

# CABIRI GROTTO

## ΔΙΑΤΡΙΒΗ ΣΤΑ ΚΑΒΕΙΡΙΑ II



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, ZEUS, ADONIS,  
AND HECATE,

FROM AN

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

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

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Η γὰρ τοῖς ἄνθρωποις προσεαράξεν, ἢ τὰ χρυσά της Ἰσιδος ἐκφανῆν, ἢ  
το ἐν ἀβύσσῳ ἀπορρήτων διέξεν, ἢ γήσεν τῆν Βαβυλῶν, ἢ τὰ μέλη τῆς Ὀσι-  
ριδος διασκιδάσεν τῆ Τυφῶνι, ἢ ἄλλο τι τοιοῦτον ἀπίστευτοι ποιήσεν.  
Jamb. de Myft. sect. vi. cap. 51.

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VOL. II.

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A  
DISSERTATION  
ON THE  
MYSTERIES  
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THE CABIRI.

VOL. II.

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## CHAP. VII.

CONCERNING THE SACRED TERMS HIPH OR SIPH, AND CUL OR COL; AND THE VARIOUS TRADITIONS FOUNDED UPON THEM.

I SHALL now proceed to offer a few observations upon the sacred terms *Hiph* or *Siph*, and *Cul* or *Col*.

The oriental mythologists seem, from the most remote periods, to have particularly delighted in the wild luxuriance of metaphorical language; and consequently in, what is very nearly related to it, symbolical imagery. This imagery, though frequently but ill understood, was early carried into the western world; the whole religion of Greece having been borrowed from the theology of Egypt, Chaldæa, and Phenicia. Hence we find, that the Ark was represented by a variety of emblematical animals, one of the principal of which was a Mare; while Noah, who was usually considered as the allegorical consort of the Ark, was venerated under the symbol of a Horse\*. By the Greeks however a mare

\* This hieroglyphic has been noticed by Mr. Bryant; but

was denominated *Hippa*: and I am inclined to conjecture, that this animal was so called by them, not *arbitrarily*, but *designedly*, and in consequence of its being an emblem of the Ark; the Chaldæans and Phenicians terming that immense vessel, in opposition to small *open* boats, *Hipba* or *Sipbina*, which signifies *a decked or covered ship*<sup>b</sup>. From this root the Greeks formed their word *Hippa*, *a mare*, because a mare was the symbol of *Hipba*, *the Ark*; and hence, although in their vulgar dialect the meaning of the masculine term *Hippos* was simply *a horse*, yet they still retained, even in that vulgar dialect, some remembrance of the primitive sense of *Hipba*. Accordingly, *Hippos* signifies *a ship*<sup>c</sup>; Hip-

he has neither attempted to ascertain the precise meaning of the term *Hippa* or *Hippos*, nor has he pursued the subject through all its various ramifications.

<sup>b</sup> טַפַּח, *Texit, Occultavit, Operuit*. Buxt. Lex. נַפְיָה, *Navis, propriè magna, quæ supernè tecta est*. Ibid. נַפְיָה in reality springs from the primitive root טַפַּח, or, in its most simple shape, טַח; being formed by the addition of the prefix *S*: and it is one of the many instances, which might be brought to shew, that the Hebrew is by no means so uncompounded a language, as it is generally supposed to be.

<sup>c</sup> Ἴππες γὰρ ὁ ποιητὴς τὰς ναῦς εἶπε, καὶ ἡμεῖς τοὺς Ποσειδῶνα Ἴππιον καλούμεν. Artem. lib. i. cap. 58. Thus also Plautus:

*Nempe equo ligneo per vias cæruleas*

*Estis vectæ. Ruden. Act i. Sc. 5.*

In a similar manner, Sophocles uses the phrase *ναυαγία ἵππικα*, when

parchus, a commander of ships<sup>d</sup>; Hippion, a mariner<sup>e</sup>; Ibenus, a ship<sup>f</sup>; and Hipos<sup>g</sup>, or Hipnos<sup>h</sup>, a particular part (possibly the deck) of a ship. A large fish being an emblem of the Ark, no less than a mare, the term, appropriated by the Greeks to the latter, was sometimes transferred to the former. Hence Hippidion signifies a fish<sup>i</sup>; and Hippos, a

when describing a chariot race; (Elect. ver. 732.) and Strabo speaks of small ships denominated *Hippi*. (Strab. Geog. lib. ii.) These remarks may perhaps account for the nautical phrases of "a ship riding at anchor," and "a ship riding out a storm." They may also explain the idea of the word *ιππειουσα*, which is used by Nonnus to express the floating of the island Delos or Asteria.

Οίαπερ Αγερίην Φιλοπαρθενος, ἦν ἐνι ποταμῷ  
Πλαζομένην εἰδὼκε παλινδρομον, εἰσοκεν αὐτῆν  
Αγατον Ἴππευοῦσαν ἀμφοδὲ συνδρομοῖ αὐρῆ  
Κυμασιν ἀστυφελικτοῖ ἐνεργίζωσεν Ἀπολλων.

Nonni Dionys. lib. xxxiii. p. 552.

They may likewise shew us the reason, why Astrampychus affirms a horse at full speed to be something mystical.

Πῶλος βλέπειν τρεχόντα, μουσικὸν τοῦδε.

Astramp. Oniroc. p. 98.

A horse at full speed symbolized a ship running before the wind.

<sup>d</sup> Ἴππάρχος, ὁ τῶν νεῶν ἐπιμελητὴς παρὰ Λακωνίῳ. Hesych.

<sup>e</sup> Ἴππειων, ὁ πλεων. Suid.

<sup>f</sup> Ἰβηνοί, κίβωτοι. Hesych.

<sup>g</sup> Ἴπος, μέρος τι τῆς νεῶς. Etym. Mag.

<sup>h</sup> Ἴπνος, μέρος τι νεῶς. Hesych.

<sup>i</sup> Ἴππιδιον, ἰχθύς ποῖος. Ibid.

*large sea-fish*<sup>k</sup>. Lastly, since the original import of the verb *Hipba* is *to cover*, the Punic word *Hoph*<sup>l</sup>, and the Greek word *Hippos*<sup>m</sup>, equally signify *a barbour*; and Hippoporis, either *a bouse*, or *a valley*<sup>n</sup>, from the idea of their being covered and protected.

*Hipba* then being equivalent to *a decked ship*, Argos, or the city of the Ark, was perpetually by the old mythologists styled *Hippian*; and that, not from any connection with horses, except indeed symbolically, but, as we are informed by Hesychius, from Hippa the allegorical daughter of Danaus, or Da-Nau<sup>o</sup>. This Hippa was the nurse of Bacchus or Noah, and she is feigned to have received him at his second birth from the thigh of Jupiter<sup>p</sup>. Ac-

<sup>k</sup> Ἴππον τον μεγαν θαλασσιον ιχθυον. Hesych.

<sup>l</sup> Ἰππ Portus, quasi navium protectio. Buxt. Lex. It is remarkable, that in the Greek language *Siphna* is the name of a particular kind of fish. Σιφνα ποιος ιχθυος. Hesych.

<sup>m</sup> Ἴππος, λιμενος. Ibid.

<sup>n</sup> Ἴπποπορις, κοιλας, αυλη, δαμα. Ibid.

<sup>o</sup> Ἴππειον, το Αργος, απο Ἴππης της Δαναου. Ibid. Danaus, or Noah, is said to have first introduced into Argos the use of aquatic instruments. Strab. Geog. lib. i. p. 23. The city *Argos-Hippiion* in Italy, which was feigned to have been built by Diomedes, and which was afterwards corrupted into *Argiripa*, owed its name, like the celebrated town of Greece, to the Arca-Hipha, or decked ark. Serv. in *Æneid*. lib. i. p. 632.

<sup>p</sup> Κλυδι πατερ, Κροτου υιε σαβαζις, κυδιμη δαιμον,

according to the author of the Orphic hymns, she was the same as Proserpine or Cybelè<sup>9</sup>; and she was sometimes called *Misa*, which appears to be M'Isa, or M'Isis, *the great Isis*<sup>1</sup>: hence Ino, or Isis, is said to have been the nurse of Bacchus, no less than Hippa<sup>2</sup>. Hesychius supposes, that she was Juno<sup>3</sup>; and Proclus styles her *the life of the world*, and represents her as being, like Ceres Cabiria<sup>4</sup>, begirt with a serpent, at the time that she

Ὁς Βακχὸν Διούσου ἐριβρομὸν ἐραφιῶτην  
Μῆρην ἐγκατεράψας, ὅπως τετελεσμένος ἐλθῆ  
Τῶνλον ἐς ἠγάθειον, παρ' Ἴπταν καλλιπαρῆον.

Orph. Hymn. 47.

Ἰπταν κικλησκῶ Βακχῷ τροφόν, εὐάδα κερῆν,  
Μυσιπολὸν τελεταίῃν ἀγαλλομένην Σάβην ἀγνοῦ,  
Νυκτεριοῖσι χοροῖσι, περιβρεμετοῖσι ἰαχοῖσι·  
Κλυθὶ μὲν εὐχομένου, χθονία μῆτηρ βασιλεία,  
Εἴτε σὺ γ' ἐν Φρυγίᾳ κατεχέῃς Ἰδῆς ὄρος ἄγνον,  
Ἡ Τῶνλος τέρπει σε, καλὸν Λυδοῖσι θοασμα·  
Ἐρχεο πρὸς τελετας ἱερῆν γήθουσα προσωπῶν.

Orph. Hymn. 48.

Θεσμοφόρον καλεῶ ἰερῶν ἀφοροῦ Διούσου,  
Σπέρμα πολυμήστον πολυωνυμὸν Εὐβέλης,  
Ἄγῃν εὐειρον τε Μίσσην, ἀεζήτων ἀνασσαν.

Orph. Hymn. 41.

<sup>2</sup> Paus. Lacon. p. 271.

<sup>3</sup> Ἴπτα, — ἰνίκως καὶ Ἥρα. This is a remarkable instance of the convertibility of the heathen goddesses. Juno is properly speaking the arkite dove, yet here she is said to be Hippa, or the Ark.

<sup>4</sup> Minuc. Fel. Octav. p. 168.

received Bacchus from his father <sup>z</sup>. She was in short the *Hipha*, or *covered Ark*, of Noah; and her reception of Bacchus, and his inclosure in the thigh of Jupiter, both relate to the entrance of that patriarch into his divinely constructed vessel. Noah was described by the orientlists, as being shut up in an *Arech*, or *ark*; some of their successors corrupted *Arech* into *Yarech* <sup>y</sup>, which signifies *a thigh*; and the Greeks completed the corruption, by thence feigning, that Bacchus was inclosed in the thigh of Jupiter <sup>z</sup>.

In consequence of *Hipha* or *Siphina* signifying *a decked ship*, the title of *Hippian* or *maritime*, which we have already seen applied to Argos, was bestowed likewise upon nearly all the arkite gods. Pausanias accordingly,

<sup>x</sup> Ἡ μὲν γὰρ Ἴππα τῆ παντος οὐσα ψυχή, καὶ ἔτω κελημένη παρα τῷ θεολογῷ — λίκιον ἐπὶ τῆς κεφαλῆς θείμενη, καὶ δράκοντι αὐτὸ περιεξεψασα τὸ κραδιαίον, ἰποδεχεται Διονύσον, — ὃ δὲ ἀπο τοῦ μηροῦ τοῦ Διὸς προΐσιν εἰς αὐτὴν. — διο καὶ συλλαμβάνουσα καὶ Ἴππα λεγεται τικτοῦσι τῷ Διῷ. Proc. in Tim. apud Orph. p. 401. Edit. Gesn.

<sup>y</sup> 77.

<sup>z</sup> It may be proper however to observe, that this fable might possibly originate from the tradition, that Bacchus was born in the Indian mountain Meros, or Meru. See *Afiat. Ref.* vol. i. p. 258. If such should be the case, the younger Bacchus or Raamah must, in this instance, have been confounded with the elder, or Noah.

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in a single passage, mentions a Hippian Neptune, a Hippian Juno, a Hippian Mars, and a Hippian Minerva; connecting them at the same time with the Dioscori, or Cabiri<sup>a</sup>: and Artemidorus assures us, that Neptune was called *Hippius*, not from Hippos, *a horse*, but from Hippos, *a ship*<sup>b</sup>.

The history of Neptune is replete with legends respecting horses, all of which, I apprehend, are to be interpreted symbolically. In his contest with Minerva for the territory of Athens, he is said to have produced the horse *Scyphius*<sup>c</sup>; while the goddess caused to spring from the earth the propitious diluvian olive<sup>d</sup>. He is reported likewise to have brought the first horse *Sisyphus* out of a rock in Thessaly, by a stroke of his trident<sup>e</sup>; and he is even

<sup>a</sup> Εν μὲν τῷ ὑπαίθρῳ τῆς ἀφεισῶς κατὰ μισοῦ πῶς μαλιζα, Ποσειδῶνος Ἴππιε, καὶ Ἦρας εἰσὶν Ἴππιας βῶμοι· πρὸς δὲ τῷ κίονι, Διοσχερῶν. Τῆς δὲ πρὸς τὸν ἐμβόλου καλούμενοι ἐσοδοῦ, τῇ μὲν Ἀργεῶς Ἴππιε, τῇ δὲ Ἀθῆνας Ἴππιας βῶμος. Paus. i Eliac. p. 414.

<sup>b</sup> Vide supra p. 4. note c.

<sup>c</sup> Tzet. in Lycoph. ver. 766.

<sup>d</sup> See Gen. viii. 11.

<sup>e</sup> Ἴππιος, ὃ Ποσειδῶν, ὅτι δοκεῖ πρῶτον ἵππον γεγενηκεῖναι Σισυφῶν ἐν Θεσσαλίᾳ τῇ τριακτῆ πετραν παίσας. Etym. Magn. The Thessalian horse *Sisyphus* is the same as the Attic horse *Scyphius*, which shall be more particularly noticed in the course of the present chapter. The names of both are equally derived from the radical *Sipb*.

feigned

feigned to have metamorphosed himself into a horse, and thus to have enjoyed the embraces of Ceres, or Hippa. It is observable, that this allegorical amour, which signifies nothing more than the marriage of Noah and the Ark, is immediately connected with the waters of Styx, or the deluge. According to Ptolemy Hephæstion, the deity of the ocean solicited Ceres in the neighbourhood of the Arcadian Styx, when she was in search of her daughter Proserpine. The reluctant goddess, vainly wishing to escape from him, changed herself into a Hippa, or *mare*; and afterwards, beholding her new form in the Stygian fountain, she in disgust miraculously tinged the water with black<sup>f</sup>. The fruit of this her intercourse with Neptune was supposed to be the horse *Arion*, which saved the life of Adrastus at the imaginary siege of Thebes<sup>g</sup>: the fabulous Hippos-Arion however was merely the Hiph-Aron, or *decked Ark*, while his rider Adrastus was Adar-As-Theus, *the illustrious solar Noah*<sup>h</sup>; and the whole story

<sup>f</sup> Ptol. Hephæst. Nov. Hist. lib. iii.

<sup>g</sup> Ἀδραστοῦ δὲ μόνου ἵππος διασώσει Ἀρίων τῆτον ἐκ Ποσειδῶνος ἐγένετο· Ἀπολλοδ. Βιβλ. lib. iii. cap. 6.

<sup>h</sup> Adrastus, mounted upon Arion, is the same as Bellerophon, mounted upon Pegasus: accordingly Neptune is equally said to have been the father of both those horses.

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of the siege of Thebes seems to have been founded upon the war between the votaries of the two superstitions<sup>1</sup>. The Arcadians of

<sup>1</sup> I have ventured to adopt this explanation, partly from the connection of the horse Arion with Neptune and Ceres, and partly from the undoubted circumstance, that what the Greeks called the early history of Thebes was purely fabulous. When we find the story of Edipus and Jocasta, the parents of Eteocles and Polynices, accurately preserved in the ancient books of the Hindoos, we shall not be easily persuaded to believe, that their tragical adventures ever really took place in Beotia. For, as it is not very credible, that the early occurrences, which happened in a petty barbarous state of Greece, could ever have attracted the notice of a great and polished empire, such as Hindostan; so it is surely much more probable, that the Greeks, through the medium of Egypt, borrowed the fable from the Hindoos, and adapted it to their own country, than that the Hindoos borrowed it from the Greeks.

According to Captain Wilford, one of the descendants of Palli "was Lubdhaca;—and from Lubdhaca descended the "unfortunate Linasu,—whose tragical adventures are told in "the Rajaniti, and whose death was lamented annually by the "people of Egypt. All his misfortunes arose from the incon- "finence of his wife Yoga, Bhrastra, or Yogacashtha; and his "son Mahasura, having by mistake committed incest with her, "put himself to death, when he discovered his crime, leaving "issue by his lawful wife. May we not reasonably conjecture, "that Lubdhaca was the *Labdacus*, Linasu the *Laius*, and "Yogacashtha the *Jocasta*, of the Greeks? The word *Yadupa*, "from which *Edipus* may be derived, signifies *king of the Yadu* "family, and might have been a title of the unhappy Maha- "sura." (Asiat. Ref. vol. iii. p. 75.)

I have little doubt, but that this story, like many others of incestuous connections which I have already noticed, (vide supra  
vol. i.

Phigalea had a tradition, that Ceres-Hippa, or the Ark, being distracted with sorrow on

vol. i. p. 184.) was founded upon the mythological character of the Ark. This vessel was at once considered as the mother, the daughter, the sister, and the wife of Noah; and from such different relations, misunderstood by the poets, naturally arose a variety of wild legends respecting incest. Jocasta in short is *Oc-Asta, the oceanic Vesta*; and Mahafura is *Maha-Surya, the great Nöitic Sun*: while Linafu, or Laius, the imaginary father of Edipus, whose death was yearly lamented by the people of Egypt, is evidently no other than Osiris.

Linafu is also the same as Linus, who was the reputed son of Apollo, and the brother of Orpheus. Accordingly, the supposed death of this Linus was lamented, in a manner precisely similar to that of Osiris, by women and virgins; and his rites became so famous, that the name of *Linus* was usually inserted by the Argive poets in every funeral dirge. It is remarkable, that he was feigned to have been brought up during his infancy in the midst of a flock of lambs; whence the month in which his festival was celebrated was denominated *Arnèus*, and the festival itself *Arnis*. Much the same story, as I have already observed, (vide supra vol. i. p. 304.) is told respecting Neptune, and for the very same reason. The Greeks confounded *Arn, the Ark*, with *Arnos* the genitive of *Ars, a lamb*; hence the month *Arnèus*, and the festival *Arnis*, were so called, not from their having any connection with lambs, but because Linus, Linafu, Laius, or Osiris, were preserved, or, in the language of the Mysteries, buried, in *Arn, an ark or coffin*. (Apollod. Bibl. lib. ii. cap. 3.—Conon. Narrat. 19.) Some supposed Linus to be the son of a certain *gegenes*, named *Pierus*, and not of Apollo. (Tzet. in Hes. Oper. et Dier. ver. i.) Pierus however was in fact the same as Apollo, being *Pi-Ur, the oracular Sun*. It is not unworthy of observation, that Nonnus bestows upon Linus the titles of *Arcas, or the arkite*, and of *Aletes, or the god of fire*.

Kai

account of the rape of Proserpine, long concealed herself within the dark recesses of a

Και Διός ευπαιθη Φοιτητής Ἀγκας Ἀληθης.

Dionys. lib. xli. p. 707.

The reader will recollect, that the same persons, who were called *Titans*, were also called *Aletæ*.

Linus moreover, as we are plainly informed by Herodotus, was the same as the Egyptian Maneros, whom I take to be no other than Osiris; for, like him, he was yearly bewailed by the Egyptians on account of his supposed death. (Herod. lib. ii. cap. 79.) The Greeks indeed metamorphosed Maneros into the god of love, and denominated him *Eros*, which the Latins conceived to be equivalent to *Cupido*; but the whole of this mistake arose from a circumstance in the Mysteries, which I have already hinted at. Noah's egress from the Ark was represented as his second birth: hence he was sometimes naturally enough described as a child; and hence we are told by Plutarch, that the Sun (viz. the Noëtic Sun) was depicted by the Egyptians as an infant sitting upon the symbolical lotus. (Plut. de Isid. p. 355.) This infant Eros, or Cupid, is said to have been the son of Venus: but Venus was a personification of the Ark; and was esteemed, in consequence of the introduction of the phallic worship, the goddess of love. Such being the case, her allegorical son Noah, who, as I have just observed, was sometimes represented as an infant, was by classical writers transformed into the boy Cupid, and supposed to be the god of love. The Egyptians called him *Maneros*, or *Man-Eros*, *the Noëtic Sun*: the Greeks denominated him *Eros*, or *Eres*, *the Sun*; and, esteeming him the god of love, derived from that appellation their verb *Erao*, *to love*: but the Latins, totally losing sight of his original character, and considering him only as an amatory deity, termed him *Cupido*, or *desire*. The ancient author of the inestimably valuable Orphic writings very justly associates him with Chaos, and Cronus; intitling him *the double god, the father of night*, and *Pbanes*, which Phanes

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rocky cavern. In consequence of her absence, the earth ceased to yield its increase, and the human race was visited by a dreadful pestilential disorder. To perpetuate the memory of this event, the Phigalensians constructed an artificial grotto, and placed with-

I have already shewn to be the same as Bacchus, Noah, or the Sun. (Orph. Argon. ver. 12. et infra.)

As for the word *Linus*, I am much inclined to derive it from the old Celtic radical *Lin*, a lake. According to this derivation, *Linus* will be *Lin-Nus*, *Noah the god of the lake*; that patriarch being so called from the circumstance of his being worshipped in an artificial floating island in the midst of a lake, such as those of *Cotylè*, *Buto*, and *Bambycè*.

I am further inclined to conjecture, that *Linus* is the very same person as the famous British enchanter *Merlin*, or *Mer-Lin*: but the history of this singular character must be reserved for future consideration. (Vide infra chap. x.)

*Linus*, *Maneros*, or *Cupid*, then, being equally the solar *Noah*, we shall perceive the reason why the imaginary god of love, no less than his arkite mother *Venus*, was frequently represented as a marine deity. *Montfauçon* has presented us with a variety of engravings, in which *Cupid* appears sometimes riding upon the back of a fish; sometimes driving over the waves a chariot drawn by two fishes; sometimes hovering in the air, while he holds the reins, by which he directs a variety of sea-monsters, compounded either of a horse and a fish, a ram and a fish, a lion and a fish, or a griffin and a fish; sometimes floating upon the ocean in a shell; and sometimes gliding over the waters, as he sits upon a sort of pitcher, and expands his sail to the wind. (See *Mont. Ant. Expl.* vol. i. p. 111. et infra.) This pitcher I apprehend is much the same symbol as the cup, of which I shall treat at the end of the present chapter.

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in it a statue of Ceres of a very remarkable form. The goddess was represented in a sitting posture, having a horse's head<sup>k</sup>, the hair of which was intermingled with serpents; a long robe reached down to her ankles; and in one hand she held a dolphin, and in the other a dove<sup>l</sup>. It is almost superfluous to observe, that the horse's head was given to Ceres, on account of her supposed amour with Neptune; and that the dolphin, and the dove, equally relate to the history of the deluge. As for the grotto within which she was placed, I apprehend that it was constructed for the purpose of initiating aspirants into the Mysteries of the Cabiri, one of whom, as we are informed by Mnafeas, was Ceres<sup>m</sup>. By the epoptæ a cavern was esteemed the most proper symbol of Hades, or the vast central cavity of the earth: hence we almost invariably find, that the rites of the Cabiri were celebrated in caves, either

<sup>k</sup> One of the three heads of Hecatè or Diana, who was the same as Ceres, was that of a horse. Vide supra vol. i. p. 281.

<sup>l</sup> Paus. Arcad. p. 686. — Cœl. Rhodig. Lect. Ant. lib. xv. cap. 31.

<sup>m</sup> The reason, why Ceres, or the Ark, was placed within this cavern, is the very same as that, why the principal arkite god was supposed to have descended into the infernal regions. Vide supra vol. i. p. 230.

natural,

natural, or artificial<sup>n</sup>. There is one curious particular, which must not be left unnoticed in considering the fabulous loves of Neptune and Ceres. Apollodorus mentions, that she received his embraces in the shape of an Erinus, or Fury<sup>o</sup>; and Tzetzes adds, that Ceres-Erinus was highly venerated at Ongcæ, a city of Arcadia<sup>p</sup>. The reader will recollect, that I attempted in a former chapter<sup>q</sup> to shew, that the whole fiction of the infernal regions was built entirely upon the helio-arkite Mysteries: owing to this circumstance, Ceres-Hippa is said to have become an Erinus, which the Greeks metamorphosed into a Fury, and placed in Hell; but which is simply, when stripped of its poetical terrors, Aren-Nus, *the Ark of Noah*. Hence she was

<sup>n</sup> This subject will be resumed at large hereafter. Vide infra chap. x. The Phigalensian cavern of Ceres-Cabiria was one of the same nature as the subterraneous vault, in which Acrisius confined his daughter Danaë, whom I have already shewn to be Da-Nauë, or the Noëtic Ark. Vide supra vol. i. p. 200. It was likewise of the same nature as the cave of the Nymphs, the cave of Chiron, the cave of Trophonius, and the cave of Zerinthus in Samothrace.

<sup>o</sup> Apollod. Bibl. lib. iii. cap. 6.

<sup>p</sup> *Εριννος ἢ Δημητρη, ἐν Ουγκαις πόλει τῆς Ἀρκαδίας τιμαται.* Tzet. in Lycoph. ver. 1225. For the testimony of Apollodorus see the last citation.

<sup>q</sup> Vide supra chap. v.

WOR-

worshipped in Arcadia at Ongcæ, or Ong-Ai, *the region sacred to the ocean*. With the same allusion to the arkite Hippa, Neptune is feigned also to have ravished Hippothoè<sup>r</sup>, and Medusa; the latter of whom bore to him the horse Pegasus<sup>s</sup>. This Hippothoè is merely Hippo-Thea, *the divine Ark*; while her father Mestor, who was the reputed offspring of Perseus, is M'Es-Tor, *the great solar bull*: and as for Pegasus, Palephatus does not scruple to declare, that he was not a horse, but a long ship, or, as the Phenicians would have expressed it, *Arca-Siphina*<sup>t</sup>.

I have observed, that Juno was the dove, that Mars was the Noëtic Sun, and that Minerva was the divine wisdom, which preserved the Ark; we shall not be surpris'd therefore to find, that they were all denominated *Hippian deities*. Hence, on account of the connection of Minerva<sup>u</sup> with the history of the

<sup>r</sup> Apollod. Bibl. lib. ii. cap. 4.

<sup>s</sup> Ex Medusa Gorgonis filia et Neptuno nati sunt Chrysaor, et equus Pegasus. Hyg. Fab. 151. For an account of Medusa, vide supra vol. i. p. 266.

<sup>t</sup> Ονομα δὲ τῆν τῶν πλοίων Πηγασος, ὡς καὶ νῦν ἕκαστον τῶν πλοίων ὀνομα εἶχει· μᾶλλον δὲ δοκεῖ πλοῖον, ἢ ἵππῶν ὄνομα εἶναι Πηγασος. Paleph. de Incred. Hist. cap. 29.

<sup>u</sup> The following fables, respecting the birth of Minerva, evidently originated from a misprision of the term *Hippa*. 'Ἴππια' ἐκλήθη ἕτως ἢ Ἀθῆνα· ἵππι ἐκ τῆς κεφαλῆς τῆ Διὸς μεθ' ἵππων ἀηλατο,

deluge, Thebes was esteemed sacred to her <sup>x</sup>; hence also she was reported to have assisted Mercury in purifying the daughters of Danaus, after the murder of their husbands <sup>y</sup>; hence she was said to have built the ship of Danaus, in which he escaped the machinations of his brother Egyptus <sup>z</sup>, that ship, which was the very same as the celebrated Argo <sup>a</sup>; and hence, as we have already seen, she was fabled to have preserved in an ark the semi-dracontian form of Erichthonius. By the advice of Minerva also, the wooden horse of Troy was constructed; the history of which seems to be nothing more, than a corrupted tradition of the sacred Hippa <sup>b</sup>. Servius evidently gives no credit to the vulgar fable respecting it; and indeed few persons will be inclined to believe, that any fortified town could ever have been really taken by so strange a contrivance. He mentions, that some wri-

ὡς ὁ ἐπ' αὐτῆς ὕμνος δῆλοι· ἢ ὅτι Ποσειδῶνος ἔσα θυγαῖτηρ καὶ Κορυφῆς  
τῆς Ωκεανῆ εἶχεσα ἄρμα, ἔταως ἐγεννηθῆ· Etym. Magn.

<sup>x</sup> Apoll. Argon. lib. iv. ver. 260.

<sup>y</sup> Apollod. Bibl. lib. ii. cap. 1.

<sup>z</sup> Minerva prima navem biproram Danao ædificavit, in qua Ægyptum fratrem profugit. Hyg. Fab. 277.

<sup>a</sup> Ἀργῶ—ἄλλοι δὲ λεγούσι Δαναοὶ διακομμένοι ὑπὸ Αἰγυπτῆ, πρῶτον κατασκευασαί, ὅθεν καὶ Δαναΐς ἐκλήθη. Schol. in Apoll. Argon. lib. i. ver. 4.

<sup>b</sup> Hyg. Fab. 108.

ters

ters supposed it to have been an engine of war; and others, the gate, by which Antenor admitted the Greeks, and over which was placed the figure of a horse: while others again were of opinion, that it related only to an equestrian battle, in which the Trojans were completely routed by the Greeks; and others referred it to a mountain called *Hippius*, behind which the Greeks placed themselves in ambuscade <sup>c</sup>. The description, given by Virgil of the mode in which this horse was constructed, singularly resembles the process of naval architecture;

—Fracti bello, fatisque repulsi,  
 Ductores Danaûm, tot jam labentibus annis,  
 Instar montis equum, divina Palladis arte,  
 Ædificant: sectaque intexunt abiete costas <sup>d</sup>.

And Tryphiodorus directly compares its bulk to that of a ship.

Ἡδὴ γὰρ βελήσι θεῆς ὑποεργὸς Ἐπειὸς  
 Τροίης εὐθρόν ἀγαλμα πηλωρίων ἵππων ἐποίησεν.

<sup>c</sup> De hoc equo varia in historiis lecta sunt: ut Hyginus dicit, machinamentum bellicum fuit.—Ut alii, porta quam eis Antenor operuit, equum pictum habuisse memoratur: vel certe Antenoris domus, quo posset agnosci. Aut equestri prælio victa est Troja. Aut a monte Hippius, post quem se absconderant Græci. Serv. in Æneid. lib. ii. p. 233.

<sup>d</sup> Æneid. lib. ii. ver. 13.

Ποιει δ' ευρυτατης μεν επι πλευρης αραρυιας  
Γαστερα, κοιλιας οπως νεος αμφιελισσης  
Ορθρον επι σταθμην μεγαθος τορκωσαλο τεκτων<sup>e</sup>.

In consequence of the radical *Hipb* entering into the epithets of nearly all the arkite gods, Venus, whose ordinary employment is certainly not supposed by any of the poets to consist in taming horses, is nevertheless called *Hippodamia*<sup>f</sup>. This title is in fact *Hippa-da-Maia*, the great arkite mother; and it was bestowed upon Venus in the same sense, as that of *Demeter* or *Da-Mater*, and that of *Damia* or *Da-Maia*<sup>g</sup>, were upon Ceres.

I apprehend, that Venus-Hippodamia was the same mythological character as Hippodamia the wife of Pelops. This Hippodamia was the daughter of Enomaüs by Euaretè, the sister of Danaè. Terrified by an oracle, which predicted his death from his future son-in-law, Enomaüs refused to give his daughter to any person, except the man who should first conquer him in a chariot-race. Pelops accepted the challenge; and, by means of a stratagem, obtained the victory<sup>h</sup>. Pappus relates, that the horses of Pelops were

<sup>e</sup> Tryph. de Ilii Capt. ver. 56.

<sup>f</sup> Ἴπποδαμεια, — Αφροδιτη. Hesych.

<sup>g</sup> Herod. lib. v. cap. 82.

<sup>h</sup> Hyg. Fab. 84.

winged;

winged; but he concludes with observing, that they were nothing more than a ship, upon the head of which two winged horses were represented<sup>i</sup>: and Cicero, in perfect conformity with this explanation of Palephatus, supposes him to have received his chariot and horses as a gift from Neptune, and describes them as lightly skimming over the surface of the Ocean<sup>k</sup>. Enomaüs himself was the son of Mars; and his mother was fabled to be either Arpina the daughter of Afopus, or Eurythoè the daughter of Danaus: while his charioteer Myrtilus was the offspring of Mercury, and Phaëthusa another of the family of Danaus<sup>l</sup>. As for Pelops, he is simply P'El-Op, *the divine solar serpent*<sup>m</sup>; and I have

<sup>i</sup> Εγω δε τα αυτα λεγω και περι του Πελοπος, απιδ και περι του Πηγασου—ρητιον εν, οτι Πελοψ ηλθεν εχων πλοιοι' εγεγραπτο δε επι του πλοιου, ιπποι υποπτεροι' αρπασας δε την κορην, ωκετο φευγων. Palæph. de Incred. Hist. cap. 30. The same assertion is made by Tzetzes. Schol. in Lycoph. Cassan. ver. 156.

<sup>k</sup> Equi Pelopis illi Neptunii, qui per undas currus suspensos rapuisse dicuntur. Cic. Tusc. Disp. lib. ii. cap. 26.

<sup>l</sup> Schol. in Apoll. Argon. lib. i. ver. 752.

<sup>m</sup> It is a remarkable circumstance, and what serves additionally to shew the connection of Pelops with the arkite worship, that the Trojan Palladium was supposed to have been formed out of the bones of that Hero. Arnob. adv. Gent. lib. iv.—Clem. Alex. Strom. lib. vi.—Jul. Firm. de Err. Prof. Rel. Hippodamia, in gratitude for her marriage with Pelops, built a temple to Juno, the Noëtic dove. Paus. i. Eliac. p. 417.

little doubt of his being the same person as Bacchus, or Osiris. Hence, like those deities, he is feigned to have been torn limb from limb, and afterwards to have had his scattered members joined together again <sup>m</sup>; and hence, in allusion to the second or mythological birth of the patriarch, he is described by Lycophron as restored to life, and enjoying the pleasures of a second youth <sup>n</sup>.

Ὀν δὴ δις ἠβάσαντ᾽, καὶ βαρὺν πόθον  
 Φυγοντ᾽ Ἐναυμεδόντος ἀρπακτῆριον,  
 Ἐσειλ' Ἐρεχθεὺς εἰς Λαίτραιναιὺς γυίας<sup>ο</sup>.

Another of the Hippian or arkite gods was Hercules: whence we find, that the title of *Hippodites* was given to him; that he was worshipped both at Onchestus and Thebes <sup>p</sup>;

<sup>m</sup> Tzet. in Lycoph. ver. 152.

<sup>n</sup> The fable of the dilaceration of Bacchus, as I shall hereafter shew, is a corruption of the primitive allegory; which represented, not the god of the Ark, but the Ark itself, as torn asunder, and as having its limbs scattered over the face of the whole world. Vide infra chap. viii.

<sup>ο</sup> Lyc. Cass. ver. 156.

<sup>p</sup> Ἰπποδιδίτης, Ἡρακλῆς ὁ ἐν Οὐγγησῶ τιμωμένος, οἱ δὲ ἐν Θηβαίς. Hesych. Apollodorus has given us a catalogue of the sons of Hercules, among whom we find Hippeus, Tripsippas (Tor-Ip-Sip), Onesippus (On-Es-Ip), Menippides (Men-Hippa-Dus), Hippodromes (Hip-Adar-Am-Es), Hippotus, Argelas (Arg-El-As), Archedices (Arca-dag), Alopheus (Al-Op), Afo-pides

and that a variety of traditions respecting horses occur in his fabulous history. He is said for instance to have driven away the Thracian mares of Diomede, the son of Mars and Cyrenè, which fed upon human flesh; a circumstance, I apprehend, allusive to the cruel rites, with which the joint worship of the Ark and the Sun were anciently celebrated<sup>a</sup>: and he is supposed to have undertaken the deliverance of the Trojan Hesionè from the Cetus, upon condition that Laomedon should give him the mares, which he had received from Jupiter in recompense for the rape of Ganymede<sup>r</sup>. He is further reported to have slain Hippolyta, the imaginary queen of the Amazons, or fire-worshippers, Juno having instigated their army to attack him<sup>s</sup>; which fable, like many others of the same nature, apparently relates to the war between the two great sects of the Ark and the Sun<sup>t</sup>.

With regard to the Amazons, whom the

pides (As-Op), Mentor (Menah-Tor), Hippocrates, and Hippozygus. Apollod. Bibl. lib. ii. cap. 7.

<sup>a</sup> Apollod. Bibl. lib. ii. cap. 4.

<sup>r</sup> Ibid. cap. 5.

<sup>s</sup> Ibid. cap. 4.

<sup>t</sup> Or, as the Hindoos term them, in their account of this war, the worshippers of the Yoni and the Lingam.

Greeks, by deriving that appellation from a word in their own language, converted into a nation of female warriors <sup>u</sup>, they seem to have been so called from the adoration of Amazon, *the blazing Sun* <sup>x</sup>. Hence they are said to have been the children of Mars by Harmonia <sup>y</sup>. The scholiast however upon Eschylus describes Harmonia, not as the consort of Mars, but as his offspring by Venus <sup>z</sup>; while the scholiast upon Apollonius represents her as the sister of Dardanus and Jasion, and as the daughter of Electra <sup>a</sup>. Both these genealogies of Harmonia are equally mythological: for Dardanus-Polyarches, as I have al-

<sup>u</sup> See a dissert. on this subject in Bryant's Anal. vol. 3.

<sup>x</sup> Palephatus does not scruple to declare, that the Amazons were not women, but a nation of barbarians. Περὶ Ἀμαζόνων τὰ δὲ λεγέσιν, ὅτι ἢ γυναῖκες ἦσαν, ἀλλ' ἀδελφοὶ βαρβάροι. Palæph. de Incred. Hist. cap. 33.

<sup>y</sup> Apoll. Argon. lib. ii. ver. 992.

<sup>z</sup> Ἀρμονίαν τὴν Ἀφροδίτης καὶ Ἀρεως εἶχεν ὁ Κάδμος. Schol. in Sept. con. Theb. ver. 140.

<sup>a</sup> Εκκεῖ γὰρ (ἐν τῇ Σαμοθρακῇ) ἦκει Ἠλεκτρα ἢ Ἀτλαντος, καὶ ὀνομαζέτο ὑπο τῶν ἐγγυρῶν Στερετηγῆς, ἣν φησὶ Ἑλλανικὸς Ἠλεκτρωνῆν καλεῖσθαι. Ἐγέννησε δὲ τρεῖς παῖδας, Δαρδάνιον τὸν ἐν Τροίᾳ κατοικήσαντα, ὃν καὶ Πολυάρχη φασὶ λεγέσθαι ὑπο τῶν ἐγγυρῶν καὶ Ἠτιωνία, ὃν Ἰασιώτα ὀνομαζέσιν — τρίτην δὲ εἶχεν Ἀρμονίαν, ἣν ἠγαγετὸ Κάδμος, καὶ ἀπο τῆς μητρὸς αὐτῆς Ἠλεκτρίδας πύλας τῆς Θῆβης ὀνομασθαι ἴσθουσι Ἑλλανικὸς ἐν πρώτῳ Τρωϊκῶν, καὶ Ἰδομενεὺς ἐν πρώτῳ Τρωϊκῶν. Schol. in Apoll. Argon. lib. i. ver. 916.

ready

ready observed<sup>b</sup>, is Dar-da-Nus-Bol-Arca, *the illustrious Noab, the lord of the Ark*; his brother Jafion is As-On, *the blazing solar orb*; Mars is *the Sun*; and Venus, *the Ark*. The amours therefore of Mars and Venus, which are celebrated so continually by the poets, relate only to the allegorical marriage of the solar Noah and the lunar Ark. Harmonia is usually supposed to have been the wife of the Phenician Cadmus, the founder of Thebes; but Palephatus makes the Sphinx to be his consort, and adds, that she was an Amazon and an Argive<sup>c</sup>. The Sphinx seems to have been nothing more, than an hieroglyphical representation of the two united superstitions, by means of their symbols, the woman, the lion, and the serpent; and the whole fable respecting her was most probably ingrafted upon the emblematical theology of the Cuthites, whom the Greeks denominated *Ethiopian*s: accordingly, we learn from Pisander, that the Sphinx was sent by Juno out of Ethiopia, for the punishment of Laius and the Thebans<sup>d</sup>. Since Cadmus then is generally represented as a Phenician<sup>e</sup>, we have

<sup>b</sup> Vide supra vol. i. p. 344.

<sup>c</sup> Palæph. cap. 7.

<sup>d</sup> Pis. apud schol. in Eurip. Phœn. ver. 1789.

<sup>e</sup> He is sometimes however said to have come from Thebes  
in

every reason to believe, that from him the Canaanitish Cadmonites<sup>f</sup> derived their appellation, as the Hermonites<sup>g</sup> did theirs from his wife Harmonia. Not that there were ever really such persons as Cadmus and Harmonia, for, *Cadmus*, or *Cadm-On*<sup>h</sup>, *the oriental Sun*,

in Egypt. Diod. Bibl. lib. i. p. 20.—Tzet. in Lycoph. ver. 1206. The fact is, that the same helio-arkite worship was equally established in Greece, in Egypt, and in Phenicia.

<sup>f</sup> Gen. xv. 19.

<sup>g</sup> Psalm xlii. 6. Mount Hermon was called *Sirion* by the Tyrians. Deut. iii. 9. The reason of this is obvious: *Sirion* is *the solar deity Noah*, and thence naturally connected with *Har-Mon*, *the bill of the Ark*.

<sup>h</sup> Cadmus is actually denominated *Cadmon* by Stephanus of Byzantium. De Urb. p. 415. The editor has indeed corrected *Cadmon* to *Cadmus*; but he acknowledges, that it is contrary to the reading of every copy, both printed and manuscript. The various travels of Cadmus seem to relate to the migrations of his worshippers, who were originally Phenicians or Egyptians, and who carried with them, wherever they went, the rites of the Cabiri. Hence we find that Cadmus is supposed to have been in Rhodes, in Thera, in Thafus, in Eubœa, and in Samothrace; all which places, as we have seen, were famed for the worship of the Cabiric deities. Accordingly in Samothrace, he is said to have been initiated into the Mysteries. Diod. Bibl. lib. v. p. 329, 323.—Herod. lib. iv. cap. 147.—Eustath. in Dionys. Perieg. ver. 517.—Strab. Geog. lib. x. p. 685. It is remarkable, that Nonnus bestows upon him the appellation of *Alotes* or *Titan*. Nonni Dionys. lib. xiii. p. 242. In short, as I have already observed, that Cadmus was the same person as Hercules, or the solar Noah; so Tzetzes informs us, that he was likewise the same as the Cabiric Cadmilus, or Hermes. Καδμιλος

was a title of the great Noëtic god of the eastern world ; while the term *Harmonia* relates, not to a woman, but a country. It alludes to the joint worship of the Moon and the Ark ; and, like Armenia, is Ar-Mon-Aia, *the mountainous country of the arkite crescent*. From these remarks on the genealogy of the Amazons, it is *chronologically* evident, that, if we suppose them to be literally the children of Harmonia, the niece of Dardanus, they never could have been a powerful nation at war with Hercules, in the age immediately preceding that of the siege of Troy. Equally irreconcilable with the common course of nature will be the other supposition, that they were the descendants of the Phenician Harmonia. They were in fact a nation, addicted to the prevailing superstition, and deriving their name from it ; while their mythological genealogy, when analysed, serves only to shew, that, like all other pagan nations, they deduced their origin from the solar Noah, and the lunar Ark.

I have observed in a preceding page, (to return from this digression respecting the Amazons,) that Mercury is M'Erech-Ur, *the great*

μῆλα καὶ Καδμῶ, ἦτοι Ἑρμῆ. Tzet. in Lycoph. ver. 219. Ὁ Καδμῶς, ἦτοι Ἑρμῆς, ἕτω λεγόμενος παρὰ Βοιωτῶν. Ibid.

*fire-*

*fire-deity of the Ark*; and have offered a variety of reasons to shew that this title is strictly applicable to his character. Considered then as an arkite God, he bears the name of *Hipparcheus*<sup>i</sup>, or *the deity of the Hippian Ark*<sup>k</sup>: and is feigned, under the appellation of *Odin*, (as he was denominated by the northern nations,) to have possessed a wonderful horse, with eight legs, called *Sleipner*<sup>l</sup>. This animal was produced at a time when the gods were in great danger from the incursions of the giants; who are equally, in the Gothic, the Grecian, the Egyptian, and the Hindoo mythology, supposed to have existed at the era of the deluge. They were in short the irrefragable antediluvians; and, as such, are said in *the Edda* to have been swept away by the waters of a flood<sup>m</sup>. Upon the horse Sleipner, or, in other words, in the Ark, Odin, the father of enchantments, descended into the infernal regions; those regions by

<sup>i</sup> Ἱππαρχεύσιος, Ἐρμῆς Hefych.

<sup>k</sup> The fable of Mercury being changed into an Ibis, when the gods assumed the forms of different animals through fear of Typhon, may perhaps relate only to the arkite Hippa; the *P* passing into *B*. Ἐρμῆς δὲ ἰβίς. Ant. lib. Metam. cap. 28. Cyl- lenius Ibis alis. Ovid. Metam. lib. v. ver. 331.

<sup>l</sup> Edda, Fab. 21.

<sup>m</sup> Ibid. Fab. 4.

which

which the ancients symbolically described the central cavity of the earth, the vast receptacle of the diluvian waters". If from Scandinavia we extend our researches into the East, we shall find, that the Japanese Budſdo-Siaka, who is the same as Buddha, Odin, Fohi, and Hermes, is no less connected with the arkite horse, than the great deity of the Goths. According to Kæmpfer, the first, that taught the religion of Budſdo in China, "came over  
 "thither about the year of Christ sixty-three,  
 "and obtained leave to build a temple, which  
 "is still called *Fakubasi*, that is, *the temple of*  
 "*the white horse*", because the *Kio*, or *holy*  
 "*book of Siaka*, was brought over on a  
 "white horse<sup>p</sup>."

<sup>n</sup> "Odin, the sovereign of men arises: he saddles his horse  
 "Sleipner; he mounts, and is conveyed to the subterraneous  
 "abode of Hela." Bartholin. lib. iii. cap. 2. apud Mallet.  
 vol. 2. p. 220. It is possible, that the word *Sleipner* may be a  
 variation of *Sip-Ner*, *the Hip or ark of the sea*. Perhaps also the  
 precise number of his legs may allude to the arkite ogdoad.

<sup>o</sup> Mr. Maurice thinks, that Kæmpfer has *erroneously* given  
 to Budſdo the white horse of the tenth Avatar: (Hist. of Hind.  
 ver. i. p. 481.) but I am by no means inclined to assent to his  
 supposition, both because Kæmpfer relates the tradition upon  
 the authority of the Japanese historians; because a Budſdoin  
 temple was actually built in honour of this white horse; and  
 because the horse in the Avatar is represented with wings, no  
 mention of which is made by Kæmpfer in speaking of the horse  
 of Budſdo.

<sup>p</sup> Kæmp. Japan, p. 247. The holy book *Kio* is probably  
 the

The emblematical horse is introduced also into the history of Saturn. This deity is said to have metamorphosed himself into one of those animals, and in that form to have enjoyed Philyra the daughter of Oceanus. The fruit of their loves was the centaur Chiron; who is closely connected with the Argonautic expedition, and who was the preceptor of the renowned Achilles<sup>a</sup>. The daughter of Chiron (for the whole of his genealogy is entirely mythological) was called *Hippa*, or *Mena-*

the same as the holy book, which the Hindoos believe to have been recovered by Vishnou from the demon Hyagriva when the waters of the deluge abated. (Asiat. Res. vol. i. p. 233.) It is not unworthy of observation, that in the third Avatar, which manifestly relates to the history of the flood, two of the arkite symbols, the cow and the horse, are very conspicuously introduced. (See the print in Maur. Hist. of Hind. vol. i. p. 581.) They are depicted standing upon the neighbouring shore, while the Soors and Asoors, or the good and evil genii, violently churn the ocean with the mountain Mandar, on the top of which is seated Vishnou, and round which is twisted a huge serpent. (Maur. Hist. of Hind. vol. i. p. 584.) Mandar seems to be the Ark, the word itself being perhaps a contraction of Manah-Adar, *the illustrious Noëtic Ark*; the serpent relates to the solar worship; and the bow, which appears beneath the tortoise, brings to our remembrance the propitious rainbow, the sign of God's clemency towards the renovated world. As for the cow, it is denominated by the Hindoos *the cow of plenty*; and that with perfect propriety, for it was a symbol of the Ark, the *Ceres* or *Magna Mater* of classical antiquity.

<sup>a</sup> Hyg. Fab. 138.—Schol. in Pind. Pyth. 3. vol. i.

*lipa*;

*hippa*; and she was feigned by some to have been changed into a mare, and placed among the constellations<sup>r</sup>: but others supposed, that the catasterism of the horse was not Hippa, but Pegasus<sup>s</sup>. The import of both these traditions however is precisely the same; for as Pegasus is the Hippo-P'Agā, or *diluvian Ark*, so Hippa, or Menalippa, is Men-El-Hippa, *the divine Noëtic Hippa*. Although Saturn, when considered with a reference to the arkite worship, be the scriptural Noah; yet in another point of view, like most of the principal heathen deities, he is the Sun<sup>t</sup>. Hence his fabulous consort, Rhea, or Cybelè, was frequently termed *Ops*, or *the ophite goddess*<sup>u</sup>; notwithstanding the circumstance of her being, like Venus, both the lunar Ark in the diluvian mysteries, and the globe of the Earth emerging from the bosom of the waters<sup>x</sup>. In

<sup>r</sup> Hyg. Poet. Astron. lib. ii. cap. 18.

<sup>s</sup> Ibid.

<sup>t</sup> Saturnus ipse, qui auctor est temporum, et ideo a Græcis immutata litera Κρονος quasi Χρονος vocatur, quid aliud nisi Sol intelligendus est? Macrob. Saturn. lib. i. cap. 22.

<sup>u</sup> Idem (Saturnus) sororem suam Rheam, quam Latinè Opem dicimus. Lact. de Fal. Rel. lib. i. cap. 13. Hanc deam Opem Saturni conjugem crediderunt. Macrob. Saturn. lib. i. cap. 10.

<sup>x</sup> Terram Opem.—Huic deæ sedentes vota concipiunt, terramque de industria tangunt; demonstrantes et ipsam matrem esse terram mortalibus appetendam. Ibid.

this

this last capacity, she had an oracle in common with Neptune, which was attended by a priest denominated Purcon, or, P'Ur-Chon, *the priest of fire*, in allusion to the solar devotion<sup>γ</sup>.

Having now considered the histories of the several Hippian or arkite deities, I shall proceed to analyse some of the many gentile traditions, which are founded upon the symbolical Hippa.

The city of Onchestus, celebrated for the worship both of Neptune and Hercules, received its name from Onc, or Ogc, *the Ocean*; and as such was the supposed residence of Hippomenes. According to Ovid, the father of this hero was Megareus; his grandfather, Onchestus and his great-grandfather, Neptune<sup>z</sup>. He was the lover of the beautiful Atalanta; who was by some believed to be the child of Scheneus, and by others, of Iafus and Clymenè the daughter of Minyas, from whom the Argonauts were called Minyæ<sup>a</sup>. Atalanta, when an infant, was ex-

<sup>γ</sup> Ποσειδωνος εν κοινω και Γης ειπαι το μαντειον και την μεν χραν αυτης, Ποσειδωνι δε υπηρετη εν τα μαντευματα ειπαι Πυρκωνια. Pausanias. p. 309.

<sup>z</sup> Ovid. Metam. lib. x. ver. 605.

<sup>a</sup> These two Atalantæ are spoken of as different persons, but I apprehend them to have been originally the same.

posed

posed by her father, and suckled by a bear : afterwards, when arrived at years of maturity, she became the wife of Hippomenes, who had conquered her in the race by the artifice of the golden apples<sup>b</sup>. Hyginus says, that both she and her husband were at length changed into lions by Jupiter, in the neighbourhood of Parnassus<sup>c</sup>; but Ovid ascribes their metamorphosis to Cybelè, the mother of the gods<sup>d</sup>.

Hippomenes is Hippo-Menes, *the arkite Menes*, or *Noah*; and his consort Atalanta is At-Al-An-Ta, *the divine ship of the Sun*.<sup>e</sup> Minyas, as we shall see more at large hereafter, is Menu, or Noah; and Megareus, the father of Hippomenes, is Ma-Car, *the illustrious Sun*. The circumstance of Atalanta's being nursed by a bear is a story of much the same import, as the metamorphosis of Callisto into one of those animals, and the unnatural passion of Polyphontè for another of them. The Greek word, which signifies *a bear*, happens to be *Arctos*, and the Noëtic vessel was worshipped under the name of *Arc-Do*, or

<sup>b</sup> Apollod. Bibl. lib. iii. cap. ix.

<sup>c</sup> Or *the arkite mountain*. Vide supra vol. i. p. 255.

<sup>d</sup> Hyg. Fab. 185.—Ovid. Metam. lib. x. ver. 686.

<sup>e</sup> I have already observed, that many of the goddesses derived their titles from solar appellations. Vide supra vol. i. p. 178.

*the divine Ark*; hence they were confounded together, and hence originated the wild fables of bears being in some manner connected with persons denominated *Arcas*, *Boötes*, *Hippomenes*, or *Hipponus*. Thus *Arcas*, or *Boötes*, was the reputed son of *Callisto*; *Hippomenes*, the reputed husband of *Atalanta*; and *Hipponus*, or *Hippo-Nus*, *the Hippian Noah*, the reputed father of *Polyphontè*<sup>f</sup>. The lions, into which *Hippomenes* and his consort were supposed to have been changed, are only, as we have repeatedly seen, the usual solar emblems<sup>g</sup>.

As for *Minyas*, or *Menu*, the son of *Orchomenus*, and the grandfather of *Atalanta*, he is said by *Antoninus Liberalis* to have had three daughters, *Leucippa*, *Arfippa*, and *Alcathoè*. These were driven to madness by *Bacchus*, and compelled to ramble wildly through the mountains, till *Leucippa*, in her distraction, tore her son *Hippasus* in pieces<sup>h</sup>.

<sup>f</sup> Anton. Liber. Metam. cap. 21.

<sup>g</sup> This huntress *Atalanta* is enumerated by *Apollodorus* among the *Argonauts*; (*Bibl. lib. i. cap. 9.*) but *Apollonius* only makes her express a wish to accompany them, on account of her affection for *Jason*. (*Argon. lib. i. ver. 771.*) At any rate she was immediately connected with the *Minyæ* or *Noachidæ*, being, as I have just remarked, the grand-daughter of *Minyas*.

<sup>h</sup> Anton. Liber. Metam. cap. 10.

The

The wanderings of Leucippa and her sisters are of the same nature as those of Io and Ceres; and allude only to the unsettled state of the Ark upon the surface of the waters. Hence, as Bacchus or Noah is said to have driven the daughters of Minyas to madness, so the same calamity is supposed to have been brought upon Io by Juno, or *the dove*. Leucippa accordingly is Luc-Hippa; and Arsip-pa, Ares-Hippa, *the Ark of the solar Noah*: while Hippafus is Hippa-Zeus, *the god of the Hippa*. Hence we find, that the legend of the death of Hippafus is nearly related to the misfortunes of Bacchus and Osiris; the former of whom was feigned to have been torn by the Titans, and the latter by Typhon.

The story of Hippolytus is another tradition founded upon the term *Hiph*. Hippolytus was the son of Theseus, and was said to have been accidentally killed in consequence of his horses taking fright at a sea-monster. Diana, by the assistance of Esculapius, brought him back from the infernal regions, and conveyed him to the grove Aricia in Italy. Here he was worshipped under the name of *Virbius*<sup>i</sup>,

<sup>i</sup> Quatuor millibus ab urbe est Virbii clivus, qua iter est ad Ariciam, et ad nemus Dianæ, ubi Virbius colitur, id est Hippolytus, quod bis in vitam prolapsus sit. Schol. in Pers. Sat. 6. ver. 56.

or *the twice-born*; and was feigned to have become the consort of the nymph Aricia, and the father of a second Virbius.

Ibat et Hippolyti proles pulcherrima bello,  
 Virbius: insignem quem mater Aricia misit,  
 Eductum Egeriæ lucis humentia circum  
 Littora, pinguis ubi et placabilis ara Dianæ.  
 Namque ferunt fama Hippolytum, postquam ar-  
 te novercæ

Occiderit, patriasque explerit sanguine pœnas,  
 Turbatus distractus equis, ad sidera rufus  
 Ætherea, et superas cœli venisse sub auras,  
 Pæoniis revocatum herbis, et amore Dianæ.  
 Tum pater omnipotens, aliquem indignatus ab  
 umbris

Mortalem infernis ad lumina surgere vitæ,  
 Ipse repertorem medicinæ talis et artis  
 Fulmine Phœbigenam Stygias detrusit ad undas.  
 At Trivia Hippolytum secretis alma recondit  
 Sedibus, et nymphæ Egeriæ nemorique relegat:  
 Solus ubi in sylvis Italis ignobilis ævum  
 Exigeret, versoque ubi nomine Virbius effret.  
 Unde etiam Triviæ templo lucisque sacratis  
 Cornipedes arcentur equi, quod littore currum  
 Et juvenem monstris pavidi effudere marinis<sup>k</sup>.

The son-of fam'd Hippolytus was there;  
 Fam'd as his fire, and as his mother fair.

<sup>k</sup> Æneid. lib. vii. ver. 761.

Whom

Whom in Egerian groves Aricia bore,  
 And nurs'd his youth along the marshy shore :  
 Where great Diana's peaceful altars flame  
 In fruitful fields, and *Virbius* was his name.  
 Hippolytus, as old records have said,  
 Was by his Stepdame sought to share her bed :  
 But when no female arts his mind could move,  
 She turn'd to furious hate her impious love.  
 Torn by wild horses on the sandy shore,  
 Another's crimes th'unhappy hunter bore ;  
 Glutting his father's eyes with guiltless gore. }  
 But chaste Diana, who his death deplor'd,  
 With Esculapian herbs his life restor'd.  
 When Jove, who saw from high, with just dis-  
 dain

The dead inspir'd with vital breath again,  
 Struck to the centre with his flaming dart,  
 Th'unhappy founder of the godlike art.  
 But Trivia kept in secret shades alone, <sup>A 2</sup>  
 Her care, Hippolytus, to fate unknown ;  
 And call'd him *Virbius* in th'Egerian grove :  
 Where then he liv'd obscure, but safe from Jove.  
 For this, from Trivia's temple and her wood,  
 Are courfers driven, who shed their master's  
 blood,  
 Affrighted by the monsters of the flood.

*Dryden.*

Servius, in his commentary upon the *Eneid*, very justly remarks, that *Virbius*, or *Hippolytus*, was worshipp'd in conjunction with

Diana, precisely in the same manner as Attis was joined to the mother of the Gods, Erichthonius to Minerva, and Adonis to Venus<sup>1</sup>. He was, in fact, like each of those deities, no other than the principal god of the Hippa, or Ark<sup>m</sup>. Hence, as Hercules, Bacchus, Osiris, Adonis, and Mercury, are all feigned to have returned from the fabulous regions of Hades; so we find Hippolytus, by the favour of the Tauric Diana<sup>n</sup>, and the medicines of the Ca-

<sup>1</sup> Re vera autem, et ut supra diximus, Virbius est numen conjunctum Dianæ, ut matri Deum Attis, Minervæ Erichthonius, Veneri Adonis. Serv. in loc.

<sup>m</sup> One of the wives of Theseus was called *Hippa*, whom I take to be the same mythological personage as Hippolyta, the supposed mother of Hippolytus. Athen. Deipnos. lib. xiii. p. 557. Theseus himself is enumerated by Apollonius among the fabulous Argonauts; and is said, like his son Hippolytus, to have descended into Hades, and afterwards to have been restored to the light of day. Apoll. Argon. lib. i. ver. 101.—Schol. in loc. He is also represented as being contemporary with the Cretan Minos or Menu.

<sup>n</sup> It is plain that this Diana is the Tauric Diana, so called from Taurus, *the arkite bull*, because Virgil applies to her the epithet *placabilis*. Upon which Servius remarks: *Placabilis*, ac si diceret, non qualis ante fuit, vel illic vel apud Centauros humano gaudens cruore; quam historiam plene in secundo diximus, cum Iphigeniæ incidit commemoratio. Iphigenia, the daughter of Agamemnon, was the priestess of the Tauric Diana. See Eurip. Iphig. in Taur. Iphigenia is Ipha-Chenah, *the priestess of the Ipha or Ark*. She was, moreover, not only a priestess of Diana, but also Diana herself; the ministers of the heathen gods, as we have repeatedly observed, bearing frequently

bir Esculapius, restored to the light of day, after his confinement in the gloom of Hell. The story of his death being occasioned by his horses taking fright at a sea-monster is a mere perversion of two of the arkite symbols<sup>o</sup>; and his allegorical consort Aricia<sup>p</sup> is nothing more than the Ark.

It is worthy of observation, that, according to the text of Servius, Esculapius, who restored Hippolytus to life, is by Virgil styled *a Phœnician*.

*Fulmine Pœnigenam Stygias detrufit ad undās.*

This circumstance naturally reminds us of *the*

ly the names of the deities, whom they served. Thus the Taurians themselves asserted, that their goddess was Iphigenia, the daughter of Agamemnon. *Τῆν δὲ δαίμονα ταύτην τῆ θύσει, λέγουσι αὐτοὶ Ταυροὶ Ἰφιγένειαν τῆν Ἀγαμέμνονος εἶναι.* Herod. lib. iv. cap. 103.

<sup>o</sup> Ovid says, that the sea-monster, which frightened the horses of Hippolytus, was a bull, that emerged from the waves, like the Cretan bull of Minos.

—*Mare furrexit, cumulusque immanis aquarum*

*In montis speciem curvari, et crescere visus,*

*Et dare mugitus, fummoque cacumine findi.*

*Corniger hinc taurus ruptis expellitur undis,*

*Pectoribusque tenus molles erectus in auras,*

*Naribus et patulo partem maris evomit ore.*

*Metam. lib. xv. ver. 508.*

<sup>p</sup> From this Aricia, the Arician grove, where Numa held his nocturnal conferences with the goddess Egeria, was supposed to have derived its name.

*Phœnician Cabir Esculapius* of Sanchoniatho ; and refers us not to Greece, but to the East, for the fable of Hippolytus. The ancient commentator upon Horace introduces Juno, or *the dove*, into this mythological history, which I do not recollect to have seen done by any other writer. He mentions, that, although Diana had once brought her favourite hero from the shades below, yet Juno was not able to save him from a second, that is a natural death <sup>q</sup>.

The same allusion to the sacred Hippa may be traced in the fabulous history of Alopè. Alopè was the daughter of Cercyon, the son of Vulcan ; and, by a secret intercourse with Neptune, she became the mother of Hippothoüs. Unwilling that her shame should be discovered by her father, she exposed her infant ; but it was suckled by a mare, and thus preserved from death <sup>r</sup>.

Alopè, like Europa, was so denominated in honour of Al-Op, *the divine serpent* <sup>s</sup> ; and

<sup>q</sup> Revocare quidem illum potuit (Diana ab inferis), at immortalem facere non potuit : quia licet dicatur Hippolytus revocatus, non potuit tamen a Junone in hac luce teneri. Vet. Commen. in Horat. lib. iv. Od. 7. cum emend. Jacobi Cruquii Messëni, 4to.

<sup>r</sup> Hyg. Fab. 187.

<sup>s</sup> I have already attempted to account for the application of solar

her father Cercyon is Cer-Chon, *the priest of the Sun*. Hence, in reference to the solar worship, he is made the offspring of Vulcan. The imaginary amour therefore of Neptune and Alopè, and the fable of the mare acting as a nurse to their offspring, are founded entirely upon a misunderstanding of the mythological term *Hippa* †.

Nearly the same story is told of Neptune, and Menalippa <sup>u</sup>; whose infants were, in a similar manner, exposed, and suckled by the other arkite emblem, the cow <sup>x</sup>. The name of one of these children was *Beotus*, from whom Beotia was supposed to have received its appellation. Beotus however was the same as Butes, Boötes, Buddha, and Budfdo; in other words, he was the god of the symbolical heifer: whence Thebes, the capital of Beotia, was so called, as we have already seen, from Theba, *the Ark*.

I am much inclined to think likewise, that

solar titles to the heathen goddesses. Vide supra vol. i. p. 178. note p.

† Hippothoüs afterwards became king of Arcadia, or *the land of the divine Ark*. Paus. Arcad. p. 607.

<sup>u</sup> We have already seen, that Menalippa was the daughter of Chiron, and that she was feigned to have been changed into a mare.

<sup>x</sup> Hyg. Fab. 186.

the

the mythological Hippa is purposely introduced by Virgil into his episode respecting Camilla. Servius, his commentator, scruples not to assert, that the word *Camilla* is derived from *Casmilus* or *Camillus*, the title of the Samothracian Cabir Mercury: and it abundantly appears, that the *Eneid* is peculiarly a theological poem, both from the observations which have already been made upon the mystic Hades, and from the criticisms of Macrobius. These considerations render it by no means improbable, that the romantic fable of Camilla having been suckled by a mare is built upon Virgil's acquaintance with the Mysteries of the Hippio-Cabiric Ceres<sup>z</sup>.

I have already noticed Abas, as being connected with the Abantes; and Perseus, as being Peres-Zeus, or the solar deity. They were both esteemed Argives or arkites; whence we may naturally expect to meet with some allusions to the symbolical Hippa in the course of their fabulous genealogy. Abas was the son of Hypermnestra, by Lynceus, the successor of Danaus at Argos. He espoused Ocalea, the daughter of Mantinèus, and became the father of Acrisius and Pretus; who are said to have quarrelled even in

<sup>z</sup> *Æneid. Servii, lib. xi. p. 650.*

their

their mother's womb, and afterwards, when arrived at man's estate, to have contended for the kingdom. In this struggle, Acrisius proved victorious; and Pretus was forced to retire to Tiryns. Here he begot Lysippa, Iphinoè, and Iphianassa; who were driven to madness, and compelled to ramble through the whole country of the Argives, for having slighted, according to Hesiod, the Mysteries of Bacchus, but, according to Acusilaus, for despising the statue of Juno<sup>a</sup>.

The genealogy of the line of Danaus, like most others of the fabulous ages, is entirely mythological; consisting only of varied repetitions of the diluvian history<sup>b</sup>. Thus, while Danaus himself is the great patriarch, his re-

<sup>a</sup> Apollod. Bibl. lib. ii. cap. 2.

<sup>b</sup> Hence we find, that the radicals *Hipb* and *Arg* perpetually occur in the genealogies of Danaus and Egyptus. The wife of the latter of these brothers was Argyphia (*Arg-Hipha*); and among his sons we meet with Busiris (*Bu-Sir*), Daïphron (*Da-Hiph-Aron*), Alcmenon (*Al-Oc-Men-On*), Hippothoüs (*Hippo-Thus*), Menalcas (*Men-Al-Oc-As*), Argius (*Arghi*), Archelaus (*Arc-El*), and Hippocorystes (*Hippo-Cor*). Most also of the names, which the daughters of Danaus bear, are words of a similar origin. Thus we have Hippodamia (*Hippa-Da-Maia*), Hippomedusa (*Hippa-Ma-Dusa*), Iphimedusa (*Hipha-Ma-Dusa*), Pirenè (*P'Arena*), Euhippa (*the beautiful Hip-pa*), Chrysipia (*the golden Hip-pa*), Glaucippa (*the sea-green Hip-pa*), Dioxippa (*Dj-Og-Hip-pa*), Pylargè (*Bala-Arga*), and Podarcè (*Boud-Arca*). See Apollod. Bibl. lib. ii. cap. 1.

mote

mote descendant Perseus, from the circumstance of his having been exposed in an ark, is evidently the same. In a similar manner, Hypermnestra the wife of Lynceus, and Ocalea the mother of Acrisius and Pretus, are equally a personification of the Ark. Hypermnestra is Hip-Or-Menes-Tora, *the hippo-tauriform Ark of the solar Menes*; and Ocalea, the allegorical daughter of Mantineus, or Man-Tin-Nus, *the arkite Cetus Noah*, is Oc-Alla, *the goddess of the Ocean*. The contest between the two brothers, like that of the Theban Eteocles and Polynices<sup>c</sup>, relates to the struggle between the votaries of the two superstitions; and as for the story of the madness of Lysippa, Iphinoè, and Iphianassa, it is a mere repetition of the fable of Leucippa, Arsippa, and Alcatheè, the daughters of Minyas<sup>d</sup>. They both relate to the wanderings of the Hippa or Ark; whence we find Bacchus and Juno, or Noah and the dove, introduced as principal actors. Lysippa is the same title as Leucippa; Iphinoè is Ipha-Noè, *the Ark of Noah*; and Iphianassa is *the royal Ipha*. It is remarkable, that one of these virgins is allegorically said by Apollodorus to have espoused Melampus, the son

<sup>c</sup> Vide supra p. 11.

<sup>d</sup> Vide supra p. 34.

of

of Amythaon by Idomenè the daughter of Abas; the same Melampus, who, according to Herodotus, learned from Cadmus the nefarious rites of Bacchus, the Cabiri, and the Phallus, and first introduced them among the Hellenes<sup>e</sup>. I have little doubt, but that Melampus is just as fabulous a character as Cadmus, Abas, or Acrisius: the word is properly an arkite title, M'El-Am-Bus, *the divine helio-arkite bull*, which the Greeks, as they were wont, perverted into Melampus, *a person with black feet*. Hence we find, that Melampus is said by Cicero to have been one of the Cabiri, or Dioscori<sup>f</sup>.

It has been observed, upon the authority of Palephatus, that Pegasus, the winged horse of Bellerophon, was nothing more than an ark, or long ship<sup>g</sup>. If Pegasus then be the Ark, Bellerophon must of course be the god of the Ark, or Noah. Accordingly he is said by Tzetzes to have been likewise called *Hip-*

<sup>e</sup> Herod. lib. ii. cap. 49, 50, 51. The ancient Pelasgi were already in possession of those Mysteries.

<sup>f</sup> Cicer. de Nat. Deor. lib. iii. cap. 21.

<sup>g</sup> From this Hippo-Pegasus the celebrated fountain Hippocrenè received its name. It was situated in Beotia, and was supposed to have been produced by a stroke of his hoof. Hyg. Poet. Astron. lib. ii. cap. 18.

*ponus,*

*ponus*, or Hippo-Nus, *the Hippian Noah*<sup>h</sup>; and he is represented by Hyginus as the brother of the Phenician Agenor, as the son of Neptune, and as the grandson of Nufus<sup>i</sup>. It is almost superfluous to remark, that this genealogy is purely mythological, and that Nufus and Hipponus are one and the same person. Tzetzes mentions, that Bellerophon acquired his name from his having involuntarily slain Bellerus<sup>k</sup>. This is a story of precisely the same nature as that of the murder of Argus by Mercury-Argiphontes. *Bellerophon*, *Bellerophontes*, or *Bel-Ur-Oph-Phont*, was merely a title of the solar deity Noah<sup>l</sup>; and it will be evident how very little dependence can be placed upon the fable of this imaginary hero having killed Bellerus, when we find, that some mythologists suppose him to have slain, not Bellerus, but Deliades, Piren, or Alcimenes<sup>m</sup>. The fact is, that no mur-

<sup>h</sup> Βελλεροφοντης, ὁ καὶ Ἴππωνος καλεῖται. Tzet. in Lycoph. ver. 17.

<sup>i</sup> Hyg. Fab. 157.

<sup>k</sup> Tzet. in Lycoph. ver. 17.

<sup>l</sup> The scholiast upon Hesiod accordingly informs us, that *Bellerophon* was only a title of the Sun. Βελλεροφοντης τῷ Πηγαῶν ἐποχρημένος, ὁ Ἥλιος. Schol. Alleg. in Hesiod. Theog. ver. 319.

<sup>m</sup> Tzet. in Lycoph. ver. 17.

der

der was ever really committed, the fable having entirely originated from a misconception of the title *Bel-Ur-Opb-Phont*. Belleophon is further said to have espoused Philonoe or Bala-Noa, *the princely Noëtic Ark* <sup>n</sup>; and his horse Pegasus is declared by Tzetzes, in perfect conformity with Palephatus, to be merely a ship <sup>o</sup>.

The history of the city Tarsus in Cilicia is closely connected with the legend of Bellerophon. Various accounts are given of its original foundation. According to Eustathius, it was a colony of those Argives, who were sent in search of Io, the daughter of Inachus; but Solinus <sup>p</sup>, and Antipater <sup>q</sup>, make Perseus to have been its founder. The difference however between these fables is more apparent than real, for they are both of the very same import, and merely serve to point out to us, that Tarsus was an arkite city: hence we find, that a tradition of the deluge prevailed there. In the account, which the Tarsians gave of this catastrophè, they as-

<sup>n</sup> Tzet. in Lycoph. ver. 17.

<sup>o</sup> Κανειρος δε ουκ ην ιππος, ο γαρ ειεν οτι τις σπειρωμενος ιππος ευρησειν, αλλα πλοιοι μεις, ος πτερα τυγαται τα λαιφου, Πηγασις δε η κλησις. Ibid.

<sup>p</sup> Solin. Polyhist. cap. 38.

<sup>q</sup> Περσια σου κτισην, Ταρσι Κιλισσα πολι. Antip. Epig.

ferted,

ferted, that, when the waters began to retire, the tops of the Tauric mountains first appeared; at the feet of which stood Tarsus. From this circumstance it acquired the name of *Polis Tersia*, or *the city of dryness*, which was afterwards changed into *Tarsus*<sup>r</sup>; but some mythologists supposed it to have been so called *απο ταρσου του Πηγασου*, *from the hoof of Pegasus*, Bellerophon having been there dismounted, and doomed to linger out the rest of his days in the Aleian plains<sup>s</sup>. Into this same country of Cilicia, as the Argives of Inachus had done before him, came Cilix also the son of Agenor, while employed in seeking for his sister Europa<sup>t</sup>. Thus at length we perceive, that the two fables of Io, and Europa, meet in one point. They both allude to the same circumstance, the voyage of the Ark; and consequently the emblematical bull makes a conspicuous appearance in them

<sup>r</sup> Άλλοι μεντοι το ονομα της πολως υπομνημα της τε Βελλεροφορου χωλειας ειναι φασι την πολιν, δια το μετα τον κατακλυσμον, η μετα την πρωτην συλασιν των υδατων προσχωρητων εις την θαλασσαν, τα εκει αναζηραθησαι πρωτον Ταυρικα ορη<sup>r</sup> διο και την πολιν Τερσιαν τοτε κληθησαι, ως απο του τερσω το ξηραινω<sup>r</sup> υφερον δε Ταρσον. Eustath. in Dion. Perieg. ver. 870. This passage appears to have suffered some corruption.

<sup>s</sup> Or the plain of the Titanic Aletæ. Eustath. in Dion. Perieg. ver. 870.

<sup>t</sup> Ibid. ver. 874.

both.

loth. From *Tor*, a *bull*, therefore I equally derive the name of mount *Taurus*, and of the city *Tarsus*, being naturally led to such an etymology by the history of the place<sup>u</sup>. Bochart indeed<sup>x</sup>, and after him Dr. Wells<sup>y</sup>, suppose *Tarsus* to have been one of the settlements of *Tarshish*, the son of *Japhet*: but this I very much doubt, notwithstanding some words of *Eustathius*, which certainly appear to favour their system, though neither of those authors have noticed them. In the neighbourhood of *Tarsus*, for instance, stood *Anchialè*, which, according to *Eustathius*, received its appellation from *Anchialè*, the daughter of *Iapetus*<sup>z</sup>. I question however, whether this alone be sufficient to induce us to believe, that a city like *Tarsus*, confessedly founded by a colony of *Hammonian Argives*<sup>a</sup> and *Phenicians*, could ever have borrowed its name from a son of *Japhet*.

*Tarsus* then being thus devoted to the helio-

<sup>u</sup> *Tarsus* was so called in honour of *Tar-Zeus*, the *helio-arkite bull*.

<sup>x</sup> *Boch. Phaleg. lib. iii. cap. 7.*

<sup>y</sup> *Wells's Geog. vol. i. p. 65.*

<sup>z</sup> *Eustath. in Dion. ver. 875.*

<sup>a</sup> The *Argives* were *Dorians*, who came originally from *Egypt*, and consequently were of the line of *Ham*. *Herod. lib. vi. cap. 53.*

arkite Mysteries, we shall not be surpris'd to find prevalent, in its immediate vicinity,, a tradition, apparently founded upon the account given by Moses of the Noëtic raven. A neighbouring city, denominated *Mallus*, was supposed to have derived its appellation from the circumstance of a raven's having brought a lock of wool there<sup>b</sup>.

From Tarsus let us proceed to Carthage. With regard to this famous city, the most powerful of all the Phenician colonies, evident traces of the two principal arkite symbols, the bull and the horse, occur in the very uncertain history of its foundation. According to some, it was built by Dido upon as much

<sup>b</sup> Eustath. in Dionys. Perieg. ver. 875. Celenderis, another Cilician city, is said by Apollodorus to have been built by Sandocus, who came out of Syria. Sandocus was descended from Mercury and Hersè, through the line of Cephalus, Tithonus, Phaëthon, and Astynous; and he was the parent of Cinyras, the father of Adonis. Apollod. Bibl. lib. iii. cap. 13. This is one of those fabulous genealogies so common in the mythology of the ancients. At the head of it stands the arkite Mercury: and in the course of it we find enumerated Tithonus, or Tithon-Nus, *the Titanic Noah*; Phaëthon, or Ph'Aith-On, *the burning Sun*; and Sandocus, or San-Dag, *the solar fish-god*. In a similar manner Adonis, who is here represented as the grandson of Sandocus, and the remote descendant of Mercury, is nevertheless, if taken in one point of view, the Sun, and, if in another, the patriarch Noah; being the same mythological character as Bacchus, Attis, or Osiris.

ground

ground as she could inclose with a bull's hide, pursuant to her agreement with Iarbas the king of the Libyans; whence the citadel afterwards bore the name of *Bursa*: but according to others, it was founded by Carchedon, a Phenician, and was called *the new city*<sup>c</sup>, or *Cadmia*<sup>d</sup>, or *Caccabè*; which last name, as we are told by Eustathius, signifies, in the language of the country, *a horse's head*<sup>e</sup>. This title originated from the following wild fable. When the Phenician colonists began to lay the foundations of their future city, they dug up the head of an ox; and, terrified with the presage, which they thought portended servitude, they hastily relinquished the work. Commencing however afresh in the neigh-

<sup>c</sup> Bochart has very justly observed, that such is the literal signification of Carthage, or קרתא-חדתא Cartha-Hadtha, *civitas nova*.

<sup>d</sup> The name of *Cadmia* was given to Carthage in honour of Cadmus, or Cadm-On, *the oriental Sun*. *Cadmia* also in Armenia, into which country Cadmus is said to have travelled, and *Cadmia* in Cilicia, most probably received their respective appellations from the worship of the same deity. Mos. Choren. Hist. Armen. lib. i. cap. 9, 10.—Euseb. Chron. p. 30.

<sup>e</sup> This word is derived by Bochart from כר-רבבה. Car (כר) is *a leader*, and thence analogically *a bead*: from it the Greeks appear to have borrowed their term *καρ* or *απα*. Carthage, according to Stephanus of Byzantium, was also called *Enussa*, which seems to be Ai-Nussa, *the territory sacred to the Ark*. Steph. Byzan. de Urb. p. 454.

bourhood of a palm tree, they next found a horse's head; and, conceiving it to be an omen of liberty and empire, they joyfully pursued their undertaking<sup>f</sup>. Virgil mentions, that this prodigy was sent by Juno, or the dove, the guardian deity of Carthage.

Lucus in urbe fuit media, lætissimus umbra;  
 Quo primum jactati undis, et turbine Pœni  
 Effodere loco signum, quod regia Juno  
 Montrârat, caput acris equi; sic nam fore bello  
 Egregiam, et facilem victu per sæcula gentem<sup>g</sup>.

Full in the centre of the town there stood,  
 Thick set with trees, a venerable wood:  
 The Tyrians landed near this holy ground,  
 And digging here, a prosperous omen found:  
 From under earth a courser's head they drew,  
 Their growth and future fortune to foreshew:  
 This fated sign their foundress Juno gave,  
 Of a soil fruitful, and a people brave.

*Dryden.*

From an expression of Eusebius, Carthage appears to have been *twice* founded by the Tyrians. The first colony bore the name of *Origo*, and was most probably destroyed by the native Africans: the second was the mighty

<sup>f</sup> Eustath. in Dionys. Perieg. ver. 195.

<sup>g</sup> Æneid. i. ver. 445.

rival

rival of Rome<sup>h</sup>. Since the Cabiric Mysteries were so well known in Phenicia, as we have abundantly seen from Sanchoniatho, it is not very likely, that the Tyrians of Carthage could have been ignorant of them. Hence I conjecture, that Origo is derived from Orech, or Arech, *the Ark*<sup>i</sup>; a term, which sufficiently points out the nature of the Carthaginian worship.

If we coast along the shore of the Mediterranean westward from Carthage, we shall find two cities, each called *Hippo*, and distinguished from one another by the epithets *regius*, and *Zaritus*<sup>k</sup>. One of them, in succeeding ages, was rendered justly famous on account of its eminently pious bishop Augus-

<sup>h</sup> Καρχηδων επεκτισθη υπο Καρχηδονιος τε Τυριω, ως δε αλλοι, υπο Διδως της εκεινη θυγατρος — εκαλειτο δε προ τωτε Οριγω. Euseb. Chron. lib. i. p. 34. This citation is brought forward by Bochart; but I cannot assent to his criticism upon the word *Origo*, which he supposes to have been the name of Dido, and not of the town. The compound ΕΠεκτισθη certainly implies a second foundation; and in that case, as well as from the construction of the Greek, it is much more natural to refer *Origo* to the city, than to the queen.

<sup>i</sup> The Latin word *Origo*, whence the English *Origin*, seems in a similar manner to be deducible from Oreg, *the Ark*; that vessel being the *origin* of all things in the renovated world. From the same root, and with much the same idea, the Greek term Archè, *the beginning*, is also derived.

<sup>k</sup> Zar-Ait, *the burning Sun*.

tine. Sallust informs us, that Hippo, along with Adrumetum, Leptis, and several other seaports, was founded by the Phenicians<sup>1</sup>; whence we may reasonably conclude their names to be Punic. Hippo accordingly seems to have been so called from Hippa, *the Ark*; Adrumetum, from Adar-Am-Ait, *the illustrious fiery Sun*; and Leptis, from Lepd-Es<sup>m</sup>, *the burning lamp of day*.

I shall conclude this chapter with a few remarks upon the cups of the ancients, which will be found nearly connected with the preceding discussion of the radical *Hipb* or *Sipb*.

It is a curious circumstance, that most of the Greek appellations, by which drinking vessels were designated, are terms properly and primarily applicable to ships<sup>n</sup>. The reason of this, according to Macrobius, was their resemblance to them in point of form<sup>o</sup>. Some

<sup>1</sup> Postea Phœnices, alii multitudinis domi minuendæ gratia, pars imperii cupidine, sollicitata plebe aliisque novarum rerum avidis, Hipponem, Hadrumetum, Leptim, aliasque urbes in ora maritima condidere. Sallust. Jugur. cap. 19.

<sup>m</sup> ΨΝ-ΤΕΖ.

<sup>n</sup> Καθαρος ὅτι μὲν πλοῖσι οὐοῖα κοινὸν ὅτι δὲ καὶ ποτηρίον τι ἔτω καλεῖται, Ἀμειψίας φησὶν Athen. Deipnos. lib. xi. p. 473. Πλοῖον ἢ κυμβή—κυμβά ποτηρίον Ibid. p. 482.

<sup>o</sup> Cymbia autem hæc, ut ipsius nominis figura indicat, diminutive a cymba dicta: quod et apud Græcos, et apud nos illis trahentes navigii genus est. Ac sane animadverti ego apud Græcos multa poculorum genera a re navali cognominata; ut carchesia

of these ancient cups were called *Carchesia*, which seems to be a contraction of *Ga-Arc*, *the illustrious Ark*; others were known by the name of *Manes* <sup>p</sup>, a title, as we have repeatedly seen, of the great patriarch; others were denominated *Scyphi*; and others, *Gauli* <sup>q</sup>. They were frequently adorned with figures of doves perched upon them, in reference to the constellation of the Pleiades <sup>r</sup>, whose history I have shewn to be connected with that of the Noëtic dove and the deluge. They were sometimes dedicated to Bacchus, or Noah, and sometimes to Venus, or the Ark; and it was usual to make libations out of them to the Ocean.

*carchesia* supra docui, ut hæc cymbia pocula procera ac navibus similia. Meminit hujus poculi Eratosthenes vir longe doctissimus in epistola ad Hagetorem Lacedæmonium his verbis: Κρατήρα γὰρ ἔφησαν τοῖς θεοῖς, καὶ ἀργυρεῖον, καὶ λιδοκολλητὸν, ἀλλὰ τῆς Κωλιαδὸς· τῦτοι δ' ὅσακις ἐπιπληρωσάμεν, ἀποσπείσαντες τοῖς θεοῖς ἐκ τῆς φιαλῆς, ὠνοχοῦν ἐφεξῆς βαπτοντες τῷ κυμβίῳ. *Macrob. Saturn. lib. v. cap. 21.* See also *Athen. Deipnos. lib. xi. p. 482.* In a similar manner, at our own entertainments, those vessels, which contain sauces, are from their shape usually denominated *boats*.

<sup>p</sup> Μανῆς· ποτήριον εἶδος. *Athen. Deipnos. lib. xi. p. 487.*

<sup>q</sup> Φιαλῆς· τριηρεῖς, τραγελαφῆς, καρχησια,

Γαυλῆς ὀλοχρῶσης πλοῖα· τῶς καθὼς μὲν ἐν

Καλωσι γαυλῆς πάντες οἱ προγαστῆρες. *Antiph. apud Athen.*

*Deipnos. lib. xi. p. 500.*

<sup>r</sup> *Athen. Deipnos. lib. xi. p. 487, 490.*

—Cape Mæonii carchesia Bacchi,  
Oceano libemus, ait'.—

It may perhaps be said, that a cup is ascribed to Bacchus, only in his capacity of the god of wine. However this may have been done by the poets, Macrobius plainly informs us, that a goblet was assigned to Bacchus in the same sense, as it was to Hercules; and that this goblet was in reality no other than a ship<sup>t</sup>. In proof of his assertion he cites a passage from a comedy of Menander, wherein a person, glad of the return of his friend Theophilus from a voyage, offers to treat his neighbour with a cup of wine upon the occasion; and then laughs at his simplicity, because he did

<sup>s</sup> Virg. apud Macrob. Saturn. lib. v. cap. 21. Bacchus-Meonus is the same, I apprehend, as Baal-Meon, (Numb. xxxii. 37.—Josh. xiii. 17) or Meni; for *Menu*, *Minyas*, *Menes*, *Manes*, *Meon*, and *Meni* are all mere variations of the scriptural appellation *Noah*. The idol *Meni* is mentioned by Isaiah; (Isaiah lv. 11) but in our version the name is lost by an improper translation of the passage, which I conceive should be rendered as follows. “But ye are they, that—prepare a table unto *Gad*, and that furnish a drink-offering unto *Meni*.”

<sup>t</sup> Scyphus Herculis poculum est, ita ut Liberi patris cantharus—Antiqua historia est Herculem poculo tanquam navigio ventis immensa maria transisse—Ego tamen arbitror non poculo Herculem maria transvectum, sed navigio cui scypho nomen fuit; ita ut supra cantharum et carchesium et a cymbis derivata cymbia, omnia hæc asseruimus esse navigiorum vocabula. Macrob. Saturn. lib. v. cap. 21. See also Athen. Deipnos. lib. xi. p. 469.

not

not, discover, that he meant only the vessel, in which his friend had arrived.

Ηκει λιπών Αιγαίον αλμυρον βαθός  
 Θεοφίλος ἡμῖν ὦ Σπαρτών, ὡς ἐς καλόν  
 Τον υἱόν ευτυχῆντα καὶ σεσῶσμενον,  
 Πρῶτος δ' ἐγὼ σοὶ τὸνδ' ἐχρυσῆν κανθαρον.  
 Ποιον ; Το πλοῖον, εἶδε μ' οἰσθας, ἀθλίε ;

As for the word *Scyphus*, by which one sort of the ancient cups was designated, it is evidently the same as Hiph, or Siph, a *decked ship*; whence also our English terms *Ship* and *Skiff*, as well as the Dutch appellation *Skipper*<sup>u</sup>, and the Greek *Scaphè*, names of the same import, are plainly deducible. This derivation of *Scyphus* will satisfactorily account for the name both of the horse, which Neptune was said to have produced at the hill Colonus, in his contest with Minerva; and likewise of the horse, which he was reported to have brought out of a rock in Theffaly by a stroke of his trident. The first of these imaginary animals was called *Scyphius*, *Acironetes*, or *Scyronites*<sup>x</sup>; the second was denominated

<sup>u</sup> From *Skipper* we still retain in our own language *Skipper*, as the title of a particular naval officer.

<sup>x</sup> Ἄλλοι δὲ φασιν, ὅτι καὶ περὶ τὰς πέτρας τῆ ἐν Ἀθηναῖς Κολωνῆ ἀπεσπερμηγῆ (ὁ Ποσειδῶν), καὶ ἵππος Σκυφίος ἐξῆλθεν, ὃ καὶ Ἀκυρωτήτης λεγομένος, — ὃ καὶ Σκυρωνίτης λεγομένος. Tzet. in Lycoph. ver. 766.

Si-

*Sisyphus*<sup>y</sup>. The term *Scyphius*, if literally translated, will be equivalent to *the cup borne*; an appellation, to which it is not easy to annex any very definite idea: we must therefore conclude it to be a mere modification of Hippos or Sippos, *the covered Ark*. *Sisyphus* is in fact the same title as *Scyphius*, being formed from the same radical *Siph*, by the reduplication of the first letter. *Acironetes* and *Scyronites* are words of similar import, being equally compounded of Ac-Aron-Ait-Es, *the oceanic Ark of the solar Noah*.

Another name, which the ancients, as I have just observed, bestowed upon the navicular cup, was *Carcbesium*; and the criticism of Macrobius, upon a curious tradition respecting it, will throw yet more light upon the notion, that Hercules traversed the sea in a golden goblet. According to Pherecydes, Jupiter gave to Alcmena, the mother of the arkite Hercules, a *Carcbesium*, or *cup formed like a ship*. The meaning however of this primitive fable Plautus has entirely perverted, as Macrobius, at least asserts, by substituting *Patera*, which is *a flat open cup*<sup>z</sup>, for the navi-

<sup>y</sup> Vide supra p. 9. note e.

<sup>z</sup> I do not perfectly assent to this observation of Macrobius upon the word *Patera*, for *Patera* itself, no less than *Carcbesium*, was a name of the Ark. Vide infra chap. viii.

cular

cular *Carchesium*<sup>2</sup>. The whole tradition in fact relates to the history of the deluge; for Hercules, as we have already seen, is Erech-El-Es, *the solar god of the Ark*, while his supposed mother Alcmena is Al-Oc-Mena, *the divine Noëtic Ark of the Ocean*.

A third species of cup was the *Gaulus*, and this also, like the *Carchesium*, was most probably made in the form of a ship. So, I think, we may reasonably conjecture, from the circumstance of the word *Gaulus* signifying *a ship* in the Phenician language; whence it was transferred in the same sense into the Greek<sup>2</sup>, and whence we also have borrowed our English term *Galley*. It is remarkable,

<sup>2</sup> Est carchesium poculum Græcis tantummodo notum: meminit ejus Pherecydes in libris historiarum; aitque Jovem Alcmenæ pretium concubitus carchesium aureum dono dedisse: sed Plautus insuetum nomen reliquit; aitque in fabula Amphitryone pateram datam, cum longe utriusque poculi figura diversa sit. Patera enim, ut et ipsum nomen indicio est, planum ac patens est:—Asclepiades autem carchesia a navali re existimat dicta. Macrob. Sat. lib. v. cap. 21. See also Athen. Deipnos. lib. xi. p. 474.

<sup>2</sup> Γαυλοι, — τα Φοινικα πλοια. Hesych. Κυπροδε Σιδωνιος με καθηγαγει ενθαδε Γαυλος. Fragm. Callim. apud Schol. in Aristoph. Aves, ver. 599. Γαυλον κτωμαι, και ναυκληρω. Arist. Aves, Ibid. Γαυλος, — πλοιοι τι φορητρον Φοινικικον. Suid. Καταβατες δ' υτοι ες Φοινικην, και Φοινικης ες Σιδωνα πολιν, αυτικα μεν τριηρας δυο επληρωσαν, αμα δε αυτοισι και Γαυλον μεγα, παντοιων αγαθων. Herod. lib. iii. cap. 136.

that

that the most ancient Ogyges or Noah was denominated by the Babylonians *Gallus*, on account of his having been the means of preserving his family from the waters of the deluge. Hence, as we are informed by Xenophon, the Sagæ, or Scythian Aramæans, in whose country Noah quitted the Ark, called a ship *Galleris*<sup>b</sup>; hence also the Cabiric priests of Cybelè were sometimes termed *Galli*, or *arkites*<sup>c</sup>; and hence, in consequence of their devotion to the rites of the deluge, a nation, that once overspread nearly the whole of Europe, was intitled *Celtæ*, *Galatæ*, *Galli*, *Gauls*, or *Gaels*, all which names are only different

<sup>b</sup> Ogyges plures fuere. Primus supradictus attavus Nini, quem Babylonii *Gallum* cognominant, quod in inundatione etiam superstes alios eripuerit et genuerit. Hinc Sagæ, apud quos navigio salvatus est et ereptus, ratem vocant *Gallerim*, quod undis servet. Xenoph. de *Æquiv.* fol. 113.

<sup>c</sup> Phæd. lib. iii. fab. 20.—Herodian. lib. i. p. 30.—Catull. Eleg. lxi. ver. 12. According to Ovid, the priests of Cybelè were called *Galli* from *Gallus*, a river in Phrygia, and not from *Gallia* the country, as some appear to have ridiculously fancied.

Cur igitur *Gallos*, qui se excidere, vocamus?

Cum tanto Phrygia Gallica distet humus.

Inter, ait, viridem Cybelen altaſque Celœnas,

Amnis et infana, nomine *Gallus*, aqua.

Qui bibit inde, furit.— Fast. lib. iv. ver. 361.

The river *Gallus* itself received its name from the same superstition, as the *Galli* did theirs.

in-

inflexions of the same original word<sup>d</sup>. This word I apprehend to be Cul or Col, *to contain as in a cavity*<sup>e</sup>. From it the Greeks

<sup>d</sup> Col. Vallancey asserts, that *Gael* ought properly to be written *Gaedal*, a name assumed, as he supposes, by the Magogians, in token of their descent from Japhet-Gadul, *Japhet the great*, or, as our translators render it, *Japhet the elder*. (Gen. x. 21.) Hence he censures the Scots for making a distinction between the titles *Gael* and *Gaedal*; and maintains, that the *d*, in the latter of these words, "was aspirated, and lost its sound, by a vicious pronunciation, *not long introduced*." (*Essay towards illustrating the ancient Hist. of the Britannic Isles*, p. 21.) I cannot help suspecting however, that the Scots are accurate in the distinction, which they make between the two words; and consequently, that *Gael* and *Gaedal*, however they may have been afterwards confounded, were originally entirely different appellations. With regard to the *d* being lost by a vicious pronunciation, *not long introduced*, Col. Vallancey seems to have forgotten, that in the year of Rome 363, the *Galli*, not the *Gadalli*, were conquered by Camillus; and that these same *Galli* were, many years afterwards, finally subdued by Cæsar. In a similar manner, the Hyperboreans were termed *Celtæ*, not *Cedeltæ*; the Gallic colony of Galatians, *Galatæ*, not *Gadalatæ*; and the Spanish Gaels, *Celtiberians*, not *Cedel-tiberians*. It is sufficiently evident therefore, that, if *Gael* be only a corruption of *Gaedal*, (which I much doubt) it is a corruption of *very remote antiquity*, so far from being a mispronunciation *not long introduced*.

<sup>e</sup> כּוּל, *capere, continere, complecti*. Buxt. Heb. Lex. It is possible however that both Gallus and Galleris may be derived from Galim (גּלִים), *the waves of the sea*. I suspect, that Ner-gal, the idol of the Cuthites, (see 2 Kings xvii. 30.) was in reality Ner-Gal, *the oceanic Gallus* or *Noab*. Selden supposes, that he was the sacred fire, which was kept continually burning in

borrowed their terms *Coilos*, *hollow*; and *Coilia*, and *Colon*, *the belly*: the Latins, *Calix*, *a cup*; and *Collum*, *the neck*, from its perforation: and the English, *Gullet*, *the throat*; *Gully*, *a hollow glen formed by a winter's torrent*; *Caul*, *the integument inclosing the entrails*; *Gill*, *a small drinking vessel*; and *Cell* or *Cellar*, *a subterraneous cavity*.

The radical *Cul* thus conveying the idea of *hollowness*, the Ark was thence denominated *Cula*, *Cola*, or *Gaulus*, as being the hollow womb of 'the *Magna Mater* of paganism, in which the rudiments of the new world were comprehended. Accordingly *Venus*, or the Ark, was sometimes styled *Colias*<sup>f</sup>, under which name we read of a navicular goblet

in the oriental pyraethia, as a symbol of the Sun; (Seld. de Diis Syris, Synt. ii. cap. 8.) and the Rabbins assert, that he was worshipped under the form of a cock. (Ibid.) Both these opinions are perfectly compatible with the supposition, that he was Noah. That patriarch was adored in conjunction with the Sun; and the cock, as it is well known, was esteemed a sacred solar bird. Hence he was termed by the Latins *Gallus*, from the great helio-arkite deity Gal, or Ner-Gal. Mercury accordingly is very often represented attended by a cock; (see Montfaucon's Ant. vol. i. p. 78. et infra) a circumstance, at which we shall not be much surpris'd, when we consider, that Mercury, Ner-Gal, and Noah, were all one and the same person.

<sup>f</sup> Καλιας Αφροδιτης επικαλιαδος εστι ιερον εν τη Αττικη. Hesych.

being

being dedicated to her<sup>g</sup>; while, as we have seen, with the same allusion to the arkite Cola, the Syrian Atargatis is intitled by Simplicius *the receptacle of the gods*<sup>h</sup>. This will shew us the reason, why Argos, or the city of the Ark, is so perpetually celebrated by the poets as being *Coilon*, or *hollow*<sup>i</sup>; and it may perhaps also favour the conjecture, that the small Scottish isle of *Coll* was so denominated in honour of *Cola*, as *Bute* was in honour of *Buto*, and *Arran* of *Aran*.

Nearly connected with Venus-Colias was

<sup>g</sup> Vide supra p. 54. note o.

<sup>h</sup> Simp. in Arist. Aufc. Phys. lib. iv.

<sup>i</sup> Το κοιλον Αργος βας Φυγας, προσλαμβανει  
Κηδος τε καινον, και ξυνασπιστας Φιλους.

Oedip. Colon. ver. 391.

The same epithet *Coilè* is bestowed by Homer upon Lacedemon or Sparta, the sister city of Argos; and, I apprehend, for the very same reason. He styles it likewise *Cetoesfa*, a title derived from *Cetus*, a *sea-monster*.

Οι δ' ἴξον κοιλην Λακεδαιμονα κητωισσαν.

Odyss. lib. iv. ver. 1.

This last appellation, according to Elian, alluded to the large fishes of the Laconian sea: (Ælian. de Anim. lib. xvii. cap. 6.) but such a supposition is surely not very probable, when we consider, that Lacedemon was an inland, not a maritime city. I am rather inclined to think, that, as Argos was called *Hippian* from the symbolical arkite Hippa, so Lacedemon was called *Cetoesfa* from the arkite Cetus. The name *Lacedemon* may possibly be *Laca-da-Mon*, *the place of Meon* or *Noab*. For this signification of *Laca*, see Asiatick Res. vol. vi. p. 482.

the

the ancient Athenian goddess Colenis, who is said to have received her name from Colenus, a king of Attica prior even to Cecrops<sup>k</sup>. Colenis is merely a personification of the Ark; and Colenus is Cola-Nus, *the arkite Noah*. From the same diluvian worship the hill of Colonus-Hippotes near Athens received its appellation: accordingly we find, that the arkite gods, Neptune, Prometheus, and the Erinnues, were there adored with a variety of mysterious rites.

Χωρος μὲν ἱερός πᾶς ὄδ' ἐς, ἔχει δὲ νιν  
 Σέμνος Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς  
 Τίταν Προμηθεύς. Ὅν δ' ἐπιχειθεῖς τόπον  
 Χθονος καλεῖται τῆς δὲ χαλκοπῆς ὁδός,  
 Ἐρεῖσμ' Ἀθηνῶν· αἱ δὲ πλῆθισι γυαμ  
 Τὸνδ' ἵπποτην Κολωνον εὐχονται σφισιν  
 Ἀρχηγὸν εἶναι, καὶ Φερῆσι τένομα  
 Τὸ τῶδ' ἐ κοινὸν πάντες ὠνομασμένον<sup>l</sup>.

This place is sacred all: great Neptune here  
 Prefides, and he who bears the living fire  
 Titan Prometheus; where thou tread'st, is call'd  
*The brazen way*, the bulwark of our state:  
 From this equestrian hill, their safest guard,  
 The neighbouring villagers their general name  
 Derive, thence call'd *Colonians* all. *Francklin.*

<sup>k</sup> Pauf. Attic. p. 78.

<sup>l</sup> Oedip. Colon. ver. 54.

Αἰκίτος, ἔδ' οἰκητός· αἱ γὰρ ἐμφοβοὶ  
Θεαὶ σφ' ἐχέουσι, γῆς τε καὶ σκότος κοραί<sup>m</sup>.

—————'Tis a place,  
Where but to tread is impious, and to dwell  
Forbidden ; where the dreadful goddesses,  
Daughters of earth and night, alone inhabit.

At the brazen way near the hill Colonus, there was supposed to be a descent into the infernal regions<sup>n</sup>. The whole however of the terrific machinery of the mystic Hades I have already shewn to be allusive partly to the history of the deluge, and partly to the solar superstition so early ingrafted upon the commemorative rites of the Ark. This hill was also the scene of the imaginary contest between Neptune and Minerva ; and Pausanias informs us, that that goddess was worshipped there under the name of *Hippia*°.

There was a hill *Colona* moreover in Laconia, upon which stood a temple of Bacchus-Colonates<sup>p</sup>; and a town in Troas de-

<sup>m</sup> Oedip. Colon. ver. 39.

<sup>n</sup> Schol. in ibid. ver. 58, 1661.

<sup>o</sup> Δεικνύται δὲ καὶ χωρὸς καλεῖται Κολωνὸς Ἰππίας — Λεγούσι δ' οὖν καὶ βῆμον Προσιδῆτος Ἰππίου, καὶ Ἀθῆνας Ἰππίας. Paus. Attic. p. 76.

<sup>p</sup> Ἀσπυρτικῆ δὲ ἢ τι οὐμαζομένη Κολόνα, καὶ Διουσοῦ Κολωνάτα τῆος. Ibid. Lacon. p. 239.

nominated *Colona*, where Cycnus, the son of Neptune, and the father of that Tennes, who was exposed at sea in an ark, formerly reigned<sup>q</sup>. Lastly, the principal scene of the exploits of Jason and his Argonauts was *Colchi*. All these places seem to have received their respective names in honour of *Cola*, *the Ark*<sup>r</sup>.

It appears then, that a cup was one of the many symbols, under which the Noëtic Ark was represented by the ancient mythologists. Hence Hercules, as we have seen, was supposed to have sailed over the Ocean in a goblet, which was presented to him by the Sun; and hence the Sun himself, who was in fact the same as Hercules or Noah, was believed also to have performed the same mystic voyage.

Αλιος δ' Ὑπεριονιδας δεπας εσκατεβαινε χρυσειον.  
 Οφρα δι' Ωκεανοιο περασας,  
 Αφικηθ' ιερας ποτε βενθρα νυκτος ερεμνας,  
 Ποτι ματερα, κεριδιαν τ' αλοχον,  
 Παιδας τε φιλης. Ὅ δ' ες αλσος εβα

<sup>q</sup> Κυκνον παιδα ειναι Ποσειδωνος, και βασιλευειν φασιν εν Κολωναις· αι δε ακουρτο εν τη γη τη Τρωαδι αι\* Κολωναί. Paus. Attic. Phoc. p. 831.

<sup>r</sup> The Greek word *Colonus*, and the Latin *Collis*, both which signify a *hill*, appear to spring from the same root *Col*, in the idea of hills comprehending and surrounding a valley.

Δαφναισι

Δαφναισι κατασκιον

Ποσει παϊς Διος <sup>s</sup>.

O'er the broad surface of the troubled main  
Safe in his golden cup bright Phebus sail'd,  
And fought the western realms of evening grey;  
Eager to see his venerable mother,  
His beauteous consort, and his infant children.  
Arriv'd at length, the fair-hair'd son of Jove  
Hid his fierce beams within his grove of laurels.

The sacred Beotian cups, mentioned by Bacchylides, out of which they were accustomed to make libations to the Dioscouri or Cabiri, the guardian deities of navigation, seem also to be nearly allied to the symbolical goblet of Hercules <sup>t</sup>.

<sup>s</sup> Fragm. Stesichori apud Athen. Deipnos. lib. xi. p. 469.

<sup>t</sup> Μνημονεύει δὲ τῶν Βοιωτικῶν σκυφῶν Βακχυλίδης ἐν τούτοις, ποιούμενος τὸν λόγον πρὸς τοὺς Διοσκουρούς, καλῶν αὐτοὺς ἐπὶ ξερῆα.

Οὐ βῶνι παρῆσι σωματ', οὐδὲ χρυσος,

οὐδὲ πορφύρεοι ταπήτες, ἀλλὰ θυμὸς εὐμνηστῆς,

Μούσα τε γλυκεῖα, καὶ Βοιωτοῖσιν ἐν σκυφοῖ-

σιν οἶνος ἡδύς.

Fragm. Bacchyl. apud Athen. Deipnos. lib. xi. p. 500.

## CHAP. VIII.

## THE CONNECTION OF THE ARGONAUTIC VOYAGE WITH THE HELIO-ARKITE SUPERSTITION.

THE beautiful legend of the *Argo* was first, I believe, by Mr. Bryant referred to the history of the deluge: I shall therefore endeavour, in the following disquisition, to avoid, as much as possible, encroaching upon what he has already said upon the subject. That part of it, with which I am more particularly concerned, its connection with the worship of the Cabiri and with the solar superstition, he has, to the best of my recollection, left totally unnoticed. In this point of view then I purpose to consider it; and I trust, that it will be found to throw additional light upon the preceding observations.

The poetical account of the Argöan voyage is briefly as follows. Pelias, king of Iolcus, fearing that his kinsman Jason might supplant him in his empire, commanded him to sail to Colchi, upon the dangerous enterprise of fetching the golden fleece, which was hung up in the grove of Mars, and was watched

watched by a never-sleeping dragon \*. Thus circumstanced, Jason invited Argus, the son of Phrixus, to accompany him ; who, by the instruction of Minerva, built the vessel, which from him was denominated *the Argo*. The boldest of the Grecian youths engaged in the expedition ; and the necessary preparations being completed, they sailed with a prosperous wind from Pagasæ. After spending some time at Lemnos, and touching upon the coasts of Samothrace, Cyzicus, Mysia, Bithynia, and Thrace, they found themselves in the dreadful neighbourhood of the Symplegades. These were rocks, which, dashing against each other with a tremendous concussion, rendered it almost impossible for any ship to sail between them. In this difficulty, pursuant to the advice of Phineus, they sent out a dove, which flew between the Symplegades with such rapidity, that the sea-

\* The ram, from which the fleece was taken, is said to have been the offspring of Neptune and Theophanè ; and it had previously carried Phrixus across the Hellespont, when on his journey to Colchi. Hyg. Fab. 188. — Apoll. Argon. lib. i. ver. 256. The reader will recollect, that this ram is said by the scholiast upon Apollonius to have been nothing more than a ship. Schol. in *ibid.* It was in fact one of the animals, which were used to symbolize the Ark.

thers of its tail alone were brushed by the collision of the rocks. Encouraged by the escape of the dove, they ventured to steer their vessel through the passage; which they happily effected, without any other damage, than some trifling injury to the stern and the rudder. At length they arrived in safety at Colchi, and communicated the purpose of their voyage to Eëtes; who promised, that Jason should have the golden fleece, provided he could tame to the plough the brazen-hoofed fiery bulls, and would venture to sow the ground with the remaining teeth of the serpent, which Cadmus siew at Thebes. Meanwhile Medèa, the daughter of Eëtes, having conceived a passion for Jason, gave him some magical potions, by which the fury of the bulls might be subdued; and instructed him how to escape the swords of the armed men, who were about to be generated from the teeth of the dragon. Thus, by her assistance, Jason performed the prescribed conditions, and demanded the fleece; but Eëtes, so far from complying, threatened to burn his ship, and to destroy his whole company. Medèa however again assisted him, by laying asleep the dragon with her incantations, till he had  
car-

carried off the fleece, and along with it the princefs<sup>b</sup>.

Such were the adventures of the Argonauts in the first part of their voyage: but writers are by no means agreed as to the particular route, which they took on their passage homeward. The author of the Orphic Argonautics brings them to the British isles, by way of the Baltic; and afterwards, through the straits of Gibraltar, into the Mediterranean<sup>c</sup>. Herodotus makes them return by the way which they went. Hecatæus the Milesian says, that they passed from the river Phasis into the Ocean, and thence to the Nile, from which they returned to the Grecian seas: but Artemidorus and Eratosthenes

<sup>b</sup> Apollod. Bibl. lib. i. cap. 9.—Apoll. Argon.—Val. Flac. Argon.

<sup>c</sup> This poet bestows upon the British isles the appellation of *Erinnues*, because the *Erinnus*, or *avenging fury*, of Abfyrthus pursued the Argo on her return home. Orph. Argon. ver. 1160. *Erinnus* however is manifestly no other than *Erin*, the title, by which the native Irish still continue to designate their island; and I am strongly inclined to suspect, that, in consequence of the introduction of the diluvian Mysteries into the Celtico-British territories, *Erinnus*, or Ireland, was so called in honour of Aran-Nus, *the Ark of Noab*. The *Erinnues* of the fabulous Hades, as I have already observed, received their name, in a similar manner, from Aran-Nus. Hence, the *Erinnus* of Abfyrthus, who, as we shall hereafter see, was the same mythological character as Apis, or Osiris, is simply *the Ark*.

justly assert the physical impossibility of such a course. Timagetus brings them along the river Ister into the Celtic sea; and thence to Tyrrhenia: while Hesiod, Pindar, and Antimachus, concur in maintaining, that they sailed through the ocean to Libya; and then, carrying their ship by land upon their shoulders, launched her again into the Mediterranean<sup>d</sup>.

As for Apollonius, he supposes the Argo-

<sup>d</sup> Ἡρόδοτος ἐν τοῖς Ἀργοναυταῖς φησὶ δια τῆς αὐτῆς θαλάσσης ἐπαλθεῖν δι' ἧς καὶ ἐπορευθῆσαν εἰς Κολχῆς· Ἐκαταβίος δὲ ὁ Μιλήσιος, ἐκ τῆς Φασιδος διελθὼν εἰς τὸν Ὠκεανόν, οὕτω ἐκβῆναι εἰς τὸν Νεῖλον· ὁδὸν εἰς τὴν ἡμετέραν θάλασσαν, τούτο δὲ ὁ Ἐφέσιος Ἀρτεμιδῶρος ψευδὸς φησὶν εἶναι· τοὺς γὰρ φασὶν μὴ συμβαλλεῖν τῷ Ὠκεανῷ, ἀλλ' ἐξ ὀρεῶν καταφερισθῆναι· τὸ αὐτὸ καὶ Ἐρατοσθένης ἐν γ. γεωγραφικῶν φησὶν. Τιμαγέτης δὲ ἐν α. περὶ λιμένων, τὸν Ἴστρον φησὶ καταφερισθῆναι ἐκ τῶν Κελτικῶν ὀρεῶν· οὕτω ἐκδιδόσθαι εἰς Κελτικὴν λιμνὴν· μετὰ δὲ ταῦτα εἰς δύο σχιζέσθαι τὸ ὕδωρ, καὶ τὸ μὲν εἰς τὸν Εὐξείνιον ποτόν εἰσβάλλειν, τὸ δὲ εἰς τὴν Κελτικὴν θάλασσαν. δια δὲ τούτῃ τῆς γοματὸς πλεῖσαι τῆς Ἀργοναυτῶν, καὶ ἐλθεῖν εἰς Τυρρῆνιαν, κατακολεῖται δὲ αὐτῇ καὶ Ἀπολλωνίος. Ἡσίοδος δὲ, καὶ Πίνδαρος ἐν Πυθιοῖσιν, καὶ Ἀντίμαχος ἐν Λυδίῃ, δια τῆς Ὠκεανῶν φησὶν ἐλθεῖν αὐτῆς εἰς Λίβυαν, καὶ βατῶσαντας τὴν Ἀργῶν, εἰς τὸ ἡμέτερον πελάγος γενέσθαι. Schol. in Apollon. Argon. lib. iv. ver. 259. Cato mentions some writers who supposed the Argo to have been carried from the Ister or Danube, on the shoulders of the crew, and afterwards to have been launched in the Adriatic. Fingunt alii Argo navim in Histriam primum ab Istro e montibus humeris vectam, et in Adriaticum demissam. M. Caton. Fragm. de Orig. fol. 170. He afterwards very justly ridicules those, who could believe so improbable a story.

nauts

nauts to have proceeded along the Ister, till they came to a mouth of that river in the Adriatic. They next failed into the Sardinian sea by way of the Po and the Rhone; when, landing upon the island of Circè, they were purified by her from the murder of Absyrtus, whom Jason, or, as some say, Medèa, had slain in order to stop the pursuit of Eëtes. Afterwards they encountered the dangers of Scylla and Charybdis, from which they were delivered by the kind mediation of their guardian deity Juno. Next they coasted the island of the Syrens; and then, having first touched at Corcyra, were driven on shore upon the quicksands of Africa. From this perplexing difficulty they were relieved by a vision of three nymphs, who appeared to Jason, and commanded, that he and his comrades should forthwith prepare to carry that mother, who had so long borne them all in her womb. This was interpreted by Peleus to signify their ship; and, while they were preparing to put the plan in execution, a horse sent by Neptune sprung from the foaming billows, and preceded them to the lake Tritonis.

Ενθα το μηκιστον τεραων Μινυεσσιν ετυχθη.  
 Εξ αιλος ηπειρονδε πελωριος ανθροεν ιππος,

Αμφι-

Αμφιλαθης, χρυσεησι μετηρος αυχενα χαιταις.  
 Ριμφα δε σεισαμενος γυϊων ὑπο νηχυτον αλμην,  
 Ωρτο θρειν, πνοιη ικελος ποδας· αιψα δε Πηλεος  
 Γηθησας εταροισιν ὀμηγερεεσσι μετηδα.

Ἄρματα μεν δη Φημι Ποσειδαωνος εγωγε  
 Ἡδη νυν αλοχοιο Φιλης ὑπο χερσι λελυσθαι·  
 Μητερα δ' εκ αλλην προτιοσσομαι ηπερ αυτην  
 Νηα πελειν· ἡ γαρ κατα νηδους αμμε φερσσα  
 Νωλεμες αργαλειοσιν οἴζει καματοισιν.  
 Αλλα μιν ασεμφει τε βιη και ατειρεσιν ωμοις  
 Ὑψοθεν ανθεμενοι, ψαμαθωδεος ενδοθι γαιης  
 Οισομεν, ἡ προτερωσε ταχυσ ποδας ηλασεν ιππος.  
 Ου γαρ ο γε ξηρην ὑποδυσσεται. ιχνια δ' ἡμιν  
 Σημανειν τιν' εολπα μυχον καθυπερθε θαλασσης<sup>ε</sup>.

———A portent greater far appears :  
 Fierce from the foamy deep, of wondrous size,  
 Springs a huge horse ; his mane expanded flies.  
 From his strong sides he shakes th' adherent  
 spray,  
 Then towards the coast directs his rapid way.  
 Skill'd in whate'er this prodigy portends,  
 With pleasure Peleus thus consoles his friends.  
 Now by his consort's hand releas'd I see  
 The car of Neptune, and his horses free.  
 A mother's name, or I predict in vain,  
 Argo may boast ; she feels a mother's pain.  
 Her pregnant womb a troop of heroes bears,  
 And endless perils for their safety shares.

<sup>ε</sup> Apollon. Argon. lib. iv. ver. 1364.

Come,

Come, let us now our boasted strength display,  
 And on our shoulders bear our ship away.  
 Steer we through depths of sand our dangerous  
 course,  
 Led by the steps of this portentous horse.  
 His steps reluctant press the dusty plain,  
 But rapid bear him to his kindred main ;  
 Thither attend his flight.—— *Fawkes.*

Here we again find the arkite symbol, the horse ; and, what is very well worth our notice, we may observe the Argo personified, like the Ark, under the character of a fruitful and beneficent female.

After quitting Tritonis<sup>f</sup> the Argonauts touched upon the shore of Crete, where they were furiously attacked by the brazen Talus ; but that gigantic monster was soon overcome by

<sup>f</sup> It is a curious circumstance, that Cadmus or Cadm-On, whose connection with the Cabiric Mysteries I have already shewn, is said by Nonnus to have espoused Harmonia at this lake Tritonis.

——— παρα Τριτωνιδι λιμνη

\* Αρμονη παρελεκτο ροδωπιδι Καδμος Αλητης.

Dionysf. lib. xiii. p. 242.

Near the same lake was a port denominated *Argoüs*, which, according to Apollonius, was so called from the Argo ; but I apprehend, that, like a variety of other memorials of this famous voyage, the name is rather to be ascribed to the wide diffusion of the arkite Mysteries. Apoll. Argon. lib. iv. ver. 1620.

the

the incantations of Medæa, and the Argo saved from impending danger. They next landed upon a small island, which lay opposite to Hippuris; where they reared an altar, and sacrificed to Apollo <sup>g</sup>. At length, having previously coasted the shores of Eubæa, and Locris, they returned in safety to Pagasæ, where their voyage had originally commenced <sup>h</sup>.

The first matter to be observed respecting the Argonautic expedition is, that, although the Greeks have laid the scene of it in their own part of the world, and have arbitrarily embellished it with a variety of fictitious circumstances, yet they certainly were not the original inventors of the fable. The scholiast upon Apollonius allows, that the Argo was the ship of Danaus, in which he made his escape from Egypt; and observes, that from him it was sometimes called *Danais* <sup>i</sup>: while Plutarch directly asserts, that it was the ship of Osiris <sup>k</sup>. Osiris however, and Danaus, as I have already shewn, were equally the patriarch Noah: hence it will follow, that the

<sup>g</sup> Hippuris seems to have been so called in honour of Hiph-Ur, the blazing deity of the Hippa.

<sup>h</sup> Apoll. Argon. lib. iv.

<sup>i</sup> Schol. in Apoll. Argon. lib. i. ver. 4.

<sup>k</sup> Το πλοιοι, ο καλευσιν Ἑλληνικῆς Ἀργῶ, τῆς Οσιριδὸς νεμῆς εἰδωλοῦ ἐπιτιμῆ κατηγορισμένοι. Plut. de Isid. et Osir. p. 359.

Argo

Argo is the Ark ; and hence Mr. Bryant has with great probability conjectured, that the story of the Argonauts carrying their vessel from the coast of Africa to the lake Tritonis originated from the sacred processions of Egypt, in which the Baris of Isis was solemnly borne upon the shoulders of the priests<sup>1</sup>.

Notwithstanding the circumstance of the Argo being the ship both of Danaus and Osiris, I know not, that we have any right to conclude, that its legend was invented even by the Egyptian mythologists. We find traces of it in almost every quarter of the globe ; and nations widely separated from each other concur in bearing their respective testimonies to its celebrated voyage. This will be readily accounted for upon the supposition, that the Argo was the Ark ; but, if the expedition

<sup>1</sup> Col. Vallancey informs us, that in the old Celtico-Irish language Arg signifies a *naval commander*, Eifs a *ship*, and Caras a *ship of war*. He farther adds, that Eifs-Aire, like Arg, is a *commander of a ship*. Hence he concludes, that Osiris, the captain of the Argo, is Eifs-Aire ; that Isis, whose well known symbol was a ship, is Eifs ; and that Ceres, the Grecian Isis, is Caras. (Collect. de Reb. Hibern. vol: iv. p. 157. Pref.) He likewise mentions, that Arg signifies a *naval commander* in the Arabic. This I can easily conceive from the affinity of that language to the Hebrew ; for, if the feminine Arca or Arga is a *long ship*, the masculine Arg or Arghi will of course be *the commander* of that ship. It is somewhat curious to arrive at the same conclusion through such very different channels.

to

to Colchi be admitted as a portion of authentic history, it will be no easy matter to give a satisfactory reason for its fame being so very generally diffused. It is incredible, that an obscure marauding party, in a bark so small that it could be carried several miles upon their shoulders, should ever have signalized themselves in such a manner, as to become celebrated throughout the whole world. At the imaginary epoch of the Argöan voyage, Greece was, comparatively speaking, in a state of barbarism; while Asia, as is evident from Holy Scripture, was the seat of large and polished kingdoms: we may therefore with just as much reason believe, that a handful of Scandinavian pirates in a single vessel could make themselves known throughout the Roman empire, as that Jason and his comrades could attract the notice of the Hindoos, the Medes, the Persians, and the Egyptians<sup>m</sup>.

<sup>m</sup> I have frequently, in the course of the present work, had occasion to notice a practice very common in the ancient world; I mean that of incorporating into a local history a variety of facts, which equally concern the whole universe. Of this the legend of the Argo, or, in other words, of the Noëtic Ark, affords a remarkable instance. These local appropriations seem, in a great measure, to have arisen naturally out of the gradually extended migrations of the posterity of Noah. Each family carried along with them a body of traditions, founded upon real matter of fact; but, by making their new, instead of their old

We have just seen, that Pindar brings the Argonauts to Libya by way of the Ocean. This Ocean is that, which laves the shores of Hindostan, as the poet himself plainly declares by giving it the title of *Erythrus*; a title, not confined by the ancient geographers to the

old settlement, the scene of those ancient transactions, they have strangely involved in confusion the primitive history of mankind. Owing to this circumstance, Atlas, as we have seen, was supposed to have been a king of Arcadia; and the tragical adventures of Edipus and Jocasta were believed to have literally taken place at Thebes in Beotia. M. Bailly has so very pertinent a remark upon this subject, that I cannot refrain from transcribing his words. Speaking of the infant age of society, before the introduction of regular history, he observes;

“ Chaque père a raconté sa vie à ses enfans, et de ces récits successifs a été formée la vie de la nation entière, ou l'histoire de sa durée. Mais lorsqu'une nation en corps, ou seulement par des colonies, a changé d'habitation, elle a tout transporté avec elle, dans ce voyage paisible, ses institutions, ses connaissances, le souvenir des grands faits passés, et la mémoire de ses ancêtres. L'histoire de son premier état a toujours précédé l'histoire du second. A la longue les traditions se sont altérées par leur vicieuse; le tems a tout confondu, et les deux histoires n'en ont plus fait qu'une. Voilà comment des faits, vrais en eux-mêmes, deviennent faux relativement aux lieux où on suppose qu'ils sont arrivés. Cette observation peut répandre un grand jour sur l'obscurité de l'histoire. Accoutumons-nous à penser que les tems héroïques de la Grèce, ces tems dont elle se glorifie, ne lui appartiennent pas, et sont la première histoire du peuple qui est venu l'habiter.”

Bailly sur l'Atlantide, p. 28.

nar-

narrow arm of the Red-Sea, but extending to the whole Indian Ocean.

Κλεψεν τε Μηδείαν συν αυ-  
τα, ταν Πελιαο Φονον'  
Εν τ' Ωκεανσ πελαγεσσιν μιγεν,  
Ποντω τ' Ερυθρω<sup>n</sup>.

Accordingly we find such a tradition of the Argo still preserved among the Hindoos, as indisputably proves it to have been the Ark of Noah.

“ The summit of C’haifa-ghar,” says Captain Wilford, “ is always covered with snow; in “ the midst of which are seen several streaks “ of a reddish hue, supposed by pilgrims to be “ the mark or impression made by the feet “ of the dove, which Noah let out of the “ Ark. For it is the general and uniform “ tradition of that country, that Noah built “ the Ark on the summit of this mountain, “ and there embarked: that, when the flood “ assuaged, the summit of it first appeared “ above the waters, and was the resting place “ of the dove, which left the impression of “ her feet in the mud, which with time was “ hardened into a rock. The Ark itself

<sup>n</sup> Pind. Od. Pyth. 4.

“ rested

“ rested about half way up the mountain, on  
 “ a projecting plain of a very small extent. —  
 “ With respect to the footsteps of the dove,  
 “ they are known only by tradition; for the  
 “ inhabitants of that country assert, that they  
 “ have never heard of any body going up so  
 “ high, on account of the ruggedness of the  
 “ mountain, and of the snow. The Bhaud-  
 “ dhists<sup>o</sup>, who were the first inhabitants of  
 “ that country, are, I am told, of the same  
 “ opinion, as to the place where the Ark  
 “ rested; but hitherto I have been able to  
 “ procure a single passage only, from the  
 “ Buddha-dharma-charya-Sindhu, in which it  
 “ is declared, that Shama or Shem travelled  
 “ first to the north-east, and then turning to  
 “ the north-west, he arrived on the spot,  
 “ where he built afterwards the town of Ba-  
 “ miyan<sup>p</sup>. Shama, they say, having de-  
 “ scended from the mountain of C’haifa-ghar,  
 “ travelled north-east, as far as the confluence  
 “ of the Attock with the Indus; where he  
 “ made *Tapasya*<sup>q</sup>; he then proceeded north-  
 “ west to Bamiyan.

<sup>o</sup> Followers of the religion of Buddha, the Hindoo Mercury, whom I have attempted to prove to be the Patriarch Noah, the real Bu-Deva, or god of the tauriform Ark.

<sup>p</sup> Probably Bama-Ianah, *the high place of the dove*.

<sup>q</sup> Did penance.

“ The Pauranics insist, that, as it is de-  
 “ clared in their sacred books, that Satyavrata  
 “ made fast the Ark to the famous peak,  
 “ called from that circumstance *Nau-Bandha*,  
 “ with a cable of a prodigious length, he must  
 “ have built it in the adjacent country. *Nau*,  
 “ a *ship*<sup>r</sup>, and *bandha*, to *make fast*, is the  
 “ name of a famous peak situated in Cash-  
 “ mir, three days journey to the north-north-  
 “ east of the Purganah of Lar. This place  
 “ is resorted to by pilgrims, from all parts of  
 “ India, who scramble up among the rocks  
 “ to a cavern, beyond which they never go.  
 “ A few doves, frightened with the noise,  
 “ fly from rock to rock; these the pilgrims  
 “ fancy to be their guides to the holy place,  
 “ and believe, that they are the genuine off-  
 “ spring of the dove, which Noah let out of  
 “ the Ark. At all events, in the numerous  
 “ legends, which I have extracted from the  
 “ Puranas, relating to Satyavrata and the Ark,  
 “ no mention is made of his letting out the  
 “ dove. The whole story I shall give in ab-  
 “ stract.

“ Satyavrata having built the Ark; and,  
 “ the flood increasing, it was made fast to the

<sup>r</sup> *Nau*, like its Greek derivation *Naus*, comes originally from  
*Nau* or *Noab*.

“ peak

“ peak of Nau-bandha, with a cable of pro-  
 “ digious length. During the flood, Brahma,  
 “ or the creating power, was asleep at the  
 “ bottom of the abyss; the generative pow-  
 “ ers of nature, both male and female, were  
 “ reduced to their simplest elements, the  
 “ Linga<sup>s</sup> and the Yoni<sup>t</sup>; the latter of which  
 “ assumed the shape of the hull of a ship since  
 “ typified by the ARGHA, whilst the Linga  
 “ became the mast. Maha-deva is sometimes  
 “ represented standing erect in the middle of  
 “ the Argha in the room of the mast. In  
 “ this manner they were wafted over the  
 “ deep, under the care and protection of Vish-  
 “ nou. When the waters had retired, the  
 “ female power of nature appeared immedi-  
 “ ately in the character of Capoteswari, or  
 “ *the dove*; and she was soon joined by her  
 “ consort, in the shape of Capoteswara.

“ The mountains of Coh-Suleiman are  
 “ sometimes called by the natives *the moun-*  
 “ *tains of the dove*. The whole range as far  
 “ as Gazni is called by Ptolemy *the Paruetoi*  
 “ *mountains*, probably from Parvata, or Para-  
 “ vat, which signifies *a dove*.——

“ According to the Pauranics, and the fol-

<sup>s</sup> Φαλλος.

<sup>t</sup> Λιδοισι γυναικειον.

“ lowers of Buddha, the Ark rested on the  
 “ mountain of *Aryavarta*, *Aryawart*, or *India*,  
 “ an appellation, which has no small affinity  
 “ with the *Araraut* of Scripture<sup>u</sup>.”

In a former chapter I observed, that the Ark was frequently symbolized by a cup shaped like a boat; and thence accounted for the fable of Hercules failing over the Ocean in a navicular goblet. It is remarkable, that this mode of representation was known in Hindostan, no less than in Greece; and, what is particularly worthy of our attention, we find it specially introduced into the legend of the Argha.

“ Another of their emblems,” says the same valuable author, whom I last cited, “ is called  
 “ *Argba*, which means *a cup* or *dish*, or any  
 “ other *vessel*, in which fruit and flowers are  
 “ offered to the deities; and which ought al-  
 “ ways to be shaped like a boat, though we  
 “ now see *Argbas* of many different forms,  
 “ oval, circular, or square; and hence it is,  
 “ that Iswara has the title of *Arghanatba*, or  
 “ *the lord of the boat-shaped vessel*. A rim  
 “ round the *Argba* represents the mysterious  
 “ Yoni, and the navel of Vishnou is com-  
 “ monly denoted by a convexity in the cen-

<sup>u</sup> Wilford on Mount Caucasus; Afiat. Ref. vol. vi. p. 521.

“ tre,

“ tre, while the contents of the vessel are sym-  
 “ bols of the Linga. This *Argba*, as a type  
 “ of the *adbara-sakti*, or *power of conception*,  
 “ excited, and vivified by the Linga, or Phal-  
 “ lus, I cannot but suppose to be one and the  
 “ same with the ship *Argo*; which was built,  
 “ according to Orpheus, by Juno and Pallas,  
 “ or according to Apollonius, by Pallas and  
 “ Argus at the instance of Juno. The word  
 “ *Yoni*, as it is usually pronounced, nearly re-  
 “ sembles the name of the principal Etruscan  
 “ goddesses<sup>x</sup>; and the Sanscrit phrase *Argba-*  
 “ *natba Iswara* seems accurately rendered by  
 “ Plutarch, when he asserts, that Osiris was  
 “ commander of the *Argo*<sup>y</sup>.”

From these very curious passages, several interesting particulars may be deduced. The ship *Argba* is evidently the *Argo* of the Greeks, whom the Hindoos call *Yonijas*<sup>z</sup>, or *worshippers of the Yoni*, esteeming them the subjects of Deo-Cal-Yun<sup>a</sup>; and Deo-Cal-Yun is no less evidently the Hellenic Deucalion, the husband of Pyrrha, in whose time the deluge is said to have happened<sup>b</sup>. As for Maha-De-

<sup>x</sup> Namely, Juno.

<sup>y</sup> Wilford on Egypt; *Asiat. Ref.* vol. iii. p. 134.

<sup>z</sup> *Yonijas* is the same word as *Ionians*.

<sup>a</sup> Wilford on Mount Caucasus; *Asiat. Ref.* vol. vi. p. 534.

<sup>b</sup> Deucalion, or Deo-Cal-Yun, seems to be Du-Cal-Yoni,

va, or Iswara, he is the same person as Osiris or Bacchus; and accordingly we find the Linga or Phallus equally sacred to them all. Western mythologists however have precisely inverted the history of this deity, by ascribing to Bacchus or Osiris the calamity, which the Hindoos feign to have befallen Sita or Parvata<sup>c</sup>, the consort of Maha-Deva. Thus, as Bacchus was supposed to have been torn in pieces by the Titans, and to have had his limbs joined together again by Rhea<sup>d</sup>; and as Osiris, in a similar manner, was murdered by Typhon, and his scattered limbs sought for over the whole world by Isis, on which account Diodorus Siculus derives the phallic worship of Bacchus from Osiris<sup>e</sup>: so the very same story is related by the Hindoos of Maha-Deva, and Sita, excepting only, that Sita is torn in pieces, and sought for by Maha-Deva, instead of the reverse.

“ Maha-Deva took up the body of his

*the god of the arkite dove, worshipped under its symbol, the mystic Yoni.*

<sup>c</sup> Anglicè, *the dove*. Vide supra p. 83.

<sup>d</sup> Phorn. de Nat. Deor. cap. 30.

<sup>e</sup> Diod. Sic. Bibl. lib. i. p. 19. Maha-Deva, or Iswara, was supposed by the Hindoo mythologists to have been mutilated, like the Bacchus of the western nations. Asiat. Research. vol. iii. p. 130.

“ be-

“ beloved Sita on his shoulders, and went fe-  
 “ ven times round the world, bewailing his  
 “ misfortune : but the gods, whom Sita con-  
 “ tained in her womb, burst out ; her limbs  
 “ were scattered all over the world : and the  
 “ places, where they fell, are become sa-  
 “ cred <sup>f</sup>.

I am fully persuaded, that such was the original tradition ; and that it was corrupted first in Egypt, and afterwards in Greece, by an absurd inversion of persons. Sita is manifestly the same as Atargatis, whom Simplicius styles *the receptacle of the gods* <sup>g</sup> ; and the bursting forth of the deities is the egress of the Noachidæ from the Ark. Noah certainly cannot, with any degree of propriety, be said to have experienced such a calamity ; but the circumstance is perfectly applicable to his mythological consort. The Greeks and Egyptians seem, in fact, to have blended together into one legend two entirely different matters ; the mystic death of Bacchus or Osiris,

<sup>f</sup> Asiatic. Ref. vol. vi. p. 477. Much the same remark is made by Plutarch respecting Osiris. Οὐκ ηἴσα δὲ ἢ τῶν Οσιριῶν δοξα, πολλαχὲ κισθαὶ λεγομένη τῷ σωματός. Plut. de Isid. p. 359.

<sup>g</sup> She is likewise the same as the Japanese goddesses Quanwon, who is supposed to be “ the happy mother of many a deified hero, and an emblematical representation of the birth of the gods in general.” Vide supra vol. i. p. 314.

and the egress of the hero-gods from the womb of the Magna Mater. The former of these, as I have already observed, signifies nothing more than the entrance of Noah into the Ark: and the latter, his quitting it along with his family, which, afterwards spreading itself in every direction, replenished the earth with inhabitants; a circumstance described, in the language of the Mysteries, by the great goddess bursting asunder, by her limbs being scattered over the whole world, and by the gods issuing from her womb. This fable moreover affords another proof of the convertibility of the heathen goddesses; for we behold Sita at once the *Argba, or Ark*, and the *Yoni* metamorphosed into the *dove*. As for the title *Sita*, it is merely the feminine of *Siton*, which Sanchoniatho asserts to be a name of the Phenician Dagon<sup>b</sup>. The patriarch was represented under the figure of a man issuing out of the mouth of a fish, and thus constituted a masculine idol, called *Vishnou, Siton*, or *Dagon*; while the Ark was symbolized by the image of a woman united with a cetus, and worshipped as *Sita, Venus-Colias, Isis, Rhea, or Atargatis*.

As Sita, considered as the Ark, is the west-

<sup>b</sup> Euseb. Præp. Evan. lib. i. cap. 10.

ern Venus, or Rhea; so, considered as the dove, she is the western Juno<sup>i</sup>, as will abundantly appear from the following circumstance common to them both. Pausanias mentions a temple of Juno near Mycenæ, in which there was a statue of the goddess, holding in one hand a pomegranate, and in the other a sceptre. Upon the top of the sceptre was a small figure of a cuckoo, in allusion to the fable of Jupiter's having assumed the form of that bird, when he was attempting to gain the affections of Juno<sup>k</sup>; a metamorphosis, which, according to the scholiast upon Theocritus, took place on mount Thronax<sup>l</sup> in the midst of a violent tempest of rain, which Jupiter had purposely raised<sup>m</sup>. In a similar

<sup>i</sup> The reader will recollect the observation of Captain Wilford, that the word *Yoni*, as it is usually pronounced, approximates in sound very near to *Juno*.

<sup>k</sup> Το δε αγαλμα της Ἡρας ἐπι θροῦν καθηται, μεγαλει μεγα χερσιν μιν και ελεφαντος, Πολυκλειτου δε εργον. Επετι δε οἱ γεφανος Χαριτας εχων και Ἡρας επειρασμειας και των χειρων τη μιν καρπον φερει ζοιας, τη δε σκηπτρον. Τα μιν ουν ες την ῥοιαν (απορρητορος γαρ εστιν ο λογος) αφεισθω μοι κοκκυγα δε ἐπι τῷ σκηπτρῷ καθησθαι φασι, λεγοντες τον Δια, οτε ηρα παρδειου της Ἡρας, ες τουτου τον οριδα αλλαγηται την δε αἰτε παιγνιον θηρασαι. Paus. Corin. p. 148.

<sup>l</sup> Thronax was perhaps so called in honour of *Tor-Anax*, *the royal bull*.

<sup>m</sup> Schol. in Theoc. Idyll. 15. ver. 64. When engaged in prosecuting another amour, Jupiter is said to have changed himself into a dove. Athen. Deipnos. lib. ix. p. 395.

manner

manner Maha-Deva, to please Sita, changed himself into a *Pica*, or *cuckoo*; and was therefore worshipped under the appellation of *Piceswara* or *Picesa-Maha-deva*. But he was more generally known by the title of *Cocileswara-Maha-deva*; *Cocila*<sup>n</sup> being another name for the bird *Pica* or *Picas*<sup>o</sup>.

Since then the fable of Bacchus or Osiris being torn asunder is apparently a perversion of the story of Maha-Deva and Sita, and since the Hellenic *Argo* is manifestly the Hindoo *Argba*; I am much inclined to conjecture, that the Greeks have metamorphosed the god Maha-Deva into the heroine Medèa<sup>p</sup>, and that her cruelty to her brother Absyrtus is nothing but a fresh corruption of the original Hindoo allegory: and I am the more confirmed in this opinion by the declaration of Tzetzes, that the Colchians were a tribe of Indo-Scythians<sup>q</sup>. Medèa, finding herself pursued by her father Eëtes, flew Absyrtus,

<sup>n</sup> Whence the Latin word *Cuculus*.

<sup>o</sup> Afiat. Ref. vol. vi. p. 476. *Picesa-Maha-deva* is evidently the prototype of *the Jupiter Picus* of the ancient Latins.

<sup>p</sup> Mah-Deva is *the great god*; Ma-Dea is *the great goddess*. In corrupting the tradition, the Greeks have changed the sex of Mah-Deva, in the same manner as they suppose Bacchus to have been torn asunder, instead of Rhea.

<sup>q</sup> Tzet. in Lycoph. ver. 174.

and

and scattered his limbs over the surface of the waves; which horrid deed, by delaying the ships of the Colchians till they had collected together the different parts of the lacerated body, enabled Jason to effect his escape<sup>r</sup>. Dreadful as this circumstance appears, I apprehend, that it will be found, when analysed, to be purely mythological. The title *Abfyrus* seems to be only a contraction of *Apis-Soros*, *the bull Apis*<sup>s</sup>; and it is worthy of observation, that the territory of *Apsarus*, or, as Hyginus calls it, *Abforis*<sup>t</sup>, which Arrian informs us received its name from the dilaceration of Abfyrus by his sister Medea<sup>u</sup>, approaches yet more nearly to *Apis-Soros*, or, as it would be expressed contracted-

<sup>r</sup> Apollod. Bibl. lib. i. cap. 9.—Orph. Argon. ver. 1029.—Ovid. Trist. lib. iii. Eleg. 9.—Tzet. in Lycoph. ver. 175.

<sup>s</sup> From Sor (σωρ), a bull, is derived *Soros*, an ark or coffin, in consequence of a heifer being symbolical of the Ark. Hence the coffin, in which the bull Apis was solemnly placed after his death, was denominated *Soros*. His return to life gave occasion to one of the principal festivals of Egypt. The entrance of Apis into the sacred *Soros* related to the entrance into the Ark, and his revivification to the quitting it.

<sup>t</sup> Hyg. Fab. 23.

<sup>u</sup> 'Ο δὲ Ἀψαρος τὸ χωρίον λεγόμενον, ὅτι Ἀψυρτος ἐκαλεῖτο ποτὶς ἐν ταῦτα γὰρ τὸν Ἀψυρτον ὑπὸ τῆς Μήδειας ἀποθανεῖν. Αἰγ. Perip. Pont. Eux. p. 117.

ly,

ly, *Ap-Soros*. Absyrtus or Apis, in short, was no other than Osiris, or the solar Noah. Hence, though I think erroneously, he is feigned, like Osiris, to have been torn limb from limb; and hence, while he is supposed by Sophocles to be the offspring of the Nereid Neëra<sup>x</sup>, he is said by Apollonius to have been called by the Colchians *Pbaëthon*, or *the Sun*<sup>y</sup>.

The Hindoos, like the western mythologists, seem to have considered the Ark in the light of an universal mother to the renovated human species: hence they represented it, as appears from the preceding citations, under the disgraceful symbol of the *Yoni*; while Maha-Deva, or Noah<sup>z</sup>, was typified by the *Linga* or *Pballus*. From this idea of the patriarch being the father, and the Ark the mother of mankind, united perhaps with some traditional remembrance of the crime of Ham, I doubt not but that the whole of the

<sup>x</sup> Soph. apud Schol. in Apoll. Argon. lib. iii. ver. 242. Neëra is Nera, *the oceanic Ark*. I have already noticed the similar fable of Pelops. Vide supra p. 22.

<sup>y</sup> Apoll. Argon. lib. iii. ver. 245.

<sup>z</sup> Maha-Deva seems also to be Ham. There is precisely the same confusion in the character of Maha-Deva, as in that of the classical Jupiter: he sometimes appears to be Ham, and sometimes Noah.

de-

detestable Phallic orgies derived their existence<sup>a</sup>. They were early introduced into the Cabiric or diluvian Mysteries<sup>b</sup>; and the abominations, which accompanied them, called forth the loudest and most pointed invectives, from Arnobius, and Clemens Alexandrinus<sup>c</sup>. The Ionim, or Yonijas, of Deucalion brought them to the temple of the Syrian goddess Atargatis; and erected a number of phalli in the area before the vestibule, for the special purpose of commemorating the events of the deluge. Twice each year, in allusion to that dreadful catastrophe, a person climbed to the top of one of the phalli, where he remained seven days; the precise period, which elapsed between each time of Noah's sending forth the dove<sup>d</sup>. Lastly, the same indecencies were practised in the rites of the Cabiric Ceres, as in those of Bacchus, Osiris, and Maha-Deva. Her deluded votaries vied with each

<sup>a</sup> Vide supra vol. i. p. 364. note d. The prevalence of this notion occasioned the following seemingly discordant significations to be ascribed to the word *Hippion*. ἵππον, το μοριον, και το της γυναικος, και του ανδρος' και τον μεγαλ θαλασσιου ιχθυον. Hesych.

<sup>b</sup> Herod. lib. ii. cap. 51.

<sup>c</sup> Arnob. adv. Gent. lib. v. p. 174. — Clem. Alex. Cohort. ad Gent. p. 17.

<sup>d</sup> Lucian. de Dea Syra, sect. 28.

other

other in a studied obscenity of language<sup>e</sup>; and her nocturnal orgies were contaminated with the grossest lasciviousness<sup>f</sup>.

We have just seen how closely Satyavrata, who was saved in an Ark from the waters of the deluge, is connected with the Argha of Maha-Deva, or, in other words, with the Argo of Osiris: before his history be entirely dismissed, it will be proper to notice two particulars, one of which remarkably confirms the opinion which forms the basis of the present dissertation; and the other serves to shew the very general adoption of the sea-monster, as an emblem of the Ark.

In a preceding chapter. I observed, that Bacchus, Osiris, Hercules, Adonis, Perseus, and most of the principal heathen gods, are at once the solar orb, and the patriarch Noah; while Isis, Venus, or Cybelè, with their kindred deities, were adored both as the Ark, and the Moon: and I stated, that the reason of this apparent confusion was to be deduced

<sup>e</sup> Ἐθος δ' ἐστὶν αὐτοῖς ἐν ταύταις ταῖς ἡμέραις αἰσχρολογεῖν κατὰ τὰς πρὸς ἀλλήλους ὀμιλίαις, διὰ τὸ τὴν θεῶν ἐπὶ τῆς Κορῆς ἀρπαγῆ λυπεμένην γέλῳ δια τὴν αἰσχρολογίαν. Diod. Sic. Bibl. lib. γ. p. 289. The cause of the goddess's laughter is detailed with a most disgusting particularity by more than one ancient author.

<sup>f</sup> Arnob. et Clem. Alex. ut supra.

from

from the union of the Sabian and arkite superstitions ; when the hero-gods were placed in the sphere, and worshipped in conjunction with the host of heaven. “ Whenever the “ deity condescends to be born of woman,” says Captain Wilford, speaking of the Indian Avatars, “ the person is one, but there are “ two natures. To this distinction we must “ carefully attend, in order to reconcile many “ seeming contradictions in the Puranas; and “ more particularly so, with respect to Vai- “ vaswata and Satyavrata, who are acknow- “ ledged to be but one person. The divine “ nature is an emanation of Vishnou in his “ character of the Sun; and Satyavrata is the “ human nature: these two natures often act “ independently of each other, and may exist “ at the same time in different places <sup>s</sup>.”

The second particular in the history of Satyavrata, which I purposed to notice, was the introduction of the emblematical sea-monster. A tomb is shewn at Naulakhi, which, according to the Baudhists, contains the bones of Buddha-Narayana, or *Buddha dwelling in the waters* ; but the Hindoos denominate the person, who is supposed to be interred there, *Mach'kodar-Nath*, or *the sove-*

<sup>s</sup> Asiatic Res. vol. vi. p. 479.

*reign*

*reign prince in the belly of the fish*<sup>h</sup>. This discrepancy however is more apparent than real ; for Buddha, as we have already seen, is the great patriarch, no less than Satyavrata. The Mahometans indeed absurdly imagine, that the tomb is the sepulchre of Lamech, the father of Noah ; but, as Captain Wilford justly observes, the preceding titles are by no means applicable to Lamech, but to Noah alone. “ By the belly of the fish,” says that gentleman, “ they understand the cavity, or “ inside of the Ark. There is a place under “ ground at Banares, which they call *Mach’bo- “ dara*. The central and most elevated “ part of Banares is also called *Mach’bodara* ; “ because when the lower parts of the city “ are laid under water by some unusual over- “ flowing of the Ganges, this part remains “ free from water like the belly of a fish. “ The city also is sometimes thus called ; be- “ cause, during the general floods, the waters “ rise like a circular wall round the holy city. “ In short, any place in the middle of wa- “ ters, either natural or artificial, which can “ afford shelter to living beings, is called “ *Mach’bodara*.

“ The place, where Lamech is supposed

<sup>h</sup> Afiat. Ref. vol. vi. p. 479.

“ to lie entombed, is called *Naulakbi*, a word  
 “ which signifies *nine laks*; because, it is  
 “ said, Sultan Mahmood granted to this holy  
 “ place a yearly revenue of nine lakhs of ru-  
 “ pees. Be this as it may, the foundation  
 “ no longer exists, and I believe it never did.  
 “ The real name is probably *Nau-Laca*, or  
 “ *Nub-Laca*, which in the language of that  
 “ country implies *the place of Nub* or *Noab*.  
 “ —Mach’hodara-Natha is not unknown in  
 “ China; at least there is an idol near Peking,  
 “ which is supposed by pilgrims from India  
 “ and Tibet to represent Mach’hodara, or  
 “ Maitre-Burghan. This account I received  
 “ from a famous traveller called *Arcefwara*,  
 “ who was introduced to my acquaintance  
 “ by Mr. Duncan three years ago. He said,  
 “ that the *Myau*, or *temple*, is at a small dis-  
 “ tance from the north-west corner of the  
 “ wall of Peking, and is called *Maha-Cala-*  
 “ *Myau*, from its chief deity *Maha-Cala*<sup>1</sup>;  
 “ who is worshipped there, and whose statue  
 “ is on one side of the river, and the *Myau*  
 “ on the other. That in one part of the  
 “ *Myau* is a gilt statue of Mach’hodara-Nath,  
 “ about eighteen feet high; in another part  
 “ is the *Cbaran-Pad*, or the impression of the

<sup>1</sup> *Maha-Cala* is *the great arkite cavity*, from the radical *Col*.

“ feet of *Dattatreya* or *Datta*, called *Toth* by “ the Egyptians <sup>k</sup>.”

The voyage of *Jafon* then being in reality that of the patriarch *Noah*, we shall not be surpris'd to find a variety of traditions respecting it in several other quarters of the globe, as well as in Greece, in Egypt, and in Hindostan; a circumstance utterly unaccountable upon the supposition, that an Argonautic expedition, such as it is described by the poets, ever literally took place from *Pagafæ* to *Colchi* upon the *Euxine*. *Strabo* informs us, that there were many *Jafonia*, or high places of *Jafon*, in *Armenia*, in *Media*, and in the neighbouring countries; that they abounded on the coast of *Sinopè*, the *Propontis*, and the *Hellespont* as far as *Lemnos*; and that the fabulous history of *Phrixus* was likewise well known in those districts. He notices also a lofty mountain near the *Caspian Pylæ*<sup>l</sup>, denominated *Jafonium*; and further

<sup>k</sup> *Afiat. Ref. vol. vi. p. 481.*

<sup>l</sup> *Strabo* mentions, that a report prevailed in *Armenia*, that *Jafon* dug the channel, through which the river *Araxes* at present empties itself into the *Caspian sea*. *Strab. Geog. lib. xi. p. 531.* *Armenia* being the country where the *Ark* first landed, and *Jafon* being *Noah*, it will be almost superfluous to observe, that *Araxes* received its name in honour of *Arach*, the *Ark*.

men-

mentions, that there were traces of Jafon in Crete, in Italy, and round the Adriatic. He adds, that he had a temple at Abdera; and that many persons supposed him to have sailed up the Ister or Danube<sup>m</sup>. In a similar manner, while Arrian observes, that there was a promontory in the Euxine sea near Polemonium, which bore the same sacred name of *Jafonium*<sup>n</sup>, Homer denominates one of the principal towns of Greece *Jafonian Argos*<sup>o</sup>; and that with great propriety, for Argos was peculiarly the city of the Ark, and thence supposed to be under the immediate protection of Juno, or the dove. These Jafonia were greatly revered by the Asiatics;

<sup>m</sup> Τα Ιασονία πολλαχου και της Αρμενίας, και της Μηδίας, και των πηλιοχωρων αυταις τοπων δεικνυται. Και μην και περι Σιωπην, και την ταυτης παραλιας, και την Προποντιδα, και τον Έλλησποντον μεχρι των κατα την Αημιον σκοπων, λεγεται πολλα τεκμηρια της τε Ιασοιοσ γραιτίας, και της Φριξεν της δ' Ιασοιοσ, και των επιδιωξαντων Κολχων, μεχρι της Κρητης, και της Ιταλιας, και τη Αδρια.—Τινες δε και τοι Ιστρον αναπλευσαι φασι μεχρι πολλου τους περι τον Ιασονα. Strab. Geog. lib. i. p. 45.—τον εν Αδθηροις νειω τε Ιασοιοσ. Ibid. lib. xi. p. 531. Τε μεν Ιασοιοσ υπομημαλα εισαγα Ιασοιοσ Ηρωα, τιμωμενα σφοδρα υπο των βαρβαρων εσι δε και ορος μεγα υπηρ των Κασπιων Πυλων εν αριστερα, καλουμενον Ιασοιοσιον. Ibid. lib. xi. p. 526.

<sup>n</sup> Απο Πολεμωνιου εις ακραν Ιασοιοσιον καλουμενον, ραδιοι τριακοντα και εκατον. Arrian. Perip. Pont. Eux. p. 128.

<sup>o</sup> Ει παντες σε ιδοιεν αν Ιασον Αργος Αχαιοι. Odyss. lib. xviii. ver. 245.

nor was it without reason, inasmuch as the god there worshipped was in reality their principal deity. Jason himself is said to have been accompanied in his voyage by Armenius, and to have penetrated as far as the Caspian sea, Iberia, and Albania, as well as Media, and Armenia<sup>p</sup>. Both this imaginary Armenius however, and the country Armenia, equally derived their respective names from Ar-Menah, *the mountain of the Noëtic Ark*; and as for the word *Albania*, it appears to be compounded of Alban'Aia<sup>q</sup>, *the land of the Moon*, which planet, upon the introduction of Sabianism, was worshipped conjointly with the Ark.

In the neighbourhood of the Euxine Jasonium, mentioned by Arrian, we find another

<sup>p</sup> Λεγεται δ' Ιασονα μετα Αρμενιου τη Θητταλου κατα τον πλουτον επι τους Κολχους, ορησαι μεχρι της Κασπιης Θαλασσης, και την τε Ιβηριαν και την Αλβανια: επιλθειν, και πολλα της Αρμενιαι, και της Μηδαιας. Strab. Geog. lib. i. p. 503.

<sup>q</sup> Heb. הלבנה-א. *Lebanab*, or *Albanab*, properly signifies *the Moon*; but, in consequence of the Ark being worshipped in conjunction with that planet, the Armenian Scythians denominated a ship *Leaban*, and *Leabarn*. Vallancey's Essay towards illustrating the ancient history of the British isles, p. 33. *Leaban*, strictly speaking, is *the Moon*; *Leabarn* is the compound term *Leaban-Arn*, *the lunar Ark*. Albany in Scotland, like Albania in Asia, was so called from the prevailing arhëo-lunar superstition. The same remark may be applied to *Albion*, the ancient name of Britain.

pro-

promontory denominated *Heraclius* from the arkite Hercules, a place called *Genetes*, and two cities intitled *Cuturus* and *Pharnacia*<sup>1</sup>. All these are names allusive either to the solar or the arkite worship. *Genetes* received its appellation from Chen-Ait-Es, *the priest of the burning Sun*; *Pharnacia*, from Ph'Arn-Ac, *the oceanic Ark*; and *Cuturus*, from Cuth-Ur, *the solar deity Cusb*. The posterity of this patriarch appear to have been of a very bold and enterprising disposition, and to have planted colonies in regions widely separated from each other<sup>2</sup>. One of their tribes, I apprehend, was seated at Colchi, the inhabitants of which are said by Tzetzes to be Indo-Scythians, and to have been likewise called *Lazi*<sup>3</sup>. They were probably a branch of the Cuttree or war tribe of the Hindoos;

<sup>1</sup> Εν δε τη παραλια ταυτη Αμισση πλειουσι, η Ηρακλειος ακρα πρωτον εστιν· ειτα αλλη ακρα Ιασονιος, και ο Γενιτης· ειτα Κουτουρος ωλιχνη, εξ ης συνωρισθη η Φαρνακια. Strab. Geog. lib. xii. p. 548. There was also a place in Pontus named *Tbiba*, from *Theba, the Ark*. Stephanus of Byzantium says, that it received its appellation from one of the Amazons, supposed to have been slain there by Hercules. Steph. Byzant. de Urb. p. 397. I have already noticed the fabulous history of the Amazons.

<sup>2</sup> See Bryant's Anal. vol. iii.

<sup>3</sup> Οι δε Κολχοι, Ινδικοι Σκυθαί εισιν, οι και Λαζοι καλεσμενοι. Tzet. in Lycoph. ver. 174. Perhaps we may trace the appellative *Lazus* in the modern term *Lascar*, which is applied to some battalions of the native Indian troops.

who seem, in a similar manner, to have derived both their name and their origin from Cush, or, as it is pronounced in the Chaldæan dialect, Cuth<sup>u</sup>. Herodotus however is of opinion, that the Colchians came from Egypt; and mentions an assertion of the Egyptians, that they were the remains of the army of king Sesostris<sup>x</sup>. It is evident therefore, whe-

<sup>u</sup> If we allow the Colchians to be of Hindoo extraction, we shall be able to account very satisfactorily for the assertion of Arrian, that there was a city denominated *Colcbi*, not far from Comara, in the modern territory of Carnata; and that near it was a tract of land, which bore the name of *Argalus*. *Απο δε του Κομαρι εκτεινουσα χωρα μεχρι Κολχων, εν η κολουμησης του σιρκου ειη, απο δε κατακρισιμων καταγραφεται. — Μετα δε Κολχης εκδικεται προτιρος αιγιαλος εν κολπη κειματος, εχων χωραν μισθουσις, λεγομεις Αργαλου.* Arrian. Perip. Mar. Eryth. p. 175. Both the Hindoo and the Euxine Colchi seem to be equally Col-Och-Ai, *the country of the oceanic Ark*; while Argalus was so called, I apprehend, in honour of Argh'Al, *the god of the Argha*. Argh'Al, or Argalus, was the *Arcles* of the Phenicians, and the *Hercules* of classical writers. I suspect, that Argyle in Scotland received its name from this same Argalus or Argh'Al. The Scots have a wild tradition, that they are descended from Erc, the son of Scota, whom they fancy to have been the daughter of Pharaoh, king of Egypt. Scota however is nothing more than the Ark, as is evident from the circumstance of *Scuth*, *Scudb*, or (when latinized) *Scota*, signifying, in the Celtic dialects, *a ship*; and *Erc*, or *Erchi*, is *the arkite*, for so the great arkite Noah was denominated *κατ' εξοχην*. Vallancey's Essay, p. 22, 26.

<sup>x</sup> Φαινονται μιν γαρ ιερτες οι Κολχοι Αιγυπτιοι. — νομιζειν δ' εφασαν Αιγυπτιοι της Σισωφρις στρατης ειηαι τους Κολχους. Herod. lib. ii. cap. 104.

ther

ther we suppose them to be of Hindoo, or of Egyptian extraction<sup>y</sup>, that they were of the line of Ham, and I think most probably through the patriarch Cush. Hence we find in the district of Colchis two cities denominated *Cuturus* and *Cutèa*<sup>z</sup>; and hence Lycophron, when speaking of Achilles, who was feigned to have espoused Medèa in the infernal regions, styles that princess a *Cuthean*<sup>a</sup>.

<sup>y</sup> The Hindoos and Egyptians seem to have been very closely connected in the earliest ages, and to have very nearly resembled each other both in manners, polity, and religion.

<sup>z</sup> *Κυταία* δὲ πόλις Κολχίδος. Tzet. in Lycoph. ver. 174. There was a harbour near mount Dindymus, which in a similar manner was called *Cutus*, most probably from the same patriarch. Apoll. Argon. lib. i. ver. 987.

<sup>a</sup> Τοὶ μίλλονυμοφοὶ εὐεστῆν Κυταϊκῆς

τῆς ξειβοακχῆς. — Lycoph. Cassan. ver. 174.

Τὸν Ἀχιλλεῖα, τὸν ἐν Αἰδῇ γῆμαι μέλλοιτα τῆν Μηδείαν. *μηδευσίαι* γὰρ, ὅτι ἐν Αἰδῇ μακαρῶν ἡσσοῖς ἐγῆμεν. Tzet. in loc. Maha-Deva being the great arkite god, and Mah-Dèa, the great arkite goddess, the two names were easily confounded together; which circumstance, I apprehend, will account for this part of the history of Medèa, as well as for her fabulous marriage with Jason. Hence her imaginary nuptials in the mystic Hades with Achilles relate only to the allegorical marriage of Noah and the Ark. Achilles, as I have already observed, is *Ac-El-Es, the burning deity of the Ocean*: accordingly he is described as the son of Thetis or Tethys, and is said to have been immersed in the waters of Styx, or the deluge, by which he was rendered invulnerable in every part of his body save his heel. Achilles seems to be the same mythological character as the Cretan Talus, who is represented, in a similar manner, as invulnerable in

As the East was filled with the high places of Jason, and with traditions of his voyage, so the Greeks asserted, that from the heroine Medea the kingdom of Media borrowed its name. Finding herself slighted by Jason, she murdered the two children, whom she had had by him<sup>b</sup>; and, mounting the chariot of the Sun drawn by winged dragons, she flew away into Media<sup>c</sup>. Herodotus mentions, that the inhabitants of that country were called *Arii*, before they assumed the name of *Medes*; and, what is very remarkable, he asserts, that they themselves deduced the origin of their second appellation from the Argonautic heroine<sup>d</sup>. In one sense I believe this opinion to have been founded on truth: for, as the Persians are feigned to have received their

every part, except his ankle. Though I believe, that there may have been a siege of Troy, yet Homer's heroes seem to be entirely fictitious, as I shall attempt to shew in the course of the present chapter.

<sup>b</sup> The names of these children were *Mermerus*, and *Pheres*: the first of which appellations seems to be equivalent to *the sea-god*, the word *Mer* or *Mare* signifying, equally in the Celtic and Latin dialects, *the sea*; while the second is *Ph'Eres*, *the Sun*.

<sup>c</sup> Apollod. Bibl. lib. i. cap. 9.

<sup>d</sup> Οἱ δὲ Μηδοὶ—ἐκαλοῦντο παλαιὸς πρὸς πάντων Ἀριοῖ' ἀπικομένης δὲ Μηδείης τῆς Κολχίδος ἐξ Ἀθηναίων εἰς τῆς Ἀριεὶς τῆς τῆς, μεταβαλὸν καὶ ἔτοι το ὄνομα. Αὐτοὶ περὶ σφῶν ἄδὲ λεγῶσι Μηδοὶ. Herod. lib. vii. cap. 62.

name

name from *Perfes*, the imaginary son of *Perfeus* or *P'Eres-Zeus*, *the Sun*; so the *Medes*, who were originally denominated *Arii*, from *Ar*, *the solar light*, afterwards exchanged that title for *Medi*, in honour of *Medèa*, or *Mah-Deva*, *the great god* of the *Hindoos*. This supposition is confirmed both by the vicinity of *Media* to *Hindoostan*, and by the tradition of a battle between the inhabitants of the two countries, in which, according to *Apollodorus*, *Medus*, the son of *Medèa*, lost his life<sup>f</sup>.

<sup>c</sup> Οἱ περὶ Κλειναῖαν ἱστορικοὶ φασιν, — ἐξ Ἀργεὺς εἰς Αἰθιοπίαν παραγιγνοῦσα ἐπὶ λυσιεῖ τῆς Κηφείως θυγατρὸς τοῦ Περσέα, ἐκίθει δὲ εἰς Περσῆς μεταστάντα, Περσῆαις μὲν ἀπὸ τινος τῶν ἐγγονῶν τῆς κλησείως μεταδύται. *Agatharchid. apud Phot. Bibl. p. 1324.* The same account is given by *Herodotus*, who adds, that *Cepheus*, the father of *Andromeda*, was the son of *Belus* or *Baal*. Ἐπεὶ Περσῆς ὁ Δαναῶν τε καὶ Διὸς ἀπικέτο παρὰ Κηφείᾳ τοῦ Βῆλου, καὶ ἰσχυρὰ αὐτῆ τῆν θυγατέρα Ἀνδρομέδην, γίνεταί αὐτῷ παῖς τῷ οὐνομα εἶδοτο Περσῆν. Τούτου δὲ καταλείπει, — ἐπὶ τούτου δὲ τῆν ἐπανυμνησὶ ἰσχυρῶν. *Herod. lib. vii. cap. 61.* It is remarkable, that the story of *Perseus* and *Andromeda* is well known to the *Hindoos*. *Perseus* they call *Parafica*, and *Andromeda* *Antarmada*; while to *Cassiopea* they assign the name of *Casyapi*, and to *Cepheus* that of *Capeya*. We are further told, that a *Pundit*, being requested to point out in the heavens the *Hindoo* constellation of *Parafica* and *Antarmada*, immediately pitched upon that of *Perseus* and *Andromeda*. See *Asiat. Res. vol. iii. p. 222.* As for *Perfes*, the fictitious son of *Perseus*, he was, like his father, no other than the *Sun*. Περσῆν τοῦ ἡλίου λεγῶν. *Schol. in Hes. Theog. p. 269.*

<sup>f</sup> *Apollod. Bibl. lib. i. cap. 9.* — *Tzet. in Lycoph. ver. 175.* I much doubt whether the *Medes* were so called from *Madai*  
the

Since then the voyage of the Argonauts is in fact the voyage of the Noachidæ, we may naturally expect to find them closely connected with Cybelè or the Ark. Accordingly they are reported to have built a temple to the Idæan mother at Cyzicus in Phrygia, near the mountains *Dindymum* and *Arcton* <sup>ε</sup>; where

the son of Japhet, as Bochart supposes, both because the Greek historians so positively assert that their original name was *Arii*; because they are mentioned as a nation for the first time so late as 2 Kings xvii. 6. and because their customs and institutes are totally dissimilar to those of the Japhetic or Tartarian tribes. The word *Arius* is no feigned appellation, but a name actually existing among the Medes. Παραγενομένη (ἡ Μηδεία) ἐς τὴν λεγομένην τότε Αἰριαν, τοῖς ἀνθρώποις ἔδωκε τὸ ὄνομα καλεῖσθαι Μηδούς ἀπ' αὐτῆς. Paus. Corin. p. 118. Αἰριανὰ ἔδος προσέχουσι τοῖς Καδουσοῖσι. Steph. Byzan. de Urb. Θαμνηριοὶ τῆς Μηδείας, ἐγγυς Καδουσιῶν. Xenoph. Rer. Græc. lib. ii. The Thamnerii are, as Bochart justly observes, the Theman-Arii, or southern Arii, אֲרִיִּים-תַּמְנִי. These three citations are given by Bochart himself. Phaleg. lib. iii. cap. 14.

<sup>ε</sup> Οἱ Ἀργοναυταὶ πλεοντεὶς εἰς Φάσιον ἰδρύσαντο τὰ τῆς Ἰδαίας μητρὸς ἱερά ἐπὶ Κυζικόν. Strab. Geog. lib. i. p. 45. See also Conon. Narrat. cap. 41. Καλεῖται δὲ Ἀρκτῶν τὸ ὄρος ὑπερκεῖται δὲ ἄλλο Διδυμὸν μοιοφειῖς, ἱερόν ἐχόν τῆς Διδυμητῆς Μητρὸς τῶν Θεῶν, ἰδρυμὰ τῶν Ἀργοναυτῶν. Strab. Geog. lib. xii. p. 575. Dindymum appears to have been so denominated in honour of Tin-da-Mu, (Μῶϋ, τὸ ὕδωρ, Hesych.) *the arkite fish of the waters*; while Arcton received its appellation from Arc-To, *the divine Ark*, of which the mighty mother Rhea, or Cybelè, was a personification. Arcton, according to the Greeks, was *the bill of bears*; and tradition asserted, that the nurses of Jupiter were there changed into animals of that species. Schol. in Apoll. Argon. lib. i. ver. 936. This fable is in substance the same as that of Calisto,

Apollonius, with the strictest mythological propriety, represents them as performing the sacred dance *Betarmus*, in honour of that goddesses.

Πολλα δε την γε λιτησιν αποσρεψαι εργαλας  
 Αισονιδης γβναζετ' επιλειβων ιεροισιν  
 Αιθομενοις· αμυδις δε νεοι Ορφοιοι αναωγη  
 Σκαιροντες βηταρμον ενοπλιον ωρχησαντο,  
 Και σακεα ξιφρεσσιν επεκτυπον, ως κεν ιωη  
 Δυσφημοσ πλαζοιτο δι' ηεροσ, ην ετι λαοι  
 Κηδειη βασιληοσ ανεσενον· ενθεν εσ αιει  
 'Ρομβω και τυπανω 'Ρειην Φρυγεσ ιλασκονται.  
 'Η δε πε ευαγεεσσιν επι Φρενα θηκε θυηλαισ  
 Ανταιη δαιμων· τα δ' εοικοτα σηματ' εγεντο,  
 Δενδρεα μεν καρπον χεον ασπετον, αμφι δε ποσσιν  
 Αυτοματη Φυε γαια τερεινησ ανθεα ποιησ.  
 Θηρεσ δ' ειλυασ τε κατα ξυλοχασ τε λιποντες,  
 Ουρησιν σαινοντες επηλυθον· η δε και αλλο  
 Θηκε τερασ· επει υπι παροιτερον υδατι καιεν  
 Δινδυμον, αλλα σφιν τοι' ανεβραχε διψαδοσ αυτωσ  
 Εκ κορυφησ αλληκτον. Ιησονιαν δ' ενεπρασιν  
 Κεινο ποτον κρηνην περιαιεται ανδρεσ οπισσω.  
 Και τοτε μεν δαιτ' αμφι θεασ θεσαν ερεσιν Αρχλων,  
 Μελποντες 'Ρειην πολυποτνιαν· αυταρ εσ ηω  
 Ληξαντων ανεμων, νησον λιπον ειρεσιησιν<sup>h</sup>.

While on the burning victims Jason pours  
 Libations due, the goddesses he implores

listo, and Polyphontè; they all equally arose from a misprision of the term *Arctos*. The history of the birth of Jupiter will be considered at large hereafter. Vide infra chap. ix.

<sup>h</sup> Apollon. Argon. lib. i. ver. 1132.

To smile propitious on the Grecian train,  
 And still the tempests of the roaring main.  
 Then Orpheus call'd, and youthful chiefs ad-  
 vance,

All clad in arms, to lead the martial dance ;  
 With flashing swords they clatter'd on their  
 shields,

And fill'd with festive sounds th' aërial fields.  
 Loft in these sounds was every doleful strain,  
 And their loud wailings for their monarch slain.  
 The Phrygians still their goddess' favour win,  
 By the revolving wheel and timbril's din.

Of these pure rites the mighty mother shew'd  
 Her mind approving, by these signs bestow'd :  
 Boughs bend with fruit, earth from her bosom  
 pours

Herbs ever green, and voluntary flowers.  
 Fierce forest beasts forsake the lonely den,  
 Approach with gentleness, and fawn on men.  
 A pleasing omen, and more wondrous still  
 The goddess gave : the Dindymèan hill,  
 That ne'er knew water on its airy brow,  
 Bursts into streams, and founts perennial flow.  
 This wonder still the Phrygian shepherds sing,  
 And give the name of *Jason* to the spring.  
 Then on the mount <sup>i</sup> the chiefs the feast prolong,  
 And praise the venerable queen in song.  
 But when the morning rose they plied their oars,  
 And the wind ceasing, left the Phrygian shores.

*Fawkes.*

<sup>i</sup> Arcton.

The

The supernatural tameness of the beasts, and the bursting forth of the fountain, which are mentioned in this curious passage, seem both to allude to the events of the deluge; and the dance *Betarmus*, from the description given of it by Apollonius, is evidently the same as the Pyrrhic dance of the Cabiric Corybantes. Mr. Bryant supposes, and I think very justly, that this frantic dance was instituted to commemorate the hurry and confusion of quitting the Ark; but I doubt the propriety of his deriving the term *Betarmus* from *Bet-Armon*, *the temple of Baal-Hermon*. I am rather inclined to deduce it from *Petar*, *to dismiss, to open, or to let out*<sup>k</sup>, the name be-

<sup>k</sup> Animadversione dignum est, ut vox  $\beta\epsilon\tau\alpha\rho$  substantivum præcipuè valeat *apertio vulvæ*: vulva autem, uti jam antea notavimus, Arcæ fuit symbolum, cum apud Indos, tum etiam apud Græcos. Quoniam igitur Arca fuit Magna Mater sive Cybelè, egressus Noachidarum parturitio quædam haud ineptè est habitus. Hinc evenit, Arcam, sive *Juno*, sive *Diana*, sive *Lucina*, sive *Prothyraea*, sive *Mylitta*, sive *Venus*, sive *Luna* sit nuncupata, velut præsidem generationis et parturitionis esse excultam; patriarcha interim nomen *Baal-Peor*, seu *Dominus apertionis* (scilicet vulvæ), rite sibi vindicante. Bene igitur notat Kircherus, (Obel. p. 531.) ut "Hebræi Baal-Phegor colerent ad sterilitatem aver-tendam." Hisce præcipuè de causis, sicut Arcæ vulva, ita Noaci phallus erat symbolum; amboque, in nefandis Cabiræorum mysteriis, arcanam Bacchi, sive Osiridis, regenerationem more quodam umbratili exhibuerunt. *Και γαρ αι τελευται, teste Theodoro, και τα οργια, τα τουτων ειχεν ΑΙΝΙΓΜΑΤΑ, του κτετα μει η Ελευσις, η φαλ-*

ing given to the dance in allusion to the egress from the Ark; and I think it not improbable, that for the same reason the Greek word *Orcheomai*, to dance, may be ultimately traced to Orcha, *the Ark*.

Such was the *original* design, with which the dance *Betarmus* was instituted; but, in process of time, when the Sabian worship was ingrafted upon the rites of the Ark, its influence extended also to the sacred commemorative dance. Though the wildness of the primitive *Betarmus* was scrupulously retained by the Cabiric priests, as far as their own gesticulations were concerned, yet its general ir-

ἡ φαλλαγωγία δὲ τοῦ φαλλοῦ. Theod. Therap. lib. vii. In epistola Pseudo-Jeremiæ ad Baruchum, consuetudo Babyloniorum sædissima, ab Herodoto commemorata, (Herod. lib. i. cap. 199.) hisce verbis notatur. Αἰδε γυναῖκες περιθιμεναι σχοῖνα ἐν ταῖς ὁδοῖς ἐγκαθιηται θυμῶσαι τὰ ΠΙΤΥΡΑ· ὅταν δὲ τις αὐτῶν ἀφελκῶσεια ὑποτινος τῶν παραπορευομένων κοιμηθῆ, τῆν πλησίον οὐριδιζει, ὅτι οὐκ ἤξιῳται, ὡσπερ αὐτῆ, ἕτε το σχοῖνον αὐτῆς διαρραγῆ. Hæc pitura, secundum virum doctissimum Jacobum Bryant, liba erant sacra dei Pator, quem conjicit esse Solem. Pator procul dubio fuit Sol Noëticus; vocula autem ipsa mihi sanè videtur non valere *Petipberab*, sed potius *Prothyæus* sive *Patulcius*. Πιτυρα nempe ista puellarum meritoriarum, sicuti ab ipso probè liquet Jeremiæ sermone, revera erant liba divi istius architæ, qui generationi seu vulvæ *apertioni* præfidet.

From this word *Patar*, in allusion to the egress from the Ark, the Cabiric gods were sometimes denominated *Dii patroi*, or *Dii patrici*.

regu-

regularity in point of figure was now systematically exchanged for order; till at length it became the circular dance, and as such was devoutly performed in honour of the Sun, and the revolving host of heaven. Accordingly, in this its last modification, it received the name of *Pyrrhic*, like Pyrrha the consort of Deucalion, from P'Ur, *the solar fire*. These martial dances were used by the priests of the Corybantes, when they were about to initiate any person into their Mysteries<sup>1</sup>; and the Curetic deities themselves are said by Nonnus to have clashed their swords upon the birth of Bacchus, in the same manner as they did upon that of Jupiter.

Και τροχαλοι Κορυβαντες εσω Θεοδεγμονος αυλης  
 Παιδοκομω Διονυσον εμιτρωσαντο χορειη  
 Και ξιφθα κτυπεεσκον· αμοιβαιησι δε ριπαις  
 Ασπιδας εκρασαντο κυβισηριδι σιδηρω,  
 Κερσυνην κλεπτοντες αξεζομενα Διονυσα<sup>m</sup>.

<sup>1</sup> Ποιηστον δε ταυτων οπιρ οι εν τη τελετη των Κορυβαντων, οταν της θρωσιν ποιωησαι περι τουτων, ον αν μελλωσι τελειν, και γαρ εκει χορεια τις εστι, και παιδια, ει αρα και τετελεσαι. Plat. Euthyd. p. 193.

<sup>m</sup> Nonni Dionysf. lib. ix. p. 167. This poet particularly notices the frantic mode, in which the rites of the Cabiri were celebrated.

Βρυχηθμων δε λεοντες ομοζηλων απο λαιμων  
 Μυσιπολων αλαλαγμον εμιμησαντο Καβειρων  
 Εμφρονα λυσσαν εχοντα.— Dionysf. lib. iii. p. 54.

The

The Cabiric gods and their priests being frequently confounded, and often designated by the very same appellation, we find the dancing ministers of Cybelè indifferently called *Idèi Daçtÿli*<sup>n</sup>, *Curetes*<sup>o</sup>, and *Corybantes*<sup>p</sup>. They were also denominated *Galli*<sup>q</sup>, and *Mēnades*: the former of which titles, as I have already observed, is derived from Cal, or Gal, *the cavity of the Ark*; and the latter, from Mena, *the Ark of Noah*. Hence, in reference to the diluvian voyage, Catullus describes their leader Attis, or Atys, as sailing over the sea in a swift ship, before he took up his abode in Phrygia<sup>r</sup>.

Super alta vectus Atys celeri rate maria  
Phrygium nemus citato cupide pede tetigit,  
Adiitque opaca sylvis redimita loca deæ;  
Stimulatus ubi furenti rabie, vagus animi  
Devolvit illa acuta sibi pondera filice.  
Itaque ut relicta sensit sibi membra sine viro,

<sup>n</sup> Solin. Polyhist. cap. 17.

<sup>o</sup> Claudian. in Eutrop. lib. ii. ver. 281.

<sup>p</sup> Val. Flac. Argon. lib. vii. ver. 935.

<sup>q</sup> Εν δε τῷ προειρημένῳ Πισσινηντι, παλαι μὲν Φρυγες ὠργιάζουσι ἐν τοῖς ποταμῶν Γαλλῶν παραρρέοντι, ἀφ' ἧ τῆν ἐκωνυμίαν φερουσιν οἱ τῆ θεῶ τομιας ἱερωμενοι. Herodian. lib. i. cap. 11. p. 35.

<sup>r</sup> Catullus makes Atys call himself *a Menas* :

Egone deum ministra, et Cybeles famula ferar ?

Ego Mænas, ego mei pars, ego vir sterilis ero ?

Catull. Eleg. 60.

Et

Et jam recente terræ sola sanguine maculans,  
 Niveis citata cepit manibus leve tympanum,  
 Tympanum tubam Cybelles ; tua, mater, initia :  
 Quatienſque terga tauri teneris cava digitis,  
 Canere hæc ſuis adorta eſt tremibunda comiti-  
 bus ;

Agite, ite ad alta, Gallæ, Cybeles nemora  
 ſimul,

———duce me, mihi comites

Rapidum ſalum tuliftis, truculentaque pelagi.

— — — — —  
 Mora tarda mente cedat ; ſimul ite ; ſequimeni  
 Phrygiam ad domum, Cybelles Phrygia ad ne-  
 mora Deæ :

Ubi cymbalum ſonat vox, ubi tympana reboant,  
 Tibicen ubi canit Phryx curvo græve calamo,  
 Ubi capita Mænades vi jaciunt ederigeræ\*.

As the frantic dances, performed by the Cabiric prieſts, were contrived, after the introduction of Sabianiſm, to imitate the orbits of the heavenly bodies ; ſo the ſlower, and more ſtately movements of the chorus in the Greek drama had the very ſame myſtic alluſion†. “ In the Strophè, they danced from

\* Catull. Eleg. 60.

† Antiqui deorum laudes carminibus comprehenſas circum aras eorum euntes canebant : cujus primum ambitum quem ingreſſebantur ex parte dextra *στροφη* vocabant : reverſionem autem ſiniſtrorſum factam completo priore orbe *αντιστροφη* appellabant

“ the right hand to the left, by which motion,  
 “ Plutarch is of opinion, they meant to indi-  
 “ cate the apparent motion of the heavens,  
 “ from east to west: in the Antistrophè, they  
 “ moved from the left to the right, in allu-  
 “ sion to the motion of the planets, from west  
 “ to east; and by the slow, or stationary mo-  
 “ tion, before the altar, the permanent stabi-  
 “ lity of the earth.” It is remarkable, that  
 the same kind of astronomical dance was used  
 by the Hindoos in their religious ceremonies,  
 and called the *Raas Jattrà*, or *dance of the cir-  
 cle*. Vishnou, who, considered in one point  
 of view, is the Sun, and in another, the pa-  
 triarch Noah issuing from the arkite cetus, is  
 supposed to have originally performed it with  
*seven* beautiful virgins, the number equally of  
 the planets, and of the Cabirides<sup>z</sup>. This cir-  
 cular dance, in honour of the heavenly bodies,  
 was in use among a variety of ancient nations.  
 The Romans, during their public worship,  
 were accustomed to turn themselves round  
 from left to right, sometimes in larger, and  
 sometimes in smaller circles; and they derived

labant. Dein in conspectu deorum soliti consistere, cantici reli-  
 qua consequantur, appellantes id *epodon*. Mar. Victor. lib. i.  
 p. 74. apud Maurice's Ind. Antiq. vol. v. p. 920.

<sup>u</sup> Ibid. p. 921.

<sup>z</sup> Ibid. p. 922.

this

this practice, according to Plutarch, from their religious monarch Numa<sup>1</sup>, who was deeply skilled in the Mysteries of the Samothracian Cabiri. The Gauls, on the contrary, as we learn from Pliny, turned from right to left<sup>2</sup>; a ceremony, which was carefully observed likewise by the Druids<sup>3</sup>. The very great antiquity of such dances appears from the account, which the sacred historian gives us of the idolatrous worship paid by the Israelites to the molten calf. Despairing of their leader's return from amidst the smoke and fire of Sinai, his rebellious followers speedily polluted themselves with the licentious rites of paganism, and performed the circular dance round the image of the helio-arkite bull of Osiris.

“ They rose up early on the morrow, and

<sup>1</sup> Plut. in Vita Numæ.

<sup>2</sup> In adorando dextram ad osculum referimus, totumque corpus circumagimus, quod in lævum fecisse Galli religiosius credunt. Plin. Nat. Hist. lib. xxviii. cap. 2. This practice of kissing the hand to the Sun reminds us of a passage in the very ancient book of Job. “ If I beheld the sun when it shined, or “ the moon walking in brightness; and my heart hath been “ secretly enticed, or my mouth hath kissed my hand: this also “ were an iniquity to be punished by the judge, for I should “ have denied the God, that is above.” Job. xxxi. 26.

<sup>3</sup> Toland's Hist. of the Druids, p. 108. For these three last citations I am indebted to Dr. Borlase's Cornwall, p. 127. where the reader will find many curious particulars relative to this mode of worship.

“ offered burnt offerings, and brought peace  
 “ offerings; and the people sat down to eat  
 “ and to drink, and rose up to play. And  
 “ the Lord said unto Moses, Go, get thee  
 “ down: for the people, which thou brought-  
 “ est out of the land of Egypt, have cor-  
 “ rupted themselves.—And it came to pass  
 “ as soon as he came nigh unto the camp,  
 “ that he saw the calf, and the dancing: and  
 “ Moses’ anger waxed hot, and he cast the  
 “ tables out of his hands, and brake them be-  
 “ neath the mount <sup>b</sup>.”

With the same propriety, that Apollonius connects his band of heroes with the Phrygian Cybelè, he brings them likewise to the Samothracian isle of the Cabiri, in order that, being initiated into the Mysteries, they might navigate the tempestuous main with fearless security.

Ἐσπεριοὶ δ’ Ὀρφῆος ἐφημοσύνησιν ἐκέλευσαν  
 Νῆσον ἐς Ἠλεκτρῆς Ἀτλαντίδος· ὄφρα δαεντες  
 Ἀρήκτες ἀγανῆσι τελεσφορήσῃσι θεμισίας,  
 Σωτοεροι κρυοεσσαν ὑπεὶρ ἀλά ναυτιλλοῖντο.  
 Τῶν μὲν ἐτ’ ἔπιπροτέρῳ μύθησομαι· ἀλλὰ καὶ αὐτῇ  
 Νῆσος ὁμῶς κεχαροῖτο, καὶ οἱ λαβὼν ὄργια κενῶ  
 Δαίμονες ἐνναεταὶ· τὰ μὲν ἔθιμις ἀμμὶν αἰδεῖν <sup>c</sup>.

<sup>b</sup> Exod. xxxii. 6, 7, 19.

<sup>c</sup> Apollon. Argon. lib. i. ver. 915.

As Orpheus counsell'd, and mild evening near,  
 To Samothrace, Electra's isle, they steer,  
 That there initiated in rites divine,  
 Safe they might sail the navigable brine.  
 But, muse, presume not of these rites to tell:  
 Farewell, dread isle! dire deities, farewell!  
 Let not my verse these Mysteries explain;  
 To name is impious, to reveal profane.

*Fawkes.*

The Mysteries of the Cabiri are styled by Apollonius *Orgies*, a name, which is usually applied also to the frantic rites of Bacchus<sup>d</sup>. His scholiast derives the term, either from the exclusion of the uninitiated, or from the circumstance of the Mysteries being usually celebrated in places abounding with wood and water, which were called *Orgades*<sup>e</sup>: and Helladius informs us, that the Athenians applied the word *Orgas*, in a peculiar manner, to the consecrated inclosure of the temple of the great goddesses, Ceres and Proserpine; the reason of which was obviously the connection of those deities with the Cabiri<sup>f</sup>. I

<sup>d</sup> The Mysteries of Bacchus, Ceres, Isis, Rhea, and the Cabiri, were all the same, and allusive to the same events, as shall be shewn at large hereafter. Vide infra chap. x.

<sup>e</sup> Οργια, τα μυστηρια· παρα το ειργειν της αμνητης αυλων· η τα εν εργασι γινομενα· οργαδες δε οι συμφυλοι τοποι και υγροι. Schol. in Apoll. Argon. lib. i. ver. 920.

<sup>f</sup> Οργας, μεν κοινως φησι πασα η γη, δεση επιτηδεια προς καρπων γο-

have little doubt, however, but that both *Orgia*, *Orgas*, and *Ergo*<sup>g</sup>, are ultimately deducible from the same root as the ship *Argo*, or, as the Hindoos call it, *Argha*; namely, *Arca-Siphinah*, a *long Hippa* or *decked ship*<sup>h</sup>. Accordingly Herodotus<sup>i</sup>, Philostephanus<sup>k</sup>, and the scholiast upon Apollonius<sup>l</sup>, all concur in declaring, that the *Argo* was the first *long ship*.

της οργαδα δε ιδως εκαλεν οι Αθηναιοι την ταιν θεαιν αριμετην της Αττικης μεταξυ και της Μεγαριδος. Hellad. apud Phot. Bibl. p. 1592.

<sup>g</sup> Εργω.

<sup>h</sup> With all the deference, which the superior judgment of Mr. Bryant has a right to expect, I cannot help doubting the propriety of his deriving *Argo*, and *Argos*, from the Hebrew word ארגז, *Argaz*. The word occurs in the account of the return of the ark from the land of the Philistines. "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* (*Argaz*) by the side thereof; and send it away, that it may go." 1 Sam. vi. 8. *Argaz*, according to Buxtorf, is derived from *Arag*, to *wear*; hence, both from its etymology, and from the context of the preceding passage, it appears to signify a *small wicker or woven basket*, rather than an *ark*.

<sup>i</sup> Καταπλωσαντας γαρ μακρη νηϊ εις Αιαν τε την Κολχίδα, και επι Φασιν ποταμον—κ. τ. λ. Herod. lib. i. cap. 2.

<sup>k</sup> Longa nave Jasonem primum navigasse Philostephanus auctor est. Plin. lib. vii. cap. 56.

<sup>l</sup> Ταυτην δε (την Αργω) Φασι πρωτην αυτην γενεσθαι μακραν. Schol. in Apoll. Argon. lib. i. ver. 4.

I shall

I shall now proceed to consider the genealogies, and mythological history of Medea and Jason.

Medea was said by the poets to be the offspring of Eetes, whose father was the Sun, and of Iduia, who was the daughter of Oceanus<sup>m</sup>. The mother of Eetes was Persè, who was another daughter of Oceanus. According to Tzetzes, the Sun gave the kingdom of Arcadia to Aloeus, and that of Corinth to his brother Eetes; but the latter, being dissatisfied with his portion, committed the care of it to Bunus the son of Mercury, and migrated to Colchi. There he espoused Iduia in the city Cutèa, and became the father of Medea and Absyrtus. The sisters of Eetes were Circè, Pasiphaè, and Calypso<sup>n</sup>.

The whole of this genealogy is purely mythological. Eetes, or, as the Greeks called him, Aietes, is Ait-Es, *the solar fire*; his supposed mother Persè is P'Eresa, *the goddess of the Sun*<sup>o</sup>; Iduia, the allegorical daughter of Oceanus, is, like Ida the parent of the Idèi

<sup>m</sup> Μηδίαρ—θυγατέρα υσαι Αιητε και Ειδυιας της Ωκεανου θυγατρος—Αιητης και Αλωιου Ηλιου παιδες και Περσης της Ωκεανου θυγατρος. Tzet. in Lycoph. ver. 174.

<sup>n</sup> Tzet. in Lycoph. ver. 174.

<sup>o</sup> The application of solar titles to goddesses has been already considered. Vide supra vol. i. p. 178. note p.

Dactyli, and Nephelè the mother of the Centaurs, Aida, *a cloud*; Bunus, the son of the arkite Mercury, is Bu-Nus, *the tauric Noah*; and Abfyrtus is Ap-Soros, *the bull Apis*. The genealogy of Medèa thus relating partly to the arkite, and partly to the solar superstition, we shall not be surpris'd to find, that the Corybantes, or Cabiri, were supposed by some to have come from Colchi upon the Phasis <sup>p</sup>; that the rites of Cybelè, or the Ark, were celebrated in that city, as well as in Phenicia, Troas, and Phrygia; and that the pretended anchor of the Argo was shewn in her temple <sup>q</sup>. These

<sup>p</sup> Οἱ δ' ἐκ Κολχῶν φασιν (τῆς Κορυβαίας ἀφιγμένους). Strab. Geog. lib. x. p. 472.

<sup>q</sup> Εἰσβαλλοῦσαν δὲ εἰς τὸν Φάσιν, ἐν ἀριστερᾷ ἰδρύται ἡ Φασιατὴ θεοσ-  
εἴη δ' ἀν' ἀπο γὰρ τῆ σχηματικῆ τεκμαιρομένη, ἡ Ῥέα. Καὶ γὰρ κυμ-  
βαλον μὲν χεῖρας ἔχει, καὶ λεορτὰς ὑπο τῷ θροῶν, καὶ καθήται ὡσπερ  
ἐν τῷ μαίρω Ἀθηναίων ἢ τῷ Φειδίω. Arr. Perip. Pont. Eux. p. 120.  
Ἐπαύδα καὶ ἡ ἀγκυρὰ δεικνύται τῆς Ἀργεῆς. Ibid. The newness of  
this anchor in the days of Arrian shewed clearly, that the story  
was a mere fiction of the priests. Οὐκ ἔδοξε μοι εἶναι παλαιὰ.  
Ibid. Those impostors do not seem to have considered, that  
such pretensions involved a direct anachronism. Anchors are  
never once mentioned by Homer, the remarkable exactness of  
whose descriptions is well known; hence we may reasonably  
conclude, that they were a subsequent invention. How then  
could the Argo have had an anchor, when its imaginary voy-  
age is unanimously supposed to have been prior to the siege of  
Troy? Apollonius with great propriety gives his heroes a  
large stone for an anchor. Argon. lib. i. ver. 955.

fame

same mysteries, as we have already seen, were afterwards introduced into Italy; and the banks of the Almo, like those of the Phasis, resounded with the wild shrieks of the frantic Corybantes<sup>r</sup>.

The genealogy and history of Jason, the hero of the Argonautic expedition, is no less mythological, than that of his consort Medea. All ancient authors agree, that his father was Eson, the son of Cretheus; but, with regard to his maternal descent, there are considerable discrepancies of opinion. Apollodorus supposes, that Polymedè, the daughter of Autolycus, was his mother<sup>s</sup>; Hyginus, Alcimedè, the daughter of Clymenus<sup>t</sup>; Apollonius, Alcimedè, the daughter of Phylacus<sup>u</sup>; Herodorus, Polyphemè, the daughter of Autolycus<sup>x</sup>; and Andron, Theognète, the daughter of Laodicus<sup>y</sup>. Pherecydes assents to the opinion of Apollonius<sup>z</sup>; while Tzetzes mentions, that

<sup>r</sup> Sic ubi Mygdonios planctus facer abluit Almo,  
Lætaque jam Cybele. —

Val. Flacc. Argon. lib. viii. ver. 239.

Almo received its name from Al-Mon, *the arkite lunar deity*.

<sup>s</sup> Apollod. Bibl. lib. i. cap. 9.

<sup>t</sup> Hyg. Fab. 9.

<sup>u</sup> Apollon. Argon. lib. i. ver. 45.

<sup>x</sup> Schol. in *ibid*.

<sup>y</sup> *Ibid*.

<sup>z</sup> *Ibid*.

some

some esteemed him the son of Arnè, and others of Scaphè<sup>a</sup>. Most of these names are significant. Thus, Eson is Es-On, *the blazing Sun*; Clymenus is Cula-Menus, *the arkite Noab*<sup>b</sup>; Cretheus is Cur-Aith-Theus, *the divine solar fire*; and Arnè, and Scaphè, equally signify an ark<sup>c</sup>.

As for Jason himself, he was, like Bacchus, Hercules, or Osiris, the patriarch Noah worshipped in conjunction with the Sun. Hence we meet with a curious tradition, preserved by Tzetzes, of his being inclosed in an ark, like one dead, in order that he might escape the fury of Pelias; and of his being delivered

<sup>a</sup> Schol. in Lycoph. ver. 872.

<sup>b</sup> Clymenus was the same person as Pluto or Adoneus. Phorn. de Nat. Deor. cap. 35.

<sup>c</sup> In a similar manner Pheres, the supposed son of Cretheus, and uncle of Jason, (Apollod. Bibl. lib. i. cap. 9.—Schol. in Pind. Pyth. iv. ver. 124.) is Ph'Eres, *the Sun*. By this Pheres, Pheræ in Theffaly was thought to have been built, (Apollod. Bibl. lib. i. cap. 9.—Schol. in Apoll. Argon. lib. i. ver. 49.) as Pharæ in Achaia was by Phares, the grandson of Danaus. (Paus. Achaic. p. 580.) Both Pheres and Phares however are equally the solar Noah, although the first occurs in the genealogy of Jason, and the second in that of Danaus. This plainly appears from the circumstance of the Argo being sometimes esteemed the ship of Jason, and sometimes of Danaus. (Schol. in Apoll. Argon. lib. i. ver. 4.) That the Cabiric worship was established at Pharæ, is evident, from there being in its neighbourhood a grove of the Dioscori. (Paus. Achaic. p. 579.)

in

in this situation to the centaur Chiron, who carefully educated him in his cave, from the obscurity of which he at length emerged, and immortalized his name by the Argonautic expedition.

Πελίης δὲ Φονευόντος πάντας τῆς Αἰολίδας,  
 Χρησμός δὴ λέντος ὑπ' αὐτῶν τίνος ἀναιρέθηναι,  
 Τεχέοντα τὸν Ἰάσονα βρέφος εὐθύς αὐτίκα  
 Θάνειν αὐτὸν πλάσσαντες φόβῳ τῷ τῆς Πελίης,  
 Ὁ παππὸς γὰρ Ἰάσονος Κρηίδευσ, Αἰολία γόνος,  
 Ἐν λαρνακί τῷ Χείρωνι κομιζέσθιν, ὡς νεκρῶν<sup>d</sup>.

This tradition is noticed also by Pindar, who adds, that Jason was placed in the ark during the night, and that his supposed death was loudly lamented by the women of his family, precisely in the same manner as the women of Byblos bewailed the untimely fate of Adonis, or Thammuz.

Τοί μ', ἐπεὶ παμπρωτὸν εἶδον  
 Φεύγῃ, ὑπερφιάλῃ ἀγεμῶνος  
 Δεισαντὲς ἕβριν, κάδος ὡς—  
 εἰ τε φθιμένῃς δνοφερῶν.  
 Ἐν δάμασι θηκόμενοι μετὰ κω-  
 κυτῶ γυναικῶν, κρυβῆδα πεμ-  
 πὸν σπαργανοῖς ἐν πορφύρεοις.

<sup>d</sup> Tzet. Chil. vii. Hist. 96.—See also Schol. in Lycoph. ver. 175.

Νυκτε κοινασσαντες ὄδον, Κρονίδα  
 Δε τραφεν Χείρωνι δακταν<sup>ε</sup>.

Now, when we recollect, that the Argo was the ship of Osiris or Danaus, and consequently, that the legend of its supposed voyage was borrowed by the Greeks from the Egyptians; we can scarcely doubt, that Jason and Osiris were one and the same mythological character, and that the preceding tradition respecting the former was entirely founded upon the history of the latter. In short, the inclosure of Jason within an ark is the inclosure of Osiris within an ark; the fictitious death of Jason is the allegorical death of Osiris; and his emerging to life and light from the obscurity of the cave of Chiron, which, like that of Ceres, Anius, Bacchus, and Hecatè, was symbolical of the central abyss, is equivalent to the imaginary revivification of Osiris.

If then we suppose Jason to be the scriptural Noah, we shall immediately perceive the reason, why Juno, or the dove, is invariably described as being so peculiarly propitious to him. Thus, when he is first commanded by Pelias to undertake the hazardous enterprize of bringing off the golden fleece from Colchi,

<sup>ε</sup> Pind. Pyth. iv. ver. 197.

he is represented by the author of the Orphic Argonautics as invoking the aid of his tutelary goddess; who, ever attentive to the prayer of her favourite hero, immediately commands Minerva to assist him, in the task of constructing his vessel.

Θεσφατα γαρ Πελιας δειδισσето, μη οι οπισθεν  
 Χειρος υπ' Αισονιδα καθελη βασιληιον αρχην.  
 Και οι υπο πραπιδεσσι δολου τριβον ηπεροπευε\*  
 Τασσε γαρ εκ Κολχων χρυσειον κωας ενεικαι  
 Θεσσαλιην ευπωλον. 'Ο δ' ως κλυεν εκνομον αυδην,  
 Χειρας επαντεινας επεκεκλετο ποτνιαν 'Ηραν'  
 Την δε γαρ εκ Μακαρων περιωσια κυδαινεσκειν.  
 'Η δε παρ' ευχαλησιν εφεσπετο κηδομενη περ'  
 Εξοχα γαρ μεροπων ηγαζετο και φιλεεσκειν  
 Δεινοβιην ηρωα περικλυτον Αισονος υια,  
 Και ρα καλεσσαμενη επετελλετο Τριτογενειη.  
 Και οι Φηγινεην πρωτον τεκτηνατο νηα,  
 'Η και υπ' ειλατινοις ερετμοις αλιμυρεα βενδη  
 Πρωτη υπεξεπερησε, τριβας δ' ηνυσσε Θαλασσης †.

With terror struck, left by young Jason's hand  
 His crown should be rent from him, Pelias  
 fough

By machinations dark to slay his foe.  
 From Colchian realms to bring the golden fleece  
 He charg'd the youth; who straight with up-  
 rais'd hands

Invok'd the mighty empress of the skies,

† Orph. Argon. ver. 55.

The

The white-arm'd Juno, his peculiar guardian.  
 Forthwith a ready ear the goddess lent  
 To favour'd Jason, whom above the tribes  
 Of mortal men she lov'd; and to Minerva  
 Assign'd the task of building for her hero  
 A stately ship, the first that plough'd the main.

According to Apollonius, Jason procured the favour of Juno by a somewhat singular act of piety towards her; the story of which seems to have originated from the circumstance of Noah's readmitting the dove into the Ark, when it fled from the horrors of the yet unabated deluge. While Juno was proving in disguise the religion of his contemporaries, Jason bore her in safety over a winter's torrent, which impeded her progress<sup>f</sup>.

Και δ' ἄλλως ἐτι καὶ πρὶν ἐμοὶ μέγα Φιλτάτ'  
 Ἰησῶν,

Ἐξ ὅτ' ἐπὶ προχοῆσιν ἀλὶς πληθόντος Ἀναυρα,  
 Ἀνδρῶν εὐνομῆς πειρωμένη ἀντέβωλησεν,  
 Θῆρης ἔξαντων. Νιφετῶ δ' ἐπαλυετο πάντα,  
 Οὐρεα καὶ σκοπῖαι περιμήκεες· οἱ δὲ κατ' αὐτῶν  
 Χειμαῖροι καναχῆδα κυλινδομένοι φεροντο.  
 Γρήϊ δὲ μ' εἰσαμένην ὀλοφύρετο, καὶ μ' ἀναείρας

<sup>f</sup> This fable is precisely the same, as that related by Tzétzes of Arcas, or *the arkite deity*. He is said to have preserved the nymph Chrysopeleia, or *the golden dove*, from the fury of a wintery torrent, and afterwards to have espoused her. Tzet. in Lycoph. ver. 480.

ΑΥΤΟΣ ΕΙΣ ΩΜΟΙΣΙ ΔΙΕΚΠΡΟΑΛΕΣ ΦΕΡΕΝ ΎΔΩΡ  
 Τῷ ΝΥ ΚΕΝ ΑΛΛΗΚΤΟΝ ΠΕΡΙΤΙΕΤΑΙ Ε.—

Nay more, young Jāson claims my love and  
 grace,

Whom late I met returning from the chase,  
 Returning met, as o'er the world I stray'd,  
 And human kind, and human works survey'd:  
 Hard by Anaurus I beheld the man,  
 Wide o'er its banks the rapid currents ran,  
 From snow-clad hills, in torrents loud and  
 strong,

Roar'd the swoln streams the rugged rocks  
 among.

He, on his back, though like a crone I stood,  
 Securely brought me o'er the foaming flood;

This won my love <sup>h</sup>. — *Favokes.*

With the same traditional allusion to the  
 Noëtic dove, Apollonius describes one of those  
 birds as flying into the bosom of Jason during  
 the course of his voyage; while Theocritus

<sup>ε</sup> Apollon. Argon. lib. iii. ver. 66.

<sup>h</sup> In consequence of Juno being the reputed patroness of Ja-  
 son, we find a temple of the Argive Juno in Lucania, a pro-  
 vince of Italy, said to have been built by that hero; and ano-  
 ther at Samos of the same goddess, supposed to have been con-  
 secrated by the Argonauts. Μίτῃ δὲ τὸ σῶμα τῆ Σιλαριδὸς Λευκα-  
 νια, καὶ τῆς Ἥρας ἱερὸν τῆς Ἀργείας, Ἰασσοῦ ἰδρυμα. Strab. Geog.  
 lib. vi. p. 252. Τὸ δὲ ἱερὸν τὸ ἐν Σαμῷ τῆς Ἥρας, κίον οἱ ἰδρυσασθαι  
 φασὶ τῆς ἐν τῇ Ἀργεῖ πλοῦτας, ἀπαγοσθαι δὲ αὐτῆς τὸ ἀγαθὸν ἐξ  
 Ἀργεῖς. Pauf. Achaic. p. 530.

asserts,

afferts, that the Argonauts commenced their voyage at the time of the rising of the Pleiades<sup>1</sup>.

Ὦς φάτο, τοῖσι δὲ σημά θεοὶ δόσαν εὐμενεόντες  
 Τρηῶν μὲν φεύγασα βίην κίρκιοι πελειᾶς  
 Ἵψοθεν αἰσωνίδεω πεφύθημεν ἔμπεσε κολποῖς<sup>k</sup>.

He said; when lo! the signal of their love  
 Was kindly given them by the powers above;  
 For, by a falcon chas'd, a trembling dove  
 Far from his foe to Jason's bosom flies.

*Fawkes.*

Ἄμω δ' ἀντελλοῦσι Πελειᾶδες, ἐσχάται δὲ  
 Ἄρνα νεὸν βοσκοῦσι, τετραμμένω εἰαρος ἤδη,  
 Τάμω ναυτιλίας μιμνασκέτο θεῖος αὐτὸς  
 Ἑρῶν κοίλαν δὲ καθιδρύθεις ἐς Ἄργω,  
 Ἑλλασπόντον ἰκόντο<sup>l</sup>.—

When first the pleasing Pleiades appear,  
 And grass-green meads pronounc'd the summer  
 near,

Of chiefs a valiant band, the flower of Greece,  
 Had plann'd the emprise of the golden fleece,  
 In Argo lodg'd they spread their swelling sails,  
 And soon pass'd Hellepont with southern gales.

*Fawkes.*

<sup>1</sup> The history of the Pleiades, their connection with the rites of Samothrace, and their metamorphosis into doves, have been already considered. Vide *supra* vol. i. p. 336.

<sup>k</sup> Apoll. Argon. lib. iii. ver. 540.

<sup>l</sup> Theoc. Idyll. xiii. ver. 25.

These

These remarks on the mythological character of Jason, as connected with Juno, will prepare the way for an examination of the wild fable of the Symplegades.

Οἱ δ' ὅτε δὴ σχολιοιο πορὸν ἑνὼπον ἰκόντο,  
 Τρηχέης σπιλαδέσιν ἐεργμενον ἀμφοτέρωθεν,  
 Διηκίς δ' ὑπερέρθεν ἀνακλυζέσκειν ἰσάν  
 Νηα ῥοος, πολλὸν δὲ Φοβῶ προτέρωσε νεόντο·  
 Ἡδὴ δὲ σφισι δάπτος ἀρασσομένων πετραῶν  
 Νῶλεμες κατ' ἐβάλλε, βῶων δ' ἀλιμυρεές ἀκταί  
 Δὴ τὸτ' ἐπεὶ ὁ μὲν ὠρὸ πελειάδα χεῖρι μεμαρπῶς  
 Εὐφημος πρῶρης ἐπιβήμεναί· οἱ δ' ὑπ' ἀρωγῇ  
 Τιφους Ἀγνιδάο θελημονα ποιήσαντο  
 Εἰρεσίην, ἰν' ἐπειτα δὲ ἐκ πετρας ἐλασεῖαν,  
 Καρφεῖ ὦ πιδυνοί. Τὰς δ' αὐτικά λοιδοῖον ἀλλῶν  
 Οἰγομένας, ἀγκῶνα περιγναμφάντες, ἰδόντο.  
 Σὺν δὲ σφιν χυτο θυμός. Ὁ δ' αἰξάι πτερυγεσσί  
 Εὐφημος πρέηκε πελειάδα· τοῖ δ' ἅμα πάντες  
 Ἡῖραν κεφαλὰς ἐσορῶμενοι· ἡ δὲ δὲ αὐτῶν  
 Ἐπτατο· τὰ δ' ἀμυδὶς πάλιν ἀντία ἀλλήλησιν  
 Ἀμφῶ ὄμῃ ξυνίσσῃ ἐπεκτυπον· ὠρτο δὲ πολλή  
 Ἄλμη ἀναβρασθεῖσα νεφός ὡς· αὐε δὲ πῶτος  
 Σμερδαλέον· πάντη δὲ περὶ μέγας ἐβρέμεν αἰθῆρ·  
 Κοιλὰ δὴ σπηλυγῆς ὑπὸ σπιλάδας τρηχέας  
 Κλυζέσης ἄλος ἐκδὸν ἐβομβέον· ὑψοδί δ' οὐχθῆς  
 Λευκῇ καυχλαζόντος ἀνεπτύε κυματος ἀχνη.  
 Νηα δ' ἐπειτα περίξ εἰλεῖ ῥοος· ἀκρὰ δ' ἐκοσφάν  
 Οὐραία πτερά τὰ γέ· πελειάδος· ἡ δ' ἀπορῆσεν  
 Ἀσκηθῆς· ἐρεταὶ δὲ μέγ' ἰαχόν· ἐβραχε δ' αὐτός.  
 Τιφους ἐρεσσεμένα κρᾶτερως· οἰγόντο γὰρ ἀμυδὶς

Ανδία· τες δ' ελαοντας εχεν τρομος, οφρα μιν  
αυτις

Πλημμυρις παλινοροσος ανερχομενη κατενεικεν  
Εισω πετραων· τοτε δ' αινοτατον δεος ειλε  
Παντας· υπερ κεφαλης γαρ αμηχανος ηεν ολεθρος.  
Ηδη δ' ενθα και ενθα δια πλατυς ειδετο ωντος.  
Και σφισιν απροφαίως ανεδυ μεγα κυμα παροιθεν,  
Κυρτον, αποτμηγι σκοπιη ισον· οι δ' εσιδοντες  
Ημυσαν λοξοισι καρηασιν· εισατο γαρ ρα  
Νηος υπερ πασης κατεπαλμενον αμφικαλυφειν.  
Αλλα μιν εφθη Τιφους υπ' ειρεσιη βαρυθυσαν  
Αγχαλασας· το δε πολλον υπο τροπιν εξεκυλιωθη.  
Εκ δ' αυτην πρυμνηθεν ανειρυσε τηλαφι νηα  
Πετραων· υπ' ε δε μεταχρονη πεφορητο.  
Ευφημος δ' ανα παντας ιων βοασκεν εταιρως  
Εμβαλεειν κωπησιν οσον θενος. Οι δ' αλαλητω  
Κοπτον υδωρ· οσπον δ' αν υπεικαθε νηος ερετησι,  
Δις τοσον αν απορυσεν· επεγναμπτοιο δε κωπαι,  
Ηυτε καμπυλα τοξα, βιαζομενων ηρωων.  
Ενθεν δ' αυτικ' επειτα κατηρεφες εσσυτο κυμα.  
Η δ' αφαρ, ωσε κυλινδρος, επειρεχε κυμαλι λαυρω  
Προπροκαταιγδην κοιλης αλος· εν δ' ara μεσσαις  
Πληγασι δινηεις ειχεν ροος· αι δ' εκατερθε  
Σειομεναι βρομεον· πεπεδητο δε νηια δερα.  
Και τοτ' Αθηнай σιβαρης αντεσπασε πετρης  
Σκαιη, δεξιτερη δε διαμπερες ωσε Φερεσθαι.  
Η δ' ικελη πετεροεντι μετηρος εσσυτ' οισω.  
Εμπης δ' αφλασοιο παρεθρισαν ακρα κορυμβα,  
Νωλεμες εμπληξασα εναντια· αυταρ Αθηνη  
Ουλυμπονδ' ανορυσεν, οτ' ασκηθεις υπαλυζαν.  
Πετραυ δ' εις ενα χωρον επιαχεδον αλληλησι

Νω-

Νωλεμες ερριζωθεν· ο δη και μορσιμον ηεν  
 Εκ Μακαρων, ευτ' αν τις ιδων δια νηι περαση  
 Οι δε πα οκρυοεντος ανεπνεον αρτι φοβοιο,  
 Ηερα παπταινοντες ομα, πελαγος τε θαλασσης  
 Τηλ' αναπεπταμενον· δη γαρ φασαν εξ Αιδαο  
 Σωεδαμ<sup>m</sup>. —

When now the heroes through the vast pro-  
 found  
 Reach the dire straits with rocks encompass'd  
 round,  
 Though boiling gulphs the sailing pine detain'd,  
 Still on their way the labouring Grecians gain'd;  
 When the loud jostling rocks increas'd their  
 fears,  
 The shores resounding thunder'd in their ears.  
 High on the prow Euphemus took his stand,  
 And held the dove that trembled in his hand.  
 The rest with Tiphys on their strength relied,  
 To shun the rocks, and stem the roaring tide.  
 Soon, one sharp angle pass'd, the joyful train  
 Saw the cleft crags wide opening to the main.  
 Euphemus loos'd the dove, the heroes stood  
 Erect to see her skim the foaming flood.  
 She through the rocks a ready passage found ;  
 The dire rocks meet, and give a dreadful sound.  
 The salt sea spray in clouds began to rise ;  
 Old ocean thunder'd ; the cerulian skies  
 Rebellow'd loudly with the fearful din ;  
 The caves below remurmur'd from within,

Ætollon. Argon. lib. ii. ver. 551.

O'er wave worn cliffs, the coast's high margin  
o'er,

Boil'd the light foam, and whiten'd all the shore.  
Round whirl'd the ship; the rocks, with rapid  
fway,

Lopp'd from the dove her steering tail away;  
Yet still securely through the straights she flew:  
Loud joy inspir'd the circumpective crew.

But Tiphys urg'd the chiefs their oars to ply,  
For the rocks yawn'd tremendous to the eye.  
Then terror seiz'd them, when with sudden  
shock

The reflux billows forc'd them on the rock:  
With chilling fears was every nerve unstrung,  
While o'er their heads impending ruin hung.  
Before, behind, they saw the spacious deep;  
When instant, lo! a billow, vast, and steep,  
Still rises higher, and still wider spreads,  
And hangs, a watery mountain, o'er their heads.  
The heroes stoop'd, expecting by its fall  
That mighty billow would o'erwhelm them all;  
But Tiphys' art reliev'd the labouring oars:  
On Argo's keel th' impetuous torrent pours,  
Which rais'd the ship above the rocks so high,  
She seem'd sublimely sailing in the sky.

Euphemus hastening urg'd the valiant crew  
Their course with all their vigour to pursue.  
Shouting they plied their oars, but plied in  
vain;

For the rough billows beat them back again.

And

And as the heroes unremitting row,  
 Their labouring oars were bent into a bow.  
 Swift down the mountainous billows Argo  
 glides,

Like a huge cylinder along the tides,  
 Entangled with thick, craggy, rocks around,  
 Her seams all bursting, and her planks unbound.  
 In that nice moment, the Tritonian maid  
 To sacred Argo lent the timely aid.  
 Her left hand heav'd her from the craggy steep,  
 Her right dismiss'd her gently to the deep :  
 Then, like an arrow from th' elastic yew,  
 Swift o'er the foaming waves the vessel flew.  
 Yet had the clashing rocks, with adverse sway,  
 Torn the tall poop's embellishments away.  
 When thus the Greeks had safely reach'd the  
 main,

To heav'n Minerva wing'd her flight again.  
 The parting rocks at once concurrent stood,  
 Fix'd on one firm foundation in the flood.  
 This had been long determined by the fates,  
 If mortal ever pass'd those dang'rous straights.  
 Now freed from fears, the Greeks with eager  
 eyes  
 View the broad ocean and serener skies :  
 Their anxious doubts for Argo they dispel,  
 And deem her rescued from the jaws of hell.

*Fawkes.*

Such is the description, which Apollonius  
 Rhodius gives of the passage of Jason and

his associates through the Symplegades. These conflicting rocks are supposed to have been situated at the entrance of the Euxine sea ; but this I conceive to be a mere local appropriation, precisely resembling that, which fixes Styx and Acheron in Arcadia, in Arabia, in Egypt, in Epirus, in Italy, in Laconia, or in Mariandynia <sup>n</sup>. Hence I conjecture, that, since the Argonautic chieftain is the same person as Osiris, or the solar Noah, the passage of his vessel between the Symplegades, in the legendary account of which the propitious dove makes so conspicuous a figure, relates merely to the preservation of the Ark amidst the dreadful convulsions of an expiring world ; while the circumstance of the rocks remaining fixed for ever after leads us to remember the promise of God, that he would no more destroy the world by the waters of a deluge. I cannot think it probable, that the flood was only a still and tranquil increase of the Ocean ; on the contrary, the whole process of that catastrophe appears to have exhibited a most terrific scene of uproar and confusion. The atmospherical air, forced by a supernatural pressure into the cavity of the great abyss, would compel it to disgorge

<sup>n</sup> Vide supra vol. i. p. 263, 264, 274.

its

its contents in violent cataracts; which being driven to an immense height in the air, and thence falling back in torrents, would agitate the Ocean with a tempest, of which we perhaps can scarcely form an idea<sup>o</sup>. To this circumstance the Hindoos seem to allude in their account of the third incarnation of Vishnou, when the Soors and the Affoors churn the waters of the troubled sea with the huge mountain Mandar<sup>p</sup>. In short, humanly speaking, it seems *necessary*, that some such disorder should have taken place, in the midst of which the Ark was miraculously preserved, while every attempt of the wicked inhabitants of the earth to save themselves was frustrated, and their vessels either dashed to pieces, or overwhelmed by the violence of the storm. It is very remarkable, that, according to Carystius of Pergamus, the Symplegades were termed, in the language of men, *the Cyanean rocks*, but, in the language of the gods, *the gates of the oath*<sup>q</sup>. This fin-

<sup>o</sup> See Catcott on the Deluge. Should the theory of Mr. Whiston be preferred, that a comet was the natural cause of the flood, the effects of the too near approach of such a body would be equally tremendous.

<sup>p</sup> Maur. Hist of Hind. vol. i. p. 581.

<sup>q</sup> Καρυστιος ὁ Περγαμηνος φησι, Κυανειας μιν ὑπο ἀνθρώπων, ὑπο δὲ θεῶν ορκῆ πύλας κεκλησθαι. Schol. in Theoc. Idyll. xiii. ver. 22. Should the reader choose rather to consider ορκῆ a proper name,

gular mode of expression, so perpetually used by Homer, can only refer to the ordinary dialect of Greece on the one hand, and to the ancient oriental language of the Mysteries on the other; that language, which was used in the sacred isle of Samothrace, and which enters into the composition of most of the old mythological appellations. The oath therefore, here connected with the Symplegades, must relate, like that by the waters of Styx, to the oath of God after the catastrophe of the deluge.

With regard to the cave of Chiron, in which Jason was concealed during his boyhood, it was, as I have just observed, nearly allied to that of the Cabirian Ceres of the Phigalensians, and to that of Zerinthus in the isle of Samothrace: it was, in short, the symbol constantly used in the Mysteries to describe the infernal regions, or in other words the vast central abyss. Hence we find, that rocky cavities were esteemed peculiarly sacred

and thence conclude that the title of the Symplegades, in the language of the gods, was *the gates of Orcus*, or *the infernal regions*; the expression would be even more applicable to the events of the deluge. For, as I have already observed, the mystic Hades was nothing more than the central abyss; whence the apertures, through which the waters rushed, might even with literal propriety be styled *the gates of Orcus*.

by

by the ancient idolaters, and that they were constantly used in the celebration of their most secret rites <sup>r</sup>. The same idea prevailed among the Druidical priests of Britain; and was also the cause of those immense artificial excavations, which abound in Persia and Hindostan. In places of such a nature the helio-arkite gods were worshipped under the titles of *Dii Patroï*, and *Dii Petrèi*; appellations equally borne by the Penates or Cabiri<sup>s</sup>, and by Neptune, Jupiter, Apollo, Diana, Vesta, Aglibaal, and Melechbaal <sup>t</sup>. Neptune was supposed to have been so called from his having produced out of a rock the horse Scyphius <sup>u</sup>; and Mithras, or Apollo, was himself believed to have issued from a rock <sup>x</sup>.

Such was the cave of Chiron: as for the centaur himself, he was the son of the Hippian Saturn by Phillyra one of the daughters

<sup>r</sup> Porph. de Antro Nymph. passim. Upon this subject more will be said hereafter. Vide infra chap. x.

<sup>s</sup> Dion. Halic. Ant. Rom. lib. i. cap. 67.

<sup>t</sup> See Bryant's Anal. vol. i. p. 295. Mr. Bryant thinks, that the title *Patroïus*, or *Petrèus*, is a corruption of *Petah-Pherah*, a priest of the Sun: but I am rather inclined to derive it, like the dance *Betarmus*, from *Patar*. Vide supra p. 109. From the sacred *Pataræ*, rocks in general were at length denominated *Petræ*.

<sup>u</sup> Schol. in Pind. Pyth. iv. ver. 246.

<sup>x</sup> Just. Martyr. Dial. cum Tryph. p. 296.

of

of Oceanus<sup>y</sup>; and he is said to have espoused Chariclo the daughter of Apollo, or, according to some, of Peres, or of the Ocean. The offspring of this marriage was Carystus. Hesiod however supposes, that the consort of Chiron was a Naiad<sup>z</sup>.

We have here another of those fabulous genealogies so common in ancient mythology. Chiron is the solar Noah, and accordingly his descent, and his nuptial connection, comprehend both the Sun, and the Ocean. His figure, compounded of a horse and a man, is symbolical of the great Hippian patriarch; and his name, like that of the ferryman of hell, is Car-On, *the solar orb*. He is represented by the Orphic poet, as hospitably entertaining the Argonauts, in the course of their expedition to Colchi<sup>a</sup>; and he is feigned moreover to have constructed a sphere for their use. In the celestial globe he is placed near the Argo; and is described as bearing upon the point of his lance some kind of animal to an altar, the smoke of which ascends

<sup>y</sup> Τον δι Χειρώνα, Φιλλυρας, μιας των Ωκιαιδων, και Κρονος γενεαλογωσιν. Schol. in Pind. Pyth. iii. ver. 1.

<sup>z</sup> Ἡ δὲ Χαρικλω, γυνη, θυγατηρ Απολλωνος, η, ὡς τινες, Περσου η Ωκιαου, ἐξ ἧς και Χειρωνος, Καρυτος. Ὁ δὲ Ἡσιόδος Ναϊδα φησι τον Χειρώνα γημαι. Schol. in Pind. Pyth. iv. ver. 181.

<sup>a</sup> Orph. Argon. ver. 375.

towards a triangle. Near the ship is a dove, and at a small distance from it a raven, perched upon the back of a sea serpent. In this last group is depicted a cup, proper for sacrificial libations. Of these several catasterisms the scriptural history of the deluge affords the most satisfactory explanation.

“And he sent forth a raven;—also he sent forth a dove from him.—And Noah went forth—out of the Ark. And Noah builded an altar unto the Lord (Jehovah the tri-une Elohim); and took of every clean beast,—and offered burnt offerings on the altar <sup>b</sup>.”

The first centaur is sometimes said, like Phrixus, to have sprung from Nephelè, or a *cloud*<sup>c</sup>; a fiction, which strongly reminds us of the second birth of the patriarch, his descent from the Ark, surrounded as it had been during the prevalence of the flood with fogs and mists: and, as for the term *Centaur* itself, it appears to be compounded of *Chen-Tor*, *the tauric priest*, a title, according to the prevailing ideas of paganism, peculiarly applicable to Noah.

I have hitherto considered the Argonautic hero as the scriptural Noah; but his charac-

<sup>b</sup> Gen. viii.

<sup>c</sup> Hyg. Fab. 62.

ter shall now be taken in a different point of view, and his identity with the great solar god of the Persians, and other eastern nations, pointed out.

Jafon, as I have before observed, is not merely the patriarch without any further allusion, but the patriarch worshipped conjointly with As-On, or *the Sun*. Hence, as we have already seen, his high places in the oriental world were termed *Jafonia*, or *Afonia*; and himself, *Jafon*, or *Afon*. This solar title *Afon* was frequently contracted into *Son* or *Zon*, precisely in the same manner as *Tal* is the abbreviated form of *Aital*; and it was indifferently written *Axon* and *Azan*, *Zon* and *Zan*. From it the Greeks derived their name *Zan*, an appellative of Jupiter considered as the Sun; and to it may be evidently traced the English word *Sun*. Pfellus indeed, in the true spirit of a Greek, resolves these sacred titles into his own language, though professedly treating of the theology of the Chaldæans; and has consequently involved them in the strangest confusion imaginable: but I apprehend, that the whole of this dark theology, when thoroughly examined, will be found to consist of nothing more than the arkite worship united with the wild reveries of the Sabian astronomy.

The

The Chaldæans first enumerate seven worlds; a number peculiarly dear to the ancient mythologists, because it happens to be at once that of the planets, and of the Cabiri, or in other words of the diluvian family exclusive of Noah; who, being the head of the Cabiri, as the Sun is of the planets, was thence adored in conjunction with the Sun<sup>d</sup>. Next they notice a holy personage, the beginning of all things; and after him three others, each of whom, with a whimsical and absurd refinement, is triplicated into another triad. These are the patriarch, and his three sons, who constitute the grand trinity of the Gentiles<sup>e</sup>, and of whom some traces may be discovered throughout the whole world. Accordingly we find them closely connected with the *Noetè Iunx*, as it is termed by Pselus; or *the Noëtic dove*, as I cannot refrain from interpreting the words, for *Iunx* seems

<sup>d</sup> In perfect conformity with the principles of the Chaldæan theology, the vast tower of Babylon, which was dedicated to Belus or the solar Noah, consisted, as we are informed by Herodotus, of *eight* towers gradually diminishing in area, placed one upon the other. Herod. lib. i. cap. 181.

<sup>e</sup> Mr. Maurice has given a very different interpretation of these Oracles: the reason, why I cannot assent to it, has been already stated. Vide supra vol. i. p. 313. note f.

to

to be a mere corruption of *Iunx*<sup>f</sup>. This *Iunx* is described as a bird of love, and is said to have been used by magicians in the preparation of philtres. It was no less sacred to Venus, than her favourite dove; and, according to Pindar, it constituted the valuable present of that goddess to Jason, for the purpose of stealing the affections of Medea.

Ποτνια δ' οἴτυτων βελεων,  
 Ποικιλαν ἰῦγγα, τε-  
     τρακναμον Οὐλυμποθεν,  
 Ἐν αὐτῷ ζευξασα κυκλῶ,  
 Μαιναδ' ὀρνιῖ Κυπρογενεια φερεν  
 Πρωτον ἀνδρωποισι· λιτας τ' επαοι-  
     δας ἐκδιδασκησεν σοφον Αἰσονιδαν·  
 Οφρα Μηδειας τοκεων ἀφελου-  
     τ' αἰδῶ, ποθεινα δ' Ἑλλας αὐταν  
 Ἐν φρεσι καιομεναν  
 Δουεοι μασιγι Πειθης ε.

The wily queen of love  
 Sent from Olympus her Noëtic<sup>h</sup> *Iunx*,

<sup>f</sup> Some reasons will be given for this translation of Noëtè in the course of a few pages.

<sup>g</sup> Pind. Pyth. iv. ver. 380.

<sup>h</sup> So I translate, and I think properly, *μαιναδ' ὀρνιῖ*, which is exactly equivalent to *Νοητη ἰῦγγε*. The epithet *μαινας*, here bestowed upon the *Iunx*, is the very same as that by which Atys,

Which, fix'd upon the forcerer's wheel,  
 With maddening passion fires the human breast.  
 By the dread potency of this dire bird,  
 Was fair Medèa taught  
 To flight her parents, country, virgin honour ;  
 And with Esonides to seek the realms  
 Of distant Hellas.

The ancient scholiast upon Pindar informs us, that Iunx was the daughter either of Echo, or of Pitho ; and that, by her incantations, she excited in Jupiter a passion for Io, who was afterwards changed by Juno into a heifer. Iunx herself, by way of punishment for the mischief which she had occasioned, was metamorphosed into the bird of that name<sup>1</sup>. It is observable, that, in this tradition, the Iunx is immediately connected with the history of the deluge ; for the heifer Io, or Isis, as we have already seen, is no other than the tauriform lunar Ark of Noah. Accordingly we

or Noah, is designated ; and I have already observed, that, as the lunar Ark was termed *Mena*, so *Menas*, *Menu*, or *Minyas*, were only variations of the scriptural name of the patriarch. From the frantic dances of the Menades, the Greeks seem to have derived their word *μαινομαι*, *to be mad*.

<sup>1</sup> *Ἰὺγὲς εἶδος ὄρνεος ἐρωτικῆς ποθεν δὲ ἢ Ἰὺγὲς ; ἢν εἰ μὲν φασὶν Ἡχβίς, οἱ δὲ Πειθὸς γεγεννηθῆαι θυγατέρα, ἥτις φαρμακίσσα τοῦ Διὸς εἰς τοῦ τῆς Ἰῶς ποδὸν κατὰ χολὸν Ἑρας, εἰς ὄρνειον μετέβληθη.* Schol. in Pind. Nem. iv. ver. 56.

find,

find, that one of the titles of the arkite god Bacchus was *Iungias*, an appellation evidently derived from the bird *Iunx*<sup>k</sup>; and that Serapis or Osiris, the *Bacchus* of Egypt, was sometimes represented with eight of these mystic Iunges depicted upon his bosom<sup>l</sup>.

After the *Noetè Iunx*, Pfellus mentions the three governors of the empyrèum, the ether, and the material world; and, next to them, the princes of the Mysteries. He then proceeds to notice the fathers of fountains; with whom he joins Hecatè, the great goddess of the Zerinthian cave in Samothrace. These *Pegèan* fathers constitute also a sort of triad, known by the names of *Faith*, *Truth*, and *Love*. Apollo, Osiris, and Mercury, appear to be of their number, if we may argue from the very obscure title of *Pegèan extremities* bestowed upon them by Pfellus. As for the Sun, the Chaldèans gave it the epithet of

<sup>k</sup> Ἰύνγιος, ὁ Διονύσιος. Hesych.

<sup>l</sup> Kircher has given a curious print of the deity thus adorned. Oedip. Ægypt. vol. iii. p. 479. The Egyptians fancied, that the Iunx was an emblem of the divine wisdom and love; (Ibid.) and it is somewhat remarkable, that the third person of the blessed Trinity should have chosen to manifest himself under the same appearance of a dove. With regard to the *eight* Iunges, attached to Serapis, or Noah, I apprehend, that that precise number was pitched upon, in allusion to the arkite ogdoad.

*Archicus* ;

*Archicus*; and supposed, that certain *Archæ* succeeded next in order to the fountains. Along with them, they worshipped gods, who were denominated *Zoni* and *Azoni*, from their influence, as Pfellus thinks, over the zones of the globe. But the names of Chaldaic deities certainly cannot originate from Greek roots; their signification must be sought for in the oriental, not in the western languages. *Axon* and *Zon* then, as I have observed, are titles of the *Sun*; and accordingly Pfellus informs us, that the Azonic gods were Serapis, Bacchus, and, what is perfectly unintelligible if the word be Greek, *the chain* of Osiris and Apollo. The radical *Sir*, *Sar*, *Cir*, *Cur*, or *Cor*, as it was variously pronounced, signifies in the eastern dialects, *the bright orb of the Sun*; and, at the same time, the Greek term *Sira* happens to mean *a chain*: hence it is evident, that what Pfellus denominates *the chain* of Osiris and Apollo, is, in reality, the *Sir*, or *orb*, of those kindred deities. Both Serapis however and Bacchus, Osiris and Apollo, as we have repeatedly seen, are the Sun worshipped in conjunction with the patriarch Noah; and this universal great god of the Gentiles, as I have just stated, was termed *Axon*, or *the fiery solar circle*, and was adored throughout the East, in high places called

*Azonia*. He was, in short, the *Jafon* of the Greeks, the fabulous hero of the fabulous Argonautic expedition; and thus at length, following another train of reasoning, we a second time come to the conclusion, that *Jafon* and *Osiris* were the same mythological character<sup>m</sup>. *Hecatè* also, according to *Pfellus*, was esteemed one of the *Azoni*, and that with good reason; for she was the same as the Egyptian *Isis*, or *the Ark worshipped along with the Moon*, as the god of the *Ark*, the *Noah* of scripture, was with the *Sun*<sup>n</sup>. What *Servius* says upon this subject is exactly to the same purpose: he represents the *Mother of the gods*, the *Sun*, the *Moon*, *Pluto*, and *Mars*, as being those mysterious deities, who were termed *Azoni*<sup>o</sup>. In a similar manner, *Proclus* declares, that the sacred names of the gods, among the *Affyrians*, were *Zoni* and *Azoni*<sup>p</sup>.

I have ventured, in the preceding remarks upon the commentary of *Pfellus*, to suppose *Noëtè Iunx* equivalent to *the Noetic dove*, instead of translating it, *the intellectual Iunx*,

<sup>m</sup> Vide supra p. 124.

<sup>n</sup> *Pfelli Schol. in Orac. Chald. p. 112.*

<sup>o</sup> *Serv. in Æneid. lib. xii. p. 672.*

<sup>p</sup> *Proc. Procem. Parmen.*

being

being utterly unable to discover what meaning can be annexed to the latter explication. It will be proper for me now to offer some observations on the *Nus*<sup>9</sup>, so highly celebrated both in the Mysteries and in the philosophy of the Platonists, in order that the propriety of such an exposition of *Noetè Iunx* may be more clearly perceived.

I strongly suspect, that this Nus, who, like the Persian Mithras, was supposed to have triplicated himself, has not the slightest connection with the similar Greek word which signifies *Mind* or *Intelligence*, but that he was simply the great patriarch; the original scriptural appellation *Nub* being variously corrupted into *Noah*, *Noas*, *Nus*, *Nuch*, *Menub*, *Menes*, *Manes*, or *Minos*: and I further conjecture, that the Platonic trinity, from which some have perversely supposed that the early fathers borrowed the mysterious dogma which is the very corner-stone of Christianity, however varied and refined upon by the philosophizing Greeks, was originally composed of Shem, Ham, and Japhet. Proclus plainly declares, that Plato borrowed the whole of his theology from Orpheus; and Amelius does not scruple to assert, that *the three kings of*

<sup>9</sup> Gr. Νεφ.

Plato were the same as the *Phanes, Uranus,* and *Cronus*, of the Orphic writings<sup>r</sup>. Hence it is evident, that whatever Phanes, Uranus, and Cronus, relate to, the Platonic trinity must relate to the very same; and consequently, from the observations which have already been made upon the mythological character of those deities<sup>s</sup>, it will necessarily follow, that the Platonic trinity relates entirely to the solar Noah and his triple offspring. Accordingly Plotinus, following the stream of an ancient tradition, the import of which he did not understand, denominates the three most ancient deities *archic* (or *ark-ite*) *persons*<sup>t</sup>.

In *the Chaldaic oracles* Nus has the epithet *Patricus* assigned to him<sup>u</sup>, which is a term of precisely the same import as *Patroüs*, one of the titles of the Cabiric deities. They are both equally derived from Patar, *to dismiss*, or, *to let out*<sup>x</sup>; and they both equally allude to the egress of the Noachidæ from the Ark.

As Nus is by *the Oracles* styled *Patricus*, so

<sup>r</sup> Cudworth's *Intell. Syft.* p. 547.

<sup>s</sup> Vide *supra* vol. i. p. 68, 194.

<sup>t</sup> Cudworth's *Intell. Syft.* p. 546.

<sup>u</sup> *Chal. Orac.* p. 106.

<sup>x</sup> Vide *supra* p. 109.

that

that ancient personage, who was supposed to have triplicated himself<sup>y</sup>, is denominated by *Pfellus Patricus Bythus*, or *the Pataric Abyss*<sup>z</sup>. Here the patriarch is confounded with the diluvian Chaos, which Epiphanius informs us was nothing more than the great deep<sup>a</sup>; a circumstance by no means unprecedented in the mythology of the pagans, for we find, that Ovid represents Janus, or Noah, as bestowing upon himself the very same appellation.

*Me Chaos antiqui, nam res sum prisca, vocabant*<sup>b</sup>.

These remarks upon the word *Patricus*, or *Pataricus*, as applied to Nus, will lead us to the meaning of a very curious, but difficult passage in *the Chaldaic Oracles*; in which, among other matters, a stone, supposed to possess the power of defeating the machinations of a terrestrial demon, is celebrated under the name of *Mnizur*.

Ου γαρ απο πατρικης αρχης ατελες τι τροχαζει  
 Αλλ' ουκ εισδεκεται, κεινης πατρικος υβς μεχρις αν  
 εξελθη.

<sup>y</sup> Vide supra p. 141.

<sup>z</sup> Pfell. Schol. in Orac. Chal. p. 113. It is not improbable, that the *Pitris* of Hindostan, who are described as the progenitors of mankind, may have derived their name from the same root as the Cabiric Patroi, Patrici, or Pataric.

<sup>a</sup> Epiph. adv. Hær. vol. i. p. 164.

<sup>b</sup> Ovid. Fast. lib. i. ver. 103.

Ηνικα δ' ερχομενον δαιμονα προσγειον αθηρητης  
 Ουε λιθον Μνιζυριν επαυδων —  
 Αι ιγγες νεμεναι, πατροθεν νοεσι· και αυται  
 Βελων αφθεγκτων κινεμεναι ωσε νοησαι<sup>c</sup>.

In conformity with the preceding observations upon the terms *Nus*, and *Patricus*, I translate this passage in the following manner.

Now from the Pataric Ark the tribes of beasts, Reptiles, and birds, each perfect in its kind,

<sup>c</sup> Orac. Chal. p. 106. et deinceps. The literal translation of this passage is as follows :

“ Nothing imperfect issues from the Arca Patrica ; nothing however waits till Nus Patricus hath come forth from it. When thou shalt see the earthly demon coming, sacrifice the stone Mnizuris, invoking. The intelligent Iunges receive their intelligence from the father,” (or, as I venture to translate it, the Noëtic dove issues forth from Nus Patricus) “ and moving themselves, understand” (or bring to Nus) “ mute counsel.”

Thus the passage stands in that transcript of the Oracles, to which the commentary of Pfellus is annexed ; but in the copy, which Pletho has used, there is some variation, yet not such as to affect the sense. As for instance, the creatures are represented as not awaiting the will of the arkite goddess, but impetuously rushing forth ; while Patricus Nus is said to have issued from Lethè, or death-like oblivion. This latter part of the sentence obviously relates to the allegorical death, and revivification of the patriarch.

Ου γαρ απο πατρικης αρχης ατελις τι προχαζει  
 Αλλ' εκ εισδεκται κεινης το δελειν, πατρικος νος

Μεχρις αν εξελθη ληθης — Orac Magic. p. 17.

Impatient

Impatient issued ; nor would any wait,  
 Till their dread lord, the Pataric Nus, came forth.  
 But, when the evil demon thou shalt see,  
 Terrific rising from the earth's dark entrails,  
 Then sacrifice the Mnizur, potent stone,  
 And invoke the Lord. Now had the dove <sup>d</sup>,  
 Sent forth by Nus, its answer faithful brought,  
 Though mute, yet sure in its intelligence.

The word *Mnizur* is a contraction of *Menah-Tzur* <sup>e</sup>, *the stone of the Ark*, and it apparently alludes to the altar built by Noah after the flood ; while the earthly demon of the Chaldæans, like the Hindoo Hayagriva <sup>f</sup> and the Egyptian Typhon, seems to be a personification of the waters of the deluge, which principally issued from the great central abyss.

Should the reader be inclined to question the propriety of these remarks upon the Chaldaic Oracles, let me recall his attention to a passage already cited from those very oracles, in which the translation of barbarous

<sup>d</sup> The oracles speak of Iunges, or doves, in the plural, much in the same manner as Hyginus makes the Assyrian Venus to be attended by two of those birds, instead of one.

<sup>e</sup> מְנִיזֻר-צֹרֵר. The Chaldæan Mnizur seems to be the same as the rock Agdus, sacred to the Phrygian mother of the gods. Vide supra vol. i. p. 364. note d.

<sup>f</sup> Asiatic Res. vol. i. p. 233.

names into another language is strictly prohibited.

Όνοματα βαρβαρα μη ποτ' αλλαξης ε.

Relying upon the authority of this injunction, I have thought myself justified in concluding, that, when the Oracles were translated into Greek, the proper names were carefully retained, and expressed in those Greek characters, which approximated most nearly in sound to the original Chaldæan letters. Some of these words, thus expressed, happened unfortunately to coincide with Hellenic appellations, and hence had a meaning annexed to them totally foreign to their real import; while others, being utterly irreconcilable to the dialect of Greece, were merely explained, and then left uncorrupted. Thus Nuh-Patur<sup>h</sup>, *the liberated Noab*, was written, upon the translation of the Oracles, Nus-Patricus,

<sup>g</sup> Orac. Chald. p. 70.

<sup>h</sup> Patara, a town in Lycia, where there was a celebrated oracle of Apollo, seems to have derived its name from the same root *Patar*. (Herod. lib. i. cap. 182.) The god himself was sometimes denominated *Patareus*, (Hor. Od. lib. iii. od. iv. ver. 64.) which is a word precisely equivalent to his other title *Thyræus*. (Macrob. Saturn. lib. i. cap. 9.) Both these terms equally allude to the circumstance of Noah's having come forth from the door of the Ark.

which

which accidentally signifies in Greek *the paternal mind*; Arca-Putarah, *the liberating Ark*, was expressed Archa-Patrica, *the paternal beginning*; and Nuachah-Iuneh, *the Noëtic dove*, Noetè-Iunx, *the intelligent Iunx*. In a similar manner Seir, *the Sun*, became Seira, *a chain*; and As-On, *the solar orb*, Azonus, *a deity without a belt*. On the other hand, Mnah-Tzur, *the stone of the Ark*, not coinciding with any Greek word, was expressed *Mnizur*; and, to render such a term intelligible, lithos, *a stone*, was added to it by way of explanation.

I shall now return to the consideration of the title *As-On*, *Azon*, or *Jason*.

It was the custom of the eastern nations, to confer upon their princes, and other great men, the names of their idols. Of this we have many examples, both in Holy Scripture, and in profane authors. Thus Belshazzar is compounded of Bel-Ash-Azar<sup>i</sup>; Ezar-Haddon of Azar-Haddon<sup>k</sup>; and Sardanapalus, of Sar-Adon-Aph-Al. In the same manner we find, that the sacred title *Azon* was frequently bestowed upon the mighty men of the East.

<sup>i</sup> Azar is the same as Azon in point of signification, being a compound of As-Aur, *the fiery Sun*.

<sup>k</sup> *The lord Sun*.

Thus

Thus Herodotus, in his catalogue of the forces of Xerxes, mentions Azan the son of Artëus<sup>1</sup>; and thus Pliny asserts, that the preceptor of Zoroaster, who was supposed to be the author of the Chaldaic or Magic Oracles, was intitled *Azonac*<sup>m</sup>. This ancient personage is most probably the patriarch Noah, revered under the appellation of Azon-Ac, or *the solar deity of the Ocean*; while his pupil Zoroaster seems to be Ham<sup>n</sup>, who is gene-

<sup>1</sup> Herod. lib. vii. cap. 66.

<sup>m</sup> Hermippus, qui de tota ea arte (Magica) diligentissimè scripsit, et vicies centum millia versuum a Zoroastre condita, indicibus quoque voluminum ejus positis explanavit, præceptorem, a quo institutum diceret, tradidit Azonacem. Plin. Nat. Hist. lib. xxx. c. 1.

<sup>n</sup> Such at least is the opinion of Pseudo-Berosus. Primus tamen omnium (Noa) invenit vites atque plantavit, et vinum conficere docuit, cujus vim inexpertus et vaporem, ebrius effectus, minus pudicè in terram cecidit. Erat illi, ut diximus, filius ex tribus primis adolescentior Chem, qui semper magicæ et venificæ studens, *Zoroast* nomen consequutus est. Is patrem Noam odio habebat, quia alios ultimo genitos ardentius amabat, se vero despici videbat. Potissime vero idem infensus erat patri ob vitia. Itaque nactus opportunitatem, cum Noa pater madidus jaceret, illius virilia comprehendens, taciteque submurmurans, carmine magico patri illudit, simul et illum sterilem perinde atque castratum effecit, neque deinceps Noa sæcellam aliquam fœcundare potuit. Berof. Ant. lib. ii. fol. 25. The *Zoroaster*, whom Dr. Prideaux supposes to have been a Jew, or at least a servant of one of the Jewish prophets, seems to have been a totally different character from the most ancient *Zoroaster*.

rally

rally reputed to have been the inventor of magic °.

If we next extend our inquiries into Greece, we shall find, that one of the three sons of Arcas, the father of the Arcadians, whose history has been already considered <sup>p</sup>, bore the name of *Azan*. In honour of him, funeral games were annually celebrated <sup>q</sup>, at which Apis, the son of Jason, is said once to have been present <sup>r</sup>. This circumstance affords an additional proof of what has been advanced respecting Apis. Apis is the arkite bull of Egypt; and therefore, in reference to the union of the two superstitions, he was reckoned the offspring of Jason, or the Sun. He was sometimes also esteemed the son of Phoroneus, or Ph'Arion-Nus, *the arkite Noab*; and yet, while we are assured by Apollodorus, that he was worshipped by the Egyptians

° Mr. Bryant supposes Zoroaster to be nothing more than the sacred bull of Osiris, which was represented with a star between his horns, and accordingly derives his name from Sor-Aster, *the bull-star*; but, with all deference to his authority, I conceive this to be a mistake, for in fact the name of the Persian prophet is not *Zoroaster*, as he was called by the Greeks, but *Zeradusht*.

<sup>p</sup> Vide supra vol. i. p. 202, 284.

<sup>q</sup> Paus. Arcad. p. 605.

<sup>r</sup> Paus. i. Eliac. p. 376.

under

under the name of *Serapis*\*, we are informed by Pausanias, that he came from the city *Pallantium*†, the name of which town, as well as that of *Pallas*, I have already discussed, when treating of the history of Dardanus. From Azan a part of Arcadia was called *Azania*‡; and the Mysteries of the Idæi Dactyli, or Cabiri, seem to have been celebrated there, in the same frantic manner, as they were in other countries§.

The title of the solar deity *Azon* occurs also in several different parts of the world, no less than in Persia, and in the district of Arcadia, which has been last noticed. A tract of land, which lay westward of Ethiopia, was called *Azania*¶; and the sea, which flows between that country and India, was anciently distinguished by the epithet *Azanian*‡. Part of the Athenian tribe of Hippothoön, who was the reputed son of Neptune, was likewise denominated *Azenia*; and closely connected with it were the Erchians, or Ar-

\* Apollod. Bibl. lib. ii. cap. 1.

† Paus. i. Eliac. p. 376.

‡ Paus. Arcad. p. 605.

§ Venit et Idæis ululatibus æmulus Azan.

Statii Thebaid. lib. iv. ver. 293.

¶ Ptol. Geog. lib. 4. cap. 8.

‡ Plin. Nat. Hist. lib. vi. cap. 24.

chians.

chians<sup>a</sup>. We find also a river *Afines* near Tauromenium in Sicily<sup>b</sup>; and a city called *Afinè*, and a district named from it *Afinèum*, in Peloponnesus<sup>c</sup>. There was moreover in Phrygia a city denominated *Azani*, which was supposed to have derived its name from Azan, the son of Tantalus<sup>d</sup>. This Tantalus was the offspring of Jupiter by the nymph Pluto, and was feigned to have revealed the secrets of the gods; for which crime he was placed in the infernal regions up to his neck in water, but was unable to plunge himself beneath the surface<sup>e</sup>. Tantalus was the father of Pelops and Niobè<sup>f</sup>, by Dionè one of the Titanides<sup>g</sup>; but according to Clemens Alexandrinus<sup>h</sup>, and Dionysius of Halicarnassus<sup>i</sup>, Niobè was the daughter of Phoroneus, and

<sup>a</sup> Steph. Byzan. de Urb. p. 40.—Suid. Lex. Vox Αἰφίνης—Hesych. Lex. Vox Ἰπποδωρτίων.

<sup>b</sup> Boch. Can. p. 525.

<sup>c</sup> Pomp. Mel. de situ orbis, lib. ii. cap. 3.

<sup>d</sup> Steph. Byzan. de Urb. p. 40.

<sup>e</sup> Hyg. Fab. 82.

<sup>f</sup> Ibid. Fab. 9.

<sup>g</sup> Orph. ap. Proc. in Tim. lib. v. p. 295.

<sup>h</sup> Και τότε προαγαγειν βελουδεις αυτης περι των αρχαιων εις λογους των τηδ τε πολει, τα αρχαιοτατα λεγειν επιχειρει, περι Φορωνιως τε τυ πρωτη λεχθειτος, και Νιοβης, και τα μετα του κατακλυσμου. Strom. lib. i. p. 380.

<sup>i</sup> Φορωνιως γαρ Νιοβη γιγεται. Ant. Rom. lib. i.

flou-

flourished immediately after the deluge. She was supposed to have been changed into a stone, which perpetually flowed with water<sup>k</sup>. The uncertainty of the preceding genealogy is by no means an unusual case in ancient mythology, and it decidedly serves to shew the near relationship of Tantalus to Phoroneus. They were in fact one and the same person; for, since the fabulous infernal regions relate only to the helio-arkite Mysteries, I am much inclined to think that Tantalus in the midst of the waters is Tan-Talus, *the solar fish-god*: hence therefore he is feigned to be the father of Pelops, or P'El-Op, *the serpent deity*. As for Niobè, placed as she is immediately after the deluge, I am persuaded, that her metamorphosis is near akin to the stone *Mnizur*, and the history of Pyrrha and Deucalion.

I shall now proceed to offer a few observations upon *Zon* or *Zan*, the contracted form of *Azon*.

The Telchines are said by Strabo to have been the first workers in iron, and to have made a sickle for Saturn, with which he mutilated his father Celus<sup>l</sup>. He was afterwards

<sup>k</sup> Hyg. Fab. 9.

<sup>l</sup> Strab. Geog. lib. xiv. p. 654.

supposed

supposed to have hid the fickle at Messenè in Sicily ; in consequence of which the place was formerly called *Zanclè*, the name it seems of *a fickle* in the old Sicanian language. This fable arose, like several others which I have mentioned, from a misconception, and consequent perversion, of an oriental appellation. The whole island of Sicily was filled with Phenician or Carthagian colonies ; whence it is not unreasonable to conclude, that *Zanclè* is a Phenician word. It appears to be compounded of *Zan-Col-Ai*, *the land of the bekio-arkite deity*<sup>m</sup> ; and accordingly we find, that all recollection of its original import was not entirely lost, notwithstanding the absurd legend of the fickle. Stephanus of Byzantium mentions, that some derived the name from a certain *gegenes*, or *earth-born prince*, called *Zanclus*, and others from the fountain *Zanclè*<sup>n</sup>. The title of *gegenes*, it is well known, was constantly applied to the whole Titanic, or diluvian race ; and the reason seems to have been, because the records of the Gentiles preserved no authentic genealogies of their herogods beyond the time of the flood. Hence

<sup>m</sup> In a similar manner Messenè is *Ma-Sen-Ai*, *the land of the great Sun*.

<sup>n</sup> Ζανκλή, πόλις Σικελίας· οἱ μὲν ἀπο Ζανκλῆ τοῦ γηγενῆς, ἡ ἀπὸ ἀρκῆς Ζανκλῆς. Steph. Byzan. de Urb. p. 370.

the

the Titans were sometimes esteemed the children of the earth; and hence Saturn himself was supposed to be the offspring of Cælus and Terra. Some further light is thrown upon the fabulous history of Zancle by Diiodorus Siculus. According to this writer, Zancus was an ancient king of Sicily, who gave his name to the town of Zancle. He was contemporary with Orion, the *Nimrod* of Scripture, in whose days the union between the two great superstitions appears to have been affected, and concerning whom we have already met with some traditions both in Crete and in Beotia; such as his being able to walk upon the sea, and his pursuing with unwearied ardour the seven Pleiades through the whole of the Theban territory. Not that he was ever really in those countries, any more than in Sicily; but wherever some remembrance of him was preserved, there he was erroneously supposed to have actually flourished. Thus, in the present case, he was feigned to have constructed the harbour of Actè with immense piers projecting into the sea, out of his regard for king Zancus. He was supposed also to have built another mole at cape Pelorus, and upon it a temple of Neptune, which was highly venerated by the inhabitants. At length he retired into Eubæa,  
the

the country of the Abantes and the Cabiri, from whence he was translated into heaven<sup>n</sup>.

At a small distance south of Zancle lay mount *Taurus*, and at its foot the city *Tauromenium*<sup>o</sup>. It was once called *Naxus*<sup>p</sup>, and was built upon a river, which Appian denominates *Onobala*. Here we find a temple of Venus, and another of Apollo-Archagetes<sup>q</sup>. All these are either solar or arkite titles, and serve therefore to shew the propriety of the foregoing remarks upon Zancle. *Tauromenium* derived its name from *Tora-Menah*, *the arkite beifer*; and *Naxus* was so called in honour of *Nach-Zeus*, *Noah the Sun*:

<sup>n</sup> Περὶ δὲ Ωριωνος τὰ μυθολογούμενα οὕτως διεξιμένον.—Κατὰ μὲν γὰρ τῆν Σικελίαν κατασκευασαὶ Ζαγκλῶ τῆ τότε βασιλευσσι τῆς τότε μὲν ἀπ' αὐτῆ Ζαγκλῆς, οὕτως δὲ Μισσηνῆς ονομαζομένης, ἀλλὰ τε, καὶ τοῦ Λεμίνα προσχωσάντα, τῆς ονομαζομένης Ἀκτῆς ποιησάτω.—Ἀνεπιπταμένη τε πύλας, Ωριωνα προσχωσάτω τὸ κατὰ τῆν Πελαγιάδα κείμενον ἀκροτήριον, καὶ τὸ τιμῆς τοῦ Ποσειδῶνος κατασκευασάτω, τιμῆς ὑπο τῶν ἐγγυρῶν διαφερομένης. Ταῦτα δὲ διαπραξάμενον εἰς Εὐβοίαν μεταναστήσας, κακῆς κατοικήσας. Διὰ δὲ τῆν δόξαν ἐν τοῖς κατ' οὐρανὸν ἀστροῖς καταριθμηθέντα, τυχῆν ἀθανάτου μητρῆς. Diod. Bibl. lib. iv. p. 284.

<sup>o</sup> Diod. Bibl. lib. xvi. p. 411.

<sup>p</sup> Ibid. et lib. xiv. p. 282.

<sup>q</sup> Παρεπλῆς τοῦ ποταμοῦ τοῦ Ονοβάλας, καὶ τὸ ἱερόν τοῦ Ἀφροδισίου, καὶ ἄριστόν εἰς τὸν Ἀρχηγίτην, ἀξίω τοῦ Διὸς ὡς χαρακὰ θεομοίως ἐταυθῆς, καὶ ἀποκρίσας τῆς Ταυρομενίης. Appian. apud Bochart. Can. p. 525. I cannot assent to any of the derivations, which Bochart gives of these names.

while Onobala is On-Ob-Al-Ai, *the land of the divine solar serpent*; and Archagetes, Arca-Ga-Theus, *the illustrious god of the Ark*. The epithet is applied to Apollo as an arkite god; and hence he is joined with Venus, who may generally be considered as a personification of the Ark. At Naxos, or Tauromenium, were celebrated the vile rites of the Phallus, which formed an inseparable part of the Cabiric worship<sup>r</sup>.

As in Sicily we meet with places denominated *Zanclè* and *Tauromenium*; so in Macedonia we find, situated in each other's immediate neighbourhood, the cities *Toronè* and *Sena*, and the promontory *Canastrèum*<sup>s</sup>. In a similar manner, Apollonius mentions a town in Thrace called *Zona*, where Orpheus was said to have soothed even the rocks and the trees with his music.

ΑΥΤΑΡ ΤΟΝ ὕ' ΕΝΕΠΡΑΣΙΝ ΑΤΕΙΡΕΑΣ ΞΡΕΣΙ ΠΕΤΡΑΣ  
ΘΕΛΞΑΙ ΑΟΙΔΑΩΝ ΕΝΟΠΗ, ΠΟΤΑΜΩΝ ΤΕ ΡΕΕΘΡΑ.  
Φηγοι δ' αγριαδες, κεινης επι σηματα μολπης,

<sup>r</sup> Ηι δε ει τη Σικελικη Ναξω τεμερος επιθαλασσιου Αφροδιτης, ει ω μεγαλα αιδια ανικειτο. Appian. apud Bochart. Can. p. 525. The origin of these rites has been already considered. Vide supra vol. i. p. 364. note d.

<sup>s</sup> Urbes Toronen et Physcellam, atque unde ipsi nomen est, Mecybernam incingit Canastræo promuntorio Sena proxima est. Pomp. Mel. de Sit. Reb. lib. ii. cap. 3.

Ακτης

Ακτῆς Ὠρηϊκῆς Ζώνης ἐπὶ τῆλεθροῦσαι  
 Ἐξείης σιχῶσιν ἐπητριμοί, αἷς ὄγ' ἐπιπρῶ  
 Θελγομένας Φορμιγγὶ κατηγαγε Πιερινθῆν<sup>†</sup>.

*Sena*, and *Zona*, are only variously inflected compounds of *Zon-Ai*, *the land of the Sun*; *Toronè* is *Tor-On-Ai*, *the land of the solar bull*; and *Canastreùm* seems to have been so called in honour of *Chan-As-Tor*, *the priest of the fiery bull*.

After the death of Pelias, Jason is said, in an ancient epic poem intitled *Naupactia*, to have gone to Corcyra<sup>u</sup>. This, I apprehend, means nothing more, than that his worship was introduced into that island; for Corcyra is *Cor-Cur-Ai*, *the land of the bright Sun*, and its fabulous history precisely answers to its title. The Phliasian river *Asopus* had three daughters, *Egina*, *Corcyra*, and *Theba*. *Egina* was ravished by Jupiter; and Sisyphus, king of Corinth, was privy to the fact. *Asopus*, suspecting the criminality of his daughter, bribed Sisyphus to betray the secret, by promising, that he would cause a fountain, which

<sup>†</sup> Apoll. Argon. lib. i. ver. 26.

<sup>u</sup> Ἐπὶ δὲ εἰν ἐν Ἑλλάσι Ναυπακτία οὐμαζομένα<sup>†</sup> πεποιήται δὲ ἐν αὐτοῖς Ἰασοῖα ἐξ Ἰωλκῆ μετὰ τοῦ Πελίᾳ θανάτου ἐς Κορκυραῖν μετακινήσαι. Pauf. Cor. p. 118. Stephanus mentions a city in Egypt called *Corcyris*, and for the very same reason. Κορκυρίς, πόλις Αἰγυπτῶ. Steph. Byzan. de Urb. p. 468.

was afterwards denominated *Pirenè*<sup>x</sup>, to burst forth in the midst of the Corinthian citadel. Sisyphus accepted the conditions; and as a punishment for his treachery, was thrust down into Hell. From these three daughters of Afopus, the islands Corcyra and Egina, and the city Thebes or Theba, received their respective appellations. The Thebans indeed asserted, that Theba was the daughter of Beotius, not of Afopus<sup>y</sup>; but between these two genealogies there is no real difference: for, as Beotius is Butes, or *the god of the heifer*, so Afopus is As-Op, or *the solar serpent Noab*. In a similar manner Sisyphus is *the god of the arkite Sipha*; and his city Corinth, as I have already observed, was supposed to

<sup>x</sup> Pirenè is P'Arena, *the arkite fountain*.

<sup>y</sup> Paus. Cor. p. 121, 122. Pindar mentions, that Theba was the daughter of Metopa; and his scholiast says, that Metopa was the consort of Afopus, who was the father of the Hippian Theba.

—————Ματρομα-  
 τωρ εμα Στυμφαλις ιουαιδης Μετωπα,  
 Πλαξικπον α Θηβαι επι-  
 κτες, τας ερατεινον υδωρ  
 Πιομαι. ——— Olymp. vi. ver. 143.

Μετωπη θυγατηρ μεν Λαδωνος τε εν Αρκαδια ποταμου, γυνη δε Ασωπη του εν Θηβαις ποταμου· ητις Μετωπη εγεννησε την Ιππικην Θηβην. (Schol. in loc.) It is almost superfluous to observe, that the *Hippian Theba* is a compound term of precisely the same import as the *Hippian Argos*.

have

have been founded by the Titanic Aletæ. Hence, in allusion to the entrance of Noah into the Ark, Sisyphus was feigned, like Bacchus, Hercules, and Adonis, to have descended into the infernal regions.

The result then of the whole investigation is, that the Argonautic hero Jason is no other than the great patriarch worshipped in conjunction with the Sun, and that his real name is *Axon*, or *As-On*, *the blazing solar orb*.

We have seen, that one of the supposed companions of Jason was Armenius, who is said to have travelled with him through all the land of Iberia, Albania, Armenia, and Media<sup>z</sup>. It is observable, that this mythological hero came, according to Strabo, from the city *Armenium*, which was situated upon the lake *Boibèis*, between Pheræ and Larissa<sup>a</sup>. *Boibèis*, like the Egyptian Buto, seems to have been so called from *Bo*, or *Bou*, *an ox*, in allusion to the accustomed arkite symbol; Pheræ is *Ph'Ur-Ai*, *the country of the Sun*; and Larissa is *Lares-Ai*, *the land of the Lares*,

<sup>z</sup> The reader will recollect, that both Armenius and Armenia equally derived their respective names from *Ar-Menah*, *the mountain of the Ark*.

<sup>a</sup> Τοι δε Αρμενιοι τιναι εξ Αρμενιαις πολεις των περι την Βοιβηίδα λιμνην μεταξυ Φερων, και Δαρισσης. Strab. Geog. lib. xi. p. 503.

or *solar Cabiri*<sup>b</sup>. Accordingly we shall rarely find a town called *Lariffa*, (and the name has been very much multiplied,) without meeting at the same time with some mutilated tradition of the deluge. Thus, in the present case, Armenius is brought from the neighbourhood of Lariffa; and Polyphemus, another of the Argonauts, is also said to have come from the same place<sup>c</sup>. This Lariffa was in Thessaly, and was believed to have been built by Acrisius, the grandfather of Perseus, who was exposed in an ark, and who himself also was reported to have been there<sup>d</sup>. According to Hellanicus, it received its name from Lariffa, the daughter of Pelasgus<sup>e</sup>, or the diluvian Noah; and it is observable, that Homer bestows upon it the epithet of *Argiffa*<sup>f</sup>. There was likewise a *Lariffa* in Troas, which was peopled by the Pelasgi<sup>g</sup>; another in the neigh-

<sup>b</sup> Lar, as I have already observed, is an abbreviation of the compound El-Ar, *the solar deity*.

<sup>c</sup> Apollon. Argon. lib. i. ver. 40.

<sup>d</sup> Apollod. Bibl. lib. ii. cap. 4.

<sup>e</sup> Λαρισσαν την Θεσσαλικην λεγει, ην εκτισεν Ακρισιος' ητις ωνομασθη απο Λαρισσης της Πελασγου, ως φησιν Έλληνικος. Schol. in Apoll. Argon. lib. i. ver. 40.—Strab. lib. ix. p. 430.

<sup>f</sup> Δευτερα δε (Λαρισσα), η εν τη Πελασγικη της Θεσσαλιας, ην Όμηρος Αργισσαν φησι., Schol. ut sup.

<sup>g</sup> Εστι δε και περι Τροιαν (Λαρισσα), ης Όμηρος μνημονυει, φυλα Πελασγων. Schol. ut sup.—Strab. lib. xiii. p. 604.

bourhood

bourhood of Ossa, denominated also *Pelasgia*; a third, in Crete; and a fourth, upon the river *Larissus*, which separates the territories of Elis and Dyma. We find one moreover in Asia, near Apamea-Cibotus<sup>h</sup>, or *the arkite Apamea*, in which place was struck the famous medal, commemorative of the deluge<sup>i</sup>. We find one also near Cyma, which bore the additional name of *Pbriconis*, from Phrecon, *the priest of the Sun*; and another in the vicinity of Ephesus. Attica likewise, and Pontus, had each its respective *Larissa*; and there was a town of the same name upon the banks of the Cäyster, near which was a temple of the great arkite Mother<sup>k</sup>. The most

<sup>h</sup> Strab. lib. xvi. p. 752. Tertius Apameam vadit, ante appellatam Celænas, dein Ciboton. Plin. lib. v. cap. 29.

<sup>i</sup> On the reverse of this medal is represented a kind of square chest floating upon the waters, out of which a man and a woman are advancing upon the shore, while two other persons yet remain within. A dove, bearing an olive branch, flutters above it; another bird, possibly a raven, is perched upon its roof; and in one of the pannels is the word *Noè* in Greek characters. See the print of it. Bryant's Anal. vol. ii. p. 230.

<sup>k</sup> Λαρίσσα δ' ἐστὶ καὶ ἐν τῇ Οὐσῶν χωρίον· καὶ ἡ κρημαστὴ, ὑπὸ τινῶν δι' Πελασγίαν λεγομένη· καὶ ἐν τῇ Κρήτῃ πόλις ἢ νῦν εἰς Ἱεροπυτταίαν συν-οικισθεῖσα, ἀφ' ἧς καὶ τὸ ὑποκειμενὸν πεδίων νῦν Λαρίσσιοι καλεῖται· καὶ ἐν Πελοποννήσῳ ἢ τε τῶν Ἀργείων ἀκρᾶ, καὶ ὁ τῆν Ἥλειαν ἀπὸ Δυμῆς διορίζων Λαρίσσιος ποταμός. Θεοπομπὸς δὲ καὶ πόλις λεγεί ἐν τῇ αὐτῇ μεθάρια κείμενῃ Λαρίσσαν· καὶ ἐν τῇ Ἀσίᾳ, ἢ τε Φρικωνίς ἢ περὶ τῆν Κυμῆν, — καὶ ἡ Ἐφῆσια Λαρίσσα ἐστὶ — καὶ ἐν Ἀττικῇ δ' ἐστὶ Λαρίσ-

ancient however of the *Larissas*, for it seems to have been a favourite sacred name among the Pelasgic tribes, was the citadel of Argos, which stood upon a lofty hill overhanging the river Inachus<sup>1</sup>.

These remarks on the word *Larissa* will prepare the way for some observations on the stone worship of the ancients, which may serve to elucidate a passage in *the Argonautics* of Apollonius relative to the monument of Calais and Zetes.

In the course of the present work, I have more than once had occasion to notice the superstitious reverence, in which large stones were held by the ancient pagans. They esteemed them sacred to the Sun; called them by several different names, such as *Mnizurim*,

σα. Και των Τρῶων διεχθσα κωμη τριηκοντα σταδίων ὑπὲρ της πολως ἐπὶ Καῦστρῃ πεδίῳ δια της μεσογυιας ἰοιτων κατα το της Ἰσοδρομης Μητρος ἱερῶν, ὁμοιαν την Δεσιν και την ἀρετην εχεσα τη κριματη Λαρισσα — και εν τοῖς ἀριστεροις δε τη Ποιτη, κωμη τις καλεϊται Λαρισσα πλησιον των ακρων του Αἰμου. Strab. lib. ix. p. 440.

<sup>1</sup> Αρχαιοτατη μὲν (Λαρισσα), ἡ Ἀργεϊωτις, ἐστὶν αὐτὴ ἡ ἀκροπολις. Schol. ut sup. Ἡ μὲν οὖν πολις ἢ των Ἀργεϊων ἐν χωριοῖς ἐπιπεδῶσι ἰδρυται το πλεον' ακραν δ' εχει την καλουμηνη Λαρισσαν λοφον ευρηκη μετρωις, εχοντα ἱερῶν Διὸς ῥει δ' αὐτης πλησιον ὁ Ἰναχος. Strab. lib. viii. p. 370. It is remarkable, that there was another city *Argos*, and another river *Inachus*, in *Acarmania*, the ancient country of the *Curetes*. Strab. Geog. lib. vii. p. 326.— Steph. Byzan. p. 73.

Sar-

*Sarfenim, Betyli, Agdi, Petrae<sup>m</sup> Ambrosiæ, Petrae Gigionæ, Petrae Sarpedoniæ<sup>n</sup>, and Petrae Larissææ<sup>o</sup>*; and very frequently, in allusion

<sup>m</sup> The sacred Petra, or Petarah, will be considered more at large hereafter.—Vide infra chap. x.

<sup>n</sup> *Sarpedon*, or Sar-Aph-Adon, was a name of the Sun. According to Apollonius, the Argonauts Zetes and Calais were the children of Boreas by Orithuia the daughter of Erechtheus, and they are feigned to have been begotten near the rock *Sarpedon*. (Apoll. Argon. lib. i. ver. 211.) All this happened, we are told, some years before the siege of Troy, and yet we find a hero *Sarpedon* celebrated by Homer. The scholiast upon Apollonius mentions, that there was another of these *Sarpedoniæ Petrae* in Cilicia; a country, as we have already seen, abounding in helio-arkite traditions. Ἐτέρα ἐστὶ Σαρπηδονία πέτρα τῆς Κιλικίας. (Schol. in Argon. lib. i. ver. 216.) The *Sarpedon* of the Iliad, in short, is a mere mythological character, as will be sufficiently evident, when we recollect, that he is said to have been the son of Europa, and the brother of Minos. (Hyg. Fab. 106, 155.—Herod. lib. i. cap. 173.) Minos however is the same as the *Menu* of Hindostan, and *Noah* of Scripture. (Sir Wm. Jones's Preface to Instit. of Menu.) Hence it is manifest, that *Sarpedon* can never have literally existed, in the manner that Homer describes him. With regard to Boreas or Borræ, whom the Hellenic mythology has metamorphosed into the north wind, I strongly suspect, that he was no other than the great Scandinavian deity Bore. This Bore was the father of three sons, and the same person, I apprehend, as the patriarch Noah.—Vide supra vol. i. p. 16.

• There was an ancient monument, known by this last title, at Sina near Mitylenè, close by the road, which leads to Methymnè. Καὶ ἐν Σινᾷ τῆς Μιτυληνῆς ἀπὸ πενήκοντα σταδίων νοτιο-λαρυσσαίαι Πέτραι, κατὰ τὴν ἐπὶ Μηθύμνης ὁδόν. Strab. lib. ix. p. 440. Sina is San-Ai, *the land of the Sun*; and the *Petrae Larissææ* were so called in honour of the solar Lares.

to

to the solar orb, contrived to fix numbers of them in the ground in the form of a circle. Perhaps more specimens of these rude temples occur in the British dominions, than in any quarter of the globe; though they are by no means unknown in other countries. The vast stones, which lie scattered upon Marlborough downs, and which furnished materials for building both Abury and Stonehenge, are still called by the country people *Sarsens*<sup>p</sup>; a word evidently compounded of Tzar-San, *the rock of the Sun*: and Dr. Borlase has informed us, that a Druidical monument yet exists in Ireland denominated *Carig Croith*<sup>q</sup>, or *the solar rock*<sup>r</sup>.

“ I question,” says Mr. Bryant, “ whether there be in the world a monument, which is much prior to the celebrated Stonehenge. There is reason to think, that it was erected by a foreign colony; one of the first which came into the island.—The ancients distinguished stones erected with a religious view by the name of *Amber*: by which was fig-

<sup>p</sup> Maur. Ind. Ant. vol. vi. p. 170.

<sup>q</sup> *Croith*, the Irish word expressive of *the Sun*, is evidently Cur-Aith, the compound term from which Crete, Curetes &c. are derived. From *Carig* springs the English *Crag*, a rocky precipice.

<sup>r</sup> Borl. Cornwall, p. 224.

“ nified

nified any thing solar and divine<sup>s</sup>. The Greeks called them *Petra Ambrosiæ*<sup>t</sup>; and there are representations of such upon coins. Horapollo speaks of a sacred book in Egypt styled *Ambres*<sup>u</sup>; which was so called from its sanctity; being a medicinal book of Hermes, and intrusted solely to the care of the sacred scribes. Stonehenge is composed of these Amber stones: hence the next town is denominated *Ambrosbury*: not from a Roman *Ambrosius*<sup>x</sup>, for no such person existed; but from the *Ambrosiæ Petra*, in whose vicinity it stands. Some of these, as I have taken notice, were rocking stones: and there was a wonderful monument of this sort near Penzance in Cornwall, though, I believe, it is now in a great

<sup>s</sup> Mr. Bryant has not given us the etymology of this word, but I apprehend it to be Am-P'Ur, *the burning Sun*. It is the very same title as Pyramid, which is equally *a stone sacred to the Sun*; they differ only in the component radicals being inverted. Pyramis is P'Ur-Am.

<sup>t</sup> *Ἀμβροσία, θεία.—Ἀμβροσιου, θείου.* Hesych. *Ἀμβροξιν, θεραπειειν εν τοις ιεροις.* Ibid.

<sup>u</sup> *Ἐστὶ δὲ παρα τοις Ἱερογραμματευσιν καὶ βιβλος ἱερα, καλουμένη Ἀμβροξιν.* Horap. lib. i. cap. 38. p. 52.

<sup>x</sup> Concerning this imaginary Ambrosius, as connected with the British inchanter Merlin, more will be said hereafter. Vide infra chap. x.

“ mea-

“ measure ruined. It still retains the name  
 “ of *Main-Amber* †, by which is signified *the*  
 “ *sacred stones*.—Such a one is mentioned by  
 “ Apollonius Rhodius, which was supposed  
 “ to have been raised in the time of the  
 “ Argonautæ. It stood in the island *Tenos*,  
 “ and was the monument of Calais and Ze-  
 “ tes, the two winged sons of Boreas. They  
 “ are said to have been slain by Hercules ;  
 “ and, though the history be a fable, yet such  
 “ a monument, I make no doubt, existed in  
 “ that island, as the poet describes.

† “ *Main*, from whence came *mænia*, signified, in the primi-  
 “ tive language, *a stone*, or *stones*, and also *a building*. By *Amber*  
 “ was meant *any thing sacred*. *Cbil-Minar*, by which name the  
 “ celebrated ruins in Persia are distinguished, seems to signify  
 “ *Collis Petræ*. The word *Minaret* is of the same etymology,  
 “ from *Meen* and *Main*, *a stone*.” I thought it proper to add  
 this note of Mr. Bryant, though I cannot perfectly assent to it.  
 The word *Men* does indeed signify *a stone*, (Borlase’s Cornwall,  
 p. 174.) but I much doubt, whether that be its primary signi-  
 fication. *Menab* is originally *any thing of or belonging to Noab* :  
 hence it was applied to the Ark ; and afterwards, upon the  
 union of the two superstitions, to the Moon, which was wor-  
 shipped in conjunction with the Ark. In the Sabian idolatry  
 stones were highly venerated, and esteemed sacred to the Sun  
 and Moon ; hence, lastly, the word *Menab* came to signify *a*  
*stone*. The term *Minaret* is certainly derived not from *Men*,  
*a stone*, for many edifices are built of stone besides Minarets ;  
 but from *Menah*, *the moon*, in reference to the crescent, with  
 which the tops of the Turkish mosques are invariably decorated.

— ΣΤΥ—

— Στυγερη τισις εκλει' οπισσω

Χερσιν υφ' Ηρακληος. —

Αθλων γαρ Πελιαο δεδωποτοσ αψ αιοντασ  
 Τηνω εν αμφιρυτη πεφνεν, και αμησατο γαιαν  
 Αμφ' αυτοισ, σηλασ δε δυω καθυπερθεν ετευζεν·  
 'Ων ετερη, θαμβοσ περιωσιον ανδρασι λευσσειν,  
 Κινυται ηχηεντοσ υπο πνοη Βορεασ.

These hapless heroes, as they bent their way  
 From the sad rites of Pelias, lately dead,  
 Alcides slew in Tenos. He then rais'd  
 An ample mound in memory of the slain,  
 And on it plac'd two stones. One still remains  
 Firm on its base: the other, lightly pois'd,  
 Is view'd by many a wondering eye, and moves  
 At the slight impulse of the northern blast.

“ Ptolemy Hephestion mentions a large stone  
 “ upon the borders of the Ocean, probably  
 “ near Gades in Betua, which he calls *Petra*  
 “ *Gigonia*: and says that it could be moved  
 “ with a blade of grass<sup>z</sup>. *Gigon*, from  
 “ whence came the term *Gigonia*, was, ac-  
 “ cording to Hesychius, a name of the Egyp-  
 “ tian Hercules<sup>a</sup>. From hence we may in-

<sup>z</sup> Apud Phot. p. 475.

<sup>a</sup> Γγγον, Παταϊκοσ· οι δε του Αιγυπτιοσ Ηρακλια. Hesych. Her-  
 cules, or the Sun, when considered as an arkite god, was a *Pa-  
 taïcus*, as Hesychius justly styles him. The Pataïci were small  
 statues, like those of the Dioscori, or Cabiri, which the Phen-  
 icians affixed to the heads of their ships. Herod. lib. iii. cap. 37.  
 Pataïcus is Petah-Oc, *the priest of the Ocean*.

“ fer,

“fer, that both the stone here, and that also  
 “in Tenos, was sacred to this deity, who  
 “was called *Archal*, and *Arcalus*, by the  
 “Egyptians, Tyrians, and other nations. By  
 “*Petra Gigonia* was signified an *Herculean*  
 “*monument*, not raised by him, but to his  
 “honour: and it was undoubtedly erected  
 “by people of those colonies, who came  
 “both from Tyre and Egypt<sup>b</sup>.” The col-  
 umns of Hercules, which were supposed to  
 have been placed by that hero on either side  
 of the straits of Gibraltar, seem to have  
 been sacred stones of a similar nature. One  
 of these was named *Abyla*, and the other  
*Calpè*<sup>c</sup>, in allusion, I apprehend, to the two  
 great superstitions: for *Abyla* is *Ab-Bel-Ai*,  
*the land of father Baal the Sun*; and *Calpè*,  
*Cal-Phi*, *the oracle of the hollow Ark*.

I shall now proceed to investigate more  
 minutely the history of the building of the  
*Argo*, concerning which point we find no  
 small discrepancy in the writings of the an-  
 cient mythologists. We have already seen,  
 that the scholiast upon Apollonius Rhodius  
 supposes it to be the ship of Danaus; and

<sup>b</sup> Bryant's Anal. vol. iii. p. 533.

<sup>c</sup> Deinde est mons præaltus, ei, quem ex adverso Hispania  
 attollit, objectus: hunc Abylam, illum Calpen, vocant; co-  
 lumnas Herculis utrumque. Pomp. Mel. lib. i. cap. 5.

that

that Plutarch does not hesitate to declare its identity with the sacred Baris of Ofris. This last circumstance alone seems to decide very satisfactorily two points: that the whole Argonautic voyage is a mere fable; and that the heroes, who will for ever live in the immortal poem of Homer, are not real, but mythological persons. That there was a Trojan war of some kind, I think more than probable<sup>d</sup>; but I cannot bring myself to be-

<sup>d</sup> It is remarkable however, as I have already observed, that the scholiast upon Hesiod closely connects the war of the Titans or diluvians with that of Troy. He asserts, that the siege of that celebrated city was supposed to have lasted ten years, because the war of the Titans lasted ten years. Schol. in Hes. Theog. ver. 629. Without pretending to decide the question respecting the existence or the non-existence of the Trojan siege, and even admitting the probability of such an event, I cannot refrain from observing, that the argument in favour of its existence, drawn from the very accurate description which Homer gives of the surrounding country, is surely a most inconclusive one. Were an Englishman to write an epic poem upon the wars of the Trojan Brutus, the exactness of his local descriptions would not prove the truth of his narrative. Let us hear Spenser upon this subject.

But ere he (viz. Brutus) had established his throne,  
 And spread his empire to the utmost shore,  
 He fought great batteills with his salvage sone,  
 In which he them defeated evermore,  
 And many giaunts left on groning flore;  
*That well can witnes yet unto this day*  
*The western Hogg, besprinkled with the gore*

Of

lieve, as literal matter of fact, the account, which Homer has written of it. If the Argo be simply a corrupted copy of the Egyptian Baris, (and Plutarch declares that it is,) the voyage of the Argo as detailed by the Greeks must be a fiction, and the warriors engaged in it fictitious characters. And if this be the case, the heroes and heroines of the Iliad must necessarily be equally fictitious; for the imaginary Argonautic expedition preceded Homer's war of Troy only by a single generation, and is so inseparably interwoven with the fabulous history of the Ilienses, that they must stand or fall together<sup>c</sup>. If Castor and Pollux, Telamon and Peleus, Orpheus and Hercules, who are all said to have been en-

Of mighty Goëmot, whome in stout fray  
 Corineus conquered, and cruelly did slay.  
 And *eke that ample pit*, yet far renownd  
 For the large leape which Debon did compell  
 Coulin to make, being eight lugs of ground,  
 Into the which retourning backe he fell.  
 But *those three monstrous stones* doe most excell,  
 Which that huge sonne of hideous Albion,  
 (Whose father Hercules in Fraunce did quell)  
 Great Godmer threw in fierce contention  
 At bold Canutus, but of him was slaine anon.

*Faery Queene*, b. ii. canto 10.

<sup>c</sup> The Abbè Banier very justly observes, that "all the captains of the Grecian army were either sons of the Argonauts, or of their contemporaries." Ban. Mythol. vol. iv. p. 59.

gaged

gaged in the voyage to Colchi; if they be the mere creatures of an inventive imagination, working however upon some undoubted facts, the deluge and the solar worship; and such is certainly the case if the testimony of Plutarch can be depended upon: if, I say, all these be fabulous characters, I cannot comprehend how Helen the sister of the Dioscori<sup>f</sup>, Ajax and Achilles the sons of Telamon and Peleus, Priam and Anchises the contemporaries of Hercules and Hesionè, can be real persons. Accordingly, while Tzetzes plainly declares, that the Homeric Agamemnon was

<sup>f</sup> It may not be improper to observe, that, if we admit the Argonautic and Iliensian heroes to be real characters, we shall be reduced to the ludicrous necessity of allowing, that the beautiful and youthful Helen, whose charms were irresistible even by frozen old age, (see Hom. Iliad. lib. iii. ver. 150. et infra) had seen as many years as the hoary and decrepid Priam. Helen is universally allowed to have been born exactly at the same time that her twin brothers Castor and Pollux were. Castor and Pollux however attended Jason in his expedition to Colchi, during the course of which Hercules slew the Trojan Cetus, delivered Hesionè, and gave the kingdom of Ilium to Priam, the son of Laomedon, then a young man. (Tzet. in Lycoph. ver. 34.) Hence it appears, that Priam, being much about the same age as Castor and Pollux, must likewise have been about the same age as their sister Helen; and yet, strange to tell, no less than ten years after the sacking of Troy, and the death of Priam, the beautiful cheeks of Helen had lost none of their youthful bloom. See Hom. Odyss. lib. xv. ver. 123.

the same as the Ercèan or arkite Jupiter, the lover of Danaè, and the father of Perseus<sup>g</sup>; Herodotus informs us, that his daughter Iphigenia was no other than the Tauric Diana<sup>h</sup>, or the lunari-arkite heifer; and Cicero affirms, that the Dioscori, or Cabiri, were sometimes esteemed the sons of Atreus, and consequently the brothers of Agamemnon and Menelaus<sup>i</sup>. For precisely the same reasons, the war of Thebes, upon which the poem of Statius is founded, must be replete with characters equally fictitious; and I cannot help thinking, that it relates solely to the contest between the worshippers of the dove, and the worshippers of the Sun, or, as the Hindoos express it, the worshippers of the Yoni, and the worshippers of the Lingam. Let it only be granted, *upon the authority of Plutarch*, that the Argo is the *Baris* of Osiris, and, I may add, the *Argha* of Maha-Deva; and the rest will follow of course.

It may perhaps be thought, that specula-

<sup>g</sup> — *Ἀγαμέμνωνος Διός, ἥτοι τῆς Ἐρκην Διός — Ἀγαμέμνωνος δὲ Ζεὺς ἐν Λακεδαιμονίᾳ.* Tzet. in Lycoph. ver. 335. In a similar manner Athenagoras observes, that Helen, Hector, Jupiter-Agamemnon, and Erechtheus, were all adored as gods along with the marine deity Neptune. Athen. Leg. p. 1.

<sup>h</sup> Herod. lib. iv. cap. 103.

<sup>i</sup> Cic. de Nat. Deor. lib. iii. cap. 21.

tions

tions of this nature strike at the certainty of all history, and give encouragement to the wildest licentiousness of scepticism. I am conscious, that this objection has been urged, but I think without the smallest degree of propriety. The legendary tales of fiction cannot be esteemed any part of genuine and authentic history. Where the age of fable ceases, that of real narrative commences; and it requires no very great powers of discrimination to draw the line between them. Some part of history may indeed be uncertain, as is the case perhaps with several of the details of Herodotus, who in many instances approaches very nearly to the era of fiction; but it surely does not follow, that we should impeach the veracity of Thucydides, Livy, or Tacitus, because we cannot believe the legends of Homer, Apollodorus, Tzetzes, or Apollonius.

The Argo then, to return from this digression, considered as the ship of Danaus or Osiris, was built in Egypt; as the ship of Mahadeva, in Hindostan; and as the ship of Jason, at Pagasæ, a promontory of Magnesia<sup>k</sup>. According to Hegefander, it was begun and

<sup>k</sup> Παγασαι, ακρωτηριον Μαγνησιας· ωνομασθη δε απο του τεκει πεπηχθαι την Αργω· ο δε Σκηψιος, απο τε πηγαις περιρρεσθαι τους τοπους· εστι δε και Παγασαις Απολλωνος ιερον. Schol. in Apollon. Argon. lib. i. ver. 238.

finished at Argos<sup>l</sup>; according to Ptolemy Hephestion, it was constructed by Hercules in mount Offa, who gave it the name of *Argo* out of affection for Argus the son of Jason<sup>m</sup>; and according to Possis and Nicanor, it was built by Glaucus, who afterwards became a sea-god under the title of *Melicertes*<sup>n</sup>. Argus however was generally thought to have been its architect; and there are as many different accounts of his own parentage, as of the origin of his ship. Ptolemy Hephestion, as we have just seen, makes him the son of Jason; Tzetzes, of Hestor, or Alector<sup>o</sup>; Apollodorus, of Phrixus<sup>p</sup>; Hyginus, of Polybus and Argia, or of Danaus<sup>q</sup>; and Apollonius, of

<sup>l</sup> Εν Αργει εναυπηγηθη (ἡ Αργω), ὡς φησιν Ἡγησαίδροσ ὁ Σαλαμινιος. Tzet. in Lycoph. ver. 883. Αργω—εν Αργει τη πολει κατασκευασθη, ὡς Ἡγησιπποσ ἰσορικιοσ. Etym. Magn.

<sup>m</sup> Την Αργω εν Οσση της Θεσσαλιασ Ἡρακλιοσ μεν κατασκευαζει, ονομα δ' αυτη τιθησιν απο Αργωσ τε Ιασονοσ, ὅσ ην ερωμενοσ αυτη, δι' ον και Ιασονι τον επι Σκυδιασ συνηρατο πλεν. Ptol. Heph. lib. ii.

<sup>n</sup> Athen. Deipnos. lib. vii. p. 296. These two last traditions are virtually the same, for *Melicertes*, as we have already seen, was only the Tyrian appellation of Hercules or Noah.

<sup>o</sup> Αργωσ αυτην εναυπηγησεν, ὁ Ἐγοροσ η Αλεκτοροσ υιοσ. Tzet. in Lycoph. ver. 883.

<sup>p</sup> — Ιασων Αργον παρεκαλεισ τον Φριξεν. Apollod. Bibl. lib. i. cap. 9.

<sup>q</sup> Argus Polybi et Argiæ filius: alii ajunt Danai filium. Hyg. Fab. 14.

Arestor.

Arestor<sup>r</sup>. I have no doubt of the identity of this Argus, and the Argus, who was appointed to guard the heifer Io. In reality, ~~they are both equally the god of the Ark.~~ Thus, as Apollonius supposes the constructor of the Argo to have been the son of Arestor, so likewise does Asclepiades assign the very same father to Argus-Panoptes; and, as Hyginus makes the one the offspring of Danaus, so does Pherecydes pronounce the other to be the child of Inachus<sup>s</sup>. The wild fable of the hundred eyes of Argus arose from a misconception of his title *Panoptes*; as the story of his having been slain by Mercury did from a similar misconception of the name *Argiphontes*: for, as *Argiphontes* is Arga-Phont, *the priest of the Ark*<sup>t</sup>, so *Panoptes*, which the Greeks translated *full of eyes*, is the sacred solar title P'Ain-Op-Tes, *the divine serpent the fountain of heat*. If we suppose Argus to be a real historical character, it will be impossible to account for this strange variety in his genealogy; but if we adopt the opinion, that he is a mere mythological personage, nothing will be more easy. His parentage in short is

<sup>r</sup> Apoll. Argon. lib. i. ver. 325.

<sup>s</sup> — Ἄργον τοῦ πανοπτῆν ὃν Ἀσκληπιάδης μὲν, Ἀριστοῦ λέγει υἱόν. Φερεκύδης δὲ, Ἰναχῦ. Apollod. Bibl. lib. ii. cap. 1.

<sup>t</sup> Vide supra vol. i. p. 302.

merely a set of different combinations of solar and arkite terms: thus he is the offspring of Jason, *the Noëtic Sun*; of Es-Tor, *the fiery arkite bull*; of Al-Ac-Tor, *the divine bull of the Ocean*; of Ph'Erech-Zeus, *the solar god of the Ark*; of Bol-Bus, *the lordly bull*; of Argia, or Archa, *the Ark*; of Inach, or Da-Nau, *the patriarch Noah*; and of Ares-Tor, *the helio-arkite bull*. These derivations shew the exact propriety, with which Apollonius<sup>u</sup> represents him as wearing the hide of a bull, the constant arkite emblem; and of a *black* bull in particular, which was the colour of the Egyptian Apis<sup>x</sup>.

The general title, by which the Argonautic heroes were distinguished, was that of *Minyæ*, from their common relationship, as we are informed by Apollonius, to Minyas<sup>y</sup>. This Minyas or Minuas was no other than Menu or Noah, as will sufficiently appear

<sup>u</sup> Apoll. Argon. lib. i. ver. 324.

<sup>x</sup> Ἐχει δὲ ὁ μούσχος ἔτος ὁ Ἀπις καλεόμενος σημήια τοιαυτὰ ἐν μέλῃ, ἐπὶ μὲν τῷ μετώπῳ λευκὸν τετραγώνιον φορεῖ· ἐπὶ δὲ τοῦ ἰστού, αἰετὸν εἰκασμένον· ἐν δὲ τῇ ὄρῃ, τὰς τριχὰς διπλὰς· ἐπὶ δὲ τῇ γλώσσῃ, καὶ θάρον. Herod. lib. iii. cap. 28. Black was accounted a sacred colour; hence Vishnou was usually represented of a dark blue. Perhaps the Latin word *Ater*, may for this reason be the same as the Hebrew *Ader*. *Ater* signifies *black*, and *Ader*, *illustrious*.

<sup>y</sup> Apollon. Argon. lib. i. ver. 229.

from

from a view of his fabulous genealogy. The scholiast upon Apollonius represents him as being the son of Neptune, by Hermippa the daughter of Beotus; adding at the same time, that his *reputed* father was Orchomenus, who gave his name to the city *Orchomenus*, the metropolis of the kingdom of Minyas<sup>z</sup>: but Tzetzes supposes him to have been the offspring of Neptune by Callirhoè the daughter of Oceanus; and observes, that the ancient Orchomenians were believed to have been excellent horsemen<sup>a</sup>, a notion, which seems to have originated from a misconception of the term Hiph, or Hippa, *the Ark*. Tzetzes further adds, that the wife of Minyas was Tritogenia; but the scholiast upon Pindar makes her his mother<sup>b</sup>. According to Dionysius, Minyas was the son of Mars; accord-

<sup>z</sup> 'Ἡσίοτης δὲ τῆς Δαναῶν καὶ Διὸς γίνεταί Ὀρχομενός· ἀφ' ἧ καὶ ἡ πόλις Ὀρχομενός καλεῖται. Ὀρχομενοῦ δὲ καὶ Ἑρμιππῆς τῆς Βοιωτοῦ γίνεταί Μινυῶν ἐπικλησιν, φύσει δὲ Ποσειδῶνος, ὃς οἰκεῖ ἐν Ὀρχομενῷ· ἀφ' ἧ ὁ λαὸς Μινυαὶ ἐκληθῆσαν. Schol. in Apollon. Argon. lib. i. ver. 230.

<sup>a</sup> Ὀρχομενός Μινυαῖος ἕτος ἐκληθῆ ἀπο Μινυῶν τοῦ Ποσειδῶνος παιδός, καὶ Καλλιρρόης τῆς Ὠκεανοῦ θυγατρὸς, οὐπὲρ Μινυοῦ καὶ Τριτογενείας τῆς Αἰόλου οἱ πλείους τῶν Ἀργοναυτῶν. Ἄριστοι δὲ ἵππικοι οἱ Ὀρχομενιοί. Tzet. in Lycoph. ver. 874.

<sup>b</sup> Μινυαὶ δὲ τῶν Ἀργοναυτῶν φησὶν, ὅτι οἱ πλείους αὐτῶν εἰς Μινυῶν τοῦ Ποσειδῶνος καὶ Τριτογενείας τῆς Αἰόλου το γένος ἀνηγον. Schol. in Pind. Pyth. iv. ver. 120.

ing to Aristodemus, of Aleus; and according to Pherecydes, of Orchomenus. Nor is the genealogy of Orchomenus less confused than that of Minyas. Some supposed him to have been not the father, but the offspring of Minyas; and others represent both Orchomenus and Minyas as the children of Eteocles<sup>c</sup>. According to Apollodorus, Orchomenus was the brother of Titanas, and the son of Lycaon king of Arcadia, whose extreme wickedness was one principal cause of the catastrophe of the deluge<sup>d</sup>: according to the scholiast upon Apollonius, he was not the offspring of Lycaon, but of Jupiter, and Hesionè one of the daughters of Danaus<sup>e</sup>: and, according to Nonnus, he was a Phenician deity, coëval with Oceanus and Tethys, and worshipped in the region of mount Lebanon in conjunction with a star<sup>f</sup>. Such are the varying accounts, which the Greeks give us, of the genealogy

<sup>c</sup> -Τουτον δε τον Μινυαν, οι μιν Ορχομενου γενεαλογουσι, ως Φερικυδης' ειπιοι δε εμπαλιον τον Ορχομενον, Μινυου' ειπιοι δε αμφοτερουσ Ετεοκλιουσ γενεαλογουσι. Διονυσιοσ δε, τον Μινυαν, Αργιοσ αναγραφει' Αριστοδημοσ δε Αλειου τον Μινυαν. Schol. in Pind. Isth. i. ver. 79.

<sup>d</sup> Apollod. Bibl. lib. iii. cap. 8. This Lycaon is said to have been the son of Pelafgus, who likewise bore the name of *Argus*, or *the arkite deity*. Apoll. Bibl. lib. ii. cap. 1.

<sup>e</sup> Schol. in Apoll. Argon. lib. i. ver. 230.

<sup>f</sup> Nonni Dionys. lib. xli. p. 698.

of Minyas and Orchomenus; accounts, utterly irreconcilable with each other, unless we allow them to be entirely mythological. In fact, Minyas and Orchomenus are both equally Menu, or Orca-Menu, *the great arkite patriarch*: while Hesionè, who was the daughter of Danaus or Da-Nau, is Es-Ionah, *the dove of the Noëtic Sun*; Hermippa, Herm-Hippa, *the ark of Hermes*; Eteocles, Ait-Oc-El-Es, *the solar god of the Ocean*; Mars, M'Ares, *the great Sun*; Aleus, Al-Es, *the deity of fire*; Beotus, Bu-Theus, *the tauric god*; and Tritogenia, Tor-Ait-Og-Chena, *the priestess of the helio-diluvian bull*. This Tritogenia, as we have seen, was sometimes reckoned the wife, and sometimes the mother of Minyas. She was in reality nothing more than the Ark, which was styled *the priestess of the bull*, as Noah was *the priest of the beifer*; and which was indifferently esteemed the wife, the daughter, or the mother of the patriarch, according as he was immediately connected with it, constructed it, or proceeded out of its womb<sup>§</sup>.

Apollonius, as we have just seen, mentions,

§ The legend of the three daughters of Minyas, Leucippa, Arsippa, and Alcatheè, has been already considered. Vide supra p. 34.

that

that the Argonauts were called *Minyæ*, because they were descended from Minyas; but Tzetzes asserts, that that appellation was bestowed upon them, because they principally came from Minyean Orchomenus<sup>h</sup>. Both these traditions however are virtually the same; for it matters little, whether they received their title of *Minyæ* from their father Minyas, or on account of their having come from the city of Orcha-Menu, *the arkite Noab*. *Orchomenii* is the very same appellation as *Minyæ*; and the only difference between them is, that to the former the word *Orcha*, or *Archa*, is prefixed. Hence *Minyæ* is equivalent to *Noachidæ*; while the import of *Orchomenii* is *arkite Minyæ*. Pliny accordingly informs us, that the Thessalian city Orchomenus was once called *Minyeus*<sup>i</sup>; and Stephanus of Byzantium observes, that the ancient name of Minyeus, or Minya, was *Almonia*, which seems to be compounded of Al-Mon-Aia, *the land of the divine arkite crescent*<sup>k</sup>.

<sup>h</sup> Μινυων των Αργοναυτων, ότι οι πλειεις αυτων εξ Ορχομενου του Μινυειου ησαν. Tzet. in Lycoph. ver. 874.

<sup>i</sup> In Thessalia autem Orchomenus, *Minyeus* antea dictus: et oppidum Almon, ab aliis Elmon. Plin. Nat. Hist. lib. iv. cap. 8.

<sup>k</sup> Μινυα, πολις Θεσσαλιας, η προτερον Αλμωνα. Steph. Byzan. de

The title of *Minyæ* or *Orchomenii*, though primarily applicable to the Noëtic family alone, was afterwards adopted by a variety of their descendants in regions widely separated from each other; while the great patriarch, under the name of *Minyas*, *Menu*, *Menes*, *Manes*, or *Orchomenus*, was uniformly revered as their progenitor. Herodotus observes, that the *Minyæ*, the *Orchomenii*, the *Cadmæans*, the *Arcadian Pelasgi*, and the *Dorians*, were all mingled together<sup>1</sup>; whence we find, that, in their different settlements, there were no less than four cities, each denominated *Orchomenus*. One of these was in *Arcadia*<sup>m</sup>; another, in *Beotia*<sup>n</sup>; a third, in *Eubæa*<sup>o</sup>; and a fourth, in *Thessaly*<sup>p</sup>. The most ancient *Orchomenus*, which was called *Minyæan*, is said to have been swallowed up by a flood; and a chasm was shewn there, in the days of *Strabo*, which, like that in the temple of the

de Urb. p. 561. *Almonia* is evidently the *Almon* or *Elmon* of *Pliny*.

<sup>1</sup> Μινυαὶ δὲ Ὀρχομενίοισι ἀναμιμνῆσται· καὶ Καδμίοι, — καὶ Ἀρκαδῆς Πηλασγοὶ, καὶ Δωριεῖς, — ἀλλὰ τε ἕτερα πολλὰ ἀναμιμνῆσται. Herod. lib. i. cap. 146.

<sup>m</sup> *Strab. Geog. lib. viii. p. 338.* — *Tzet. in Lycoph. ver. 874.*

<sup>n</sup> *Ibid.*

<sup>o</sup> Καὶ περὶ Καρυστὸς δ' ἦν τις Ὀρχομενός. *Strab. Geog. lib. ix. p. 416.*

<sup>p</sup> *Plin. Nat. Hist. lib. iv. cap. 8.*

Syrian

Syrian Hierapolis, was supposed to have received the retiring waters, and into which the river Melas still continued to empty itself<sup>9</sup>.

From this Minyæan Orchomenus a colony of the Minyæ was supposed to have migrated, and to have settled at Iolcus<sup>r</sup>. Another body of them, along with Chloris the mother of Nestor, established themselves in the neighbourhood of Arenè<sup>s</sup>, which was anciently called *Samos*. At this place there was a Samian fortification, conjectured by Strabo to have been the citadel of the town, mentioned by Homer in his catalogue<sup>t</sup>. Arenè was thought by the Greeks to have borrowed its name from Arenè, who was the daughter of Bibalus, the wife of Aphareus, and the mother of Lynceus and Idas. These heroes were educated along with the Dioscori, whom they afterwards accompanied in the fabulous

<sup>9</sup> Strab. Geog. lib. ix. p. 407.

<sup>r</sup> Καλεῖ (Ὀμηρος) Μινυηῖον τοῦ Ὀρχομένου ἀπο εἰθὺς τῶν Μινυῶν. ἐντεῦθεν δὲ ἀποικίσαι τινὰς τῶν Μινυῶν εἰς Ἰωλκὸν φασίν, ὅθεν τῆς Ἀργολικῆς Μίνυας λεχθῆναι. Strab. lib. ix. p. 414.

<sup>s</sup> Ὀικήσαν περὶ τὴν Ἀρηνῆν. Strab. lib. viii. p. 347.

<sup>t</sup> Το μὲν ἐν Σαμικῶν ἐστὶν ἐρύμα· πρότερον δὲ καὶ πόλις Σαμῶς προσηγορευομένη διὰ τὸ ὑψὸς ἰσως, ἐπειδὴν Σαμῶς ἐκαλεῖται τὰ ὑψηλὰ ταχὰ δὲ καὶ τῆς Ἀρηνῆς ἀκροπόλις ἦν τοῦτο, ἥς ἐν τῷ καταλόγῳ μνησθῆναι ὁ ποιητὴς. Ibid. p. 346. The reason why Samos came to signify a high place is evident: Sames or the Sun seems to have been universally worshipped upon the tops of the loftiest eminences.

expe-

expedition to Colchi<sup>u</sup>. Arenè however is merely Aren-Ai, *the land of the Ark*: and, in a similar manner, Aphareus is Aph-Ar, *the blazing light*; Bibalus is the reduplicate form of Baal, *the Sun*; and Idas, like the Idèi Dactyli, seems to have borrowed his name from Aida, *a vapour*. The fight of Lynceus is said to have been so piercing, that he could behold things, which lay concealed even within the bowels of the earth, or, in other words, within the dark recesses of the central abyss<sup>z</sup>. This marvellous fable I apprehend means nothing more, than that he was a spectator of the breaking up of the fountains of the great deep, which I have already shewn to be the *Hades* of the Mysteries. Close to Arenè was situated Pylos; from which place came the Argonaut Periclymenus, who was the brother of Nestor, and the son of Neleus<sup>y</sup>. If then Periclymenus be a mythological character, the Minyèan Nestor certainly cannot be a

<sup>u</sup> Lynceus et Idas Apharei et Arenæ Bibali filiaz filii. Hyg. Fab. 14. Φερεκυδης την μητερα των περι Ιδαν Αρητην φησιν, αφ' ης η πολις.—Ουτοι δε συνημαζον τοις Διοσκειροις. Schol. in Apoll. Argon. lib. i. ver. 152.

<sup>z</sup> Apoll. Argon. lib. i. ver. 151. et infra.

<sup>y</sup> Αρητη δε πολις Πελοποννησε πλησιον Πυλας και Ομηρος, οι δε Πυλον τ' εεμονλο και Αρητην εραλεισαν. Πυλος δε αυτη η Νεστορος, η εμε αμμωδης. Schol. in Apoll. Argon. lib. i. ver. 152.

real

real one. Accordingly, as Periclymenus is Pherah-Cula-Menu, *the helio-arkite Noah*, so Nestor appears to be Nuh-Es-Tor, *the taurico-Noëtic Sun*. Hence he is perpetually styled by Homer *Gerenius-Hippota*, which I take to be G'Areni-Hippo-Dus, *the illustrious arkite deity of the Hippa*. As for his father Neleus, we find a legend respecting him, which precisely resembles the stories of Hippothoüs, Beotus, and Camilla<sup>z</sup>; and which, like them, seems to have been founded upon a misprision of the sacred term *Hippa*. He is said by Tzetzes to have been the son of Neptune and Turo<sup>a</sup>; and to have been exposed during his infancy, along with his brother Pelias who was afterwards king of Iolcus, in a pasture where horses were wont to graze<sup>b</sup>. The scholiast upon Apollonius mentions, that two of the other sons of Neleus were *Taurus* and *Asterius*<sup>c</sup>; a circumstance, which may perhaps confirm the preceding etymology of the word *Nestor*, for the reader will recollect, that the brazen *Talus* of Crete, who was the same as the

<sup>z</sup> Vide supra p. 40, 41, 42.

<sup>a</sup> Turo is only a variation of Tura or Tora, *the arkite beifer*.

<sup>b</sup> Tzet, in Lycoph. ver. 175.

<sup>c</sup> Argon. lib. i. ver. 156. Asterius was also reckoned the son of Anak. Pauf. Achaic. p. 524.—Tzet. in Lycoph. ver. 1301.

Mino-

Minotaur, the bull of Pasiphaë, and the bull of Europa, was indifferently called *Asterius*, *Taurus*, and *Italotus*<sup>d</sup>.

This last Minyëan colony, which established itself at Arenè, and with which Nestor is so closely connected, was supposed to have been previously driven out of Lemnos by Pelasgus<sup>e</sup>. After remaining some time at Arenè, it divided itself into two bodies, one of which stayed at that place, while the other emigrated to Thera, under the command of Theras, who was a Theban or arkite. Thera itself is said by Herodotus to have been originally peopled by some of the followers of Cadmus<sup>f</sup>; and he observes, as we have just seen, that the Cadmèans were intermingled with the Minyæ, or Orchomenii.

In consequence of the wide diffusion of these Minyëan Noachidæ, we find a town in Arabia denominated *Mannacarta*<sup>g</sup>, or *the city of the lunar Noëtic Ark*; and a tribe,

<sup>d</sup> Vide supra vol. i. p. 404.

<sup>e</sup> Strab. Geog. lib. viii. p. 347.—Paus. Achaic. p. 524.

<sup>f</sup> Herod. lib. iv. cap. 145—149.

<sup>g</sup> *Μαννακάρτα, πόλις Αραβίας*. Steph. Byzan. p. 534. Mr. Sale mentions the deity *Manab* as being worshipped by the Arabs in the shape of a large stone. The reader will recollect the preceding remarks upon the *Mnizur*, and the *Agdus* of Cybelè. Prelim. Disc. to Koran, sect. i. p. 18. He notices, in the same page, the valley of *Mina* near Mecca.

which

which bore the appellation of *Minnèi*<sup>h</sup>. Stephanus of Byzantium mentions, that the principal town of this people was called *Carnana*<sup>i</sup>; but Eufstathius styles it *Carna*<sup>k</sup>, which is evidently a mere variation of *Carnana*. It was so denominated from Car, *the Sun*, which was worshipped in conjunction with Menu, or Noah. Hence we meet with two cities in Phrygia, one of which was intitled *Caris*<sup>l</sup>, and the other *Minya*<sup>m</sup>. In the same country, which was celebrated for the worship of Cybelè or the Ark, we find also a town called *Mantalus*<sup>n</sup>, from its devotion to the rites of Man-Tal, the solar Manes; and a city named *Manesum* from this same Manes, its reputed founder<sup>o</sup>. The Phrygian Manes was no other than the Lydian Manes, who is said by Herodotus to have been the father of Atys<sup>p</sup>.

<sup>h</sup> Ἀΐαξ Ἐρυθραίων πλευρὸν ταῖσι θάλασσης  
Μινναῖοι.— Dionys. Perieg. ver. 958.

<sup>i</sup> Καρνανα πόλις Μινναίων ἐθνῆς, πλησίον ἐρυθρᾶς θάλασσης. Steph.  
Byzan. de Urb. p. 451.

<sup>k</sup> —Τὸ τῶν Μινναίων πρὸς Ἐρυθρὰν ὡς πόλις μεγίστη, Καρνα.  
Eufstath. in Dionys. Perieg. ver. 959.

<sup>l</sup> Ἐφί και Φρυγίας πόλις Καρίς. Steph. Byzan. p. 450.

<sup>m</sup> Ἐφί και ἑτέρα Φρυγίας (Μιννα), ἐν τοῖς ὄρειοις Λυδίας. Steph.  
Byzan. p. 561.

<sup>n</sup> Μανίταλος, πόλις Φρυγίας. Steph. Byzan. p. 534.

<sup>o</sup> Μανησίον, πόλις Φρυγίας, ἀπὸ Μανῆ, σφοδρὰ εὐπορῶν κτίσθ. Steph.  
Byzan. p. 534.

<sup>p</sup> Ἐπὶ Ἀτῦος τοῦ Μανῆ βασιλεῶς.—Herod. lib. i. cap. 94.  
The

This Atys, as we have already seen<sup>q</sup>, was the same mythological character as Bacchus; and his son Tyrsenus was feigned to have led a colony of Lydians and Pelasgi into Tyrrhenia. If from Lydia we pass into Crete, we shall there find Manes celebrated under the name of *Minos*; and, if from Crete we extend our researches into Egypt, we shall meet with a tradition, apparently relating to the deluge, that Menes reigned *the first of men*, and that in his days the whole of Egypt, except the nome of Thebes, was *one immense marsh*<sup>r</sup>. This Menes, or Manes, is said by Diodorus to have once narrowly escaped drowning, and to have been conveyed safe to land on the back of a crocodile<sup>s</sup>. Hence that animal was esteemed sacred. It was in fact a symbol of the Ark, as is evident from the circumstance of the Egyptians denominating it *Campsā*<sup>t</sup>, which Hesychius assures us signifies *an ark*, or *chest*<sup>u</sup>. Accordingly the arkite deity Anubis, who was the same as Cronus or Noah<sup>x</sup>, was represented standing upon a croco-

<sup>q</sup> Vide supra vol. i. p. 363.

<sup>r</sup> Herod. lib. ii. cap. 4.

<sup>s</sup> Diod. Bibl. lib. i. p. 80.

<sup>t</sup> Herod. lib. ii. cap. 69.

<sup>u</sup> Καμψα, ἄρκη. Hesych.

<sup>x</sup> Plut. de Isid. p. 368.

dile<sup>y</sup>. In honour, I apprehend, of this Menes<sup>z</sup>, a city upon the Canobic mouth of the Nile was denominated *Menutbis*<sup>a</sup>; while another in the same country was called *Menelaus*<sup>b</sup>, an appellation derived, like the name of the Homeric hero, from Men-El, *the divine Menes*. This sacred title seems to have been known also among the ancient Celts, no less than among the Greeks and the Egyptians. There is yet remaining in the county of Cornwall, as we are informed by Dr. Borlase, a stone monument, which bears the name of *Carn-Menelex*<sup>c</sup>; and the British island Mona, the British frith Menai, and the Sicilian city Menæ, which was situated in the neighbourhood of the lake of the Palici<sup>d</sup>, seem equally to be

<sup>y</sup> See the print of this deity, Mont. Ant. vol. ii. part ii. p. 197.

<sup>z</sup> Since so many ancient nations, as well as the Egyptians, claim, for the founder of their respective monarchies, a person named *Menes*, *Manes*, *Mannus*, or *Menus*; it appears to me utterly incredible, that the Egyptian Menes should be Mizraim, as Bp. Cumberland supposes (Sanchon. p. 54.) Though Mizraim was the ancestor of the Egyptians, he certainly had no connection with the Lydians, the Germans, or the Hindoos.

<sup>a</sup> ΜΕΝΟΥΤΙΣ, Αιγυπτιακή κωμη προς τῷ Κανωβῶ. Steph. Byzan. p. 551.

<sup>b</sup> Μενελαος, πολις Αιγυπτου. Steph. Byzan. p. 550.

<sup>c</sup> Borlase's Cornwall, p. 200.

<sup>d</sup> Μεναι πολις Σικελιας, εγγυς Παλικων. Steph. Byzan. p. 550.

com-

compounded of Men-Ai, *the land of Menes*. Nor were the Gothic tribes unacquainted with the name and history of our great common progenitor. We learn from Tacitus, that they venerated Tuisto, who, according to their tradition, sprung from the earth, and along with him his son Mannus. These they supposed to have been the ancestors of their nation; and to Mannus, the second of their deities, they assigned three sons<sup>e</sup>. In the person of Tuisto we clearly recognize the primitive father of mankind, formed by the hand of God from the dust of the earth; and Mannus is no less evidently Manes, Manus, or Noah: while the three sons of the one are the triple offspring of the other<sup>f</sup>. This same ancient deity was revered throughout Hindostan under the name of *Menu*. Here he was celebrated as the primeval lawgiver of the country; was attended, like the *Mneues* or *Menes* of Egypt, by the symbolical bull<sup>g</sup>;

<sup>e</sup> Tacit. de Mor. Germ. cap. 2.

<sup>f</sup> It is remarkable, that the ancient Irish called their principal marine Deity *Mann*, and had a wild legend respecting his formerly presiding over the isle of Man, on which he bestowed his name. Collect. de Reb. Hiber. vol. v. p. 507. This Mann is evidently the same as the German Mannus.

<sup>g</sup> Sir William Jones's preface to Inst. of Menu, p. 8. It is remarkable, that this bull was esteemed the genius of abstract justice; (Ibid.) the reason of which seems to have been, because

was believed, along with seven other Menus, to have succeeded “ ten lords of created beings, eminent in holiness<sup>h</sup> ;” and was esteemed the same as Satyavrata-Vaivāswata, or *the solar Noah*, who was saved along with seven holy persons from the waters of an universal deluge<sup>i</sup>. He seems also to have been known in the kingdom of Tangut. Kircher mentions an idol worshipped in that country, under the name of *Menipè*, or *Manipè*<sup>k</sup>; and he presents us with an engraving, which exhibits two different modes of representing it<sup>l</sup>. The first is a bust of nine heads, the three lowest of which are adorned with crowns; and the second is merely a naked woman in a sitting posture. I have little doubt, but that *Menipè* is *Men-Ippa*, *the Ark of Menu*; and the two figures of the idol perfectly agree with such an etymology. The nine heads are merely a triplication of the Noëtic triad, according to the prevailing ideas of the oriental world; and the naked woman, like Ve-

the bull was the universal symbol of the just and upright Noah.

<sup>h</sup> Inst. of Menu, p. 5. It is almost superfluous to observe, that the ten predecessors of the eight Menus are evidently the ten ante-diluvian generations of the line of Seth.

<sup>i</sup> Sir Wm. Jones on the Gods of Greece. *Asiat. Res.* vol. i. p. 230.

<sup>k</sup> Kirch. *China*, p. 71.

<sup>l</sup> *Ibid.* p. 72.

nus,

nus, Ceres, and Derceto, is a personification of the Ark.

If from this extended survey of the settlements of the Minyæ we once more revert to Theffaly, from which country they were feigned to have failed in quest of the golden fleece, I apprehend, that we shall find the same race under the name of *Magnetes*, seated in Magnesia and in the vicinity of the city Thebæ<sup>m</sup>. I have already observed, that the Argo was supposed to have been built at Pagasæ, a promontory of Magnesia; and I suspect, that the appellation *Magnetes* is nothing more than a variation of *Manetes*, *Menetes*, or *Minyæ*. Magnes, from whom the country is said to have received its title, was the same person as Manes or Noah: hence he is described as the son of Argus, the fabulous builder of the Argo<sup>n</sup>; the father and the son, as was usual in the imaginary genealogies of pagan mythology, being equally the great

<sup>m</sup> This Thebæ was situated on the southern side of the Pagasæan bay, and received its name, like the Egyptian, the Beotian, and the Cilician Thebæ, from Thebah, *the Ark*. Strab. Geog. lib. ix. p. 433.

<sup>n</sup> Ἀργε τῆ Φριξῆ, καὶ Περιμῆλης τῆς Ἀδμητῆ θυγατρὸς, ἐγένετο Μάγνης. Οὗτος ἤκεισεν ἐγγὺς Θεσσαλίας, καὶ τῆς γῆς ταύτης ἀπ' αὐτοῦ Μάγνησιαι προσηγορεύσασιν οἱ ἄνθρωποι. Anton. Liber. Metam. cap. 23.

patriarch. Magnes however was not always esteemed the offspring of Argus; he was sometimes also supposed to be the son of Eolus: but this second genealogy, which is no less fabulous than the former, will only serve equally to shew his connection with the history of the deluge. From Deucalion and Pyrrha, according to Apollodorus, sprung Hellen, the reputed father of the Hellenes; and from Hellen and the nymph Orsèis, Dorus, Xuthus, and Eolus°. Jamblichus varies in some measure from this account, and asserts, upon the authority of certain Babylonian records, that Hellen was the son of Jupiter<sup>p</sup>. This discrepancy however between the two narratives is more apparent than real; for Ham, whom I apprehend to be the same person as Hellen, was frequently worshipped, no less than his father Noah, under the name of *the solar Jove*. Xuthus espoused Creüsa, the daughter of Erechtheus, and begot Achèus, and Ion; Dorus became the father of the Dorians; and Eolus took to wife Enaretè, who bore him seven sons, Critheus, Sisyphus,

° Apollod. Bibl. lib. i. cap. 7.

<sup>p</sup> Εν δὲ τοῖς Βαβυλωνίων ἀκθνεῖν ἱεροῖς, Ἑλληνα γεννηθῆαι Διὸς τὸν δὲ Δωρον, καὶ Ἐχθρον, καὶ Αἰολον. Jamb. de Vita Pythag. cap. 34. Apollodorus also mentions, that some esteemed Hellen the son of Jupiter.

Athamas, Salmoneus, Deïones, Magnes, and Perieres<sup>q</sup>. Such was the manner, in which the Greeks pretended to account for the origin of their nation; the whole however of this genealogy consists partly of mythological repetitions, and partly of corrupted traditions of real events. Hellen, or Ham, seems to be El-Ain, *the divine fountain of heat*; Dorus is the contracted form of Ador, *the illustrious one*, an epithet frequently bestowed upon the gods of the Gentiles<sup>r</sup>; Xuthus is most probably the Babylonian Cuth, or Cush; and Ion, from whom the Greeks supposed the Ionians to have received their name, is Ionah, *the dove*. From *Ionah* the Hindoos, upon the introduction of the Phallic worship, derived their term *Yoni*, bestowing at the same time upon the Ionian followers of Deucalion the appellation of *Yonijas*, or *worshippers of the Yoni*<sup>s</sup>. As for the seven sons of Eolus, they appear to be the same as the seven Cabiri or Titans, though some matters are ingrafted upon their fabulous history, which do not properly belong to the Noëtic family. Critheus, or Cretheus, was the reputed grandfather of

<sup>q</sup> Apollod. Bibl. lib. i. cap. 7.

<sup>r</sup> Thus Atargatis, Adrammelech, Dardanus.

<sup>s</sup> Vide supra p. 85.

Jafon; Sisyphus was supposed to have been an ancient king of Corinth<sup>t</sup>; Athamas was the sovereign of Thebah, or the Ark, and the father of the marine deity Hercules-Melicerta<sup>u</sup>; Deïones is Da-Ionah, *the dove*; and Perieres is Phri-Eres, *the Sun*. With regard to Salmoneus, he was so inflated with pride, that he imagined himself equal to Jupiter, and attempting to imitate the dread artillery of heaven was struck with lightning<sup>x</sup>; a tradition probably founded upon the crime and punishment of Nimrod. Magnes, the seventh of the sons of Eolus, who was sometimes, as I have just observed, thought to be the offspring of Argus, espoused the marine nymph Naïs, and became the father of Polydectes and Dictys. These settled in the island Scriphus, where Perseus, and his mother Danaë, were supposed to have landed from the ark, within which they had been inclosed by Acrisius<sup>y</sup>. Both Polydectes and Dictys are characters equally mythological; the former being Bola-Dag-Theus, *the god of the lordly arkite fish*, and the latter, Dag-Theus, *the fish deity*.

<sup>t</sup> Vide supra p. 163.

<sup>u</sup> Vide supra vol. i. p. 254.

<sup>x</sup> Apollod. Bibl. lib. i. cap. 9.

<sup>y</sup> Ibid.

The

The Magnètes or Manetes then being the same as the Minyæ or Noachidæ, we meet with them in several different countries besides Theffaly. One of their colonies established themselves at Apamea, where they religiously preserved a traditional remembrance of the deluge. Hence we find a medal, the exact counterpart of the Apamean coin, representing the egress of Noah and his consort from the Ark, inscribed *Magneton Apameon*<sup>2</sup>. Another body of Magnesian colonists fixed their residence in Lydia; and were addicted to the worship of a very ancient statue of the Mother of the gods. This statue was placed upon a rock denominated *Coddinus*, and was supposed to be the workmanship of Broteas, the son of Tantalus<sup>3</sup>. The rock *Coddinus* I apprehend to have been a stone of the same nature as the cube of Mercury, and the stone *Mnixur*; both of which, as I have already observed, were introduced into the arkite Mysteries in allusion

<sup>2</sup> See the print of it: Bryant's Anal. vol. ii. p. 230.

<sup>3</sup> Επει Μαγνησι γε, οι τα προς Βορραν ημονται τη Σιπυλου, ταυτοις επι Κοδδινου σπιτρα Μητρος εστι θεων αρχαιοτατων ακατατων αγαλμα: ποιησαι δε οι Μαγνητες αυτο Βροτιαν λεγουσι τον Τανταλην. Pauf. Lacon. p. 266.

to

to the altar built by Noah <sup>b</sup>. A third colony of the Magnetes migrated first from Theffaly into Crete <sup>c</sup>; and afterwards from Crete into the neighbourhood of Ephesus. Their leader is said to have been Leucippus, the son of Car; and to the new city, which they built, they gave their accustomed name of *Magnesia* <sup>d</sup>. This migration is probably real; but Leucippus, the supposed conductor of it, is a fictitious character, as will sufficiently appear, when we consider, that he is represented as being the son of Car, who was the offspring of Phoroneus, or *the arkite Noah*. From Car Megara received its name; and he is reported to have first introduced into that city the Mysteries of Ceres <sup>e</sup>. Car is *the Sun*; Me-

<sup>b</sup> Coddinus may possibly be compounded of Cod-da-Nuh, (כוד-נח) *the fire-stone of Noah*.

<sup>c</sup> Conon. Narrat. 29.

<sup>d</sup> Εστὶ δὲ καὶ ἑτέρα Μαγνησία περὶ Ἐφεσον, ἐκτίσθη ὑπὸ Λευκιπποῦ τῷ Καρῷ, μετακίσησάντος ἐκεῖ συν Μαγνησὶ τοῖς ἐκ Κρήτης. Schol. in Apoll. Argon. lib. i. ver. 584.

<sup>e</sup> Κληθῆναι δὲ ἔτι τὴν πόλιν φασὶν ἐπὶ Καρῷ τοῦ Φορωνεύου, ἐν τῇ γῇ ταυτῇ βασιλευσάντος· τότε πρῶτον λεγοσὶν ἱερά γενέσθαι Διμήτρος αὐτοῖς, καὶ τοὺς ἀνδρῶν ονομασθαι Μεγαρα. Paus. Attic. p. 95. In this passage, though it is not absolutely said, that Megara was so called from Car, yet, since it received its name during his imaginary reign, it is evident, that it was thus designated in honour of him.

gara

gara is Ma-Car-Ai, *the land of the great Sun*; and Leucippus, who is the same mythological character as his progenitors Car and Phoroneus, is Luc-Hippos, *the Hippian Sun*. Ceres, as I have frequently observed, is the Ark; and the establishment of the solar worship occasioned her temple at Megara to be called *Megaron*; in honour of Ma-Car-On, *the great Sun*<sup>f</sup>.

The king of the Theffalian Magnetes, at the time of the Argonautic expedition, is said to have been Acastus; and he is described as having embarked in that enterprize. He was the son of Pelias, and the husband of Hippolytè. His wife entertained an illicit passion for Peleus; and, upon his refusing to gratify her desires, she accused him to her husband of having attempted her chastity<sup>g</sup>. This legend is merely a repetition of the stories of Bellerophon<sup>h</sup>, and Hippolytus; and the ap-

<sup>f</sup> Ενταυθα και της Δημητρος το καλεμενον Μεγαρον' ποιησαι δε αυτο βασιλευοντα Καρα ελεγον. Paus. Attic. p. 97.

<sup>g</sup> Schol. in Apoll. Argon. lib. i. ver. 224.

<sup>h</sup> Hence Horace very naturally joins together the two fables of Bellerophon and Peleus.

Ut Prætum mulier perfida credulum

Falsis impulerit criminibus, nimis

Casto Bellerophonti

Maturare necem, refert.

Narrat

pellations *Hippolytè*, and *Hippolytus*, are equally derived from the sacred title *Hippa*.

In this wide dispersion of the *Minyæ*, *Manetes*, or *Noachidæ*, we may naturally expect to meet with some traces of them in Armenia, where the Ark first grounded, after the diluvian waters had begun to abate; nor shall we be disappointed. Nicolaus Damascenus speaks of a city in that country, denominated *Minyas*, which was situated at the foot of a great mountain called *Baris*; and he further observes, that a constant report had prevailed, that, at the time of the flood, many persons fled there, and were preserved. One, in particular, was conveyed in an ark to the very summit of the mountain<sup>i</sup>. This Armenian *Minyas* is by the prophet Jeremiah denominated *Minni*, and connected with Ararat, where the Ark is said by Moses to have first landed<sup>k</sup>. I scarcely know any testimony

Narrat pene datum Pelea Tartaro  
Magneffam Hippolyten dum fugit abstinens.

Hor. lib. iii. od. 7.

<sup>i</sup> Nic. Dam. apud Joseph. Ant. Jud. lib. i. p. 12. Edit. Hud.

<sup>k</sup> "Call together against her the kingdoms of Ararat, Minni, and Ashchenaz." Jerem. li. 27. The Chaldee Paraphrast, in his exposition of this passage, reads *Arminni* for *Minni*; whence evidently is derived the word *Armenia*, or *Ar-Minni-Aia*, the mountainous land of the *Minyæ*. Minnith in the country

more decisive than this, that the Minyæ, and consequently the Argonauts, are immediately connected with the deluge.

Jafon, upon his arrival at Colchi, demanded of Eëtes the golden fleece; and was told in answer, that, before he could expect to receive so rare a gift, he must tame to the plough the brazen-footed bulls, which breathed fire and smoke from their nostrils. These bulls I suspect to have been nearly allied to the bull Moloch, within whose brazen statue, violently heated for the purpose, the Canaanites and Phenicians were accustomed to burn their children alive. The same horrid sacrifices are alluded to in the fabulous history of the Cretan Minotaur, which is said to have yearly devoured seven Athenian youths. Noah was usually represented under the symbol of a bull, as his allegorical consort the Ark was under that of a heifer; and, when he was afterwards, in consequence of the union of the two superstitions, adored in conjunction with the solar fire, his deluded posterity imagined, that his favour was best acquired by devoting their children to him as a burnt-offering.

country of the Ammonites seems to have received its name from the same worship of Minyas, Menu, or Noah. Judg. xi. 33.

The

The Colchian bulls then I conceive to have been two images of Baal-Moloch, or Osiris, for these deities, being all equally the great helio-arkite patriarch, were all equally worshipped under the form of a bull; and the fable of their breathing fire from their nostrils is nothing more than a literal description of the brazen statue of Moloch, when heated for a solemn sacrifice.

Jafon, having tamed the bulls, demanded of Eëtes the fleece agreeably to his promise; but, instead of succeeding, he met with a threatening refusal. Medèa however assisted him with her incantations to lay asleep the dragon which guarded the fleece; and thus at length he effected his purpose. This dragon is said to have been the offspring of Typhon and Echidna the daughter of Styx; and to have been the brother of Gorgon, Cerberus, Scylla, Chimera, the Theban Sphinx, the Hydra of Lerna, and the serpent of the Hesperides<sup>1</sup>. Pindar describes him as being equal in bulk to a galley of fifty oars;

— Δρακοντος

Δ' ειχετο λαβροταταν γενυων,

Ὅς παχει μαχει τε πεν-

τηκοντορον νων κραται<sup>m</sup>.

<sup>1</sup> Hyg. Fab. p. 12.

<sup>m</sup> Pind. Pyth. iv. ver. 434.

and

and Tzetzes mentions a wild fable of his having gone in quest of the golden fleece as far as the island of the Pheacians, where he was slain by Diomedes<sup>n</sup>. He was doubtless the grand solar symbol, adored alike in almost every nation upon the face of the earth; and he appears to have been so closely connected with the brazen bulls in consequence of the junction of the two great primitive superstitions. It is possible, that the account given of him by Pindar may not be a mere poetical exaggeration. Though I do not believe, that an Argonautic expedition ever literally took place, yet I think it in the highest degree probable, that the ophio-arkite worship prevailed in the region of Colchis. Hence perhaps we may venture to conjecture, that this enormous dragon was a serpentine temple, like that of Abury, erected in honour of the solar deity. With regard to the legend of his having been slain by Diomedes, it serves only to shew the propriety of the supposition, that, though there may have been a predatory war between the Greeks and the Illynes, yet all Homer's heroes are purely mythological.

<sup>n</sup> Φαιακίς σέβεται τὸν Διομήδην, οἵτινες εἰσι περὶ τὸ Ἴονιον πελάγος, ὅτι τὸν δράκοντα ἀνέλειν ἐκ Κολχῶν ἐκείσε ἐλθόντα πρὸς ζήτησιν τοῦ χρυσοῦ διῆς. Tzet. in Lycoph. ver. 630.

I shall

I shall now proceed to consider the characters of those Argonauts, whose history has not yet been examined along with that of their leader Jason.

The two most remarkable persons among the followers of Jason are Castor and Pollux; at least they are the two, with which the present Dissertation is most particularly concerned, because they are usually known by the name of *Dioscori*, one of the many titles of the Cabiri. This circumstance indisputably proves the connection of the Argonautic voyage with those deities, and consequently serves as an additional proof of its allusion to the deluge. With the usual irregularity of ancient mythology, the Dioscori, like most of the other heathen gods, were variously multiplied. The three eldest, according to Cicero, were denominated *Anactes*; and were supposed to be the children of the most ancient Jupiter and Proserpine. Their names were *Tritopatreus*, *Eubuleus*, and *Dionysus*. The two next were *Castor* and *Pollux*, the offspring of the third Jupiter and Leda. The three last were *Alco*, *Melampus*, and *Emolus*; who were the children of Atreus, the son of Pelops, and consequently the brothers of the Homeric Agamemnon and Menelaus°. Ci-

° Διοσκειροι etiam apud Graecos multis modis nominantur.

Primi

cero calls only the three first of these deities *Anactes*, but Plutarch gives the same title to Castor and Pollux <sup>p</sup>. Pausanias likewise styles them *Anactes*; and assigns to them two sons, *Anaxis*, and *Mnashinous* <sup>q</sup>. Their Mysteries were celebrated by the Amphissentians, and they were esteemed the same as the Curetes, or Cabiri <sup>r</sup>.

As for the word *Anak*, it is evidently not a Grecian, but a Phenician term. It seems to be compounded of Ain-Ac, *the fountains of the Ocean*, as the similar appellation *Titan* is of Tit-Ain, *the fountains of the deluge*; and it is more than probable, that the sons of Anak, whose prowess abundantly appears from Holy Scripture, were the very same as

Primi tres, qui appellantur Anactes, Athenis ex Jove rege antiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysius. Secundi duo Jove tertio nati, et Leda, Castor et Pollux. Tertii dicuntur a nonnullis Alco, et Melampus, Emolus, Atrei filii, qui Pelope natus fuit. Cic. de Nat. Deor. lib. iii. cap. 21.

<sup>p</sup> Τιμας ισοθεις ισχον Ανακεις προσαναγορευθεντες. Plut. in Vita Thesei.

<sup>q</sup> Μετα δε ταυτα Διοσκουρων ναος αγαλμα δε αυτοι τε και οι παιδες εισιν, Αναξις και Μνασιους, συν δε σφισιν αι μητερις Ίλασιρα και Φοιδη—Πλησιον δε των Ανακτων—. Paus. Corin. p. 161.

<sup>r</sup> Αγασι δε και τελετην οι Αμφισσεις Ανακτων καλουμενην παιδων. οτινις δε θεων εισιν οι Ανακτες παιδες, ε κατα ταυτα εστιν ειρημανον' αλλα οι μιν εισαγ Διοσκουρους, οι δε Κουρητας, οι δε πλειον τι επισταδαι νομιζοντες, Καθειρους λεγασι. Paus. Phoc. p. 896.

the Titans, the Minyæ<sup>s</sup>, or the Noachidæ. The author of *the book of Joshua* indeed, according to our present translation, *apparently* represents Anak as a Canaanite, and mentions his three sons Sheshai, Ahiman, and Talmai<sup>t</sup>; but it is evident, that the title of *Anakim* was not confined to these three alone, for the same author speaks of them, as Moses had done before him, as a nation<sup>u</sup>. *Anak* in fact, like *Titan*, signifies *a diluvian*; and *the Anak κατ' ἐξοχην* was Noah: accordingly we are informed by Aufonius<sup>x</sup>, that *Pbanac* was one of the names of Bacchus; and hence *Beni-Anak*, or *the children of the diluvian*, was latterly the appellation, not of a private family, but of a whole people<sup>y</sup>. The verse therefore, in which Sheshai, Ahiman, and Talmai, are mentioned, ought to be translated as follows; “ And Caleb drove thence

<sup>s</sup> When I speak of the scriptural Anakim being the same as the Titans, or Minyæ, I mean, not the *original* Titans or Minyæ, but their *posterity*. Hence, the Titans, that is the Titanic descendants, are very properly said by the Sibyl to have been concerned in the building of Babel.

<sup>t</sup> Josh. xv. 14.

<sup>u</sup> Josh. xi. 22. and xiv. 12. — Numb. xiii. 28. — Deut. ii. 10.

<sup>x</sup> Aufon. Epig. 30.

<sup>y</sup> The same mode of designating their tribes still prevails among the Arabs. See Niebuhr's Travels.

“ three

“ three fons (i. e. three of the children) of Anak, (or *the diluvian*) even Sheshai, Ahi-man, and Talmai, children of Anak :” instead of, “ And Caleb drove thence *the* three fons of Anak, — *the* children of Anak.” Accordingly, if we recur to the original, we shall find that it reads שלוש בני “ three fons,” not השלושה בני “ the three fons<sup>2</sup>.” Mr. Bryant supposes, and I think very justly, that the Gentile appellation *Phenix* is merely the compound term *Pb'Anak*: but, however this may be, it is at least evident, that the Anakim were by no means confined to the land of Canaan. Some of their colonies migrated into Greece, most probably in conjunction with the Cadmonites and Hermonites; and their reputation for valour stood so high, that their Gentile title *Anak* or *Anax* was adopted into the language of the Hellenes, and the signification of *king* annexed to it. Hence we find, that their name very frequently occurs in the history and mythology of Greece. Thus Pausanias mentions, that the Phliasians had a temple called *Anactoron*, in which was kept a chariot reported to have belonged to Pelops; and that they

<sup>2</sup> The same mode of expression is accurately preserved by the author of *the book of Judges*. See Judg. i. 20.

preserved a tradition of a very ancient king *Aras*, whom they believed to have been contemporary with Prometheus the son of Iapetus<sup>a</sup>. Anacloron was the temple of Anak-Tor, *the diluvian bull*; Aras is a mere personification of Ares, *the Sun*; and Pelops, who is so conspicuously introduced into the mystic rites of the Anacltes, is a similar personification of P'El-Op, *the divine serpent*. Accordingly, he is represented as being the father of Atreus, from whom sprung the third race of Dioscori, consisting of Alco, Melampus, and Emolus. Atreus is Adar-As, *the illustrious god of fire*<sup>b</sup>; Alco is Al-Con, *the divine solar priest*; Melampus<sup>c</sup> is M'El-Am-Bus, *the great solar bull*; and Emolus is Am-El, *the burning Sun*. Pausanias also notices a colony from Corinth, where so many arkite memorials were preserved, which called themselves *Anaclorii*<sup>d</sup>; and he further asserts,

<sup>a</sup> Φλιασιοι γαρ Προμηθει γενισθαι τῷ Ιαπετου κατα τον αυτον χρονον φασιν Αραστα.—Του δε Ανακτορου καλουμενου προς τῷ οροφῳ Πελοπος ἀγμα λεγουσιν ανακισθαι. Paus. Corinth. p. 143.

<sup>b</sup> Perhaps Atreus may be the *Atri* of the Hindoos. See Instit. of Menu, p. 5. and Asiatic Ref. vol. iii. p. 111. in which *Atri* is said to have travelled into the West.

<sup>c</sup> Melampus was supposed to have first introduced the Phallic worship into Greece. Vide supra vol. i. p. 366. note d.

<sup>d</sup> —Ανακτοριους αποικους Κορινθίων οντας—. Paus. i. Eliac. p. 437. It may not be improper to observe, that this colony was

was

that, during the reign of the autochthon Anak, and his son Asterius, the whole region of Miletus bore the title of *Anaëtoria*<sup>c</sup>. It is observable, that *Asterius* is the very name, by which the Cretan Taurus, Italus, Talus, or

was seated in Acarnania, the ancient land of the Curetes. *Ανακτοριον, Ακαρνανιας πολις, κ. τ. λ.* Steph. Byzan. p. 127.

<sup>c</sup> *Μιλησιοι δε αυτοι τοιαδε τα αρχαιοτατα σφισιν ειναι λεγουσιν' επι γενεας μιν δη Ανακτοριαν καλειδαι την γην, Ανακτος τε αυτοχθονος και Αστειριου βασιλευστος του Ανακτος.* Paus. Achaic. p. 524. It is worthy of notice, that Delos, which was supposed to have been once a floating island, and which was famed for the worship of Latona, Apollo, and Diana, was formerly called *Asteria*. (Nonni Dionys. lib. xxxiii. p. 552.—Anton. Liber. Met. cap. xxxv.—Apollod. Bibl. lib. i. cap. 4.) According to Hyginus, Asteria was the daughter of Titan, and was metamorphosed by Jupiter first into a quail, and afterwards into a floating island. (Hyg. Fab. 53.) The same story is related by Tzetzes, who further adds, that Asteria was the sister of Latona. (Tzet. in Lycoph. ver. 401.) This Asteria, who is described as the daughter of Titan, or *the diluvian*, and who is feigned to have been metamorphosed into a floating island, is merely *As-Tora, the arkite beifer of the solar Noab*. Accordingly, as the Ark was denominated *Asteria*, so the god of the Ark was called *Asterius* or *Taurus*. Hesiod agrees with Tzetzes in making Asteria the sister of Latona; but he supposes her to have espoused Perseus, and to have received from Jupiter the highest honours amidst the stars of heaven. (Hes. Theog. ver. 409.) Here we find, that Asteria is the Moon no less than the Ark; whence she is represented as the consort of Perseus, or the Sun. *Περσην τον ηλιον λεγουσι.* Schol. in loc. Asteria in short is manifestly the same as the Phenician Astartè. Vide supra vol. i. p. 103.

Jupiter, was designated<sup>f</sup>; and we are informed by Lycophron, that his temple was called *Anactoron*:

— Δικταϊον εις Ανακτορον,  
 Δαμαρτα, Κρητης Ασερω στρατηλατη β.

nor shall we be surpris'd at this coincidence, when we find, that the Cretans were supposed to have established a colony at Miletus<sup>h</sup>. There was a town likewise called *Anacè* in Achaia<sup>i</sup>; and part of the Athenian tribe of Hippothoön was denominated *Anacèa*<sup>k</sup>.

The accounts, which are given of the birth of Castor and Pollux, are by no means uniform. The most common story is, that Leda, the wife of Tyndarus, was debauched by Jupiter in the form of a swan, while at the same time she cohabited with her husband. In consequence of this she produced two eggs; out of the first of which proceeded Pollux and Helena, who were the children of Jupiter; and out of the second, Castor and Cly-

<sup>f</sup> Vide supra vol. i. p. 404.

<sup>g</sup> Lyc. Caff. ver. 1300.

<sup>h</sup> Pauf. Achaic. p. 524.

<sup>i</sup> *Ανακη, πολις Αχαϊας.* Steph. Byzan. p. 127.

<sup>k</sup> *Ανακαια, δημοσ της Ίπποδοωντιδος φυλης.* Ibid.

temnestra,

temneſtra, who were the offspring of Tyndarus<sup>1</sup>. Heſiod however, according to the ſcholiaſt upon Pindar, makes both Caſtor and Pollux to be the ſons of Jupiter; and aſſerts, that Helena was his daughter, by one of the nymphs of the Ocean<sup>m</sup>. The ſcholiaſt upon Aratus mentions only *one* egg, which produced the Dioſcori and Helena<sup>n</sup>. This I apprehend to have been the original number, the addition of the *ſecond* egg being a ſubſequent corruption. But the primitive fable ſeems to have been moſt accurately preſerved by Tzetzes. He informs us, that Jupiter, having changed himſelf into a ſwan, enjoyed, in that ſhape, the perſon of Nemefis, daughter of Oceanus<sup>o</sup>. She produced an egg, and

<sup>1</sup> *Gemino ovo dicit respiciens ad cygnum. Duo enim ova peperisse dicitur Leda, alterum ex Jove, sub specie cygni, ex quo nati sunt Pollux et Helena; alterum ex Tyndaro, ex quo Caſtor et Clytemneſtra.* Schol. in Horat. de Art. Poet.

<sup>m</sup> Ὁ μὲν Ἡσιόδος ἀμφοτέρους Δίος εἶναι γενεαλογεῖ.—ὅτι Ληδας ἐπὶ Νεμεσίως δίδωσι τὴν Ἑλεην, ἀλλὰ θυγατέρα Ωκεανῶ (θυγατρὸς) καὶ Δίος. Schol. in Pind. Nem. x. ver. 150. The ſenſe ſhews, that θυγατρὸς ought to be inſerted between Ωκεανῶ and καὶ, though it does not appear in the Scholia.

<sup>n</sup> Κατὰ τοὺς πολλοὺς ὁμίλησι Νεμεσίῃ, κατὰ θεοῖς ἐπιούσι Ληδῆ· ἐκ δὲ τῆς Ληδας, τὴν Ἑλεην γενεσθαι, καὶ τοὺς Διοσκουρούς ἐν ὧν λεγούσι. Schol. in Arat. Phæn. p. 38.

<sup>o</sup> According to the author of *the Cyprian verſes*, Nemefis changed herſelf into a fiſh, in order that ſhe might eſcape the embraces of Jupiter.—Athen. Deipnoſ. lib. viii. p. 334. This

left it in a marsh; where a shepherd found it, and brought it to Leda. That princess carefully preserved it in an ark; and, in due season, Helena, Castor, and Pollux, issued from it<sup>p</sup>. The same story is related by the scholiast upon Callimachus, who adds, that the circumstance happened at Rhamnus in Attica<sup>q</sup>. Tzetzes also mentions, that some mythologists feigned, that Jupiter metamorphosed himself into a star; and in that form begot the Dioscori, and Helena<sup>r</sup>.

These several fables appear to me to admit of a very easy explanation. Perhaps the best

fable serves to point out to us the relation, which the history of Nemesis bears to the deluge.

<sup>p</sup> Ζεὺς γὰρ ὁμοιωθεὶς κύνῳ μινυται Νεμεισὶ τῆ Ὠκεανοῦ θυγατρὶ, εἰς χθινὰ ὡς ληροῦσιν αὐτῆς μεταβαλουσῆς. Ἡ δὲ τικουσα ὦν, ἐν τῷ ἔλει αὐτὸ κατελείπει. Ποιμὴν δὲ εὐρων, τῆ Ἀθηὰ κομιζεῖ· ἡ δὲ λαριακὴ Δεμιτῆ, ἐφυλάττει. Χροῶν δὲ τῷ καθηκοῦτι, Ἐλετῆ γενναται ἐκ τῆ ὦν, ἦν ὡς ἰδιὰν παιδα ἡ Ἀθηὰ ἀντρεφεῖ. Τινες δὲ καὶ Καγορα καὶ Πολυδευκὴν ἐκ τῆ αὐτῆ φασὶν ὦν γεννηθῆναι. Tzet. in Lycoph. ver. 88.

<sup>q</sup> Ῥαμνοῦς δῆμος Ἀττικῆς, ἐνθα τῆ Νεμεισὶ ὁ Ζεὺς συνεκαθευθησεν· ἦτις ἐτεκεν ὦν, ὅπερ εὐρουσα ἡ Ἀθηὰ ἐθερμανε, καὶ ἐξέβαλε τοὺς Διοσκουροὺς καὶ Ἐλετην. Schol. in Call. Hymn. ad Dian. ver. 232. See also Apollod. Bibl. lib. iii. cap. 9. and Paus. Achaic. p. 533.

<sup>r</sup> Ἄλλοις δὲ τισὶν εὐρων ἰστορικοῖς, ὅτι ὁ Ζεὺς ἀγερὶ εἰκασθεὶς, καὶ μινυεὶς Ἀθηὰ, Καγορα καὶ Πολυδευκὴν γεννα· ὕπερον δὲ ἔτῳ, ὡς ἐφημην, τῆ Ἐλετην. Tzet. in Lycoph. ver. 88. Lactantius says, that Leda and Nemesis are the same person, which I am rather inclined to doubt. Leda Nemesis. Lact. de Fal. Rel. lib. i. cap. 21.

com-

commentary upon them is a tradition preserved by Hyginus, which has already been noticed in a former part of the present work. An egg of a vast size is said to have fallen from heaven into the river Euphrates, and to have been rolled by fishes to the bank. Upon it perched a dove<sup>s</sup>; and out of it at length proceeded that Venus, who was afterwards called *the Syrian goddess*<sup>t</sup>. Mr. Bryant thinks, that this egg was the Ark; but I cannot help doubting the propriety of such a supposition. In almost every oriental cosmogony, the egg was a symbol of the world; and such I take it to be in the present case. The circumstance therefore of its being rolled to land by fishes alludes to its emerging out of the diluvian waters; and the fable of Venus issuing from it seems only to mean, that the Ark at length became visible, after having been long concealed in the midst of fogs and clouds, and after having been buried as it were in the bosom of the vast deep<sup>u</sup>.

<sup>s</sup> So Ampelius reads, and not *doves* in the plural, like Hyginus. Dicitur et in Euphrate fluvio ovum piscis in ora fluminis *columba* asedisse dies plurimos, et exclusisse deam benignam et misericordem. Amp. cap. 2.

<sup>t</sup> Hyg. Fab. 197.—Vide supra vol. i. p. 81, 82.

<sup>u</sup> For the reason why the Ark, and the Noëtic family, were placed in the fabulous Hades, though in reality they floated upon the surface of the waters, vide supra vol. i. p. 230. The

If we apply this tradition to the history of the Dioscori, we shall find it a very satisfactory solution of their allegorical genealogy. Nemesis signifies *vengeance*; and relates, I apprehend, like the name *Styx*, to the vengeance of God upon an impenitent world. But, this vengeance, while it destroyed the ancient globe of the earth, produced a second mundane egg, the renovated postdiluvian world. And this second mundane egg may be metaphorically said to have been contained in the Ark; inasmuch as the Ark, by comprehending within its womb the Noëtic family and all kinds of animals, which were the rudiments of the new world, virtually comprehended the new world itself\*. This seems

Cabiric cave of the Phigalensian Ceres was another emblem of the great central mundane cavity; and the position of the goddess within it is exactly equivalent to the position of Venus within the egg.—Vide supra p. 14.

\* Both this opinion, and the leading idea which pervades the whole of the present work, is remarkably confirmed by the second of the Indian Avatar, which, according to Sir Wm. Jones, relates to the history of the deluge. In this Avatar, Vishnou appears incarnate in the shape of a boar, trampling under his feet the demon Hayagriva, who is sinking beneath the waves of the sea. Upon his tusks he supports a lunette, within the curvature of which is a representation of the earth, embellished with trees, mountains, and cities. (See the print, Maurice's *Hist. of Hind.* vol. i.) This lunette, I doubt not, is the lunar Ark; and the world is placed within it, for precisely the same reason,  
that

to be the whole that is meant by the fable of Leda's placing the egg of Nemefis in an ark, where it remained till it was hatched; when the Dioscōri and their sister Helena issued from the Ark, in which they had been confined<sup>y</sup>. As for Leda, I am persuaded, that she is no other than Mylitta, the Assyrian Venus<sup>z</sup>; both their titles springing equally from Mileda<sup>x</sup>, *the goddess of generation*. The

that Leda is feigned to have placed the mundane egg within an ark. The symbol of a lunette, or an ark shaped like a crescent, was used in the mystical interment of Osiris, which, as I have already shewn, signified nothing more than the entrance of Noah into his vessel. Το δὲ ξυλον ἐν ταῖς λεγομέναις Οοσιριδος ταφαις τιμωρτες κατασκευαζουσι λαβριακα μηνιοιδη. Plut. de Isid. p. 368. As for the demon Hayagriva, he is evidently the same as the Egyptian Typhon, a mere personification of the deluge, from the dreadful ravages of which the Ark was preserved by the benign care of providence, till the earth emerged from beneath the waters.

<sup>y</sup> Neocles of Crotona asserted, that the egg, out of which Helena was produced, fell from the moon. Νεοκλης ὁ Κροτωνιατης εφη ἀπο της σεληνης πιστιν το ωοι, ἐξ ἧ την Ἑληνην γενηθηναι. Athen. Deipnos. lib. ii. p. 57. This notion evidently arose from the joint worship of the moon and the Ark, when the two great superstitions were united.

<sup>z</sup> Herod. lib. i. cap. 131.

<sup>x</sup> מילדה, or מולדת. Hercules Miletus, concerning whom the old Irish writers say so much, seems to be Noah the generator. Miletus is the masculine of Melitta or Mileda; and both terms equally allude to the phallic worship.

name

name of her husband Tyndarus is probably a contraction of Tinin-Adar, *the illustrious fish*; while Rhamnus, the place where Nemesis received the embraces of Jupiter, was so called from Ram-Nus, *the lofty Noah*<sup>b</sup>. Castor is Ga-As-Tor, *the illustrious solar bull*; Pollux, or, as the word is properly written, Polydeuces, is Bola-Dag, *the lordly fish*; and Helena seems to have derived her name from El-Ain, *the solar fountain of heat*. The story of Jupiter's changing himself into a star was probably invented, after the introduction of the Sabian superstition; and it is evidently connected with the two stars, which are usually depicted over the heads of the Dioscōri<sup>c</sup>. Fulgentius makes even Saturn himself the son of Pollux<sup>d</sup>; nor shall we wonder at this circumstance, when we consider, that Pollux, Saturn, and

<sup>b</sup> Hence *Rhamnusia* became a title of Rhea, Venus, Isis, Proserpine, or Hecatè; all of which are only different personifications of the Ark. Apul. Metam. lib. xi. cited above vol. i. p. 147.

<sup>c</sup> Should the reader be disposed to adopt the theory of Mr. Whiston, that a comet was the natural cause of the deluge, the star of Jupiter and the Dioscōri will remind him of the falling star, which the Phenician Astartè is said to have beheld in the course of her travels.—Vide supra vol. i. p. 82. note z.

<sup>d</sup> Saturnus Pollucis filius Opis maritus. Fulg. Mythol. lib. i. cap. 2.

Jupi-

Jupiter are equally the solar Noah, and that their supposed descent from each other is a mere genealogical repetition.

The Dioscori are generally represented on horseback, and Castor is supposed to have particularly excelled in the equestrian art. This, like most other fables of the same nature, is founded upon a perversion of the sacred term *Hipb*, or *Hippa*. Hence it was believed, that their horses were given to them by Neptune<sup>c</sup>. It is a curious circumstance, that the worship of the equestrian Dioscori is not unknown in Hindostan; and it is particularly worthy of observation, that the genealogy there assigned to them serves to shew, how widely the symbol of the horse was diffused, and how closely the worship of the Patriarch was united with that of the Sun, and the worship of the Ark with that of the Moon.

“ Among the legends concerning the transformation of Devi, or Φυσις πολυμορφος,” says Captain Wilford, “ we find a wild astronomical tale in *the Nasatya Sanbita*, or *history of the Indian Castor and Pollux*. In one of her forms, it seems, she appeared as Prabha,

<sup>c</sup> Neptunum autem pari consilio munerâsse; nam equos his, quibus utuntur, donavit. Hyg. Poet. Astron. lib. ii. cap. 22.

“ or

“ or *light*, and assumed the shape of *Aswini*,  
 “ or *a mare*, which is the first of the lunar  
 “ mansions. The Sun approached her in  
 “ the form of a horse, and he no sooner had  
 “ touched her nostrils with his, than she con-  
 “ ceived the twins, who, after their birth,  
 “ were called *Aswini-Cumarau*, or *the two*  
 “ *sons of Aswini*. Being left by their parents,  
 “ who knew their destiny, they were adopted  
 “ by Brahma, who intrusted them to the care  
 “ of his son *Dacsha*; and under that sage  
 “ preceptor, they learned the whole *Ayurve-*  
 “ *da*, or *system of medicine*. In their early age,  
 “ they travelled over the world, performing  
 “ wonderful cures on gods and men; and  
 “ they are generally painted on horseback, in  
 “ the forms of beautiful youths, armed with  
 “ javelins. At first, they resided on the *Cula*  
 “ mountains near *Colchi* <sup>f</sup>; but *Indra*, whom  
 “ they had instructed in the science of heal-  
 “ ing, gave them a station in *Egypt* near the  
 “ river *Cali*, and their new abode was from  
 “ them called *Aswisban*.—According to some  
 “ authorities, one of them had the name of  
 “ *Aswin*, and the other of *Cumar*; one of  
 “ *Nasatya*, the other of *Dasra*: but, by the

<sup>f</sup> This affords another proof of the connection between the  
Hindoos and Colchians.

“ better

“ better opinion, those appellations are to be  
 “ used in the dual number, and applied to  
 “ them both. They are also called *Afwana-*  
 “ *sau*, because their mother conceived them  
 “ by her nostrils; but they are considered as  
 “ united so intimately, that each seems either,  
 “ and they are often held to be one indivi-  
 “ dual deity. As twin brothers, the two  
 “ Dafras, or Cumaras, are evidently the Diof-  
 “ cori of the Greeks; but, when represented  
 “ as an individual, they seem to be Esculapius,  
 “ which my Pandit supposes to be *Afwiculapa*,  
 “ or *chief of the race of Afwi*. That epithet  
 “ might indeed be applied to the Sun; and  
 “ Esculapius, according to some of the west-  
 “ ern mythologists, was a form of the Sun  
 “ himself. The adoption of the twins by  
 “ Brahma, whose favourite bird was the phe-  
 “ nicopteros, which the Europeans changed  
 “ into a swan<sup>§</sup>, may have given rise to the  
 “ fable of Leda; but we cannot wonder at  
 “ the many diversities in the old mythologi-  
 “ cal system, when we find in the Puranas

<sup>§</sup> Both Eratosthenes and Hyginus seem uncertain whether the bird of Leda was really a swan. Οὗτος ἔστιν ὄρνις ὃ καλουμένη μίγας, ὃν κυκνῶν εἰκαζουσι.—κ. τ. λ. Erat. Cataf. 25. Hunc Græci κυκνῶν appellat, quém complures, propter ignotam illius historiam, communi genere avium ὄρνιν appellaverunt. Hyg. Poet. Astron. lib. ii. cap. 8.

“ them-

“ themselves very different genealogies of the  
 “ same divinity, and very different accounts  
 “ of the same adventure <sup>h</sup>.”

The Dioscori then, being Hippian or ark-  
 ite gods, are, like the Cabiri, invariably repre-  
 sented as favourable to navigators. According  
 to Hyginus, the privilege of saving mariners  
 from storms at sea was conferred upon them  
 by Neptune <sup>i</sup>; and both Strabo and Arrian  
 agree in celebrating them as the protectors of  
 seamen <sup>k</sup>. This imaginary influence, which  
 they were supposed to possess over the tem-

<sup>h</sup> Wilford on Egypt.—Asiat. Ref. vol. iii. p. 168. Accord-  
 ing to Tacitus, the Dioscori Castor and Pollux were worshipped  
 among the ancient Germans. He does not indeed mention  
 their connection with horses; but, which is a little remarkable,  
 he speaks of them, exactly in the Hindoo style, as being some-  
 times two, and sometimes one. The Germans denominated  
 them *Alcis*, which may possibly be a contraction of Al-Ochi,  
*the gods of the ocean*. Apud Naharvalos antiquæ religionis lu-  
 cus ostenditur. Præsidet sacerdos muliebri ornatu, sed *deos* in-  
 terpretatione Romana Castorem Pollucemque memorant. *Ejus*  
*puminis nomen Alcis*. Nulla simulacra, nullum peregrinæ super-  
 stitionis vestigium. Ut fratres tamen, ut juvenes venerantur.  
 Tac. de Mor. Germ., cap. 43.

<sup>i</sup> Neptunum autem pari consilio munerâsse; nam——dedit  
 potestatem naufragis salutis esse. Hyg. Poet. Astron. lib. ii.  
 cap. 22.

<sup>k</sup> Τους δε Διοσκουρους επιμηλητας της θαλασσης λεχθησαι, και  
 σωτηρας των πλειοτων. Strab. Geog. lib. i. p. 48. Οι μιν Διοσ-  
 κουροι τοις πανταχου πλωζομενοις εναργεις φαινοται και φαινετες σω-  
 τηρες γινονται. Arrian. Perip. Pont. Bux. p. 134.

pestuous

peftuous ocean, is beautifully described by Horace among the Latins, and by Homer among the Greeks.

Dicam et Alciden, puerosque Ledæ,  
Hunc equis, illum fuperare pugnīs  
Nobilem; quorum fimul alba nautis

Stella refulfit,

Defluit faxis agitatus humor;  
Concidunt venti; fugiuntque nubes;  
Et minax (fic Dî voluere) ponto  
Unda recumbit<sup>1</sup>.

Alcides' labours, and fair Leda's twins,  
Fam'd for the rapid race, for wrestling fam'd,  
Shall grace the fong; foon as whose ftar benign  
Through the fierce tempeft fhines ferene,  
Swift from the rocks down foams the broken  
furge,  
Hufh'd fall the winds, the driving clouds dif-  
perfe,  
And all the threatening waves, fo will the gods,  
Smooth fink upon the peaceful deep.

*Francis.*

Κατορα θ' ἵπποδαμον, και αμωμητον Πολυδευκα,

Σωτηρας τεκε παιδας επιχθονιων ανθρωπων,

Ωκυπορων τε νεων, οτε σπερχωσιν αελλαι

Χειμεριαι κατα ποντον αμειλιχον——

<sup>1</sup> Hor. lib. i. Ode 12.

— αἱ δ' ἑξαπίνης εἶφανσαν  
 Χανθῆσι πτερυγεσσι δι' αἰθέρος αἰζάντες·  
 Αὐτικά δ' ἀργαλέων ἀνεμῶν κατεπαύσαν ἀέλλας,  
 Κυμάτα δ' ἐσορέσαν λευκῆς ἄλος ἐν πελαγεσσι  
 Ναυταῖς <sup>m</sup>. —

The Hippian Castor, and in arms renown'd  
 The blameless Pollux, to Olympian Jove  
 Fair Leda bore. These, when the foaming waves  
 In mountains rise, urg'd by the wintery blast,  
 Protection to the mariner afford.

Soon as they come, winnowing the buxom air  
 With golden pinions, straight the burly winds  
 Are hush'd in silence; and the wild uproar,  
 Of breakers dashing on the whiten'd beach,  
 Is heard no longer.

Montfaucon mentions a curious monument dug up near Estè, representing a vow performed to the Dioscori, by Argenidas the son of Aristogenidas; in consequence, as one might imagine, of his having escaped the perils of shipwreck. The deities are carved standing upon a pedestal, while Argenidas is offering to them two pateræ upon an altar, the lower part of which exhibits a hog in bas-relief. In the back ground is a dismasted vessel floating upon the waves; and upon the land are four naked figures, which

<sup>m</sup> Hom. Hymn. ad Dioscor.

appear to have just emerged from the water. Behind them is an Anacion, or *temple of the Anaetes-Dioscori*, as we may conclude from the Greek letters KEION yet remaining; and over the head of Argenidas is a serpent. The monument has so much suffered by the injuries of time, that the features both of the deities and their votary are entirely obliterated<sup>a</sup>.

The hog, which here makes its appearance, is one of the arkite emblems, as is sufficiently evident from the histories of Adonis, Osiris, and the Vara Avatar; and the serpent is merely the accustomed symbol of the Sun. Hence we find, that, in allusion to the solar worship, the charioteers of Castor and Pollux were called *Amphitus* and *Telchius*<sup>o</sup>; the first of which names is Am-Phi, *the oracular Sun*; while the second is a corruption of Tel-Chin, *the priest of the solar deity*. The maritime Dioscori in fine were the same as the Phenician Pataïci; whence, no doubt from an idea of their being propitious deities, the ship, in which St. Paul sailed from Melita, was de-

<sup>a</sup> Supplem. to Montfaucon's Antiq. p. 103.

<sup>o</sup> —Amphito et Telchio, Castoris ac Pollucis aurigis. Plin. Nat. Hist. lib. vi. cap. 5.

corated with the figures of Castor and Pol-  
lux <sup>P</sup>.

I have observed, that the statues of the eight great Gods of Egypt were placed in a small floating island, near Buto; which seems to have been designed, as a sort of representation of the Ark containing the Noëtic Ogdoad. A similar custom prevailed with respect to the Dioscori. The Thalamatians maintained, that they were born in a small island on the coast of Laconia, not larger than a rock, which was denominated *Pepbnus*; and their brazen statues, each of about a foot in length, were placed there in the open air<sup>q</sup>. The name *Pepbnus*, or P'Iph-Nus, *the Hiph of Noab*, sufficiently points out the original idea, that was attached to the island.

One of the most remarkable circumstances in the mythological history of Castor and Pol-  
lux is their alternate death and revivification. According to the scholiast upon Pindar, they carried off by force Hilaira and Phebè, who

<sup>P</sup> Acts xxviii. 11.

<sup>q</sup> Πεφνος επί θαλάσση· προκείται δε τῆσις πέτρας τῶν μεγάλων οὐ μείζων, Πεφνος καὶ ταυτὴ τὸ ὄνομα. Τυχθῆναι δὲ ἐνταυθα τῆς Διοσκου-  
ρουσ φασιν οἱ Θαλαματαί· τοῦτο μὲν δὴ καὶ Ἀλκίματα ἐν ἀσμάτι οἶδα  
εἰποῦτα.—Ἐν ταυτῇ τῇ νησίδι ἀγάλματα Διοσκουρῶν χαλκᾶ, μεγέθος  
παιδία ἐν ὑπαιθρῷ τῆς νησίδος εἰσιν. Paus. Lacon. p. 276.

were

were previously betrothed to Idas and Lynceus; and whose parents were Leucippus, and Philodicè the daughter of Inachus<sup>†</sup>. Idas and Lynceus, resenting the injury done to their brides, attacked the twin brothers; and Pollux remained the only survivor of the battle<sup>\*</sup>. The story however is related somewhat differently both by Apollonius, and Pindar. According to these writers, the quarrel arose respecting the division of a booty consisting of oxen; but its consequences were equally fatal to Castor, Idas, and Lynceus<sup>†</sup>. Pollux, grieved at the death of his brother, obtained from Jupiter the privilege, that they should alternately live and die.

Μεταμειβομενοι δ' ενναλ-  
λαξ, αμεραν ταν μεν παρα πατρι Φιλω

<sup>†</sup> Λευκιππου δε και Φιλοδικης της Ιναχου, θυγατρις εγενοντο, Ίλα-  
ειρα και Φοιβη. Ταυτας αρπασαντες εγημαν Διοσκυροι. Apollod.  
Bibl. lib. iii. cap. 9. It is remarkable, that the third daugh-  
ter of Leucippus was called Arfinoè; a name, which was also  
bestowed upon the arkite Venus, (Strab. Geog. lib. xvii.  
p. 800.) and which seems to be a corruption of Baris-Noè.  
This Arfinoè was believed by some to be the mother of Escu-  
lapius, (Apollod. Bibl. lib. iii. cap. 9.) whose connection with  
the Dioscori, in the mythology both of Greece and Hindostan,  
has been already pointed out. Vide supra vol. i. p. 99. and  
vol. ii. p. 223.

<sup>\*</sup> Schol. in Pind. Nem. x. ver. 112.

<sup>†</sup> Apollod. Bibl. lib. iii. cap. 10.

Διὶ νεμονταί, ταν δ' ὑπο κευθεσί γαι-  
 ας, ἐν γυαλοισι Θεραπνας,  
 Πυτμον ἀμπιπλαντες ὁμοιον. Ἐπει  
 Τῆτον, ἡ παμπαν Θεος ἐμ-  
 μεναι, οἰκειν τ' ἔρανῳ,  
 Εἴλετ' αἰωνα, Φθιμενῶ Πολυδευκης  
 Κατορος ἐν πολεμῳ.  
 Τον γαρ Ἰδας, ἀμφι βροσιν πως χολω-  
 θεις, ἐτρωσεν χαλκείας λογχας αἰχμα.  
 Ἀπο Ταῦγετῶ πῆδαι-  
 γαζῶν ἰδεν Λυγκευς θρούος ἐν τελεχει  
 Ἡμενον. Κεῖνῶ γαρ ἐπιχθονίων  
 Παντων γενετ' ὄξυτατον  
 Οἶμα<sup>υ</sup>.

With constant interchange, the valiant pair  
 One day in high Olympus live, the next  
 In the dark realms of Hell. Fraternal love  
 Produced this wonderful vicissitude :  
 For generous Pollux willingly resign'd  
 Half of his birth-right, immortality,  
 That hapless Castor might again enjoy  
 The light of Phebus. Him stern Idas slew,  
 When dire contention for the lowing herd  
 Between them rag'd, as in a hollow oak  
 Secure he sat ; but eagle-sighted Lynceus  
 Espied the chief, and to his brother shew'd him.

This contest respecting the oxen is only a re-  
 petition of the story of the Teleboæ, and al-

<sup>υ</sup> Pind. Nem. x. ver. 103.

ludes,

ludes, like the rape<sup>x</sup> of Phebè and Hilaira, to the war between the votaries of the two great superstitions: while the descent of the Dioscori into the infernal regions, and their return from them into the realms of day, seems to be a yet further corruption of the fable of the death and revival of Osiris; or, in other words, the confinement of the patriarch within the gloom of the Ark, and his subsequent restoration to the light of heaven.

I have mentioned a tradition, that the ancient Orchomenians were excellent horsemen<sup>y</sup>. This notion arose from the story of Erginus having overcome the Thebans in an equestrian battle<sup>z</sup>; a legend, the whole of which is apparently founded upon a misconception of the terms *Orchomenus*, *Theba*, and *Hippa*. Hence we find, that Erginus, who was supposed to have been the son of Neptune, is said to have joined the Argonautic expedition, along with his two brothers Anceus, and Polyphemus, or, as he is termed by Pindar, Euphemus.

<sup>x</sup> The union of the two superstitions, as I have already observed, was frequently described under the allegory of a rape.

<sup>y</sup> Vide supra p. 183.

<sup>z</sup> Αριστοι δε ιππικοι οι Ορχομενιοι. Εργινος γαρ ιππη Θηβαιους νικησας, φορη υποτιλαις ισχειν, Ηρακλης δε αυτους ηλευθερωσεν. Tzet. in Lycoph. ver. 874.

——— Ταιναρον εις ιεραν  
 Ευφamos ελθων, υιος Ἰπ-  
 παρχου Ποσειδαωνος, αναξ,  
 Τον πατ' Ευρωπα Τιτυς θυγατηρ  
 Τικτη Καφισα παρ' οχθαισ <sup>a</sup>.

To the last of these three sons of Neptune Apollonius ascribes the same power of walking upon the waves, as that which Orion was imagined to have possessed.

Ταιναρον αυ τ' επι τοισι λιπων Πολυφημος ικανε,  
 Τον ρα Ποσειδαωνι ποδωκειεσ ατον αλλων  
 Ευρωπη Τιτυοιο μεγαθενεοσ τεκε κρη.  
 Κεινοσ ανηρ και ποντα επι γλαυκοιο θεσκειν  
 Οιδματοσ, ουδε θοοσ βαπτεν ποδασ, αλλ' οσον  
 ακροισ  
 Ιχνεσι τεγλομενοσ διερη πεφορητο κελευθω.  
 Και δ' αλλω δυο παιδε Ποσειδαωνοσ ικοντο  
 Ητοι ο μεν πολιεθρον αγαυωσ Μιλητοιο  
 Νοσφιαθεισ Εργινοσ, ο δ' Ιμερασιοσ εδοσ Ἡρησ  
 Παρθενιοσ Αγκαιοσ υπερβιοσ ισορε δ' αμφω  
 Ἡ μεν ναυτιλιοσ ηδ' αρεοσ ευχετοωντο <sup>b</sup>.

From Tenarus, that yawns with gulph profound,  
 Euphemus came, for rapid race renown'd.  
 By Neptune forc'd, Europa gave him birth,  
 Daughter to Tityus, hugest son of earth.

<sup>a</sup> Pind. Pyth. iv. ver. 78.

<sup>b</sup> Apoll. Argon. lib. i. ver. 179.

Whene'er

Whene'er he skimm'd along the watery plain,  
 With feet unbath'd he swept the furling main,  
 Scarce brush'd the surface of the briny dew,  
 And light along the liquid level flew.  
 Two other sons of Neptune join'd the host,  
 This from Miletus<sup>c</sup> on the Ionian coast  
*Erginus* nam'd, but that from Samos came,  
 Juno's lov'd isle, *Ancæus* was his name;  
 Illustrious chiefs, and both renown'd afar  
 For the joint arts of sailing or of war.

*Fawkes.*

I am inclined to think, that, in this tradition of Neptune and his three sons, we once more recognize the great patriarch and his triple offspring. Neptune accordingly is described as the consort of Europa<sup>d</sup>, whom we have already seen to be the same mythological

<sup>c</sup> The reader will recollect, that the whole region of Miletus was once called *Anaëtoris*, from the helio-diluvian worship there established. Vide supra p. 213.

<sup>d</sup> I have stated, that the continent of Europe did not receive its name from Europa, but from the worship of Eur-Op, *the solar serpent*. Vide supra vol. i. p. 180. note u. It is proper however to observe, that several authors, such as Col. Vallancey, M. Court de Gebelin, and Signor Anton. Vieyra, suppose Europe to have been so called from its western situation. ערב signifies *the West*; and it was indifferently pronounced *Gbarb*, *Gbarw*, *Harb*, *Warb*, *Erb*, *Erab*, *Europ*. In a similar manner, the name, by which the Irish designate Europe, is variously written *Aorp*, *Eorp*, *Orb*, *Earb*, *Arb*, *Orp*. See Vallancey's *Vind. of Anc. Hist. of Ireland*, p. 306. et infra.

cha-

character as Isis, Astartè, or the Ark. Apollonius and Pindar make her the daughter of Tityus, who was esteemed the largest of all the progeny of the earth; and such no doubt he was, for, like Typhon, he is merely a personification of Tit-Theus, *the divine deluge*, which, as we are informed upon inspired authority, principally issued from the great central abyſs. Aristotle has preserved a singular tradition respecting Ancèus, which may possibly be a mutilated corruption of a well known part of the Noëtic history. He is said to have been a husbandman, and to have planted a vineyard; but he was prevented from enjoying the fruit of his labour, being slain, according to Pherecydes, in hunting the Caledonian boar<sup>e</sup>. It is not improbable, that this boar was originally the same as that, by which Adonis was killed; as that, which rent the ark of Osiris; and as that, into which Vishnou is feigned, in the third of the Hindoo Avatars, to have transformed himself.

In the course of the present Dissertation I have very frequently had occasion to cite the poems attributed to Orpheus, in one of which he is represented speaking in the first person, and giving an account of the various wander-

<sup>e</sup> Schol. in Apoll. Argon. lib. i. ver. 188.

ings

ings of the Argonauts. Whoever was the author of these poems, they certainly contain much curious matter relative to ancient mythology; but, as for Orpheus himself, Aristotle does not scruple to assert, that no such person ever really existed<sup>f</sup>, which I believe to be true, so far as his legendary history is concerned. Apollonius makes him the son of Eagrus and Calliopè<sup>g</sup>; but the more general opinion is that maintained by Asclepiades, that he was the offspring of Calliopè and Apollo<sup>h</sup>. Orpheus in fact is the same person as his supposed father Apollo, or the solar Noah; and his name is nothing more than the compound title Or-Phi, *the oracular Sun*. Hence we see the reason, why he was sometimes supposed to have been the offspring of Menippa<sup>i</sup>, or Men-Hippa, *the Noëtic Ark*;

<sup>f</sup> Orpheum poetam docet Aristoteles nunquam fuisse. Cic. de Nat. Deor. lib. i. cap. 28. Palephatus makes much the same observation. Ψευδης και ὁ περὶ του Ορφειου μυθος. Palæph. de Incred. Hist. cap. 34.

<sup>g</sup> Apoll. Argon. lib. i. ver. 24.

<sup>h</sup> Είναι δι' Ορφια κατα μιν Ασκληπιαδην Απολλωνος και Καλλιπης. Schol. in Apoll. Argon. lib. i. ver. 23. The scholiast upon Pindar agrees with Asclepiades in stating the parentage of Orpheus. Απολλωνος τον Ορφια φασιν είναι. Schol. in Pind. Pyth. iv. ver. 313. But Pindar himself assents to Apollonius.

<sup>i</sup> Ορφειος—Μεινιπης της Θαμυριδος υιος. Tzet. Chil. i. Hist. 12. Menippa the mother of Orpheus was the same as the Tanguian idol Menipè. Vide supra p. 196. It is not unworthy of

why he makes so conspicuous a figure in the Argonautic expedition; and why he is said, like Bacchus, Hercules, Adonis, and Osiris, to have descended into the fabulous infernal regions. This perilous enterprize he undertook for the purpose of bringing back his wife, who had died in consequence of the bite of a serpent, as she was endeavouring to escape the embraces of Aristèus<sup>k</sup>. I apprehend, that the serpent here mentioned is merely the usual solar emblem, and that Aristèus, however the original circumstances may have been distorted, is Ares-Theus, *the divine Sun*<sup>l</sup>; while Eurydicè seems to be the same as Isis, Venus, Ceres, or the Ark, and accordingly her name is compounded of Eurah-Dagah, *the helio-arkite fish*. The fable of Orpheus drawing the wild beasts after him, by the sweetness of his music, is probably nothing more than a corrupted tradition of the

notice, that Apollo, or the solar Noah, was sometimes termed *Smintheus*; a title, of which Min or Menu is the basis no less than it is of Menippa. Smintheus is Z'Min-Theus, *the great Noëtic god*. See Hom. Iliad. lib. i. ver. 39.

<sup>k</sup> Hyg. Fab. 164.

<sup>l</sup> Aristèus, as we have seen above, was fabled to be the son of Apollo by the nymph Cyrenè. The whole of the beautiful fable concerning him, which is detailed by Virgil, refers to the Mysteries celebrated in the cave of the nymphs. Vide infra chap. x.

animals

animals spontaneously following Noah into the Ark; and the story of his death being occasioned by the Menades, or arkite priestesses<sup>m</sup>, is only a repetition of the similar legend of Bacchus, Osiris, and Sita. The probability of this supposition is heightened by the general prevalence of the idea, that Orpheus was devoted to the abominations of the Phallus<sup>n</sup>, and that he invented the Mysteries both of Hecatè, Bacchus, and the infernal Ceres<sup>o</sup>. These were the same as the Samothracian Mysteries of the Cabiri, and related to the helio-diluvian idolatry.

As for the other Argonauts, their names are for the most part mere compounds either of solar or arkite titles; and, their several genealogies being entirely mythological, their number seems to have been increased or diminished, as it was most pleasing to the humour of the poet. Thus, according to Vale-

<sup>m</sup> The word *Menas*, as I have already observed, is derived from *Menu*.

<sup>n</sup> Clem. Alex. Cohort. ad Gent. p. 17.—Arnob. adv. Gent. lib. v.

<sup>o</sup> Θωοι δε Αιγινηται τιμωσι Έκατην μαλινα, και τιλετην αγωνισια και ιτος Έκατης, Ορφια σφισι τον Θρακα κατασησασθαι την τιληην λιγονιες. Paus. Cor. p. 180. Εύρι δε Ορφευς και τα Διονυσου μυστηρια, και τιθαπλαι περι την Πιεριαν, διασπασθεις υπο των Μαιναδων. Apollod. Bibl. lib. i. cap. 3. Δημητρα δε χθονιαν Λακιδαιμοιοι μιν σθεβει φασι, παραδοθις σφισιν Ορφως. Paus. Lacon. p. 241.

r*ius*

rius Flaccus, and the author of *the Orpbic Argonautics*, they amounted to *fifty-one*; according to Apollonius and Apollodorus, to *forty-four*; and, according to Hyginus, to *sixty-nine*.

Such is the mythological history of the celebrated expedition to Colchi, the whole of which seems to have been founded upon some corrupted traditions of the deluge, united with the prevailing notions of the Sabian idolatry.

## CHAP. IX.

## THE WAR OF THE TITANS.

I SHALL now proceed to consider the fabulous history of the Titanic war. Upon this point I feel myself obliged to differ *in toto* from the system adopted in *the Analysis of ancient Mythology*<sup>a</sup>; being persuaded, that the *original* Titans were not, in the slightest degree, engaged in the building of the Babylonian tower. Some of their *descendants* no doubt were; but whenever these are called by the descriptive appellation of *Titans*, we must conclude, in order to preserve consistency, that they bore the name only on account of their devotion to the diluvian or arkite worship<sup>b</sup>, precisely in the same manner as we meet with nations denominated, *Danai*, *Arcades*, *Argives*, and *Minyæ*, many ages after

<sup>a</sup> The reader will recollect, that Mr. Bryant himself has seen reason to give up his first opinion respecting the Titanic war. See Preface.

<sup>b</sup> The name appears to have been retained by the Babylonians, as a title of honour, a considerable length of time after the flood. Hence the younger Belus, who seems to be the scriptural Nimrod, is called by Moses Chorenensis *a Titan king*. Mos. Chor. Hist. Armen. cap. 9, 10.

that

that dreadful catastrophè, from the events of which they derived their several titles. A neglect of this necessary distinction has occasioned much confusion. The exploits of the *primitive* Titans have been ascribed to their Titanic *posterity*; the history of the Ark has been transferred to Argos, Hindostan, or Egypt; and the wondrous escape of the real Minyæ, the Noëtic voyagers, has been corrupted into an imaginary expedition from Pagasæ to Colchi. In the following Analysis of the Titanic war, I shall frequently avail myself of Mr. Bryant's citations, in order to shew how very different a conclusion may be drawn from them; and every remark, which is made, will be equally applicable to the work of Mr. Alwood<sup>c</sup>, who has adopted the whole of Mr. Bryant's theory.

It has been already observed, that Sanchoiatho makes the Aletæ or Titans contemporary with Agruerus the great god of Phenicia, whom I have shewn to be the same as the patriarch Noah<sup>d</sup>. It has moreover been intimated, that the primitive Titans, who appear to have derived their name from Tit-Ain, *the fountains of the chaotic abyss*, were

<sup>c</sup> Literary Antiquities of Greece.

<sup>d</sup> Vide supra vol. i. p. 35, 43, 45.

the

the whole race of mankind, whether pious or impious, that lived at the period of the deluge. Hence arises a necessary distinction between the Noëtic Titans, who are described as the offspring of Rhea or the Ark, and Cronus or Noah; and that daring race, who were engaged in actual rebellion against heaven<sup>e</sup>. Accordingly we find, that the former of these classes is said to consist of *seven* persons, who, with the head of their family, Agruerus or Cronus, exactly complete the arkite ogdoad; while the latter is represented as a *numerous* and formidable association<sup>f</sup>. It has likewise been shewn, that Agruerus and Sydyk are the same<sup>g</sup>; and consequently that the seven Cabiri, the sons of Sydyk, are the same as the seven Titans. The whole of this system appears to be established beyond a possibility of doubt, both by the circumstance of Japhet being actually enumerated among the Titanic brethren; and by the assertion of Diodorus, that the Titans were the children of Titèa<sup>h</sup>, whom Pseudo-Berosus represents as being the wife of Noah<sup>i</sup>.

<sup>e</sup> Vide supra vol. i. p. 80.

<sup>f</sup> Hes. Theog. ver. 676. et infra.

<sup>g</sup> Vide supra vol. i. p. 55.

<sup>h</sup> Diod. Bibl. lib. iii. p. 190. and lib. v. p. 334.

<sup>i</sup> Unus inter gigantes erat, deorum veneratior et prudentior

Mr. Bryant cites one of the ancient Sibyls, in order to shew that the Titans were the founders of Babel: but I cannot find that she

cunctis, reliquis ex probis erat in Syria. Huic nomen erat Noa, cum tribus filiis Samo, Iapeto, Chem; et uxoribus Titea magna, Pandora, Næla, et Nægla. Is timens, quam ex astris futuram prospectabat cladem, anno 78. ante inundationem, navem instar arcæ coopertam fabricari cœpit. Berof. Ant. lib. i. Fol. 8. I suspect however, that Titèa, like Rhea, was not the real, but the mythological wife of Noah, in other words the Ark. Berofus asserts, that she was afterwards called *Aretia*, and worshipped in conjunction with the earth. This circumstance serves both to shew the convertibility of the heathen goddesses, which I have already discussed at large, and to point out to us the reason, why all the Titanic race are styled *gegenis*, or *earth-born*. Aretia is evidently the Hebrew אֶרֶץ *Aretz*, the *earth*. The whole passage from Berofus is very curious. Necessè est igitur nos ex præmissis confiteri, quod et Chaldæi et Scythæ scribunt, siccato ab aquis orbe, non fuisse nisi dictos octo homines in Armenia Saga, et ab his omne hominum genus in terris feminatum, atque ob id Scythas rectè dicere et appellare Noam omnium deorum, majorum et minorum, patrem, et humanæ gentis authorem, et chaos, et semen mundi. Titeam vero Aretiam, id est, terram in quam semen chaos posuit, et ex qua tanquam ex terra cuncti prodierunt. Berof. Ant. lib. ii. fol. 11. Berofus afterwards mentions, that Titea-Aretia was worshipped under the name of *Horchia*, which, as we have already seen, was likewise a title of Vesta. Sicanus deificavit Aretiam, et nominavit eam lingua Janigena *Horchiam*. Ibid. lib. v. fol. 64. *Horchia* is no other than the Ark. The result of the whole is, that, whether Titèa be the literal, or allegorical consort of Noah, since she is described as the mother of the Titans, they must necessarily be the same as the Cabiri, or the arkite family.

makes

makes any such declaration : and even if she did, I must doubt whether it would be sufficient to prove his point, because, as I have just observed, the posterity of the Titans or Minyæ bore not unfrequently the same name as their ancestors. The Sibyl indeed very accurately describes the building of the tower, and the subsequent dispersion of the Cuthites: but I do not see how a mere description of those events can prove their identity with the celebrated war of the Titans. It is observable, that she places the era of Babel *ten* generations after the deluge; and supposes Uranus, and his three sons Cronus, Titan, and Iapetus, to have all flourished at that same period. Hence I think it is evident, that she has confounded together two entirely different chronological eras. Uranus and his three sons, or, in other words, Noah and his triple offspring, did actually flourish *ten* generations after the creation: but the tower of Babel, in the constructing of which the *second* race of Titans, the descendants of the *real* Titans, were alone concerned, was built in the *fourth*, not the *tenth* generation, subsequent to the deluge. The whole passage is as follows.

Ἀλλ' ὅποταν μεγαλοιο θεῶν τελεωνται ἀπειλαι,  
 Ἄς ποτ' ἐπηπειλησε βροτοῖς, οἱ πυργον ετευζαν

R 2

Χωρη

Χωρη εν Ασσυριη, ὁμοφωνοι δ' ἦσαν ἅπαντες,  
 Και βελοντ' αναβη' εις θρανον αστροεντα,  
 Αυτικα δ' αθανατος μεγαλην επεδηκεν αναγκην  
 Πνευμασιν· αυταρ επειτ' ανεμοι μεγαλν ὑφοδι πυρ-  
 γον

Ἴριφαν, και θνητοισιν επ' αλληλοισ εριν ωρσαν·  
 Τηνεκα τοι Βαβυλωνα βροτοι πολει ενομ' εθεντο.  
 Αυταρ επει πυργος τ' επεσε, γλωσσαι τ' ανθρωπων  
 Εις πολλας θνητων εμερισθησαν διαλεκτες,  
 Παντοδαπαις φωναισι διεσρεφον, αυταρ ἅπανσα  
 Γαια βροτων πληρζτο μεριζομενων βασιληων·  
 Και τοτε δη δεκατη γενεη μεροπων ανθρωπων,  
 Εξ ὑπερ κατακλυσμος επι προτερης γενετ' ανδρας,  
 Και βασιλευσε Κρονος, και Τιταν, Ιαπετος τε,  
 Γαιης τεκνα Φερισα και Ουρανν, εξεκαλεσσαν  
 Ανθρωποι, γαιης τε και Ουρανν ενομα θεντες,  
 Ουνεκα οι προΦερισοι εσαν μεροπων ανθρωπων.  
 Τρισσαι δε μεριδες γαιης κατα κληρον εκασα,  
 Και βασιλευσεν ἕκασος εχων μέρος, εδε μαχοντο·  
 Ὅρκιοι γαρ τ' εγενοντο πατρος, μεριδες τε δικαιοι.  
 Τηνικα δη πατρος τελεος χρονος ικετο γηρωσ,  
 Και ρ' εθανεν· και παιδες ὑπερβασιην ὀρκιοισι  
 Δεινην ποιησαντες, επ' αλληλησ εριν ωρσαν,  
 Ὅσ παντεσσι βροτοισιν εχων βασιληϊδα τιμην  
 Αρξει. Και μαχεσαντο Κρονος Τιταν τε προς αυλησ.

Αυτη δ' εσ' αρχη παλεμησ παντεσσι βροτοισι·  
 Πρωτη γαρ τε βροτοισ αυτη πολεμοιο καταρχη·  
 Και τοτε Τιτανεσσι θεοσ κακον εγγυαλιζε<sup>k</sup>.

But when the judgments of the Almighty God

<sup>k</sup> Sibyll. Orac. lib. iii. p. 223.

Were

Were ripe for execution ; when the tower  
 Rose to the skies upon Assyria's plain,  
 And all mankind one language only knew :  
 A dread commission from on high was given  
 To the fell whirlwinds, which with dire alarm  
 Beat on the tower, and to its lowest base  
 Shook it convuls'd. And now all intercourse,  
 By some occult and overruling power,  
 Ceas'd among men : by utterance they strove  
 Perplex'd and anxious to disclose their mind ;  
 But their lip fail'd them, and in lieu of words  
 Produc'd a painful babbling sound : the place  
 Was hence call'd *Babel* ; by th' apostate crew  
 Nam'd from th' event. Then sever'd far away  
 They sped uncertain into realms unknown :  
 Then kingdoms rose ; and the glad world was  
 fill'd.

'Twas the tenth age successive, since the flood  
 Ruin'd the former world : when foremost far  
 Amid the tribes of their descendants stood  
 Cronus, and Titan, and Iapetus,  
 Offspring of Heaven, and Earth : hence in re-  
 turn

For their superior excellence they shar'd  
 High titles, taken both from Earth and Heaven.  
 For they were surely far supreme ; and each  
 Rul'd o'er his portion of the vassal world,  
 Into three parts divided : for the earth  
 Into three parts had been by Heaven's decree  
 Sever'd ; and each his portion held by lot.  
 No feuds as yet, no deadly fray arose :

For the good fire with providential care  
 Had bound them by an oath : and each well  
 knew

That all was done in equity, and truth.  
 But soon the man of justice left the world,  
 Matur'd by time, and full of years. He died :  
 And his three sons, the barrier now remov'd,  
 Rise in defiance of all human ties,  
 Nor heed their plighted faith. To arms they  
 fly,

Eager and fierce : and now, their bands com-  
 plete,

Cronus and Titan join in horrid fray ;  
 Rule the great object, and the world the prize.  
 This was the first sad overture to blood ;  
 When war disclos'd its horrid front ; and men  
 Inur'd their hands to slaughter. From that hour  
 The gods wrought evil to the Titan race ;  
 They never prosper'd. *Bryant.*

In this tradition, Uranus is evidently Noah, and is therefore confounded with the *elder Cronus* of Sanchoniatho ; while his three sons, Cronus, Titan, and Iapetus, are the *younger Cronus*, the *Jupiter-Belus*, and the *Apollo*, of the Phenician mythologist. Mr. Bryant's system obliges him to declare, that Iapetus had no relation to the scriptural Japhet ; and he proves it, by citing the scholiast upon Homer, who mentions that Iapetus was one of the Titans. This very citation however decidedly

cidedly proves, to my own conviction at least, precisely the reverse; and I conclude, that Iapetus was Japhét, if for no other reasons, yet for this, because he was a Titan or diluvian.

I am obliged also to dissent from Mr. Bryant's supposition, that Typhoeus was a personification of the tower<sup>1</sup>. Typhoeus is manifestly the same as Typhon<sup>m</sup>; but Typhon is represented as the adversary of Osiris or Noah, and is expressly declared by Plutarch to be nothing more than the sea<sup>n</sup>. Hence he is justly described by Antoninus Liberalis as a malignant demon, *the son of the earth*<sup>o</sup>; because, as we learn from the inspired historian, the diluvian waters issued principally from the great central abyss: hence also he is said to have waged war against the hero-gods<sup>p</sup>, who

<sup>1</sup> A deference for the great authority of the excellent analyst of ancient mythology led me, in a former publication, to adopt his opinion with respect to Typhoeus; but I am now compelled to differ from him, by what appears, to me at least, the force of truth. See Horæ Mosaicæ, vol. i. p. 216.

<sup>m</sup> This appears from the circumstance of the exploits of Typhon being uniformly ascribed to Typhoeus. Compare Anton. Lib. Metam. cap. 28. with Ovid. Metam. lib. v. ver. 319.

<sup>n</sup> Τυφωνα δὲ τῆν θάλασσαν. Plut. de Isid. et Osir. p. 363.

<sup>o</sup> Τυφῶνι ἐγένετο γῆς υἱὸς ἐξαισιῶς δαιμον πρὸς ἰσχυρῶν. Anton. Lib. Metam. cap. 28.

<sup>p</sup> Anton. Liber. Metam. cap. 28.

composed the arkite ogdoad of great deities held in such high veneration by the Egyptians, and who are feigned, in order to escape his rage, to have metamorphosed themselves into different animals, which were afterwards accounted sacred: and hence, when Jupiter at length struck him with his thunderbolt, he was supposed to have plunged into the sea, and to have hid himself beneath the waves<sup>9</sup>. Ovid accordingly describes him as issuing from the lowest parts of the earth, and putting all the gods to flight.

Bella canit Superùm ; falsoque in honore gigan-  
tas

Ponit, et extenuat magnorum facta deorum.

*Emissumque ima de sede* Typhoëa narrat

Cælitibus fecisse metum ; cunctosque dedisse

Terga fugæ : donec fessos Ægyptia tellus

<sup>9</sup> Ὁ Τυφῶν ἐκρύψεν ἑαυτὸν, καὶ ἠφάνισε τὴν φλόγα ἐν τῇ θάλασσῃ. Anton. Lib. Metam. cap. 28. This author likewise mentions, that Typhon spoke with the voices of all kinds of animals : Φωνὰς δὲ παντοίας ἠφίει. Ibid. Perhaps the drowning cries of men and beasts, united with the roaring of the cataracts, and the pattering of the rain, may be here alluded to. It is worthy of observation, that Cadmus, whom I have conjectured to be Cadm-On, *the oriental Noëtic Sun*, is introduced by Nonnus into the battle between Jupiter and Typhon. He is said to have recovered from Typhon the thunderbolts, which he had stolen from Jupiter, and to have restored them to their right owner. Nonni Dionys. lib. i. p. 18, 21.

Cepe-

Ceperit, et septem discretus in ostia Nilus.  
 Huc quoque *terrigenam* venisse Typhoëa narrat,  
 Et se mentitis Superos celâsse figuris.  
 Duxque gregis, dixit, fit Jupiter : unde recurvis  
 Nunc quoque formatus Libys est cum cornibus  
 Ammon.

Delius in corvo, proles Semeleïa capro,  
 Fele foror Phœbi, nivea Saturnia vacca,  
 Pisce Venus latuit, Cyllenius Ibdidis alis †.

The tower no doubt was frequently represented under the image of an earth-born giant, in allusion to the materials of which it was composed : but I do not see, how it can with any propriety be described as proceeding, like Typhon, from the *very lowest* regions of the globe, and still less how it can be said to have plunged into the Ocean. No flight surely of mythological poetry could so far depart from plain matter of fact, as to represent an absolute physical impossibility. The waters of the deluge retired again within the recesses of the sea, a circumstance, which exactly corresponds with the fate of Typhon or Typhoeus ; but the tower, which was built in an *inland* country, long remained a monument of divine vengeance. Hesiod mentions, that Typhoeus would infallibly have obtained

† Ovid. *Metam.* lib. v. ver. 319.

universal empire, had not Jupiter interposed: in other words, the Noëtic ogdoad must ultimately have perished, no less than the wicked antediluvians, had not the Almighty checked the pride and violence of the waves. The language of the poet is very remarkable; and he seems to distinguish between those that suffered, and the arkite gods that escaped, by terming the former *mortals*, and the latter *immortals*. These immortals are plainly no other, than the eight great gods of Egypt.

Και νυ κεν επλετο εργον αμηχανον ηματι κειναι,  
 Και κεν ογε θνητοισι, και αθανατοισιν αναξεν,  
 Ει μη αρ' οξυ νοησε πατερ ανδρων τε θεων τε,  
 Σκληρον δ' εβροντησε, και οβριμον' αμφι δε γαια  
 Σμερδαλεον κοναβησε, και Ουρανος ευρυς υπερθεν,  
 Ποντος τ', Ωκεανυ τε ροαι, και Ταρταρα γαιης.  
 Ποσσι δ' υπ' αθανατοισι μεγας πελεμιζετ' Ολυμ-  
 πος,

Ορνυμενοιο Ανακτος, επεσεναχιζε δε γαια.

Καυμα δ' υπ' αμφοτερων κατεχεν ιοειδα ποντον.

Ζεϋς επει εν κορδυνε εον μενος, ειλετο δ' οπλα,

Βροντην τε, σεροπην τε, και αιθαλοεντα κεραυνον,

Πληξεν απ' Ουλυμποιο επαλμενος.—

Αυταρ επει δη μιν δαμασε πληγησιν ιμασσας,

Ηριπε γυιωθεισ<sup>s</sup>.—

That day was teeming with a dire event;  
 And o'er the world Typhoeus now had reign'd

<sup>s</sup> Hes. Theog. ver. 836.

With

With univerfal fway, fovereign alike  
 Of mortals and of gods † : but from on high  
 Jove view'd his purpofe, and oppos'd his power.  
 For with a ftrong and desperate aim he hurl'd  
 His dread artillery. Then the realms above,  
 The earth with all its regions, then the fea,  
 And the Tartarian caverns, dark, and drear,  
 Refounded with his thunder. Heaven was  
 mov'd,  
 And the ground trembled underneath his feet,  
 As the God march'd in terrible array.  
 Still with fresh vigour Jove renew'd the fight ;  
 And clad in all his bright terrific arms,  
 With lightnings keen, and fmouldering thunder-  
 bolts,  
 Pref'd on him fore ; till by repeated wounds  
 The towering monfter funk to endless night.

*Bryant.*

The reader will recollect, that, in treating of the Argonautic expedition, I noticed the remarkable affemblage of catafterifms, which are placed in the neighbourhood of the fupposed fhip of Jafon. The crow takes his ftand upon the back of the fea-ferpent, and clofe to him is a cup adapted for facrifical

† The words *fovereign alike of mortals and of gods* I have taken the liberty to add to Mr. Bryant's translation of this pafage. They occur in the original, and are abfolutely neceffary to the fenfe.

pur-

purposes ; while the fabulous centaur appears to be issuing from the Argo, and to be bearing upon the point of his lance a victim towards the altar, the smoke of which is depicted as ascending to a triangle. If the voyage of the Argo relate to that of the Ark, respecting which the reader must form his own opinion from the preceding observations, the Mosaical history will best explain the import of these constellations. The Centaur will be the patriarch ; the altar, that upon which he sacrificed ; and the triangle, the emblem of that Almighty Being, whom he adored. Now, it is a curious circumstance, and what appears to me indisputably to fix the Titanic war to the era of the deluge, that the scholiast upon Aratus declares, that the gods of the Gentiles, or in other words the Noachidæ, made use of that very altar for the purposes of devotion, after they had conquered the Titans †. If the gods then be the sacred ogdoad of Egypt, (and that they are is evident from the fable of Typhoeus,) and if the altar be the altar of Noah ; the Titans, who were engaged in rebellion against heaven, must undoubtedly be the wicked antedilu-

† Το δε Δυτηριον λιβανωτιδι ὁμοιον εστιν, ὃ φασι τῆς Διὸς χρῆσασθαι, ὅτε τῆς Τιτανίας καταγωγῆσαντο. Schol. in Arat. Phæn. p. 52.

vians.

vians. Eratosthenes and Hyginus have both slightly corrupted the original tradition, which the scholiast upon Aratus has accurately preserved, by making the sacrifice upon the altar *precede*, instead of *succeed*, the victory over the Titans. The former says, that the gods took a solemn oath upon the altar, when Jupiter was about to attack the Titans<sup>u</sup>; the latter, that they took the oath, when they themselves were about to contend with them<sup>x</sup>: but, notwithstanding these variations, by connecting the name of this impious race with the Noëtic altar, they sufficiently point out to us the proper explanation of their history. The scholiast upon Aratus has preserved ano-

<sup>u</sup> Ερατοσθένης δὲ φησι, τὸ τοῦ Διὸς εἶναι, ἐφ' ᾧ τὸ πρῶτον οἱ θεοὶ συνωμοσίαν ἐποίησαντο, ὅτι ἐπὶ τῆς Τιτανίας ἐφρατεύσειν ὁ Ζεὺς. Schol. in Arat. Phaen. p. 52. Such probably was the true reading of Eratosthenes, but it does not at present appear in his book on the catasterisms. He only mentions the cup of nectar, over which the gods swore, when Jupiter waged war against Cronus. Νεκταρ, τὸ ἐστὶν ἐν ᾧ πρῶτον οἱ θεοὶ συνωμοσίαν ἐποίησαντο, ὅτι ἐπὶ Κρόνον ὁ Ζεὺς ἐφρατεύσειν. Catast. 39. This author observes, that the Centaur is bearing the victim to the altar, for the purpose of sacrificing it; and adds, that it was a great proof of his piety. Ἐστὶ δὲ τὸ θηρίον ἐν ταῖς χερσὶ πηλοσίον τῷ Διὶ θύειν, ὃ δοκεῖ προσφέρειν θυσιῶν, ὃ ἐστὶ μέγιστον σημεῖον τῆς εὐσεβείας αἰῶν. Catast. 40.

<sup>x</sup> Ara, in hac primum dii existimantur sacra et conjunctionem fecisse, cum Titanas oppugnare conarentur. Hyg. Poet. Astron. lib. ii. cap. 39.

ther

ther very curious tradition respecting the altar, which serves decidedly to confirm the propriety of the foregoing remarks. He asserts, upon the authority of ancient mythic writers, that gloomy night placed the altar among the constellations, in pity of the calamities inflicted upon men by the tempestuous Ocean<sup>y</sup>.

Hesiod describes the Titans, previous to their destruction, as contending in battle with the giants. These, no less than the Titans, I take to be the antediluvian Nephelim of the Jewish legislator<sup>z</sup>; and the war between them seems to relate to the dreadful state of rapine, anarchy, profligacy, and lawless violence, in which mankind were involved, previous to the catastrophe of the deluge. Hence Lycophron very properly represents Jupiter as attacking, at the same time, both the giants and the Titans, having first sworn an irreversibile oath by the waters of the diluvian Styx.

Στυγος κελαινης νασμων, ενθα Τερμειους

<sup>y</sup> Φασι δε τινες, οτι μυθικως τι επιφαιων και φυσικως απτεται, οτι η νυξ οδυρομητη την των ανθρωπων ταλαιπωριαν τε θαλαττιου χειματος και τε παδος σημειον εθηκεν εκεινο το θυτηριον. Schol. in Arat. Phæn. p. 53.

<sup>z</sup> Gen. vi. 4.

Ορκωμοτῆς ετευξεν ἀφθιτοῖς ἑδρας,  
Μελλῶν Γίγαντας, καπὶ Τιτηνας πέραν<sup>a</sup>.

Tzetzes mentions from Hesiod, that Styx was thus peculiarly honoured by Jupiter, because she assisted him, with all her children, in his war against the Titans<sup>b</sup>. This evidently means nothing more, than that the great abyss poured forth all its streams, to execute the dreadful purpose of God against a hardened and impenitent world<sup>c</sup>. Tzetzes further observes, that the prince of the Titans was Ophion, and that his consort was Eury-nomè the daughter of Oceanus. These flourished previous to the era of Saturn and Rhea, by whom they were dethroned, and cast down into Tartarus<sup>d</sup>; whence Apollonius very justly asserts, what indeed is precisely

<sup>a</sup> Lyc. Cassan. ver. 706.

<sup>b</sup> Tzet. in loc.

<sup>c</sup> Vide supra vol. i. p. 259.

<sup>d</sup> Πρὸ γὰρ Κρονῆ καὶ Ῥεας, Οφίων καὶ Εὐρυνομή ἢ τὸ Ωκείου τοῦ θεῶν βασιλευσιν, εἰς Τιτανάς καλῆσι. Κρονὸς δὲ τοῦ Οφίωνα καταβάλων, Ῥεα δὲ τὴν Εὐρυνομὴν καταπαλαίωσασα, καὶ ἐμβάλωσα τῷ Ταρταρῷ, τῶν θεῶν βασιλεύσαν' οὐς παλιν ὁ Ζεὺς ταρταρῶσας, εἰσχε τὸ κράτος, ὁ πρῶτη μὲν Κρονὸς αὐτὸς εἶχε καὶ Ῥεα, πρὸ αὐτῶν δὲ Οφίων καὶ Εὐρυνομή. Tzet. in Lycoph. ver. 1191. This tradition is not to be taken in the most literal sense, for the subjects of Ophion, rather than Ophion himself, were overwhelmed by the waters of the deluge.

equi-

equivalent to their being thrust down into Hell<sup>c</sup>, that they were overwhelmed beneath the waves of the sea.

Ἡειδεν δ' ὡς πρῶτον Ὀφίων Ευρυνομη τε  
 Ωκεανίς νιφέντος ἔχον κρατος Ουλυμποιο<sup>c</sup>  
 Ὡς τε βίη καὶ χερσίν, ὃ μὲν Κρονῷ εἰκάθε τιμῆς,  
 Ἡ δὲ Ῥεῖ, ἐπέσον δ' ἐνὶ κυμασίν ὠκεανοίο<sup>d</sup>  
 Οἱ δὲ τῶς μακαρεσσὶ θεοῖς Τίτησιν ἀνασσόν<sup>f</sup>.

—————He sings,

How o'er the new created world below,  
 On high Olympus' fummits crown'd with snow,  
 Ophion, and, from Ocean sprung of old,  
 The fair Eurynomè reign'd uncontroul'd :  
 How haughty Saturn, with superior fway,  
 Exil'd Ophion from the realms of day ;  
 Eurynomè before proud Rhea fled,  
 And how both sunk in Ocean's billowy bed.  
 Long time they rul'd the blest Titanian gods.

*Fawkes.*

If Saturn then be Noah, of which there cannot be much doubt, the Titans must be the antediluvians, and their overthrow the catastrophe of the deluge. It is worthy of observation, that one part of this tradition carries us back to a period anterior to the epoch

<sup>c</sup> Vide supra vol. i. p. 230.

<sup>f</sup> Apoll. Argon. lib. i. ver. 503.

of the flood, and represents the whole race of primitive Titans as subject to the domination of the serpent-prince Ophion. The legend is said to have been originally brought from the East by Pherecydes Syrius: and there is so strong a resemblance between the character of Ophion, and that of Satan, that Celsus could not avoid being struck with it; but his hatred of Christianity induced him to argue from it, that the Mosaical history of the fall was borrowed from Pagan traditions. He is however well answered by Origen, who clearly shews the great priority of the era of Moses to that of either Heraclitus or Pherecydes<sup>s</sup>. Upon the whole, it is certainly not improbable, that the universal subjection of the Titans to Ophion may signify the universal corruption of the antediluvians by the arts of the infernal serpent. Hence Cronus, or Noah, is said to have succeeded Ophion in his kingdom; as Jupiter, who in this case appears to be Ham, though certainly in many instances he is the same as Noah<sup>h</sup>, is supposed to have succeeded Cronus. Milton even ventures to conjecture, that Eurynomè, the consort of Ophion, is the scriptural Eve.

<sup>s</sup> Stilling. Orig. Sacr. book iii. chap. 3.

<sup>h</sup> Vide supra vol. i. p. 15.

However some tradition they dispers'd  
 Among the heathen of their purchase got,  
 And fabled how the serpent, whom they call'd  
*Ophion*, with *Eurynomè*, the wide  
 Encroaching Eve perhaps, had first the rule  
 Of high Olympus, thence by Saturn driv'n  
 And Ops, ere yet Dictèan Jove was born<sup>i</sup>.

The gradual deterioration of manners, from the Paradisiacal era to that of Noah, is usually exhibited by the poets in the fable of the four ages; all of which are, with the most exact propriety, placed by Ovid *before* the flood. His account of the last, or iron age, may be considered as a brief history of those feuds between the Titans and the giants, which were silenced only by the immediate vengeance of heaven; and it is particularly observable, that he supposes their mad attempt to scale the habitation of the gods to have *preceded* the deluge, though it has frequently, but erroneously, been thought to relate to the events of the plain of Shinar<sup>k</sup>.

<sup>i</sup> Paradise Lost, book x. ver. 578.

<sup>k</sup> Josephus, with great propriety, asserts, that the antediluvian Nephelim are the same as the giants of the Greek mythology. Πολλοι γαρ αγγελιοι θεου, γυναιξει συμμιγεστας, υβριστας γεννησαν παιδας, και παντας υπεροπτας καλυ, δια την επι τη δυναμει πεποιθησιν· ὁμοια γαρ τοις ὑπο γιγαγιων τιτολημσθαι λεγομενοις ὑφ' Ἑλληων, και ὑτοι δρασαι παραδιδοιαι. Joseph. Ant. Jud. lib. i. cap.

Jamque nocens ferrum, ferroque nocentius aurum

Prodierant : prodit bellum, quod pugnat utroque ;

Sanguineaque manu crepitantia concutit arma.

Vivitur ex rapto, non hospes ab hospite tutus,

Non focer a genero : fratrum quoque gratia rara est.

Imminet exitio vir conjugis, illa mariti :

Lurida terribiles miscent aconita novercæ :

Filius ante diem patrios inquirit in annos.

Victa jacet pietas : et virgo cæde madentes,

Ultima cœlestum, terras Astræa reliquit.

Neve foret terris securior arduus æther ;

Adfectasse ferunt regnum cœleste Gigantas :

Altaque congestos struxisse ad fidera montes.

Tum pater omnipotens misso perfregit Olympum

Fulmine, et excussit subjecta Pelion Ossa<sup>1</sup>.

The iron age succeeds, and th' love of gold

Cries havock, and lets slip the dogs of war.

Now lawless violence reigns, and every right

Of friendly hospitality is broken.

cap. 3. Upon this point he speaks the sentiments of his countrymen. "In the old time, when *the proud giants* perished, the "hope of the world governed by thy hand escaped in a weak "vessel, and left to all ages a seed of generation." Wisdom of Solomon xiv. 6.

<sup>1</sup> Metam. lib. i. ver. 141.

A brother's murder stains a brother's hand ;  
 A son with longing eyes expects the death  
 Of his own father ; and with jealous scowl  
 E'en those united in the nuptial league  
 Each other's looks survey ; while the dire step-  
 dame

Infuses deadly poison in the bowl,  
 For unsuspecting infancy prepar'd.  
 Treason hath murder'd piety, and forc'd  
 Astræa to relinquish earth for heaven.

Nor were the gods themselves secure ; for lo !  
 The giants strove to storm the lofty sky.  
 Mountain they pil'd on mountain ; till at length  
 Th' Almighty Father seiz'd his fiery bolts,  
 And sudden desolation midst them hurl'd.  
 Pelion on Offa trembled ; and Olympus,  
 With shatter'd summit, own'd the arm of Jove.

It may perhaps be said, that the thunder and lightning, with which the Titans were attacked, are no where mentioned by the inspired historian in his account of the deluge. This is undoubtedly very true, but at the same time there appears to have been an ancient tradition, that water was not the only instrument of destruction employed against the antediluvians. Cedrenus asserts, that God slew many of them with fiery globes, and burning thunderbolts ; and finding, that  
 the

the rest remained incorrigible, swept them away at length with the waters of the flood<sup>m</sup>. I know not upon what authority he mentions this circumstance; but it is worthy of observation, that Ovid precisely accords with him. That poet describes the destruction of certain of the antediluvians, who had attempted to scale the battlements of heaven, by the thunder of Jupiter: and from their blood he feigns that another race was produced, who, emulating the crimes of their fathers, were buried beneath the waves of the deluge.

Tum pater omnipotens missis perfregit Olym-  
pum

Fulmine, et excuffit subjecta Pelion Offa.

Obruta mole sua cum corpora dira jacerent;

Perfusam multo natorum sanguine terram

Incaluisse ferunt, calidumque animasse cruorem:

Et, ne nulla feræ stirpis monumenta manerent,

In faciem vertisse hominum: sed et illa pro-  
pago

<sup>m</sup> Τὴν οὐκ ὀλίγους μὲν σφαιραῖς πυρός, καὶ κεραυνοῖς κραιοῦσιν ὁ Ὑψίστος ἐξαναλῶσε βαλῶν ἀντιπαισθητῆς δὲ τῆς περιλοιποῦσας καὶ ἀδορθητῆς ἐπιμεινοῦσας, καὶ ἀκαλυψμῶ μὲν ταῦτα τοὺς πάντας ἐξαναλῶσιν ὁ Θεός. Cedr. Hist. Comp. p. 10. Should the reader be disposed to admit, with Mr. Whiston, that a comet was the natural cause of the deluge, these fiery globes and burning thunderbolts will be very satisfactorily accounted for.

Contemtrix Superùm, sævæque avidiffima cædis,  
Et violenta fuit : scires e fanguine natos <sup>n</sup>.

————— At length

Th' Almighty Father seiz'd his fiery bolts,  
And sudden defolation midst them hurl'd.  
Thus fell the miscreant crew ; but from their  
blood

Another race arose, which, like the first,  
Madly despis'd the high behests of heav'n,  
And bath'd their hands in slaughter.

These remarks will prepare us for Hesiod's noble description of the rout of the Titans ; which Mr. Bryant has applied to the tower of Babel, but which seems rather to allude to a totally different event.

Τιτῆνες δ' ἑτέρωθεν ἐκαρτυναντο Φαλαγίας  
Προφρονεως χειρων τε, βιης δ' ἄμα εργον εφαινον  
Ἀμφοτεροι· δεινον δὲ περιαχε ποντος απειρων,  
Γη δὲ μεγ' εσμαραγησεν, επεσενε δ' κρανος ευρυς  
Σειομεκος, πεδοθεν δ' ετινασσειο μακρος Ολυμπος.

Φωνη δ' ἀμφοτερων ἰκετ' Ουρανον ασεροεντα  
Κεκλομενων· οἱ δὲ ζυνισαν μεγαλω ἀλαλητω.  
Ουδ' ἀρ' ετι Ζευς ἰσχειν εον μενος, ἀλλα νυ τε γε  
Ειθαρ μεν μενεος πληντο φρενες, εκ δε τε πασαν  
Φαινε βιην· ἀμυδις δ' ἀρ' απ' Ουρανου, ηδ' απ'  
Ολυμπα,

<sup>n</sup> Metam. lib. i. ver. 154.

Αστραπτῶν ἐσειχε συνωχάδον, οἱ δὲ κεραυνοὶ  
 Ἰκτάρ ἅμα βροῦντῃ τε καὶ ἀσεροπῇ ποτεόντο  
 Χεῖρος ἀπο σίβαρης. —

Σὺν δ' ἀνεμοὶ ἐνοσιν τε κόνιν θ' ἅμα ἐσφαραγίζον,  
 βροῦντῃν τε, σεροπῆν τε, καὶ αἰθαλοέντα κεραυνοῦν'  
 Ἐξέε δὲ χθῶν πάσσα, καὶ Ὠκεανοῖο ῥέεθρα,  
 Πόντος τ' ἀτρυγέτος· τῆς δ' ἀμφεπέθρημος αὐτῆμ  
 Τίτηνας χθονίης· Φλόξ δ' ἠέρα διὰν ἰκάνεν  
 Ἀσπετος· ὅσσε δ' ἀμερδε καὶ ἰφθιμῶν πῆρ εόντων  
 Ἀυγὴ μαρμαίρεσσα κεραυνῶν τε σεροπῆς τε.

Καυμά τε θεσπεσίον κατέχεν χάος —

Ἐκλινθή δὲ μάχη —

Καὶ τῆς μὲν Τίτηνας ὑπὸ χθονος ευρυοδείης  
 Πενψαν, καὶ δεσμοῖσιν ἐν ἀργαλειοῖσιν ἐδήσαν,  
 Νικήσαντες χερσὶν ὑπερθύμβης πῆρ εόντας.

Ἐνθά θεοὶ Τίτηνες ὑπὸ ζῶφω ἠεροεντι

Κεκρυφαται —

Ἐνθά δὲ γῆς δινοφερῆς, καὶ Τάρταρου ἠεροέντος,  
 Πόντος τ' ἀτρυγέτοιο, καὶ Οὐρανῶν ἀσεροέντος,  
 Ἐξείης πάντων πῆγαι καὶ πείρατ' ἐσίν °.

Firm to their cause the Titans wide display'd  
 A well-embodied phalanx: and each side  
 Gave proofs of noble prowess, and great strength,  
 Worthy of Gods. The tumult reach'd to hea-  
 ven,

And high Olympus trembled as they strove.  
 Sea too was mov'd; and earth astonish'd heard

° Theogon. ver. 676.

The noise and shouts of deities engag'd,  
High vaunts, loud outcries, and the din of war.

Now Jove no longer could withhold his ire,  
But rose with tenfold vengeance: down he  
hurl'd

His lightning, dreadful implement of wrath,  
Which flash'd incessant: and before him mov'd  
His awful thunder, with tremendous peal  
Appaling, and astounding, as it roll'd.

For from a mighty hand it shap'd its course,  
Loud echoing through the vaulted realms of day.  
Meanwhile storms rag'd; and dusky whirlwinds  
rose.

Still blaz'd the lightning with continual glare,  
Till nature languish'd: and th' expanded deep,  
And ev'ry stream, that lav'd the glowing earth,  
Boil'd with redounding heat. A ruddy flame  
Shot upwards to the fiery cope of heaven,  
Shedding a baleful influence: and the gleam  
Smote dreadful on the Titan bands, whose eyes  
Were blasted as they gaz'd; nor could they  
stand

The fervour, but exhausted sunk to ground.  
The Gods victorious seiz'd the rebel crew,  
And sent them, bound in adamantine chains,  
To earth's deep caverns, and the shades of night.  
Here dwell th' apostate brotherhood, consign'd  
To everlasting durance: here they sit  
Age after age in melancholy state,  
Still pining in eternal gloom, and lost  
To every comfort. Round them wide extend  
The

The dreary bounds of earth, and sea, and air,  
Of heaven above, and Tartarus below.

*Bryant.*

Mr. Bryant has omitted one very material part of Hesiod's description, which it will be proper therefore for me to add, because it points out to us very accurately *the peculiar mode*, in which the Titans were punished. Neptune is said to have closed the outlets of their prison-house with gates of brass, so that all possibility of escape was utterly precluded.

Ἐνθα θεοὶ Τιτῆνες ὑπὸ ζῶφῳ ἠεροεντι  
Κεκρυφαται, βελησι Διὸς νεφεληγερεταο,  
Χωρῶ ἐν ευρωεντι, πελωρης εχατα γαιης.  
Τοις εκ εζιτον εσι· πυλας δ' επεθηκε Ποσειδων  
Χαλκειας, τειχος περικειται δ' αμφοτερωθεν P.

Deep in the bowels of the yawning earth,  
The Titan host, with adamantine chains,  
Was firmly bound. All exit was denied,  
For Ocean's lord, with solid gates of brass,  
Had clos'd their gloomy prison.

In this tradition Neptune is evidently the great god of the sea, or the patriarch Noah<sup>q</sup>;

<sup>p</sup> Theogon. ver. 729.

<sup>q</sup> If the reader chooses rather to consider Neptune as the personification of the sea, the import of the tradition will still remain precisely the same.

and

and the gloomy prison, within which the Titans are confined, is the dark cavern of the vast central abyss<sup>r</sup>. Hence the Orphic poet, in his hymn to the Titans, terms them, with great propriety, *the ancestors of our fathers, the most remote progenitors of mankind.*

Τιτῆνες, γαίης τε καὶ Ουρανοῦ ἀγλαὰ τέκνα,  
Ἡμετέρων προγονοὶ πατέρων, γαίης ὑπερέρθεν  
Οἰκοῖς Τάρταροισι μυχῷ χθονος ἐνναλιόντες,  
Ἀρχαὶ καὶ πηγαὶ πάντων θνητῶν πολυμοχθῶν,

<sup>r</sup> The ancient pagans invariably placed their Tartarus, or infernal regions, in the very centre of the globe. To the proofs of this, already adduced, (vide supra chap. v.) the reader may add the following.

Ἡ μὲν ἴλων ῥίψω ἐς Τάρταρον ἠεροεὐρία,  
Τηλε μάλ', ἤχι βαδίζον ὑπο χθονος ἐστὶ βερεθρον,  
Ἐρδα σπῆρσαι τε πυλαὶ καὶ χαλκίος εἶδος,  
Τόσσον ἐνερθ' Αἰδέω, ὅσον ἕρανος ἐς' ἀπο γαίης.

Hom. Iliad. lib. viii. ver. 13.

The distinction, which Homer here makes between Tartarus and Hades, seems to be more poetical than real. At least the only possible difference between them is this: Tartarus, with its brazen foil and iron gates, may be the central nucleus (if any such exist); and Hades may be the cavernal space immediately beneath the shell of the earth. The reader will find some curious remarks upon Tartarus and Hades in Bp. Horsley's Transl. of Hosea, p. 157, 200. I suspect however, that the notion of the *pagan* infernal regions being a place of punishment arose entirely from their being the receptacle of the Titans, or that impious race which was cut off by the waters of the flood.

Ἐνναλιῶν

Εἰναλιῶν Πιηνῶν τε, καὶ οἱ χθονα ναίετασιν·  
 Ἐξ ὑμῶν γὰρ πᾶσα πέλει γένεα κατὰ κόσμον<sup>8</sup>.

All hail, ye Titans, children of the earth  
 And starry heaven, of our departed fires  
 Th' illustrious progenitors! Ye, who dwell  
 Within the deep recesses of the earth,  
 The gloomy realms of Tartarus, all hail!  
 From you the toiling race of hapless men  
 Deduce their ancestry; from you the birds,  
 The scaly tenants of the briny deep,  
 The beasts of earth, and all the generations  
 Of living things, their origin derive.

I am much inclined to think, that in this passage the poet has confounded together the Noëtic Titans, and those, who perished in the waters of the deluge. The concluding verses, though not applicable to the latter, are perfectly appropriate to the former, being an apparent allusion to the preservation of the birds and beasts in the Ark,

From these general remarks, I shall proceed to a more particular consideration of the Titanic history.

The elder Bacchus, as we have already seen, is the patriarch Noah; but a younger Bacchus is likewise mentioned, who is cer-

<sup>8</sup> Hymn 36.

tainly

tainly a very different person. This circumstance has introduced much confusion, the actions of the one having frequently been ascribed to the other. The mythological poem of Nonnus principally relates to the younger or Indian Bacchus; and, although he is conscious of the distinction, which I have mentioned, yet he more than once falls into the error of mixing together their respective histories. The poem opens with the war between Jupiter and Typhon; whom Nonnus describes as taking entire possession of the sea, and striking terror into all the inhabitants of the vast deep. In the second book the monster is subdued, and peace restored to the distracted universe. The whole of this, as I have before observed, relates to the events of the deluge. The third, fourth, and fifth books contain the fabulous history of the house of Cadmus. In the sixth, a literal account is given of the deluge, and of the preservation of Deucalion in an ark: and in the seventh are celebrated the loves of Jupiter, and Semelè the mother of Bacchus.

With regard to the distinction between the two Bacchi, Nonnus himself speaks of an elder and a younger Bacchus: the first of whom he represents encountering the Titans,  
and

and the latter engaged in battle with the giants.

————— Κρονίδαο γενεθλη  
 Γαία χολωομενη διδυμας Ψωρηξε Φονητας  
 Πρεσβυτερης Τιτηνας επι πρωτερω Διονουσω,  
 'Οπλοτερης δε γιγαντας επ' αψιγονω Διονουσω<sup>t</sup>.

Hence it is evident, that, if the elder Bacchus be Noah, the Titanic war must be referred to the deluge. The poet however is guilty of an error in distinguishing between the giants, and the Titans; for they were one and the same race of impious antediluvians, and consequently the younger Bacchus had not the smallest connection with them. I know that Bochart supposes this deity to be Nimrod, and derives his name from Bar-Chus, *the son of Cbus, or Cush*<sup>u</sup>; I am conscious also, that Mr. Bryant has in a great measure adopted this opinion throughout the third volume of his *Analysis*, and that he refers the flight and sufferings of Bacchus to the dispersion of the builders of Babel: but I cannot believe, that the tyrant of Shinar is either the first, or the second Bacchus. The whole, that Mr. Bryant brings to prove his point, appears to me to relate decidedly to

<sup>t</sup> Dionys. lib. xlvi. p. 822.

<sup>u</sup> Boch. Phaleg. lib. i. cap. 2.

the

the *elder* Bacchus, and to the events of the deluge; hence, if this imagined similitude between their histories be removed, there will be nothing in common between the *younger* Bacchus, and Nimrod. It is clear, both from Arrian, Nonnus, and all the ancient mythologists, that this last deity is the same as the conqueror of India. Now, we have not the least reason to suppose, that Nimrod ever invaded that country; on the contrary, tradition almost universally describes him as perishing beneath the ruins of the tower<sup>x</sup>: but, if we turn our eyes to the theology of Hindostan, we shall find, that Bacchus is there called *Rama*<sup>y</sup>; a circumstance, which seems indisputably to prove, that he is Raamah, the son of Cush, mentioned by Moses, and by no means the mighty hunter Nimrod<sup>z</sup>. Upon the whole then we may conclude, that the poem of Nonnus relates chiefly to the *second* Bacchus, or the Indian Rama; but that he has added a variety of traditions, which are applicable only to the *first* Bacchus, or Noah.

<sup>x</sup> Syncel. Chronog. p. 42.—Cedren. Hist. Comp. p. 11.

<sup>y</sup> Maur. Hist. of Hind. vol. ii. p. 131, 132.

<sup>z</sup> “And the sons of Cush; Seba, and Havilah, and Sabtah, and RAAMAH.” Gen. x. 7. The usual classical name of Nimrod appears to be *Orion*, or *Belus the younger*, and not *Bacchus*.

In a preceding page I observed, that the fable of *Bacchus* being torn by the Titans seems to be a corruption of the primitive tradition. This I apprehend to have been, upon the authority of the Hindoo legend of *Maha-Deva* and *Sita*, that the allegorical *consort* of *Bacchus*, or in other words the *Ark*, burst asunder; and that the hero gods, contained within her womb, were scattered over the face of the whole earth<sup>a</sup>. Be that as it may, we universally find, that the *elder Bacchus* was the deity torn by the Titans; and consequently it must follow, that the age of the Titans is coincident with the era of the deluge. Thus *Nonnus* mentions, that his hero, the *second Bacchus*, or *Raamah*, was a tauriform imitation of the first, who was the offspring of the draconine *Jupiter*, and *Proserpine*<sup>b</sup>.

<sup>a</sup> Vide supra p. 87.

<sup>b</sup> The Dragon in this tradition relates to the symbolical worship of the Sun, which, as we have frequently seen, was adored in conjunction with the great patriarch. (Vide supra vol. i. p. 190.) Hence *Pausanias* mentions, that, in the citadel of *Megara*, which was built by *Car* the son of *Phoroneus*, was a statue of *Bacchus-Nuctelius*. *Paus. Attic.* p. 97. When we recollect the connection between the deluge, and the history of *Phoroneus*; we shall have little doubt, but that *Nuctelius* is *Nuch-Tel*, *Noah the Sun*. *Bacchus* was also called *Nuctor*, which is *Nuch-Tor*, *the tauric Noah*.

Νυκτωρ τα πολλα, σιμιωτηι εχει σκotos. *Eurip. ap. Schol. in Soph.*

✓  
 †  
 Ἡδὴ γὰρ μενεαίνε νέον Διούσον ἀεζεῖν,  
 Ταυροφύες μίμημα παλαιγενέος Διούσης,  
 Αἰνομορῆς Ζαγρηῆος ἔχων ποθόν ὑψιμέδων Ζεὺς·  
 Ὅν τεκε Περσεφονεία δράκοντιν Διὸς εὐνή<sup>c</sup>.

The title of *Zagreus*, here applied to the *elder* Bacchus, Bochart supposes to be equivalent to *the mighty hunter*; and therefore immediately concludes, that this Bacchus must be Nimrod<sup>d</sup>. There would have been some degree of plausibility in the notion, had the epithet been given to the *younger* Bacchus; but since the *first* of these deities, or Noah, bears the name, the whole hypothesis must of course fall to the ground. The word *Zagreus*, in fact, has not the least reference to hunting; it is merely *Z'Agreus*, *the great Agruerus*<sup>e</sup>, or *husbandman*, a title strictly and exclusively applicable to the patriarch Noah. This elder Bacchus, according to Nonnus, was torn asun-

Soph. Antig. ver. 1163. The scholiast upon Sophocles supposes, that he was so called from the circumstance of his mysteries being celebrated in the night. I am much inclined to think, that that particular time was originally devoted to the Bacchic rites, in allusion to the gloom of the Ark; and that both the Greek and the Latin words, which signify *night*, namely *Nux*, and *Nox*, are equally derived from *Nuch*, or *Noach*.

<sup>c</sup> Dionys. lib. v. p. 110.

<sup>d</sup> Boch. Phal. lib. i. cap. 2.

<sup>e</sup> *Agrus*, *Agruerus*, and *Agrotes*, were all equally titles of Noah. Vide supra vol. i. p. 35, 44.

der

der by the Titans, at the instigation of Juno ; and Jupiter, to revenge his death, slew the mother of the Titans, in the region of Bactriana, near the Caspian sea<sup>f</sup>. Here we find, that the legend approximates yet more nearly to the original Hindoo tradition respecting Maha-Deva, and Sita. The mother of the Titans is Sita, or the Ark ; and her allegorical death at the hands of Jupiter is the very same circumstance as the dilaceration of Sita. What further proves the truth of this supposition, the Hindoos believe, though erroneously, that the Ark grounded upon the summit of C'haisa-Ghar in the region of Bactriana, rather than upon that of the Armenian Ararat<sup>g</sup>.

The author of the poems attributed to Orpheus supposes the body of Bacchus to have been cut into *seven* pieces, the precise number both of the Cabiri and the Titans, or in other words of the Noëtic family exclusive of their head<sup>h</sup> ; and this fable is closely connected with the history of the Curetes, from whom the Titans are said to have ob-

<sup>f</sup> Dionys. lib. vi. p. 121.

<sup>g</sup> Vide supra p. 80.

<sup>h</sup> Ἑπτα δὲ πάντα μέρη κερὰ διμοίρησαντο. Orph. apud Proc. in Tim. lib. iii. p. 184.

tained Bacchus by means of a stratagem<sup>i</sup>. The reason is obvious; the legend of the Curetes, no less than that of the Titans, relates to the events of the deluge. After Bacchus had been torn, his members were carefully collected by Rhea, and joined together again<sup>k</sup>.

It is evident, that these traditions concerning Bacchus are the very same, as those, which have been preserved respecting Osiris. This Egyptian deity is no other than the *elder* Bacchus, or Noah;

— Αιγυπτίαις Διονυσίαις

Εὐία Φοιτητῆρος Οσειριδος ὄργια Φαινων<sup>l</sup>.

But he has not the slightest connection with the *younger* Bacchus, or Raamah<sup>m</sup>. Hence

<sup>i</sup> Τα γὰρ Διονυσὶ μυστηρία τέλειον ἀπανθρακταῖ· ὃν εἰσὶν παῖδα οἷα, εἰσὶν κινήσει περιχορευομένων Κουρήτων, δολφὶ δὲ ὑποδύλων Τίτανων, ἀκατήσαστες παιδαριώδεσιν ἀθυρμασιν ἔτοι δὲ οἱ Τίτανες διασπασαν. Clem. Alex. Cohor. ad Gent. p. xv.—See also Jul. Firm. de Err. Prof. Rel. p. 13.

<sup>k</sup> Μυθολογίαι δὲ, ὅτι διασπασθεὶς (Διονυσὸς) ὑπὸ τῶν Τίτανων, συνείδη παλιν ὑπὸ τῆς Ῥέας. Phorn. de Nat. Deor. cap. 30.

<sup>l</sup> Non. Dion. lib. iv. p. So.

<sup>m</sup> I speak of the *elder* Osiris, for I am persuaded, that there were two Osirides, as well as two Bacchi, although they have not been so accurately distinguished by mythologists. Thus, when Osiris is said to have made an expedition into India; (Diod. Bibl. lib. i. p. 17.) it is evident, that in this character he must be the same person as the *younger* Bacchus, or Raamah: but,

Diodorus Siculus mentions, that Osiris also was torn asunder by the Titans<sup>n</sup>; and that his consort Isis rambled over the whole world in search of his scattered limbs. From this circumstance he deduces the origin of the nefarious rites of the Phallus, which equally prevailed in the mysteries both of Osiris, and of Dionusus<sup>o</sup>; and from the same source arose the disgusting fable of Priapus, who is said by the scholiast upon Apollonius Rhodius, to have been the son of Bacchus and Venus, and to have been born at the city *Abarnis*<sup>p</sup>.

As Osiris was engaged with the Titans, so he is likewise said to have been attacked by Typhon, or the Ocean, and to have been inclosed in an ark. This happened on the seventeenth day of the month Athyr, when the

but, when he is described as torn by the Titans, it is equally evident, that he is then the *elder* Bacchus.

<sup>n</sup> Bacchus is said to have been torn by the Titans into seven pieces, and Osiris into fourteen. (Plut. de Isid. p. 368.) It is manifest, that both these stories are in substance the same, for the second number is merely the reduplicate of the first. By a variation of much the same nature, the ancient mythologists added seven Titanides, and seven Cabiræ, to the seven Titans, and seven Cabiri. Hence it will follow, that Plutarch's explanation of the number *fourteen* upon physical principles rests upon no solid foundation.

<sup>o</sup> Diod. Bibl. lib. iv. p. 214.—lib. i. p. 19.

<sup>p</sup> Schol. in Apoll. Arg. lib. i. ver. 932.

sun passes through the sign of Scorpio<sup>q</sup>; which, as Mr. Bryant justly observes, was the very day that Noah entered into the Ark. Osiris then is evidently the patriarch; and Typhon must necessarily be, what Plutarch affirms he is, the Ocean, not the Babylonian tower, as Mr. Bryant has supposed. Osiris moreover is connected with the Titans; but Osiris is Noah; therefore the Titans must have been contemporary with Noah. With regard to Horus, the imaginary son of Osiris, he appears in fact to be the very same person as his father<sup>r</sup>. Hence he is said to have been concealed from Typhon in the island near *Buto*<sup>s</sup>; to have been torn in pieces by the Titans; to have been found dead in the midst of the waters; and to have been afterwards restored to life and immortality<sup>t</sup>.

I have observed, that the giants, whom

<sup>q</sup> Plut. de Isid. et Osir. p. 356.

<sup>r</sup> Vide supra vol. i. p. 162.

<sup>s</sup> Herod. lib. ii. cap. 156.

<sup>t</sup> Εύρειν δε αυτην (την Ισιδα) και το της αθανασιας φαρμακον, δι' ε τον υιον Ωρον, υπο των Τιτανων επιβλευθεντα, και νεκρον εύρειθεντα καθ' υδατος, μη μονον αναστησαι δεσαι την ψυχην, αλλα και της αθανασιας ποιησαι μεταλαθειν. Diod. Bibl. lib. i. p. 22. This drug of immortality, with which Isis restored her son Horus, forcibly reminds us of the Hindoo Amreeta, or water of immortality, which was produced after the deluge. See Maur. Hist. of Hind. vol. i. p. 585.

Non-

Nonnus erroneously opposes to the second Bacchus, were the same as the antediluvian Titans, or the Nephelim mentioned by Moses; and that their bitter quarrels with each other were terminated only by the catastrophe of the deluge. It is remarkable, that they make an equally conspicuous figure in the mythology of Egypt. Diodorus Siculus observes, that in the days of Isis, or the Ark, were men of a vast stature, who by the Greeks were denominated *giants*<sup>u</sup>. These were reckoned by some *Gegenis*, or *children of the earth*, an appellation, which is likewise bestowed upon the Titans<sup>x</sup>; and they were generally supposed to have been all destroyed in their war against Osiris or Noah, and the confederated deities<sup>y</sup>.

To the same event must be referred the various fabulous encounters of Jupiter with the giants; though different nations frequently supposed the scene of action to have lain

<sup>u</sup> Οἱ δ' ἐν Αἰγυπτίῳ μῦθολογοῦσι κατὰ τὴν Ἰσιδος ἡλικίαν γεγενῆσθαι τινὰς πολυσωματεῖς τῆς ὑπο μὲν τῶν Ἑλλήνων ὀνομαζομένης γιγαντίας. Diod. Bibl. lib. i. p. 23.

<sup>x</sup> Ἐπιὸ μὲν ἐν αὐτῆς γηγενεῖς φασὶν ὑπαρξαι. Ibid.

<sup>y</sup> Συμφωνεῖται δὲ παρὰ τοῖς πλείστοις, ὅτι τοῖς περὶ τοῦ Δία καὶ τοῦ Ὀσίριος θεοῖς πολέμοι ἐπὶ τῶν πάντων ἀνῆρθσαν. Ibid.

within their own respective territories. Thus, Jupiter was said to have destroyed some of his enormous antagonists in Crete; and others, with Typhon at their head, in Phrygia. In one of these battles, a person, named *Museus*, whom the Orphic poet styles *the offspring of the resplendent Moon*<sup>z</sup>, or, in other words, of the lunar Ark, was believed to have voluntarily quitted the cause of his rebellious brethren, and in return to have received from the gods proportionable honours. I have little doubt but that the virtuous singularity of Noah is here alluded to; and this supposition is confirmed by the signification of the title *Museus*, which seems to be derived from *Mu*, or *Mou*, *water*<sup>a</sup>. Another battle with the giants was feigned to have taken place at Pal-lenè in Macedonia; and another in Italy, upon the Phlegrèan plains<sup>b</sup>. The general

<sup>z</sup> Vide supra vol. i. p. 244.

<sup>a</sup> Μωϋ, το ὕδωρ. Hesych. The word *Mou* is properly Coptic, but it seems to spring originally from the Hebrew *Mi*.

<sup>b</sup> Φασιν αὐτον (τον Δία) και της γιγαθίας αυλειν, εν μιν Κρητη της περι Μυλων, καλα την Φρυγιαν τους περι Τυφωνα—αυλομολησαι μιν γαρ εκ των πολεμιων Μουσαιου, και τυχειν ὀρισμειων τιμων κατακοπηται δ' ὑπο των θεων απαντας τους αντιταξαμενους. Συζηται δε και αλλους πολειμους αυτω προς γιγαθίας, της μιν Μακεδονίας περι την Πάλληνη, της δ' Ιταλίας καλα το πεδιον το μιν παλαιου απο του κατακεκαυμενου τοπου Φλεγραιου νομαζεται. Dioid. Bibl. lib. v. p. 338.

reason, assigned for their destruction, was their daring impiety towards the gods, and their lawless excesses against men <sup>c</sup>.

The scholiast upon Pindar varies somewhat from Diodorus Siculus, by placing Phlegra in Thrace, and bringing the arkite gods Hercules<sup>d</sup> and Bacchus to the war against the giants<sup>e</sup>; while the author of the Orphic hymns supposes, that the Hippian or arkite Minerva also contributed to their overthrow<sup>f</sup>.

<sup>c</sup> Κολασθῆναι δὲ τοὺς γίγαντας ὑπὸ Διὸς διὰ τὴν εἰς τοὺς ἀλλοὺς ἀνθρώπων παρανομίαν, καὶ διὰ τὸ τὰς τοῦ σώματος ὑπεροχὰς καὶ βίαιαις πεποιθήσας, καταδουλοῦσθαι μὲν τοὺς πλησιοχωροὺς, ἀπειθεῖν δὲ τοῖς περὶ τοῦ δικαίου τιθεμένοις νόμοις. Ibid. p. 339.

<sup>d</sup> We have already seen, that Hercules was the great god of the Ark; and accordingly, the Orphic poet plainly calls him a Titan, that is a Noëtic Titan, as contradictinguishd from the other antediluvians.

Ἡρακλῆς ὀβριμοθύμῳ, μεγασθενί, ἀλκιμῷ Τίτῳ. Hymn. II.

<sup>e</sup> Φλέγρα τοπος ἐν Θρακῇ, ἐνθα οἱ γίγαντες ἀνῆρθσαν ὑπὸ Διῶ—  
Ἡρακλῆος τοῖνον καὶ Διονυσὶ συνέλθοιτων, ἐκράτησαι οἱ θεοὶ τῶν γίγαντων. Schol. in Nem. i. ver. 100. Stephanus of Byzantium also places Phlegra in Thrace. (De Urb. p. 741.) But Valerius Flaccus, (Arg. lib. i. ver. 564.) and Statius, (Sylv. lib. iii. p. 95.) agree with Diodorus Siculus.

<sup>f</sup> There is precisely the same uncertainty respecting the country, in which Typhon was supposed to have been conquered, as there is with regard to that, in which the war with the giants took place. Tzetzes observes, that some fixed the overthrow of Typhon in Sicily, some in Lydia, some in Cilicia; some in Phrygia, and others in Beotia. (Tzet. in Lycoph. ver. 177.) To this list he might have added, that others again fixed it at Nûfâ in Arabia. (Apollod. Bibl. lib. i. cap. 6.)

Φλεγραιῶν ολετήρα γιγάντων, Ἴππελατείρα,  
Τριτογενεία, λυτήρα κακῶν, νικηφορὸν δαίμονε.

Apollòdorus gives a very particular account of this battle; and mentions the names of several of the giants, who were slain either by Jupiter, Hercules, or Minerva. One of them was denominated *Polybotes*. This monster vainly attempted to escape the arm of Neptune, by crossing the waters of the Ocean; but the god, seizing a fragment of the island Cos, darted the enormous mass at the giant, and crushed him beneath its weight<sup>b</sup>. It is not impossible, that the story of Polybotes may have been invented for the purpose of describing the disappointed efforts, made by some of the antediluvians, to save themselves from impending destruction.

To the Phlegrèan giants I apprehend that the Phlegyæ were very nearly allied, both their histories referring alike to the events of the flood. The Phlegyæ are said to have come from the land of Minyas<sup>i</sup>, and in the pride of their heart to have quitted the city of the

The fact is, that the vanity of each nation appropriated to a particular district, an event, in which the whole world was equally concerned.

<sup>a</sup> Hymn. 31.

<sup>b</sup> Apollod. Bibl. lib. i. cap. 6.

<sup>i</sup> Εκ τῆς Μινυαδὸς χώρας οἱ Φλεγυαί. Paus. Bœot. p. 728.

Orcho-

Orchomenians<sup>k</sup> or arkites; which defection of theirs from the Minyæ or Noachidæ proved eventually the cause of their destruction; for, like the Phlegrean giants; they were at length destroyed by the gods with thunder and lightning. This tradition seems to have been founded upon 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. Nonnus somewhat varies from Pausanias in his account of the destruction of the Phlegyæ; but the variation is of such a nature as to give additional probability to the foregoing supposition, that they were the same as the Phlegrean giants and the antediluvian Titans.

*Και Φλεγυας ὅτε παντὰς ανερίζωσε θαλασση,  
Νησον ὅλην τριοδοντι διαρρήξας Ενοσιχθων<sup>l</sup>.*

From its deep-rooted base the Phlegyan isle  
Stern Neptune shook, and plunged beneath the  
waves

Its impious inhabitants.

About the same period happened the Phlegrean war<sup>m</sup>, which was supposed to have taken

<sup>k</sup> Απεισησαι τε ανα χρονον απο των αλλων Ορχομενιων ὑπο αμοιαις και πολμης οί Φλεγυαι. Ibid. p. 782.

<sup>l</sup> Dionys. lib. xviii. p. 319.

<sup>m</sup> This is evident from the following combination of circumstances—

place during the life of Eëtes, king of Colchi, and father of Medea. Hence Apollonius describes that prince as wearing a breast-plate presented to him by Mars, who had taken it from the Phlegræan giant Mimas.

Και τοτ' ἀρ' Αἰητης περι μεν σηθεσιν εἶσο  
 Θωρηκα σαδιον, τον οι πορευ ενναριξας  
 Σφωιτερης Φλεγραιον Αρης υπο χερσι Μιμαντα η.

The father of the Phlegyæ was supposed to have been Phlegyas, whom Virgil places in the very centre of the mystic Hades°. This Phlegyas was the reputed son of Mars by Chrysa the daughter of Almus<sup>p</sup>, and he was closely connected with the Persian solar deity Mithras. According to Phavorinus, the worship of the gods commenced in Ethiopia, or the land of the Cuthites; and the persons, principally concerned in introducing it, were

cumstances. The Phlegyæ were contemporary with Minyas; Minyas and his children were contemporary with Eëtes, and Eëtes was contemporary with the Phlegræan war. Hence I think myself justified in conjecturing, that the overthrow of the Phlegyæ, and the destruction of the Phlegræans, were the same event.

<sup>n</sup> Argon. lib. iii. ver. 1224.

<sup>o</sup> Vide supra vol. i. p. 326.

<sup>p</sup> Χρυσης δε της Αλμυ και Αρεως εχει φημη γενεσθαι Φλεγυαν. Pauf. Bæot. p. 782.

Phle-

Phlegyas and Mithras<sup>q</sup>. By this however nothing more, I conceive, is meant, than that the helio-arkite Mysteries were invented by Nimrod and his Cuthites. Stephanus of Byzantium mentions a city of Beotia, which from the above-mentioned Phlegyas was called *Pblegya*<sup>r</sup>. The circumstance is perfectly in character; for, as Beotia is simply *the land of the tauriform Ark*, so both *Pblegyas* and *Pblegya* are alike derived from *Peleg*, *the ocean*. Esculapius was of this family, being the offspring of Apollo by Coronis the daughter of Phlegyas<sup>s</sup>; in other words, he was an arkite deity, and consequently related in blood to the impious, no less than to the pious antediluvians. In a similar manner, and for the very same reason, Minyas, the ancestor of the Argonautic Minyæ, was supposed to have been contemporary with, and very nearly related to, the Phlegyæ<sup>t</sup>.

I am persuaded, that the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to one

<sup>q</sup> Steph. Byzan. de Urb. p. 60.

<sup>r</sup> Φλεγυα, πολις Βοιωτιας, απο Φλεγυου του Αρκτος και Χερουσης παιδου.

Steph. Byzan. de Urb. p. 741.

<sup>s</sup> Paus. Corinth. p. 170.

<sup>t</sup> Paus. Bæot. p. 782, 783.

great

great event, the sinking of the old world beneath the waters of the deluge, or, if we suppose the arch of the earth to have remained in its original position, the rising of the central waters above it. M. Bailly indeed in his work upon the Atlantis of Plato, the object of which is evidently to depreciate the authority of the scriptural chronology, labours to prove, that the Atlantians were a very ancient northern nation, long prior to the Hindoos, the Phenicians, and the Egyptians. This point he endeavours to establish by discovering traces of them in the mythological histories of Greece, Egypt, Phenicia, and Scythia; and by attempting to set aside the account of Plato, that the island Atlantis was overwhelmed beneath the waves of the Ocean. The force of truth however leads him unguardedly to maintain, for he doubtless did not perceive the consequences of such a position, that the Atlantians were the same as the Titans and the giants; and he even cites an ancient tradition, preserved by Cosmas Indicopleustes, that Noah formerly inhabited the island Atlantis, but that at the time of the deluge he was carried in an ark to that continent, which has ever since been occupied by his posterity<sup>u</sup>. These particulars unequi-

<sup>u</sup> Lettres sur l'Atlantide.

vocally

vocally point out to us the proper mode of explaining the history of the Atlantians. This imaginary northern nation of M. Bailly was in fact the whole body of antediluvians, who were indifferently termed *Atlantians* and *Titans*; *Atlantians*, from their devotion to the worship of At-Al-As, *the divine Sun*<sup>x</sup>, and *Titans*, from Tit, *the deluge*. The Noëtic family also, considered in the light of antediluvians, bore the very same appellations of *Atlantians* and *Titans*; and the great patriarch himself was called, by way of eminence, *Atlas* and *Titan*. Accordingly, as the deluge was universal, so the legends respecting the Atlantians and the Titans were universal likewise. Hence we find an *Atlas* in Phenicia, an *Atlas* in Arcadia, and an *Atlas* in the island Atlantis. Hence also it will follow, that the widely-prevailing traditions concerning the Atlantians by no means prove, as M. Bailly would insinuate, that they were a *postdiluvian* race, which flourished before the foundation of the Hindoo, the Egyptian, and the Phenician empires: they merely shew, that some knowledge of the flood was preserved alike in every quarter of the globe. The Atlantians were celebrated throughout

<sup>x</sup> Vide supra vol. i. p. 10.

the

the whole world; and so were the Titans, the Minyæ, and the Argonauts: the cause was precisely the same in all these apparently different cases.

M. Bailly has faithfully detailed the account given by Plato of the island Atlantis; an account, which perfectly corroborates the preceding supposition, for it is solely applicable to the antediluvian world. Plato describes the first couple, from whom the whole island was afterwards peopled, as being formed out of the earth; and observes, that the country was divided into ten parts, according to the number of their posterity. M. Bailly maintains, and very justly, that the theology of Sanchoniatho is the same as that of the Atlantians: hence we may fairly conclude, that the Atlantian couple, formed out of the earth, are Adam and Eve; and that the ten parts, into which the country was supposed to have been divided, allude to the ten primitive antediluvian generations. Plato afterwards proceeds to describe the inhabitants of this celebrated island. These were at first remarkable for their piety; and, in consequence of it, were the favourites of the gods, and enjoyed all the happiness of the golden age. In process of time however they degenerated from their pristine integrity, and were guilty

guilty of all sorts of violence and impurity. Jupiter at length, beholding their incorrigible depravity, overwhelmed their island with the waves of the ocean, and utterly destroyed the whole race. If to this tradition we add that already mentioned from Cosmas Indico-Plustes, that Noah, at the time of the immersion of the Atlantis, made his escape in the Ark to the present continent, we shall then have the whole both of the antediluvian and diluvian history complete. Consequently M. Bailly's system of a northern nation, long antecedent to the empires of Babylon, Egypt, and Hindostan<sup>y</sup>, appears to be built entirely upon

<sup>y</sup> The undoubted resemblance, which exists between the Brahmins and the Druids, most probably originated from the Asiatic extraction of the latter. The various Japhetic tribes, which peopled Europe, all came out of the widely-extended regions of Tartary; and many of them, among whom were doubtless the Celtic Druids, from the neighbourhood of the Indian Caucasus. Hence there is nothing very wonderful in this mutual resemblance; nor can I comprehend how it proves the existence of a highly polished northern nation, different from, and long prior to, both the Celts, and the Hindoos. So close was the connection formerly kept up between the Scythians and the Hindoos, that the mixed race, which occupied the space between Scythia proper and India proper, were denominated Indo-Scythians. See Tzet. in Lycoph. ver. 174. As for the Magogian Scythians, whom Col. Vallancey supposes to be a branch of the ancient lost nation of M. Bailly, they were evidently a mere tribe of Tartars, which, like the other tribes  
of

this fundamental error, the placing the Atlantians after, instead of before, the deluge<sup>z</sup>.

of that great family, brought with them into the West the helio-arkite traditions and idolatry of the East.

<sup>z</sup> The founder of the Babylonian empire is declared in Scripture to be Nimrod, who flourished in the fourth generation after the flood: hence it is sufficiently manifest, that, according to the Mosaical chronology, no postdiluvian empire can have preceded it. If indeed M. Bailly means only the later Babylonian empire, namely, that of the Medes and Persians, history in that case is sufficiently explicit in bearing testimony to the irruptions of the Scythians; (Herod. lib. i. cap. 104.) but these events happened long subsequent to the foundation of the kingdom of Egypt. M. Bailly, being perfectly aware that his hypothesis of the arts and sciences having had their origin in very high northern latitudes could not be admitted, according to the existing order of things, on account of the intense cold prevalent in those regions, adopts the notable system of M. Buffon, invented, like his own, for the purpose of invalidating the Mosaical chronology. M. Buffon conjectures, that the centre of the earth is occupied by fire; and that, in consequence of the gradual wasting of this fire, the surface of the globe becomes gradually more cold. Now, as no history, that I ever heard of, supposes the earth at any period of its existence to have been a whit more hot than what it is at present, (for Herodotus, the oldest pagan historian, gives us no reason to suppose that it was warmer then than now; and as for the fable of the golden age, it speaks not of an increase of heat, but only of an equability of temperature,) it is evident, that, according to this hypothesis, the cooling of the earth must have taken place so slowly as to be absolutely imperceptible, and consequently that a most enormous number of years must have elapsed since the frigid zone was the most delightful habitation that the world afforded. I need scarcely observe, that, if these systems be founded upon truth, the earth  
must

As the sinking of the Phlegyan isle, and the submerſion of the iſland Atlantis, equally relate to the events of the flood<sup>a</sup>; ſo the Chineſe have preſerved a preciſely ſimilar tradition reſpecting the preſervation of the pious Peiruun, and the fate of the iſland Maurigaſima, the *Atlantis* of the eaſtern world.

“Maurigaſima,” ſays Kæmpfer, “was an iſland famous in former ages for the excellency and fruitfulneſs of its ſoil, which afforded among the reſt a particular clay, exceedingly proper for the making of thoſe veſſels, which now go by the name of *Porcellane* or *Cbina ware*. The inhabitants very much enriched themſelves by this manufacture; but their increaſing wealth gave birth to luxury, and contempt of religion; which incenſed the gods to that degree, that by an irrevocable decree they determined to ſink the whole iſland. However,

muſt be many millions of years old, and therefore that the Moſaical chronology muſt be falſe; the point, which Voltaire and his associates particularly laboured to prove. See Barruel's *Mem. of Jacobiniſm*.

<sup>a</sup> The ancients appear to have conſidered a *ſmall floating* iſland as a ſymbol of the Ark; while, at the ſame time, they deſcribed the cataſtrophè of the deluge by the ſinking of a *large* iſland. Some obſervations have already been made upon the ſmall floating iſland; and the ſubject will be more fully reſumed hereafter.

“ the then reigning king and sovereign of  
“ the island, whose name was *Peiruun*, being  
“ a very virtuous and religious prince, no  
“ ways guilty of the crimes of his subjects,  
“ this decree of the gods was revealed to him  
“ in a dream ; wherein he was commanded,  
“ as he valued the security of his person, to  
“ retire on board his ships, and to flee from  
“ the island, as soon as he should observe,  
“ that the faces of the two idols, which  
“ stood at the entry of the temple, turned  
“ red.—So pressing a danger impending over  
“ the heads of his subjects, and the signs  
“ whereby they might know its approach, in  
“ order to save their lives by a speedy flight,  
“ he caused forthwith to be made public ;  
“ but he was only ridiculed for his zeal and  
“ care, and grew contemptible to his sub-  
“ jects. Some time after, a loose idle fellow,  
“ further to expose the king’s superstitious  
“ fears, went one night, nobody observing  
“ him, and painted the faces of both idols  
“ red. The next morning notice was given  
“ to the king, that the idols’ faces were red :  
“ upon which, little imagining it to be done  
“ by such wicked hands, but looking upon it  
“ as a miraculous event and undoubted sign  
“ of the island’s destruction being now at  
“ hand, he went forthwith on board his  
“ ships,

“ ships, with his family and all that would  
 “ follow him ; and, with crowded sails, hast-  
 “ ened from the fatal shores towards the  
 “ coasts of the province Foktsju in China.  
 “ After the king’s departure the island sunk ;  
 “ and the scoffer with his accomplices, not  
 “ apprehensive that their frolic would be at-  
 “ tended with so dangerous a consequence,  
 “ were swallowed up by the waves, with all  
 “ the unfaithful that remained in the island,  
 “ and an immense quantity of porcellane  
 “ ware. The king and his people got safe  
 “ to China, where the memory of his arrival  
 “ is still celebrated by a yearly festival ; on  
 “ which the Chinese, particularly the inha-  
 “ bitants of the southern maritime provinces,  
 “ divert themselves on the water, rowing up  
 “ and down in their boats, as if they were  
 “ preparing for a flight, and sometimes cry-  
 “ ing with a loud voice *Peiruun*, which was  
 “ the name of that prince. The same festi-  
 “ val hath been by the Chinese introduced  
 “ into Japan ; and is now celebrated there,  
 “ chiefly upon the western coasts of this em-  
 “ pire <sup>b</sup>.”

It is easy to see, that this tradition respect-  
 ing the island Maurigasma is a mere adapta-

<sup>b</sup> Kæmpfer’s Japan, Appendix, p. 13.

tion of the fable of the Atlantis to the manners and habits of the Chinese. The same local appropriation, which fixed the one island in the western, fixed the other in the eastern ocean; and, while the Greeks and Phenicians worshipped the great solar patriarch under the name of *Atlas*, the Chinese revered the common progenitor of mankind under the title of *Peiruun*, or P'Arun, *the arkite*.

As for the deities engaged in the war with the giants, I have repeatedly shewn them to be helio-arkite gods, and have discussed at large the mythological characters of Neptune, Minerva, Bacchus, Mars, and Hercules: that however of Jupiter has been hitherto only touched upon; here therefore will be the proper place to enter into a more minute consideration of it.

Under the name of *Jupiter*, or *Hammon*, the Egyptians certainly worshipped their progenitor Ham; but this deity seems moreover not unfrequently to be the same as Noah himself<sup>c</sup>. He was equally concerned in the contest with the Phlegræans, the Phlegyæ, the Titans, and the diluvian monster Typhon; and he is generally said to be the son of Saturn and Rhea, and to have been born

<sup>c</sup> Vide supra vol. i. p. 15.

in the Dictæan cave in Crete. Here he was committed to the care of the Curetes, or Cabiri, who clashed their swords against their shields to prevent Saturn from hearing the cries of the infant<sup>d</sup>. Other nations however claimed the honour of having given birth to Jupiter, as well as the Cretans. Among these we may reckon the inhabitants of Ithomè in Messenia, who preserved also the same tradition respecting the Curetes<sup>e</sup>; and the citizens of the Arcadian town Parrhasia, which the ancient Apidanèans styled *the Ogygian bed of Rhea*<sup>f</sup>. These Apidanèans, for so the Arcadians were formerly called<sup>g</sup>, assumed that name in honour of Api-da-Nus, *the Noëtic bull Apis*; while their city, in consequence of the introduction of the solar worship, was denominated *Parrhasia*, or P'Ares-Aia, *the land of the Sun*. As for the Ogygian or oceanic bed of Rhea, it must primarily have denoted mount Ararat, where the Ark first

<sup>d</sup> Apollod. Bibl. lib. i. cap. 1. In their time, as we have seen, flourished the Titans. Diod. Bibl. lib. v. p. 334.

<sup>e</sup> Paus. Mess. p. 361.

<sup>f</sup> Ἐν δὲ σὲ Παρρᾶσιον ῥεῖη τέκεν—.

Callim. Hymn. ad Jov. ver. 10.

— ἀλλὰ ἰ΄ ῥεῖης

Ὠχυροὶ καλεῖσθαι λεχθῶν Ἀπιδαντες. Ibid. ver. 13.

<sup>g</sup> Ἀπιδαντες, οἱ ἀρχαῖοι Ἀρκαδες. Schol. in Callim. Hymn. ad Jov. ver. 14.

grounded and brought forth her mythological progeny; whence the Greeks, according to their usual custom of applying diluvian traditions to their own territory, afterwards transferred the appellation to a town of Arcadia. The particular place, where the Arcadians maintained that Jupiter was born, was called *Cretea*. This region, near which flowed the river *Nus*<sup>h</sup>, or *Noab*, they affirmed to have been the real land of his nativity, and not the island *Crete*<sup>i</sup>. It is remarkable, that, as there was a *Crete* in Arcadia, so likewise there was a city *Arcades* in *Crete*<sup>k</sup>, and a city *Arcadia* in *Egypt*<sup>l</sup>. The fact is, as I have frequently observed, that these are merely sacred descriptive titles; for *Cretea* is *Cur-Ait-Aia*, *the land of the burning Sun*, and *Arcadia* is *Arca-D'Aia*, *the country of the divine Ark*. Pausanias informs us, that it would be almost impossible to enumerate every nation, which pretended, that Jupiter was born within their particular territory<sup>m</sup>. The reason of this is

<sup>h</sup> Paus. Arcad. p. 680.

<sup>i</sup> Χώρα τε ἐστὶν ἐν τῷ Λυκαίῳ Κρητῆα καλυμμένη αὐτῇ δὲ ἡ Κρητῆα ἐστὶν ἐξ ἀριστέρας Ἀπολλωνίου ἀλσὸς ἐπικλησίου Παρράσιω<sup>α</sup> καὶ τὴν Κρήνην, ἐν δὲ ὁ Κρητῶν ἔχει λόγος τραφῆναι Δία, τὸ χωρίον τούτο εἶναι, καὶ οὐ τὴν ἴσσην, ἀμφισβητήσιν οἱ Ἀρκαδῆς. Paus. Arcad. p. 678.

<sup>k</sup> Ἀρκαδῆς, πόλις Κρητῆς. Steph. Byzan. p. 166.

<sup>l</sup> Ἀρκαδία, Αἰγυπτῶν πόλις. Ibid. p. 167.

<sup>m</sup> Πάντας μὲν ἐν καταριθμησασθαι καὶ προδυμηθῆναι ἀποροῦν, ὅπως  
δειλοῦσι

obvious ; wherever the Cabiric priests were scattered, they carried along with them some traditions of Jupiter, the Titans, and the deluge. These, though they equally concerned the whole world, the vanity of each people constantly appropriated to their own country.

The mode, in which the infant Jupiter received his nourishment, is variously related. Agathocles affirms, that he was nursed by a sow<sup>n</sup>: Aratus, in one part of his *Phænomena*, mentions, that he was suckled by a she-goat<sup>o</sup>; and, in another, by she-bears<sup>p</sup>: Virgil asserts, that he was nourished by bees<sup>q</sup>: and Mero assigns that office to doves.

Zeus δ' ἀρ' ἐνι Κρήτη τρεφετο μέγας, ἔθ' ἀρα τις

ἦιδει Μακαρῶν, ὃ δ' ἀεζέτο πασι μελεσσι.

Τὸν μὲν ἀρα τρηρωνες ὑπο ζαφῶ τρεφον ἀντρω,  
Ἀμβροσίην φορεῖσαι ἀπ' Ὠκεανοῦ ῥοαῶν<sup>r</sup>.

This curious fable is alluded to by Homer ;

θελοῦσι γίνεσθαι καὶ τραφῆναι παρὰ σφισι Δία. Paus. Messen. p. 361.

<sup>n</sup> Agath. apud Athen. Deipnos. lib. ix. p. 375.

<sup>o</sup> Arat. Phæn. p. 23.

<sup>p</sup> Ibid. p. 8.

<sup>q</sup> Georg. iv. ver. 149. The mythological import of bees will be considered in the next chapter, which treats of the Mysteries.

<sup>r</sup> Macro apud Athen. Deipnos. lib. xi. p. 491.

and his scholiast observes, that doves were feigned to carry ambrosia to Jupiter, and that they flew with it between those tremendous *Plancti* or *Symplegades*, through which the Argo was barely navigated with safety<sup>s</sup>. Hence it appears, that the doves of Jupiter are closely connected with the dove of Jason, or Noah. As for the sow, mentioned by Agathocles, it was one of the arkite symbols; whence we find it introduced into the history of Venus and Adonis, and into one of the three Indian Avatars, which relate to the deluge: while the Arcti or bears, which were supposed by some to have suckled Jupiter, were the bears of the sphere, concerning which I have already observed, that the name *Arctos* appears to have been corrupted from Arc-Theus, *the divine Ark*. Jupiter then being an arkite god, we shall see the reason, why he was sometimes stiled *Ercæus*<sup>t</sup>; and why Danaë, the mother of Perseus, was feigned to have been brought before his altar by Acrisius, in order that she might be obliged to confess who was the father of her

<sup>s</sup> Τερῶνες, τὰς τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν.

Odyss, lib. xii. ver. 63.

Ἡτοὶ μὲθ' ἡμῶν φησὶ, τὰς περιστερὰς διὰ τῶν Πλαγκτῶν σιτομίνας ἀποκομιζέειν Διὶ ἀμβροσίαν. Schol. in loc.

<sup>t</sup> Pauf. i Eliac. p. 412.

child.

ehild<sup>u</sup>. We shall also perceive, why he was intitled *the preserver*; why his rites were closely connected with the Mysteries of Adonis at Argos<sup>x</sup>; and why he is said by Nonnus, in reference to the symbolical Hippios and Hippa, to have embraced Dia, in the shape of a horse<sup>y</sup>, a fable, evidently the same as the Hindoo legend concerning the intercourse of the Sun with the goddess Devi<sup>z</sup>, of which name *Dia* is a mere inflexion. Pausanias in short expressly declares, that Neptune, Jupiter, Hercules, and Minerva, were all styled *Argæan*, or *arkite Gods*<sup>a</sup>, though

<sup>u</sup> Δαναὴν καταγείσιν τῶν παίδων ἐπὶ τὸν ὕπο τοῦ Ἑρκίου Διὸς βωμόν. Schol. in Apoll. Argon. lib. iv. ver. 1091. The reader will recollect that this Ercæan Jupiter, and the Agamemnon of Homer, were one and the same person.

<sup>x</sup> Καὶ Διὸς ἐστὶν ἐνταυθα ἱερὸν Σωτήρος· καὶ παρισσὶν εἰς τὸ οἰκημα, ἐνταυθα τὸν Ἀδωνίαν αἱ γυναῖκες Ἀργείων οὐδύρονται. Paus. Corin. p. 156.

<sup>y</sup> Εἰνατός ἵππια λικτρα φέρει περὶ αἰσίδι Διῆ. Nonni Dionys. lib. vii. p. 134.

<sup>z</sup> Vide supra p. 222.

<sup>a</sup> Near Acacesium in Arcadia was a remarkable assemblage of these arkite deities: Ceres with her torch; Despina, who seems to be Proserpine, with an ark upon her knees; Diana; Anytus, one of the Titans, from whom, according to Onomacritus, all the sufferings of Bacchus originated; and, lastly, the Curetes, or Corybantes. Ἡ μὲν ἐν Δημητρὶ δάδα ἐν δεξιᾷ φέρει, τὴν δὲ ἑτέραν χεῖρα ἐπιβέβληκεν ἐπὶ τὴν Δεσποῖαν. Ἡ δὲ Δεσποῖα σκηπτήρον τε καὶ καλυμμένην κίστην ἐπὶ τοῖς γόνασιν ἔχει· τῇ δὲ ἐχεται τῇ δεξιᾷ κίστης· τῷ θρόνου δὲ ἐκατέρωθεν Ἀρτεμις. — Πρὸς δὲ τῆς Δεσποῖνης τῶ

their votaries were not agreed, respecting the import of the title <sup>b</sup>.

The preceding remarks upon Bacchus and the Titans will prepare us for the consideration of two several traditions respecting that deity, which Mr. Bryant has applied, but I think erroneously, to the dispersion at Babel.

The first of them apparently relates to the elder Bacchus, or Noah. This hero-god is said, by Homer, and Nonnus, to have been attacked, and put to flight along with his

τω αγαλματι ἐθηκεν Αὐτος, ὄχημα ὀπλισμένῳ παρεχομένῳ· φασὶ δὲ οἱ περὶ τοῦ ἱεροῦ, τραφηθῆναι τὴν Δεσποιναν ὑπὸ τῆς Αὐτῆς, καὶ εἶναι τῶν Τιτανῶν καλυμμένην καὶ τὸν Αὐτόν.—Παρά δὲ Ὅμηρον Ονομακρίτος παραλαβὼν τῶν Τιτανῶν τὸ ὄνομα, Διούσῃ τε συνιδήκει ὄχημα, καὶ εἶναι τοὺς Τιτανῶν τῇ Διούσῃ τῶν παθημάτων ἐποίησεν αὐτοῦργους.—Τὰ δὲ ἐς Κουρήτας (ἔτοι γὰρ ὑπὸ τῶν αγαλμάτων ὑποποιήται) καὶ τὰ ἐς Κερυβαντας ἀπειργασμένους ἐπὶ τοῦ βαδρου.— Paus. Arcad. p. 675. This Despina was highly revered by the Arcadians, and accounted the daughter of Neptune. Some esteemed her the same as Ceres, but Pausanias was afraid of revealing the mystery to the profane. Ταυτὴν μαλιγα θεῶν σέβασιν οἱ Ἀρκαδιεῖς τὴν Δεσποιναν· θυγατέρα δὲ αὐτῆν Ποσειδῶνος εἶναι φασὶ, καὶ Δημήτρος ἐπικλησίᾳ ἐς τοὺς πολλοὺς ἐστὶν αὐτῇ Δεσποινᾷ.—Τῆς δὲ Δεσποίνης τὸ ὄνομα εὐνοία ἐς τὴν ἀτελεστερὴν γραφίην. Ibid. p. 677. Above the grove of this goddess was the temple of her father, the Hippian Neptune. Ὑπερ δὲ τὸ αἶθος καὶ Ἰππιῶν Ποσειδῶνος, ἄτι παῖρος τῆς Δεσποίνης, καὶ θεῶν ἄλλων εἰσι βῆμοι. Ibid. The name of *Despina*, no less than her history, plainly shews, that, like Ceres, she was a personification of the Ark. Despina is Da-Sipena, *the decked ship*.

<sup>b</sup> Paus. Achaic. p. 583.

nurses,

nurses, by Lycurgus. Terrified with the impending danger, he fled over the plains of Nufa, and plunged into the waters of the Erythræan sea.

Οὐδὲ γὰρ εἰδὲ Δρυαντος υἱὸς κρατερός Λυκοεργὸς  
 Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπὶ βραβείοισιν ἐρίζεν.  
 Ὅς ὅτε μαινομένοιο Διωνυσοῖο τιθῆνας  
 Σεῦε κατ' ἠγάθεον Νυσοσηῖον· αἱ δ' ἄμα πασαι  
 Θυσθλα χαμαὶ κατεχευαν, ὑπ' ἀνδροφονοῖο Λυ-  
 κεργῆ  
 Θεινομένοιαι βέβληται· Διωνυσὸς δὲ φοβηθεῖς  
 Δυσεθ' ἄλος κατα κύμα· Θέτις δ' ὑπεδέξατο  
 κολπῶ  
 Δειδίστα<sup>c</sup>.—

In a mad mood, while Bacchus blindly rag'd,  
 Lycurgus drove his trembling bands confused  
 O'er the vast plains of Nufa. They in haste  
 Threw down their sacred implements, and fled  
 In dreadful diffipation. Bacchus saw  
 Rout upon rout; and lost in wild dismay  
 Plung'd in the deep: here Thetis in her arms  
 Receiv'd him, shuddering at the dire event.

*Bryant.*

Ἐλπετο γὰρ Κρονίωνα προασπίζεν Λυκοεργῶ,  
 Αἰθέριβ παταγοῖο τυπὸν βρονταῖον ἀκῶν·  
 Ταρβαλεῖσι δὲ ποδῶσσι Φυγῶν ἀκίχητος ὀδίτης  
 Γλαυκὸν Ἐρυθραῖης ὑπεδύσατο κύμα θαλασσης·

<sup>c</sup> Iliad. lib. vi. ver. 130.

Τον δε Θετις βυθῆι Φιλίῳ πηχυνεν ἀγοσῶ,  
 Καὶ μιν ἐσῶ δύνοντα πελυφλοισβοιο μελαθρε,  
 Χερσὶ Φιλοζένοισιν Ἀραΰ ἠσπαζέτο Νηρεὺς <sup>d</sup>.

———— From fierce Lycurgus,  
 Bacchus all trembling, as he fled away,  
 Call'd on the mighty Erythrèan deep  
 To yield him shelter. Thetis heard his cries,  
 And as he plung'd beneath the turbid wave,  
 Receiv'd him in her arms : old Nereus too,  
 The Arabian god, stretch'd out his friendly  
 hand,  
 And led him darkling through the vast abyss  
 Of founting waters——. *Bryant.*

Lycurgus is usually thought to have been a Thracian prince; but this, like the circumstance of Bacchus plunging into the Erythrèan sea, is a mere local appropriation. Lycurgus seems, in fact, to be the same mythological character as Lycaon, the wicked king of Arcadia; both being equally a personification of the great body of impious antediluvians. The introduction indeed of the Erythrèan sea shews evidently, that the story is of oriental extraction; and completely proves the absurdity of supposing Lycurgus ever to have been literally a king of Thrace. I ap-

<sup>d</sup> Dionys. lib. xx. p. 361.

prehend

prehend in short, that the whole fable originated from the same source, as the legend of the amphibious monster Oannes; who was supposed by the Chaldæans to have ascended from the waters of the Erythræan sea, and to have instructed the assembled multitudes in the history of the cosmogony<sup>e</sup>. I do not see what connection it can possibly have with the events of the Babylonian tower; nor can I conceive, why either Nimrod, or his dispersed Cuthites, should be represented as having plunged into the sea, in order to avoid the vengeance of heaven. But if we suppose Lycurgus<sup>f</sup> to be a personification of the Titanic antediluvians, and Bacchus to be the scriptural Noah, the import of the tradition will scarcely require to be pointed out. The friendly element, which preserved the patriarch, overwhelmed his enemies with inevitable destruction.

As for the nurses of Bacchus, though spoken of in the plural number, they are all equally the Ark; and the reason, why they are described as being more than one, is

<sup>e</sup> Syncel. Chronog. p. 29.

<sup>f</sup> *Lycurgus*, and *Lycaon*, are both derived from *Luc*, *the Sun*, in allusion to the solar idolatry of the antediluvians, which was unmixed with the later invention of hero-worship.

mere-

merely because the same vessel was designated by a variety of different names. Hence we are sometimes told, that Hippa was the nurse of Bacchus ; while at other times that office is assigned to Misa, Ino, Isis, Nufa, or the Hyades. The fables indeed both of the infancy of Jupiter, and of the infancy of Bacchus, sprung from the very same allegory. As the entrance of Noah into the Ark was esteemed his death, so his egress was considered as a second birth. Hence, in the mythology of paganism, we sometimes find him represented as an old man, and sometimes as an infant.

But, what, in an especial manner, decides the identity of Noah, and of that Bacchus, who plunged into the sea, is the name of the place where the event is said to have happened. Nufa manifestly received its appellation from Nufa, *the nurse* or *Ark of Noah* ; while Dionusus, the proper distinctive title of the elder Bacchus<sup>s</sup>, is Dio-Nusus, *the god*

<sup>s</sup> All mythic writers allow the existence of an elder and a younger deity, both of whom they indifferently call *Dionusus* and *Bacchus*. In strict propriety however the two names ought always to be kept entirely distinct. The elder deity, or Noah, is Dionusus or Dio-Nus, but not Bacchus : the younger deity, or Raamah the son of Cush, is Bacchus or Bar-Chus, but not Dionusus.

*Nus.*

*Nus*<sup>h</sup>. In a similar manner, and with the most exact propriety, Nufa is represented as the scene of Jupiter's triumph over Typhon. The God yoked his winged steeds to his chariot; and pursuing his enemy as far as mount Nufa, attacked him with flaming thunderbolts<sup>i</sup>. We have seen a variety of places, called *Minoa*, situated in very different countries, all of which derived their names from Minos or Menu, the great patriarch; thus also, and with the very same allusion, we find a *Nufa* in Beotia, in Thrace, in Arabia, in India, in Libya, in Naxus<sup>k</sup>, in Caria, in Caucasus, and upon the Nile<sup>l</sup>.

<sup>h</sup> In a former publication I derived the word differently; but I now think, that I was mistaken. At the same time it is not improbable, that some mutilated traditions of the fall may have been blended with the history of Noah. See *Horæ Mosaicæ*, vol. i. p. 95.

<sup>i</sup> Apollod. *Bibl. lib. i. cap. 6*. Winged horses are assigned to Jupiter, as being an arkite or hippian deity. For a similar reason, after the union of the two superstitions, Pelops is described as riding in a chariot drawn by winged horses. Hence also white horses were deemed sacred to Apollo, the Sun. Herod. *lib. i. cap. 189. lib. vii. cap. 55*. Thus the Scythians sacrificed horses to the orb of day; Herod. *lib. i. cap. 216*. and white steeds were highly venerated both by the Druids, and the Persians. Borlase's *Cornwall*, p. 140, 144.

<sup>k</sup> Naxus received its name in honour of Nuach-Zeus, the god Noah: it was sacred to Bacchus, and famed for one of his most celebrated exploits. Steph. *Byzan. p. 580*.—Apollod. *Bibl. lib. iii. cap. 5*.

<sup>l</sup> Ἡ μὲν Νύσσα ἐν τισὶ χωραῖς ὄρος, ὡς ἐν Βοιωτίᾳ, καὶ Θρακίᾳ, καὶ Ἀγα-

The weapon, with which Homer arms Lycurgus, is a Bu-Plex, or *ox-goad*. I think it probable, with Mr. Bryant, that the original word was *Bu-Peleg*, though I cannot precisely assent to the signification, which he affixes to it. The inflexion of Bu-Plex, that occurs in the preceding citation from Homer; is *Bu-Plegi*; and the Hebrew plural of Bu-Peleg will also be *Bu-Plegi*. If this compound term be literally translated, it will be *the streams of the ox*; or, in other words, *the diluvian ocean of the tauriform Ark*. *Peleg*, as we have seen, is the radical, which equally enters into the words *Pblegyæ*, *Pelafgus*, and *Pelagus*; and it appears uniformly to signify

Αραβία, και Ινδικη, και Λιβύη, και Ναξω, ὅπερ δὲ πόλις, ὡς ἐν Καρία, και ἐν τῷ Καυκασίῳ ὄρει ὅπου δὲ ἴησος, ὡς ἐν Νείλῳ τῷ ποταμῷ. Schol. in Iliad. lib. vi. ver. 134. According to Pliny, Scythopolis was once called *Nysa*, from the nurse of Bacchus. Scythopolin, antea Nysam a Libero patre sepulta nutrice ibi. Plin. Nat. Hist. lib. v. cap. 18. Hence it will follow, that *Nysa* is the same mythological character as *Hippa*, for they are both equally said to have been the nurse of Bacchus; in other words, they are both equally the *Noëtic Ark*. There was moreover a *Nysa* in Ethiopia, the land of the Cuthites, where the mysteries of Bacchus were in former times very devoutly celebrated. Herod. lib. iii. cap. 97. The *Nysa*, where Jupiter was supposed to have conquered Typhon, is said by Apollodorus to have been the seat of Bacchus, and the Hyades. Apollod. Bibl. lib. iii. cap. 4. The mythological history of the Hyades has been already considered.

a divi-

*a division occasioned by water*<sup>m</sup>. The legend therefore respecting the ox-goad means nothing more, than that, when Bacchus, or Noah, fled from Lycurgus, he was pursued by the mighty streams of the Ocean, which bore up the Ark upon their surface.

The second tradition, which Mr. Bryant also applies to the dispersion of the Cuthites, seems rather to allude to some temporary reverse of fortune experienced, in the course of his celebrated expedition, by Raamah, the younger or Indian Bacchus. Mr. Maurice mentions a check received by the forces of this hero-god, previous to their last victorious conflict with Ravan, king of Ceylon<sup>n</sup>, which I apprehend to be the very event celebrated by Nonnus. The brother of Ravan is described as a mighty giant, but possessing all the attributes of the classical Morpheus<sup>o</sup>. He

<sup>m</sup> A very ingenious writer, Mr. Catcott, in his treatise on the deluge, annexes this sense to the scriptural name *Peleg*, in whose days the earth was divided. He supposes, that this division was not a partition of the earth into states and kingdoms, but the violent disruption of America from Africa. I will not pretend to decide, how far his system is tenable; but this at least is certain, that *Peleg* signifies *a division by means of intervening water*.

<sup>n</sup> Hist. of Hind. vol. ii, p. 244.

<sup>o</sup> Mr. Maurice does not inform us what was the name of this gigantic brother of Ravan; but, should it at all approximate

took an active part in the war against Rama; and fell at length, together with his brother and sovereign, by the hand of that conqueror<sup>p</sup>. If now we recur to *the Dionysiacs*, we shall find, that Nonnus opposes to his hero the younger Bacchus a prince called *Deriades*, assigning to him, as a son-in-law and auxiliary, a person named *Morreus*; and that, at the termination of the war, Deriades is slain, like Ravan, and Morreus desperately wounded. The passage then, which Mr. Bryant cites, and applies to the dispersion of the Cuthites, is a description of the temporary defeat of the Bacchanalian army by this Deriades, which, as I have just observed, I conjecture to be the same event as the check, that Rama experienced from Ravan; and were we possessed of any translation of *the Ramayan*, the Sanscreeet epic poem, in which are sung the exploits of Rama, it is not improbable, that it might be found to coincide both in this, and in many other points, with *the Dionysiacs* of Nonnus<sup>q</sup>.

mate to that of Morreus, we certainly may, in that case, consider him as the prototype of Morpheus.

<sup>p</sup> Hist. of Hind. vol. ii. p. 246.

<sup>q</sup> "The first poet of the Hindus," says Sir Wm. Jones, "was the great Valmic, and his *Ramayan* is an Epic poem on the same subject, (viz. the war between Rama and Ravan) which, in unity of action, magnificence of imagery, and elegance of style, far surpasses the learned and elaborate work of  
" Non-

Could it only be satisfactorily proved, that the younger Bacchus is Nimrod, I should readily assent to Mr. Bryant's interpretation of the passage in question; but since he rather appears to be Raamah, I feel myself compelled to reject it. The passage cited in *the Analysis*, with the addition only of a few verses to render the sense more complete, is as follows.

Βασσαριδων δε Φαλαγγα δι' ασεος αορι τυπτων,  
 Δηριαδης εδιωκεν, εως σχεδον ηλασε πυργων  
 Οιγομενεσ στιχα πασαν εσω πυλεωνοσ εεργων  
 Τειχεοσ υψιλοφοιο διωκομεναι δε σιδηρω  
 Ασεοσ εντοσ ικανον αποσπαδεσ ηθαδοσ υλης.  
 Ασαθεεσ δε Φαλαγγεσ αηθεα κυκλα κελευθε  
 Εσυχον ενθα και ενθα διακριδον εισ πτερον Ευρα,  
 Εισ ραχιν Ζεφυροιο, παρ' εσπεριον κλιμα γαιησ,  
 Αι δε Νοτα παρα πεζαν αλημονεσ, αι δε Βορηοσ  
 Βασσαριδεσ κλονεοντο<sup>†</sup>.

Now fled the Bacchic troops, while on their rear  
 Hung the fierce victor, proud Deriades.

“ Nonnus, intitled *Dionysiaca*, half of which, or twenty-four  
 “ books, I perused with great eagerness, when I was very young,  
 “ and should have travelled to the conclusion of it, if other  
 “ pursuits had not engaged me. I shall never have leisure to  
 “ compare the *Dionysiacs* with the *Ramayan*; but am confident,  
 “ that an accurate comparison of the two poems would prove  
 “ Dionysus and Rama to have been the same person; and I  
 “ incline to think, that he was Rama, the son of Cush, who  
 “ might have established the first regular government in this  
 “ part of Asia.” *Asiat. Res.* vol. i. p. 258.

<sup>†</sup> *Dionys.* lib. xxxiv. p. 568.

Part fought the town; part fled in deep dismay,  
 By different routs, uncertain where they pass'd.  
 Some fought the limits, of the eastern world;  
 Some, where the craggy western coast extends,  
 Sped to the regions of the setting Sun.  
 Sore travel others felt, and wander'd far  
 Southward; while many fought the distant  
 north,  
 All in confusion. *Bryant in part.*

There is yet another peculiarity, which tends additionally to prove the identity of the younger Bacchus, and the Hindoo Rama. The latter of these deities is said to have engaged Hanumat to attend him along with an army of apes, in his expedition against the gigantic tyrant of Ceylon<sup>s</sup>: the former is universally described as invading India with a numerous retinue of Satyrs, Lenæ, Thyæ, Mimallones, and Naiads<sup>t</sup>. Hanumat himself appears to be the same person as the classical Silenus; who is said by Diodorus Siculus to have been the first king of Nufa, and to have had a tail like an ape<sup>u</sup>. He was a con-

<sup>s</sup> Maur. Hist. of Hind. vol. ii. p. 239.

<sup>t</sup> Strab. lib. x. p. 468.

<sup>u</sup> Bibl. lib. iii. p. 205. Both Hanumat and Silenus seem to be the same as Pan, who is said by Diodorus to have accompanied Osiris in his expedition to India. (Diod. Bibl. lib. i. p. 16.) Pan however I have already shewn to be in fact no other than Osiris himself, or the Solar Noah. (Vide supra vol. i.

stant attendant upon Bacchus<sup>x</sup>; whence Nonnus calls the whole retinue of that deity by the common name of *Sileni*<sup>y</sup>. In a subsequent age, when Alexander the great invaded India, he affected to imitate the manners of

vol. i. p. 160.) Hence it is evident, that he is erroneously introduced into the history of the younger Osiris, or Raamah. The same remark will apply to Silenus, whom I suspect to be equally the patriarch Noah, worshipped under the title of *the great lunar* or *arkite god*. The Phenicians termed the Moon *Lebana*, or *Lubana*: from this word, by omitting the middle syllable, the Latins seem to have formed their term *Luna*; and the Greeks, by adding to it the particle *Za*, their appellation *Selenè*. As the feminine *Selenè* was *the great arkite Moon*, so the masculine *Silenus* was *the god of the great arkite Moon*. Silenus in short was the same as the *Deus-Lunus*, who was worshipped, according to Spartian, in Carrhæ of Mesopotamia; (Spart. Comm. in Carac. cap. 7.) and, in reference I apprehend to the intoxication of Noah, he was constantly represented as the patron of drunkenness. It is worthy of observation, that the excellent mythological poet Virgil puts into his mouth a song respecting Chaos, Saturn, Pyrrha, and Deucalion, which is evidently borrowed from the similar songs ascribed to Orpheus. (Compare Virg. Bucol. vi. ver. 31.—Orph. Argon. ver. 12.—Apoll. Argon. lib. i. ver. 496.) Lastly, what seems indisputably to prove his identity with Noah, he is said by Diodorus to have been the first king of Nufa, or *the Noëtic Ark*.

<sup>x</sup> Diod. Sic. Bibl. lib. iv. p. 212.

<sup>y</sup> Dionys. lib. xxix. p. 469. These Sileni were the same as the Satyrs, (Nonni Dionys. lib. xxix. p. 469.) whom the poet represents with the tails of horses.

——— Ἰππειὴν δὲ τιτανόμασθ' ἀπὸ τῶν  
ὄρεσσι ἀμφιελικτὸς ἐπ' ἰξυὸς ἐρρεῖεν οὐρη.

Nonni Dionys. lib. xiv. p. 256.

x 3

his

his predeceſſor the younger Bacchus ; and the march of his victorious army reſembled the mad proceſſion of the Satyrs, and the Mimalones. His friends were crowned with chaplets of flowers ; the ſprightly notes of muſic reſounded in all quarters ; and during the ſpace of ſeven days, the whole army exhibited a continued ſcene of riot, drunkenneſs, and profuſion <sup>z</sup>.

I have obſerved, that although Nonnus diſtinguiſhes, with ſufficient accuracy, between the firſt and the ſecond Bacchus, yet he frequently confounds together their reſpective hiſtories. The curious fable of Beroè is a remarkable inſtance of this, which, although

<sup>z</sup> *Æmulatus Patris Liberi non gloriam ſolum, quam ex illis gentibus deportaverat ; ſed etiam famam (ſive illud triumphus fuit ab eo primum inſtitutus, ſive Bacchantium luſus ſtatuit imitari,) animo ſuper humanum faſtigiū elato. Vicos, per quos iter erat, floribus coronifque ſterni jubet : liminibus ædium crateres vino repletos, et alia eximiæ magnitudinis vaſa diſponi : vehicula deinde conſtrata, ut plures capere milites poſſent, in tabernaculorum modum ornari, alia candidis velis, alia veſte pretioſa. Primi ibant amici, et cohors regia, variis redimita floribus coronifque : alibi tibicinum cantus ; alibi lyræ ſonus audiebatur ; item in vehiculis pro copia cujuſque adornatis, comeſſabundus exercitus, armis quæ maxime decora erant circumpendentibus. Ipſum convivaſque currus vehebat crateris aureis ejuſdemque materiæ ingentibus poculis prægravis. Hoc modo per dies ſeptem bacchabundum agmen inceſſit. Quint. Curt. lib. ix. cap. 10.*

intro-

introduced into the Dionysiacs, is no way connected with the exploits of the younger Bacchus, but belongs exclusively to the era of the elder, or Noah. The story has been very much corrupted by the western mythologists. They usually describe Beroë, as the nurse of Semele; and feign, that Juno, assuming her shape, maliciously persuaded Semele to make such a request to Jupiter, as occasioned her death<sup>a</sup>. That she was closely connected with Bacchus, there can be no doubt; and Nonnus throws so much light upon her mythological history, that we shall find but little difficulty in the analysis of it. He gives her legend, and that of the city, which received its name from her, in the following remarkable language.

Ῥίζα βίβ Βεροη, πτολιων τροφος, ευχος ανακτων,  
 Πρωτοφανης, αιωνος ομοσπορε, συνθρονε κοσμος,  
 Ἐδρανον Ἑρμειαιο, δικης πεδον, ασυ θεμιστων,  
 Ενδιον ευφροσυνης, Παφης δομος, οικος ερωτων,  
 Βακχης τερπνον εδεθλον, εναυλιον ιοχεαιρης,  
 Νηρειδων αναθημα, Διος δομος, Αρεος αυλη.  
 Ορχομενος χαριτων Λιβανηίδος ασρον αρχρης.  
 Τηθυσ ισσσητρος ομοδρομος Ωκεανοιο,  
 Ὅς Βεροην εφυτευσεν εω πολυπιδακι πασω,  
 Τηθυσ ικμαλειοισιν ομιλησας υμεναιοις,

<sup>a</sup> Hyg. Fab. 179. Ovid. Metam. lib. iii. ver. 275.

Ἦνπερ Ἀμμωνὴν ἐπεφημίσα, εὐτε ἔμῃτηρ  
 Ἰδρῆλης Φιλότητος ὑποβρυχίη τεκεν εὐνή.  
 Ἀλλὰ τις ὀπλοτέρη πελεται Φατίς, ὅτι μιν αὐτῆ  
 Ἀνδρομεῆς Κυθέρεια κυβερνητεῖρα γενεθλῆς  
 Ἀσσυρίῳ πανλευκὸν Ἀδωνίδι γείτονα μήτηρ.

Τῆ δὲ λοχευομένη πρωταγγελοσ εἰσέτι θεσμών  
 Ὠκεανὸσ πορὲ χεῦμα λεχωῖον ἰξυῖ κοσμῶ  
 Ἀεναῶ τελαμῶνι χεῶν μιτρεμενὸν ὕδωρ.

Καὶ Παφίης ὠδίνα τελεσσιγονοιο μαθόντες  
 Θηρὸσ εβακχεύοντο, λεῶν δὲ τίσ ἀδρὸν ἀδυρῶν  
 Χειλεῖ μείλιχῶ ῥαχίην ἠσπαζέτο ταυρῶ,  
 Ἀκροτέρας ζοματεσσι Φίλον μυκηθμὸν ἰαλλῶν,  
 Καὶ τροχάλαισ βαρυδῶπον ἐπιρήσσων πεδὸν ὄπλῃ  
 Ἴπποσ ἀνεκροταλίξε, γενεθλίον ἦχον ἀρασσῶν,  
 Καὶ ποδὸσ ὑψίποροιο θορῶν ἐπιβητορὶ παλμῶ  
 Πορδαλίσ αἰολονῶτοσ ἐπεσκιρτήσε λαγῶ.

Καὶ Βεροὴν γελωσσαν ἐτὶ βρεφὸσ ἀμμάτι χεῖρων  
 Δεξάμενῃ παρὰ μήτροσ ὄλα κοσμοιο τίθῃ  
 Παρθενὸσ Ἀσραίη χρυσεῆσ θρεπτεῖρα γενεθλῆσ  
 Ἐννομα παπταίνῶσα ἀνετρεφῆν ἐμφροὶ μαζῶ.

Καὶ Βεροῆσ μενεαίνεν ἐπωνυμὸν ἀσυ χαραζαί.

Πρωτοφάνῆσ Βεροῆ πελε συγχρονὸσ ἡλικὶ κοσμῶ,  
 Νυμφῆσ σφιγονοιο Φέρωνυμοσ, ἦν μετανασάσ  
 Τίεεσ Ἀυσονίῶν ὑπατήϊα Φεγγεα Ἰρῶμῆσ  
 Βηρῦτον καλεσσῖν, ἐπεὶ Λιβανῶ πεσε γείτων<sup>b</sup>.

<sup>b</sup> Dionysf. lib. xli. p. 698. et infra.

Hail Beroè, fairest offering of the Nereids !  
 Beroè all hail ! thou root of life, thou boast  
 Of kings, thou nurse of cities, with the world  
 Coëval ; hail, thou ever-favour'd feat  
 Of Hermes, and of Venus ; lov'd abode  
 Of Bacchus, Mars, Diana, Jupiter !  
 In the wide world of waters, Tethys thee  
 To Ocean bore ; and call'd thee *Amymonè* ;  
 What time Orchomenus, fam'd Lebanon's star,  
 Rode foremost of the heavenly host, Orchome-  
 nus

With Tethys, and Oceanus, coëval.  
 But later poets feign, that lovely Beroè  
 Deriv'd her birth from Venus and Adonis.  
 Soon as the infant saw the light, with joy  
 Old Ocean straight receiv'd her in his arms ;  
 And e'en the brute creation shar'd the pleasure.  
 The tawny lion for a while forgot  
 His nature, and with wanton gambols play'd  
 Around the fearless ox ; the generous steed  
 In graceful curvets testified his joy ;  
 The spotted panther frolick'd near the hare ;  
 And close beside the wolf, the blithsome kid  
 Rejoic'd secure, and gaily play'd at will  
 His wayward fancies. Now the smiling babe  
 Afrèa, guardian of the golden age,  
 Took from its parent's arms, and fondly press'd  
 Close to the bosom. In succeeding years  
 A sacred town deriv'd its mystic name  
 From that fair child, whose birth coëval was

With

With the vast globe ; but rich Aufonia's sons  
The city call *Berytus*.

This curious legend is styled by Nonnus *the hymn of Beroè-Amymonè* ; and he associates it with what he calls *the marine war of the diluvian Jupiter, and the far-celebrated Bacchus*.

Αλλα Θεμισιοπολις Βεροης παρα γειτονι πεζη,  
Ἵμνον Ἀμυμωνης Λιβανηίδες ειπατε Μῆσαι,  
Και βυθις<sup>c</sup> Κρονιδαο, και ευῆμοιο Λυαις  
Αρεα κυματοεντα<sup>d</sup>. —

He mentions likewise, that the city *Beroè* was founded by Saturn ; and repeatedly maintains, that its age was equal to that of the world, and that it could boast an antiquity far superior to that of Tarfus, of Thebes, or of Sardis.

Και Βεροης νασσαντο πολιν πρωτοσπορον εδρην,  
Ἦν Κρονος αυτος εδειμε. —  
Αλλα πολις Βεροη προτερον πελεν, ην αιμα γαιη,  
Πρωτοφανης ενσησεν ομηλικα συμφυτος αιων.  
Ου τοτε Ταρσος εην τερψιμβροτος, & τοτε Θεβη,  
Ου τοτε Σαρδιες ησαν<sup>e</sup>. —

<sup>c</sup> The reader will recollect, that Buthos, *the great abyss*, is declared by Epiphanius to be the same as Chaos. Vide supra vol. i. p. 247. Jupiter-Buthius therefore is the diluvian Noah.

<sup>d</sup> Dionys. xli. p. 692.

<sup>e</sup> Ibid. p. 695.

He

He supposes also that Beroë was beloved by Bacchus<sup>f</sup>; and concludes with celebrating her marriage with Neptune.

Ὡς Φαρμηνὸς ἤκεσ' ἐδὶ αἰθέρος ὑψιμέδων Ζεὺς,  
καὶ Βεροῦς ὑμεναῖον ἐπέτρεπεν Ἐνωσίγαιω,  
καὶ μόθον ἐπρήνε γαμοσολόν εἰ.

Mr. Bryant supposes Beroë to be a personification of the Ark<sup>h</sup>; and I readily allow, that many of the expressions in the preceding passages seem to warrant such a supposition; nevertheless I cannot help entertaining some doubts of its propriety. The city Berytus is declared by Nonnus to have received its name from Beroë, and it is said by Sanchoniatho to have been given by Cronus to Neptune and the Cabiri<sup>i</sup>. Berytus however, or Beroë, is evidently the *Beruth*<sup>k</sup> of the Phenician my-

<sup>f</sup> Dionys. lib. xlii. p. 711.

<sup>g</sup> Ibid. lib. xliii. p. 746.

<sup>h</sup> Anal. vol. ii. p. 357.

<sup>i</sup> Vide supra vol. i. p. 39.

<sup>k</sup> Beruth is allegorically said by Sanchoniatho to be the wife of Eliun-Hypsistus, and the mother of heaven and earth; the import of which expressions I have already pointed out. Vide supra vol. i. p. 69. Mr. Bryant supposes the word *Baris*, which signifies *an ark* or *ship*, to be only a variation of Berith, *a covenant*; hence he is necessarily led to conjecture, that Beroë or Berith is a personification of the Ark. I am not sufficiently master of the niceties of Hebrew grammar to decide peremptorily, that such a derivation is not allowable; but I certainly do

thologist, and consequently the *Berith* of Scripture, which is not the Noëtic Ark, but the covenant of God with Noah; and the preceding tradition preserved by Nonnus exactly corresponds with this opinion. Beroë, as we have just seen, was esteemed by some the daughter of Oceanus and Tethys; by others, the offspring of Venus and Adonis. The purport is much the same, whichever of these opinions be adopted. If the first be preferred, the covenant, when personified, is naturally enough, in the language of allegory,

do not recollect any instance of a similar nature. The Hebrew שׁ perpetually passes into the Babylonian ת, whence the patriarch נושׁ was by the Chaldæans denominated כות; but I am not aware, that the ת, which happens to form part of the Hebrew word, is ever changed into שׁ. Should this remark be just, may we not derive *Baris* from Baris, (ברשׁ) *a fir*, rather than from *Berith*, *a covenant*? According to such a derivation, a ship would be metonymically termed *Baris* from the materials, of which it was constructed.

Labitur uncta vadis *abies*: mirantur et undæ,  
 Miratur nemus infuetum, fulgentia longè  
 Scuta virum fluvio, pictasque innare carinas.

*Æneid. lib. viii. ver. 91.*

It may perhaps confirm the supposition, that *Baris* is not derived from *Berith*, if it be observed, that the word *Berith* never occurs in Scripture in the sense of *a ship*. *Baris*, or the Ark, was worshipped as a goddess in Armenia, not far from the river Araxes; in that country in short, where the Noëtic Ark first landed, and where the fabulous Jason was reported to have penetrated. See Strab. Geog. lib. xi. p. 531.

feigned

feigned to be the child of the Ocean by Tethys<sup>1</sup>, or the deluge: if the second be taken, Adonis being the very same as Osiris or the elder Bacchus, and Venus being the Ark, the covenant, in this case, will be the mythological offspring of Noah, and the vessel in which he was preserved. Beroë is further styled *the root of life*, and is said to be exactly coëval with the present world. These expressions serve only to intimate, that safety from all apprehensions of a future deluge was promised, and that the covenant was made, at the very time when the renovated world emerged from the waters. For the same reason, she is denominated *the beloved refuge of all the arkite gods*, and is closely connected with the aquatic war of Bacchus, and the diluvian Jupiter. Hence also Orchomenus, whom we have repeatedly seen to be Orca-Menu, *the arkite Noab*, is celebrated by Nonnus as the friend and contemporary of Oceanus, the fabulous parent of Beroë; and it particularly deserves our attention, that he is declared to be the stary god of Lebanon, notwithstanding the pretensions of the Greeks, who represented him as an inhabitant of their own country. Hence too, the virgin Astrèa, who had long quitted the

<sup>1</sup> Tethys seems to be Tit-Theus, *the divine diluvian chaos*.

pol-

polluted abodes of mortals, is once more introduced as the heavenly nurse of the youthful Beroè. And hence, in allusion to the supernatural tameness of the animals within the Ark, a tameness, which in all probability continued some time after their liberation in order that the weaker sorts might be preserved, the lion is described by Nonnus as lying down with the ox, and the panther as dandling the kid<sup>m</sup>. We have no particular reason for supposing, that Beroè, considered literally as a city, was much prior either to Thebes, or Tarfus; but, if the real Beroè, the *Berith* or *covenant* of God, be spoken of, it was necessarily much prior to all postdiluvian cities whatsoever. It is somewhat remarkable, that Nonnus bestows upon Beroè the title of *Amymonè*. This mythological nymph was one of the fifty daughters of Danaus, whom I suspect to be the very same as the fifty daughters of Nereus. Accordingly we find, that Hyginus enumerates Beroè among the

<sup>m</sup> Clemens Romanus mentions this miraculous tameness, which indeed was absolutely necessary, during the confinement of the animals within the Ark. ΔΙΣΩΣΕΙΝ Δ' ΑΥΤΕ (ΝΩΕ) ὁ ΔΕΣΠΟΤΗΣ ΤΑ ΕΙΣΕΛΘΟΝΤΑ ΕΝ ὍΜΟΝΟΙΑ ΖΩΑ ΕΙΣ ΚΙΒΩΤΟΝ. Epist. 1. ad Cor. The same notion prevailed in the heathen world, as we are informed by Lucian, in his account of the flood of Deucalion. Luc. de dea Syr.

Nereids.

Nereids<sup>n</sup>. Amymonè was supposed to have become the mother of the Argonaut Nauplius, in consequence of her intercourse with Neptune; and the amour was believed to have been carried on at Lerna, or El-Erin-Ai, *the land of the divine Ark*.

Upon the whole, the history of Beroè, as detailed by Nonnus, is a singular confirmation of the remarks, made in the preceding part of this work, upon Berytus and the Phœnician Cabiri.

<sup>n</sup> Hyg. Præf. Fab.

## CHAP. X.

THE IDENTITY AND IMPORT OF THE SEVERAL MYSTERIES OF ISIS, CERES, MITHRAS, BACCHUS, RHEA, ADONIS, AND THE CABIRI —A DISSERTATION ON THE MITHRATIC CAVERN.

NOTHING now remains but to offer a few observations upon the identity and import of the several Mysteries of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and the Cabiri. These, as the reader indeed will have perceived from what has already been said, were instituted in commemoration of the deluge; and they were almost invariably celebrated in the dark recesses of the consecrated oracular grotto.

The Mysteries, though frequently called by the names of different deities, were in substance all the same. Thus Strabo asserts, that the Curetic orgies, which were celebrated in memory of the birth of Jupiter, very much resembled those of Bacchus, Ceres, and the Phrygian Cybelè<sup>a</sup>; and he fur-

<sup>a</sup> Strab. Geog. lib. x. p. 468, 469.

ther

ther observes, that poets and mythologists were continually accustomed to join together the orgies of Bacchus and Silenus, the rites of Cybelè, and the worship which was paid to Jupiter at mount Olympus<sup>b</sup>. Thus also the author of the Orphic poems describes the Mysteries of Bacchus as being immediately connected with those of Ceres, Rhea, Venus, and Isis<sup>c</sup>; and presents us with the following remarkable combination of Cabiric gods, which additionally tends to demonstrate the identity of all the ancient Orgies.

Βριμυες ευδυνατοιο γονας, ηδ' εργ' αιδηλα  
Γηγενεων.—

Θητειαν τε Ζηνος, ορεσιδδρομω τε λατρειαν  
Μητρος, αιτ' εν Κυβελοις ορεσιν μητισατο κερην  
Φερσεφονην περι πατρος αμαιμακετε Κρονιανος<sup>d</sup>

<sup>b</sup> Σιληνοι, και Μαρσαν, και Ολυμποι, συναγοντες εις εν, και ευρε-  
τας αυλων εφορητες, παλαι και ετως τα Διουσια, και τα Φρυγια εις  
εν συμφρησι· την τε Ιδην και τον Ολυμπον συγκεχυμεινωσ πολλανικ εις  
το αυτο ορος κτυπησιν. Strab. Geog. lib. x. p. 470.

<sup>c</sup> Θεσμοφοροι καλεω ιερσηκοφοροι Διουσιοι,  
Σπειρμα πολυμησσοι πολυωνυμοι Ευδελιοσ<sup>e</sup>

Ειτ' εν Ελευσιοσ τερπη ηη θουοιτι,

Ειτε και εν Φρυγη σου μητερι μυσιπολευεισ,

Η Κυπρω τερπη σου ευσφανα Κυδερειη,

Η και πυροφοροισ πεδιοισ επιγυλλαισ αγνισ,

Σου ση μητερι δια μελατηφορρ Ισιδι σιμη,

Αιγυκτη παρα χιυμα —. . Orph. Hymn. 41.

Μηχῆ καὶ Ἡρακλῆος περιφθιμὸν ἀμύξιν,  
 Ὀρχια τ' Ἰδαίων, Κορυβαντῶν τ' ἀπλετοὺν ἰαχῶν·  
 Δημητρός τε πλανῆν, καὶ Φερσεφόνης μέγα πένθος·  
 Θεσμοφόρος δ' ὡς ἦν· ἠδ' ἀγλαὰ δαῖρα Καβειρῶν·  
 Χρησμῶς τ' ἀρήτῆς νυκτὸς περὶ Βακχῆ ἀνακτὸς·  
 Λημνον τε Ζαφθην, ἠδ' εἰναλίην Σαμοθρακίην,  
 Αἰπεινὴν τε Κύπρον, καὶ Ἀδωνάκην Ἀφροδίτην,  
 Ὀρχια Πραξιδικῆς, καὶ Ἀρείης νυκτὸς Ἀθηνᾶς,  
 Θρηνας τ' Ἀγυπλίων, καὶ Ὀσιρίδος ἱερά χυτλά<sup>d</sup>.

The birth of Brimo ; and the mighty deeds  
 Of the Titanic host ; the servitude  
 Of Jove ; and the mysterious mountain rites  
 Of Cybelè, when with distracted pace she fought  
 Through the wide world 'the beauteous Proser-  
 pine ;  
 The far-fam'd labours of the Machian Hercules ;  
 Th' Idèan orgies ; and the giant force  
 Of the dread Corybantes ; and the wanderings  
 Of Ceres, and the woes of Proserpine :  
 With these I fung the gifts of the Cabiri ;  
 The Mysteries of Bacchus ; and the praise  
 Of Lemnos, Samothrace, and lofty Cyprus<sup>e</sup> ;  
 Fair Adonèan Venus ; and the rites  
 Of dread Ogygian Praxidicè ;

<sup>d</sup> Orph. Argon. ver. 17. See also the introduction to the Orphic Hymns.

<sup>e</sup> All these were places celebrated for the worship of the Cabiri, from which circumstance indeed Cyprus or Cubrus seems to have derived its name.

Arginian

Arinian Minerva's nightly festival;  
And Egypt's sorrow for the lost Osiris.

Brimo, here celebrated by the Orphic poet, is the same as Hecatè, who was worshipped, along with the Cabiri, in the Samo-thracian cave of Zerinthus<sup>f</sup>. Considered as the Ark, she is properly denominated by Apollonius *the nurse of youths*, and represented as the queen of the infernal regions; while, in her character of the Moon, she is with equal propriety described by him as walking in the gloom of the night<sup>g</sup>. The name *Brimo* was expressed at full length *Obrimo*<sup>h</sup>, which seems to be a variation of the compound term Ob-Rimon, *the lofty serpent-god-dess*. Her gloomy rites, and her appearance to Jason, are painted in a very striking manner by the poet of the Argonautics.

— Ιησων,

Αυτικ' επει ρ' Ἐλικης εὐΦεγγεος ασερες Αρκτη  
Εκλιθεν, κρανοθεν δε πανευκηλος γενετ' αιδηρ,  
Βη ρ' ες ερημαιην κλωπηϊος, ηυτε τις Φωρ,

<sup>f</sup> — Βριμω κικλησκων Ηκατη —. Apoll. Argon. lib. iii. ver. 1210.

<sup>g</sup> Ἐπτακι δη Βριμω κροτροφοι αγκαλισασα,  
Βριμω πυκτιπολοι, χρονη, νεροισιν ανασσαι.

Apoll. Argon. lib. iii. ver. 860.

<sup>h</sup> — Οβριμω τ' αλσος υδαιας Κορης. Lycoph. Cassan. ver. 698.

Σὺν πᾶσι χρεῖσσι· ὦρο γὰρ τ' ἀλεγυνεὺν ἕκαστα  
 Ἡματιος· θήλυν μὲν οἶν γάλα τ' ἐκταθὶ ποιμνῆς  
 Ἀργος ἰὼν ἠνεῖκε, τὰ δ' ἐξ αὐτῆς ἔλε νηος.  
 Ἀλλ' ὅτε δὴ ἰδὲ χῶρον ὁ τις πᾶτα ἐκταθὲν ἦεν  
 Ἀνθρώπων, καθάρησιν ὑπευθὶος εἰαμενησιν,  
 Ἐνθ' ἦτοι πᾶμπρῶτα λοεσσατο μὲν ποταμοιο  
 Εὐαγεῶς θειοιο· τέρην δέμας, ἀμφὶ δὲ Φαρος  
 Ἔσσατο κυανέον· τὸ μὲν οἱ πάρος ἐγύαλιζε  
 Λημνίας Ἵψιπυλῆ, ἀδίνης μνημηῖον εὐνῆς.  
 Πηχυῖον δ' ἄρ' ἐπεῖτα πᾶδῳ ἐνὶ βῶθρον οὐρύξας,  
 Νῆησε σχιζῶσ'· ἐπὶ δ' ἀρνείου ταμὲ λαίμον'  
 Αὐτὸν τ' εὐ καθυπερθε ταυσοσέτο· δαίε δὲ Φιτρῶς  
 Πυρ ὑπενερθεν ἰεῖς· ἐπὶ δὴ μιγάδας χεε λοῖβας,  
 Βριμῶ κικλησῶν Ἐκατην, ἐπαρωγὸν αἰθλῶν.  
 Καὶ ῥ' ὁ μὲν ἀγκαλέσας πάλιν ἐσίχεν· ἠ δ' αἴισσα  
 Κευθμων ἐξ ὑπάτων δεινῆ θεὸς ἀντεβόλησεν  
 Ἰεροις Αἰσονίδαο· περὶξ δὲ μιν ἐσεφανῶντο  
 Σμερδαλεοὶ δρυῖνοισι μετὰ πλορηθοῖσι δρακόντες·  
 Στραπτε δ' ἀπειρεσίον δαΐδων σέλας· ἀμφὶ δὲ  
 τὴν γέ  
 Οὔξειν ὑλακῆ χθονιοὶ κυνὲς ἐφθεγόντο.  
 Πεισέα δ' ἐτρεμε πάντα κατὰ σίβον· αἰ δ' ὀλο-  
 λυξάν  
 Νυμφαὶ ἐλειονομοὶ ποταμηίδες, αἰ πᾶρι κεινῆ  
 Φασίδος εἰαμενῆν Ἀμαραντίτις εἰλίσσονται.  
 Αἰσονίδην δ' ἦτοι μὲν ἔλεν θεός, ἀλλὰ μιν εὐδ' ὡς  
 Ἐντροπαλιζόμενον ποδὲς ἐκφέρων, ὄφρ' ἑταροῖσι  
 Μικτο κίων<sup>1</sup>———.

The northern bear was funk beneath the hills,  
 And all the air a solemn silence fills :

<sup>1</sup> Apoll. Argon. lib. iii. ver. 1193.

Jafon to lonely haunts purfu'd his way,  
 (All rites adjusted the preceding day):  
 'Twas Argus' care a lambkin to provide,  
 And milk, the rest a ready ship supply'd.  
 A sweet fequefter'd spot the hero found,  
 Where filence reigns, and swelling streams  
 abound;

And here, observant of due rites, he laves  
 His limbs, immerging in the cleansing waves:  
 Then o'er his shoulders, pledge of favours past,  
 The gift of fair Hypsipyla he cast,  
 A fable robe: a deep round foss he made,  
 And on the kindling wood the victim laid:  
 The mix'd libation pouring o'er the flame,  
 Loud he invok'd infernal Brimo's name;  
 Then back retir'd: his call her ears invades,  
 And up she rises from the land of shades:  
 Snakes, wreath'd in oaken boughs, curl'd round  
 her hair,

And gleaming torches cast a dismal glare.  
 To guard their queen, the hideous dogs of hell  
 Rend the dark welken with incessant yell;  
 The heaving ground beneath her footsteps  
 shakes;

Loud shriek the Naiads of the neighbouring  
 lakes,

And all the fountain-nymphs astonish'd stood  
 Where amaranthine Phafis rolls his flood.

Fear seiz'd the chief, yet backward he withdrew,  
 Nor, till he join'd his comrades, turn'd his view.

*Fawkes.*

Brimo

Brimo is said by Lycophron to have been the daughter of Perseus ;

———— Περσεως τε παρθενος  
 Βριμω τριμορφος<sup>k</sup> ———

but his commentator Tzetzes asserts, that she was the offspring of the most ancient Perfes, who was the son of Crius and Eurybia, children of Uranus. The wife of this Perfes was Asteria, the daughter of Cèus and Phebè ; who, like Crius and Eurybia, were of the race of the Titans<sup>l</sup>. Both Perfes and Perseus however, as I have repeatedly observed, are P'Eres-Zeus, *the solar Noah* ; and Eurybia or Eura-Bea, and Asteria or As-Tora, are equally *the arkite beifer of the Noëtic Sun*. Asteria is the same as Astartè or Ashtaroth ; hence she was feigned to have been metamorphosed into the floating island Delos, the whole history of which relates immediately to the Ark<sup>m</sup>.

With regard to the other deities connected in the preceding passage with Brimo, Jupiter appears in this instance to be the scriptural Ham ; and his servitude seems to refer to the

<sup>k</sup> Lycoph. Cassan. ver. 1176.

<sup>l</sup> Tzet. in loc.

<sup>m</sup> Hyg. Fab. 53.

curse

curse pronounced by Noah upon that patriarch<sup>n</sup>: while Hercules-Machius is the same as Hercules-Macusan<sup>o</sup>; and the Arinian Minerva is simply the arkite Minerva. As for Praxidicè, we are informed by Dionysius, that it was an epithet common to the three daughters of Ogyges or Noah, Alcomenia, Thelxinia, and Aulis<sup>p</sup>; but Mnaseas makes the goddess, who bore this appellation, to be the mother of Ctesius, and of two nymphs, who from her received the name of the *Praxidicæ*<sup>q</sup>. Both Ctesius however, and Hercules-Machius or Muchius, were Cabiric gods; for we are expressly told by Dionysius of Halicarnassus, that the Trojan Penates were de-

<sup>n</sup> The proper import of the word *θητια*, here used by the Orphic poet, is undoubtedly *a state of servitude*. Of this Gesner seems perfectly sensible; and yet, because he does not find the servitude of Jupiter elsewhere mentioned, he ventures to interpret the word *religious service* performed to that god, instead of *slavery* undergone by him. *θητιαν Ζητος* nondum inveni, nec memini quidquam de illo narrari simile Apollinis illi apud Admetum servituti, quam tangit noster, ver. 173.

Αδμητος δ' αφικανε Φεραιοθεν, ο̃ ποτε Παιαν  
ΘΗΤΕΥΩΝ ὑποεικε —.

Quid si *θητιαν* interpretemur, non quam Jupiter præstet alii, sed quæ ipsi adhibeatur? Certe *λατρεια* Matris deorum sic intelligendam nemo negarit.

<sup>o</sup> Vide supra vol. i. p. 253.

<sup>p</sup> Suid. Lex.

<sup>q</sup> Ibid.

nominated *Ctesii* and *Muchii*<sup>r</sup>. There was a temple of these Praxidicæ at the Beotian Haliartus on the hill Tilphuffus; and the oaths, which were taken before their altar, were deemed, like those by the river Styx, peculiarly sacred<sup>s</sup>.

As Strabo and the Orphic poet both agree in closely connecting together the various Mysteries of antiquity; so Pindar, after celebrating Bacchus or Noah, immediately invokes, and that with the utmost propriety, the great arkite mother of the gods.

Σοι μὲν καταρχαὶ ματὲρ, πάρα,  
Μεγαλοὶ ῥομβοὶ κυμβαλῶν·  
Ἐν δὲ καλλὰδων κροτάλα,  
Αἰθρομένα τε δαίς ὑπο ξανθῆσι πνεύμαϊς<sup>t</sup>.

In thy mysterious rites, dread Cybelè,  
Are heard the tinkling cymbals;  
While, through the awful gloom of night,  
The blazing torches shed a ruddy light.

In a similar manner, Euripides unites the orgies of Cybelè with the Mysteries of Dionufus.

<sup>r</sup> Dion. Ant. Rom. lib. i. cap. 67.

<sup>s</sup> Paus. Bæot. p. 776. Haliartus was supposed to have been founded by a son of Athamas, for whose history vide supra vol. i. p. 254.

<sup>t</sup> Pind. apud Strab. Geog. lib. x. p. 468, 469.

Ω μαχαρ,

Ω μακαρ, ὅσις ευδαιμων τελετας θεων  
 Ειδως, βιοταν ἀγιστευει.  
 Τα τε ματρος μεγαλας  
 Οργια Κυβελας θεμισευων  
 Ανα θυρσον τε τινασσων,  
 Κισσῶ τε σεφανωθεις,  
 Διονυσον θεραπυει.  
 Ιτε Βακχαι,  
 Βρομιον παιδα θεον θεα  
 Διονυσον καταγουσαι,  
 Φρυγιων εξ ορειων  
 Ἑλλαδος εις ευρυχωρας αγυιας <sup>u</sup>.

Happy the man, who, crown'd with ivy wreaths,  
 And brandishing his thyrsus,  
 The mystic rites of Cuba understands,  
 And worships mighty Dionusus.  
 Haste, ye Bacchæ !  
 Haste ! bring our god, Sabazian Bromius,  
 From Phrygia's mountains to the realms of  
 Greece.

To these deities he adds the Corybantes, or  
 Cabiri ; and at the same time celebrates the  
 island of Crete, the supposed birth-place of  
 Jupiter.

Ω θαλαμειμα Κρητων,  
 Ζαθεοι τε Κρητες  
 Διογενετορες εναυλοι,

<sup>u</sup> Eurip. apud Strab. Geog. lib. x. p. 468, 469.

Τριχορυθες τ' εν αντροις  
 Βυρσοτονον κυκλωμα τοδε  
 Μοι Κορυβαντες ευρον.  
 Ανα τε Βακχεια συντονω  
 Κερασαν ηδυσοα Φρυγιων  
 Αυλων πνευματι, ματρος τε 'Ρεας εις  
 Χερα θηκαν καλλιχυπον ευασμα Βακχαν.  
 Παρα τε μαινομενοι Σατυροι  
 Ματρος εξανυσαντο 'Ρεας  
 Εις τε χορευματα  
 Προσηψαν τριετηριδων,  
 Αις χαιρει Διονυσος x.

Hail sacred Crete !  
 The nurse of the Cabiric Corybantes :  
 In thy mysterious cavern's dark recess  
   Young Jove first saw the light.  
 Then the Curetes clash'd their sounding arms,  
   And rais'd with joyful voice the song  
     To Bacchus ever young ;  
   While the shrill pipe  
 Refounded to the praise of Cybelè,  
 And the gay Satyrs tripp'd in jocund dance,  
   Such dance as Bacchus loves.

As for Bacchus, he makes him the son of Cybelè y; by which nothing more is meant,

x Eurip. apud Strab. Geog. lib. x. p. 468, 469.

y In this particular Euripides exactly agrees with the Orphic poet. See Orph. Hymn. 41. cited above p. 321.

than

than that Noah was the allegorical offspring of the Ark.

Ου συν Διονυσῶ κωμων,  
 Ὅς ἀν' Ἴδαν τερπεται συν ματρὶ Φίλα,  
 Τυμπανων ἰακχοῖς<sup>2</sup>.

On Ida's summit, with his mighty mother,  
 Young Bacchus leads the frantic train,  
 And through the echoing woods the rattling  
 timbrels found.

The Mysteries of Bacchus consisted in part of a scenical exhibition of his dilaceration by the Titans, and of his subsequent restoration to life by Rhea. Upon this point I have already observed, that the story of his dilaceration is a corruption of the original allegory, that fable being solely applicable to the bursting asunder of the great arkite mother, and to the scattering of her limbs over the face of the whole globe<sup>2</sup>; and I have further stated, that in the primitive legend, Bacchus, Osiris, or Adonis, was simply supposed to have tasted death, and afterwards to have experienced a wonderful revivification. The death of these kindred deities is the very same circumstance as the murder of one of

<sup>2</sup> Eurip. apud Strab. Geog. lib. x. p. 470.

<sup>2</sup> Vide supra p. 86.

the

the Corybantes or Cabiri by his two brothers; for Corybas was no other than Bacchus, or the solar Noah<sup>b</sup>. This death of Bacchus, Osiris, or Adonis, and this imaginary murder of Corybas, which is noticed by most of the authors, who treat of the Cabiric Mysteries<sup>c</sup>, is merely the allegorical death of Noah, or his entrance into the Ark; while the revivification of those deities is consequently his egress.

During another part of the Bacchic orgies, the two grand symbols of the arkite and solar superstition were introduced; and the bull was celebrated as the parent of the dragon, and the dragon as the parent of the bull.

A third part of the mystic worship of Bacchus consisted of carrying about an ark, which

<sup>b</sup> Vide supra vol. i. p. 163. 187. 352.

<sup>c</sup> Oblivioni etiam Corybantia sacra donentur, in quibus sanctum illud mysterium traditur, frater trucidatus a fratribus. Arnob. adv. Gent. lib. v. p. 169. In sacris Corybantium parricidium colitur. Nam unus frater a duobus interemptus est; et ne quod indicium necem fraternæ mortis aperiret, sub radicibus Olympi montis a parricidis fratribus consecratur. Hunc eundem Macedonum colit stulta persuasio. Hic est Cabirus, cui Theffalonices quondam cruento cruentis manibus supplicabant. Jul. Firm. de Err. Prof. Rel. p. 23. *Εἰ θελεις δ' ερωτησειςαι και τα Κορυβαντων οργια, τον τριτον αδελφον αποκτειναντες ετοι, και κεφαλην τε νεκρη φοινικιδι επικαλυψατην.* Clem. Alex. Cohort. p. 15.

some-

sometimes contained the Phallus, and sometimes the statue of the deity himself. The former of these ceremonies was in use among the Corybantic priests of Etruria <sup>d</sup>; the latter prevailed at Laphria in Achaia. Tradition asserted, that the Laphrian rite was brought originally from Troy; and the image of Bacchus in the ark was believed to have been the workmanship of Vulcan, and the gift of Jupiter to Dardanus. When the spoils of the Iliensians were divided, it was supposed to have fallen to the lot of Eurypylus, having been left behind by Enèas. The title of this arkite Bacchus was *Esfymnetes*, which may possibly be *Esemn-Ait-Es* <sup>e</sup>, *the lord of fire*; and, on the night of his principal festival, he was carried by his priests, with great solemnity, to the river Milichus <sup>f</sup>.

<sup>d</sup> Vide supra vol. i. p. 366. note d.

<sup>e</sup> ΨΝ-ΓΝ-ΙΩΨΠ.

<sup>f</sup> Ἰλιεὶ δὲ ἀλθισῆς, καὶ νεμομενῶν τὰ λαφύρα τῶν Ἑλλήνων, Εὐρυπύλος ὁ Εὐαιμότος λαμβάνει λαρνακὰ Διούσῃ δὲ ἀγαλμα τὴν ἐν τῇ λαρνακῇ, ἔργον μὲν (ὡς φασιν) Ἡφαιστοῦ, δῶρον δὲ ὑπὸ Διὸς ἐδοθη Δαρδανῷ — Τῷ θεῷ δὲ τῷ ἔτος τῆς λαρνακῆς ἐπικλησίαι μὲν εἰσιν Αἰσυμητῆς. Paus. Achaic. p. 572. It may not be improper to observe, that Bacchus was sometimes said to be the son of Dionè, who, according to the Orphic poet, was one of the seven Titanides. Ω ποιε Διῶτης, ὡς εἶπυς μέγας θεός, Διουσι. Eurip. apud Schol. in Pind. Pyth. iii. ver. 177. Dionè is D'Jonah, *the divine dove*; and she was sometimes feigned to have been the mother of Venus, or the Ark. Ex Dione et Jove Venus. Hyg. Præf. Fab.

This

This last ceremony is evidently the same as that, which was performed by the Egyptians in honour of Osiris. We are informed by Plutarch, that, on the nineteenth day of the month Athyr, men clad in long robes assisted the priests in bearing the sacred ark of Osiris down to the sea. This ark contained within it a little golden figure of a boat, into which they poured water, while they made the air resound with their cries, that Osiris was found again<sup>s</sup>. The whole indeed of the mystic rites of Osiris were the same as those of Bacchus. Hence we find, that he also was supposed to have been torn by the Titans, and to have been restored to life again; that he was compelled by Typhon or the Ocean to enter into an ark on the seventeenth day of the month Athyr, the very day on which Noah entered into his vessel; and that the Egyptians appointed two festivals in memory of this event, in one of which they celebrated the entrance of Osiris-into the ark, and in the other his entrance into the moon<sup>h</sup>.

<sup>s</sup> Plut. de Isid. p. 366.

<sup>h</sup> Vide supra vol. i. p. 151. The Persians have a legend respecting one of their ancient princes, which very nearly resembles that of the Egyptians respecting Osiris, and which relates, I apprehend, to the same event. "Khamani, or Icheherzad, " firnamed *Homai*, was a queen of the second Persian dynasty.

" Some

The Mysteries of Adonis were of precisely the same nature, and referred to the very same event. He was first bewailed as dead; but, in a short time, his votaries forgot their former grief, and with loud acclamations celebrated his supposed revivification. The resemblance indeed between these rites and

“ Some orientalisists suspect no such queen existed, and the Tarrikh Cozideh makes no mention of her. The oriental writers say, that she was a great architect, and adorned the city of Persepolis: to her also is attributed a multitude of small pyramids, scattered throughout Persia, and every where overturned by the soldiers of Alexander the Great. About five months after her accession to the throne, she brought forth a son, who the astrologers declared would bring great misfortunes on the country, and they advised he should be immediately destroyed. The tenderness of the mother would not permit Homai to follow their counsels; she therefore made a little wooden ark, and, having put the child into it, suffered the vessel to sail down the Gihon, or Oxus. It is said, Homai was with child by her father Bahaman. The child was found on the water by a dyer, who nursed and educated him; and he was named *Darab*, which implies *possessed* or *found on water*.—The surname *Homai*, given to the queen, signifies a bird peculiar to the East, which is supposed to fly constantly in the air, and never to touch the ground. It is looked upon as a bird of happy omen; and every head it overshades will in time wear a crown. It denotes a *Phoenix*, a *large royal eagle*, a *pelican*, and a *bird of Paradise*.” Vallancey's *Vind. of Anc. Hist. of Ireland*, p. 226. I suspect, that Homai is the same mythological character as Semiramis, who was supposed to have been an ancient queen of Babylon, and to have been changed into a dove. Vide supra vol. i. p. 86.

those

those of Osiris was so great, that many of the Byblians, as we learn from Lucian, maintained, that the whole ceremony related entirely to the latter deity<sup>1</sup>. Nor was this opinion adopted by them without reason; for, according to Plutarch, the ark, which contained the body of Osiris, drifted on shore at Byblos<sup>k</sup>. Adonis is evidently the same as the *Thammuz* of Scripture<sup>l</sup>, and probably the *Thaumas* of Greek mythology. His mournful rites were known also at Argos, as might naturally be expected, when we consider the connection of that city with the Noëtic Ark<sup>m</sup>.

<sup>1</sup> Εἶδον δὲ καὶ ἐν Βυβλῶ μεγάρον ἱερὸν Ἀφροδίτης Βυβλίης, ἐν τῇ καὶ τὰ ὄργια ἐς Ἀδωνίαν ἐπιτελεῖσσι. Ἐδᾶν δὲ καὶ τὰ ὄργια. Λέγουσι γὰρ δὴ ἐν τῷ ἔργῳ τοῦ ἐς Ἀδωνίαν ὑπὸ τῆς στροφῆς, ἐν τῇ χώρῃ τῇ σφειτῆρι γενισθῆναι, καὶ μημίην τῆ παρθένου τυπλοῦσθαι τὴν ἑκάστου ἐτίας, καὶ θρηνηῖσσι, καὶ τὰ ὄργια ἐπιτελεῖσσι, καὶ σφίσι μεγάλα πένθη ἀνα τὴν χώραν ἰσάται. Ἐπειὰ δὲ ἀποτυφῶνται τὴν, καὶ ἀποκλαυθῶνται, πρῶτα μὲν καταγοῦσσι τῇ Ἀδωνίδι, ὅπως ἐστὶ νεκρῷ· μετὰ δὲ τῇ ἑτέρῃ ἡμέρῃ, ζῶντι τὴν μὴ μυθολογοῦσσι, καὶ ἐς τὸν ἡέρα πειμπῶσσι, καὶ τὰς κεφαλὰς ξυρτοῦσσι, ὅπως Αἰγυπτίαι, ἀποθανόντος Ἀπίου.—Εἰσὶ δὲ ἐπιβίβλων, οἱ λέγουσι παρασφίσι τεταφῆναι τὸν Ὀσίριον τὸν Αἰγυπτίον, καὶ τὰ πένθη, καὶ τὰ ὄργια, οὐκ ἐς τὸν Ἀδωνίαν, ἀλλ' ἐς τὸν Ὀσίριον, πάντα πρῆσσεσθαι. Luc. de Dea Syr. sect. 6, 7.

<sup>k</sup> Plut. de Isid. p. 357.

<sup>l</sup> “Then he brought me to the door of the gate of the Lord’s house, which was toward the north, and behold, there were women weeping for Thammuz.” Ezek. viii. 14.

<sup>m</sup> Δίος ἐστὶν ἐνταῦθα ἱερὸν Σωτήρος, καὶ παρῖσιν εἰς τὸ οἶκημα, ἐνταῦθα τοῦ Ἀδωνίαν αἱ γυναῖκες Ἀργείων ὀδυροῦσθαι. Paul. Corinth. p. 62.

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The Mysteries indeed, by the name of whatever god they might be called, were invariably of a mixed nature, beginning in sorrow and ending in joy. They sometimes, as we have just seen, described the allegorical death and subsequent revivification of the principal arkite deity; while, at other times, they represented the wanderings of a person in great distress on account of the loss either of a husband, a lover, a son, or a daughter. Such were the travels of Isis, in search of Osiris, Horus, and Harpocrates; the two former of which deities are said to have been torn in pieces by the Titans, and the latter to have been sought for by his mother Isis, over the whole world, in the first ship that was navigated with sails<sup>n</sup>. Such likewise were the wanderings of Venus in quest of Adonis, who, as we are informed by Hesiod, was the son of Phenix and Alphefibèa. According to Apollodorus, Venus, being struck with his beauty when he was only an infant, concealed him from the other gods in an ark, which she committed to the care of Proserpine; but that goddess, as soon as she had seen the child, peremptorily refused to restore

<sup>n</sup> Velificia primum invenit Isis; nam, dum quærit Harpocratem filium suum, rate velificavit. Hyg. Fab. 277.

him<sup>o</sup>. Upon this, the matter was referred to Jupiter; who decreed, that Adonis should spend four months with him, four with Venus, and four with Proserpine<sup>p</sup>: whence he is said by Theocritus to have been thrice beloved<sup>q</sup>. After he had been slain by the boar, he was sought for by Venus, in various countries, and at length was found in Argos a city of Cyprus<sup>r</sup>. As for his supposed father Phenix, he is the very same person as his mythological son, and his name is merely the compound term Ph'Anak, *the diluvian*<sup>s</sup>; while the signification of the word *Alphesibæa*,

<sup>o</sup> The fable of the infancy of Adonis originated from the same cause, as the Egyptian mode of representing the helioarkite Noah under the hieroglyphic of a child sitting upon the lotus. Vide supra p. 13. note i.

<sup>p</sup> Ἡσιόδος δὲ αὐτὸν Φοινίκος καὶ Ἀλφεισίβοιας λέγει·—ἐν Ἀφροδίτῃ διακαλλῆς ἐπὶ ἡπτιὸν κρυφα θένων εἰς λαβυρινθὸν κρυψάσα, Περσεφόη παρῖστατο. Ἐκείνη δὲ ὡς εἶδεσάτο, ἔκ ἀπεδίδα· κρῖσεως δὲ ἐπὶ Διὸς γενομένης, εἰς τρεῖς μοῖρας διηρέθη ὁ ἐνιαυτός· καὶ μίαν παρ' ἑαυτῶ μένειν τὸν Ἀδωνί· μίαν δὲ παρὰ Περσεφόη προσεταξί· τὴν δὲ ἕτεραν παρὰ Ἀφροδίτην. Apollod. Bibl. lib. iii. cap. 13.

<sup>q</sup> Ὁ τριφιλάτος Ἀδωνίς, ὁ καὶ Ἀχαιοῦσι φιλεῖται. Theoc. Idyll. 15. ver. 86.

<sup>r</sup> Μετὰ μὲν Ἀδωνίδος φησὶ θάνατον περιερχομένη καὶ ζήτησα ἡ Ἀφροδίτη, εὗρεν αὐτὸν ἐν Ἀργεὶ πόλει τῆς Κυπρῆ. Ptol. Hephæst. Hist. Nov. lib. vii.

<sup>s</sup> We are plainly informed by Aufonius, that *Pbanac* was one of the names of Adonis, or Bacchus.

Myfi Phanacem nominant;

Arabica gens Adoneum.

Aufon. Epig. 30.

the

the title by which the imaginary mother of Adonis was designated, is *the tauriform Ark*. An ox, as we have repeatedly seen, was one of the most usual symbols of the Noëtic ship. In the Punic language, that animal was called *Aleph*, which I apprehend to have been the original oriental name of this allegorical personage. Afterwards, by way of explanation, the Greeks added to it the termination *Bèa*, which equally signifies *an ox*; and thus formed the compound title *Alphesibèa*<sup>t</sup>. The Cyprian Argos, like the Peloponnesian Argos, received its appellation from the arkite worship, which was there established; consequently the fable of Adonis being found by Venus in that city is built entirely upon the circumstance of Noah's inclosure within the Ark.

The wanderings of Rhea or Cybelè precisely resembled those of Venus and Isis<sup>u</sup>. There was a hill near Tegea in Arcadia,

<sup>t</sup> It is not impossible to produce similar instances of words compounded of two different languages. Thus Melcomb-Regis in our own island is partly Punic and partly Latin; the latter word being explanatory of the former. Thus also Aberford is compounded of a Welsh and an English word, both of which equally signify *a passage over a river*.

<sup>u</sup> Rhea, Cybelè, Venus, Isis, and Ceres, were in fact, as I have already observed, one and the same mythological character.

which was dedicated to her on this very account. Upon it was a grove sacred to Ceres, and at its foot was a temple of the Hippian Neptune <sup>x</sup>. Her rites were equally mournful; and the sorrow of her votaries was afterwards, in a similar manner, turned into joy <sup>y</sup>. This alternate lamentation and rejoicing was doubtless on account of the supposed death and revival of Bacchus or Adonis, who by the Phrygians was styled *Attis* <sup>z</sup>.

But perhaps of all the ancient Mysteries, those known by the name of the Eleusinian Ceres were the most celebrated. We have seen, that this goddess, as well as Bacchus, was very closely connected with the Cabiri; whence she herself was intitled *Cabiria*, and her priests *Cabarni* <sup>a</sup>. The orgies of Eleusis

<sup>x</sup> Ὑπερ δὲ τῆς γαδίου, τὸ ὄρος ἐστὶ τὸ Ἀθηναίων διὰ τὴν ἀλὴν, ὡς φασι, καλεμένη τῆς Ῥεας· καὶ Δημητροῦ ἀλσος ἐν τῷ ὄρει. Πὰρὰ δὲ τῆς ὄρους τὰ ἰσχυρὰ τοῦ Ποσειδῶντος ἐστὶ τοῦ Ἰππίου τοῦ ἱεροῦ. Paus. Arcad. p. 618.

<sup>y</sup> Both these ideas are briefly expressed by Valerius Flaccus.

Sic ubi Mygdonios *planctus* facer abluit Almo,

*Lætaque* jam Cybelè.—Argon. lib. viii. ver. 239.

The river Almo or Almon, here mentioned, derived its name, like the city Almon in Thessaly, from the Mysteries of Almon, *the divine lunar Ark*.

<sup>z</sup> Clem. Alex. Cohort. ad Gent. p. 16.

<sup>a</sup> Καβαρνοί, οἱ τῆς Δημητροῦ ἱερεῖς. Hesych. Cabarni Cereris sunt apud Parios sacerdotes. Cœl. Rhodig. Lect. Ant. lib. xvi. cap. 20.

repre-

represented her wanderings after Proserpine in the very same manner as those of Egypt exhibited the travels of Isis in search of Osiris. This similitude is noticed by Lactantius<sup>b</sup>; and Julius Firmicus joins together, with great propriety, the Mysteries of Bacchus, Proserpine, Attis, and Osiris; describing them all as equally mournful, and equally commemorative of some supposed death<sup>c</sup>. I am inclined to think, that, in one respect, the rites of Ceres approximate more nearly to the primitive tradition upon which they were founded, than those of either Osiris, Adonis, or Attis. The mythology of the Hindoos, as we have seen<sup>d</sup>, represents the arkite goddess Sita, the mother of all the deities, torn asunder, and her limbs scattered over the whole world; and describes her consort Maha-Deva, the god of the Ark, as going in quest of them, with lamentations similar to those

<sup>b</sup> Sacra vero. Cereris Eleusinæ non sunt his dissimilia. Nam sicut ibi Osiris puer planctu matris inquitur; ita hic ad incertum patris matrimonium rapta Proserpina. Lact. de Fal. Rel. lib. i. cap. 21.

<sup>c</sup> Lugete mortuos vestros, et ipsi simili morte morituri. Mitte regibus vestris, ut vultis inferias, et orbitates eorum alio remediorum genere mitigate. Lugete Liberum, lugete Proserpinam, lugete Attin, lugete Osyryn, sed sine nostræ contumelia dignitatis. Jul. Firm. de Error. Prof. Rel. p. 20.

<sup>d</sup> Vide supra p. 86.

practised in the West. In the Mysteries of Attis, Osiris, and Adonis, this fable is exactly inverted; and the allegorical death of the diluvian god is confounded with the dilaceration of the Ark: but, in the Mysteries of Ceres, the fable is only partially corrupted; and both the person who seeks, and the person who is sought, is described as a female. The fact is, both Proserpine and Ceres are the same mythological character, the lunar Ark; consequently when Bacchus, the solar Noah, is added to them, the legend is complete<sup>e</sup>. Hence we find them all joined together by Mnaseas, in his enumeration of the Cabiri<sup>f</sup>.

<sup>e</sup> Liberum ad Solem volunt referre commenta Græcorum, Proserpinam vero Liberam dicentes Lunam esse confingunt. Jul. Firm. de Error. Prof. Rel. p. 19. From an ignorance of the mythological union of the arkite and Sabian worship, Firmicus very naturally asks, Quis vidit puerum Solem? quis sefellit? quis occidit? quis laceravit? quis divisit? quis membris ejus epulatus est? Quis Lunam rapuit? quis abscondit? quis Plutonis conjugem fecit? Ibid.

<sup>f</sup> In his first list he places Hades in the room of Bacchus, but these two deities were one and the same. Pausanias however mentions a temple, in which Bacchus, Ceres, and Proserpine, were actually worshipped together. Πλησιον ναος εστι Δημητρος' αγαλματα δε αυτη τε, και η παις, και δαδα εχων Ιακχος. Paus. Attic. p. 6. In another temple were adored the helio-arkite deities, Ceres, Proserpine, Minerva, and Apollo; εστι δε ιερον εν ω κειται Δημητρος και της παιδος αγαλματα, και Αθηναις και Απολλωνιος.

The Mysteries of Ceres were celebrated in the deep gloom of night, in allusion to the darkness, which for a season enveloped the Noëtic family, while confined within the womb of the Ark; and the wanderings of the goddesses, like those of Rhea, Venus, Isis, and Latona, relate equally to the erratic state of that immense vessel upon the surface of the waters. Ceres is said, in the course of her travels, to have met with Eubuleus; who, as we have seen, was the same as Bacchus, Jupiter, or Adonis, and who was sometimes feigned to be the son of Ceres, and sometimes of Proserpine<sup>ε</sup>. This Eubuleus is joined, by Clemens Alexandrinus, with Eumolpus; and they were supposed to have jointly received Ceres upon her arrival at Eleufis<sup>h</sup>. According to Pausanias, Eumolpus was the priest of Ceres and Proserpine<sup>i</sup>. He

λωνος. Jul. Firm. de Error. Prof. Rel. p. 91. and in a third, the West Wind, Ceres, Proserpine, Minerva, and Neptune. *Εστι δε και Ζεφυρος τε βωμος, και Δημητρος ιερον, και της παιδος' ουι δε σφισιν Αθηνα και Ποσειδωνι εχουσι τιμας.* Ibid. p. 89. No person, who has paid the least attention to the generally systematic exactness of ancient mythology, will deem these combinations merely the effect of chance.

<sup>ε</sup> Vide supra vol. i. p. 194. See also Arnob. adv. Gent. lib. v. p. 174.—Clem. Alex. Cohort. ad Gent. p. 17.

<sup>h</sup> Clem. Alex. Ibid.

<sup>i</sup> Τα δε ιερα τοις Διοις Ευμολπος και αι θυγατρις δζωσι αι Κελων. Paus. Attic. p. 92.

is clearly a mythological character ; inasmuch as he was the reputed son of Neptune and Chionè, and was believed to have come, like Orpheus, out of Thrace <sup>k</sup>. His mother Chionè is G'Jonah, *the illustrious dove* ; and his grandson Naüs is the same as Nau or Noah. Tradition asserted, that this Naüs first introduced the rites of the Eleusinian Ceres into Pheneon <sup>l</sup>.

As for the city Eleufis, the principal feat of the Mysteries of Ceres, it is said to have derived its name from the hero Eleufis. This fabulous personage was by some esteemed the offspring of Mercury, and Daira daughter of Oceanus ; while by others he was believed to have been the son of Ogyges <sup>m</sup>. Both these genealogies manifestly refer to the diluvian idolatry, which was inseparably interwoven with the orgies of the Eleusinian Ceres.

From Eleufis the Cabiric rites were thought

<sup>k</sup> Τύτον τον Ευμολπον αφικεσθαι λεγουσιν εκ Θρηκης, Ποσειδωνος παιδα οντα και Χιονης. Ibid.

<sup>l</sup> Φεναταις δε και Δημητρος εστιν ιερον επικλησιν Ελευσινιας, και αυχσι τη θεη τελετην τα εν Ελευσινι δραμενα, και παρα σφισι τα αυτα φασκοντες καδεσηκειναι. Αφικεσθαι γαρ αυτοις Ναυη κατα μαντευμα εκ Δελφων· τριτον δε απογογον Ευμολπη τυτον ειναι τον Ναον. Paus. Arcad. p. 630.

<sup>m</sup> Ελευσινα δε ηρωα, αφ' η την πολιν ονομαζουσιν, οι μεν Έρμη παιδα ειναι και Δαιρας Ωκεανη θυγατρος λεγουσιν· τοις δε εστι πεποιημενα Ωγγιον ειναι πατερα. Paus. Attic. p. 93.

to

to have been introduced into Messenè. To this place they were brought by Caucon, the son of Celaunus, the son of Phlyus, who was reported to have been one of the children of the earth; a title, as we have repeatedly seen, bestowed indiscriminately upon all the Titanic race. They were afterwards raised to yet greater repute by Lycus the son of Pandion; and they were lastly supposed to have been carried to Thebes by Methapus<sup>n</sup>. Most of these various names are derived from the prevailing superstition. Messenè is Ma-Sen-Ai, *the land of the great Sun*; Caucon is Gau-Chon, *the illustrious priest*; Celaunus is Cula-Nus, *the arkite Noah*; Lycus is Luc, *the Sun*; and Pandion is Ban-d'Ion, *the son of the dove*. The Greeks indeed asserted, that Messenè received its name from one Messene, whom they describe as an Argive or arkite woman<sup>o</sup>,

<sup>n</sup> Παρα ταυτην την Μεσσηνην τα οργια κομιζων των Μεγαλων Θεων Καυκων ηλθεν εξ Ελευσινος, ο Κελαυνη τε Φλυη. Φλυος δε αυτος Αθηναιοι λεγουσι παιδα ειναι γης' ομολογει δε σφισιν και υμνος Μυσαιη Λυκομεδαις ποιηδεις ες Δημητρα. Την δε τελετην των Μεγαλων Θεων Λυκος ο Παιδιος πολλοις ετισιν υγερων Καυκωνος προηγαγεν ες πλειον τιμης.—Ως δε ο Παιδιος ετος ην Λυκος, δηλοι τα επι τη εικονι επη τη Μιθαπος. Μετεκοσμησε γαρ και Μιθαπος της τελετης εστιν α'. Ο δε Μιθαπος γενος μεν ην Αθηναιος, τελετης, και οργων, και παντοιων συνθετης. Ουτος και Θεβαιους των Καθειρων την τελετην κατεγησατο. Pauf. Messen. p. 281.

<sup>o</sup> Pauf. Messen. p. 2<sup>o</sup>.

and

and as the wife of Polycaon. This person, according to Pausanias, was the youngest son of Lelex; but the Eëan verses<sup>p</sup> make him the offspring of Butus, and the husband of Evechmè grand-daughter of Hercules<sup>q</sup>. His posterity possessed the throne of Messenè during five generations, when Perierès was called to the crown. Perieres espoused Gorgophonè the daughter of Perseus, and by her became the father of Aphareus and Leucippus. Aphareus built the city Arenè, which, as we have seen, was one of the settlements of the Minyæ. Into this city the above-mentioned Lycus introduced the orgies of the great gods. As for the two sons of Aphareus, Idas and Lynceus, they were contemporary with the Dioscori, and engaged along with them in the Argonautic expedition<sup>r</sup>. Hence it is manifest, that the whole of the preceding history is entirely mythological; inasmuch as it is connected with Butus, Hercules, Perseus, the Dioscori, and the voyage of Jason<sup>s</sup>.

<sup>p</sup> The author of this ancient poem, now no longer extant, was Hesiod. See Athen. Deipnos. lib. x. p. 428.—Schol. in Apoll. Argon. lib. ii. ver. 181.

<sup>q</sup> Paus. Messen. p. 280, 282.

<sup>r</sup> Ibid. p. 283.

<sup>s</sup> These rites, which were afterwards brought to Messenè, are said to have been anciently celebrated at Andania; a place, which seems to have received its name from Ani-Danah, *the*

With regard to Proserpine, the imaginary daughter of Ceres, she is celebrated in a very remarkable manner by some of the ancient mythologists. The Orphic poet styles her at once *the life and the death of mortals*<sup>t</sup>; and describes her as being the mother of Eubuleus or Bacchus, by an ineffable intercourse with Jupiter<sup>u</sup>. Homer represents her sporting with the daughters of Ocean<sup>x</sup>; and Porphyry asserts, that the wood-pidgeon was sacred to her. He further observes, that she was the same as Maia, or the great mother, who is usually said to have been the parent of the arkite god Mercury<sup>y</sup>. After she had

*Ship of Noab.* Ἡ τελετή το αρχαιοι ην εν Αιδαμια. Pauf. Messen. p. 282.

<sup>t</sup> Ζωη και θανατος μητη θνητοις πολυμοχοδοις,  
Φερσεφονια· φερεις γαρ αι, και παντα φονευεις.

Orph. Hymn. 28.

<sup>u</sup> Ευβουλ' ευπολυβυλε, Διος και Φερσεφονης  
Αρρητοις λεκτροισι τεκνωδεις.—

Orph. Hymn. 29.

This ineffable intercourse relates to Jupiter's assumption of a dragontine form, the import of which tradition has been shewn above.

<sup>x</sup> Εποησαλο δε (Ομηρος), εν ὑμνω τω ες την Δημητρα, αλλας τε των Ωκιαων θυγατρας κἀλαριθμουμενος, ως ὁμου Κορη τη Δημητρος παιζοιεν. Pauf. Messen. p. 354.

<sup>y</sup> Της δε Φερεφατης, παρα το φερβειν την φατλαν, φασιν οι πολλοι τουτομα των θεολογων. Ἴερου μιν αυλης η φατλα, διο και αι της Μαιας ιερειαι ταυτην αυλη αναλθιασι. Μαια δε η αυλη τη Περσεφονη. Porph. de Abst. Anim. lib. iv. p. 166. Cantab. 1655.

been

been carried off by her uncle Pluto, her mother anxiously sought her through various countries, bearing a lighted torch, and begirt with a serpent <sup>z</sup>.

Since the Mysteries then of these various deities were all equally commemorative of the deluge, we shall perceive the reason, why a pine-tree, in the rites of Cybelè and Isis, was hollowed into the shape of a boat, and why the image of a man was placed within it. We shall also understand, why a wooden figure of a virgin was bewailed, during the space of precisely *forty days*, in the Mysteries of Ceres and Proserpine <sup>a</sup>. A beautiful woman, as I have frequently had occasion to observe, was a very common symbol of the Ark <sup>b</sup> ;

<sup>z</sup> Ceres, facibus accensis, et serpente circumdata, errore subreptam et corruptam Liberam anxia et sollicita vestigat. Minuc. Fel. Octav. p. 168.

<sup>a</sup> In sacris Phrygiis, quæ matris deum dicunt, per annos singulos arbor pinea cæditur, et in media arbore simulachrum juvenis subligatur. In Isiacis sacris de pinea arbore cæditur truncus, hujus trunci media pars subtiliter excavatur. Illis de segminibus factum idolum Osiridis sepelitur. In Proserpinæ sacris cæsa arbor in effigiem virginis formamque componitur, et cum intra civitatem fuerit illata, quadraginta noctibus plantitur. Jul. Firm. de Error. Prof. Rel. p. 53.

<sup>b</sup> The Ark was sometimes esteemed a virgin, and sometimes the consort of the arkite deity ; yet, in both cases, it was equally thought to have been a mother. Hence Buddha, Fohi, and Perseus, were believed to have been the sons of virgins ; (Ratramn.

and *forty days* was the exact period of the increase of the diluvian waters <sup>c</sup>.

It is worthy of observation, that an idea seems always to have prevailed among the initiated, that the groundwork of their Mysteries was a sort of wonderful regeneration, or new-birth. Hence were instituted the singular rites of the Taurobolium, and the Criobolium, of which the following account is given us by Prudentius.

“ When the day, set apart for the consecration of the high-priest, arrived, he descended, arrayed in his pontifical robes, into a pit, which had previously been dug for that purpose. Above the pit was a kind of floor, the boards of which were perforated with an infinite number of holes. Upon this floor they led a bull crowned with chaplets of flowers, and there cut his throat. The reeking blood, descending upon the boards, fell in showers through the holes into the pit; and was received

tramn. de Nat. Christi, cap. 3.—Mart. Hist. Sin. lib. i. p. 21.—Just. Mart. dial. cum Tryph. p. 297.) and hence the Lamas of Thibet assert, that their great god Xaca, who was the very same as Buddha, was likewise born of a virgin. (Vallancey's Vind. of Anc. Hist. of Ireland, p. 451.)

<sup>c</sup> “ And the rain was upon the earth forty days, and for y  
“ nights.” Gen. vii. 12.

“ by

“ by the priest upon his head, his body, and  
 “ his raiment. When all the blood was  
 “ drained, the victim was removed, and the  
 “ high-priest came out. It was a horrible  
 “ spectacle to see him in this plight, his head  
 “ covered with blood, clotted drops sticking  
 “ to his beard, and all his garment distained:  
 “ and yet, as soon as he appeared, he was  
 “ received with a general congratulation;  
 “ and the assembled multitudes, not daring  
 “ to approach his person, adored him at a  
 “ distance, esteeming him a man awfully  
 “ pure and holy<sup>d</sup>.”

This baptism of blood was conceived to regenerate those, upon whom it was conferred; and, in token of such regeneration, they wore their blood-stained clothes as long as possible. The victim was sometimes a ram instead of a bull; and the sacrifice was then styled *Criobolium*. It was usually performed in honour of the great mother and Attis; or, in other words, of the Ark and Noah. Accordingly we find a person named *Sextilius Agefilaus*, celebrating his regeneration, by the *Taurobolium* and the *Criobolium*, in an inscription to these deities.

<sup>d</sup> Prud. apud Ban. Mythol. vol. i. p. 274.

DIS. MAGNIS.

MATRI. DEUM. ET. ATTIDI. SE-  
XTILIUS. AGESILAUS. ÆDESIUS.  
V. C. CAUSARUM. NON. IGNOBI-  
LIS. AFRICANI. TRIBUNALIS. ORA-  
TOR.

TAUROBOLIO. CRIOBOLIQUE. IN.  
ÆTERNUM.

RENATUS. ARAM. SACRA-  
VIT. DD. NN. VALENTE. V.

ET. VALENTINIANO.

JUN. AUGG. CONSS. <sup>e</sup>.

From a variety of passages in *the Institutes of Menu*, it is evident, that the same idea of regeneration was prevalent also among the ancient Hindoos.

Mr. Maurice imagines, that these regeneratory sacrifices shewed the deep and unanimous conviction of the pagan world, that man had fallen from the high condition of his original purity. Hence he compares them, though doubtless with a becoming caution, to the initiatory rite ordained by Christ; and thinks, that, like baptism, they symbolized the necessity of a radical conversion of the heart <sup>f</sup>.

<sup>e</sup> Inscrip. apud Annot. in Jul. Firm. de Error. Prof. Rel. p. 56.

<sup>f</sup> I had once adopted the sentiments of Mr. Maurice upon this

However plausible this opinion may at first sight appear, I cannot believe, that it rests upon any solid foundation. The regeneration of the Mysteries was simply a *mythological* new-birth; nor had it the least reference to that *spiritual* change, which our Lord has pronounced to be so essential to salvation. When Noah entered into the gloomy womb of the Ark, he was said, in the language of the *epoptæ*, to have died; when he quitted it, he was described as having been born again, and was accordingly represented by the Egyptians as an infant sitting upon the lotus<sup>§</sup>. Hence we find, that the diluvian gods, Bacchus, Osiris, Hercules, Adonis, Mercury, Orpheus, Attis, and Hippolytus, were all feigned either to have tasted death, and afterwards to have experienced a miraculous revivification; or to have descended into the infernal regions, and afterwards to have returned from them in safety. This allegorical revivification was brought about by means of the Ark; and accordingly the regeneration of the Mysteries was supposed to be procured by the blood either of a bull, or of a ram,

this point; but I am now persuaded, that I was quite mistaken. See *Horæ Mosaicæ*, vol. ii. p. 107. note t.

§ Vide *supra* vol. i. p. 314. note f.

which

which were the common arkite symbols<sup>b</sup>. For the very same reason, I apprehend, one part of the Mysteries consisted in tearing a bull<sup>i</sup> to pieces, in allusion to the mythological bursting asunder of the Ark, from whose fruitful womb issued all the hero-gods of the Gentiles<sup>k</sup>; while another part was devoted to the celebration of the bull as the parent of the dragon, and of the dragon as the parent of the bull, in reference to the two principal symbols of the helio-arkite superstition<sup>l</sup>.

That such is the real import of the term *regeneration*, when used by the epoptæ, is sufficiently manifest from a very curious passage in the treatise of Julius Firmicus. This author observes, that, in the nocturnal celebration of the Mysteries, a statue was laid out upon a couch, as if dead, and bewailed with the bitterest lamentations. When a sufficient space of time had been consumed

<sup>b</sup> It is observable, that a goat was sometimes the victim, instead of a bull or a ram. I strongly suspect, from the manner in which this animal was introduced into the history of Jupiter, that it also was an emblem of the Ark.

<sup>i</sup> This ceremony experienced precisely the same corruption, as the tradition upon which it was founded. Bacchus was said to have been torn asunder instead of the Ark; and accordingly, in the Mysteries, a bull was torn to pieces instead of a heifer.

<sup>k</sup> Jul. Firm. de Error. Prof. Rel. p. 14.

<sup>l</sup> Ibid. p. 52.

in all the mock solemnity of woe, lights were introduced, and the hierophant slowly chanted the following distich.

Θαρρείτε μυσταὶ τὰ θεῶν σεσωσμέναι,  
Ἔσαι γὰρ ἡμῖν ἐκ πόνων σωτηρία <sup>m</sup>.

Courage, ye Mystæ, lo, our god is safe,  
And all our troubles speedily shall end.

This statue was doubtless that of the arkite god, who is accordingly described as having been saved from some great calamity. His death, as I have observed, or his entrance into the fabulous Hades, was nothing more than his temporary confinement within the gloomy cavity of the Ark ; and the regeneration of the Mysteries was simply his allegorical return to life and light.

To the same source, I suspect, we may ultimately trace the wild fable of the Metempsychosis, which prevailed so extensively both in the eastern and in the western continent. It was only a corruption of the original mythic regeneration. Not content with the simple allegory of the arkite voyagers experiencing a second birth, the fertile genius of paganism soon invented a succession of changes, and literally supposed the soul to pass

<sup>m</sup> Jul. Firm. de Error. Prof. Rel. p. 45.

through

through the bodies of an infinite variety both of men and of animals. Hence we may observe, that the doctrine of the Metempsychosis makes a very conspicuous appearance in the Chaldæan oracles, the hidden meaning of which I have already attempted to develope<sup>n</sup>; and hence Apollonius, with the utmost propriety, deduces this widely prevailing notion from the Argöan or arkite voyage, and represents Ethalides, one of his heroes, as the head of a long transmigratory succession<sup>o</sup>.

It will not be improper to conclude these remarks upon the ancient orgies of Bacchus, Ceres, Isis, and Cybelè, with pointing out the manner, in which I conceive them to have been celebrated at their original institution, previous to their corruption by the Hindoos, the Greeks, and the Egyptians; a corruption, which consisted of ascribing to the Ark what belongs to Noah, and to Noah what belongs to the Ark.

The primitive Mysteries commenced, I apprehend, in allusion to the erratic state of the Ark upon the surface of the diluvian waters,

<sup>n</sup> Διξιο συ ψυχης οχητον, οδον, η τιμ ταξει,

σωματι θητευσας, επι ταξιν αφ ης ερρυνε,

Αυδης ανατησεις————

Σον γαρ αγγειον θηρες χθονος οικησασιν. Orac. Mag. p. 17.

• Apoll. Argon. lib. i. ver. 641.—Schol. in Ibid. ver. 645.

with representing the great Mother as rambling over the whole world, and as pursued by the monster Typhon. During this period, the ineffable wonders of the infernal regions, or in other words of the vast central abyss, were displayed in all their horrors before the eyes of the astonished aspirant; and Osiris, Bacchus, or Maha-Deva, titles under which the great patriarch was venerated by his posterity, were bewailed as having experienced an untimely death. Such was the first or mournful part of the Mysteries. The second opened with an exhibition of the stopping of the Baris, and with the indecencies of the phallagogia. These were followed by the new-birth, or revivification, of the arkite deity; the bursting asunder of the Great Mother; the scattering of her limbs; and the egress of the Noëtic hero-gods. The lamentations and gloom, with which the first part of the Mysteries was celebrated, were now exchanged for the most frantic expressions of joy, and for a general illumination of the sacred facellum; and the epoptæ now passed from the darkness of Tartarus to the divine splendor of Elysiun <sup>P</sup>.

<sup>P</sup> Most of these circumstances are mentioned by Jamblichus in a curious passage, which has been already cited. Η γὰρ τοῦ ουρανοῦ προσαραξίει, ἢ τὰ κρυπτά τῆς Ἰσίδος ἐκφανεῖν, ἢ τὸ ἐν ἀβυσσῷ ἀπορ-

With regard to the various corruptions of these orgies, the Hindoo mythology properly represents the Ark, not the arkite deity, as torn to pieces; but it erroneously describes the latter as wandering through the world, instead of the former. On the other hand, the Egyptian and Greek mythologies properly represent Isis, or Ceres, as the wanderer; but erroneously confound together the bursting asunder of the Ark, and the mythological death of Noah. Hence we find, that Bacchus and Osiris are both said to have tasted death, which is right: but then, in addition to this, they are further said to have been torn to pieces by the Titans or Noachidæ, which is wrong; for that circumstance ought to have been predicated of Isis or Ceres only.

I shall now proceed to examine the accounts, which have been handed down to us of the celebrated grotto of Mithras.

It has been observed, in many different parts of the present work, that, wherever the rites of the Cabiri prevailed, we always find them in some manner or other connected with caverns. Thus, Rheo, who was exposed

*απορρήλον δείξειν, η γησειν την Βαριν, η τα μελη τε Οσιριδος διασκεδασειν  
τω Τυφωτι, η αλλο τι τοιούτον απειλει ποιησειν. Jamb. de Myst.  
Sect. vi. cap. 51.*

at sea in an Ark, brought forth her son Aninus in a cave : Bacchus, who was also exposed in an ark, was nursed in a cave : Typhon, or the diluvian ocean, was produced from a cave : Jupiter was born in the Dictæan cave of Crete : the statue of Ceres-Hippia-Cabiria was placed by the Phigalensians in an artificial cave : the first horse Sisyphus was produced by Neptune out of a rock : the Argonautic Jason was educated in the cave of Chiron : Mithras was supposed to have been born out of a rock : and the most mysterious rites of the Samothracian Cabiri were performed within the dark recesses of the cave Zerinthus<sup>9</sup>. I have further observed, that the Cabiric cavern was symbolical of the Hades of the Epopææ, or the vast central cavity of the earth, out of which the waters of the deluge principally issued.

The Noëtic gods, worshipped within these sacred caverns, were termed *Patari*, *Patrici*, *Patrôi*, or *Patrèi*; all which appellations are equally derived from *Patar*, *to dismiss* or *to open*; and equally allude to the egress of the

<sup>9</sup> This famous cave was sometimes also called *Saon* from the worship of *Za-On*, *the illustrious Sun*.

Ζηρινθοῦ ἀίθρον τῆς κυριοφάνους θεᾶς  
 Λιπῶν, ἑυμνον κήσμα Κυρβαίων, Σαον.

Lycoph. Cass. ver. 77.

Noa-

Noachidæ from the Ark. That vessel itself was called *Patara*, or *Putara*<sup>r</sup>; and the caverns likewise, which were devoted to the helio-arkite Mysteries, bore the same name of *Patara*, *Petera*, or *Petra*, though, I apprehend, with a somewhat different idea. The Ark, as I have just observed, was denominated *Patara*, from the egress of the Noachidæ: but the title seems to have been bestowed upon the consecrated symbolical cavern, because the waters of the deluge issued from the central abyss; or, in the language of Scripture, because “the fountains of the great deep were broken up” or opened. In process of time, the word *Petra*, though primarily applied to the Cabiric grotto alone to the exclusion of other grottos, acquired a more general signification, and was extended by the Greeks to all kinds of rocks and caverns whatsoever.

The Mithratic cave was sometimes denominated *the cave of the Nymphæ*. These imaginary females, as we learn from Homer, were Naiads or Water-Nymphs; and they were the very same mythological personages

<sup>r</sup> Hence *Patera*, a flat open cup. I have already noticed the connection between ships and cups. In the Chaldaic oracles the Ark is styled *Archa-Patrica*. Vide supra p. 149.

as the fifty Nereids, the fifty daughters of Danaus, the Titanides, or the Cabirides. The name however of *Nymphæ* seems to have been given to them, in allusion to the pretended oracles, which were usually established in the Mithratic Pataræ; for Numphai is Nuh-Om-Phi, *the oracle of the solar Noah*.

Αὐτὰρ ἐπὶ κράτος λιμένος τανυφυλλὸς ἐλαίη  
 Ἀγχυθὶ δ' αὐτῆς ἀντρον ἠηράτον ἠεροειδὲς  
 Ἴρον νυμφαῶν, αἱ Νηϊάδες καλεοῦνται.  
 Ἐν δέ, κρητῆρες τε καὶ ἀμφιφορῆες εἴσι  
 Λαῖνοι, ἐνθά δ' ἐπεῖτα τιθαῖβωσσι μελισσαι.  
 Ἐν δ' ἴσοι λίθιοι περιμηχεές· ἐνθά τε νυμφαί  
 Φαρέ' ὕφαινεσιν ἀλιπορφυρά, θαῦμα ἰδεσθαι·  
 Ἐν δ' ὕδατ' ἀεναοντα· δῶα δέ τε οἱ θυραὶ εἰσιν,  
 Αἱ μὲν πρὸς βορέαο καταβᾶται ἀνδρωποισιν,  
 Αἱ δ' αὖ πρὸς νοτον εἰσι θεωτέραι· ἔδετι κεινῆ  
 Ἄνδρες εἰσερχοῦνται, ἀλλ' ἀθανάτων ὁδὸς ἐστὶ<sup>s</sup>.

High at the head, a branching olive grows,  
 And crowns the pointed cliffs with shady boughs.  
 Beneath, a gloomy grotto's cool recess  
 Delights the Nereids of the neighbouring seas;  
 Where bowls and urns were form'd of living  
 stone,  
 And massy beams in native marble shone;  
 On which the labours of the Nymphs were  
 roll'd,  
 Their webs divine of purple mix'd with gold.

<sup>s</sup> Hom. Odyss. lib. xiii. ver. 102.

Within

Within the cave the clustering bees attend  
 Their waxen works, or from the roof depend.  
 Perpetual waters o'er the pavement glide ;  
 Two marble doors unfold on either side ;  
 Sacred the fouth, by which the gods descend,  
 But mortals enter at the northern end. *Pope.*

Such was the far-famed Homeric cave of the Nymphs<sup>t</sup>; upon which a considerable degree of light is thrown by the very curious treatise of Porphyry, though I can not think all his explanations perfectly just. After some

<sup>t</sup> The Print prefixed to the first of these volumes is a representation of a Nymphæum or Mithratic cavern. The original, from which it was engraved, was found in the wall of an ancient cell, that lay concealed beneath the surface of the ground in the Barberini gardens at Rome. Alexander Donatus conjectures, that it was a representation of the cave of Jupiter, on account of the goats, which make so conspicuous an appearance in it ; but Lucas Holstenius dissents from him, and supposes it to be a Nymphæum. (Comment. Luc. Holsten. in Tab. Barb.) This difference however in their opinions is more apparent than real ; for the Cretan cave of Jupiter, the Samothracian cave of the Cabiri, the Homeric cave of the Nymphs, and the Persian cave of Mithras, were all equally devoted to the Mysteries of the helio-arkite superstition. Hence we find, that in a Nymphæum, mentioned by Pausanias, were placed the statues of the Cabiric gods Bacchus, Ceres, and Proserpine. *Αγαλματα Διονυσου και Δημητρος και Κορης, τα προσωπα φαινοτα, εν τω νυμφωνι εις.* Paus. Corinth. p. 136. In summa parte tabellæ, apud ædes Barberinas asservatæ, Hermas videre licet ithyphallos ; honesti autem causa, phallos, in nostro exemplari, missos facere satius putavimus.

gc-

general remarks, he informs us, that, among the ancient mythologists, a cave was symbolical of the world; the exterior part representing the surface of the earth, and the hollow interior the great central cavity: and he adds, that to the world thus symbolized the name of *Petra* was enigmatically given. This remarkable declaration however he nearly ruins, by whimsically asserting, that, the world and the rocky cavern being equally self-existent, the one was therefore made an emblem of the other. He afterwards observes very justly, that streams of water were introduced into the Nymphæan cave, in allusion to the whole body of waters, which proceed from the bowels of the earth. He further informs us, that Zoroaster consecrated a natural grotto in the mountains of Persia, decked with flowers and watered with fountains, to Mithras the universal father; and that by this grotto he designed to symbolize the world: that from Zoroaster the custom extended itself to others also, who, in imitation of him, celebrated their sacred mysterious rites in caverns, sometimes natural, and sometimes artificial: that hence Cronus was supposed to have constructed a cave in the centre of the Ocean, and to have hid his children within it: and that hence also Ceres was

was believed to have educated Proserpine in a cave along with the Nymphs. Porphyry accordingly infers very naturally, that the cave of the Curetes in Crete, where Jupiter was feigned to have been born; the cave in Arcadia sacred to Pan and the Moon, or, in other words, to Noah and the Ark; and the cave in Naxos, which was dedicated to Bacchus; were all equally imitations of the original Mithratic cavern. The arkite deity in short was always, in some manner or other, connected with a cave: whence, as Jupiter, Anius, and Bacchus, were all supposed to have been born in caves; so we are informed by Justin Martyr, that it was a part of the creed of the initiated, that Mithras was born out of a Petra, or *rock*<sup>u</sup>. In all these cases, I strongly suspect, that the Patara, or *symbolical cavern*, has been confounded with Patara, *the Ark*. The mistake was very easy, since

<sup>u</sup> Οἱ τὰ τῆ Μιθρῆ μυστηρία παραδιδόντες λέγουσιν ἐκ πέτρας γεγενῆσθαι αὐτὸν. Dial. cum Tryph. p. 296. I am much surpris'd, that so able a mythologist as Mr. Maurice should suppose, that the fable of Mithras being born out of a rock means nothing more than the production of fire by the collision of two flints. Ind. Ant. vol. ii. p. 202. Upon such principles how are we to account for the birth of the horse Sisyphus from a rock, and for the circumstance of the title *Petræus* being bestowed upon the *marine* deity Neptune?

the

the same name, though for somewhat different reasons, was applied to both.

The Nymphèan cavern then being symbolical of the central abyss, the rocky bowls and the flowing streams, which were introduced into it, will necessarily relate to the vast circular arch of rock, and to the mass of subterraneous waters confined within it; while the fable of the Naiads weaving webs round rollers of stone seems to have entirely originated from the mistaking of one oriental word for another. Porphyry fancies, that these stony looms typify the bones of the human body, and the webs the flesh: but I am rather inclined to conjecture, that Arag, *to weave*, has been substituted for Arach, *the Ark* or *long ship*; and that, in consequence of such substitution, the diluvian Nereids have been metamorphosed into weavers<sup>x</sup>.

<sup>x</sup> I suspect, that the whole fable of Arachnè sprung from a similar misprision of the very same terms. Arachnè is Arach-Nah, *the Ark of Noab*; whence she is justly styled by Ovid a *Mæonian* or *arkite*, and feigned to be the daughter of Idmon or Ida-Mon, *the Idean Mon*. (See Ovid, *Metam.* lib. vi. in init.) I have already observed, that Meon, or Baal-Meon, was the same as Mon, Monu, Menu, or Noah. Arag however signifying *to weave*, the ancient fabulists supposed Arachnè to be a weaver, precisely in the same manner as Homer makes the Nereids weavers.

The

The next matter, which attracts our attention, in the Nymphèan cavern, is the swarm of bees, and the honey, which they are supposed to have made there. We learn from one of the ancient oracles collected by Opsopeus, that honey was used in the sacrifices to Bacchus and the Nymphs<sup>y</sup>; and Sophocles informs us, that libations of honey and water were made in honour of the Erinnues<sup>z</sup>, which tremendous deities, as I have already observed, were in reality arkite deities. According to Porphyry, honey was introduced into the Mysteries as a symbol of death, on which account it was offered to the infernal gods. This notion will shew us the reason, why the Chaldèans, who were deeply versed in the Cabiric orgies, were accustomed to embalm their dead with honey<sup>a</sup>. The death however, celebrated in the Mysteries, of which honey was the symbol, was not I ap-

<sup>y</sup> Χιμι μελι νυμφαις Διωνυσσοιο τε δωρα. Orac. Vet. Opsope. p. 45.

<sup>z</sup> Ἰδατος, μελισσης· μηδε προσφερειν μεθυ. Oedip. Colon. ver. 494.

<sup>a</sup> Ταφαι δε σφι εν μελιτι. Herod. lib. i. cap. 198. For the same reason, the Egyptians, when upon solemn occasions they sacrificed a cow to the great goddess, were accustomed to fill the stomach of the victim, after having first taken out the entrails, with fine bread, *honey*, raisins, figs, frankincense, and myrrh. Herod. lib. ii. cap. 40.

prehend

prehend a literal, but merely an allegorical death; the death in short of Bacchus, Adonis, and Osiris, or, in other words, the confinement of Noah within his Ark or coffin: such a death as this therefore was very naturally described as being sweet, for it was in fact a preservation from danger<sup>b</sup>. In allusion to the symbolical honey, Samothrace, the grand seat of the Cabiric superstition, was once denominated *Melita*<sup>c</sup>; and for precisely the same reason, Jupiter was sometimes feigned to have been fed, during his infancy, by a swarm of bees<sup>d</sup>. These bees, as we learn from Porphyry, were nothing more than the mystic priestesses of the infernal Ceres, who were called *Melissæ* or *Melittæ*<sup>e</sup>; a name,

<sup>b</sup> These remarks will explain the meaning of a curious tradition, preserved by Theocritus, respecting a person denominated *Comatas*. This *Comatas* is said to have been shut up in an ark during the space of a year, and there fed with honey.

Ω μακαρισι Κοματα, τυ θην ταδε τερπια σπειριθεις.

Και τυ κατεκλασθης ες λαβρακα, και τυ μελισσαν

Κηρια φερβομενος, ετος ωριον εξετελεσσας.

Theoc. Idyll. vii. ver. 83.

*Comatas* is *Com-Ait-As*, *the blazing Sun* worshipped in conjunction with Noah.

<sup>c</sup> Strab. Geog. lib. x. p. 472.

<sup>d</sup> Virg. Georg. lib. iv. ver. 149.

<sup>e</sup> Και τας Δημητρος ιερειας, ως της χθονιας θεας μυθικας, μελισσας οι παλαιοι εκαλων. Porph. de Ant. Nymph. p. 261. Cantab. 1655.

which,

which, according to a custom familiar to the pagans, they seem to have assumed from the deity whom they served. Ceres, Venus, or Astartè, was styled by the Babylonians *Mylitta*, or *the goddess of generation*; and, as the Cabiric priests assumed the title of *Cabiri*, *Curetes*, or *Corybantes*, so the priestesses of *Mylitta* called themselves *Melissæ*, or *Melittæ*. The name was afterwards extended to bees, which animals, from their great vigour, activity, and liveliness, were thought to be proper emblems of what the epoptæ termed *new-born souls*<sup>f</sup>. These new-born souls were believed to have been produced from an ox, whence they were denominated *bugenis*; and, bees being symbolical of them, we shall perceive how the ancient notion originated, that they also were generated from the carcase of a heifer. Porphyry accordingly informs us, that both the new-born souls, and their symbols the bees, were alike intitled *bugenis*, or *ox-born*<sup>g</sup>. It is impossible to attach any sig-

<sup>f</sup> Virgil ascribes even a portion of the divinity to bees.

His quidem signis, atque hæc exempla secuti,

Esse apibus partem divinæ mentis, et haustus

Æthereos dixere——. Georg. lib. iv. ver. 219.

<sup>g</sup> Βυγενεις δ' αἱ μελισσαι· και ψυχαι δ' ες γενειον ιωσαι, βυγενεις.

Porph. de Ant. Nymph. p. 262. —μελισσων, αἱ βυγενεις ειναι συμβοληκειν. Ibid. p. 260.

nification

nification to this strange notion, unless we adopt the system, that the Mysteries were commemorative of the deluge; and that the ox-born souls mean nothing more than the eight living souls, who issued from their allegorical mother the bovine Ark. The heifer, as I have frequently observed, was a symbol of that vessel; and afterwards, upon the introduction of Sabianism, it became likewise an emblem of the Moon, which was worshipped conjointly with the Ark. Hence we may understand the singular assertion of Porphyry, that the great infernal goddess Proserpine had the epithet *bonied*<sup>h</sup> assigned to her; and that the Moon was sometimes said to be a bee, and at other times an ox<sup>h</sup>. Hence also we may learn the import of the beautiful legend of Aristèus, introduced by the excellent mythologist Virgil into the fourth book of his Georgics.

Aristèus was the son of Apollo by the nymph Curenè, and was educated, like Jason

<sup>h</sup> Αυτήν δὲ τὴν Κορὴν μελιτώδην Σελήνην τε ἕσαν γενέσεως προστατίδα, μελισσᾶν ἐκάλεσεν ἄλλως τε ἐπεὶ ταυροῦ μὲν Σελήνην καὶ ὕψωμα Σελήνης ὁ ταυρὸς. Porph. de Ant. Nymph. p. 261. The epithet *Melitodes* or *bonied* here applied to Proserpine is in fact *Melito-Dea*, the goddess of generation; hence Porphyry very justly proceeds to observe, that Selenè, or *the arkite Moon*, was called *Melissa*, because she presided over generation.

and

and Achilles, in the cave of the centaur Chiron. His mother Curenè was the sister of Lariffa, whose history has been already sufficiently discussed; and Aristèus himself, as we have seen, was the lover of Eurydicè the wife of Orpheus. He was the same in fact as the *Jupiter* and *Apollo* of the Greek mythology, and as the *Agreus* or *Agruerus* of Sanchoniatho; all which deities were equally the solari-agricultural patriarch. Accordingly we find, that Aristèus was supposed to be an Arcadian, or arkite; and that he was worshipped by the Aimonians, or arcalatreutæ<sup>i</sup>, under the several titles of *Jupiter-Aristèus*, *Apollo*, *Agreus*, and *Nomius*. Bacchylides supposes, that there were four Aristèi: one, the son of Carystus; another, of Chiron; a third, like Cronus, of Uranus and Ge; and a fourth, of Apollo and Curenè. All these however were one and the same person, namely Ares-Theus, *the helio-Noëtic God*<sup>k</sup>. Virgil describes Aristèus, as descending into a cave beneath the river Peneus, in order that he might consult his mother respecting his bees, which had been destroyed by the

<sup>i</sup> Aimonia is Ai-Mona, *the land of the lunar Ark*.

<sup>k</sup> See Apoll. Argon. lib. ii. ver. 500. et infra. — Schol. in *ibid.*

Nymphs, as a punishment for his attempting the chastity of Eurydicè. By the advice of his parent he appeased the offended deities, together with the shades of Orpheus and his consort; and thus at length procured a fresh swarm of bees from the carcase of a heifer. It is remarkable, that the poet mentions Beroè, or the divine covenant, among the sisters of Curenè; while, what appears decidedly to confirm the preceding observations, his commentator Servius affirms, that the fable of Aristèus plunging beneath the waves, and entering into the sacred cavern to converse with his mother, was entirely borrowed from the mythology of Egypt.

A bull then being symbolical of Noah, and a heifer of the Ark, we shall be able to ascertain the meaning of the word *Buclopus*, which Porphyry assures us was one of the titles of Mithras<sup>1</sup>, and which the Greeks, agreeably to their usual custom, interpreted *a stealer of oxen*<sup>m</sup>. *Buclopus* is Bu-Col-Op, *the*

<sup>1</sup> Βυκλοπος θεος ὁ τῆς γενεσίου λεληθως ακουων. Porph. de Ant. Nymph. p. 262.

<sup>m</sup> I much doubt the propriety of Mr. Maurice's mode of interpreting this title. "Mithras is said by Porphyry to have been a stealer of oxen, which he secreted in caverns; intimating at once, that the Sun, like the ox, was the emblem of fertility, and that his prolific and generative heat produced that fertility by secret and invisible operations." Maurice's Ind.

*tauric serpent of the Ark*: accordingly, while we are told on the one hand, that Mithras was the Sun<sup>n</sup>; we find, on the other, that he was depicted riding on the arkite bull of Venus<sup>o</sup>. The fable of Mercury stealing the oxen of Apollo arose from the same misconception of the sacred helio-arkite title *Buclop*, which was equally, and for similar reasons, bestowed both upon Mercury and Mithras. Porphyry concludes his remarks upon the bees of the Mysteries by observing, that the epoptæ did not consider them emblematical of *all* souls in general, but only of the souls of *the just*. The reason why this distinction was made is evident: the bees symbolized only the just man and his pious family, not the incorrigible race which perished beneath the waves of the deluge.

Ind. Ant. vol. ii. p. 202. Porphyry certainly denominates Mithras *Buclopus*, but I cannot find, that he makes any mention of his secreting oxen in caverns; nor can I comprehend, why the Sun should be deemed a *stealer* of oxen, because he was the great material cause of plenty and fertility.

<sup>n</sup> Μιθρας, ὁ ἡλιος παρὰ Περσαις. Hefych. Lex. Soli invicto Mithræ. Inscrip. apud Martian. Capell. lib. iii.

<sup>o</sup> Εποχεται δὲ ταυρῶ Αφροδιτης, ὡς καὶ ὁ ταυρος δημιουργος ἐν ὁ Μιθρας, καὶ γενεσεως δεσποτης. Porph. de Ant. Nymph. p. 265. The reader will recollect the famous Bacchic chaunt.

Ταυρος δρακοντος, καὶ δρακων ταυρῶ πατηρ.

The bull the serpent's sire, the bull's the serpent.

With regard to the two doors of the Mithratic cavern, the one pervious to mortals, and the other to immortals, Porphyry supposes, that they relate to the famous sidereal metempsychosis of the oriental world; and Mr. Maurice, taking that metempsychosis in its absolute and literal sense, has adopted his opinion. The metempsychosis however was nothing more than an extended corruption of the original allegorical regeneration of the Mysteries; and, when the rites of Sabianism were ingrafted upon the orgies of the Ark, the strange fable of the transmigration of the soul through the Sun, the Moon, and the Stars, was forthwith invented. The immortals, as we have repeatedly seen, are the Noëtic Ogdoad; and the mortals, those who were destroyed by the flood: whence it will follow, that, of the two doors of the Mithratic Petra, that, which Homer calls *the descent of mortals*<sup>P</sup>, is the vast fissure of the central abyss, through which the waters issued, and through which they afterwards returned, carrying down with them the bodies of the dead; while that, which he denominates *the passage of immortals*, and through which he affirms, that no mortal was allowed to

<sup>P</sup> καταβητας ανθρωποισιν.

pass,

pass<sup>a</sup>, is the door of the other Patara, the Ark<sup>r</sup>. In allusion to the first of these doors, the Orphic poet celebrates the Titans, that is the *impious* Titans, as dwelling within the deep recesses of the earth, the gloomy realms of Tartarus<sup>s</sup>; in allusion to the latter, Janus, or Noah, was called *Thyreus*, and venerated as the god of the door; and, in allusion to them both, Virgil describes the mystic Hades, or the great cavity of the earth, of which the Mithratic grotto was a symbol, as having two gates<sup>t</sup>.

q ——— εδεν κεινη

Ανδρες εισερχονται, αλλ' αθανατων οδος εστιν.

It may not be improper to observe, that the very elegant, though inaccurate translator, Mr. Pope, has completely departed from the exactness of the original. Homer distinguishes between *the descent* of mortals, and *the passage* of the gods; for the former, though a passage, was a *descent*, while the latter, though equally a passage, was an *ascent*: whereas Mr. Pope precisely inverts the terms, and thus ruins the sense.

Sacred the south, by which the gods *descend*,

But mortals *enter* at the northern end.

<sup>r</sup> If the reader will turn to the plate, prefixed to the former of these volumes, he will immediately perceive, that the *petra*, there represented, is accurately described as having two gates. The upper of these I conceive to be the *arkite patara*; and the lower, the *patara of the great abyss*.

<sup>s</sup> Orph. Hymn. 36. The whole of this hymn has been already cited. Vide supra p. 266, 267.

<sup>t</sup> Æneid. lib. vi. ver. 893.

Porphyry concludes his treatise with a variety of refined remarks upon the olive, which Homer represents as overshadowing the Nymphèan cavern. None of them however are in the least degree satisfactory, excepting his observation, that suppliants were accustomed to bear olive branches in their hands, from which they augured, that the gloom of their present calamities would be exchanged for light, happiness, and prosperity<sup>u</sup>. Here we have some remains of the original matter of fact, though completely misunderstood and perverted by Porphyry. The olive in the Mysteries was commemorative of the olive-branch brought back to Noah by the dove: and it was the propitious omen, that the patriarch and his family would speedily emerge from the gloom of the Ark to the light of day; that they would exchange their confinement for liberty; and that they would each soon be able to exclaim in the language of the mystagogue, "I have escaped an evil, I have found a better lot<sup>x</sup>." With a similar allusion to the history of the deluge, the

<sup>u</sup> Λιπαραι δὲ παραστῆσαι τὸ τῆς πεφυτευμένης εἰλαιᾶς σμβόλον, ὃ ἔτι ποτὲ μνησθῆναι—Ἐν ταῖς λιτανιαῖς καὶ ἱκετηρῶν τῆς εἰλαιᾶς θαλασσίας προτίθησιν· εἰς τὸ λευκοῦ αὐτοῦ τὸ σκοτεινοῦ τῶν κινδύνων μεταβάλλειν ὀφτεινομένοι. Porph. de Ant. Nymph. p. 269, 270.

<sup>x</sup> Ἐφυγὸν κακόν, εὖρον ἀμεινον. Vide supra vol. i. p. 276.

priests

priests of Mithras were styled *Hierocoraces*, or *sacred ravens*<sup>y</sup>; and the oracular priestesses of Hammon, *Peleiades*, or *doves*<sup>z</sup>: while, in consequence of the close connection of the dove and the olive, a particular species of that tree was denominated *Columbas*<sup>a</sup>.

These remarks upon the treatise of Porphyry will prepare us for the examination of several other Mithratic caverns; one of the most celebrated of which was that of Trophonius in Beotia.

Upon the death of Orchomenus, whom I have shewn to be Orca-Menu, or *the arkite Noah*, his kingdom was supposed to have devolved to Clymenus, the grandson of Phrixus. Clymenus was slain by the Thebans at the festival of the Onchestian or oceanic Neptune, and he was succeeded by his eldest son Erginus, the father of Trophonius and Agamedes. Trophonius is said to have been nursed by Ceres-Europa; and he had a consecrated grove near the city Orchomenus, and in it a famous oracular cavern. Upon the bank of the adjacent river stood a small temple of the nymph Hercyna, who was wor-

<sup>y</sup> Ban. Mythol. vol. i. p. 289.

<sup>z</sup> Herod. lib. ii. cap. 55.

<sup>a</sup> Athen. Deipnos. lib. ii. p. 56.

shipped in conjunction with him, and who was supposed to have been the companion of Proserpine. Near the river was also a tumulus, said to be the monument of a person called *Arcefilaus*; and a chapel, dedicated to Ceres-Europa. Within the cavern were statues of Trophonius and Hercyna, holding in their hands rods, around which serpents were intertwined. Not far from the oracle was a statue of Jupiter-Pluvius: and, upon the summit of the hill, a temple of Apollo; another of Proserpine, and Jupiter; and a third of Juno, Jupiter, and Saturn. The rivulet itself was named *Hercyna*; and the cavern, which Pausanias informs us was artificial, was so contrived, that the stream flowed out of it. When any person wished to consult the oracle, he was first washed in this consecrated water by two youths, each of whom bore the title of *Mercury* or *Casmilus*. He was then directed to drink of the streams of Lethè and Mnemosynè; the first of which removed from his recollection all profane thoughts, and the second enabled him to remember whatever he might see in the cave. Afterwards he was dressed in a linen robe, and conducted in solemn procession to the oracle. The mouth of the cavern was shaped like an oven<sup>b</sup>, be-

<sup>b</sup> From the circumstance of the mouths of the artificial Mithratic

ing extremely narrow and steep; and the method of descending into it was by means of a small ladder. Arriving at the bottom, the votary found another cave; the entrance into which was yet more straight than that of the former. Here he prostrated himself upon the ground, holding in either hand the offerings to Trophonius, which consisted of cakes mixed with honey. Immediately his feet were seized, and his whole body was drawn into the cavern, by the agency of some invisible power. Here he beheld such visions, and heard such voices, as seemed best to the tutelary deity of the place. The response being given, he forthwith felt himself conveyed out of the cavern, in the same manner as he had been drawn in, his feet in both cases being foremost. As soon as he once more emerged to open day, he was conducted by the officiating priests to the chair of Mnemosynè, and strictly interrogated with respect to what he had seen or heard. Generally

thritic grottos being thus shaped originated the notion of the more modern Persians, that the waters of the deluge burst forth from the oven of an old woman, called *Zala-Cupba*. In libro Pharh. Sur. memoratur mons illustris, ubi tunc habitavit Noah, cum ex eo erumperet aqua diluvii: et ibidem, *Zala-Cupba* dicitur fuisse nomen vetulæ, ex cujus furno aqua diluvii primo erupit. Hyde de Rel. Vet. Perf. cap. 10.

speak-

speaking however, through the operation doubtless of superstitious terror, the votary was drawn up in a swoon. In this case he was carried to the temple of the Good Genius, till he should have come to himself again; after which he was required to write down the answer of the oracle in a book kept specially for that purpose. Pausanias adds, that he gave this account from his own personal knowledge, for that he had had curiosity to descend himself into the cave, and to consult the god<sup>c</sup>.

From this description of the cavern of Trophonius the reader will sufficiently perceive, without the assistance of a formal enumeration and comparison of particulars, that it was an oracular Mithratic grotto; and he will be confirmed in his opinion by the fabulous history of Trophonius and Hercyna.

With regard to Trophonius, the whole of his genealogy, as we have just seen, is purely mythological; both his imaginary descent, and his mysterious worship, relating entirely to the helio-arkite devotion. He was the same in short as the infernal or diluvian Mercury<sup>d</sup>; and his title *Trophonius* seems to be

<sup>c</sup> Paus. Bœot. p. 784—792.

<sup>d</sup> Alter (Mercurius) Valentis et Phoronidis filius, is, qui sub terris habetur, idem Trophonius. Cic. de Nat. Deor. lib. iii. cap.

a corruption of Tora-Phont, *the priest of the beifer.*

As Trophonius was the solar Noah, so the goddess Hercyna, worshipped in conjunction with him, is Erca-Nah, *the Noëtic Ark*; and the rods, which their statues bore, intertwined with serpents, point them out to be the same characters as Esculapius and Salus, or the Noëtic Sun and the arkite Moon. Hercyna in fact was no other than Ceres-Europa, the allegorical nurse of Trophonius; and consequently she was the same as Hippa, Nufa, or Ino, the supposed nurses of Bacchus. Accordingly Lycophron informs us, that *Ennèa*, *Hercyna*, and *Erinnus*, were all titles of Ceres<sup>e</sup>; and his commentator Tzetzes observes, that *Hercyna* was at once an epithet of Ceres, and the name of the daughter of Trophonius. He further adds, that she was debauched by Neptune, being first metamorphosed by him into a Hippa, or mare<sup>f</sup>. It is almost superfluous to observe, that it matters little,

cap. 22. Sub terra est alter (Mercurius) Trophonius qui esse jactatur. Arnob. adv. Gent. lib. iv. p. 170.

<sup>e</sup> Οὐ σαπκτοῖς ἐν γαμφαίσις Ἐναία ποτι,

Ἐρυνῶν, Ἐρυνός — Lycoph. Cass. ver. 152.

Ennèa is only a variation of Antèa, Anèa, Nanèa, Nana, or Anu. Vide supra vol. i. p. 145.

<sup>f</sup> Tzet. Schol. in loc.

whc-

whether Ceres-Europa-Hercyna-Hippa was esteemed the nurse or the daughter of Trophonius; in either case she will be equally a personification of the Ark.

As for the supposed tomb of the hero Arcesilaus, which was thrown up on the bank of the rivulet Hercyna, I apprehend it to have been merely a high place of Arc-Es-El, *the helio-arkite deity*; while the two ministering youths, denominated *Mercurii*, are evidently the *Casmili* of the Samothracian Mysteries, or the *Camilli* of the ancient Tuscans.

The cavern of Trophonius then being thus destined for the celebration of the diluvian worship, we shall not be surpris'd to find it situated near the town of Orchomenus, or *the arkite Noah*, and in Beotia, or *the land of the symbolical heifer*.

Mr. Maurice has written largely upon the progress of temple architecture; and, though I cannot assent to his explanation of the Mysteries, yet his opinion, that the ornamented artificial cavern, the massy pyramid, and the circular speluncæan temple, were all the legitimate descendants of the Mithratic grotto, appears to me to be perfectly just.

One of the most magnificent of these artificial caverns is that of Elephanta, the whole of which is hewn out of the solid rock. In  
its

its dimensions it is about one hundred and twenty feet square, and eighteen high; and its ponderous roof is supported by four rows of massy pillars. Along its sides are ranged a considerable number of colossal statues; and directly opposite to the principal entrance is the enormous bust of the triple divinity Brahma, Vishnou, and Seeva<sup>g</sup>. It seems however to be a doubt, whether this bust has not originally had a fourth head; in which case, as Mr. Maurice properly observes, we must consider it as a representation of the highest god Brahmè, who was depicted by the Hindoo mythologists with four heads. At the west end of this curious temple, is the penetralè, or sacellum; in the centre of which is an altar, and upon the altar the phallus<sup>h</sup>. The four doors, which lead into the sacellum, are guarded by eight gigantic figures; each of which is thirteen feet and a half high, and finely sculptured in alto relievo<sup>i</sup>. All these particulars sufficiently point out the design, with which the pagoda of Elephanta was constructed. Brahmè is the *Bromius* of the Greeks, and the *Broum* of the

<sup>g</sup> Maur. Ind. Ant. vol. ii. p. 142.

<sup>h</sup> Ibid. p. 156.

<sup>i</sup> Ibid. p. 154.

old

old Irish<sup>k</sup>; he is the same in short as Cronus, or Noah. Hence he is described as being the father of three sons, Brahma, Vishnou, and Seeva: who answer to the classical Jupiter, Neptune, and Pluto; to the Phenician Cronus the younger, Jupiter-Belus, and Apollo; and to the scriptural Shem, Ham, and Japhet. Accordingly, when the Hindoos wished to represent all these deities in conjunction, they constructed a bust with four heads; but, when their intention was to exhibit only the triple offspring of the patriarch, the number of heads was limited to three. It is remarkable, that Brahmè is said to have had originally five heads, one of which was cut off by

<sup>k</sup> Col. Vallancey informs us, that *Broum* was one of the titles of Ce-Bacche, or *the illustrious Bacchus*. Collect. de Reb. Hibern. vol. v. p. 3. Ce-Bacche is manifestly a mere variation of Za-Bacchus: and it is possible, that *Brabmè*, *Bromius*, and *Broum*, are alike compounded of Bu-Ram, *the lofty tauric deity*; or, if the reader should dislike this last derivation, he may deduce those kindred names from the Sanscreeet *Brimba*, or the Irish *Brom*, which alike signify *wisdom*. From *Brabmè*, the title of the god, *Brabmins*, the title of his priests, evidently originates; precisely in the same manner as the priests of the Cabiri were themselves also denominated *Cabiri*. There is a wonderful assemblage of rocks, abounding with Druidical antiquities, in the vicinity of Knaresborough in Yorkshire, which yet bears the name of *Brimbam*. I strongly suspect, that it was so called from the worship of Brimh'ham, Brahmè, or Broum, or, in other words, of the solar Noah.

Na-

Narayen-Vishnou, or *Vishnou moving upon the waters*; and from the blood, that issued from the wound, the whole race of new animals was formed. Sir Wm. Jones professes himself unable to discover the meaning of this story<sup>1</sup>, which I think nevertheless may very easily be explained upon the principles adopted throughout the whole of the present Dissertation. Brahmè and his three sons, when viewed conjointly, are Noah and his triple offspring; but each of these three sons, when considered separately, is equally the great patriarch<sup>m</sup>. The five-headed Brahmè therefore is an hieroglyphical representation of Noah, his three sons, and his allegorical consort the Ark. At the termination of the deluge, the patriarch lost his fifth head the Ark; which, in the language of fable, was said to have been cut off by him that moves upon the waters: but from the blood, which flowed from it, the whole race of animals was reproduced; or, in other words, the animals, which were destined to stock the new world, issued from the womb of the Ark. The cavern of Elephanta then, being nothing more than a helio-arkite grotto, we shall find no difficulty

<sup>1</sup> Asiatic. Ref. vol. i. p. 242, 246.

<sup>m</sup> Vide supra vol. i. p. 16.

in

in discovering the reason, why the compound bust of Noah and his three sons was placed within it; why precisely *eight* figures guarded the doors; and why the disgraceful symbol of Bacchus, Attis, Osiris, or Maha-Deva, occupied so conspicuous a place in the sacellum.

The Mithratic cavern however was not always subterraneous; it sometimes lay concealed in the centre of enormous buildings of the pyramidal form. The first of these upon record was the tower of Babel, which was yet standing in the days of Herodotus. That historian describes it, as consisting of eight towers, in allusion to the Noëtic Ogdoad, placed one upon the other, and gradually diminishing in size. At the top of it was a large temple, and towards the bottom a chapel, in which was placed a statue of Jupiter-Belus, or the solar Noah<sup>n</sup>. The pyramidal form was most probably adopted in honour of the Sun, and in imitation of the tapering flame, as indeed the very name of *pyramid* seems to imply: and the tower itself was used for a twofold purpose, astronomical observations, and idolatrous devotion<sup>o</sup>.

<sup>n</sup> Herod. lib. i. cap. 181, 183.

<sup>o</sup> This point I have discussed at large in a former publication.

The pyramids of Egypt, and the pagodas of Hindostan, were edifices of the very same nature as the tower of Babel. Many have thought, that the former of these were sepulchral tumuli; but I cannot believe, that they were ever either designed, or used, for any such purpose. In the centre of the largest pyramid, a room, considerable in size, though small when compared to the vast building which contains it, has been discovered. The passage to it is so low and narrow, that persons, who attempt it, are obliged rather to crawl, than to walk. The room itself contains nothing but a stone trough, which Norden fancies to have been the coffin of the king, who was there interred, though there are no remains of any skeleton: nor indeed is it very wonderful that there should not, for the Egyptians never thought of depositing a dead body within this sacred vessel. The trough in fact was hewn out for the purpose of containing, not a corpse, but water; which accordingly was brought from the Nile, into the pyramid, by means of a well<sup>p</sup>: and I

tion. See *Horæ Mosaicæ*, vol. i. p. 212. See also *Perizonii Orig. Babyl.* cap. 11.

<sup>p</sup> Upon this point, I am happy, that I can agree both with Mr. Bryant, and Mr. Maurice, the former of whom judiciously observes, that the sarcophagi of the Egyptians were always

have no doubt of its being an utensil of the very same nature, as the stone bowls and urns, which Homer places in his cave of the Nymphs.

Similar to the Mithratic pyramids are the pagodas of Hindostan. These are usually erected on the banks of the Ganges, or some other sacred river; and, whenever that is not the case, they are invariably provided with a large tank, or reservoir of water. The most ancient of the pagodas are those of Deogur<sup>9</sup>, which are formed by simply piling one massy stone upon another. Within they are entirely dark, excepting what light they receive from a small door, scarcely five feet high: and in the centre of each building is a room, like that in the heart of the Egyptian pyramid, illuminated only by a single lamp, where the most profound rites of the Hindoo religion are performed.

I have frequently, in the course of the present work, had occasion to notice the introduction of the Cabiric Mysteries into the British isles; it will be proper therefore for me

placed erect, and never laid flat; nor is there a single instance upon record of an Egyptian being entombed in such a manner, as Norden supposes.

<sup>9</sup> Deogur seems to have received its name from Deo-Cur, *the divine Sun*.

now

now to observe, that there yet remains in Ireland a very singular monument of anti-

I have already observed, that Ireland was denominated *Erin* from Erin or Aran, *the Ark*. The Ark however, upon the union of the two superstitions, was worshipped in conjunction with the Moon: hence Ireland was likewise called *Ireb* from Ireh, (ירח) *the Moon*; and consequently the name *Ireland*, or *the land of the Moon*, will be the exact synonym of *Aimonia* or *Ai-Monab*. In perfect harmony with this supposition, we find, that the capital of Ulster was formerly denominated *Aimonia* or *Eamania*; and that Inch-Columb-Kill, or *the island of the arkite dove*, on the coast of Scotland, (concerning which more shall be said hereafter) and the isle of Man, between England and Ireland, each bore the very same appellation of *Aimonia*. Ireland was also intitled *Ana*, *Anan*, *Anu*, or *Nannu*. All these were equally names of the arkite ship: (Vide supra vol. i. p. 146, 217.) accordingly Col. Vallancey very justly observes, that *Ana*, or *Nana*, was *Venus*, or the *Magna Mater deorum*. (See Vallancey's *Vind. of Anc. Hist. of Ireland*, p. 20. and *Collect. de Reb. Hibern.* No. 13. Pref. p. 15.) The same helio-diluvian mysteries prevailed in the larger island of Britain: hence it was called *Brit-Tan-Nuh-Aia*, *the land of the fish-god Noab who entered into covenant*, or, if the reader prefers a different etymology, *Brit-Tania*, *the land of the covenant*; and hence it was also styled *Albion*, or *Albania*, as being *Alban'Aia*, *the land of the Moon*. Col. Vallancey is certainly inconsistent with himself in his mode of deriving the word *Albania*; for, in one part of his writings he tells us, that it is *Eile-Bonn*, *the good tribe*; and, in another, that it is *Alban*, (אֵלֶבֶן) *the eastern island*, so called from its situation with respect to Ireland. (See *Collect.* No. 13. Pref. p. 24. and Pref. to *Vind.* p. 14, 15.) The reader will find a very curious dissertation upon the colonization of Ireland by the Pelasgi in *Collect.* No. 13. Pref. I fully agree with Col. Vallancey, that the Pelasgi were a Japhetic tribe; (vide supra vol. i. p. 360.) but I much doubt whether they were the

quity, which exactly points out to us the manner, in which the Mithratic cavern is connected with the Mithratic pyramid.

At New-Grange<sup>s</sup> in the county of Meath is an immense pyramid of earth, the entrance into which was discovered about the year 1699 by Mr. Campbell. “ Observing stones under  
 “ the green sod, he carried many of them  
 “ away, and at length arrived at a broad flag,  
 “ that covered the mouth of the gallery. At  
 “ the entrance, this gallery is three feet wide,  
 “ and two high: at thirteen feet from the  
 “ entrance it is but two feet two inches wide.  
 “ The length of the gallery, from its mouth  
 “ to the beginning of the dome, is sixty two  
 “ feet; from thence to the upper part of the  
 “ dome, eleven feet six inches; the whole  
 “ length, seventy one feet and a half. The  
 “ dome or cave with the long gallery gives  
 “ the exact figure of a cross: the length be-  
 “ tween the arms of this cross is twenty feet.  
 “ The dome forms an octagon, twenty feet  
 “ high, with an area of about seventeen. It  
 “ is composed of long flat stones, the upper

same as the Phenicians, and yet more whether the Phenicians themselves were of the line of Japhet.

<sup>s</sup> Col. Vallancey supposes, that *New-Grange* is a corrupted transposition of *Grain-Uagh*, which signifies *the cave of the Sun*. See *Vindic.* p. 211.

“ pro-

“ projecting a little below the lower, and  
 “ closed in and capped with a flat flag. In  
 “ each arm of the cross there are two large  
 “ oval rock basons †.”

Such is the account given by Mr. Ledwich of the New-Grange pyramid: he has fallen however, I conceive, into an error, respecting the purpose for which this grotto was constructed, exactly similar to that of Norden, respecting the use for which the central chamber of the grand pyramid was designed. He conjectures, that the stone basons were hewn out to contain the ashes of some ancient Irish chieftain; but yet, like Norden, he is obliged to allow, that no cineritious remains are visible within them, and that there are no marks of cremation in the cave. The narrow passage in fact, and the stone bowls, of this Irish grotto, are merely the counterpart of those in the cave of Trophonius, the pagodas of Hindostan, and the pyramids of Egypt<sup>u</sup>.

† Ledwich's Ant. of Ireland, p. 316.

<sup>u</sup> In the covering stone of the eastern arm of this cruciform grotto is an inscription, written in symbolical characters, which, according to Mr. Beauford, signifies *the house of God*. He adds, that “ all the ancient altars, found in Ireland, and now distinguished by the name of *Cromleachs* or *sloping stones*, were originally called *Botbal*, or *the house of God*; and they seem to be of the same species as those mentioned in the book of Genesis, called by the Hebrews *Bethel*, which has the same signification

Equally mistaken is he in supposing, that the cross-like form of the cave shews us, that it was the work of semi-christian Ostmen in the ninth century. The cross was a grand symbol throughout the pagan world, long previous to its becoming, for a very different reason, an object of veneration to Christians\*. Thus, the symbol of Taautus or Noah was the letter T; and thus Isis, or the Ark, was frequently represented with a cross in her hand. The cruciform cavern of New-Grange in short, with its octagonal dome, is an exact subterraneous model of the supernal pagoda of Benares; which was constructed in the shape of a vast cross, with a high cupola in the centre of the building, pyramidal towards the summit†. Mr. Maurice conjectures, that the four arms of the cross were de-

“ as the Irish *Botbal*. The tabernacles in the mount of New-Grange have an exact conformity to the Cromleachs, found in different parts of the kingdom.” *Druidism revived. Collect. de Reb. Hibern. vol. ii. p. 211.*—Vide supra vol. i. p. 110.

\* Mr. Skelton observes, “ How it came to pass, that the Egyptians, Arabians, Indians, before Christ came among us, and the inhabitants of the extreme northern parts of the world, ere they had so much as heard of him, paid a remarkable veneration to the sign of the cross, is to me unknown; but the fact itself is known.” *Appeal to Common Sense, p. 45. apud Vallancey's Vind. p. 523.*

† Maurice's *Ind. Ant. vol. iii. p. 30.*

signed

signed to typify the four elements; but, upon this point, I feel myself compelled entirely to dissent from him. The symbolical pagan cross was originally the Taautic T, not the compound figure with four arms +; for this last, I apprehend, was more modern than the former, being in fact merely a double T. As for the real Taautic T, it ought properly to be delineated in a precisely inverted form J; inasmuch as it was the hieroglyphic of the phallic Taautus, Maha-Deva or Osiris, supplying the place of a mast to the ship Argha or Argo<sup>2</sup>. The names of the English letter *Te*, the Greek *Tau*, and the Hebrew *Tbau* and *Tetb*, are all equally derived from the title of the god Taut, Thoth, Teut, Tet, or Taautus<sup>3</sup>; who, as I have already observed,

<sup>2</sup> “ During the flood, the generative powers of nature were reduced to their simplest elements, the Linga and the Yoni; the latter of which assumed the shape of the hull of a ship since typified by the Argha, whilst the Linga became the mast. Maha-Deva is sometimes represented standing erect in the middle of the Argha in the room of the mast.” Wilford on Mount Caucasus. See the whole passage above p. 82.

<sup>3</sup> This deity was by the old Irish called *Tatb*. (Vallancey's Vind. of Anc. Hist. of Ireland, p. 519.) The name, however variously inflected, seems to originate from the same radical as *Titan*; and consequently, like it, to signify a *diluvian*. *Tath*, *Thoth*, or *Taautus*, as I have already observed, was the same as *Mercury*, or *Buddha*. It is remarkable, that the title of this last god is no less accurately preserved among the ancient Irish,

was, like Osiris and Maha-Deva, the same as Noah<sup>b</sup>. The Samaritan figure of this letter is the compound cross  $\dagger$ , or the double  $\perp$ ; and, in the first of its Chaldaic forms  $\omega$ , we may still perceive a faint resemblance to the hull of a ship<sup>c</sup>. —

I suspect, that we shall discover another Irish Mithratic grotto in the purgatory of St. Patric. This celebrated engine of papal imposture is a small artificial cavern, built upon a little island, denominated *Macra* in Lough

than that of *Tboib*. Their deity Bud-Dearrg seems to be Buddha-Derceto, or Buddha-Adar-Dag, *the illustrious fish-god Buddha*. This Bud-Dearrg they sometimes denominated *Seacchsa-Craob-Dearrg*. Seacchsa, as Col. Vallancey justly observes, is the *Xaca*, or *Saca*, of the East, who was the same as Buddha. *Ibid.* p. 162.

<sup>b</sup> It is worthy of observation, that, in the Icelandic language, the letter T is denominated *Tyr*, or *the bull*. (D'Ancarville *Recherches sur l'Orig. des Arts de la Grèce*, lib. ii. cap. 2. apud Vallancey.) The reason no doubt was, because it was the compound symbol of Noah and the Ark; or, in other words, of the bull Apis sailing, as he is represented in the Bembine table, in the Baris of Isis.

<sup>c</sup> According to Mr. Skelton, "In some places the sign of the cross was given to men accused of a crime, but acquitted; and in Egypt it stood for the sign or signification of *eternal life*." Appeal to Common Sense, p. 45. It is very easy to see, how a cross, being the symbol of the Ark, should, in the language of hieroglyphic, which is purely ideal, be made the badge of *innocence* on the one hand, and of *life* on the other.

Derg,

Derg, in the southern part of Donegal<sup>c</sup>. Its shape resembles that of an L, excepting only that the angle is more obtuse; and it is formed by two parallel walls, covered with large stones and sods, its floor being the natural rock. Its length is sixteen feet and a half, and its width two feet; but the building is so low, that a tall man cannot stand erect in it. It holds nine persons, and a tenth could not remain in it without considerable inconvenience<sup>d</sup>. Round it are built seven chapels, four of which are dedicated to St. Patric, St. Bridget, St. Columba, and St. Molais<sup>e</sup>. This purgatory was once called *Uamb Treibb Oin*, or *the cave of the tribe of Oin* or *Owen*<sup>f</sup>; and it received its name from a wild story, related of a certain person named *Owen*, who entered into it, and there beheld the joys of Elysium and the pains of Tartarus. His visions are very circumstantially narrated by Matthew Paris; and the fable was afterwards taken up by one Henry, a Cistercian monk, from whom it received sundry improve-

<sup>c</sup> The island is only 126 yards long by 44 broad.

<sup>d</sup> Ledwich's Ant. of Ireland, p. 447.

<sup>e</sup> Collect. de Reb. Hibern. vol. iv. p. 89. Pref.

<sup>f</sup> Ibid. p. 74. Pref.

ments

ments and embellishments. According to Henry, Christ appeared to St. Patric; and, having led him into a desert place, shewed him a deep hole<sup>s</sup>. He then proceeded to inform him, that whoever entered into that pit, and continued there a day and a night, having previously repented and being armed with the true faith, should be purged from all his sins; and he further added, that, during the penitent's abode there, he should behold both the torments of the damned, and the joys of the blessed. In consequence of this divine revelation, St. Patric immediately built a church upon the place, and fixed in it a college of regular canons of St. Austin<sup>h</sup>. Mr. Ledwich justly observes, that the whole of this idle tale, at least as far as St. Patric is concerned, stands self-confuted, for regular canons had no existence before the tenth century; and

<sup>s</sup> This hole was broken up by order of Pope Alexander VI. on St. Patric's day 1497. (Ledwich and Vallancey.) That pontiff wisely judged the whole to be a scandalous imposture; and yet, strange to tell, the late Pope Benedict XIV. was so vehement an admirer of the purgatory, the winding passage of which, as I have just observed, yet remains, that he actually preached and published a sermon on its manifold virtues. Ledwich, p. 447.

<sup>h</sup> Ledwich's Ant. p. 446.

he

he moreover remarks, that both the ground-work of the story, and the name of *Owen*, are taken from Bede<sup>1</sup>.

Such is the legendary history of St. Patric's purgatory; concerning which I will venture to assert, that it was nothing more than a Mithratic or Cabiric grotto, and that the whole fable respecting it is a mere adaptation of the ancient orgies to the Christianity of the church of Rome.

As for the cavern itself, its narrow winding passage, and its terrific pit, will naturally recall to the mind of the reader the cave of Trophonius, and the similar narrow passage in the Egyptian pyramid; while the dreadful portents, which gleamed before the eyes of

<sup>1</sup> Lough Derg was called *Lough Cbre*, or *the lake of soothsayers*, long before the imaginary era of St. Patric; whence it is evident, that the Papists did not *invent* the story of the purifying cave, but only *adapted* it to the superstitions, with which they had incumbered Christianity. Colgan apud Collect. de Reb. Hibern. vol. iv. p. 74. Pref. St. Patric had another purgatory of much the same nature in the mountain Cruachan Aigle. In hujus igitur montis de Cruachan Aigle cacumine jejunare ac vigilare consuecunt plurimi, opinantes se postea nunquam intraturos portas Inferni, quia hoc impetratum a Domino putant meritis et precibus S. Patricii. Referunt etiam nonnulli, qui pernoctaverunt ibi, se tormenta gravissima fuisse passos, quibus se purgatos a peccatis putant. Unde et quidam illorum locum illum *purgatorium S. Patricii* vocant. Colgan Ibid.

Owen,

Owen, will remind him of the wonders of the Eleusinian orgies. I have already observed, that the whole process, through which the epoptæ passed, is minutely described by Virgil in the sixth book of his *Æneid*: whence we learn, that the Mysteries successively exhibited the horrors of Tartarus, and the joys of Elysium; under which images were represented the breaking up of the vast abyss<sup>k</sup>, and the miraculous escape of the patriarchal family<sup>l</sup>. Precisely similar to these were the scenes, which the intrepid Owen is said to have beheld in the purgatory of St. Patric. His conductor first shews him the torments of the damned; and afterwards leads him to Elysium, or what, in the language of adaptation, the Papists termed *Paradise*. Owen in short was no other than the great god of the Ark; and the same as Oan<sup>m</sup>, Oannes, Vandimon, or Dagon: hence we find him mentioned by Bede near five centuries before the era, in which Matthew Paris flourished. After the Irish had been some ages converted to semichristianity, the real character of Owen

<sup>k</sup> Το εν αβυσσῳ ἀπορήτων διεξίεν. Jamb. de Myst. Sect. vi. cap. 5.

<sup>l</sup> Στήθειν τῆς Βαβυλ. Ibid. Vide supra chap. v.

<sup>m</sup> *Owen*, *Oin*, and *Oan*, are all the same appellation.

was

was gradually forgotten, but the old traditions concerning him were still faithfully handed down ; till at length he was erected into a saint, and his oracular cavern metamorphosed into St. Patric's purgatory <sup>n</sup>.

<sup>n</sup> The steps, by which Owen, Patric, Columba, and Bridget, arrived at the honours of canonization, will sufficiently appear from the following account of the manner, in which Christianity was propagated in England by Austin. "Gregory received the news of Austin's success in England with great joy ; and, resolving to neglect nothing in his power to render it still greater, he sent back his messengers, and with them Mellitus, Justus, Paulinus, and several others, to assist in propagating the knowledge of the gospel among the English.— One of the advices, which Gregory gave to Austin, was, not to destroy the heathen temples of the English, but only to remove the images of their gods, to wash the walls with holy water, to erect altars, and deposit relics in them, and so convert them into Christian churches ; not only to save the expence of building new ones, but that the people might be more easily prevailed upon to frequent those places of worship, to which they had been accustomed. He directs him further to accommodate the ceremonies of the Christian worship, as much as possible, to those of the heathen, that the people might not be much startled at the change ; and, in particular, he advises him to allow the Christian converts, on certain festivals, to kill and eat a great number of oxen to the glory of God, as they had formerly done to the honour of the devil. These admonitions, which were but too well observed, introduced the grossest corruptions into the Christian worship, and shew how much the apostles of the sixth and seventh centuries had departed from the simplicity and sincerity of those of the first." Henry's Hist. of Great Britain, vol. iii. p. 193.

I am

I am further persuaded, that Owen was the very same person as Patric. Mr. Ledwich has sufficiently proved, that this famous tutelary faint of the Irish, like divers other Romish faints, never existed, at least in his apostolical capacity, save in the fictitious martyrologies of popery °. Patric in fact, like Oan or Oannes, was the principal Pataric or arkite deity; the same as the *Mitbras Petrèus* of Persia, and as the *Nus Patricus* of the Chaldæan oracles<sup>p</sup>. Hence, when this branch of the old Cabiric worship was most unnaturally ingrafted upon Christianity, Oannes-Patricus, or the Pataric Noah, was divided into two persons, Owen and St. Patric; the dove became St. Columba; Beroè or Berith, *the covenant*, was changed into St. Bridget; and the seven facella, which were placed round the statue of Baal-Moloch, or *the helio-arkite Noah*, in honour of the seven planets and the seven Cabiri, assumed the shape of seven chapels, dedicated to seven imaginary faints. Accordingly we find a tradition, no doubt a very ancient one, among the Irish, that Pa-

° See Ledwich's *Ant. of Ireland*, p. 362—378.

<sup>p</sup> If the reader doubts the propriety of deriving these and other Irish names from the Chaldee or Hebrew, let him peruse Col. Vallancey's very curious essay on the antiquity of the Irish language. *Collect. de Reb. Hibern.* No. 8.

tric

tric was likewise called *Tailgean* or *Tailgin*<sup>r</sup>. This we might naturally enough expect would be the case; for, as Owen is Oan, and Patric the Deus-Patricus, so Tailgean or Tailgin is evidently no other than Telchin, one of the well-known titles of the Cabiri. Telchin, as I have observed, is Tel-Chin, a *priest of the Sun*; and it is worthy of notice, that *Taulach* or *Taulch* is one of the names, which the Irish bestow upon that luminary<sup>s</sup>. Patric was also denominated *Aistaire*<sup>t</sup>, which, like *Asterius*, or *Taurus*, is the masculine form of Astoreth or Astartè. Under the appellation of *Asterius* or *Taurus*, and under the form of a bull, the great patriarch seems to have been very generally worshipped. His sacrifices frequently consisted of infants, which were burnt alive in his hollow brazen statue, heated red-hot for this purpose. Hence originated the fable of the Colchian bulls; and hence we may trace a curious legend respecting Aistaire or Patric. This imaginary saint is said to have appeared in an universal blaze of fire to Milcho, whom the monks fancy to have been one of his disciples, but whom I apprehend

<sup>r</sup> Collect. de Reb. Hib. vol. iv. p. 60. Pref.

<sup>s</sup> Ibid. vol. v. p. 504.

<sup>t</sup> Vallancey's Vind. p. 201.

to be in reality no other than Moloch or Milchom, and the very same as Patric himself. Upon this occasion, flames issued continually from his mouth, his nostrils, his eyes, and his ears; and Milcho with difficulty escaped the danger of combustion. His two infant daughters however were not so fortunate; but, as they slept together in one bed, they were reduced to ashes by the conflagration. The monks, not content with thus metamorphosing Baal-Moloch, or the god Patar, into a saint, blasphemously represented Patric as asserting the fire, which issued from him, to be faith in the Holy Trinity. It is easy to see, that this is a mere adaptation of the worship of Taurus to the corrupt Christianity of popery<sup>u</sup>.

With regard to St. Bridget, Col. Vallancey, in his curious list of the old deities of Ireland, mentions a goddess denominated *Brid, Brit, or Brigit*<sup>x</sup>, whom he very pro-

<sup>u</sup> Sexta Vita Patricii. Colgan, p. 67. apud Vallancey's Vind. p. 252.

<sup>x</sup> Brid is the prototype of St. Bride, to whom so many Welsh churches are dedicated; and the deity, from whose name our English word Bride, *a new married woman*, is derived. Brid, being the goddess of the covenant which ratified the allegorical marriage of Noah and the Ark, was thence esteemed the tutelary genius of marriage in general: accordingly we are informed by Col. Vallancey, that the sacrifice on the confirmation

perly pronounces to be the same as the Phœnician Berith, or Beroë<sup>y</sup>. This Bright is said to have been the daughter of Daghdæ, whom Col. Vallancey declares to be no other than Dagon<sup>z</sup>. He tells us, that Daghdæ is the Sun, and that the word itself signifies *the god of fire*<sup>a</sup>. It is very possible, that *Daghdæ* may have acquired such a signification in the Irish language, in consequence of the un-

tion of marriage was by the ancient Irish denominated *Caca-Brideoige*, or, *the cake of Brid*. (Vind. of Anc. Hist. of Ireland. Collect. de Reb. Hibern. vol. v. p. 492.) It is evident, that our modern custom of having a bride-cake, as it is termed, upon the marriage-day, originated from this idolatrous rite.

<sup>y</sup> Collect. de Reb. Hib. vol. v. p. 491, 492.

<sup>z</sup> It is worthy of observation, that the Phallus was no less the symbol of Daghdæ among the old Irish, than of Bacchus among the Greeks, of Osiris among the Egyptians, and of Maha-Deva among the Hindoos. (Vallancey's Vindication, p. 160.) Daghdæ was the same also as the *Dacc* or *Dak-Po* of the Tibetians: (Ibid. p. 161.) and his symbolical consort was intitled *Trom*, which word signifies *pregnant*. (Ibid. p. 163.) It is almost superfluous to observe, that *Trom* is the Ark, pregnant with all the hero-gods of the Gentiles, the *Magna Mater* of classical antiquity. Hence all the other deities were supposed to be descended from Daghdæ. (Ibid. p. 502.) The Phallic Daghdæ himself was sometimes styled *Dia Teibith*, or *Dia Thebath*, *the god of the Ark*; such at least appears to me a more natural interpretation of the word *Teibith*, than that which Col. Vallancey gives. See Vind. of Anc. Hist. of Ireland, p. 161.

<sup>a</sup> Vind. apud Collect. de Reb. Hib. vol. v. p. 491.

doubted circumstance of Dagon's being the Sun; but I cannot think that such was its original import: for, as Dagon is Dag-On, *the piscine or Noëtic Sun*; so Daghdæ is Dag-Do, Dag-Deo, or Dag-Deva, *the divine fish*. Brit or Bright then, the daughter of Daghdæ, whom the Papists transformed into St. Bridget, is merely Berit-Gat, *the piscine or arkite covenant*; the word *Dag*, which signifies a *fish*, passing by transposition of the letters into *Gat*, precisely in the same manner as *Adar-Daga* was corrupted into *Atargatis*, or *Der-ceto*. From this last goddess the lake Derg, upon an island in which St. Patric's purgatory is built, seems to have derived its name. The island itself was one of the same nature as that near Buto in Egypt, and as that in the midst of the lake Cotylè, round which the Pelasgi, when they first colonized Italy, planted their settlements: hence it was called *Macra*, the very name by which the Greeks distinguished the Cabiric island Eubèa, celebrated for the allegorical parturition of the heifer Io<sup>b</sup>. It was in short a symbol of the

<sup>b</sup> Strab. Geog. lib. x. p. 444. Strabo likewise mentions a town denominated *Macra* on the confines of Etruria and Liguria. (Geog. lib. v. p. 222.) The reader will recollect, that the expedition into Italy was jointly undertaken by the Pelasgi, and the Etrurians or Tyrsenians.

Ark;

Ark ; and accordingly, even at this late period, we find it amply furnished with all the concomitants of the helio-diluvian superstition <sup>c</sup>.

As Brit or Bright is the divine covenant, so Columba is manifestly the dove. This Columba is still supposed to be the peculiar guardian of the Scottish island Iona, which has evidently derived its name from the Phœnician appellation *Iona* ; for *Iona*, in that language, is equivalent to *Columba* in the Latin. The inhabitants of Iona have a notion, founded, I apprehend, upon the fluttering of the dove over the surface of the waters during the subsiding of the deluge, that, on certain evenings every year, their tutelary demigod appears upon the top of the church spires, counting the surrounding islands, to see that they have not been sunk by the power of witchcraft <sup>d</sup>. The imaginary saint

<sup>c</sup> There was another of these small lakes in the island Delos, and another of much the same size behind the temple of Minerva at Saïs in Egypt. In this last lake, as we learn from Herodotus, the Egyptians exhibited by night the sufferings of him, in whose honour the Mysteries were instituted. The historian indeed, from a fear of violating that awful secrecy, which was imposed upon the epoptæ, forbears to add any further particulars ; but the reader will find no difficulty in supplying the omission. Herod. lib. ii. cap. 170.

<sup>d</sup> See note to Campbell's Pleasures of Hope, part ii. ver. 199.

Columba or Iona gave her name also to the town of St. Columb in Cornwall; which county contains likewise a harbour denominated *Bude*, a title of the same origin and import as the Scottish *Bute*, and the Egyptian *Buto*<sup>c</sup>.

I doubt however whether Mr. Campbell describes the faint with *mythological* accuracy, when he speaks of her *giant* form.

—— Iona's faint, a giant form,

Thron'd on her towers, conversing with the storm,  
 (When o'er each Runic altar, weed-intwin'd,  
 The vesper clock tolls mournful to the wind,)  
 Counts every wave-worn isle, and mountain hoar,  
 From Kilda to the green Iernè's shore.

<sup>c</sup> Some writers, among whom are Camden and O'Flaherty, have conjectured, that the celebrated island Ogygia was Ireland; but M. Bailly maintains, that it was Iceland. (See O'Flaherty's *Ogygia*, p. 22. and *Lettres sur l'Atlantide*, p. 384.) The former of these opinions appears to me much more probable than the latter.

According to Plutarch, Ogygia lies directly west of Britain, at the distance of about five days sail; and above it are three other islands, equally distant from Ogygia and from each other, in one of which the barbarians supposed Saturn to have been confined by Jupiter. These three islands lie near a large continent, but Ogygia is more remote from it. The continent itself recedes in the shape of a circle, and thus forms an immense bay, which is situated immediately opposite to the Caspian sea. Plutarch further adds, that in the three islands the sun sets only for a single hour in the space of thirty days. *Plut. de Facie in Orbe Lunæ*, p. 941.

Commenting upon this account of Plutarch, M. Bailly supposes, that Ogygia is Iceland, and that the three other islands are Greenland, Spitzbergen, and Nova Zembla; the last of which,

Lastly, St. Molafs appears to have been

which, he observes, lies close to a large bay, formed by the influx of the river Oby, and situated immediately opposite to the Caspian sea.

His conjecture is partly just, and partly erroneous. Iceland can scarcely be deemed the *Ogygia* of Plutarch, because it lies nearly due north of Britain, instead of being due west of it; and, as for Greenland, it is not an island, but a part of the vast continent of America. The island *Ogygia* therefore, which Plutarch affirms to lie due west of Britain, must certainly be Ireland, and no other: and, at the same time, the circumstance, mentioned by that author, of the sun setting only for a single hour during the space of thirty days, evidently shews, that the three remaining islands must lie very far to the north of Ireland. Hence I conceive, that these three islands are Iceland, Spitzbergen, and Nova Zembla; and accordingly, if the reader will cast his eye upon a map, he will see, that they are about equidistant from each other, and that they are situated very considerably nearer the northern continent of Europe and Asia, than what Ireland is. As for the large bay, I am rather inclined to think, that it is the White sea, than the gulph at the mouth of the river Oby.

M. Bailly likewise supposes *Ogygia* to be the same as Atlantis; (*Lettres sur l'Atlantide*, p. 361.) in which supposition, no less than in his former one respecting its identity with Iceland, I think him entirely mistaken. Atlantis, as I have already observed, was the antediluvian world; whence a constant tradition prevailed, that it had been swallowed up by the ocean: but Plutarch speaks of *Ogygia* as actually existing in his own days, points out its situation with the greatest accuracy, and never even hints at its having experienced the same calamity as that which befel the Atlantis. That the Atlantian or Cabiric superstition prevailed in Ireland, there cannot indeed be a doubt: hence Homer very justly represents *Ogygia* as being sacred to Calypso, the daughter of Atlas, or, in other

the very fame as the Cabiric *Cadmilus* of Sa-

words, to Cal-Hipfa, *the Hippian Ark*, the allegorical daughter of the solar Noah; and hence he places that goddess in a sacred cave, which, from its very near resemblance to the cave of the nymphs, I conjecture to have been a Cabiric grotto.

Ἀλλ' ὅτε δὴ τὴν ἦσαν ἀφικέτο τῆλοδ' εἶσαν,  
 εἶδ' ἐκ ποταύβας ἰοιδέος, ἠπειροῦδι  
 ἦϊεν' ὄφρα μέγα σπέος ἴκετο, τῷ ἐν νυμφῇ  
 Ναιεν εὐπλοκάμος· τῆν δ' εἶδοθι τέτμιν εἶσαν.  
 Πυρ μὲν ἐπ' ἰσχαροφίην μέγα καίετο τῆλοδι δ' ὄδμῳ  
 Κίερον τ' εὐκαταίοιο, θυμὸν τ' ἀνα ἦσαν ὀδοῦδι,  
 Δαιομένων· ἢ δ' εἶδον ἀοιδάουσ' ὅτι καλῆ,  
 Ἴγος ἐποχομένη, χρυσοῖν κερκίδ' ἴφαιεν.  
 Ἐλθὼν δὲ σπέος ἀμφὶ πεφύκει τῆλοδωσα,  
 Κληθρῆν τ', αἰγιόμος τε, καὶ εὐώδης κυπαρισσός.  
 εἶδοθι τ' ὄρνιθες ταυροπιπτεροὶ εὐαιζόοντο,  
 Σκωπες τ', ἰρῆκες τε, ταυρογλωσσοὶ τε κορυβαί  
 Ἐγαλαίαι, τῆσιν τε θαλασσία ἔργα μεμῆλην.  
 Ἢ δ' αὐτὴ τέτανυτο περὶ σπέος γλαφυρῶ  
 Ἠμέρις ἠβώωσα, τίθηλαι δὲ γαφυλῆσι·  
 Κρηναὶ δ' εἴξεις πύστυρες ῥέον ὕδατι λευκῷ,  
 Πλησιαὶ ἀλλήλων τέτραμμεναὶ ἀλλυδίς ἀλλῆ·  
 Ἀμφὶ δὲ λειμῶνες μαλακοὶ ἰώ, ἠδὲ σιλίω,  
 Ἐθελίον' εἶδα κ' ἐπιπτα καὶ ἀθανάτος περ ἐπιλθῶν  
 Ἐνησάετο ἰδῶν, καὶ τερφθεῖν φρεσὶν ἦσιν.

Hom. Odyss. lib. v. ver. 55.

Thus o'er the world of waters Hermes flew,  
 Till now the distant island rose in view:  
 Then swift ascending from the azure wave,  
 He took the path, that winded to the cave.  
 Large was the grot, in which the nymph he found,  
 (The fair-hair'd nymph, with every beauty crown'd)  
 She fat and fung; the rocks resound her lays:  
 The cave was brighten'd with a rising blaze:

Cedar

mothrace, who is represented by Mnaseas as

Cedar and frankincense, an odorous pile,  
 Flam'd on the hearth, and wide perfum'd the isle ;  
 While she with work and song the time divides,  
 And through the loom the golden shuttle guides.  
 Without the grot, a various sylvan scene  
 Appear'd around, and groves of living green ;  
 Poplars and alders ever quivering play'd,  
 And nodding cypress form'd a fragrant shade ;  
 On whose high branches, waving with the storm,  
 The birds of broadest wing their mansion form,  
 The chough, the sea-mew, the loquacious crow,  
 And scream aloft, and skim the deeps below.  
 Depending vines the shelving cavern screen,  
 With purple clusters blushing through the green.  
 Four limpid fountains from the clefts distill,  
 And every fountain pours a several rill,  
 In mazy windings wandering down the hill :  
 Where bloomy meads with vivid greens were crown'd,  
 And glowing violets threw odors round.  
 A scene, where if a god should cast his fight,  
 A god might gaze, and wander with delight. *Pope.*

There is moreover another curious circumstance, which serves at once to shew, that Ogygia was a really existing island, and that that island was Ireland. Aufonius, speaking of the various titles of Dionusus or Osiris, observes, that in Ogygia he was specially denominated *Bacchus*. (Vide supra vol. i. p. 155.) Now it is remarkable, that that name is yet preserved in the mythology of Ireland ; for Col. Vallancey informs us, that the ancient Irish revered the god of wine under the appellation of *Ce-Bacche*, or *the illustrious Bacchus*. Collect. de Reb. Hibern. vol. v. p. 3.

Ogygia was a famous oracular island ; and was celebrated, no less than Britain, for the worship of the Hyperborean Apollo. Hence Homer styles it *the Omphalus of the ocean*, which the

the servant of the other Cabiri. *Maol* signifies a servant devoted to some religious order<sup>f</sup>; hence Maol-As, or Molafs, will be equivalent to a servant of the Sun. It is remarkable, that, as Molafs and Columba occupy two of the seven facella placed round the purgatory of St. Patric; so we find that the same Molafs and Columba<sup>g</sup> have each a chapel within the court of another Irish Mithratic grotto, which is situated in a small island off Sligo, and which still bears the name of the god to whom it was dedicated. It is called *the temple of Muidr* or *Mitbr*; the two entrances into it are so narrow as scarcely to admit a man to pass; and the phallus, the constant symbol of Mudrus or Mithras, yet remains

Greeks interpreted to mean *the navel of the ocean*. This Omphalus however, like that near the Egyptian Buto, was, as I have already observed, (vide supra vol. i. p. 250. note n.) nothing more than an arkite Om-Phi-Al, or *an oracle of the belio-diluvian god*. It is possible, that the island Macra, in Lough Derg, upon which is constructed the purgatory of St. Patric, may be this very Om-Phi-Al.

Calypso is said by Tzetzes to be the daughter of the Sun, and the sister of Eëtes king of Colchi. (Tzet. in Lycoph. ver. 174. Vide supra p. 119.) Hence it appears how closely she is connected with the imaginary Argonautic expedition. The fact is, Atlas, Helius, and Eëtes, were all equally the solar Noah.

<sup>f</sup> Vallancey's Vind. p. 454.

<sup>g</sup> Columba was sometimes called Columb-Kill, or Columb-Cal, *the arkite dove*.

per-

perfect in the adytum. This phallus exactly resembles that in the Elephanta cavern of Maha-Deva, and was doubtless placed in the Irish cavern with the very same mystic allusion<sup>h</sup>.

I have observed, that St. Patric's purgatory was believed to convey a certain degree of holiness to those who used it; whence we are informed, that Owen entered into it with a view to remove the stains of a previously wicked and profligate life. This purification was thought by the ancient pagans to be brought about by passing the body through a door or hole in a rock, the origin of which opinion I shall presently notice; but the Papists, when they adapted the practice to Christianity, added to the primitive rock purification the prayers and merits of St. Patric. The notion of purity being once attached to the sacred Petra, it was an easy transition to conceive, that the rock possessed also an expurgating quality; or, in other words, that it might be made a test of piety and impiety. Hence we are told, that the aspirant found himself unable to enter the inner cave of Trophonius, unless he had first received from the priests, as a testimonial of his purity, the

<sup>h</sup> See Vallancey's Vind. p. 220. and the Plates annexed.

mystic

myftic honey-cake; and hence we may learn what is meant by Virgil, when he tells us, that the Sibyl and Enèas were ftopped in their progrefs by Cerberus, till they had given him a fop dipped in honey<sup>i</sup>. This belief in the expurgating power of the Cabiric Petra will explain the curious account, given by Porphyry in his treatife upon the river Styx, of one of the facred caves of the Hindoos. The grotto, which he represents as being a natural one, was fituated half way up a very lofty hill. In it was placed an upright ftatue, ten or twelve cubits in height; the arms of which were extended in the form of a crofs. One fide of its face was that of a man, the other that of a woman; and the fame difference of fex was preferved throughout the conformation of its whole body. On its right breaft was carved the Sun, and on its left the Moon. On its arms were represented a number of figures, which Porphyry thinks proper to call *angels*; and along with them, the fky, the ocean, mountains, rivers, plants, and animals. Upon its head was placed a

<sup>i</sup> Cerberus hæc ingens latratu regna trifauci  
 Perfonat, adverfo recubans immanis in antro,  
 Cui vates, horrere videns jam colla colubris,  
 Melle foporatam et medicatis frugibus offam

Objicit —.

Æneid. lib. vi. ver. 417.

fmall

small statue of a deity. Behind it the cave extended to a considerable distance, and was profoundly dark. If any persons chose to enter into it, they lighted torches, and advanced till they came to a door. Through the door a stream of water flowed, which, at the extremity of the cavern, formed a lake; and through this door likewise, those, who wished to clear themselves of an accusation, were required to attempt to pass. Such, as were pure from the pollutions of the world, met with no impediment, but the door opened wide to admit them, and they forthwith arrived at a very large fountain of the most beautifully pellucid water; while such, on the contrary, as had been guilty of some crime, found themselves violently opposed, the door forcibly closing itself against them, and denying them admision<sup>k</sup>.

The statue placed within this cavern, which was evidently a Mithratic grotto, was one of those hermaphrodite deities so common among the ancients. It was a compound figure representing universal nature, exactly according to the ideas of the helio-arkite superstition. It exhibits to us, on the one hand, Noah, and his allegorical consort the Ark; and, on the

\* Porph. de Styg. p. 283.

other,

other, it sets before our eyes the Sun and the Moon, together with the whole material creation. The small figure, placed upon its head, was probably designed to represent the great diluvian patriarch; for we find, that the arkite goddess Quanwon, the *Magna Mater* of the Japanese, is depicted, in a similar manner, with a small figure sitting on a Lotus, upon her head<sup>1</sup>: and those little images, which Porphyry denominates *angels*, were nothing more than representations of the Noachidæ, the general hero-gods of the Gentiles<sup>m</sup>. Impressed with the same idea, as that with which this idol was constructed, the Orphic poet describes Jupiter as being at once both male and female; and celebrates him as the root of the Sea, as the Sun and the Moon, as the Earth and Tartarus.

Zeus αρσην γενετο, Zeus δ' αμβροτος επλειο νυμφη,  
 Zeus ποντε ριζα, Zeus ηλιος ηδε σεληνη,  
 Γαια τε παμμητωρ, ορειων τ' ασπηνα καρηνα,  
 Ταρταρα τ' ευρωεντα, και ερχατα πειρατα γαιης<sup>n</sup>.

<sup>1</sup> See the Print in Kæmpfer's Japan.

<sup>m</sup> Porphyry does not mention the precise number of these imaginary angels; but it is possible that there may have been exactly seven of them, as is the case with those depicted upon the goddesses Quanwon. Vide supra vol. i. p. 314.

<sup>n</sup> Orph. Fragm. apud Proc. Gefn. edit. p. 366. The whole passage

The notion, that purity might be acquired by passing the body through a stone orifice, which makes so conspicuous a figure in the history of St. Patric's cavern, appears to have extended itself very widely. Upon this subject Dr. Borlase has some remarks, so very much to my present purpose, that I shall take the liberty of transcribing them; more especially as they will tend to shew, that the preceding disquisition respecting the purgatory of Lough Derg is not entirely chimerical.

“ There is another kind of stone deity,  
 “ which has never been taken notice of by  
 “ any author that I have heard of. Its com-  
 “ mon name in Cornwall, and Scilly, is *Tol-*  
 “ *men*; that is, *the hole of stone*°. It consists

passage, from which these four verses are selected, exhibits to us a curious picture of ancient materialism.

° Col. Vallancey gives a different etymology of the word *Tolmen*; but it equally serves to shew, that that immense stone was used in the Mysteries. “ *Tola*,” says he, “ is a *superior of ecclesiastical affairs, a church-officer*, from the Chaldee *Toul*, (תול) *interpretatio*, or the Arabic *Atala*, *speculavit, introspectit, visitavit*. Our *Tola* was a supreme officer of the church, and had the superintendance of all religious ceremonies; hence the Greek *Τελος, mysterium, initiatio, ceremonia, et cætera, quæ ad sacras initiationes pertinent. Τελεω, initiare rebus divinis*. The office of the *Tola* was adopted by the Irish Christians: in pagan times he was of great power and authority, and, if I mistake not, had the sole power of making and vending  
 “ the

“ of a large orbicular stone, supported by two  
 “ stones, betwixt which there is a passage—  
 “ The most astonishing monument of this  
 “ kind is in the tenement of Men, in the pa-  
 “ rish of Constantine, Cornwall. It is one  
 “ vast egg-like stone, placed on the points of  
 “ two natural rocks, so that a man may creep  
 “ under the great one, and between its sup-  
 “ porters, through a passage about three feet  
 “ wide, and as much high. The longest di-  
 “ ameter of this stone is thirty-three feet,  
 “ pointing due north and south, end to end ;  
 “ it is fourteen feet six inches deep ; and the  
 “ breadth in the middle of the surface, where  
 “ widest, was eighteen feet six inches wide  
 “ from east to west.—Getting up by a lad-

“ the *Tlas*, or *Telefman*, so called from *Tlas*, *cattle*, *beasts* ; for  
 “ these טלס or טלסמ *Tlassim*, as the Chaldees wrote it in the  
 “ plural, were images of certain animals doing homage to the  
 “ Sun. Existimant artifices hujus operis, si sole existente in  
 “ gradu aliquo imago conficiatur, secundum figuram eam quæ  
 “ gradui illi adscribitur, quod in illa imagine deinde conspici-  
 “ antur virtutes et effectus, qui illi figuræ attribuuntur. (Rab.  
 “ Moses ben Majemon.) Hence Rab. Jehuda derives the word  
 “ from *Talah* (טלה), *a ram*, and *Shemes* (שמש), *the Sun* ; but  
 “ we find them also in the shape of bulls, as on that curious  
 “ celt found by the Rev. Mr. Douglas, engraved in the *Bibl.*  
 “ *Topogr. Britan.* No. 33. Hence I think the *Tolman* stone  
 “ is the stone of *Tol*, where the initiation into the sacred *Myf-*  
 “ *teries* was performed by the *Tola*.” *Vind. of Anc. Hist. of*  
*Ireland*, p. 453.

“ der

der to view the top of it, we found the whole surface worked, like an imperfect or mutilated honeycomb, into basons; one, much larger than the rest, was at the south end, about seven feet long; another, to the north, about five; the rest smaller, seldom more than one foot, oftentimes not so much; the sides and shape irregular. Most of these basons discharge into the two principal ones, which lie in the middle of the surface, those only excepted, which are near the brim of the stone; and they have little lips or channels, which discharge the water they collect over the sides of the Tolmen, and the flat rocks, which lie underneath, receive the droppings in basons cut into their surfaces. This stone is no less wonderful for its position than for its size; for, although the under part is nearly semicircular, yet it rests on the two large rocks; and so light and detached does it stand, that it touches the two under stones, but as it were on their points—In the area below this stone there are many great rocks, which have certainly been divided and split; but whether thrown down from the sides of the Tolmen, for the purposes above mentioned, I will not pretend to determine. One thing is remarkable, which is, that

“ that these Tolmens rest on supporters, and  
“ do not touch the earth, agreeably to an  
“ established principle of the Druids, who  
“ thought every thing that was sacred would  
“ be profaned by touching the ground ; and  
“ therefore, as I imagine, ordered it so, as  
“ that these deities should rest upon the pure  
“ rock, and not be defiled by touching the  
“ common earth. Another thing is worthy  
“ our notice in this kind of monuments,  
“ which is, that, underneath these vast stones,  
“ there is a hole, or passage, between the  
“ rocks. What use the ancients made of  
“ these passages, we can only guess ; but we  
“ have reason to think, that when once  
“ stones were ritually consecrated, they attri-  
“ buted great and miraculous virtues to every  
“ part of them, and imagined, that whatever  
“ touched, lay down upon, was surrounded  
“ by, or passed through, or under, these  
“ stones, acquired thereby a kind of holiness,  
“ and became more acceptable to the gods.  
“ This passage might also be a sanctuary for  
“ the offender to fly to, and shelter himself  
“ from the pursuer ; but I imagine it chiefly  
“ to have been intended and used for intro-  
“ ducing proselytes, or novices, people under  
“ vows, or about to sacrifice, into their more  
“ sublime mysteries. For the same reason, I am  
“ apt

“ apt to think, the vast architraves, or cross-  
 “ stones, resting upon the uprights at Stone-  
 “ henge, were erected; namely, with an in-  
 “ tent to consecrate and prepare the worship-  
 “ pers, by passing through those holy rocks,  
 “ for the better entering upon the offices,  
 “ which were to be performed in their Pene-  
 “ tralia, the most sacred part of the tem-  
 “ ple<sup>p</sup>.”

We have seen, that the Mithratic cave was symbolical of the world, and consequently, that its interior represented the great abyss. An egg was likewise a symbol of the world; whence we find, that the ancients sometimes built their temples in an oval shape<sup>q</sup>. I apprehend then, that the vast *egg-like* Tolmen, (as Dr. Borlase very properly terms it,) of the parish of Constantine, was only another mode of representing that, which the Mithratic cavern equally typified. It was an emblem in short of the world at the time of the deluge. Accordingly it was furnished with the same stone basons, as those, which distinguished the grotto of Mithras; and was provided with the same narrow passage between rocks.

It is worthy of notice, that a custom, very

<sup>p</sup> Borlase's Cornwall, p. 174.

<sup>q</sup> Maurice's Ind. Ant. vol. iii. p. 18.

much resembling the ancient petræan purification, still prevails in one of our own Indian settlements. “ In the island of Bombay, about two miles from the town, rises a considerable hill, called *Malabar bill*, which, stretching into the Ocean, by its projection forms a kind of promontory. At the extreme point of this hill, on the descent towards the sea-shore, there is a rock, upon the surface of which there is a natural crevice, which communicates with a cavity opening below, and terminating towards the sea. This place is used by the Gentoos as a purification for their sins, which, they say, is effected by their going in at the opening below, and emerging out of the cavity above. This cavity seems too narrow for persons of any corpulence to squeeze through: the ceremony however is in such high repute in the neighbouring countries, that there is a tradition, that the famous Conajee Angria ventured by stealth one night upon the island, on purpose to perform this ceremony, and got off undiscovers<sup>r</sup>.”

As the purgatory of St. Patric, and the vault at New-Grange, seem both to have

<sup>r</sup> Maurice's Ind. Ant. vol. vi. p. 145.

been

been artificial Mithratic temples, so I am much inclined to think, that the immense cavern at Castleton in Derbyshire was a natural one. It is certain, that the primitive Christians, with how much propriety I will not pretend to determine, ascribed all the divinations of the heathens to the infernal spirit<sup>s</sup>: and it is moreover certain, that the Pythoneffes of Apollo received the supposed inspiration of their deity in a manner worthy only of the abominable obscenities of paganism. The Derbyshire cavern is still, by a coarse appellation, connected with the Devil: whence it is not unreasonable to conclude, that the first Christians of Britain bestowed that title upon it, in consequence of their knowing, that among their forefathers it was the celebrated seat of one of the principal oracles in the island. The *particular mode* however, in which it is connected with the Devil, I conceive to be erroneous<sup>t</sup>.

<sup>s</sup> This appears *sometimes* at least to have been the case. See Acts xvi. 16.

<sup>t</sup> This supposition, which I am persuaded is a just one, is confirmed by the following remarkable passage; from which it will appear, that the celebrated grotto at Castleton was not unknown, as a place of worship, even in Hindostan.

“ One of the seven wonders of the peak in Derbyshire is called by a coarser name still, but very improperly; for this wonderful cave, or at least one very much like it in the fa-

The reader will recollect, that, of the two doors into the Mithratic grotto, I stated the one to be symbolical of those fissures, through which the waters of the deluge issued; and the other, of the door constructed by Noah in the side of the Ark. I further observed, that the Ark was the great Mother-Goddess of the Gentile world; and that the egress of the Noachidæ was considered in the light of a wonderful second birth. This being the case, we shall be at no loss either to understand the shameful manner, in which, upon the introduction of the phallic worship, the door of the Ark was typified<sup>u</sup>; or to perceive

“ cred isles, (viz. Britain, Ireland, Iceland, and Ferro; see Afiat. “ Ref. vol. vi. p. 490.) and particularly noticed in the Pura-  
“ nas, is declared to be the sacred Yoni.” Wilford on Mount  
Caucasus. Afiat. Ref. vol. vi. p. 502.

<sup>u</sup> Bp. Horsley most truly observes, that Artemis or Diana, who was conceived to preside over generation, was worshipped under the identical form of the disgraceful symbol here alluded to. She was termed by the Egyptians *Bubastis*, which is only a corruption of Pi-Boseth, *foramen turpitudinis*: and the obscene worship paid to her perfectly corresponded with her title. (See Translat. of Hosea, p. 118.) Diana, as I have repeatedly stated, was the Moon worshipped in conjunction with the Ark; and it was in her *last* character alone, that she was esteemed the goddess of parturition. The emblematical Pi-Boseth in short was the hieroglyphic of the door of the Ark: hence, as Noah or Baal-Peor, the male genius of procreation, was sometimes denominated *Tbyræus* or *Patulcius*; so Diana, Artemis, Ilithyia, Da-Mater, Ceres, Juno, Hecatè, or Lucina,  
(for

the reason, why the passage through the Bombay cavern, the passage through St. Patrick's purgatory, the passage through the orifice beneath the Cornish Tolmen, the passage through the door of the Indian cave mentioned by Porphyry, and the passages through the several portals formed by the vast trilithons of Stonehenge, should universally be considered as either conferring purity, or as affording a test of it. They were all equally symbolical of the door of the Ark, through which none but the pure and holy family of Noah were allowed to pass: consequently the commemorative passing through those rocky orifices symbolized the arkite birth of that family, or, in other words, the regeneration of the Mysteries. Accordingly we are informed by Captain Wilford, that "perforated  
 " stones are not uncommon in India, and  
 " that devout people pass through them,  
 " when the opening will admit it, in order  
 " to be regenerated. If the hole be too  
 " small, they put either the hand or foot  
 " through it; and, with a sufficient degree

(for by all these various names the lunar Ark was indifferently distinguished) the female genius of procreation, was frequently termed *Prothyra*.

“ of faith, it answers nearly the same purpose <sup>x</sup>.”

With regard to the interior of the Derbyshire cavern, I am persuaded, that any person, who descends into it after having first attentively perused the sixth book of the *Eneid*, will be not a little surpris'd at its singular resemblance to the Hades of the Mysteries, though the terrific machinery, once introduced into it, exists do longer. You first enter into an immense and magnificent natural cave, the whole of which however is perfectly visible by the dusky light admitted through its noble arched gateway. From this cave you are conducted to a small narrow door; having pass'd through which, you rapidly descend, till you find yourself upon the brink of a subterraneous river. Over the river you are ferried in a small boat; and, after reaching the opposite side, you continue your course along its bank, through an alternate succession of narrow passages, and lofty caverns. At length you arrive at a beautiful arched grotto

<sup>x</sup> *Asiat. Res.* vol. vi. p. 502. Let the reader once more consult the observations, which I have already made upon the Phallic worship, and he will see yet more clearly the propriety of these remarks upon the cavern at Castleton. *Vide supra* vol. i. p. 364. note d.

of very large dimensions, in the centre of which rises a natural rock, which you are surprised to find illuminated ready for your reception. The rock itself is occupied by a number of persons, who had previously entered for that purpose; and your ears are forthwith saluted by a variety of wild songs, which forcibly remind you of the old popular superstition respecting elves and fairies. I have little doubt but that this is done pursuant to an immemorial custom, all traditions respecting the origin and import of which have however long been obliterated from the minds of the guides. The reader will have already anticipated me in pronouncing what that custom was: during the celebration of the Cabiric Mysteries in this stupendous natural temple, the aspirant, after passing through the narrow door of the rock, after ferrying over the infernal stream emblematical of the central waters of the vast abyss, and after encountering the canine portents<sup>y</sup> which grinned horribly upon him as he wandered through the contracted windings of the cave, at length reached the illuminated grotto, the Elysium of the orgies.

To the same Cabiric Mysteries, as those

<sup>y</sup> Κυνική φασμάτα.

E e 4

which

which were celebrated in the caverns of Samothrace and Cattleton, we may likewise ultimately trace the famous British legend of Merlin and the lady of the lake.

To Maridunum, that is now by change  
Of name *Cayr-Merdin* call'd, they took their  
way ;

There the wife Merlin whylome wont, they say,  
To make his wonne, low underneath the ground,  
By a deep delve, far from the view of day,  
That of no living wight he mote be found,  
When so he counsel'd, with his sprights encom-  
pass round.

And if thou ever happen that same way  
To travel, go to see that dreadful place :  
It is a hideous hollow cave, they say,  
Under a rock, that lies a little space  
From the swift Barry, tumbling down apace  
Amongst the woody hills of Dyneuowre :  
But dare thou not, I charge, in any case,  
To enter into that same baleful bower,  
For fear the cruel fiends should thee unwares  
devour.

But standing high aloft, low lay thine ear,  
And there such ghastly noise of iron chains,  
And brazen caldrons, thou shalt rumbling hear,  
Which thousand sprites with long enduring pains  
Do tosse, that it will stun thy feeble brains ;  
And oftentimes great groans, and grievous  
foundes,

When

When too huge toil and labour them conſtrains,  
 And oftentimes loud ſtrokes and ringing ſounds  
 From under that deep rock moſt horribly re-  
 bounds.

The cauſe, ſome ſay, is this : a little while  
 Before that Merlin died, he did intend  
 A brazen wall in compaſs to compile  
 About Cairmardin, and did it commend  
 Unto theſe ſprites to bring to perfect end ;  
 During which work the lady of the lake,  
 Whom long he lov'd, for him in haſte did ſend,  
 Who, thereby forc'd his workmen to forſake,  
 Them bound till his return their labour not to  
 flake.

In the mean time through that falſe lady's  
 train

He was ſurpris'd, and buried under beare <sup>2</sup>,

<sup>2</sup> In this part of the hiſtory of Merlin there are ſome varia-  
 tions, as the reader will perceive by comparing the following  
 extracts.

“ Merlin's mother, having ſecretly conceived by a demon,  
 “ was, after her delivery, condemned to be put to death, for  
 “ breach of chaſtity ; but her ſon, an infant, defended, and ſet  
 “ his mother at liberty. Merlin, being grown up, went to the  
 “ court of Uther Pendragon, where he eſtabliſhed the famous  
 “ round table, wrought many wonderful works, and uttered a  
 “ number of prophecies. Here he fell in love with the lady of  
 “ the lake, whom he uſed to call *the white ſerpent*. Before his  
 “ death, he erected a tomb in the foreſt of Nortés, capable to  
 “ hold him and his miſtreſs ; and, having ſhewed it to her, he  
 “ taught her a charm, that would cloſe the ſtone, ſo that it  
 “ could never be opened. The lady, who ſecretly hated him,  
 “ be-

Ne ever to his work return'd again ;  
 Nathleſs thoſe fiends may not their work forbear,

“ began one day to careſs him exceedingly ; and at laſt made  
 “ him go into the tomb, in order to try whether it was large  
 “ enough. Merlin being entered, ſhe cloſed the ſtone upon  
 “ him, where he died : his ſpirit, being likewiſe confined by  
 “ the force of the ſpell, continued from time to time to ſpeak,  
 “ and to give anſwers to ſuch queſtions as were put to him.”  
 Life of Merlin apud Hoole's tranſlation of Orlando Furioſo.

“ The lady of the lake and Merlin departed ; and by the way,  
 “ as they went, Merlin ſhewed to her many wonders, and came  
 “ into Cornwaile : and alwaiſes laid about the lady for to have  
 “ her favour ; and ſhe was ever paſſing weary of him, and ſain  
 “ would have been delivered of him ; for ſhe was afraid of him,  
 “ becauſe he was a divell's ſonnie, and ſhe could not put him  
 “ away by no meanes. And ſo, upon a time it hapned, that  
 “ Merlin ſhewed to her in a rocke, whereas was a great wonder,  
 “ and wrought by inchantment, which went under a ſtone, ſo  
 “ by her craft and working ſhe made Merlin to go under that  
 “ ſtone, to let him wit of the marvailles there. But ſhe wrought  
 “ ſo for him, that he came never out, for all the craft that he  
 “ could doe.” Morte Arthur, book i. chap. 60. Ibid.

“ Ce Merlin naquit en Angleterre, du commerce d'un démon  
 “ avec une fille vierge. Il ſervit long-tems par ſa ſcience ma-  
 “ gique le roi Artus ; mais enfin il périt par cette ſcience  
 “ même : car s'étant choiſi pour maîtrefſe la jeune Viviane, celle-  
 “ ci, ſous prétexte de n'avoir rien à craindre de ſes parens, de-  
 “ manda au Magicien deux enchantemens, avec leſquels elle pût  
 “ les tenir endormis ou enfermés autant qu'il lui plairait. Mer-  
 “ lin les lui enseigna. Elle ſe ſervit du premier pour l'endor-  
 “ mir lui-même toutes les fois qu'il venait coucher avec elle ; et  
 “ par cette adreſſe, dont le motif eſt louable, fut ainſi ſe conſerver  
 “ toujours pure. Mais par une perfidie horrible, qu'on ne peut  
 “ excuſer, elle employa enſuite le ſecond pour l'enfermer dans  
 “ une forêt, (d'autres manuſcrits porrent dans un tombeau,) où  
 “ il

So greatly his commandement they fear,  
 But there do toil and travail day and night,  
 Until that brazen wall they up do rear ;  
 For Merlin had in magic more insight,  
 Than ever him before or after living wight <sup>a</sup>.

For he by words could call out of the sky  
 Both Sun and Moon, and make them him obey ;  
 The land to sea, and sea to mainland dry,  
 And darksome night he eke could turn to day ;  
 Huge hofts of men he could alone dismay,  
 And hofts of men of meanest things could frame,  
 Whenso him list his enemies to fray,  
 That to this day for terror of his fame  
 The fiends do quake, when any him to them  
 does name <sup>b</sup>.

The whole of this description shews, that Merlin was precisely what the ancients thought the Telchines to have been. As these are represented by Diodorus Siculus in the light of

“ il mourut. Les Romanciers ajoutent que son esprit y subsistait toujours, et que de tems en tems on y entendait sa voix.” Note au manteau mal taillé, Fabliaux du xii. et du xiii. Siecle, tom. i.

<sup>a</sup> This description is borrowed from nature. “ In a rock in the island of Barry in Glamorganshire, there is a narrow chink or cleft, to which if you put your ear, you shall perceive all such sort of noises, as you may fancy smiths at work under ground ; strokes of hammers, blowing of bellows, grinding of tools.” Camden’s Britannia.

<sup>b</sup> Spencer’s Fairy Queen, book iii. Canto 3.

skilful

skilful magicians, who could produce clouds and rain at pleasure<sup>c</sup>; as they were moreover the institutors of the Mysteries, and are feigned, during their abode in Samothrace, to have greatly terrified the natives by their incantations<sup>d</sup>; as they were likewise the inventors of metallurgy<sup>e</sup>, and excellent artificers in brass and iron, insomuch that they made the sickle of Cronus<sup>f</sup>, the trident of Neptune<sup>g</sup>, and the statues of Apollo, Juno, and the Nymphs<sup>h</sup>: so, in a similar manner, Merlin was supposed to have had power over the Sun and Moon; to have been able to change night into day, and dry land into sea; to have overthrown by his single arm huge hosts of men; and to have been so skilful a workman, that he designed to surround Caermarthen with a wall of brass<sup>i</sup>. Merlin in short was the same as the Irish Tailgin St. Patric; in

<sup>c</sup> Diod. Bibl. lib. v. p. 326.

<sup>d</sup> Ibid. p. 333.

<sup>e</sup> Ibid.

<sup>f</sup> Strab. Geog. lib. xiv. p. 654.

<sup>g</sup> Callim. Hymn. ad Del. ver. xxx.

<sup>h</sup> Diod. Bibl. lib. v. p. 326.

<sup>i</sup> The fable of Merlin's attempt to surround Caermarthen with walls of brass is a legend of the very same nature as that of the Cyclopians having built the walls of Tiryns and Mycenæ. For an account of the edifices ascribed to this race, who were the same as the Telchines, see Bryant's Anal. vol. iii. p. 540.

other

other words, he was Noah, or the principal Telchin: whence he was denominated by the ancient Celts *Mer-Lin*, or *the marine god of the lake*<sup>k</sup>. This lake, of which he was the deity, was one of the same nature as that, which flowed round the purgatory of St. Patrick; as that in the vicinity of the Egyptian Buto; and as that of Cotylè, round which the Pelasgi planted their settlements<sup>l</sup>: while his imaginary mistress, the lady of the lake, was nothing more than the Noëtic Ark, the *Latona* of Delos and Buto, the *Atargatis* or *Derceto* of the lake Bambycè<sup>m</sup>.

<sup>k</sup> *Mer, Water, either lake or sea water. Lin, a lake.* See the Cornish-English vocabulary at the end of Borlase's Ant. of Cornwall. It is perhaps almost superfluous to observe, that the Cornish, the Welsh, the Manks, and the Erse, are merely and equally dialectical variations of the ancient Celtic.

<sup>l</sup> All these lakes contained small sacred islands, which seem to have been considered as emblematical of the Ark; whence those in the lakes of Buto and Cotylè were supposed to have once floated. M. Bailly notices the extreme veneration of the ancients for islands; but he does not appear to me to give, in the course of his work, any very satisfactory reason for it. "Ne trouvez-vous pas, Monsieur, quelque chose de singulier dans cet amour des anciens pour les îles? Tout ce qu'il y a de sacré, de grand, et d'antique s'y est passé: pourquoi les habitans du continent ont-ils donné cet avantage aux îles sur le continent même." *Lettres sur l'Atlantide*, p. 361.

<sup>m</sup> The lady of the lake, and the fairy Morgana or Mergiana, whom romance-writers celebrate as the sister of Arthur, and the pupil of Merlin, appear to be the same mythological character.

Ariosto, who, like Spenser, wrote from old traditions, the import of which he did not understand, describes Merlin as confined be-

rafter. “Mourgue, Morgane, ou Morgain, comme l'appellent les anciens manuscrits, étoit sœur d'Artus, et élève de Merlin, qui lui enseigna la magie.” Note au manteau mal taillé, Fabliaux du xii. et du xiii. Siècle, tom. i. Our western writers borrowed the character of Morgana from the Persians, to whom she was well known under the title of *Mergian Peri*, or *the fairy Mergian*. Bailly's *Lettres sur l'Atlantide*, p. 144. Morgana or Mergian seems to be Mer-Gin, *the genius or fairy of the sea*; and we find her, no less than Viviana the perfidious mistress of Merlin, connected with a lake and a serpent. Boiardo accordingly represents her as sailing beneath the surface of an enchanted lake, and caressing an immense serpent, into which form she had metamorphosed one of her lovers.

Fermossi Orlando pien di maraviglia,  
 Pensando pur, che cosa fusse quella :  
 La donna in viso era bianca, e vermiglia,  
 E sopra tutte l'altre belle, bella :  
 Quel drago morto in su le braccia piglia,  
 E con esso entra in una navicella,  
 Correndo giù per l'acqua alla seconda,  
 E nel mezzo del lago si profonda.

Orland. Inam. lib. ii. cant. 12. stan. 62.

I suspect, that the giant Morgante, the hero of the romance of Pulci, was originally the corresponding masculine idol to the feminine Morgana.

As Morgana and the lady of the lake seem to be one person, so I think it probable, that the famous Sir Launcelot du Lac, the bravest of the imaginary knights of the round table, was the very same as Merlin. The whole indeed of the history of Arthur, whether we admit the reality of his existence or not, appears to be purely fabulous.

neath

neath an ark of stone, from which his perturbed spirit uttered oracular responses; and bestows upon the priestesses, who officiated in his mystic cavern, the name of *Melissa*, the very name in short, by which the priestesses of Mithras was ordinarily distinguished. This priestess he represents, as issuing from a narrow door, in the loose attire of one of the old Sibylline Pythonesses<sup>n</sup>, to meet the heroine Bradamant.

Così dicendo, alla cima superna  
 Del solitario monte il destrier caccia,  
 Mirando pur, s' alcuna via discerna,  
 Come lei possa tor dalla sua traccia.  
 Ecco nel sasso trovò una caverna,  
 Che si profonda più di trenta braccia :  
 Tagliato a picchi, ed a scarpelli il sasso  
 Scende giù al dritto, ed ha una porta al basso.

Nel fondo avea una porta ampia e capace,  
 Che in maggior stanza largo adito dava,  
 E fuor n' uscía splendor come di face,  
 Ch' ardesse in mezzo alla montana cava.

- - - - -  
 Dentro la porta andò, ch' adito dava

<sup>n</sup> The Sibyllæ seem to have been priestesses of Cybelè, from whom, according to the usual custom of the pagans, they borrowed their name, as the Melissæ did from Melitta. This appears to me to be a much more natural derivation of the word, than that of Dr. Hyde from Siboleth, *an ear of corn*. See his Treatise de Rel. Vet. Persar.

Nella

Nella seconda, affai più larga, cava.

Un picciol' uscio intanto stride e crocca,  
 Ch' era all' incontro, onde una donna uscío,  
 Discinta e scalza, e sciolte avea le chiome ;  
 Che la donzella saluto per nome :

E disse : O generosa Bradamante,  
 Non giunta quì senza voler divino,  
 Di te più giorni m' ha predetto innante  
 Il profetico spirto di Merlino,  
 Che visitar le fue reliquie fante  
 Dovevi per insolito camino ;  
 E quì son stata, acciò ch' io ti riveli  
 Quel c'han di te già statuito i cieli.

Questa è l'antica et memorabil grotta,  
 Che edificio Merlino il favio mago :  
 Che forse ricordare odi talotta,  
 Dove ingannollo la donna del lago.  
 Il sepolcro è qui giù, dove corrotta  
 Giace la carne sua ; dove egli, vago  
 Di sodisfare a lei che gliel fuase,  
 Vivo corcosfi, e morto ci rimase.

—Lieta dell' insolita avventura,  
 Dietro alla maga subito fu mossa,  
 Che la condusse a quella sepoltura  
 Che chiudea di Merlin l'anima e l'ossa.  
 Era quell' arca d'una pietra dura,  
 Lucida e tersa, e come fiamma rossa,  
 Tal ch' alla stanza, benchè di Sol priva,  
 Dava splendore il lume che n'usciva °.

Ariost. Orland. Furios. Cant. ii. Stanz. 70.—Cant. iii.  
 Stanz. 6. et infra.

So

So saying, to the hill he bent his course,  
 And up the steepy fummit spurr'd his horse ;  
 Thence looking round, he sought some path to  
 take,  
 By which he might the damsel's track forsake :  
 When sudden there a monstrous cave he found,  
 Hewn out with labour in the stony ground :  
 Full thirty cubits deep it seem'd in show :  
 A fair and lofty gate appear'd below,  
 Which by its ample structure seem'd design'd  
 For entrance to some larger place behind,  
 And through the shade a glimmering brightness  
 gave,  
 As of a torch that burnt within the cave.

-----  
 Soon as the maid again from earth was rais'd,  
 With the hard shock and sudden fall amaz'd,  
 She enter'd boldly through the gate, which gave  
 An entrance to the second, larger, cave.

-----  
 Meantime a sudden jarring sound was heard,  
 When from a narrow gate a dame appear'd,  
 Ungirt, with feet unshod, with hair display'd,  
 Who by her name address'd the warrior-maid.

And thus—O generous Bradamant ! (she said)  
 Not without heaven's appointment hither led :

-----  
 Behold this ancient cave, by Merlin wrought,  
 Merlin in every art of magic taught :  
 Here with bewitching looks, and wiles prepar'd,  
 The lady of the lake his heart ensnar'd :

His sepulchre is here, whose womb contains  
 The deathless spirit and decay'd remains :  
 To this he by her blandishments was led,  
 And what receiv'd alive, detains him dead.

His voice survives, and oft is heard to come  
 In tuneful music from the marble tomb.  
 To all, that question, is his-wisdom shewn,  
 He tells the past, and makes the future known.

She said: and Amon's daughter, while she  
 spoke,  
 With silence heard.—

Then rapt with joy at such a blest'd event,  
 Silent she follow'd where the matron went,  
 Slow leading to the tomb, in which detain'd  
 The ghost of Merlin with his bones remain'd.  
 Hard was the polish'd marble, smooth and  
 bright,

And like a ruddy flame dispell'd the night.  
 Whether some marble by its nature shews  
 A beam, that like a torch, in darkness glows :  
 Or else by verse, and fumigated powers,  
 Or signs impress'd in planetary hours,  
 As best may seem, this wonder was compos'd.

*Hoole.*

In this passage, the Italian poet has very  
 undesignedly given us the exact description of  
 a Mithratic temple. First we may observe  
 the rapid and steep descent into the outer  
 cavern,

cavern, like that into the first grotto of Trophonius; next, the door of communication with the inner cavern; and after that, the small door of expurgation, through which the priestess Meliffa enters: while, in the midst of the illuminated facellum, we find the tomb, or, as Ariosto very justly calls it, the ark of Merlin; from which he was supposed to utter oracular responses precisely in the same manner, as the Argo of Osiris was thought to be fatidical, and as the prophetic shrine of Isis was constructed in the form of an ark, or ship.

The genealogy of Merlin perfectly accords with these remarks upon his mythological character. I have observed, that, in the theology of paganism, Noah was sometimes described, in allusion to his second birth from the womb of the Ark, as never having had a mortal father. Such likewise was the case with Merlin. He was feigned to have been born of a fair virgin, who conceived him in consequence of her intercourse with an infernal spirit. Selden, in his illustrations of Drayton's Poly-Olbion, compares this legend to the fabulous account which the Rabbinical writers give of the Beni-Elohim, mentioned in the book of Genesis<sup>P</sup>; but I much

<sup>P</sup> Illust. of Drayton's Poly-Olbion, Song 5. "The sons of

doubt, whether there be the slightest connection between the two fables. As the virgin is the Ark, so the infernal spirit seems to be nothing more than one of the infernal or arkitic Cabiri, and the same person as his imaginary son Merlin; for Noah, as I have frequently observed, was indifferently esteemed the parent, the husband, and the son, of his divinely constructed vessel. Selden further mentions, that Merlin was likewise called *Ambrose* or *Ambrosius*<sup>q</sup>; but Spenser represents Ambrosius as the cousin of Matilda, Merlin's mother<sup>r</sup>: I suspect however, that Selden is right in this matter, and that Spenser is mistaken. Our fabulizing ancestors converted Ambrosius into a Roman king of Britain; but, as Mr. Bryant very justly observes, no such person ever existed. Amber or AMP'Ur signifies *any thing divine* or *solar*: hence the term was sometimes applied to Noah, or Merlin; and sometimes to the consecrated Petræ, in which he was worshipped. Stonehenge was composed of these Petræ: accord-

“ God came in unto the daughters of men.” Gen. vi. 4. “ The  
“ angels of God,” says Josephus, meaning I suppose the fallen  
angels, “ cohabiting with women, begot a race prone to commit  
“ injustice.” Joseph. Ant. Jud. lib. i. cap. 3.

<sup>q</sup> Illust. of Poly-Olb. Song. 5.

<sup>r</sup> Spenser's Fairy Queen. book iii. cant. 3.

ingly,

ingly, while a town in its immediate vicinity is denominated *Ambrosbury*, we find a tradition prevalent, that that stupendous monument itself was brought in a single night from Ireland, through the power of Merlin's incantations<sup>3</sup>. Another Druidical erection, consisting of the same *Ambrosiæ Petræ*, formerly stood in the neighbourhood of Penzance. It is at present nearly destroyed; but it still retains the name of *Main-Amber*, or *the Amber-stone*<sup>4</sup>.

The romance of *the life of Merlin* represents that magician, as contemporary with king Arthur, and as the institutor of the famous round table. I am much inclined to conjecture, that the hardy knights of this celebrated order were in fact no other than the infernal or Cabiric deities. Hence we find a strange wild legend respecting them, that they were accustomed to ferry demons over Cocytus, Phlegethon, Styx, Acheron, and Lethè<sup>5</sup>. The whole of this is merely the

<sup>3</sup> Drayton's *Poly-Olb.* Song 4.

<sup>4</sup> See the whole passage from *the Analysis* respecting the *Ambrosiæ Petræ*, cited above, p. 170.

<sup>5</sup> "Tous les chevaliers de la table ronde estoient pauvres  
" gaigne deniers, tirans la rame pur passer les rivieres de Co-  
" cyte, Phlegeton, Styx, Acheron, et Lethe, quand messieurs les  
" diables se veulent esbatre sur l'eau, comme font les basteliers  
" de Lyon et gondoliers de Venise. Mais pour chacune pas-

counterpart to the fabulous birth of Merlin, who, as we have seen, was feigned to be the offspring of an infernal spirit.

As the knights of the round table were placed in the fabulous Hades, so Merlin or Noah was supposed to have contrived a fountain, the waters of which excited hatred in the bosoms of those who drank of them. This fountain of hatred I apprehend to be the very same as the classical Styx, the mythological history of which I have already sufficiently discussed.

Dicon, che da Merlin fu fabbricata  
Per Trifan, che d'Isotta era invaghito.

-----  
Era quell' acqua di questa natura,  
Che chi amava, faceva difamare,  
E non sol difamar, ma in odio avere  
Quel ch' era prima diletto, e piacere \*.

Upon comparing the Hindoo Mithratic temples with the pyramids of Egypt, and the Irish cavern at New-Grange, we found, that one method of constructing those places of worship was to dispose the building in the shape of a cross, and over the facellum to

“ fade ils n'ont qu'un nazarde, et sur le soir quelque morceau  
“ de pain chaumeny.” Rabelais, liv. ii. cap. 30. apud Selden.

\* Orlan. Inam. di Boiardo. lib. i. cant. 3. Stanz. 36, 37.

raise

raise a lofty pyramid. Such is the form of the supernal pagoda of Benares, and of the subterraneous grotto at New-Grange. Keeping this circumstance in view, we shall be led to discover the real use of two curious relics of antiquity, situated near Tortosa in the region which lies directly north of Beruth<sup>y</sup>, Tyre, and Palestine. Maundrell, in his conjectures respecting them, makes precisely the same mistake that Norden has done in treating of the great pyramid, and Ledwich in describing the cavern of New-Grange; for he has erroneously pronounced two ancient Mithratic temples to be two places of sepulture, notwithstanding their vicinity to another curious monument, which has been most happily illustrated by Mr. King. Maundrell's account of these several remains is as follows.

On the north side of the serpent-fountain was a large dike, cut into the solid rock; “ and just on the other side of it, we espied “ another antiquity, which took up our next “ observation. There was a court of fifty “ five yards square, cut in the natural rock; “ the sides of the rock standing round “ it, about three yards high, supplying the “ place of walls. On three sides it was thus

<sup>y</sup> The ancient Berytus, the *Berœ* of Nonnus.

“ encompassed ; but to the northward it lay  
“ open. In the centre of this area was a  
“ square part of the rock left standing ; being  
“ three yards high, and five yards and a half  
“ square. This served for a pedestal to a  
“ throne erected upon it. The throne was  
“ composed of four large stones, two at the  
“ sides, one at the back, another hanging over  
“ all the top, in the manner of a canopy.  
“ The whole structure was about twenty feet  
“ high, fronting towards that side, where the  
“ court was open. The stone, that made the  
“ canopy, was five yards and three quarters  
“ square, and carved round with a handsome  
“ cornice. What all this might be designed  
“ for we could not imagine ; unless perhaps  
“ the court may pass for an idol temple, and  
“ the pile in the middle for the throne of the  
“ idol : which seems the more probable,  
“ in regard that Hercules, that is the Sun, the  
“ great abomination of the Phenicians, was  
“ wont to be adored in an open temple. At  
“ the two innermost angles of the court, and  
“ likewise on the open side, were left pillars  
“ of the natural rock ; three at each of the  
“ former, and two at the latter.

“ About half a mile to the southward of  
“ the aforesaid antiquities, there stood in view  
“ two towers.—We found them to be sepul-  
“ chral

“ chral monuments, erected over two ancient  
“ burying places. They stood at about ten  
“ yards distance from each other. The first  
“ tower was thirty three feet high. Its long-  
“ est stone or pedestal was ten feet high, and  
“ fifteen square: the superstructure upon  
“ which was first a tall stone in the form of  
“ a cylinder; and then another stone cut in  
“ shape of a pyramid. The other tower  
“ was thirty feet and two inches high. Its  
“ pedestal was in height six feet; and sixteen  
“ feet six inches square. It was supported by  
“ four lions, carved one at each corner of the  
“ pedestal. The carving had been very rude  
“ at best; but was now rendered by time  
“ much worse. The upper part reared upon  
“ the pedestal was all one single stone, in  
“ fashion like a cone.

“ Each of these barbarous monuments had  
“ under it several sepulchres; the entrances  
“ into which were on the south side. Going  
“ down seven or eight steps” into the vault  
under the first of the towers, “ you come to  
“ the mouth of the sepulchre; where *crawl-*  
“ *ing in*, you arrive in a chamber, which is  
“ nine feet two inches broad, and eleven feet  
“ long. Turning to the right hand, and go-  
“ ing through a narrow passage, you come to  
“ a fe-

“ a second room, which is eight feet broad  
“ and ten long. In this chamber are seven  
“ cells for corpses, two overagainst the en-  
“ trance, four on the left hand, and one un-  
“ finished on the right. These cells were  
“ hewn directly into the firm rock. We  
“ measured several of them, and found them  
“ eight feet and a half in length, and three  
“ feet three inches square. I would not in-  
“ fer from hence, that the corpses, deposited  
“ there, were of such a gigantic size, as to fill  
“ up such large coffins : though, at the same  
“ time, why should any men be so prodigal  
“ of their labour, as to cut these caverns into  
“ so hard a rock as this was, much farther  
“ than necessity required ?

“ On the other side of the first chamber  
“ was a narrow passage seven feet long, lead-  
“ ing into a third room, whose dimensions  
“ were nine feet in breadth, and twelve in  
“ length. It had eleven cells, of somewhat  
“ a less size than the former, lying at equal  
“ distances all round about it.

“ Passing out of the first room,” which  
“ served as a vestibule to all the others, “ fore-  
“ right, you have two narrow entrances, each  
“ seven feet long, into a fourth room. This  
“ apartment was nine feet square : it had no  
“ cells

“ cells in it, like the others, nor any thing remarkable, but only a bench, cut all along its side on the left hand.

“ From the description of this first sepulchre, it is easy to conceive the disposition of the other. The height of the rooms in both was about six feet; and *the towers were built each over the innermost room of the sepulchre, to which it belonged* <sup>2</sup>.”

Maundrell further mentions, that not far from these pyramids were two others with nearly similar excavations beneath them.

The first thing, of which I shall remind the reader, is, that he is now in the very country of the Phenician Cabiri, in the region of Tyre, and Beruth; and I shall next call to his recollection, that the worship of these deities was equally established in Britain and Ireland. This will prepare him both for the observations of Mr. King upon what Maundrell calls a throne, and for my own remarks upon what he denominates two sepulchres.

These several monuments being in the immediate neighbourhood of each other, we are naturally led to suppose, that they were con-

<sup>2</sup> Maundrell's Journey from Aleppo to Jerusalem, p. 20. The reader will find there a plan of these caverns.

nected

nected in their uses ; and I apprehend, that we shall not find ourselves mistaken.

With regard to the first, Mr. King, and I think very justly, supposes it to have been not a throne, but an altar, precisely resembling that curious relic of antiquity usually called *Kit's Cotty bouse*, as well as several other erections of a similar nature in various parts of these islands. Upon this altar he conjectures, that human sacrifices were offered : and he observes, that it is raised just high enough for the purpose of exhibiting those dreadful rites to the surrounding multitude, and no higher ; and moreover that it is just large enough for such sacrifices, and no larger. He further conceives, that the area, cut out of the rock, was destined for the priests ; and that the elevated part around it was meant for the accommodation of the populace. In short, he pronounces this imagined throne to be no other than a Cromlech<sup>a</sup>. Concerning the rude stone pillars, he does not appear to me to say any thing very satisfactory ; for he simply observes, that they bear an affinity with Druidical remains. I am persuaded however, that these were nothing more than Phalli ;

<sup>a</sup> Monument. Ant. vol. i. p. 225. et infra.

and

and that they were placed in the court-yard of the grand altar, with the very same allusion to the deluge, as the Phalli, which Lucian informs us were erected in the area surrounding the temple of the Syrian goddess.

Hitherto I have, with great pleasure, attended the steps of Mr. King; but, upon the subject of the imaginary sepulchres, he is entirely silent. Having seen however, that the supposed throne was a Cabiric, Mithratic, or Druidical altar, (for it matters little by which of these names we designate it,) we may naturally expect to find in its neighbourhood a cavern temple, or Petra, destined for the celebration of the Mysteries of the helio-arkite superstition. Such then I conceive the two vaults, with their pyramidal appendages, to have been. Accordingly we find, that they are each constructed in the form of the Taautic cross T; that they have each an adytum, or facellum; and that they have each a pyramid, *studiously* and *uniformly*, not *accidentally*, erected precisely over this adytum. We further find, that the entrance into them is by a small passage, so narrow, that a person is obliged to advance crawling rather than walking; and that there are within them a number of recesses, hollowed out in imitation of the irregularities of a natural cavern, which  
were

were used by the priests, partly for the management of their terribly fantastic machinery, and partly as troughs for water. These places Maundrell supposes to be cells for the reception of dead bodies ; but he allows, that they are much larger than what was necessary for that purpose ; and, as for any remains either of skeletons, mummies, or coffins, we find no more vestiges of them here, than in the great pyramid of Egypt, or in the grotto of New-Grange. Upon the whole, I have little doubt of the mutual connection of all these Syrian monuments of antiquity, seeing they are thus placed in each other's immediate neighbourhood ; and I cannot refrain from believing, that, as the altar was erected for sacrificial purposes, so the excavations were made for the due celebration of the Mithratic or Cabiric Mysteries.

Let us now turn our eyes to Egypt, where, as a confirmation of what has been said respecting the subterraneous chambers in the Syrian caverns, we shall find (upon a larger scale indeed) a suite of grottos cut out of the solid rock, and arranged on the north and west sides of the second pyramid. Mr. Greaves observes, that “ the entrance into them is by  
“ square openings, hewn out of the rock, not  
“ exceeding in magnitude those, which he  
“ had

“ had described before as forming the entrance of the first pyramid, and which he has represented as *narrow* and quadrangular. The chambers within, he observes, are likewise of a square form and well-portioned, covered and arched above with the natural rock; in most of which there was a passage, opening into an interior chamber, but so obstructed with rubbish, and so involved in darkness, as to forbid all penetration into their recesses. These chambers, it can scarcely be doubted, had some secret communication with the interior apartments of the pyramid, the entrance into which has, if ever known, been long since forgotten <sup>b</sup>.” Mr. Greaves, and after him Mr. Maurice, conjectures, that these caverns were the dwellings of the priests; an opinion, which I will not indeed venture positively to contradict, but the propriety of which I very much doubt. I am rather inclined to think them a suite of grottos destined for the celebration of the Mysteries; and I suspect, that they terminated in an adytum, the passage to which is now choaked up, directly under the pyramid. It is observable, that these caverns are disposed, not

<sup>b</sup> Maur. Ind. Ant. vol. ii. p. 538.

in

in the form of the Taautic T, but in that of an L; a shape exactly fimilar to that of St. Patric's purgatory, excepting only that the angle of the latter is an obtufe instead of a right one. The T and the L however are in fact the fame fymbol; the former L being the complete Argha, and the latter L the Argha with its ftern lopped off, as it is invariably represented upon the celeftial globe.

If from Egypt we once more revert to Hindoftan, as we have already found in that country the ancient petrèan worfhip eftablifhed in its higheft fplendor and magnificence; fo we fhall be at no lofs to difcover an inftance of a fuite of facred rooms hewn out of the folid rock: accordingly, as the laft-mentioned Egyptian grottos were defigned, I conceive, for the celebration of the Cabiric Myfteries; fo the wonderful excavations at Ellora feem to have been formed for the very fame purpofe. Hence we find, that the Linga or Phallus, the fymbolical bull, the god Maha-Deva or Ofiris, and his allegorical confort Parvata, are ftudiously introduced into them; hence alfo we meet with the ftone ciftern for the purpofe of holding water; and hence we may obferve, that clofe to Ellora is a fmall circular lake, and a little ifland in the midft of it, fymbolical, like the Egyptian Chem-

Chemmis in the lake near Buto, the Pelasgic island in the Cutilian lake, and the Irish Macra in the lake Derg, of the Noëtic Ark<sup>c</sup>.

All these various caverns being alike dedicated to the lunar or arkite deity, the observations which have been made upon them may perhaps enable us to unravel the wild legend of Endymion, the Moon, and the Latmian grotto.

According to Hesiod, Endymion was the son of Calicè by Jupiter-Aethlius; and he obtained from his father the privilege of presiding over death. He is evidently the same person as Ixion; for we find, that the very same story is told alike of them both. As Ixion attempted to ravish Juno, and, embracing in her stead a cloud, became the father of the Centaurs, for which crime he was thrust down into the infernal regions: so Endymion was taken up into heaven, where he made a similar attempt upon the chastity of Juno; embraced, in a similar manner, a cloud; and was, in a similar manner, cast into the fabulous Hades. After what has already been said concerning Nephele, the cen-

<sup>c</sup> For an account of these caverns I refer the reader to Afiat. Ref. vol. vi. p. 389. where he will find a variety of Plates illustrative of them, among which there is a view of Ellora with its lake and island.

taurs, and the infernal regions, it is superfluous to point out the import of these traditions : it will be sufficient merely to observe, that the circumstance of Noah's seizing the dove, and drawing her into the Ark, has been strangely perverted into an imaginary attempt to ravish Juno.

The part of the legend of Endymion, last considered, in some measure points out the nature of his real character ; but that, which is most immediately connected with the present subject, is the fable of his eternal sleep in the cave of Latmos. Some supposed, that he was beloved by the Moon, and was thrown into that sleep by her, in order that she might visit him in the cave without any opposition ; others asserted, that he was deified on account of his exemplary piety, and yet for the very same reason was doomed to perpetual sleep ; and others again fancied, that this sleep overpowered him in consequence of the anger of Jupiter on account of his attempt to violate Juno. All these several legends, though in some respects they may seem contradictory, are virtually the same ; for the descent of Endymion into the infernal regions, and his supposed state of torpidity, are only different modes of describing the allegorical death of Noah, his inclosure within the lunar Ark.

As

As for the Latmian cave, I doubt not but that it was a well-known Cabiric grotto, where Endymion, or the solar Noah, was worshipped in conjunction with Diana, or the lunar Ark: accordingly, in the immediate vicinity of this cavern, there was a town denominated *Herachia*, from Heracles, Hercules, or Erech-El, *the arkite god*.

The fictitious genealogy of Endymion, and his imaginary presidency over death, perfectly accord with the preceding remarks upon his character. His mother was named *Calicè*, or *the cup*, because a cup was one of the many symbols of the Ark: and his father Jupiter-Aethlius is the very same person as himself; both being equally Eth-El, or *the god of fire*, on the one hand, and En-Du-Maon, or *the gracious god of the lunar crescent*, on the other<sup>d</sup>.

We have seen, that, upon the propagation of Christianity in the British isles, a variety

<sup>d</sup> For all the preceding traditions respecting Endymion, see Schol. in Apoll. Argon. lib. iv. ver. 57. Du Maon, or En-Du-Maon, is the same as the *Baal-Meon* of Scripture. *Meon* was a title of Apollo, or the solar Noah; hence, in consequence of the priests bearing the names of the deities whom they served, Statius, with strict mythological propriety, denominates an oracular priest of Apollo *Meon*.

— Nostra præsignem Mæona lauro.

Stat. Thebaid. lib. iv. ver. 598.

G g 2

of

of wild legends were built upon certain mutilated traditions respecting the use of the Mithratic caverns. These, as I have observed, were generally esteemed oracular: whence, in succeeding ages, they were sometimes metamorphosed into the purgatories of imaginary saints; sometimes into the dens of magicians, or fairies; and sometimes into the strong-holds of Satan himself. A great change in the religion of the western parts of the oriental world produced very similar notions respecting the Asiatic grottos of the Noëtic Mithras. The sanguinary theism of Mahomet speedily overthrew the ancient fire-worship of Persia, Chaldæa, and Arabia: and the caverns of the arkite Cabiri were henceforward deemed now the haunts of genii; and now the receptacles of immense treasures, of enchanted lamps, and of magical talismans. That curious original production, *The Arabian Nights Entertainments*, is at once replete with allusions to the old Sabian idolatry, and to the consecrated oracular grotto. Thus, Zobeidè arrives at a city, all the inhabitants of which, with the solitary exception of the king's son, who had embraced the religion of Mahomet, had been miraculously changed into stones, as a punishment for their obstinate adherence to the fire-worship of the  
Magi;

Magi: and thus prince Affad very narrowly escapes being sacrificed by the adorers of the solar fire. Thus also the second Calender discovers a wonderful cavern, decorated and furnished like a magnificent palace, and concealing within its subterranean recesses a beautiful lady, the mistress of a powerful genius; thus Ali-Baba finds a cave, the door of which opens and shuts by the pronounciation of a magical word; and thus, not to multiply instances, Aladdin descends into an immense grotto, consisting of three successive vaulted apartments, rich with the most precious jewels, and yet more rich with the wonder-working lamp.

To the Mithratic rock-temple, and the artificial cavern constructed within the nearly solid mass of the pyramidal pagoda, succeeded the Pyratheia of the Persians<sup>e</sup>, and the circu-

<sup>e</sup> The round towers so frequent in Ireland seem to have been edifices of the same nature as the Pyratheia of the Persians. "There can be no doubt," says Col. Vallancey, "of the round towers in Ireland having been fire-towers. The construction of them was well adapted to the purpose: the door being always from twelve to fifteen feet from the base, the sacred fire at the bottom could not be molested by the wind: it was covered by a cupola at top; and four small windows in the sides near the top let out the smoke. The diameter of them is no more than sufficient for the *Cai-Cu-lane* or *Draoi* (Ang. the high-priest) to perform his sacred

lar temples of the Greeks and Romans. These were so built, that their interior precisely resembled a circular excavation; and they were

“ office; his *Zend* or prayers were not to be heard by the congregation, as in the service his mouth was covered lest he should breathe on the holy fire, so that he mumbled or muttered his words. When he had done, he probably ascended to the door or to the top, and gave his *Apbrin* (Ang. benediction). The sacred fire was fed by the wood of a sacred tree. In Persia the name of that tree is *Haum al Magjus*, i. e. *Haum Magorum*: in Irish *Om* and *Omna* was *Crann-naomba* or *sacred tree*; we translate it *an oak*. The Perfo-Scythæ of Ireland named these towers *Tuir-Beil*, or *the towers of Baal*, a name sacred to the Sun. In Pharrh. Gj. a Persian author, we are told, that Ardeshir Babek, a Persian king, constructed a certain lofty building, which he named *Terbali*, to the east of the city of Iharaghun in Persia. The sacred fire was named *Hyr* (Heb. אור), in Irish *Ur*; it was also named *Adur*, whence the *Adair* of Ireland, names of places where some sacred building is always to be found. Our modern churches are commonly annexed to these old fire-towers; a strong argument that they were originally sacred buildings. The præfectus ignis was named *Hyr-bad*, in Irish *Ur-Baidb*, or *priest of the fire*. We now translate *baid*, a *prophet*. The *Urbad* continued night and day in the fire-tower; and all other priests were subject to him. We have the same accounts in the Irish MSS. This order was also named *Mogb* (or *Magus*.) *Mogb*, *Mugb*, or *Magb*, was the name in Ireland; hence *Ard-Magb*, the metropolitan see of Ireland.— We shall find most of the Irish towers connected with our cathedrals, as at Cloyne, Cashell, Glandalough.” Vallancey’s *Vind.* p. 203. The tower of Belus in Babylon was evidently, as I have already observed, an immense *Tuir-Beil*, or tower devoted to the worship of the solar Noah.

con-

constantly devoted to the idolatrous worship of the solar fire. Mr. Maurice conjectures, and I think very justly, (although I cannot adopt his sentiments respecting the Mysteries,) that both the round church of St. Stephen at Rome, and the Pantheon itself, were copies of the ancient Mithratic cavern. Accordingly he observes, that the latter of these buildings, from the circumstance of its originally having no windows, and receiving light only through an opening in the roof, exhibits at this moment the exact representation of a vast circular cave. He further remarks, that wherever the Persian conquests extended, we invariably find temples of an orbicular form; and he adds, that, in the Indian pagodas, the concave dome not unfrequently occupies the place of the tapering pyramid<sup>f</sup>. In all these different buildings, whether erected in Greece, in Italy, in Persia, or in Hindostan, the mysterious rites of the helio-arkite Cabiri were alike celebrated; nor shall we wonder at this similarity of religious institutions, when we recollect, that from the Noëtic Ogdoad all the nations of the earth equally derived their origin.

Upon the whole it appears, that the most

<sup>f</sup> Maur. Ind. Ant. vol. iii. p. 181. et infra.

prominent features, observable in such places as were dedicated to the Mithratic or Cabiric superstition, are *the subterraneous grotto* whether natural or artificial; *the pyramid*, comprehending and concealing, within its massy bulk, *the central chamber*; *the circular pyra-theion*; *the Taautic crosses*, whether simple, or compounded; and *the small lake*, with its *floating island* typical of the Ark. These distinguishing characteristics we sometimes find single, and sometimes united; but, generally speaking, they may be considered as the almost inseparable concomitants of the helio-arkite devotion.

Such is the best information, which I have been able to collect respecting the Mysteries of the Cabiri; but I suspect, that a wide field yet remains unexplored, being strongly inclined to conjecture, that, were the legendary annals of every people upon the face of the globe carefully examined, they would all be found, directly or indirectly, to agree upon one main point, the existence of the deluge<sup>g</sup>.

<sup>g</sup> The pyramidal temple is equally familiar to the inhabitants of Peru, and to the islanders of the vast pacific ocean: for, while the former of these nations have a tradition of the deluge, and of the preservation of seven persons, the exact number of the Hindoo Rishis, and the Phenician Cabiri, exclusive of Noah their head; the latter religiously preserve the Egyptian

To prosecute however an examination of this nature, with any reasonable prospect of success, requires more leisure, more health, more perseverance, more judgment, and a greater knowledge of languages, than what usually fall to the lot of one person; certainly much more, and much greater, than what have fallen to my own lot.

tian custom of carrying, in solemn procession, the arkite Baris. Maur. Ind. Ant.—Missionary Voyage to the South Sea.—Gomara.—Cooke's Voyage by Hawkefworth. It is not unworthy of notion, that one of the pyramids in Atooi was erected upon the bank of a small lake.

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