φορβαντα εν τη γη ταυτη (scil. Αργολιδι) γενεσθαι πρῶτον· Ιναχον δὲ οὐκ ἀνδρα, ἀλλὰ τὸν ποταμὸν, πατέρα εἶναι Φορβανει—Αργος δὲ Φορβανews θυγατρὶδος, βασιλευσας μετὰ Φορβαντα, ὠνομασεν ἀφ' αὐτοῦ τὴν χώραν. Αργου δὲ Πειρασος γινεται καὶ Φορβας· Φορβαντος δὲ Τριοπας· Τριοπα δὲ Ιαςος καὶ Αἰγῆωρ. Ἰω μὲν οὖν Ιαςου θυγατὴρ. Paus. Corinth. p. 144, 145.

^l Hence, in the progress of genealogical repetition, she is said to have been the daughter of Argia and Inachus. Hyg. Fab. 145. Argia however and Io are equally the Noëtic Ark.

^m Φασι δὲ τοὶ Ιασίωια γῆμῶντα Κυβέλην γεννησθαι Κορυβάντας.

is the father of the Cabiri, and consequently the *Sydyk* or *Noah* of Sanchoniatho. Hence we find, that his supposed son Corybas is fabled to have espoused Thebah, or *the Ark*, the daughter of Cilix; and to have given the title of *Corybantes* to the priests of his mother Cybelèⁿ. From Jasion or Jafus, the bay of Prienè, celebrated for the mythological voyage of the Phenician statue, received its name of *Jafus*^o.

Ιασιωνος δὲ εἰς θεὸς μεταστάντος, Δαρδάνιον καὶ Κυβέλην καὶ Κορυβάντα μετακομισαί εἰς τὴν Ἀσίαν τὰ τῆς μητρὸς τῶν θεῶν ἱέρα, καὶ συναπαρταί εἰς Φρυγίαν. Diod. Sic. Bibl. lib. v. p. 323. See also Strab. Geog. lib. vii. p. 331.

ⁿ Τὸν δὲ Κορυβάντα τῆς ἐπὶ τοῖς τῆς μητρὸς ἱεροῖς ἐνδυσιασάντας ἀφ' ἑαυτοῦ Κορυβάντας προσαγορευσαί· γῆμαι δὲ Θῆβην τὴν Κιλικίος θυγατέρα. Diod. Sic. Bibl. lib. v. p. 323. This Cilix was the son of the Phenician Agenor, and the brother of Cadmus, and Europa. He was supposed to have given his name to Cilicia. Apollod. Bibl. lib. iii. cap. i. Hence we plainly see the reason, why Thebah was feigned to be his daughter; and why the inhabitants of Cilicia asserted, that the fabulous monster Typhon was produced from a cave in their country. Typhon, as we have repeatedly observed, was merely the diluvian ocean.

Τὸν γηγενὴ τε Κιλικίων οἰκητορᾶ
 Ἀντρῶν ἰδὼν ᾠκτεῖρα, δαΐων τερας
 Ἑκατοντακαρῆνον πρὸς βίαν χειροῦμενον
 Τυφῶνα θούρον, πασιν ὃς ἀντῆσθαι θεοῖς,
 Σμερδναῖσι γαμφηλαῖσι συρίζων φοῖον.

Æschyl. Prom. Vinc. ver. 351.

^o Vide supra p. 108.

As

As for Samothrace, the land of Jasfion, Dardanus, and the Cabiri, it was anciently called *Samos*^p, and was inhabited by a primitive race of men^q. These had a peculiar language of their own, which prevailed in their sacred rites^r: whence originated the injunction of the Magian oracle, not to change barbarous names^s; and the declaration of Plato, that the Greeks borrowed many words from the barbarians, the etymology of which would be vainly sought for in their own tongue^t. The Samothracians, in the time of Diodorus, had faithfully preserved an account of the deluge, which overflowed their country, and obliged Dardanus to migrate into Troas^u. This circumstance is mentioned by Nonnus, but, like Tzetzes, he esteems the Samothracian flood the third which had happened; a mistake

^p Samos was so denominated in honour of Sames, (Σῆμ) *the Sun*. It was esteemed peculiarly sacred to Juno, or the dove. Apoll. Argon. lib. i. ver. 187.

^q Ταυτην (Σαμοθρακην) την νησον ειπιοι μεν φασι το παλαιον Σαμον ονομασθηναι—ακησαν δε αυτην αυτοχθοεις ανθρωποι. Diod. Bibl. lib. v. p. 321.

^r Εχθησιν δε παλαιαν ιδιαν διαλεκτον οι αυτοχθονες, ης πολλα εσταις δυσiais μεχρι τε νυν τηρεται. Ibid. p. 322.

^s Vide supra p. 116.

^t Vide supra p. 117.

^u Οι δε Σαμοθρακες ισορρησι, προ των παρα τοις αλλοις γενομενων κατακλυσμων, ιτερον εκει μιγαν γενεσθαι. Diod. Bibl. lib. v. p. 322.

easily accounted for, when we recollect, that most nations have changed the primitive tradition of an universal deluge, into a belief of one, that was only partial and appropriate.

Γλωτῶ κληρον ελειπεν εχειν καὶ σκηπτρα Καβαίρων
Δαρδανος, —

— ὅτε τριτάτῃ χυσις οὐρεῖται

Κυμασι πυργωθεῖσα κατεκλυσεν ἔδρανα κοσμοῦ^x.

Jasion moreover was not only connected with Dardanus, but, as we are expressly informed by Pausanias, was one of the Idæi Daëtyli, Curetes, or Cabiri; and the brother of Hercules, Peonius, Epimedes, and Idas^y. Hence he is said by Apollodorus to have espoused Clymenè, or Cula-Menah, *the Noëtic Ark*; who was supposed to be the daughter of Minyas, or Menu, the ancestor of the Minyæ^z. By her he became the father of the huntress Atalanta^a.

^x Nonni Dionys. lib. iii. p. 59.

^y Διὸς δὲ τεχθέντος ἐπὶ τρεῖς αἶεταί τινες αἰδοῦναι τὸν παῖδα τὸν φέρων τοὺς Ἰδαίους Δακτυλοῖς, καλεσμένοις δὲ τοῖς αὐτοῖς τέτοισι καὶ Κουρήσιον ἀφικέσθαι· δὲ αὐτὰς ἐξ Ἰδῆς τῆς Κρητικῆς, Ἡρακλεῖα, καὶ Παιωνίον, καὶ Ἐπιμήδην, Ἰάσιον τε, καὶ Ἰδαν. Paus. i. Eliac. p. 391.

^z Apollod. Bibl. lib. iii. cap. 9.

^a Her history must be reserved, till the radical *Hipb* is taken into consideration. Clymenè, as we have seen, was also the reputed mother of Atlas, and the daughter of Oceanus.

——— Ἀταλάντην
 Κέρην Ιασιόιο στυκτονόν Ἀρκασιδαο^b.

He is likewise feigned to be the son of Argus, and the brother of Piranthus, or P'Aran-Thus, *the god of the Ark*; while Io, whom we have already considered, both as his daughter, and as the daughter of Inachus, is further said by Hesiod and Acufilaus to be the offspring of Piren^c. These varying accounts can only be reconciled upon the supposition, that such ancient genealogies are in reality mere fables. Io, being the Ark, is indifferently described as the child of Inachus, or Noah; of Jasion, or the patriarch worshipped in conjunction with the Sun; and of Pireus, or the arkite Noah. She is uniformly however said to be the daughter of a king of Argos^d, and the priestess of Juno, *the dove*; by whom she was changed into a heifer, or, according to Eschy-

There is no real discrepancy however between the two accounts.

^b Callim. Hymn. in Dian. ver. 215.

^c Apollod. Bibl. lib. ii. cap. 1.

^d *Ἰω βασιλῆως τῶν Ἀργείων ἣν θυγατὴρ*. Palæph. in Incred. Hist. cap. 43. The name *Io* seems to be a contraction of *Ionah*, *the dove*; whence also *Ionis*, which Apollodorus says was so called from *Io*. Bibl. lib. ii. cap. 1. I have already noticed the intercommunion of the heathen goddesses.

lus, into a monster compounded of a woman and a heifer.

Βροται δ' οἱ γὰς τοτ' ἦσαν ἐννομοί,
 Χλωρῷ δαίματι θυμὸν
 Πάλλοντ', ὅψιν ἀηθῇ,
 Βόταν ἐσθρωντες δυσχερές μῖζομ' ἔροτον,
 Ταν μὲν βροός,
 Ταν δ' αὖ γυναικός· τερας δ' ἐθαμβευν^ε.

This compound figure is an hieroglyphic of the same import and nature, as that of Der-ceto: the only difference between them is, that, in one case, the symbolical ox, and, in the other, the symbolical fish, is joined to the woman. In this shape Io rambled through Ionia, and several other countries both of Europe and Asia. At length, in Egypt, she recovered her pristine form; and became the mother of Epaphus, and the wife of Telegonus^f. The wearisome journey, to which she was compelled by the divine impulse of Juno^g,

^e Supplic. ver. 574.

^f Apollod. Bibl. lib. ii. cap. 1. According to Strabo however, she became a mother in Eubœa. Strab. Geog. lib. x. P. 445.

^g Ἦσα δὲ τῇ βοῖ οἶστρον ἐμβάλλει. Apollod. Bibl. lib. ii. cap. 1. Eschylus introduces Io, bewailing, in a very striking manner, the fatal impulse, which compelled her to wander.

Α α, εα εα·

Χρεῖ τις αὖ με ταλαιναν οἶστρος,
 Εἰδῶλον Ἀργεῖου γηγειῖς ἀλευ ὦ δα,

relates, I apprehend, only to the voyage of the Ark ; and her marriage with Telegonus, or Tel-Og-On, *the solar god of the ocean*, is merely the allegorical nuptials of the Ark and the arkite deity.

Such is the history of the mythological founders of Troy ; a history connected at once with the Argonautic expedition, and with the Hellenic fables respecting the princes of Argolis and Arcadia. Let us next proceed to trace the introduction of the Cabiric mysteries into Italy, by the Pelasgi, the Lydians, the Cretans, the Iliensians, and the Argonauts ^h.

I have observed, that Pelasgus, the reputed father of the Pelasgi, was the patriarch Noahⁱ ;

Φόβουμαι τον μυριωπον εισωρῶσα βουταν.

‘Ο δε πορευεται δολιον ομμ’ εχων,

‘Ον εδε κατθανοντα γαια κευθει.

Αλλα με ταν ταλαιναν εξ ανερων περων

Κυνηγετει, παλαια τε νησιν ανα ταν παραλιαν

Υαμμον, ὑπο δε κηροπλασος οττοθει δοναξ

Αχετας ὑπνοδοταν νομον’ ιω ιω, πει ποι,

Πω, πω, πω, πη μ’ αγουσι τηλεπλαγκτοι πλανοι.

Prom. Vinc. ver. 568. See also v. 700. 785.

^h I do not mean to say, that the Argonauts ever literally sailed to Italy, for the whole of their voyage seems to be purely fabulous ; but the very early introduction of the Cabiric mysteries into that country appears from the fiction of the Argonauts having touched upon it. For an account of this famous voyage, vide infra chap. viii.

ⁱ Vide supra p. 93.

and I conjecture, that, in allusion to the deluge, he derived his name from Pelagim, *streams of water*. With regard to his supposed descendants, the Pelasgi, all ancient writers, as we learn from Strabo, unanimously allow, that they formerly spread themselves over the whole of Greece, and particularly over that district of Theffaly, which was possessed by the Eolians. Ephorus thinks, that they were originally Arcadians^k; and that they adopted a military, in preference to a pastoral life. They sent colonies into Crete; and all that part of Theffaly, which lies between the river Peneus and Thermopylæ, as far as the mountainous country in the neighbourhood of Pin-dus, bore the appellation of *Pelasgic Argos*, on account of the empire which they had there established^l. Homer represents them, as seated at Lariffa^m, or Lares-Ai, *the land of the La-*

^k That is, *worshippers of the Ark*.

^l Της δὲ Πελασγες, ὅτι μὲν αρχαιοὶ τὸ φύλον κατὰ τὴν Ἑλλάδα περιπέπολασε, καὶ μάλιστα παρὰ τοῖς Αἰολευσὶ τοῖς κατὰ Θετταλίαν, ὁμολογεῖν πάντες χέδον τι. Νομίζειν δὲ φησὶν Εὐφορος, τὸ ἀνεκᾶδεν Ἀρκάδας ὄντας ἔλυσθαι στρατιωτικὸν βίον—Τῆς Κρητὸς ἐποικοὶ γεγενᾶσιν—Καὶ τὸ Πελασγικὸν Ἀργος, ἢ Θετταλία λεγέται, τὸ μετὰ τῶν ἐμδολῶν τοῦ Πηγνείου, καὶ τῶν Θερμοπυλῶν, ἕως τῆς οὐρεὸς τῆς κατὰ Πίνδον, διὰ τὸ ἐπαρῆσθαι τῶν τοπῶν τῶν Πελασγῶν. Strab. Geog. lib. v. p. 220.

^m Ἴκποδοος δ' ἀγέ φυλά Πελασγῶν ἐγχεσιμῶν,

Τῶν οἱ Λαρίσσαν ἐριβόλακα ναιετάασκον. - Iliad. ii. 840.

res or *solar Cabiri*ⁿ; Eschylus affirms, that they came originally from Argos in the neighbourhood of Mycenæ; Ephorus mentions, that Peloponnesus was also denominated *Pelasgia*; Euripides says, that the Pelasgi received their more modern title of *Danai* from Danaus, who migrated from Egypt to Argos; and Anticlides relates, that they first inhabited Lemnos and Imbrus, whence some of them sailed into Italy along with Tyrrhenus the son of Atys^o. According to Strabo, they were the most ancient people of Greece; from which assertion we are led to conclude, that they were the aboriginal inhabitants of that peninsula, being seated there long before the arrival of the Egyptian colonists^a. This

ⁿ Lar is El-Ar, *the Solar God*.

^o Αισχυλος δ' εκ του περι Μυκηνας Αργυς φησιν εν Ικετισιν η Δαναΐσι το γινος αυτων. Και την Πελοποννησον δε, Πελασγίαν φησιν Εφορος κληθηναι· και Ευριπίδης δ' εν Αρχελαω φησιν, ότι

Δαναιος, ὁ πεντηκοῖτα θυγατρῶν πατήρ,

ἔλθων εἰς Ἀργός, ᾤκισεν Ἰναχῆ πόλιν.

Πελασγίωτας δ' ὠνομασμένους το πρὶν,

Δαναούς καλεῖσθαι νόμον ἔθηκεν.

Αντικλειδης δε πρωτους φησιν αυτους τα περι Λιμνον και Ιμβρον κτισαι· και δη τουτον τινας, και μετα Τυρρήνου του Ατυος εις Ιταλίαν συναρται. Strab. lib. v. p. 221.

Ρ Οί δε Πελασγοί των περι την Ἑλλάδα δυναστευσάντων αρχαιοτατοι λεγονται. Strab. lib. vii. p. 327. The whole indeed of Greece was formerly called *Pelasgia*—της νυν Ἑλλάδος, προτερον δε Πελασγιης καλουμενης της αυτης ταυτης.—Herod. lib. ii. cap. 56.

supposition is confirmed by the exprefs declaration of Herodotus, that they fpoke a totally different language from the Hellenes^q. Hence I conceive the ancient Pelafgi to have been the children of Japhet, by whom the ifles of the Gentiles were peopled^r; while the Hellenes, as it appears from the unanimous confent of Hiftorians^s, came from Egypt, and muft therefore be efteemed the progeny of Ham^t.

^q Herod. lib. i. cap. 57.

^r I cannot affent to Mr. Bryant's fupposition, that the Pelafgi were an Ammonian race.

^s Diod. Bibl. lib. i. p. 25. et lib. v. p. 329.—Herod. lib. ii. cap. 91. et lib. vi. cap. 54.—Pauf. Att. p. 95, 106.—Tzet. Chil. v. Hift. xviii. p. 91.—Syncl. Chronog. p. 158.

^t The very learned and ingenious Col. Vallancey fupposes on the one hand, that the Pelafgi penetrated, along with the descendants of the Dodanim, into Ireland; and on the other hand, that they were the fame race as the fcriptural Philiftines; while the no lefs ingenious Capt. Wilford conjectures, that the Philiftines were a colony of the Indian Palli. Thefe feveral opinions will be found perfectly compatible with the fystem, which I have adopted refpecting the Pelafgi. I apprehend this people to be a Celtic or Japhetic tribe, and the aboriginal inhabitants of Greece. Accordingly, as they were termed *Pelagim*, or *Pelagians*, partly from their devotion to the arkite Myfteries, and partly from their planting the ifles of the Gentiles; fo the Celtæ, Galli, or Galatæ, derived their name either from Cal, *the Ark*, or from Galim, *the waves of the fea*. (The radical Cal or Cul will be difcuffed at large hereafter. Vide infra chap. vii.) With regard to the Palli, I conceive them to have been a branch of the Celto-Scythians, for they
are

The Pelasgi are said to have been joined, in their expedition to Italy, by the Tyrrheni, or Lydians; whence the two nations naturally became connected with each other, and were

are evidently considered as a distinct race from the Hindoos. Such also was the case with the Philistines. Hence the LXX. well knowing, that they were of a different line from the Canaanites the descendants of Ham, invariably denominate them *Allophyli*, or *men of another tribe*, that is to say, of another tribe than those of the Canaanites, Perizzites, or Hivites. Thus far I have the happiness of agreeing with Col. Vallancey; but I doubt whether the Danai were the same as the Irish Dadanas, or scriptural Dodanim; for, if there be any truth in history, the Danai came from Egypt, not from Chaldæa. It is proper for me to observe, that Col. Vallancey derives the word *Pelasgi* from the Irish or Celtic *Felasge*, a *wanderer*. Such an appellation certainly describes their character very accurately; the reader therefore will judge for himself, whether he prefers this etymology, or the former one. It is possible, that the Phallus received its name from the Palli, *Pelasgi*, or *Palestini*. How much the *Pelasgi* were addicted to the phallic worship, the reader will shortly be informed. Miphletzeph, the idol of Maachah, (1 Kings xv. 13.) seems to be Ma-Phallafath, *the great phallic goddess*. I think, that she was rather Venus or Mylitta, than Priapus, as Selden supposes. (See Seld. de Diis Syris, Synt. ii. cap. 5.) Perhaps however we ought to derive *Palli*, *Pelasgi*, *Palestini*, neither from *Peleg* nor *Felasge*; but to deduce these several appellations from *Pballus*, rather than, what I just observed, vice versa. It certainly is not improbable, that those nations were so called from their worship of the Phallus, since the Hindoos assure us, that the Ionians or Yonijas received their name from their devotion to the mysteries of the Yoni.

some-

sometimes, as we learn from Dionysius of Halicarnassus, even considered as one and the same people ^u. Sophocles accordingly, in a fragment of *the tragedy of Inachus*, mentions them as such.

Ιναχε γεννατωρ, παι κρηνων
 Πατρος Ωκεανς, μεγα πρεσβευων
 Αργς τε γυαις, Ἡρας τε παγοις,
 Και Τυρρήνοισι Πελασγοις ^x.

Hail Inachus, thou son of hoary Ocean !
 Great is thy name throughout Junonian Argos,
 And dear to the Tyrrhenian Pelasgi.

In Italy, they seated themselves upon the banks of the lake Cotylè, the floating island of which I have already conjectured to be of the same nature as that in the vicinity of the Egyptian Buto ^y. Here, during the prevalence of a famine with which their new settlements were afflicted, they vowed tenths to Jupiter, Apollo, and the Cabiri.

The leader of the Pelasgi and the Lydians, in this expedition, was Tyrrhenus or Tyrse-nus, who was supposed by some to have been

^u Εκκλησίῳ δὲ ὑπο τῶν ἀλλῶν αἰδεσίων, τῆς τε χώρας ἐπικλησεί ἀφ' ἧς ἐξάνευσαν, καὶ τοῦ παλαιοῦ γένεος μνημῆ, οἱ αὐτοὶ Τυρῆνοι καὶ Πελασγοί. Dion. Halic. Ant. Rom. lib. i. cap. 25.

^x Soph. apud Dion. Halic. Ant. lib. i. cap. 25.

^y Vide supra p. 61, 65.

the son of Atys or Attis king of Lydia^z; by others, of Hercules^a; and by others of Telephus, who, as we have seen, was born of Hercules and Augè, and was exposed along with his mother in an ark. The second son of Telephus was Tarchon^b.

With regard to these varying genealogies it may be observed, that Hercules, Attis, and Telephus, are in fact one and the same person, being all equally the patriarch Noah: accordingly we find, that Attis is represented as the paramour of Cybelè, the great arkite mother of the hero-gods. Attis in short was no other than Bacchus^c; and the shameless rites, attached to his service, appear to have originated, partly perhaps from a tradition of the crime committed by Ham against his father, but principally from a notion, that the Ark was the consort of Noah. The ancient mythologists considered this vessel in the light of an universal mother to the renovated human species, and the patriarch in that of a

^z Τυρσηνος, και Λυδης, Ατυος παιδες ησαν, του Λυδων βασιλεως. Tzet. in Lycoph. ver. 1351.

^a Tyrrhenus Herculis filius. Hyg. Fab. 274.

^b Τυρσηνια δε η Ιταλια, απο Τυρσηνου του Τηλεφου υιου—Ηρακλειδους και Αυγης της θυγατρως Αλειου, παις Τηλεφος· Τηλεφου και Ιερας, Ταρχων και Τυρσηνος. Tzet. in Lycoph. ver. 1237, 1242.

^c Τον Διονυσον τινες Αττιν προσαγορευεσθαι θελουσιν, αιδοιων εφερημενον. Clem. Alex. Cohort. ad Gent. p. 16.

father: whence they were adored in the Mysteries under symbols, by which, not only genuine religion, but even common decency, was most scandalously outraged^d.

^d De origine superstitionis phallicæ, a famoso quodam libello, non minus impio quod ad fidem Christianam, quam spurco et impudico quod ad bonos mores attinet, prorsus dissentio. In hoc scilicet libello, phalli mysteria ad universæ naturæ vim genialem passim referuntur: mihi vero contra ad diluvium omnino pertinere videntur; sicut enim Arcæ vulva, ita Noaci phallus erat symbolum. Inter Tyrrhenos igitur sive Lydos, Pelasgorum socios, necnon inter Indos, Hierapolitanos, atque Corybanticos, invaluer quædam fabulæ, unde apertè liquet mysteria phallica eadem esse quæ mysteria Cabirica sive archica.

“Apud Timotheum non ignobilem theologorum virum,” verba sunt Arnobii, “necnon apud alios æque doctos, super
 “magna deorum matre, superque sacris ejus, origo hæc sita
 “est, ex reconditis antiquitatum libris et ex intimis eruta,
 “quemadmodum ipse scribit, insinuatque mysteriis. In Phry-
 “giæ finibus inauditæ per omnia vastitatis petra, inquit, est
 “quædam, cui nomen est *Agdus*, regionis ejus ab indigenis sic
 “vocata: ex ea lapides sumptos, sicut Themis mandaverat
 “præcinens, in orbem mortalibus vacuum Deucalion jactavit
 “et Pyrrha: ex quibus cum cæteris et hæc, *Magna* quæ di-
 “citur, informata est *Mater*, atque animata divinitus.”—Re-
 liqua pars fabulæ minimè patet, donec infortunium Agdestidis
 narrat Arnobius. “Fit, ut insolita re (nempe vino) victus,
 “Agdestis soporem in altissimum deprimatur. Adest ad insi-
 “dias Liber, ex fetis scientissimè complicatis unum plantæ in-
 “jicit laqueum, parte altera proles cum ipsis genitalibus occu-
 “pat: exhalata ille vi meri corripit se impetu, et adducente
 “nexus planta, suis ipse se viribus, eo, quo fuerat, privat sexu.”
 (Arnob. adv. Gent. lib. v. p. 157.) In hac fabula quanquam
 in-

The Pelasgi are said by Herodotus to have

interessè quoddam Agdestidi Liber videtur, nihilominus Agdestis iste *deviratus* procul dubio est Attis sive Bacchus. Hinc rectè Clemens : Τον Διονυσον τινες Αττιν προσαγορευεσθαι θελουσιν, ΑΙΔΟΙΩΝ ΕΣΤΕΡΗΜΕΝΟΝ. (Cohort. ad Gent p. 16.) Hinc etiam Ovidius :

Deque viro fias *nec famina, nec vir*, ut Attys,

Et quatiens molli tympana rauca manu.

Ibis, ver. 455.

Hinc idem Clemens : Ταυτα οί φρυγες τελεσκουσιν Αττιδι, και Κυβελη, και Κορυβασιν. (Cohort. p. 13.) Sicut igitur Agdestis sive Attis Noacus, ita Cybelè magna mater sive Arca. Vocula autem *Agdestis* vel *Agdus* est Αg-Dus, *deus Oceani*; lapifque Agdus, nihil aliud quam cubus archæi Mercurii.

Valent etiam apud Indos eadem mysteria phallico-archica. Inter diluvium scilicet το Yoni, sive vulva, formam navis Arghæ, (hoc est Arcæ Noëticæ,) fertur induissè, Lingam interea sive Phallo mali officium sibi vindicante. (Asiat. Ref. vol. vi. p. 523.) Notandum est Phallum Maha-Devæ, qui Osiris vel Noacus solaris procul dubio est, sacrum in primis haberi; (Maur. Ind. Ant. vol. ii. p. 158, 166.) unde in sacello speluncæ Elephanticæ apud Bombaiam symbolum hoc impurum adhuc videre licet. (Ibid. p. 156.) Hinc evenit, ut Maha-Deva Noëticus, in tabellis Indicis, media nave Argha haud raro sese erigat, vicesque mali aut ithyphalli ipse gerat. (Asiat. Ref. vol. vi. p. 523.)

Eadem necnon mysteria apud Hierapolitanos invaluerunt; fama que crebra pervulgata fuit, quod quidem animadversione est præcipuè dignum, a Baccho seu Noaco fuisse instituta in perpetuam Deucalionis diluvii memoriam. Τα δε προφυλαια του ιρου, es ανεμων Βορεην αποκεκρινται, μεγεθος οσον τε εκατον οργυειων. Εν ταυταισι τοις προφυλοισι και οί φαλλοι εδασι, της Διονυσος εσησαλο, ηλικιην και οιδε τρηκοσιων οργυειων. — Ες τουτεων τον ενα φαλλον ανηρ εκαστου ετος δις ανερχεται, οικει τε εν ακρω τω φαλλω χροιον επτα ημερων. Tot nempe dies inter singulos ex arca columbæ volatus inter-

formerly occupied Samothrace, and to have

interfuerunt.—Αλλοιοι δὲ δοκεῖ καὶ ταδε Δευκαλιωνος εἰρεκα ποιῆσαι, ἐκείνης ξυμφορῆς μνηματα, ὅκοτε οἱ ἀνδρωποὶ ἐς τὰ ἔρεα καὶ ἐς τὰ περιμηκεα τῶν δένδρεων ῥεῖσαν, τὸ πολλὸν ὕδωρ οὐρῶδεντες. (Luc. de Dea Syra, sect. 28.) In Hierapoli ædes fuit celeberrima Deæ Syræ, a Lydo Attide Rheæ dicata; Attis scilicet orgia Phrygibus, Lydis, et Samothracibus, tradidit: alii vero se persuasos habuerunt a Semiramide conditum fuisse templum, matrique Derceto dicatum. (Ibid. sect. 14, 15.) Hæc autem Derceto sive Rhea, sicuti jam antea monstravimus, Venus est marina, id est Arca Noëtica; Semiramisque, columba. Bene ergo docet Hesychius; Σεμιραμις, περιφερα ορειος.

Quoniam igitur phallica superstitione a diluvio originem duxit, apud mystras veneratione habita est maxima arca quædam, veretrum Bacchi continens, haud aliter quam navis Argha phallum Maha-Devæ. Hanc nefandam idololatriam fecum in Hetruriam tulerunt sacerdotes Corybantici. Καβειρους δὲ τοὺς Κοριβαντας καλοῦντες, καὶ τελευτὴν Καβειρικὴν καταγγελλουσιν· αὐτὰ γὰρ δὴ τῷ τῷ ἀδελφοκτονῶ, τὴν κιστὴν ἀελομενῶ, ἐν ἣ τὸ τὸ Διουσου αἰδοῖον ἀπενεῖτο, εἰς Τυρρηνίαν κατηγαγον, εὐκλεους ἐμποροὶ φορτίς· κῆνταυδὰ διετριβέτην, φυγαδὲ ὄντε, τὴν πολυτιμὴτον εὐσεβείας διδασκαλίαν, αἰδοῖα καὶ κιστὴν, δρηστικεὺν παραδεμενῶ Τυρρηνίοις. (Clem. Alex. Cohort. ad Gent. p. 16.)

Hæc Phalli mysteria, teste Herodoto, primum apud Graios instituit Melampus, Bacchi sive Noaci honoris causa: ipso nempe Melampo a Cadmo, Phœnicibusque, initiato. Orgia autem phallico-Cabirica prius nota erant Pelasgis, quam in Græciam sese contulerunt Ægyptiaci Hellenes. Ἕλλησι γὰρ δὴ Μελαμπους ἐστὶν ὁ ἐξηγησαμενός τε Διουσου τὸ νομα, καὶ τὴν θυσιάν, καὶ τὴν πομπὴν τοῦ φαλλοῦ.—πυθίσθαι δὲ μοι δοκεῖ μάλιστα Μελαμπους τὰ περὶ τὸν Διόνυσον παρὰ Καδμοῦ τε τοῦ Τυρίου, καὶ τῶν συν αὐτῷ ἐκ Φοινίκης ἀπικομενῶν ἐς τὴν νῦν Βοιωτίαν καλεομένην χώραν.—Τοῦ δὲ Ἑρμῆος τὰ ἀγάλματα οὐδὲ εἶναι τὰ αἰδοῖα ποιεῦντες, οὐκ ἀπ' Αἰγυπτίων μεμαδηκασί, ἀλλὰ ἀπο Πελασγῶν, πρῶτοι μὲν Ἑλλήνων ἀπάντων Ἀθηναῖοι παραλαβοῖτες, παρὰ δὲ τῶν ἄλλοι. Ἀθηναίοισι γὰρ δὴ

there established the mysteries, which they

τηνικαυτα ες Ἑλληνας τελευτουσι Πελασγοι συνοικοι εγενοντο εν τη χωρῃ ὅθεν περ και Ἕλληνες ηρξαντο νομιζεσθαι· ὅστις δε τα Καθειρων ὄργια μεμνηται, τα Σαμοθρηκικα επιτελευτουσι λαβοντες παρα Πελασγων, ἑτος ὦν η οιδε τα λεγω. Την γαρ Σαμοθρηκικην οικειον προτερον Πελασγοι ἑτοι, τει περ Αθηναισι συνοικοι εγενοντο, και παρα τούτων Σαμοθρηκικα τα ὄργια παραλαβαντες. Ορθα ὡν εχειν τα αἰδια ταγαλματα του Ἑρμεω, Αθηναιοι πρωτοι Ἕλληνας παρα Πελασγων μαθοντες, επισησαντο. Οἱ δε Πελασγοι ἱερν τινα λογον περι αυτου ελεξαν, τα εν τοις εν Σαμοθρηκικη μυσηριοις δεδηλωται. (Herod. lib. ii. cap. 49, 51.) Mercurius iste ithyphallicus, ab Herodoto memoratus, idem est qui Maha-deva, Osiris, Bacchus, Attis, Priapus, Baal-Peor, et Baal-Berith; unde το Baal-Berith, sive *domini fœderis*, (scilicet Noë-tici,) non minus quam aliorum numinum Cabiræorum, symbolum fuit phallus. (Talm. Hier. fol. xi. col. 4.)

In ipsa etiam Anglia adhuc supersunt quædam phallicæ Hyperboreorum superstitionis vestigia. Primo scilicet die Maii, per vicos Britanniae haud paucos, circa perticam terræ infixam, quam Græci φαλλον nuncupant, tripudiare solent puellæ, juvenesque rustici, vulgi interim hilari circumstante corona. Ab Indis autem, Ægyptiis, et Druidibus, hic ipse dies mysteriis phalli helio-archicis æque fuit dicatus: tunc enim temporis Sol constellationem subit Tauri, qui divo Arcæ magno, sive *Jupiter*, sive *Maha-Deva*, sive *Bacchus*, sive *Osiris* sit nuncupatus, ubique sacer habitus est; veteresque mythologi, qui astronomiam idololatriæ nunquam non miscebant, in medio cælo taurum archæum lucentemque Solem una conjunctos viderunt. (Maur. Ind. Ant. vol. vi. p. 87. et infra.)

Denique, quoniam Cabiri sunt dii architæ, quoniamque mysteria phallica mysteriis Cabiricis per omnem terrarum orbem sunt conjuncta; quoniam insuper Bacchi, Osiridis, sive Noaci, honoris causa instituta fuit phallophoria; quoniamque tandem, cum apud Phrygas, Corybantas, et Tyrrhenos, tum præcipuè apud Indos, et Hierapolitanos, ad Noacum atque Arcam Phallum et vulvam pertinere omnino liquet: mysteria
certè

afterwards, in conjunction with the Tyrrheni, carried into Italy^e. Hence the term *Casmilus*, the Samothracian title of Mercury, was well known to the ancient Etrurians; hence also we have every reason to suppose, that the names of those, who conducted the expedition of the Pelasgi and the Lydians into Italy, would be fragments of the old sacred dialect of Samothrace; and hence we shall have no reason to be surprized, if we find the whole country replete with appellations allusive to the united worship of the Sun and the Ark. Accordingly Tyrsenus is Tor-San-Nus, *the helio-tauric Noab*^f; Tarchon is Tor-Chon, *the priest of the bull*; Attis is At-Es, *the burning Sun*; Telephus is Tel-Oph, *the solar serpent*; Augè is Auga, *the oceanic Ark*; and her imaginary mother Neëra, who was descended from Arcas^g, is Nera, *the marine Ark*^h. In a similar manner, the Etrurian city Perusiaⁱ is P'Eres-

certè antiqua phallica five Bacchi, five Osiridis, five Attidis, five Maha-Devæ, five Cabirorum, ad diluvium, ut videtur, jure sunt referenda.

^e Herod. lib. ii. cap. 51.

^f Hence Jupiter or the Sun is called *Zan*; Ζαν, Ζευς. Hesych. Our own word *Sun* is the same ancient term. *Zan* or *San* appears to be a contraction of *As-On*, *the solar orb*.

^g Apollod. Bibl. lib. iii. cap. 9.

^h From the same radical *Ner* we may also deduce *Nereus*.

ⁱ Strab. Geog. lib. v. p. 226.

Aia, *the land of the Sun*; while the Italian river Ciris^k; and the Italian city Siris, in the neighbourhood of which a colony of the Ionians, or *worshippers of the dove*, fixed their residence^l, derived their respective names from Car, or Sir, *the Sun*. Italy itself, according to Tzetzes, was originally called *Argessa*, or *the land of the Ark*. It was afterwards denominated *Saturnia*, from Saturn or Noah; *Aufonia*, from Aufon, or As-On, *the solar fire*; *Tyrſenia*, from Tor-San, *the helio-tauric god*; and lastly *Italia*, from Italus, or Taurus, *the helio-Noëtic bull*^m. This Italus, as we shall

^k Κίρις καὶ Κυλισαρνός, ποταμοὶ εἰσι Ἰταλίας. Tzet. in Lycoph. ver. 946.

^l Σίρις καὶ Λευταρῖα πόλεις Ἰταλίας. Ibid. ver. 978. Ἴωνες, γοῦν Ἀθηναῖοι, πρὸ τῶν Τρωϊκῶν ἐλθόντες εἰς Ἰταλίαν, ὤκησαν περὶ Σίριν. Ibid. ver. 987.

^m — Ἰταλίαν, ἥ πρὶν Ἀργεσσα ἐκαλεῖτο· εἴτα Σατουρνία, ἀπο τοῦ Κρονου· — εἴτα ἀπο τίνος Αὐσονος, Αὐσονία· εἴτα Τυρσηνία· εἴτα ἀπ' Ἰταλίου, ἡ ἀφ' ἑνὸς ταυροῦ — Ἰταλία ἡ χώρα ἐκλήθη. Ibid. ver. 1232. Italus is Ait-Al or Tal, *the Sun*; and in consequence of the solar deity being worshipped along with the Tauric Noah, the word *Italus*, in the ancient Etruscan dialect, signified *a bull*. Τυρσηνοὶ γὰρ Ἰταλὸν τὸν ταυρὸν ἐκαλεσαν. Apollod. Bibl. lib. ii. cap. 5. It had the same meaning also in the old language of Greece. Græcia antiqua, ut scribit Timæus, tauros vocabat Ἰταλός. Varro de Re Rust. lib. ii. cap. 5. And yet Hesychius assures us, that Talus is *the Sun*. Τάλος, ὁ ἥλιος. Italy was likewise called *Janicula* from Janus-Oenotrius, and *Cameſena* from Cameſes, or Cam-Es-Es, *the intensely burning god*. Italia complura a diis et ducibus fortita fuit nomina, a Jano quidem

hereafter see, was the same mythological character as the Cretan Talus or Italotus ; in other words, the tauric Noah worshipped in conjunction with the Sun. We find also evident vestiges of the introduction of the diluvian superstition in the fabulous history of the foundation of Mantua. This city is said to have been built by Ocnus the son of Manto, who was a reputed prophetess, and was feigned to have fled from Thebes into Italy : hence Mantua was always considered as a Theban colonyⁿ. The circumstance of this colony

Janicula, quem quidam *Oenotrium* dictum existimant, quia invenit vinum et far: *Camefena* a Camefe, et a Saturno *Saturnia*, *Salcumbrona* quoque a gentilibus. M. Caton. Fragm. de Orig. fol. 165. Camefes et Saturnus rate Thuscum venerunt in amnem ad eundem Janum, uti Berosus, Trallianus, Hyginus, et Macrobius in primo Saturnalium, et Ovidius in primo de Fastis asserunt. Ann. Viterb. Comment. in Caton. Fragm. fol. 166. It is remarkable, that Janus-Oenotrius is said by Myrsilus to have been an Arcadian, or arkite, and by his commentator Annius, to have been the son of Jasius, the brother of Dardanus. (Myrs. de Bello Pelasg. fol. 146.) Pseudo-Berosus however plainly asserts, that Janus was no other than Noah; (Berof. Ant. lib. iii. fol. 25.) a circumstance, which greatly corroborates the preceding remarks on the mythological history of Troy. Cato mentions a town in Italy supposed to have been founded by this Janus, and thence called *Arim-Janus*. (Cat. Fragm. fol. 162.) This name is evidently Aron-Jain, *the Ark of the wine god*. I was mistaken in a former etymology which I gave of Janus. See Horæ Mosaicæ, vol. i. p. 167.

ⁿ Ocnus Mantuam dicitur condidisse, quam a matris nomine

having come from Thebes or Thebah sufficiently points out the import of the tradition: accordingly Ocnus is Oc-Nus, *the oceanic Noah*; and Manto is Man-To, *the divine Ark*. The same helio-diluvian worship seems likewise to have been carried into several of the Italian islands. Hence Elian speaks of a terrific dragon, which was adored in Malta °; hence Corfica was called by the Greeks *Cur-nus*, from Cur-Nus, *the solar Noah*; and hence Sardinia received its appellation of Sar-Adon-Aia, or *the land of the lord Sun*. In the last of these islands was a city built by the Carthaginians, and denominated *Carnalis*, in honour of Car-Ain-Al, *the solar fountain of fire* ^P.

I shall now proceed to consider the mytho-

ne appellavit: nam fuit filius Tyberis et Mantus Thyresiae Thebani vatis filiae, quæ post patris interitum ad Italiam venit. Serv. in Æneid. lib. x. p. 587. Thebani ab Ocnio missi. M. Caton. Fragm. de Orig. fol. 188. Mantua suo conditore Ocnio illustris. Ibid. fol. 172. Servius however informs us also, that *Mantus* was a title of Pluto. Mantuam autem ideo nominatam, quod Etrusca lingua *Mantum* Ditem patrem appellent, cui etiam cum cæteris urbibus et hanc consecravit. The reason of this is obvious; Pluto is Noah, and, as Manto is the Ark, so Mantus is Man-Thus, *the god of the Ark*.

° Ælian. de Anim. lib. xi. cap. 17. In the apocryphal story of Bel and the Dragon we find the solar god Baal accompanied by his usual emblem the serpent.

^P Paus. Phoc. p. 838.

logy of Crete, which was one of the principal settlements of the Cabiric priests, and from which a colony was supposed to have migrated into Italy, under the command of Cleolaus the son of Minos^q.

In Crete then we find the Cabiri worshipped under the title of *Curetes*, *Idèi Dactyli*, or *Telchines*; the import of which last word is *priests of the Sun*^r, the priests frequently bearing the names of the gods, whom they served. These Telchines are said by Nonnus, in allusion to the deluge, to be the sons of Neptune^s: Diodorus however varies, in some slight measure, from the poet of the *Dionysiacs*, though, according to his account also, they were allied to the ocean. They first, he informs us, inhabited Rhodes, and were reported to be the children of the sea. Neptune was committed to their care when an infant by his mother Rhea; and they brought him up, in conjunction with Caphira, or Cabira, the daughter of Oceanus^t.

^q Solin. Polyhist. cap. 2.

^r Tal-Chon is a contraction of Ait-Al-Chon, as Italia is of Ait-Al-Aia.

^s Σωματα Τελχινῶν τυμβεύσατε γείτονι ποντῷ,
Πατρὶ Ποσειδάωνι μεμνηλота.—

Dionysf. lib. xxvii. p. 463.

^t Caphira is evidently a mere variation of Cabira, *the great god-*

They were celebrated for many useful inventions^u: and several ancient statues of the gods were ascribed to their workmanship; such as the Telchinian Apollo of Lindus, Juno and the Telchinian nymphs of Jalifus, and Juno Telchinia of Camira^x. They were also reckoned magicians, who could produce clouds and rain at pleasure^y; and are even said to have foretold a deluge^z. When this catastrophe took place, a few persons only escaped, among whom were the sons of Jupiter^a. As for the Telchines, they were dispersed; and one of them went into Lycia, where he built a temple to Apollo upon the river Xanthus,

goddeſs; and, like Venus, or Isis, ſhe was a perſonification of the Ark.

^u Τὴν δὲ ἡσὸν ἐνομαζομένην Ῥέδον πρῶτοι κατῴκησαν οἱ προσαγορευόμενοι Τελχίνες· ἔτοι δ' ἦσαν υἱοὶ μὲν θαλάσσης, ὡς ὁ μῦθος παραδίδωκε· μυθολογούνται δὲ μετὰ Καφείρας τῆς Ωκεανοῦ θυγατρὸς ἐκδρέψαι Ποσειδῶνα, Ῥεας αὐτοῖς παρακαταδεμένης τὸ βρέφος. Γενεσθαι δ' αὐτὲς καὶ τεχνῶν τινῶν εὔρετας, καὶ ἀλλῶν τῶν εἰς τὸν βίον χρησιμῶν τοῖς ἀνδρῶσι εἰσηγήσασθαι. Diod. Sic. Bibl. lib. v. p. 326.

^x Παρὰ μὲν γὰρ Λίνδοις Ἀπὸλλωνα Τελχινίον προσαγορευθῆναι, παρὰ δὲ Ἰαλισίοις Ἦραν καὶ νυμφὰς Τελχινίας, παρὰ δὲ Καμειρενσί Ἦραν Τελχινίαν. Ibid.

^y Λέγονται δὲ ἔτοι καὶ γοητὲς γεγονέναι, καὶ παρὰ γαίῃ ὅτε βελοντο ρεφῇ τε καὶ ὀμβρῇ καὶ χαλαρῆς. Ibid.

^z Χροίῳ δὲ ὑπερὸν προαιδόμενους τῆς Τελχινίας τὸν μέλλοντα γινέσθαι κατακλυσμὸν, ἐκλίπειν τὴν ἡσὸν, καὶ διασπαρῆναι. Ibid. p. 327.

^a Ibid.

fo called from Zan-Thus, or Zan-Dus, *the solar deity*^b.

The Telchines are further said to have had a sister, denominated *Halia*. She was the concubine of Neptune; and bore to him six sons, and one daughter, from whom the island Rhodos or Rhodes was supposed to have received its name^c. This happened at the period of the Titanic or diluvian war; whence we find a prevailing tradition, that there were giants at that time in the isle of Rhodes. These giants were, in fact, the same as the impious race of the Titans, who perished beneath the waves^d. They are accordingly said to have been subdued by Jupiter, who afterwards espoused the nymph Imalia, and by her became the father of Spartèus, Cronius, and Cutus^e.

^b Diod. Bibl. lib. v. p. 327.

^c Ποσειδωνα δε ανδρωθεντα ερασθηναι της των Τελχινων αδελφης Ἀλιας, και μιχθεντα ταυτη γεννησαι παιδας, εξ μεν αρzeneas, μιαν δε θυγατερα Ῥοδον, αφ' ης την νησον ονομαται. Diod. Sic. Bibl. lib. v. p. 327.

^d Vide infra chap. ix.

^e Γενεσθαι δε κατα τον καιρον τουτον, εν τοις προς Ἑω μερεσι της νησος της κληθεντας γιγαντας, οτε δη και Ζευς καταπεπολεμηκως Τιτανας, ερασθηναι μιας των νυμφων Ιμαλιας ονομαζομενης, και τρεις εξ αυτης τεκνωσαι παιδας, Σπαρταισι, Κρονον, Κυτον. Diod. Sic. Bibl. lib. v. p. 327.

In the posterity of Neptune by Halia, we may again observe the number *seven* occur; the number equally of the Titans, the Corybantes, and the Cabiri; the number in short of the persons preserved in the Ark, exclusive of the head of their family: while in the three sons of Jupiter we recognize the triple offspring of Noah, excepting only that Cuth, or Cuth, is erroneously introduced among them^f.

With regard to Rhodos, the daughter of Neptune, she is said to have been beloved by the solar deity, and to have borne him seven sons and a daughter, who were styled *Heliadæ*. These seven *Heliadæ*, for the number *seven* here again makes its appearance, are the same as the seven Titans, Cabiri, or Corybantes; and their father is the great patriarch worshipped in conjunction with the Sun. Hence their names are all significant. Ochimus is derived from Oc, *the Ocean*; Cercaphus from Cer-Oc-Aph, *the solar god of the Ocean*; and Macar from Ma-Car, *the great Sun*^g. Actis signifies a

^f This circumstance arose from the confusion among the heathen deities, which I have noticed above. Jupiter was sometimes Noah, and sometimes Ham; hence, while a triple offspring is assigned to him, Cutus or Cuth is mentioned as one of that offspring.

^g Car or Macar was also the name of the son of Phoroneus, the founder of Megara. Paus. Attic. p. 95.

solar ray; Genages is Chen-Ag, *a priest of the Ocean*; Triopas is Tor-Op, *the bull-serpent*; Candalus is Chan-Tal, *a priest of the Sun*^h; and lastly, the virgin Electryonè, who is joined with her seven brothers, is El-Oc-Tor-Ionah, *the divine tauric dove of the Ocean*ⁱ.

I have observed, that one of the Corybantes was supposed to have been slain by his two brothers^k. This imaginary murder I apprehend to be the very same circumstance as the death of Bacchus, Osiris, or Adonis; in other words, it was nothing more than the allegorical death of Noah, his entrance into the Ark. A similar tradition occurs also in the history of the Telchines. Apis, of the line of Inachus, is said by Apollodorus to have been killed by Thelxion and Telchin^l; and yet, with a variation not unusual among the ancient mythologists, Apis is also made the son of Telchin, the grandson of Europs, and the

^h Chan-Tal is the same as Tel-Chin; the radicals being merely inverted.

ⁱ Ἡλιον δὲ κατὰ μὲν τὸν μυθὸν ἐρροσθέντα τῆς Ῥοδῆς, — καὶ γενεσθαι τοὺς κληδεῖτας ἀπ' αὐτῆς Ἡλιαδας ἑπτὰ τὸν ἀριθμὸν. — Εἶναι δὲ τοὺς ἑπτὰ υἱοὺς, Οὐχίμον, Κερκαφον, Μακάρα, Ἀκτίνα, Γεναγῆν, Τριοπαν, καὶ Κανδάλων. Συγατέρα δὲ μίαν, Ἠλεκτρυονῆν. Diod. Sic. Bibl. lib. v. p. 327.

^k Vide supra p. 131.

^l Apollod. Bibl. lib. ii. cap. i.

great grandson of Egialeus, who was reckoned by the Sicyonians an *autochthon*, or *aboriginal*^m. This Egialeus, the fabulous founder of Sicyon, is supposed by Clemens Alexandrinus to have flourished at the era of the flood of Ogyges; and to have been contemporary with Phoroneus the son of Inachus, and with Cres the first king of Creteⁿ. It is very remarkable, that, while Apis is fabled on the one hand to be the son of Telchin, or the descendant of Inachus, he is described on the other as the son of Jason the Argonaut^o; and yet is further declared to be the same as the Egyptian Serapis^p. Hence it appears, that three several genealogies are ascribed to Apis: he is descended from Inachus; from Telchin, and Europs; and from Jason. This apparent discrepancy can only be accounted for, upon the system, adopted throughout the whole of the

^m Αιγιαλεως δε Ευρωπα γενεσθαι φασιν, Ευρωπος δε Τελχίνα, Τελχίνος δε Απιν. Paus. Corin. p. 123.

ⁿ Ην δε κατά την Ελλάδα, κατά μιν Φορωνα τον μετ' Ιναχον, ο επ' Ωγυγσ κατακλυσμος, και η εν Σικωνι βασιλεια, πρωτου μιν Αιγιαλεως, ειτα Ευρωπος, ειπα Τελχίνος· και η Κρηλος εν Κρητη. Ακυσταλος γαρ Φορωνα πρωτον ανθρωπον γενεσθαι λεγει· οδεν και ο της Φορωνιδος ποιητης, ειναι αυτον εφη πατερα θνητων ανθρωπων. Clem. Alex. Strom. lib. i. p. 380.

^o Απιν τον Ιασονος. Paus. i. Eliac. p. 376.

^p Απης—ρομισθεις θεος εκληθη Σαραπης. Apollod. Bibl. lib. ii. cap. i.

present work. The genealogies, and the persons contained in them, are equally fabulous, relating on the one hand to the events of the deluge, and on the other, to the introduction of the solar superstition. Thus, while Apis is supposed to be the descendant of Inachus, Phoroneus, or Jason; he is likewise the great god of the Egyptians, and the offspring of Telchin, *the priest of the Sun*, and Europs, *the fiery serpent*^q.

Strabo informs us, that the Telchines were originally settled in Crete; whence they migrated, first into Cyprus, and afterwards into Rhodes. He mentions likewise, that they were excellent artificers in brass and iron, and that they made the sickle of Cronus^r. In

^q This Egyptian tauriform god Apis was worshipped also in Italy. Duravit Saturnia nomen totidem ferme annis quot ante aurea ætas usque ad Apim, deorum Italiæ ultimum, ut Antiochus Syracusanus scribit, a quo Apenina, quam Tauricam idem interpretatur. M. Caton. Fragm. de Orig. fol. 166. Osiris, being the same as Saturn or Janus, is likewise said to have come into Italy, and there to have conquered the giants. Osiris depressit gigantes, qui jam tyrannidem cœperant—Osiris tota Italia potitus, decem annos illam tenuit, et a se nominavit in triumphum. Berof. Ant. lib. v. fol. 65, 66.

^r ΕΛΘΕΙΝ δ' ΕΚ Κρήτης (τους Τελχινάς) ΕΙΣ ΚΥΠΡΟΝ ΠΡΩΤΟΝ, ΕΙΤ' ΕΙΣ ῬΟΔΟΝ· ΠΡΩΤΟΥΣ δ' ΕΡΓΑΣΑΣΘΑΙ ΣΙΔΗΡΟΝ ΤΕ ΚΑΙ ΧΑΛΚΟΝ· ΚΑΙ ΔΗ ΚΑΙ ΤΗΝ Αἴγλην τῷ Κρόνῳ δημιουργῆσαι. Strab. Geog. lib. xiv. p. 654. We have already seen, from the same author, the connection of these Telchines with the river Styx, or the deluge; in allusion

consequence however of the wide diffusion of the helio-arkite superstition, many different places, and those in many different countries, were called after the name of the Telchines, and the solar god Tel or Tal. Thus *Telchis* was a city in Ethiopia; and *Telchinia* was the ancient title both of Crete and Sicyon^s. In a similar manner, *Telamon* was a town in Tyrſenia; *Telanè* was the oldest city of Syria, being founded by Ninus^t; *Telmera* and *Telmiffa* were cities of Caria; and *Telpbuffa* was a city of Arcadia^u. One of the colonies of the Telchines is said by Pausanias to have come from Cyprus into Boetia, *the land of the arkite bull*, and there to have built a temple to Minerva Telchinia^x. Rhodes was from

sion to which event they were supposed to have forged the trident of Neptune.

— Μεγας θεος ερεα θειων

Αορι τριγλωχιτι, το οι Τελχινες ετευξαν.

Callim. Hymn. ad Del. ver. 30.

From this circumstance of the Cabiri or Abiri being esteemed artificers, while they were at the same time thought to be the sons of Vulcan, I suspect that the Latins termed all artificers in general *Fabri*, which seems to be Ph'Abiri, and contractedly Ph'Abri.

^s Steph. Byzan. de Urb. p. 702.

^t Ibid. p. 701.

^u Ibid. p. 702.

^x Καὶ Ἀθηνᾶς ἐν Τελμησσῶ Τελχινίας ἐστὶν ἱερόν, ἀγαλμα οὐκ ἔχον. Ἐ; δὲ τὴν ἐπικλησὶν αὐτῆς ἐστὶν εἰκάζειν, ὡς τῶν ἐν Κυπρῷ ποτε οἰκησαν-
των

them called *Telchinis* ; and before their time, it bore the name of *Ophiussa*, on account of the serpent worship which had been established in it^y. We find a people denominated *Talares* in Theffaly^z, and in Caria we meet with a soothsayer, intituled *Telmisus*, or a *priest of the Sun*^a. Another of these Cabiric priests was called *Telondes* ; and he flourished at the time, when Pelargè was fabled to have restored the Cabiric worship, which had been interrupted by a Theban war^b. Pelargè I take to be Bela-Arga, *the lordly Ark* ; and the war was probably that, which preceded the union of the two superstitions, and which the Greeks had translated into their own country.

The Telchines then being thus seated in Crete, we shall find also, in the same country, the Curetes, and the Idèi Daëtyli. The first of these, when they quitted the island, are

των Τελχινῶν ἀφικομένη μοῖρα εἰς Βοιωτῆς, ἱερὸν ἰδρύσατο Ἀθηνᾶς Τελχινίας. Paus. Boeot. p. 746.

^y Ἐκαλεῖτο δ' ἡ Ῥόδος παρ' ἄλλοις Ὀφίονα καὶ Σταδία, εἰτα Τελχινίς ἀπὸ τῶν οἰκησάντων Τελχινῶν τὴν νῆσον. Strab. Geog. lib. xiv. p. 653.

^z Ταλαρεῖς Θετταλῶν. Ibid. lib. ix. p. 434.

^a Τελμισὸν ἐν Καρίᾳ. Clem. Alex. Strom. lib. i. p. 400.

^b Τηλωνδῆς δέ, καὶ ὅσοι γένους Καβειριτῶν ἐλιπόντων, κατελθούσιν αὐτοῖς εἰς τὴν Καβειρῖαν. Πελαργὸν μὲν δὴ κατὰ μαντεύματα ἐκ Δωδωνῆς καὶ ἀλλὰ ἐμελλέν ἐς τιμὴν καταστῆσθαι, καὶ οἱ Διῖσια φέρον ἐν τῇ γαστρὶ ἱερεῖον. Paus. Boeot. p. 759.

faid

said to have settled in Caria^c. Much about the same time, Inachus was busied in searching for his daughter Io, in which service he employed Curnus; who, at length despairing of success, took up his abode in Caria, where he built a city of his own name^d. A variety indeed of countries, as well as a variety of genealogies, is assigned to the Curetes, or Cabiri; and the chronological order of their migrations is equally confused. The fact is, each particular nation, from a vain desire of acquiring the reputation of superior antiquity, pretended, that the Cabiri had first resided among them; and had afterwards proceeded to other parts of the world: accordingly we find, that they are sometimes said to have come from Crete to Rhodes, and sometimes from Rhodes to Crete. With similar inconsistency, the author of *the Phoronis* mentions, that the Curetes were Phrygian musicians;

^c Λεγεται πεντε Κρητας εκ Κρητης—πλευσαντας εις την χερσονησον της μεν κατοικησας αυτην Καρας εκβαλειν. Diod. Sic. Bibl. lib. v. p. 331. Hence, as I have just observed, a *Carian* priest was called *Telmifus*.

^d Ου πολυ δε τετων κατοπων, Ιναχον τον Αργειων βασιλεα, αφανισθεισης της θυγατρος Ιως εξαποσειλαι Κυριον ινα των ηγεμονικων ανδρων—Ο δε Κυριος επι πολλα της οικημενης μερη πλανηδεις, και μη δυναμενος ειρειν ταυτην, κατεπλευσε της Καριας εις την προειρημενην χερσονησον—Πολιν εκτισεν ομωνυμον ιαυτω Κυριον. Ibid. Curnus is Cur-Nus, *Noah the Sun*.

and yet immediately after declares, that the Corybantes were Phrygians, and the Curetes, Cretans. He asserts moreover, that they first invented brazen weapons in Eubœa ; but others supposed, that they originally came from Bactriana, and that they were given by the Titans to Rhea, as her servants. Some were of opinion, that they were *gegenis*, or *persons sprung from the earth* ; and some believed them to be Colchians. In *the Cretici Logi*, they are said to be the guardians of Jupiter, and to have accompanied Rhea from Phrygia into Crete ; while many very justly maintained the identity of the Curetes, and Telchines^c.

We have already seen, that Crete was not only denominated *Telchinis*, but also *Curetis*, and thence contractedly *Crete*. It was so called from the worship of Cur-Ait, *the solar orb*: accordingly, the most ancient king of the island was supposed to have been named

^c 'Ο δὲ τὴν Φορωνίδα γραψας, αὐλητας καὶ Φρυγας τὰς Κρητας λέγει· ἄλλοι δὲ γηγενεῖς, καὶ χαλκασπίδας. 'Ο δ' ἔτι τὰς Κρητας λέγει, ἀλλὰ τὰς Κορυβαντας Φρυγας, ἐκείνους δὲ Κρητας· περιδεσθαι δ' ὅπλα χαλκα πρῶτες ἐν Εὐβοίᾳ· διὸ καὶ Καλχυιδίᾳ αὐτοὺς κληθῆναι· οἱ δ' ὑπὸ Τιτανῶν Ῥεᾷ δοθῆναι προσπολεῖς ἐνοπλοὺς τὰς Κορυβαντας ἐκ τῆς Βακτριανῆς ἀφίγμενους· οἱ δ' ἐκ Κολχῶν φασιν. Ἐν δὲ τοῖς Κρητικαῖς λόγοις οἱ Κρητῆς Διὸς τροφεῖς λέγονται, καὶ φυλάκες, ἐς Κρήτην ἐκ Φρυγίας μεταπιμψθέντες ὑπὸ τῆς Ῥεᾶς· οἷδε Τελχινῶν ἐν Ῥόδῳ ἐνεαόντων, τὰς Ῥεᾷ συνακολουθεσάντας εἰς Κρήτην, καὶ τὸν Δία νεοτρεφίσαντας, Κρητας ὀνομασθῆναι. Strab. Geog. lib. x. p. 472.

Cres; and the first inhabitants were from him denominated *Eteo-Cretes*^f. These are undoubtedly the same as the *Idèi Daëtyli*, who, considered in the light of priests to the gods from whom they borrowed their name, were generally esteemed the aborigines of Crete. Sometimes however, as it has been observed, they were placed in Phrygia; from which country, as we are informed by Ephorus, they

^f Οἱ μὲν γὰρ τὴν Κρήτην κατοικοῦντες φασιν ἀρχαιοτάτους παρ' αὐτοῖς γενέσθαι τῆς ὀνομαζομένου Εἰτεο-Κρητῆς αὐτοχθόνας· ὧν τῶν μὲν βασιλεῖα Κρήτα καλούμενον, πλεῖστα καὶ μίγιστα κατὰ τὴν νήσον εὗρειν τα δυνάμενα τὸν κοῖνον τῶν ἀνθρώπων βίον ὠφελεῖται. Diod. Sic. Bibl. lib. v. p. 333. Both *Cres* and the *Eteo-Cretes* were *autochthones*, a name generally applied to all the diluvians: hence, while Diodorus, as we have just seen, terms the *Eteo-Cretes* *autochthones*, Marcianus Heracleotes bestows, in a similar manner, the title of *autochthon* upon their imaginary monarch *Cres*.

—— Εφῶρος φησι τε

Ἐπώνυμον τὴν νήσον ἀπο Κρητὸς τινος,

Τὰ δὲ γενομένου βασιλεως αὐτοχθένος.

Mar. Herac. Perieg. p. 23.

Crete was also called *Aëria*, as well as *Curetis*, from *Aur-Aia*, the land of the Sun. Solin. Polyhist. cap. 11. The same appellation was likewise bestowed upon Egypt, and for the same reason. Steph. Byzan. de Urb. p. 38. When the two superstitions were united, words expressive of the arkite worship were naturally introduced. Hence we find in Crete the hill *Arginus*, (Schol. in Apoll. Argon. lib. ii. ver. 299.) and the city *Arcades*; (Steph. de Urb. p. 166.) while in Phenicia we meet with a town denominated *Arçè*. (Ibid. p. 167.) There was likewise an *Arcadia* in Egypt, (Ibid.) and an island called *Arconesus* on the coast of Caria. Ibid. p. 168.

accompanied Minos into Europe. They were reckoned magicians, and inventors of the Mysteries; and, during their abode at Samothrace, they are said to have greatly terrified the natives by their incantations^g. In Crete they discovered the use of fire, and the art of metallurgy^h; and one of them bore the name of *Hercules*ⁱ. They were occasionally supposed to be ten in number, from some imaginary connection with the fingers of Cybelè^k, the word *Daëtylus* happening in the Greek language to signify *a finger*; and they were afterwards increased to an hundred, which is the square of ten^l. The name *Daëtylus* how-

^g Πρωτοι των των εις μηκην παραδεδομενων ωκησαν της Κρητης περι την Ιδαι οι προσαγορευθεντες Ιδαιοι Δακτυλοι.—Ενιοι δ' ισορουν, αν εστι και Εφορος, της Ιδαιους Δακτυλους γενεσθαι μεν κατα την Ιδην την εν Φρυγια, διαβηναι δε μετα Μινως εις την Ευρωπην* υπαρξαντας δε γοητας, επιτηδευσαι τας τε επωδας και τελετας και μυθηρια, και περι Σαμοθρακην διατριψαντας, η μετρωις εν τετοις εκπληττειν της εγχωρις. Diod. Sic. Bibl. lib. v. p. 333.

^h Οι δ' εν κατα την Κρητην Ιδαιοι Δακτυλοι παραδεδονται την τε τε πυρος χρεισιν, και την τε χαλκω και σιδηρου φουσιν εξευρειν. Diod. Sic. Bibl. lib. v. p. 333.

ⁱ Ισορουνι δ' αυτων ένα μεν προσαγορευθηναι Ηρακλεα. Ibid. The same is asserted by Pauſ. Bæot. p. 747. and by Strab. Geog. lib. viii. p. 355. and lib. x. p. 473.

^k Οι δε φασιν, ότι Ιδαιοι Δακτυλοι εκληθησαν, ότι εντος Ιδης ειλυχοιτες τη Γεω, εδιξιωσαντο την θεον, και των δακτυλων αυτης ηψαντο. Schol. in Apollon. Argon. lib. i. ver. 1129.

^l Diod. Sic. Bibl. lib. v. p. 333.

ever,

ever, as applied to the Cabiri, has not the slightest reference to the human finger; but is one of the many instances of the strange confusion, which the Greeks have introduced, by perverting the terms of ancient mythology into words of a similar sound in their own dialect. Daëtylus is Dag-Tal, *the solar fish-god*; a compound of the very same signification as Dag-On, the idol of the Philistines. These both equally allude to the worship of Noah, united as it was with the Sabian idolatry. Accordingly we find, that the Idèi Daëtyli are sometimes said to have been the children of Daëtylus and Ida, and to have borrowed their title from the name of their father^m. As Daëtylus then is Dag-Tal, so their imaginary mother Ida seems to be nothing more than Aidaⁿ, the thick *vapour* or *fog*, in which the Ark was enveloped during the prevalence of the diluvian waters. For a similar reason, the Centaur, or *the tauric priest Noah*, was supposed to be the offspring of Nephelè, or *a cloud*.

^m Ὡς δὲ Μινασίας ἐν πρώτῳ περὶ Ἀσίας, Ἰδαῖοι Δακτυλοὶ λεγόνται, ἀπο τοῦ πατρὸς Δακτυλε καὶ τῆς μητρὸς Ἰδῆς. Schol. in Apollon. Argon. lib. i. ver. 1129. It may be proper to observe, that the Idèi are not always described as being ten: their number varies very considerably. See Schol. ut sup.

ⁿ Heb. אֵידָא.

Notwithstanding the identity of the Idèi Dactyli, and the Curetes, with an inconsistency by no means unusual in the pagan records, the latter are represented by Diodorus as being posterior in point of time to the former. All knowledge of the truth however was not absolutely lost; for, while some supposed the Curetes to be the children of the Idèi Dactyli, others with more propriety ascribed them to have been *gègenis*, or *aboriginals*°.

In the time of the Curetes flourished the Titans, who are said by the author of the works ascribed to Orpheus, to have consisted of seven brothers, and seven sisters^p. These, as we have seen, were generally supposed to be the children of Cronus: some however deduced their origin from Heaven, and Earth; while others believed them to be the offspring of Titèa, and one of the Curetes^q. They

° Μετα δε τες Ιδαιης Δακτυλεις ιδομεσι γενεσθαι Κρητας εννεα. Τετους δ' οι μεν μυθολογεσι γεγονεναι γηγενεις, οι δ' απογονους των Ιδαιων Δακτυλων. Diod. Sic. Bibl. lib. v. p. 333.

^p Orph. apud Proc. in Tim. lib. v. p. 295.

^q Μυθολογεσι γαρ οι Κρητες γενεσθαι κατα την των Κρητων ήλιαν τες καλουμενους Τιτανας· ήπαρξαι δε τον αριθμον εξ μεν ανδρας, πεντε δε γυναικας, ως μεν τινες μυθολογησιν, Ουρανου και Γης ολης· ως δε τινες φασιν, εκ τινος των Κρητων, και μητρος Τιταιας, αφ' ής αυλους ταυτης τετυχηται της προσηγοριας. Αρσενας μεν ουν γενεσθαι τον τε Κρονον και Ύπεριωνα και Κοιον, ετι δε Ιαπετον και Κριον, και το τελευταιον Ωκεαιον· αδελφας δε τουτων την τε Ήραν και Θειμιν και Μνημο-

were, in fact, as I have before observed, the same as the Corybantes, the Cabiri, or the Curetes ; in other words, they were the arkite navigators, exclusive of the illustrious head of their family.

In consequence of the identity of the Titans, and the Idèi Daëtyli, Apollonius calls one of the latter of these deities, *Titias*, and represents him as the brother of *Cyllenus*.

— Ἀμφὶ δὲ Φυλλοῖς
 Στεψάμενοι δρυῖνοισι θυηπόλης ἐμελοντο,
 Μητέρα Δινδυμὴν πολυποτνίαν ἐγκαλέοντες,
 Ἐνναετὶν Φρυγίης, Τίτιν θ' ἅμα, Κυλλήνων τε·
 Οἱ μὲνοι πόλεων μοιρηγεται, ἡδὲ παρθεῖροι
 Μητέρος Ἰδαίης κεκληαται, ὅσσοι εἰσι
 Δακτυλοὶ Ἰδαῖοι Κρηταεὲς· ἔς ποτε νυμφῇ
 Ἀγχιάλῃ Δικταῖον ἀνασπεός, ἀμφοτερῇσιν
 Δραῖζαμένη γαίης Οἰαξίδος ἐβλάστησε[†].

They rear an altar next on rising ground,
 Of stones that readiest lay, and wide around
 Dispose the branches of the sacred oak ;
 And Dindymus's deity invoke,
 The guardian power of Phrygia's hills and woods,
 The venerable mother of the gods.
 On Titias and Cyllenus too they call,
 Of all her priests most lov'd, and honour'd most
 of all.

Μημοσύνην, ἐπὶ δὲ Φοῖβην καὶ Τηθύν. Diod. Sic. Bibl. lib. v.
 p. 334.

[†] Apoll. Argon. lib. i. ver. 1123.

For skill prophetic they alone are fam'd ;
Idèan Daëtyli these priests are nam'd ;
 Both whom Anchiala in Dictè's cave
 Brought forth, where chill Oaxis rolls his wave.
Favækes.

Titias is a word of the same import as *Titan*, for they both equally signify *a diluvian* ; and Cyllenus is Cula-Nus, *the arkite Noah*. This Cyllenus is evidently the same person as Mercury Cyllenius^s, who was worshipped along with the other Cabiri by the name of *Casmi-lus* ; and who, as I have shewn in a former page, was the great oceanic patriarch^t. Hence, under the title of *Socus*, or *Z'Ocus*, *the mighty god of the Ocean*^u, he is celebrated by Non-

^s Apollod. Bibl. lib. iii. cap. 10. — Virg. *Æneid.* lib. viii. ver. 138.

^t Vide supra p. 283. et infra.

^u *Socus* was an ancient appellation of Mercury. Σωκος, ὁ Ἐρμης. Suid. Lex. Σωκος ἐριουνιος Ἐρμης. Hom. *Iliad.* lib. xx. ver. 72. Though the primary signification of *Socus* is *the great diluvian*, yet we find that the title was likewise applied to the crocodile ; for *Socus* seems to be the same term as *Suchus* or *Souchus*, which, as Damascius informs us, was a name of that animal. (Damasc. Vit. Isid. apud Phot. Bibl. p. 1048.) This supposed identity of the two words *Socus* and *Suchus* will appear in a sufficiently striking point of view, if we call to our recollection, that Anubis or the Egyptian Mercury was represented standing upon a crocodile : (see the Print of this deity in Mont. Ant. Exp. vol. ii. part ii. p. 197.) a mode of representation adopted, no doubt, because the crocodile was one of the

nus as being the father of the seven Corybantes, or Cabiri, by the nymph Combè.

Εὐβοεων δὲ Φαλαγγας ἐκοσμεον ἀσπιδιάται
Παιδοκομοὶ Κορυβάντες ἀεζόμενου Διονυσῆ.

Οἱ τότε πάντες ἱκανὸν αἰδομένης ἀπο νηστ᾽
Πρυμνεύς, εἰλιποδῆς τε Μίμας, καὶ οριδρόμος Ἀκμων,
Δαρμνεύς τ', Ωκυθόος τε σακεσπαλός· οἷς ἅμα
βαινων

Συνδρόμος Ἰδαίῳ κορυθαιολὸς ἦλθε Μελισσεύς·
Οὓς ποτε δυσσεβείης κεκορυθμένος ἀφρονὶ κεντρῷ
Σώκος ἀλιζωνοῖο πατρὸς νοσφισσατο πατρὸς,
Κομβῆς ἔπτατοκ' ἀμετα μητέρος· οἱ δὲ Φυγοντες
Κνωσσίων ἔδρας ἔχοντο· καὶ ἐμπαλιν ἦσαν ἀληταὶ
Ες Φρυγίην Κρητῆθεν, ἀπο Φρυγίης ες Ἀθῆνας,
Ἀλλοδαποὶ ναετῆρες ὁμεσίοι· εἰσοκε Κεκροψ
Σώκον ἀπηλοιῆσε δίκης ποινητορὶ χαλκῷ·

the many symbols of the Ark, as is evident from the circumstance of the Egyptians denominating it *Campsfa*, (Herod. lib. ii. cap. 69.) which Hesychius assures us signifies *an ark* or *chest*. Καμψα, θηκη.

Whether Mr. Bryant's very curious remarks upon the allegory of Cupid and Psuchè rest upon any solid foundation, I will not venture to determine; but I cannot forbear adding to them a conjecture, which will hold equally good, whatever opinion may be entertained respecting his interpretation of that allegory. As the arkite crocodile, which saved the life of Menes, Menu, or Noah, (see Diod. Bibl. lib. i. p. 80.) was called *Suchus*; so it is possible, that the Greek term *Psuchè*, which signifies *life* or *soul*, may be nothing more than the feminine of *Suchus*, or, with a slight variety of pronounciation, *Psuchus*.

Και χθονα καλλειψαντες αλικλυσου Μαραθωνος,
 Νοσιμον ιχνος εκαψαν ες ιερον εδδας Αβαντων,
 Κρητων προτερων χθονιον γενοσ^x.——

The Corybantes, guards of youthful Bacchus,
 Led on the hardy troops of fam'd Eubèa ;
 Brave Primneus, Minas, and undaunted Acmon,
 Ocythoüs, Damneus, and with waving plume
 Melisseus, and Idèus stern in fight.

These from their sea-girt country their dread fire
 Socus once banish'd far ; nor did he spare
 The partner of his bed, the beauteous Combè,
 But with her sons the exil'd mother fled.

Crete first receiv'd the wanderers, Phrygia next,
 Then Athens ; till at length the pitying Cecrops
 Socus compell'd his children to restore,
 Safe to their home, Abantian Eubèa.

From this citation it appears, that the Corybantes were supposed to have migrated from Eubèa to Crete, from Crete to Phrygia, from Phrygia to Athens, and from Athens back again to Eubèa ; a series of journeys completely imaginary, and relating only to the establishment of the Cabiric superstition in these different countries.

With regard to the Abantes, whom Nonnus places in Eubèa, they are said to have come originally from Thrace, and to have derived their name from Abas, an ancient

^x Nonni Dionys. lib. xiii. p. 233.

king of Argos, the son of Neptune and Arcthusa^y. Hence Acrisius, the father of Danaë, and the grandfather of Perseus, was styled *Abantiades*^z. The same appellation was also given to Perseus^a; and Argos itself was denominated *Abantèan*^b. From the Abantes moreover the island Eubœa was called *Abantis*; though it sometimes also bore the title of *Macris*^c. The superstition of the Abantes then, being thus connected with Perseus, Danaë, and Argos, must necessarily be likewise connected with that of the Cabiri, and consequently must relate to the same events. Accordingly Abas is Ab-As, *the father fire*,

^y Apollodorus makes Abas the son of Hypermnestra by Lynceus the successor of Danaüs in the kingdom of Argos. Apollod. Bibl. lib. ii. cap. 2. More will be said respecting this Abas hereafter. Vide infra chap. vii.

^z Ovid. Metam. lib. iv. ver. 606.

^a Ibid. ver. 672.

^b Ibid. lib. xv. ver. 164.

^c Αβαντις, ἡ Εὐβοία. Suid. Αβαντίας ἐπλετο Μακρίς. Dionys. Perieg. ver. 520. Upon which Eustathius; Καὶ τὴν μὲν Μακρίν, ὃ ἐστὶ τὴν Εὐβοίαν, Αβαντιάδα λέγει, ἀπο τοῦ ἐν αὐτῇ ἐθνοῦς τῶν Αβαντῶν· Ὁρακίου ἐθνοῦς, ὡς φησὶν Ἀρρίαιος, κληθέντος οὕτως ἀπο τινος Ἀργείου τοῦ Ποσειδῶνος Αβαντος. See also Hyg. Fab. 157. Ovid mentions, that Perseus was worshipped in India; (Metam. lib. iv. ver. 604.) and his accuracy is perfectly established by the inquiries of modern Europeans. The constellation of Perseus and Andromeda is yet called by the Hindoos *Parasica* and *Antarmada*. See Asiatic. Res. vol. iii. p. 222.

and he is reported to have been an Argive, or arkite ^d; Macris is derived from Ma-Car, *the great solar deity* ^e; and Eubèa received its name in honour of the sacred symbolical heifer. Thus, we are informed by Strabo, that it was so called, because Epaphus, the son of the heifer Io, was born there ^f.

It is observable, that two of the appellations, which are given by Nonnus to the Corybantes, namely *Damnameneus* and *Acmon*, are applied by the author of *the Phoronis* to the Idèi Daçtyli. To these he adds a third, whom he calls *Celmis*; and represents them as being magicians, the servants of Adraestia ^g,

^d *Abas* being a solar title, we shall not be surpris'd to find a city Abanta, near Parnassus, in which was a temple of Apollo. Hesych. vox Αβαντα.

^e The title *Macrobii*, which is applied by Dionysius to the Ethiopians, and which the Greeks have made to signify *long-lived*, is another word formed from the same root. Ma-Car-Ob is *the great solar serpent*; and Ethiop is Aith-Op, *the burning serpent*. Dion. Perieg. ver. 560. This mode of derivation will account for the remark of Strabo, that a people upon the borders of Pharnacia and Chaldèa, called *Sanni*, were once denominated *Macrones*. (Strab. Geog. lib. xii. p. 548.) *Sanni* and *Macrones* are in fact synonyms, the import of both being equally *worshippers of the Sun*. The Sanni assumed their name in honour of San, Son, or Azon; and the Macrones, in honour of Ma-Car-On.

^f Strab. Geog. lib. x. p. 445.

^g Adraestia is Adar-Asta, *the illustrious goddess of fire*.

and

and the inventors of the art of working iron.

— Ενθα γοητες,

Ιδαιοι Φρυγες ανδρες ορεστεροι οικι' εναιον,
 Κελμης, Δαμναμενευς τε μεγας, και ὑπερβιος
 Ακμων,
 Ευπαλαμοι Θεραποντες ορειης Αδρησηης,
 Οί πρωτοι τεχνην πολυμητιος ἩΦαιστοιο
 Εύρον εν χρεησι ναπαις, ιοεντα σιδηρον,
 Ες πυρ τ' ηνεγκαν, και αριπρεπες εργον εδειξαν^h.

Celmis however is called *Telmis* by Eusebius, and Delas supplies the place of Acmon; so that the three Idèi Daçtyli of this last author are Telmis, Damnameneus, and Delasⁱ. I am inclined to think, that such is the more proper reading, on account of the connection of the Idèi Daçtyli and the Telchines. Telmis and Delas are both derived from Tal, *the Sun*; the former being Tel-Am-Es, *the burning Sun*; the latter, Tel-As, *the solar fire*^k.

^h Phoron. apud Schol. in Apoll. Argon. lib. i. ver. 1129.

ⁱ Τελμης τε και Δαμναμενευς οί των Ιδαιων Δακτυλοι, πρωτοι εν Κυ-
 πρῳ σιδηρον εύρον· Δελας δε αλλος Ιδαιος εύρε χαλκου κρασιν. Euseb.
 Præp. Evan. lib. x. cap. 6.

^k Virgil calls one of the three Cyclopes, *Pyræmon*. These, like the Egyptian Cabiri, were the sons of Vulcan; and most probably are nearly connected with those discoverers of metallurgy, the Telchines. *Æneid*. lib. viii. ver. 424. The Cyclopes seem to have received their name from Za-Cul-Op, *the great arkite serpent*: hence the scholiast upon Eschylus makes the

The circumstance of the Telchines being seated in Crete will enable us at once to account for the singular fable of Talus, and for the name of *Italia*. Talus is described, in the wild language of fiction, as being a brazen man, and as having only a single vein, which reached from his neck to his heel. He was the servant of Minos, and ran thrice each day round the whole island. He was likewise called *Taurus*, or *the bull*, and *Asterius*, or *As-Tor*, *the solar bull*¹; and he is said to have opposed the landing of the Argonauts on the shore of Crete. Apollodorus represents him as being a present from Vulcan to Minos^m; but Apollonius affirms, that he was given by

the names of the Cyclopes to be *Brontes*, *Steropes*, and *Argus*; and describes them as assisting Jupiter in his war with the Titans or antediluvians. Schol. in Prom. Vinc. ver. 351. Hence also Hyginus, and the scholiast upon Aratus, agree in maintaining, that the altar, upon which Jupiter swore an oath previous to his attacking the Titans, was the workmanship of the Cyclopes. Hyg. Poet. Astron. lib. ii. cap. 39.—Schol. in Arat. Phænom. p. 52.

¹ Tzet. in Lycoph. ver. 1301.

^m Καλῶνται (οἱ Ἀργοναυταὶ) Κρήτην προσισχεῖν ὑπὸ Τάλῳ. Τούτων, οἱ μὲν, τοῦ Χαλκοῦ γένους εἶναι λεγουσιν· οἱ δὲ, ὑπὸ Ἡφαίστου Μινῷ δοθῆναι· ὃς ἦν χαλκεὺς ἀνὴρ· οἱ δὲ, Ταυρὸν αὐτὸν λεγουσιν· εἶχε δὲ φλέβα μιαν ἀπὸ αὐχένος κατατείνουσαν ἀχρι σφυρῶν· κατὰ δὲ τὸ δέξιμα τῆς φλέβος ἥλος διηρίσθη χαλκοῦς. Οὗτος ὁ Τάλῳς τρεῖς ἑκάστης ἡμέρας τὴν νῆσον περιέρχεται εἰρηεῖ. Apollod. Bibl. lib. i. cap. 9. See also Plat. Minos, p. 568.

Jupiter to Europa, in order that he might perform the office of a guard to the islandⁿ. With regard to his genealogy, Rhadamanthus, according to Cinethon, was the son of Vulcan, Vulcan of Talus, and Talus of Cres^o; while, according to Ion, Talus was the offspring of Oinopion, and accompanied his father from Crete to the isle of Chios^p. By Agatharchides he is called *Italotus*^q, instead of *Talus*; and that with perfect propriety, for Talus is the contracted form of Ait-Al, *the god of fire*: whence, as we have seen, *Talus* is said by Hesychius to signify *the Sun*. The whole tradition in short is founded upon the union of the two superstitions: in one point of view, Talus is the bright luminary of day performing his accustomed revolutions through the wide expanse of heaven; and in another, he is the Noëtic bull of Europa. Hence Nonnus, celebrating him under the cognate name of *Tulus*, feigns, that he tasted death, and afterwards experienced a wonder-

ⁿ Apollon. Argon. lib. iv. ver. 1643.

^o Κιναιθων δε εν τοις επεσιν εποησεν, ως 'Ραδαμανθος μεν 'Ηφαιστε, 'Ηφαιστος δ' ειη Ταλω, Ταλων δε Κρητος παιδα. Paus. Arcad. p. 707.

^p Οινωπιωνα ες την Χιον καταραι ναυσιν εκ Κρητης, αφικεσθαι δε ος της παιδας Ταλον κ. τ. λ. Paus. Achaic. p. 532.

^q Agath. apud Phot. Bibl. p. 1328.

ful revivification, during the time that Cybelè was in labour[†]. This death and revivification of Tulus are the very same as the death and revivification of Osiris, Bacchus, and Adonis; in other words, the entrance of Noah into the Ark, and his subsequent egress: accordingly the miracle is said to have taken place during the time that Cybelè, or the Ark, was in the pangs of her allegorical parturition.

I have mentioned, upon the authority of Tzetzes, that Italy received its name from a person called *Italus* or *Taurus*[§]. This person is evidently no other than the *Talus*, *Italotus*, or *Taurus* of Crete; whence it will follow, that the word *Italia* is compounded of *Ital-Aia*, or *Ait-Al-Aia*, *the land of Italus* or *Talus*, *the solar bull*. In a similar manner *Talium* or *Italium*, in the territory of the Samnites[†], and *Italica*, in the island of Eubèa^{||}, the country of

[†] Nonni Dionys. lib. xxv. p. 439. et infra.

[§] Vide supra p. 369.

[†] Diod. Sic. Bibl. lib. xx. p. 764.

^{||} Εν τη Ειβοια δε, κατὰ την Ιταλικήν, την συνοριζουσαν τη Χαλκιδι, δυο ποταμοι, Κερων και Νηλεως. Antigonî Caryst. Hist. Mirab. cap. 84. According to Lycophron and Eschylus, the Ionian gulph received its name from the heifer Io; but others derived it from Iacon an Italian. It is remarkable, that the sea between Gaza and Egypt was likewise called *Ionian*, and Gaza itself *Ionah*. See Schol. Eust. in Dionys. Perieg. ver. 92. Iacon the Italian was no other than the tauric or arkite dove.

the Corybantes, both equally derived their respective appellations from the worship of *Talus*. The same remark may be applied to the Teleboæ, the ancient inhabitants of the isle of Taphos. These are said by the scholiast upon Apollonius to have originally inhabited Acarnania; and he describes them as coming to Argos, and fighting with Electryon, the father of Alcmenè, for his oxen. Electryon was the son of Perseus and Andromeda; from Hippothoè, the daughter of his brother Mestor, and Neptune, sprung Pterelas; and from Pterelas, Taphius, and Teleboas the father of the Teleboæ*. Alcmenè afterwards married Amphitryon, and at length became the mother of Hercules by Jupiter^y. All these names are significant. Teleboas is compounded of

* Apollodorus and Johannes Diaconus represent Taphius as the son, not of Pterelas, but of Neptune. This variation however is of little consequence, for his whole genealogy is purely fabulous. Johannes Diaconus supposes, after the manner of the Greeks, that the Teleboæ were so called, because Taphius *τῆλε ἔτα*; never considering, that a person, named *Teleboas*, was their reputed ancestor. Apollod. Bibl. lib. ii. cap. 4.—Johan. Diac. in Hes. Scut. Herc. ver. 11. Homer assigns the appellation of *Mentes* to the chief of the Taphians. Odyss. lib. i. ver. 105. This I apprehend to be a sacred mythological title, the same as the Egyptian *Mendes*, or *Pan*. Herod. lib. ii. cap. 46. *Mentes* or *Mendes* is *Men-Deva*, the divine *Noah*.

^y Schol. in Apoll. Argon. lib. i. ver. 747.

Tel-Ob-Bou, *the helio-auric serpent*; and Electryon is derived from El-Oc-Tor-Ion, *the divine tauric dove of the ocean*. In a similar manner, Alcmenè is Al-Oc-Mena, *the lunar deity of the sea*; Amphitryon is Am-Phi-Tor-Ion, *the oracular god of the bull and the dove*; Mestor is M'Es-Tor, *the great solar bull*; Pterelas is P'Tor-El-As, *the bull the god of fire*; and Hippothoè, the concubine of Neptune, is Hippo-Thea, *the divine Hippian Ark*. The contest in short was between the votaries of the two great superstitions, and was that which preceded their final union. A colony of these Teleboæ, according to Virgil, formerly inhabited Capreæ in the bay of Naples; and he mentions one of their ancient sovereigns named *Telon*, who was the father of Oebalus.

Nec tu carminibus nostris indictus abibis
 Oebale, quem generâsse Telon Sebethide nympha
 Fertur: Teleboum Capreas cum regna teneret
 Jam senior.—^z.

Telon or Tel-On is *the Sun*; and his supposed offspring Oebalus is Ob-Al, *the serpent deity*.

I have observed, that a Cretan colony was led into Italy by Cleolaus, the son of Minos.

^z Æneid. lib. vii. ver. 733.

The name, which they assumed in their new settlement, was that of *Daunii*^a; a title, which seems to be of the same origin as the word *Danaus*, and I apprehend, that it is precisely equivalent to *Noachidæ*, or *descendants of Noab*. Minos therefore, the father of Cleolaus, will be the same as the *Menu* of Hindostan^b, or the *Menes* of Egypt, in other words, the great patriarch; and accordingly he is feigned to have been very powerful at sea^c. Hence, from the knowledge which all nations must have had of their common progenitor, we find so many places called *Minoa*. Thus Megara, the citadel of Argos, bore the additional name of *Minoa*^d. Thus also there was a *Minoa* in Crete^e; and a promontory, denominated *Minoa*, between Megara and Attica, which formed the port Nisèa^f. This country was

^a A Cleolao Minois filio Daunios. Solin. Polyhist. cap. 2.

^b Hence Sir Wm. Jones very happily conjectures, that the Institutes of Menu may possibly be no other than the far celebrated, though long lost, Laws of Minos. Pref. to Instit. of Menu, p. 9.

^c Ἡ τε Μινω θαλασσοκρατία θρυλλεῖται. Strab. Geog. lib. i. p. 48.

^d Μινωα φρεσιν, ὁμωνυμος καὶ αὐτῇ τῇ Μεγαρικῇ. Ibid. lib. viii. p. 368.

^e Ibid. lib. x. p. 475.

^f Μέλα δὲ τὰς Σκεφανίδας πέτρας, ἀπὸ προκειμένη Μινωκῇ, ποιοῦσα τὸν ἐν τῇ Νισαίᾳ λιμένα. Ibid. lib. ix. p. 391.

formerly possessed by the Ionians, or *worshippers of the dove*^s. There was also a *Minoa* in the island of Amorgus; a *Minoa*, which was otherwise called *Heraclia*, in Sicily; and a *Minoa*, in Siphnus^h, where likewise was the fountain *Minoa*. Gaza was once called *Minoa*; there was a *Minoa* moreover in Arabia; and an island of the same name not far from Megara. The ancient appellation of Parosⁱ was *Minoa*^k; and lastly, what is somewhat remarkable, *Minoa* was a particular species of vine^l.

Minos then being the scriptural Noah, he is very properly represented by the poets as the son of the tauric Jupiter and the arkite Europa^m. He is further said to have espoused Pasiphaë, the sister of Persëis and Circè. Per-

^s Το παλαιον μεν ουν Ιωνες ειχον την χωραν ταυτην. Strab. Geog. lib. ix. p. 392.

^h Siphnus seems to have been so called from Siph-Nus, the arkite Noah.

ⁱ Paros itself is derived from P'Ares, the Sun.

^k Μινωα πολις εν Αμοργω τη νησω, μια των Κυκλαδων· δευτερα πολις Σικελιας· τριτη εν Σιφνω, μια Κυκλαδων· εχει δε Μινωαν καλουμενην κρηνην· εκαλειτο και η Γαζα Μινωα· εστι και Αραβιας· εστι και Κρητης· εστι και αλλη νησος, η πορρω Μεγαρων· και η Παρος Μινωα. Steph. Byzan. de Urb. p. 562. Prius tamen Minoia quam Paros dicta. Solin. Polyhist. cap. 11. Ἡρακλεια πολις περι Σικελιαν η λεγομενη Μινωα. Suid.

^l Μινωα ειδος αμπελου. Hesych.

^m Vide supra p. 178.

sèis was the concubine ⁿ of the Sun ; and she bore to him Eëtes, who was the king of Colchi, and the father of Medèa. These therefore were all contemporary with the Argonauts ; and likewise with Phrixus, who is feigned to have crossed the Hellespont on the back of the ram, so much celebrated in Epic poetry for his golden fleece. This fleece he brought to the court of Eëtes, and there espoused his daughter Chalciopè ; by whom he became the father of Argus, Melas, Phrontis, and Cutorus ^o. Phrixus I apprehend to be Ph'Erech-Zeus, *the solar god of the Ark* ; and as for the ram, which he employed in crossing the Hellespont, it was one of the several animals, under which the Ark was typified ^p.

ⁿ Notwithstanding Persèis is said to have been the concubine of the Sun, and the *sister* of Circè and Pasiphaè ; yet both Circè and Pasiphaè were themselves supposed to be *daughters* of the Sun.

Proxima Circææ raduntur littora terræ ;

Dives inaccessos ubi Solis filia lucos

Affiduo resonat cantu. —

Æneid. lib. vii. ver. 10.

Hyginus somewhat varies from Apollodorus, and thereby makes the genealogy more consistent. According to him, Persa was the wife of the Sun, and Eëtes, Persèis, Circè, and Pasiphaè, their children. Hyg. Fab. in Præf.

^o Apollod. Bibl. lib. i. cap. 9.

^p Ενοι δε φασιν αυτον (scil. Φειξον) επι κριοπρωρου σκαφους πλευσαι.
Schol. in Apoll. Argon. lib. i. ver. 256.

Hence we find, that Phrixus was supposed to be the son of Nebula, or *a cloud*, and the brother of Hercules-Melicerta^q, whose history has already been considered^r.

With regard to Pasiphaë, the wife of Minos, she is said, in the language of fable, to have entertained an unnatural passion for a bull, and in consequence of it to have produced the monster denominated *Minotaur*^s. This bull however, the imaginary paramour of Pasiphaë, was not of the ordinary race of those animals, but was miraculously sent by Neptune from the abyss of the sea^t. When therefore we recollect, that Pasiphaë was the daughter of the Sun, that a bull was the most common emblem of Noah, and that the union of the two superstitions was very frequently represented under the image either of a rape or of a marriage; we shall find no difficulty in understanding the true import of this fiction, but shall immediately perceive, that the Minotaur is simply Menu-Tor, *the bull Noah*. Additional light moreover will be thrown upon it by recurring to the history of Europa, the parent of Minos, whom I have already

^q Hyg. Fab. 1.

^r Vide supra p. 254, 304.

^s Herac. de Incred. Hist. cap. 2.—Palæph. de Incred. Hist. cap. 2.

^t Apollod. Bibl. lib. iii. cap. 1.

shewn to be the same as Isis or the Ark^u. Agenor, the father of that fabulous heroine, was the son of Neptune, and her mother was Telephassa. The latter accompanied her son Cadmus, and Thasus another of the children of Neptune, in their search for Europa; and at length arrived along with them in Thrace, on the coast of which lies Samothrace, the island of the Cabiri^x. Meanwhile Rhadamanthus, the mythological brother of Minos, and who was afterwards constituted one of the infernal judges, fled to Beotia, where he espoused Alcmenè, the mother of Hercules^y. Now it is remarkable, that the Cretan bull, which Hercules subdued in his seventh labour, is said by Acusilaus to be the very same as that, which carried Europa from Phenicia; while other writers have supposed it to be the bull of Pasiphaë, which Neptune sent from the depths of the ocean^z. Upon the whole therefore I conclude, that all these are mere variations of one tradition, built upon the principal arkite symbol: and that Italus, Italotus, and Talus; the Cretan bull, the bull of Europa, and the bull of Pasiphaë; the Mi-

^u Vide supra p. 178.

^x Apollod. Bibl. lib. iii. cap. 1.

^y Ibid.

^z Ibid. lib. ii. cap. 4.

notaur, Asterius^a, and even Jupiter himself^b; are all one and the same mythological character, the great tauric patriarch worshipped in conjunction with the Sun.

The Cabiric superstition appears in the early ages to have been attended with circumstances of very great cruelty. Hence originated the fable that Minos compelled the Athenians to send seven youths, and seven virgins, to be yearly devoured by the Minotaur^c. This, as we have repeatedly seen, was the precise number of the Corybantes, the Titans, and the Cabiri; in other words, the

^a Tzetzes plainly tells us, that Talus or Asterius was the Minotaur. 'Ο Αστέριος ἄτος ἐστὶν ὁ καὶ Μινόταυρος' εἶχε δὲ, ὡς φασί, ταυροῦ προσωπον. Tzet. in Lycoph. ver. 1301. This Asterius, Talus, or Minotaur, was the supposed son of Anac, concerning whom more will be said hereafter. Paus. Attic. p. 87.—Paus. Achaic. p. 524. Talus or Taurus was likewise the same person as Eryx, who is said to have been the son of the arkite Venus by Butes, (Hyg. Fab. 260.) or, according to some writers, by Neptune. (Apoll. Bibl. lib. ii. cap. 5.—Serv. in Æneid. lib. v. p. 356.—Tzet. in Lycoph. ver. 866.) Hence Eryx, who is no other than Erechi, *the god of the Ark*, as his imaginary father is Bu-Dus, *the tauriform deity*, is styled by Lycophron *Taurus*.

Ἦξει δὲ Ταυροῦ γυμναδὰς κακοζήτους

Παλῆς κοίτης.—— Cassan. ver. 866.

Upon which Tzetzes observes, Ταυροῦ δὲ τὸν Ερυξά φησι.

^b 'Ο Λυκοφρῶν τὸν Αστέριον Δία λέγει πατέρα εἶναι τοῦ Σαρπηδότος, Μίνως, καὶ Ῥαδάμανθυος. Tzet. in Lycoph. ver. 1301.

^c Apollod. Bibl. lib. iii. cap. 14.

complement of the Ark, exclusive of Noah : and the story of their being devoured relates, I doubt not, to the horrid human sacrifices, with which the idolatry of the early ages was polluted. The seven facella, in which victims were offered up to the bull Moloch; were constructed with a similar allusion to the number of the Cabiri, and the number of the planets; while Moloch himself was evidently the same deity as the Minotaur^d.

Before the mythology of the Cretans be dismissed, it will be proper to notice a remarkable personage, who was highly venerated by them, under the name of *Britomartis*, or *Dictynna*. Britomartis is represented by Apuleius as being the same goddess as Diana, Rhea, or Venus^e; and she is said by Nonnus to have been the daughter of the Ocean^f: but Pausanias makes her the offspring of Jupiter by Carmè the daughter of Eubulus. This Eubulus was supposed by the Cretans to be the son of Carmanor, who purified Apollo after the slaughter of the serpent

^d Vide supra p. 190.

^e Apul. Metam. lib. xi. Vide supra p. 147.

^f Οφρα νεν Βριτομαρτις εγω φυγοδεμνος ακουσω,

Ἦν ποτε Ποντος εἰκτε.

Nonni Dionys. lib. xxxiii. p. 551.

Python^g: but, according to Cicero, he was one of the Dioscori or Cabiri, and the son of Jupiter, and Proserpine^h; or, according to the Orphic poetⁱ, and Diodorus Siculus^k, of Ceres. Hence the connection between the Cabiri, and Britomartis, is sufficiently evident. But the fullest account of her is given by Antoninus Liberalis. This writer informs us, that Carmè, her mother, was the daughter of Phenix, the son of Agenor king of Tyre; and that her father was Jupiter. She was born in Phenicia, whence she came to Argos. She next proceeded to Cephallenia, where she was worshipped under the title of *Laphria*; and afterwards went into Crete. Here she was pursued by Minos, whose affections she had gained; and, in order to escape him, she hid herself among the nets of

^g Φασι δὲ οἱ Κρητὲς Καρμανορὸς τοῦ καδμηανὸς Ἀπολλῶνα ἐπὶ Φονῶ τοῦ Πυθωνος, παῖδα Εὐβούλον εἶναι· Διὸς δὲ καὶ Καρμῆς τῆς Εὐβούλου Βριτομαρτίν γενέσθαι. Paus. Corin. p. 180.

^h Δισκουροὶ etiam apud Graecos multis modis nominantur. Primi tres, qui appellantur Anactes, Athenis ex Jove rege antiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysius. Cic. de Nat. Deor. lib. iii. cap. 21.

ⁱ Orph. Hymn. 40.

^k Βριτομαρξίν δὲ, τὴν προσαγορευομένην Δικτυννάν, μυθολογοῦσι γενέσθαι μὲν ἐν Καννοὶ τῆς Κρήτης ἐκ Διὸς καὶ Καρμῆς τῆς Εὐβούλου, τοῦ γενηθέντος ἐκ Δημητρός. Diod. Sic. Bibl. lib. v. p. 342.

some

some fishermen: a circumstance, which procured her the name of *Dictynna*. At length she fled to Egina, and was no more seen by mortal eyes. The inhabitants of the island erected a shrine to her in the temple of Diana, and bestowed upon her the appellation of *Aphaë*¹.

Britomartis, being the same mythological character as Diana, Venus, or Rhea, must evidently, like them, be a personification of the Ark worshipped in conjunction with the Moon. Hence her wanderings, like those of Venus in quest of Adonis, of Isis in quest of Osiris, and of Ceres in quest of Proserpine, will relate to the erratic state of the Ark upon the surface of the waters. Accordingly she is sometimes represented as the daughter of the Ocean, and sometimes as the daughter of Jupiter or the tauric Noah; and is feigned, in the course of her travels, to have arrived at Argos, or *the city of the Ark*. Solinus informs us, that her title *Britomartis* signified, in the Cretan language, *the sweet virgin*^m; and the name seems to have been bestowed upon her in consequence of the same allegorical mode

¹ Anton. Lib. Metam. cap. 40.

^m Cretes Dianam religiosissime venerantur, Βριτομαρτιν gentiliter nominantes, quod sermone nostro sonat *virginem dulcem*. Sol. Polyhist. cap. 17.

of fabulizing, as that which supposes a virgin to have been the mother of Fohi, Buddha, and Perseus. With regard to her other appellation *Dietyinna*, which the Greeks, agreeably to their usual custom, derived from a word in their own languageⁿ, it is compounded of *Dag-Tinin*, a *sea-monster*; one of the most usual symbols of the Ark, as we have repeatedly seen, being a huge fish. Considered then as the Ark, Britomartis is described as being beloved by Minos, or Menus, *the patriarch Noah*; and as being descended from Agenor the father of Europa, and from the Cabiric deities Eubulus, Jupiter, Ceres, and Proserpine: while, considered as the waning Moon, she is celebrated under the title of *Aphaë*, and is supposed to have concealed herself from the sight of men.

We have now seen the introduction of the Cabiric rites into Italy by the Pelasgi, the Lydians, and the Cretans; it will next be proper to notice Enèas, and the Iliensians. This hero, after his departure from Troy, is said by Livy to have first landed in Macedon; whence he proceeded to Sicily,

ⁿ It may be observed by the way, that *Diëtys*, a *net*, from which the Greeks derived *Dietyinna*, probably springs from the same Hebrew root *Dag*, a *fish*.

and afterwards took up his final abode in Italy°. Along with him he brought the Cabiric Penates, or, as Virgil styles them, the Great Gods. Of these deities Dionysius of Halicarnassus has given us a very particular account. He informs us, that the Penates were called in the Greek language, *Patroï*, *Genethlii*, *Ctesii*, *Muchii*^p, or *Ercii*^q; and he describes the Trojan Gods, as being very ancient statues of two young men, holding spears in their hands, and inscribed with the word *Denas*^r; which he conceives to be equivalent

° Liv. Hist. lib. i. cap. 1.

^p The import of *Muchius* seems to be *the great diluvian*. Hence we find that Hercules was denominated *Machius*; (Orph. Argon. ver. 24.) and that the great god both of the Irish and the Persians was called *Much*, and Ireland itself *Mucinis*, or *Much-Innis*, *the island of Much*. (See Collect. de Reb. Hiber. vol. iv. p. 77. Pref.) A small island upon the coast of Scotland is likewise called *Muck*, most probably from the same god *Much*; whose name appears to enter also into the composition of *Mucenæ*, a town usually celebrated in conjunction with Argos.

^q Τους δὲ θεοὺς τοὺς αὐτοὺς Ῥωμαῖοι μὲν Πενάτας καλοῦσιν· οἱ δὲ ἐξ ἐμνηνεύοντες εἰς τὴν Ἑλλάδα γλῶσσαν τουνομα, οἱ μὲν Πατρίους ἀποφαινέσιν, οἱ δὲ Γενεθλίους· εἰσι δ' οἱ Κτησίους, ἄλλοι δὲ Μυχίους, οἱ δὲ Ἐρκίους. Dion. Hal. Ant. Rom. lib. i. cap. 67. *Ercius* is derived from *Erech*, *the Ark*; and *Patroïus*, from *Patar* (פַּתַר), *to dismiss, to open, or to let out*, in allusion to the egress from the Ark. For some further observations upon this word, vide infra chap. viii.

^r *Denas* seems to be *Da-Noas*.

to *Penas*, the sound of the letter *P* not having been then discovered. For a further account of them he refers to Callistratus, who compiled a history of Samothrace; to Satyrus, an old mythological writer; and to the poet Aratinus, from whose works he has extracted the following particulars.

Chrysè, the daughter of Palas, having espoused Dardanus, brought him as a marriage portion the Palladia, and the Mysteries of the Great Gods. These Mysteries, when the Arcadians left Peloponnesus on account of a deluge^s, Dardanus established in Samothrace, enjoining at the same time the strictest secrecy respecting the names of the deities, to whose honour they were devoted^t. Afterwards he carried the greatest part of the people with him into Asia; leaving however the Mysteries in possession of the islanders, while he conveyed away the Palladia, and the statues of the Gods. In process of time, his posterity founded Ilium, and removed to it the rites of the same Great Gods. These they preserved with the utmost care, building for them a temple in their citadel, and considering them in the light of their peculiar guar-

^s Vide supra p. 337.

^t Dionysius mentions, that these rites still continued even in his time to be celebrated by the Samothracians.

dians. When at length the city was taken by the Greeks, Enèas carried off the Mysteries of the Great Gods, and the remaining Palladium into Italy, the other having been stolen by Ulysses and Diomedes.

Such is the account given by those ancient mythologists: and, upon their authority, Dionysius pronounces the statues of the Cabiri, which were seen by himself, to be the same as those worshipped in Samothrace; and asserts, that the Palladium was still religiously preserved in the temple of Vesta^u.

The figures of the two young men are undoubtedly those of the Dioscuri, of whom more shall be said, when I come to treat of the Argonautic expedition; and with regard to the Palladium, the reader will recollect, that, according to Lycophron, it came originally from Phenicia.

Several different opinions however were entertained respecting the Trojan Penates. Nigidius, and Cornelius Labeo, seem to think, that they were Apollo and Neptune, by whom the walls of Ilium were built; Macrobius is inclined to believe them to be Jupiter, Juno, and Minerva, who were worshipped in the capitol, in one and the same temple, first built

^u Dion. Halic. Ant. Rom. lib. i. cap. 67, 68, 69.

by Tarquinius Priscus, a prince deeply conversant in the Samothracian mysteries; and Cassius Hemina scruples not to assert the identity of the Penates, and the Gods of Samothrace^x. Servius maintains, that the Great Gods, who were worshipped at Rome, and whom Enèas brought with him from Samothrace, were Jupiter, Minerva, and Mercury^y; Tertullian describes the Samothracian Cabiri, as being three in number, though he does not mention their names^z; and Dionysius of Halicarnassus observes, that many were of opinion, that the Cabiric rites of Troy and Samothrace were preserved in the temple of Vesta, during the reign of Numa^a. Accord-

^x Macrob. Saturn. lib. iii. cap. 4. see also Arnob. adv. Gent. lib. iii. p. 123.

^y Dii Magni sunt Jupiter, Minerva, Mercurius, qui Romæ colebantur. Serv. in Æneid. lib. iii. p. 274. Ut Magnos Deos accipias Jovem, Minervam, Mercurium, quos Æneas de Samothracia sustulit. Ibid. lib. viii. p. 532.

^z Tres aræ trinis diis parent, magnis, potentibus. Eisdem Samothracas existimant. Tertull. de Spectac. cap. 8.

^a Οἱ μὲν, ἐκ τῶν ἐν Σαμοθράκῃ λεγόντες ἱερῶν μοῖραν εἶναι τῷ Αἰνείᾳ φυλαττομένην τὴν ἐνθάδ᾽· Δαρδανὸν μὲν εἰς τὴν ὑφ' ἑαυτὸν κτιθεῖσαν πόλιν ἐκ τῆς νήσου τὰ ἱερά μετενεγκάμενον· Αἰνείου δὲ, ὅτε ἐφυγὼν ἐκ τῆς Τρωάδος, αἶμα τοῖς ἀλλοῖς καὶ ταῦτα κομισαντος εἰς Ἰταλίαν. Οἱ δὲ τοιοῦτοι Παλλὰδιον ἀποφαινοῦντες εἶναι τὸ παρὰ Ἰλίουσι γενομένον. Ant. Rom. lib. ii. cap. 66. This circumstance induces me to think, that the Arician forest, in which Numa held his nocturnal conferences with the nymph Egeria, was so denominated by some of the Pelasgic or Cretan settlers from Arech, *the Ark*.

Ex-

ing to Mnaseas, the Cabiri of Samothrace were called *Axieros*, *Axiocersa*, and *Axiocersus*. *Axieros* was Ceres; *Axiocersa*, Proserpine; and *Axiocersus*, Pluto. To these a fourth was added, by the name of *Casmilus*, or *Mercury*. Some however supposed, that there were originally only two Cabiri; the elder being Jupiter, and the younger, Bacchus^b.

There will be no great difficulty in reconciling these various opinions, when we call to mind the observations, which have been already made respecting the polyonymy of the

Extinctum Latiaeque nurus, populusque, patresque,
Deflevit Numam; nam conjux urbe relicta
Vallis Aricinæ densis latet abdita fylvis.

Ovid. Metam. lib. xv. ver. 486.

Dionysius speaks likewise of a temple of Venus at Actium, near which was another temple, dedicated to the Great Gods, and said to have been built by the followers of Enèas, in the course of their voyage to Italy. *Εν Ακτιῳ μὲν Ἀφροδίτης Ἀνδριαδος ἱερὸν, καὶ πλησίον αὐτοῦ θεῶν μεγάλων, ἃ καὶ εἰς ἡμᾶς νυν.* Ant. Rom. lib. i. cap. 50. The word *Actium* seems to have derived its name from *Ac*, *the Ocean*.

^b Μυοῖται δὲ ἐν τῇ Σαμοθρακῇ τοῖς Καβείροις, ὡς Μνάσεας φησὶ καὶ τα εἰοματά. Τέσσαρες δ' εἰσι τὸν ἀριθμὸν Ἀξίερος, Ἀξιοκέρσα, Ἀξιοκέρσος. Ἀξίερος μὲν οὖν ἐστὶν ἡ Δημήτηρ Ἀξιοκέρσα δὲ, ἡ Περσεφόνη Ἀξιοκέρσος δὲ, ὁ Αἰδης. Ὁ δὲ προστιθεμένος τεταρτὸς Κασμίλος, ὁ Ἑρμῆς ἐστίν, ὡς ἰστέρι Διονυσιοδώρος — Καβείροι δὲ δοκῶσι προσαγορευεσθαι ἀπὸ Καβείρων τῶν κατὰ Φρυγίαν ὄντων, ὅτε ἐντεῦθεν μετῆλχθησαν. Οἱ δὲ δύο εἶναι τοὺς Καβείρους φασὶ πρότερον πρεσβύτερον μὲν Δία, νεώτερον δὲ Διόνυσον. Schol. in Apoll. Argon. lib. i. ver. 917.

solar -

solar deity, and the intimate connection, which subsists between the apparently different goddesses of heathen mythology. The rites of the Cabiri are in fact a symbolical history of the union of the arkite and solar superstitions; and hence we shall not be surprized to see the Dove, the Ark, the Ocean, and the divine Wisdom, worshipped in conjunction with the bright luminaries of heaven.

In consequence of the Ilienſian Myſteries being thus early imported into Italy, we ſhall find, in the account of the ancient kings of Latium, ſeveral Trojan, or, to ſpeak more properly, Phenician names. Thus Aſcanius, the ſon of En  as, is As-Chan, *the prieſt of fire*; and his other appellation, *Ilus*^c, is the very ſame as that by which the Phenicians designated their god Cronus^d. In a ſimilar manner, the mother of Romulus and Remus, the fabulous concubine of Mars or M'Ares, *the great Sun*, is indifferently denominated *Ilia*, and *Rhea Sylvia*^e; and one of their anceſ-

^c At puer Aſcanius, cui nunc cognomen Iulo
Additur (Ilus erat, dum res ſtetit Ilia regno.)

  neid. lib. i. ver. 271.

^d Euseb. Pr  p. Evan. lib. i. cap. 10.

^e   neid. lib. i. ver. 278.—Liv. Hist. lib. i. cap. 3.

tors bears the title of *Atys*, which was also the name both of Bacchus, and of a king of Lydia, whose son Tyrſenus led the first colony into Etruria^f. Thus also Acca Larentia, the nurse of Romulus, seems to have derived the first of her names from *Ac*, *the Ocean*, and the second from *El-Aran*, *the divine Ark*^g; while the Palatium, which was fortified by that prince, was probably so called from Palas, the father-in-law of Dardanus, as Palas himself received his appellation from P'Al-As, *the god of fire*. What Livy says upon this subject is much to the same purpose: he deduces the word *Palatium* from *Pallantèus*, a city of Arcadia; and mentions the rites, which were there instituted in honour of the Lycèan Pan by Evander's colony of Arcadians^h.

The introduction of the Cabiric rites into Italy will likewise account for the tradition, which brings the arkite Hercules into that country, and represents him as the guest of Evanderⁱ. To this circumstance a class of priests, instituted by Numa, and denominated Argèan,

^f Liv. Hist. lib. i. cap. 5.

^g Sabinus Massurius in primo Memorialium secutus quosdam historiæ scriptores Accam Larentiam Romuli nutricem fuisse dicit. Aul. Gell. Noct. Att. lib. vi. cap. 7.

^h Liv. Hist. lib. i. cap. 5.

ⁱ Ibid. cap. 7.

owed their origin ^k, being so called, according to Varro, from the chieftains, who accompanied the Argive Hercules, and settled in Saturnia ^l. The Argèan plain at Rome also, as we learn from Fabius Pictor, received its appellation from the Argive Hercules ^m; who is said by Pseudo-Berosus to have been the son of Osiris, and to have been surnamed *Arxus*, *Lubarnus*, or *Musarnus* ⁿ. All these titles relate to the arkite worship. Arnus is Arn-Nus, *the arkite Noah*; Musarnus is Mus-Arn-Nus, *the diluvian arkite Noah*; and Lubarnus is Lubar-Nus, *the Noah of the Armenian hill Lubar*. Epiphanius accordingly mentions, that in the high tract of country in Armenia, called *the Gordyèan hills*, where, as we learn from Josephus, the Ark rested, one mountain in particular, loftier than the rest, bore in his days the name of *Lubar*, which, in the Armenian language, signifies *the descending place* ^o.

It is possible also, that the preceding obser-

^k Liv. Hist. lib. i. cap. 21.

^l Varr. de Ling. Lat. lib. iv.

^m Subsidiens septem collibus, campus Argæus dictus est ab Argo Evandri hospite, et comitibus Argivi Herculis, qui ad Evandrum venerunt, et in Saturnia subsederunt. Hinc extrema Argileta dicuntur. Fab. Pictor. de aureo sæculo. Fol. 130.

ⁿ Berof. Ant. lib. v. fol. 74.

^o Epiph. adv. Hær. lib. i.—Joseph. Ant. Jud. lib. i. p. 12.
vations,

vations, may throw some light upon the very obscure history of the Palici. These are said by Macrobius to have been two in number; and he very highly applauds the poet Virgil, for his accuracy in having recorded them.

Stabat in egregiis Arcentis filius armis,
 Pictus acu chlamydem, et ferrugine clarus Ibera,
 Insignis facie; genitor quem miserat Arcens
 Eductum matris luco Symetia circum
 Flumina, pinguis ubi et placabilis ara Palici P.

The son of Arcens shone amid the rest,
 In glittering armour, and a purple vest.
 Fair was his face, his eyes inspiring love,
 Bred by his father in the Martian grove:
 Where the fat altars of Palicus flame,
 And sent in arms to purchase early fame.

Dryden.

Of the history of these Palici Macrobius gives us the following particulars. The nymph Thalia, having conceived by Jupiter near the Sicilian river Symetus, besought the earth to open, in order that she might escape the vengeance of Juno. Her prayer was answered, and she brought forth her offspring beneath the surface of the ground; who, afterwards emerging to open day, acquired the

P Æneid. lib. ix. ver. 582.

name of *Palici*^q. Near this place were certain lakes of an immense depth, which the inhabitants highly venerated, esteeming them the brethren of the Palici. The water contained in them was strongly impregnated with sulphur^r; and if any person swore by them, his oath was deemed peculiarly obligatory, inasmuch that they constituted a kind of ordeal for the purpose of deciding differences^s. Macrobius adds, that, according to Polemo, the Palici were reckoned *autochthones*, or *ab-origines*; and he observes, that Æschylus the Sicilian particularly notices their passing from darkness into light^t: Hesychius however main-

^q ΑΠΟ ΤΩ ΠΑΛΙΝ ΙΕΘΔΑΙ.

^r Antigonus Carystius mentions, that there was a small building near the Palician lake, in which if any person lay down, he immediately died; but if he remained in an upright posture, he experienced no inconvenience. Της Σικελίας εν Παλαιοις οικοδομηθῆναι τοπον* εις ον οτις αν εισελθῃ, ει μὲν κατακλιθῃ, αποδησκει* ει δε περιπατοῖ, οδεν πασχει. Antig. Caryst. de Hist. Mir. cap. 133. This place was evidently of the same nature with the famous *grotto del cane*; in both cases, the sulphureous vapour rose only to a certain height, and thus suffocated persons in a reclining posture, while those, who were erect, remained uninjured. Springs of water were always deemed sacred by the ancients, but particularly those impregnated with sulphur; hence the very name of sulphur, *θειον*, signifies *something divine*.

^s Macrob. Saturn. lib. v. cap. 19.

^t Τι δεδει αυτοις ονομα τιθειναι βροτοι;

Σεμνους Παλικους Ζευς εφιεται καλειν,

tains, that the Palici were the children of Adranus^u. This Adranus I apprehend to be Adar-Nus, *the illustrious Noah*: whence I think it probable, that the Palici were the same as the Dioscori; that the oath by their consecrated lakes, like that by the waters of Styx, alludes to the postdiluvian oath of God; and that their connection with Juno, and their emerging from night into day, relates to the dove on the one hand, and to the passing of the Noëtical family from the obscurity of the Ark, on the other. The consecrated lake was a very usual appendage of Cabiric devotion, as sufficiently appears from those of Buto and Cotylè, and as will hereafter be made yet more evident from a variety of other instances^x.

The very early introduction of the Cabiric Mysteries into Italy further appears from the

Η και Παλικῶν εὐλογίῃς μενεῖ φατις;
Πάλιν γὰρ ἴκεσ' ἐκ σκοτοῦς τοδ' ἐς φῶς.

Æschyl. apud Macrob. Ibid.

^u Παλικοι. Ἀδρανῶ δυο γεννώνται υἱοὶ Παλικοι, οἱ νυν τῆς Συρακυσίας εἰσι κρατῆρες οἱ καλούμενοι Παλικοι, οἱ καὶ κατώκησαντες αὐτῇ.

^x Vide infra chap. x. It is possible, that Palas, Pallas, and the Palici, may have derived their respective titles from the Indian tribe of the Palli; who seem to have given to the holy land its name of *Palestine*, and to have been the original inventors of the history of the Theban Edipus. See a very curious Dissertation on Egypt, &c. by Captain Wilford. *Asiat. Res.* vol. iii.

fiction of the Argonautic voyagers having touched there. The miraculous vessel, in which they sailed, is said to have declared with a human voice, that they would find no termination of their troubles till they reached Ausonia. Accordingly, after coasting along the shore of Etruria, they at length arrived at Eëa, where they were purified by Circè^y. Hence we find an Italian port named *Eëtes*, where the Argo was feigned to have anchored; and near it a place called *Circèum*, and a river denominated *Titon*.

— Ἀμφὶ Κίρκαις ναπας,
 Ἀργὺς τε κλεινὸν ὄρμον Αἰήτην μέγαν,
 Λιμνὴς τε Φορκυῆς Μαρσιωνίδος πῶτα,
 Τίτωνιον τε χεῦμα^z. —

Upon the banks of Crathis, another Italian river, which was reported to have the peculiar property of changing the hair of those, who bathed in it, into a fiery colour^a, the

^y Ἡ ναὺς φεγγεταί, μὴ ληξέειν τὴν ὁρχὴν τοῦ Διὸς, εἰ μὴ πορευθέντες εἰς τὴν Αὐσονίαν.—οἱ δὲ—παρὰ μείψαμενοι Τυρρῆνιαν, ἤλθον εἰς Αἰαίαν, ἐνθα Κίρκη ἵκεται γενομένοι καθαιρόνται. Apollod. Bibl. lib. i. cap. 9.

^z Lycoph. Cassan. ver. 1273. Upon which Tzetzes remarks: Αἰήτης λιμὴν ἐν Ἰταλίᾳ—Τίτων ποταμὸς Ἰταλίας, ἐγγὺς Κίρκαις, ὃ Κίρκαιοι ἀπο τῆς Κίρκης καλεῖται.

^a Κραδὶς, ποταμὸς Ἰταλίας, τῶν ληθόμενων τὸ ὕδωρ αὐτὴ πυρραίων τας χαίτας. Tzet. in Lycoph. ver. 1021. This Italian river Crathis received its name from the Arcadian Crathis, into which

Colchians, sent in pursuit of Media, were feigned to have built cities.

Κραθίς δὲ γειτῶν, ἡδὲ Μυλακῶν ὄροις
 Χῶρος συνοικίους δέξεται Κολχῶν Πολαίς,
 Μασσηράς ἔς θυγατρὸς ἐσείλεν βαρυς
 Αἰας, Κορινθοῦ τ' ἀρχος, Εἰδυίας πόσις^b.

We have hitherto traced the introduction of the Cabiric rites into Italy by the Pelasgi, the Tyrrheni, the Cretans, the Trojans, and the fabulous Argonauts: let us now extend our researches into the ancient empire of Hindostan.

It has been observed, upon the authority of Mnaseas, that one of the Samothracian Cabiri was Pluto, or Aidoneus, who is said by Fulgentius, Cicero, and Julius Firmicus, to be the same as Plutus, the god of riches^c. In

which the fountain Styx emptied itself. Vide supra p. 264. note h.

^b Lycoph. Cass. ver. 1021. Πολαί, πόλεις εἰσιν ἡπειροῦ, ὑπὸ Κολχῶν κτισθεῖσαι.—το δ' ἐξ ἧς ἔτῳς· Ὁ Κραθίς δὲ χῶρος δεξιῇ αὐτῆς Συρίκῃς, ὃ γείνωνται πόλεις τῶν Κολχῶν, καὶ τῶν Μυλακῶν ὄροις. Tzet. in loc. In consequence, I apprehend, of the introduction of the Cabiric worship into Italy, a tradition prevailed, that Jason buried Medea at Buthrotum, and that their son reigned over the Marši. Medeam ab Iasone Buthrotri sepultam, filiumque ejus Maršis imperasse. Solin. Polyhist. cap. 2. The Marši seem to have been so called from their worship of M' Ars, *the great Sun*.

^c Quartum etiam Plutonem dicunt terrarum præfulem:

ωλυ-

a similar manner, the Hindoo Plutus is denominated *Cuvera*^d, or *Cubera*, which is evidently a mere variation of the word *Cabir*; and he is supposed moreover, like Cronus, Sydyk, and Mercury^e, to be joined with *seven* other genii, though he is, at the same time, esteemed inferior to the three great gods, Brahma, Vishnou, and Sceva^f.

The most singular proof however, that the Cabiri were not unknown to the Hindoos, is adduced by Captain Wilford. “ In the *Ad-butā-Cosā*,” says he, “ we find the following legends, which have an obvious relation to the deities worshipped in the mysteries of Samothrace.

“ In *Patala*, or the infernal regions, resides the sovereign queen of the *Nagas*, (large snakes or dragons :) she is beautiful, and her

πλουτος; enim Græce divitiæ dicuntur, solis terris credentes divitias deputari. Fulg. Mythol. lib. i. cap. 4. Thus likewise Cicero: Terrena autem vis omnis atque natura Diti patri dedicata est: qui Dives, ut apud Græcos Πλεῖων, quia et recidunt omnia in terras, et oriantur e terris. Cic. de Nat. Deor. lib. ii. cap. 26. And Julius Firmicus: Dives rusticus, cui propter divitias Πλεῖων fuit nomen. Jul. Firm. de Err. Prof. Rel. p. 17.

^d Cuvera is the same as Cubera, *V* and *B* being letters of the same organ.

^e Vide supra p. 389.

^f Asiatick Res. vol. i. p. 247.

“ name

“ name is *Afyoruca*. There, in a cave, she
 “ performed *Tapasya* with such rigorous au-
 “ sterity, that fire sprang from her body, and
 “ formed numerous *agni-tiraths*, (places of
 “ sacred fire) in *Patala*. These fires, forc-
 “ ing their way through the earth, waters,
 “ and mountains, formed various openings,
 “ or mouths, called from thence *the flaming*
 “ *mouths*, or *juala-much'i*. By *Samudr*, or
 “ Oceanus, a daughter was born unto her
 “ called *Rama-Devi*. She is most beautiful ;
 “ she is *Lacshmi* ; and her name is *Afyotcer-*
 “ *sha* or *Afyotcrishta*. Like a jewel she re-
 “ mains concealed in the ocean.

“ The *Dharma-Rajah*, or king of justice,
 “ has two countenances ; one is mild and full
 “ of benevolence : those alone, who abound
 “ with virtue, see it. He holds a court of
 “ justice, where are many assistants, among
 “ whom are many just and pious kings : *Cbi-*
 “ *tragupta* acts as chief secretary. These holy
 “ men determine what is just or unjust. His
 “ (*Dharma-Rajah's*) servant is called *Carma-*
 “ *la* : he brings the righteous on celestial cars,
 “ which go of themselves, whenever holy
 “ men are to be brought in, according to the
 “ directions of the *Dharma-Rajah*, who is the
 “ sovereign of the *Pitris*. This is called his
 “ *divine countenance*, and the righteous alone
 “ do

“ do see it. His other countenance or form
 “ is called *Yama*; this the wicked alone can
 “ see. It has large teeth, and a monstrous
 “ body. *Yama* is the lord of *Patala*; there
 “ he orders some to be beaten, some to be
 “ cut to pieces, and some to be devoured by
 “ monsters. His servant is called *Cashmala*,
 “ who, with ropes round their necks, drags
 “ the wicked over rugged paths, and throws
 “ them headlong into hell. He is unmerci-
 “ ful, and hard is his heart: every body trem-
 “ bles at the sight of him.

“ According to Mnaseas, as cited by the
 “ scholiast of Apollonius Rhodius, the names
 “ of the Cabirian gods were *Axieros*, or *Ce-
 “ res*; *Axiocersa*, or *Proserpine*; *Axiocersos*,
 “ or *Pluto*: to whom they add a fourth
 “ called *Casmilus*, the same with *the infernal*
 “ *Mercury*.

“ *Axieros* is obviously derived from *Afyo-
 “ ruca*, or rather from *Afyoru*, or *Afyorus*;
 “ for such is the primitive form; which sig-
 “ nifies literally, *she whose face is most beauti-
 “ ful*.

“ *Axiocersa* is derived from *Afyotcersa*, a
 “ word of the same import with the former,
 “ and which was the sacred name of Proser-
 “ pine. This is obviously derived from the
 “ Sanscrit *Prasarpāni*, or *she who is surrounded*
 “ by

“ *by large snakes and dragons.* Nonnus re-
 “ presents her as surrounded by two enor-
 “ mous snakes, who constantly watched over
 “ her. She was ravished by Jupiter in the
 “ shape of a dragon. She was generally sup-
 “ posed to be his daughter; but the Arcadi-
 “ ans, according to Pausanias, insisted that
 “ she was the daughter of Ceres and Nep-
 “ tune; with whom the ancient mytholo-
 “ gists often confound Oceanus.—

“ *Axiocersos*, or in Sanscrit *Afytcersa*, or
 “ *Afytcersas*, was Pluto or Dis, and was
 “ meant for *Vishnou*. *Vishnou* is always re-
 “ presented as extremely beautiful; but I
 “ never found *Afytcersa* among any of his
 “ titles: he is sometimes called *Atcersa*, a
 “ word of the same import.

“ *Cashmala* or *Cashmalas* is obviously the
 “ *Casmilus* of the western mythologists. The
 “ appellation of *Cabiri*, as a title of these
 “ deities, is unknown to the Hindoos.—The
 “ *Cuveras* or *Cuberas*, as it is generally pro-
 “ nounced, are a tribe of inferior deities, pos-
 “ sessed of immense riches, and who are ac-
 “ quainted with all places under or above
 “ ground, abounding with precious metals
 “ and gems. Their history, in the *Puranas*,
 “ begins with the first *Menu*; and no men-
 “ tion is made in it of floods, at least my
 VOL. I. F f “ learned

“ learned friends tell me so — Diodorus Siculus says, that the invention of fire, and the working of mines, was attributed to the Cabiri: and we find a Cabirus represented with a hammer in his hand^g. ”

In this portion of Hindoo mythology, we may observe the very same allusion to the union of the two superstitions, which pervades the whole classical history of the Cabiri. Apyruca is described as the queen of serpents, and the consort of Oceanus; while her daughter Apyotcerfha remains concealed like a jewel in the bosom of the sea. There is likewise the same reference to the fabulous infernal regions; and the office of the Samothracian *Casmilus* is accurately assigned to the Hindoo *Cashmala*.

From Hindostan I shall proceed to Armenia, which is generally allowed to be the country, in which the Ark first landed after the catastrophe of the deluge; hence, according to Nicolaus Damascenus, a tradition had constantly prevailed there, that some ancient personage had been conveyed in an Ark to the summit of mount *Baris*^h. This hill, denominated *Lubar* by Epiphanius, was one

^g Afiat. Ref. vol. v.

^h Joseph. Ant. Jud. lib. i. p. 12.

of those, which composed the chain of mountains called *Cordyean*, from *Cor-Du*, *the solar god*, who was there worshipped in conjunction with the arkite deities, or Cabiriⁱ. The superstition continued to flourish even in the days of Strabo; for he mentions a city in Armenia, which bore the name of *Cabira*, and in which was a temple of the arkite Moon, intitled *Pharnacum*, from *Ph' Arn-Ac*, *the Ark of the ocean*. In allusion to the postdiluvian oath of the Most High, an oath by the fortune of the king and the temple *Pharnacum* was, like that by the waters of *Styx*, deemed peculiarly sacred and obligatory^k.

We meet with some traces of the Cabiri also in Pamphylia, the inhabitants of which country had a god, whom they styled *Caber*. He seems, like all the other Cabiri, to have been a diluvian, or marine deity; and accordingly his sacrifices consisted of small salted fish^l.

ⁱ Joseph. Ant. Jud. lib. i. p. 12.

^k Εχει δὲ καὶ το ἱερὸν Μηνος, Φαρνακ (leg. Φαρνακον) καλεσμενον—
Επιμνησαν δ' οἱ βασιλεῖς το ἱερὸν τετο ἔως εἰς ὑπερβολὴν, ὡς τον βασι-
λικον καλουμενον ἱερὸν τουτον ἀπεφηναν τυχην βασιλεως, καὶ Μην Φαρ-
νακου· ἐπὶ δὲ τουτο της Σιδικης το ἱερὸν. Strab. Geog. lib. xii.
p. 557.

^l Phaselitas in Pamphylia legimus, pisciculis sale conditis placare deos consuevisse; in primis vero Cabro Deo salsamen-
tis

The territory of Pergamus likewise was sacred to the Cabiri; and its inhabitants preserved a tradition, that their gods were originally Arcadians, or Arkites, who came into Asia along with Telephus^m. This Telephus, as we have already seen, was the son of Hercules and Augè; and he was feigned to have been exposed along with his mother in an ark.

tis item divinam rem peregrisse. Cœl. Rhodig. Lect. Ant. lib. xii. cap. i.

^m Ἦν δὲ νεμονται οἱ Περγαμῆνοι, Καβείρων ἱεράν φασι το ἀρχαίον. Αὐτοὶ δὲ Ἀρκάδες ἐδελθσιν εἶναι τῶν ὅμῃ Τηλεφῷ διαβαίνων εἰς τὴν Ἀσίαν. Paus. Attic. p. 12.

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