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A  
NEW SYSTEM,  
OR, AN  
ANALYSIS  
OF  
ANCIENT MYTHOLOGY:

Wherein an Attempt is made to divest TRADITION of FABLE;  
and to reduce the TRUTH to its Original Purity.

In this WORK is given an HISTORY of the  
BABYLONIANS, || CANAANITES, || LELEGES,  
CHALDEANS, || HELLADIANS, || DORIANS,  
EGYPTIANS, || IONIANS, || PELASGI:

ALSO OF THE  
SCYTHÆ, || ETHIOPIANS,  
INDO-SCYTHÆ, || PHENICIANS.

The Whole contains an Account of the principal Events in the first Ages, from the  
DELUGE to the DISPERSION: Also of the various Migrations, which ensued, and  
the Settlements made afterwards in different Parts: Circumstances of great Consequence,  
which were subsequent to the GENTILE HISTORY of MOSES.

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V O L. III.

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By JACOB BRYANT,  
Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the late Duke  
of MARLBOROUGH, during his Command abroad; and Secretary to him as Master  
General of His Majesty's Ordnance.

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## P R E F A C E.

**T**HROUGH the whole process of my inquiries, it has been my endeavour from some plain and determinate principles to open the way to many interesting truths. And as I have shewn the certainty of an universal Deluge from the evidences of most nations, to which we can gain access: I come now to give an history of the persons, who survived that event; and of the families, which were immediately descended from them. After having mentioned their residence in the region of Ararat, and their migration from it: I shall give an account of the roving of the Cuthites, and of their coming to the plains of Shinar, from whence they were at last expelled. To this are added observations upon the histories of Chaldea and Egypt; also of Hellas, and Ionia; and of every other country, which was in any degree occupied by the sons of Chus. There have been men of learning, who have denominated their works from the families, of which they treated: and have accordingly sent them into the world under the title of Phaleg, Japhet, and Javan. I might, in like manner, have prefixed to mine the name either of

Cuth, or Cuthim : for upon the history of this people my system chiefly turns. It may be asked, if there were no other great families upon earth, besides that of the Cuthites, worthy of record : if no other people ever performed great actions, and made themselves respectable to posterity. Such there possibly may have been : and the field is open to any, who may choose to make inquiry. My taking this particular path does not in the least abridge others from prosecuting different views, wherever they may see an opening.

As my researches are deep, and remote, I shall sometimes take the liberty of repeating, what has preceded ; that the truths, which I maintain, may more readily be perceived. We are oftentimes by the importunity of a persevering writer teased into an unsatisfactory compliance, and yield a painful assent : but upon closing the book, our scruples return ; and we lapse at once into doubt, and darkness. It has therefore been my rule to bring vouchers for every thing, which I maintain : and though I might upon the renewal of my argument refer to another volume, and a distant page ; yet I many times choose to repeat my evidence, and bring it again under immediate inspection. And if I do not scruple labour and expence, I hope the reader will not be disgusted by this seeming redundancy in my arrangement. What I have now to present to the Publick, contains matter of great moment, and should I be found to be in the right, it will afford a sure basis for the future history of the world. None can well judge either of the labour, or utility of the work, but those, who  
have

have been conversant in the writings of chronologers, and other learned men, upon these subjects; and seen the difficulties, with which they were embarrassed. Great undoubtedly must have been the learning and perspicuity of a Petavius, Perizonius, Scaliger, Grotius, and Le Clerc; also of an Usher, Pearson, Marsham, and Newton. Yet it may possibly be found at the close, that a feeble arm has effected, what those prodigies in science have overlooked.

Many, who have finished their progress, and are determined in their principles, will not perhaps so readily be brought over to my opinion. But they, who are beginning their studies, and passing through a process of Grecian literature, will find continual evidences arise: almost every step will afford fresh proofs in favour of my system. As the desolation of the world by a deluge, and the renewal of it in one person, are points in these days particularly controverted; many, who are enemies to Revelation, upon seeing these truths ascertained, may be led to a more intimate acquaintance with the Scriptures: and such an insight cannot but be productive of good. For our faith depends upon historical experience: and it is mere ignorance, that makes infidels. Hence it is possible, that some may be won over by historical evidence, whom a refined theological argument cannot reach. An illness, which some time ago confined me to my bed, and afterwards to my chamber, afforded me, during its recess, an opportunity of making some versions from the poets, whom I quote: when I was little able to do any thing of more consequence. The translation from Dionysius was particularly done at that season: and will

give the reader some faint idea of the original, and its beauties.

I cannot conclude without acknowledging my obligations to a most worthy and learned <sup>1</sup> friend for his zeal towards my work; and for his assistance both in this, and my former, publication. I am indebted to him not only for his judicious remarks, but for his goodness in transcribing for me many of my dissertations: without which my progress would have been greatly retarded. His care likewise, and attention, in many other articles, afford instances of friendship, which I shall ever gratefully remember.

<sup>1</sup> The Rev. Dr. Barford, Prebendary of Canterbury; and Rector of Kimpton, Hertfordshire.

## E R R A T A.

Page	Line	
15	14	for <i>δε δασαι</i> read <i>δεδασαι</i> .
17	10	for <i>Arbaches</i> read <i>Arbaëtus</i> .
54	7	for <i>τη</i> read <i>τε</i> .
59	19	after <i>Homer</i> add <i>also</i> .
106	11	after <i>sent</i> add <i>them</i> .
127	13	after <i>dispersion</i> add <i>yet so it will appear</i> .
135	5	for <i>Cashemise</i> read <i>Cashmire</i> .
160	4	for <i>synonimous</i> read <i>synonymous</i> .
187	7	for <i>Colcas</i> read <i>Colias</i> .
194	2	for <i>in</i> read <i>into</i> .
212	19	for <i>Κυρος</i> read <i>Κορος</i> .
213	2	for <i>from which the former was derived</i> read <i>of which the former was a branch</i> .
227	ult.	for <i>diaphonous</i> read <i>diaphanous</i> .
253	13	for <i>Cenofora</i> read <i>Cercafora</i> .
282	26	for <i>fifth</i> read <i>fourth</i> .
304	8	for <i>at last</i> read <i>in the end</i> .
312	23	<i>dele</i> these.
327	20	for <i>fourteenth</i> read <i>fourteen</i> .
330	19	for <i>Heraclotic</i> read <i>Heracleotic</i> .
339	7	for <i>thirty-five</i> read <i>twenty-five</i> .
363	16	for <i>Egyptus</i> read <i>Ægyptus</i> .
389	8	for <i>frist sting</i> read <i>frist king</i> .
391	14	for <i>Æta</i> read <i>Æta</i> .
404	13	for <i>αγγε</i> read <i>αγγε</i> .
536	24	for <i>Fokein</i> read <i>Fokien</i> .
552	5	after <i>διον</i> add <i>τογ</i> .



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N E W S Y S T E M:  
O R, A N  
A N A L Y S I S  
O F  
A N C I E N T M Y T H O L O G Y.

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O F T H E  
M I G R A T I O N and D I S P E R S I O N of N A T I O N S.

Εγω δε περι πολλων τον αληθη λογον τιμαμενος και το ακριβες  
ανιχνευσαι δια σπαδης περθεμενην, ενθεν ορμηθεις εν τη προ ταυτης  
προταξει υλας εκποριζων εμαυτω, χρονων αναγραφας συνελεξα  
παντοιας. Georgius Monachus, p. 66.

**I**N the Mosaic history we have an account of the antediluvian world being destroyed by a deluge, the family of one man excepted, which was providentially preserved. The manner of their preservation I have described; and have shewn, that the ark rested upon Mount Ararat, in a province of Armenia. This was the region in which mankind first began to multiply, and from whence they afterwards proceeded to their different places of allotment. It

will therefore be necessary to give some account of this country ; as from such an inquiry we shall find innumerable evidences still arise in confirmation of the primæval history : and there will be also many proofs obtained in confirmation of my opinion, concerning the migration of mankind.

Armenia lay to the north of Aramea, or Mesopotamia : and one might be led to think, from the similitude of terms, that Armenia and Aramea were the same name. This, however, was not the case. Aramea was the land of Aram : but Armenia, which was separated from it by <sup>1</sup> Mount Taurus, was denominated from Ar-Men, and Har-Men, the mountain where the ark rested. It was a branch of the abovementioned Taurus : and was distinguished by several appellations, each of which was significant, and afforded some evidence to the history of the deluge. It was called Ararat, Baris, <sup>2</sup> Barit, Luban, which last signified Mons Lunaris, or the Mountain of Selene. It had also the name of Har-Min, and Har-Men, which was precisely of the same signification. The people who lived round it were called Minni and Minyæ ; and the region had the name of Armenia from the mountain, which was the great object of reverence in this country. The name is to be found in the prophet Jeremiah, where he is calling together various foreign powers, to make an invasion upon Babylon. <sup>3</sup> *Set up a standard in the land ; blow the trumpet among the nations ; prepare the nations against her. Call together against her the kingdoms of*

<sup>1</sup> Strabo. L. 11. p. 792. 798.

<sup>2</sup> See Vol. II. of this work, p. 442.

<sup>3</sup> Jeremiah. c. 51. v. 27. *Suscitate super eam gentes ; annunciate adversus illam regibus Ararath Menni.* Vulgate.



*Ararat Minni, and Aſſchenaz.* By Ararat-Minni is ſignified the region about Mount Ararat, which was poſſeſſed by the Minyæ. The paſſage is by the Chaldee Paraphraſt very juſtly rendered ארמיני, Armini, the ſame as Armenia. From hence the learned Bochart infers with good reaſon, that the name of Armenia was taken from this Ararat of the Minni, called Ar-Mini. <sup>4</sup> Videtur Armeniæ vox conflata eſſe ex הר-מיני, Har Mini, id eſt Mons Mini, ſive Montana Miniadis. Something ſimilar is to be found in Amos; where the ſame mountain is mentioned under the name of הר-מונה, <sup>5</sup> Har-Munah, or mountain of the Moon. <sup>6</sup> Jerome takes notice of this paſſage, and mentions how differently it has been rendered by expoſitors; a circumſtance which muſt happen, when writers are of different countries and of different times. <sup>6</sup> Hieronymus et projiciemini inquit in locis Armeniæ, quæ vocantur Armona. Denique Symmachus ita interpretatus eſt, et projiciemini in Armeniâ: pro quibus LXX montem Remman, Aquila montem Armona, Theodotio montem Mona. <sup>7</sup> Bochart, who quotes this paſſage, at the cloſe aſks, What if Mini, Minyas, and Monah, ſhould after all prove to be the ſame name, only differently expreſſed? We may ſafely answer, that they are; and that they relate to the ſame hiſtory. Even the Remman of the LXX is a tranſpoſition of the true name; and a miſtake for <sup>8</sup> Ar-Man, the ſame as Ar-

<sup>4</sup> Geog. Sacra. L. 1. c. 3. p. 20.

<sup>5</sup> C. 4. v. 3.

<sup>6</sup> Hieron. et Theodoretus. See Bochart. Geog. Sacra. L. 1. c. 3. p. 20.

<sup>7</sup> Bochart ſupra. p. 20. Θεοδώρητος, απορρίψετε εις το ορος το Αρμανα, &c. 'Ο δε Συμμαχος το Αρμανα Αρμενιαν ηρμηνευσεν. 'Ο δε Θεοδοτιων υψηλον ορος. Ibid.

<sup>8</sup> This is manifeſt from the Vulgate, in which it is rendered, Et projiciemini in Ar-mon:

*Mons Lunus.*

Mini in the Chaldaic Paraphrase, as Ar-Mona of Aquila, Ar-Muna of Amos, and the Mountain Mona of Theodotion. They all signify Mons Lunus, and relate to the Arkite emblem Selene, of which I have before treated.

The most common name given to the mountain was Ar-arat; and by this it has been distinguished by Moses. This is a compound of Ar-Arat, and signifies the Mountain of Descent, and is equivalent to *הר-ירד*, of the Hebrews. That the name was a compound of Ar-Arat, is plain from Hatho the Armenian, who mentions it out of composition by the name of Arath: <sup>9</sup> In Armeniâ est altior mons, quam sit in toto orbe terrarum, qui Arath vulgariter nuncupatur; et in cacumine illius montis arca Noæ post diluvium primo stetit. Josephus tells us expressly, that it was called by the natives the Mountain of Descent, which he translates *αποβατηριον*, on account of the Patriarch here first descending from the ark. <sup>10</sup> *Αποβατηριον τοπον τετον Αρμενιοι καλεσιν*. The same is mentioned by <sup>11</sup> Eustathius Antiochenus. By Jerome it is styled the place of exit. <sup>12</sup> Nunc locum Armenii exitum vel egressum vocant. The sacred writer seems to have industriously expressed the name of this mountain, as it was exhibited by the natives. He accordingly calls it in the provincial dialect <sup>13</sup> Ar-Arat; which would have been rendered

<sup>9</sup> Hatho Armenius. See Purchas. Vol. 3. p. 110.

<sup>10</sup> Josephus. Antiq. Lib. 1. c. 3. p. 16.

<sup>11</sup> *Και τον τοπον ετι και νυν εκεινον Αποβατηριον οι επιχωριοι καλεσι*. Eustathius. Antiochenus. See Bochart above. p. 20.

<sup>12</sup> Hieron. in Eusebianis.

<sup>13</sup> Pro *אֶרֶט* Mosis reperitur in Codice Samaritano *הַרֶּרֶט*, Hararat. Le Clerc. Vol. 1. p. 72.

Har-Irad by the Hebrews. By this is signified *αποβατηριον*, *At Arat αποβατηριον*, or place of descent. The region round about was called Araratia, and also Minyas, where the Minyæ resided, of *Minyas*. whom I have taken notice before. This probably, after the general migration, was one of the oldest colonies in the world. Nay, it is not impossible, but that the region may have been originally occupied by a people styled Minyæ, who out of a false zeal adhered to the spot, and would never depart from it. From the similitude which the natives of these parts bore to the Syrians and Arabians, in religion, customs, and language, it appears plainly, that they were one of the <sup>14</sup> Cuthite branches. *Cuthite branch.*

We may be assured, that the ark was providentially wafted into Armenia; as that region seems to have been particularly well calculated for the reception of the Patriarch's family, and for the repeopling of the world. The soil of the country was very fruitful, and especially of that part where the Patriarch first made his descent. Some have objected to the Mosaic account of the dove and olive, and will not allow, that the ark could have rested in Armenia, because travellers of late have discovered no olives in that <sup>15</sup> country: they therefore infer, that there never were any trees of this sort in that region. In like manner, there may be in these days no balsam at Jericho, nor date trees in Babylonia: but it does not follow, that there were none of old. We must not therefore set

<sup>14</sup> Το γὰρ τῶν Ἀρμενίων ἔθνος, καὶ το τῶν Συρίων καὶ τῶν Ἀραβίων πολλὰν ὁμοφυλίαν ἐμφαίνει κλ. Strabo, L. 1. p. 70. One of the principal cities in this part of Armenia was Cu-Cousus, which signifies the place of Chus. See Hierocles *Συναγωγὴ* δημος. p. 703. Κανκουσος, Κομμανα, Αραραθία.

<sup>15</sup> Tournefort. Letter 7th.

*Place of Chus.*



aside ancient histories faithfully transmitted, because the same occurrences do not happen at this day. But the inference is not only trifling, but false. Strabo was a native of Asia Minor; and he speaks of the fertility of Armenia, and especially of the region Gogarene, which he particularly mentions as productive of the olive. <sup>16</sup> Εἰθ' ἡ Γωγαρηνὴ· Πᾶσα γὰρ ἡ χώρα αὐτὴ καρποῖς τε καὶ τοῖς ἡμέροις δένδροις, καὶ τοῖς αἰθαλεσι πλεθύνει· φέρει δὲ καὶ ἑλαιαν. He had been speaking of various parts of Armenia, and then adds, *After these succeeds Gogarene. All this country abounds with fruits and trees for the use of man, and with those also which are evergreen. It likewise produces the OLIVE.* I have mentioned, that Arene was one name of the ark; and many places were so denominated in memorial of it. It is to be observed, that there is scarcely any eastern name, which begins with a vowel or common aspirate, but is at times to be found expressed with a guttural. The city Ur was called Cur, Cour, and Chora: Aza was rendered Gaza: Ham, Cham; Hanes, Chanes: Hala, Habor, and Haran; Chala, Chabor, and Charan. So Arene, an ark or ship, was expressed <sup>17</sup> Carene: from whence came the Carina of the Romans. The term Go-Carene (Γω-Γαρηνη) signifies literally the place or region of the ark. I do not, however, imagine, that this was precisely the spot, where the <sup>18</sup> descent was

Gogarene.

Olive.

Arene, Ark, Ship.

<sup>16</sup> L. 11. p. 800.

<sup>17</sup> Many places are to be found in Media, Sufiana, and Armenia, named Carene and Carina. See Cluver. Geog.

<sup>18</sup> Gogarene was beyond the Cyrus, and a northern province. See Strabo, Stephanus, and others. It was at too great distance from Ararat, which was upon the river Araxes.

first made, though the name was given in memorial of that event; a circumstance common to many other places. I make no doubt, but that the region of the Minyæ, at the foot of Mount Arad, or Ar-Arat, was the district where the Patriarch and his family first resided. It was upon the river<sup>19</sup> Araxes, and one of the mediterranean provinces of Armenia. It was called<sup>20</sup> Ararat and Araratia from the mountain; and seems to have been a fine<sup>21</sup> country, productive of every thing necessary for life. The whole of Armenia appears to have been<sup>22</sup> fruitful; and we have the attestation of Strabo, that it produced the olive. It seems, for the most part, to have been of a very high situation. One province was styled, on this account, Armenia Alta. It bordered upon Araratia westward; and the account given of it by Moses Chorenensis is remarkable.<sup>23</sup> Armenia Alta inter omnes regiones revera altissima est; quippe quæ ad quatuor cœli partes fluvios emittit. Habet præterea montes tres, feras plurimas, aves utiles, thermas, salinas, atque aliarum rerum ubertatem, et urbem *Carinam*. *Armenia Alta is one of the highest regions in the world; for it sends out rivers in contrary directions towards the four cardinal points in the*

*Armenia fruitful.*

*Armenia alta, altissima.*

<sup>19</sup> The Araxes is properly the river of Arach, or Aracha, which signifies the river of the ark.

<sup>20</sup> Isaiah. c. 37. v. 38. and 2 Kings. c. 19. v. 37. Ararat, regio Armeniæ. Hieron. in Isaiam. Araratia, in medio regionum (Armeniæ) loco. Moses Chorenensis. Geog. p. 361.

<sup>21</sup> Habet Araratia montes camposque, atque omnem fecunditatem. Idem. p. 361.

<sup>22</sup> Habet Armenia rerum ubertatem. Id. p. 358. Strabo says of Armenia, πολλοὶ αὐλῶνες, οἱ μὲν μεσῶς, οἱ δὲ σφοδρὰ, εὐδαιμονεῖς, καθάπερ το Ἀραξηνὸν πεδίων. L. 11. p. 800.

<sup>23</sup> Geog. p. 358.

*Carina.* heavens. It has three mountains, and abounds with wild animals, and species of fowl for food, also with hot baths, and mines of salt, and with other things of utility; and the chief city is called <sup>24</sup> Carina. The region styled Araratia was also very high, though it had fine plains and valleys between the mountains. A country of this nature and situation must, after the flood, have been soonest dried, and consequently the soonest habitable. And it seems also, in an eminent degree, to have contained every requisite for habitation. The mountain still has the name of Ararat, which it has retained through all ages; and the province beneath is at this day peculiarly styled <sup>25</sup> Ar-Meni. This name seems by the natives to have been originally limited to the <sup>26</sup> region of the ark; but writers in after times have spoken of it with a greater latitude, and extended it to a large country. It was of great repute, and its chief city very ample, before it was ruined by the Tartars. The learned Roger Bacon mentions, that it once had eighty churches: <sup>27</sup> Fuerunt in eâ civitate octoginta ecclesiæ Hermenorum.

The mountain was also called <sup>28</sup> Mafis, and likewise Tha-

<sup>24</sup> Some of the principal cities in Armenia were Carina, Arca, Comana, Ararathia, Cucufus. See Hierocles Συρενδημος. p. 703. These names are very remarkable.

<sup>25</sup> Ermenia of D'Anville. See his curious map of Armenia, entitled, Carte generale de la Georgie et de l'Armenie, destinée a Peterfbourg, en 1738, d'après les Cartes, Memoires, et Observations des Gens du Pays, &c. publiée en 1766.

<sup>26</sup> It was the same as Ararat, which was extended in the same manner. But Jerome says, Ararat non est tota Armenia. L. 11. in Efaïam.

<sup>27</sup> Rogeri Baconi Pars major de Aquilonaribus Mundi partibus. See Purchas. Vol. 3. p. 55.

<sup>28</sup> See Cartwright's Travels. p. 30. and William de Rubruquis. c. 48. Μασιον ορος εν Αρμενιᾳ. Strabo. L. 11. p. 772.



manim and Shamanim, the purport of which is remarkable. I have before taken notice of the sacred Ogdoas in Egypt, *Sacred Ogdoas.* which was held in great veneration. It consisted of eight <sup>29</sup> personages described in a boat, who were esteemed the most ancient gods of the country. This number was held sacred, and esteemed mysterious by other nations. It is observable, that the Chinese have somewhat more than two hundred principal elementary characters; and out of these all other representations are formed, by which in writing they express their ideas. By these combinations, the characteristic is, in some degree, made a definition of the thing represented, and it has often a relation to the original history. Some of these have a reference to this mystical number eight, of which I shall give two instances of a very curious nature. They are taken from the letter of that learned Jesuit at <sup>30</sup> Peking, who wrote in answer to some queries sent by the Royal Society at London. Le caractère de barque, vaisseau, est composé de la figure de vaisseau, de celle de bouche, et du chiffre *huit* : ce qui peut faire allusion au *The Number 8.* nombre des personnes, qui étoient dans l'arche.---On trouve encore les deux caractères *huit*, et bouche avec celui d'eau pour exprimer *navigation heureuse*. Si c'est un hazard, il s'accorde bien avec le fait. The same reference to the number eight is to be observed in the history of Mount Mafis, or Ararat. It was called the Mountain Thamanim, or Tshamanim; and there was a town towards the foot of the

<sup>29</sup> See Vol. II. of this work, p. 234.

<sup>30</sup> Lettre de Peking sur le Genie de la Langue Chinoise, &c. A Bruxelles, 1773. p. 32.

mountain of the same name, which was supposed to have been built by Noah. Now Thaman is said in the ancient language of the country to have signified eight, and was analogous to the  $\text{שׁמ}$ , Shaman, of the <sup>31</sup> Hebrews, which denotes the same number. Ebn <sup>32</sup> Patricius mentions the Ark resting upon Ararat, and calls the district below the region of the Thamanin. He also mentions the city of the same name; and he says, that it was so called from the eight persons who came out of the Ark. Other writers express it Thamanim, which is a plural from Thaman. Terra Thamanim signifies the region of the eight persons; whose history needs no explanation. It is so rendered by Elmacini, who speaks of the town, and styles it, <sup>33</sup> pagum, quem extruxit Noa, postquam ex Arcâ egressus est: *the place, which Noah built, after that he came out of the ark.* William de Rubruquis, who travelled into Tartary in the year 1253, and returned by Armenia, has a remarkable passage to this purpose. <sup>43</sup> *Near the city Naxuan, there are mountains called Mafis, upon which they say that the Ark of Moses rested. There are two of these mountains,*

*8 Persons in the Ark.*

<sup>31</sup> See Bochart. Geog. Sacra. L. 1. p. 18.

<sup>32</sup> Vol. 1. p. 40. Vocatur autem hodie terra Thamenin. In another place he adds, Cumque egressi essent, urbem extruxerunt, quam Thamanin appellârunt, juxta numerum suum, quasi dicas, *Nos Octo sumus.* p. 43.

<sup>33</sup> L. 1. c. 1. p. 14. Thamininum vel Thamininum pagum. Περὶ τὰ Καρβούρια ἐν ἑσπέρῃ Ὀχμερῶν. Agathias, L. 4.

<sup>43</sup> See Purchas, Vol. 3. p. 50. but especially the original. Araxi et Naxuanæ duos imminere montes Maffis nomine; in quibus Arca refedit: et Cemainum oppidum ab octo illis ibi conditum, qui ab Arcâ exiverunt: idque patere ex ipso nomine, quo octo significatur. Rubriquis. The town of Naxuan is mentioned by Ptolemy, L. 5. c. 13. and placed upon the Araxes. In the map of D'Anville, it is expressed Naxshevan; and is situated upon the river, at a small distance from Mount Ararat.

*the one greater than the other, and the Araxes runneth at the foot of them. There is also a little town Cemainum, which is by interpretation eight; for they say it was so called from the eight persons who came out of the Ark, and built it. This is plain from the name; for Cemainum signifies eight. They call Cemainum the mountain the mother of the world. From hence we may perceive, that what this writer renders Cemainum, should rather have been expressed Shemainum, or Shemanum; for it is undoubtedly the same as the Themanim and Thamanim of Elmacini and others, and analogous to the שמן, Shaman of the Hebrews. The town of the Thamanim, or Shamanim, was so called from those eight primæval persons who were said to have founded it. There is reason to think, that it was the same as Naxuan, a very ancient city, which is mentioned by Ptolemy, and placed upon the Araxes. The editor of Moses Chorenensis has some curious observations upon the history of this place. <sup>35</sup> This town, which seems to be the Naxuana of Ptolemy, is close upon the plain of Araratia; and held in great regard by the Armenians, who give out, that it is the most ancient place in the world, and built immediately after the Deluge by Noab. Galanus, a Roman Presbyter, who wrote an account of the Armenian Church being reconciled to the Church of Rome, tells us, that, according to the natives, the true name is Nachidshevan. By this, they say, is signified <sup>36</sup> THE FIRST PLACE OF DESCENT. Hence there can be no doubt, but this is that place in Armenia, of which Josephus takes notice, and says, that by the natives it was called*

<sup>35</sup> L. i. c. 29. p. 71.

<sup>36</sup> I believe that the name related to the history of the Patriarch; but whether the etymology is precisely true, I question.



D'Anville.

αποβατηριον, or the place of <sup>37</sup> descent. In the map of D'Anville it is expressed <sup>38</sup> Naftshevan; and placed at the distance of a few miles to the east of Mount Ararat, in the true region of Har-Men, or Armenia, which retains its name to this day.

Baris, Meen, Selene.

Taurus.

Iäsonca.

Mon the Arkite Type.

Da. The

Har Ta-Baris, the Mountain of the Ark.

I have mentioned, that the same names have been given to different places, where the Arkite rites were instituted, under the titles of Baris, Meen, and Selene. Hence the same event was supposed to have happened in different places, and the like history has been recorded. Mount Taurus extended a great way eastward of Armenia: and one part of it, in the province of Adarbayn in Persia, is still called Al Baris, similar to the name by which Ararat was of old distinguished. <sup>39</sup> Sir Thomas Herbert travelled this way in 1626; and he mentions one peak near the city Tauris remarkably high, which he with great reason imagines to have been one of those, where stood the Iäsonca mentioned by Strabo. This hill was called <sup>40</sup> Da Moan; and the town at the foot of it had the same name. By this, according to the natives, is signified *a second plantation*. But Mon and Moan was the name of the Arkite type, as I have abundantly shewn: and Da was the ancient <sup>41</sup> Chaldaic particle analagous to *the*

<sup>37</sup> Josephus. Ant. L. 1. c. 3. p. 16.

<sup>38</sup> They have a tradition that Noah died here. See Tavernier. L. 1. c. 4. p. 16.

<sup>39</sup> He calls the ridge of Taurus El Bors, p. 197. This is a variation of El Baris. Taurus is expressed by the natives Tabaris: from whence we may infer, that the former term is only a contraction of the latter; and that from Tabaris and Tavaris came the names of Tauris and Taurus, both the city and mountain. Har Ta-Baris is the mountain of the Ark.

<sup>40</sup> p. 201.

<sup>41</sup> See of this work Vol. II. p. 443.

in our own language. Da Maon related to the Arkite Moon: *Arkite Moon.* and the history of the place still evidences the fact; for they have an ancient tradition, that the Ark was driven to this mountain. <sup>42</sup> *They spare not to aver, says the author, from a tradition, that upon this mountain of Damoan the Ark rested.* Hard by is a village named Morante, where they suppose the wife of *Morante.* <sup>43</sup> Noah to have died. I mention these accounts, however inaccurately transmitted, to shew how universal the history was of that great event, of which I have been treating. The scene of action was attributed to different places; but the real appulse of the ark was upon the mountain of Arat, called Ar-arat, in the province of Har-Men, upon the river Arach, or Araxes.

After the sacred writer has described the preservation of Noah and his family, and their descent from the Ark, he gives a short history of the Patriarch, and mentions his residence upon the spot, and his planting of the <sup>44</sup> vine. He afterwards proceeds to shew how the reparation of mankind was effected in that family, and how they multiplied upon the earth. When they were greatly increased, he gives a list of their generations, and describes them with great accuracy upon their separating, according to their places of destination: and concludes with telling us, <sup>45</sup> *By these were the isles* *Noah planted the vine.* *The & had divided of the Gentiles divided in their lands; every one after his* *their Tongues, Families tongue, after their families, in their nations.* And again, *and Nations.*

<sup>42</sup> Herbert's Travels. p. 201. The mountain Da Moan signifies Mons Lunus, *Mons Lunus.* or Lunaris.

<sup>43</sup> Tavernier. L. i. c. 4. p. 20.

<sup>44</sup> Genesis. c. 9. v. 20, 21.

<sup>45</sup> Genesis. c. 10. v. 5.

<sup>46</sup> *These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth, after the flood. I have spoken upon this subject in a former* <sup>47</sup> *treatise; and have shewn that this distribution was by the immediate appointment of God. We have full evidence of this in that sublime and pathetic hymn of Moses, where he addresses himself to the people whom he had so long conducted, and was now going to leave for ever.* <sup>48</sup> *Remember, says he, the days of old; consider the years of many generations. Ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance; when he separated the sons of Adam; he set the bounds of the people, according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of his inheritance. By this we may see, that the whole was by God's appointment; and that there was a reserve for a people who were to come after. St. Paul likewise speaks of it expressly as a divine ordinance.* <sup>49</sup> *Εποίησε τε (ὁ Θεός) ἐξ ἑνὸς αἵματος παν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παν τὸ πρὸσωπον τῆς γῆς, ὀρίσας πρὸτεταγμένους καιροὺς, καὶ τὰς ὁρίσας τῆς κατοικίας αὐτῶν. God made of one blood all nations of men for to dwell on all the face of the earth; and determined the times before appointed, and the bounds of their habitation. This is taken notice of by many of the fathers. Eusebius in particular mentions* <sup>50</sup> *the distribution of the earth: and*

<sup>46</sup> Genesis. c. 10. v. 32.

<sup>47</sup> Observations and Inquiries relating to various parts of Ancient History, p. 261.

<sup>48</sup> Deuter. c. 32. v. 7.

<sup>49</sup> Acts. c. 17. v. 26.

<sup>50</sup> Μῆριμος τῆς γῆς. Τῷ Βφῶεται τὰ κοσμοῦ ἐνακοσιοτῷ τριακοσιοτῷ εἴται τὰ Νῶε, κατὰ θεῖον δὴλοῦσι χρῆσμον ἐμερίσε Νῶε τοῖς τρεῖσιν υἱοῖς αὐτοῦ τὴν γῆν. Euseb. Chron. p. 10.

Song of Moses.

St. Paul



adds, *that it happened in the two thousand six hundred and seventy-second year of the creation, and in the nine hundred and thirtieth year of the Patriarch's life. Then it was that Noab, by divine appointment, divided the world between his three sons.* The like is to be found in <sup>51</sup> Syncellus, <sup>52</sup> Epiphanius, and other writers. The Grecians had some traditions of this partition of the earth, which they supposed to have been by lot, and between Jupiter, Neptune, and Pluto. *Noah divided the World.*

<sup>53</sup> Φαντο παλον Κρονιδησι δια τριχα δωματα νειμαι.

*Callimachus*

The sons of Cronus ascertain'd by lot  
Their several realms on earth.

Homer introduces Neptune speaking to the same purpose.

<sup>54</sup> Τρεις γαρ τ' εκ Κρονου ειμεν αδελφει, ες τεκε Ρειη—  
Τριχθα δε παντα δε δασαι, εκασος δ' εμμορε τιμης.

*Homer.*

We are from Cronus and from Rhea sprung,  
Three brothers; who the world have parted out  
Into three lots; and each enjoys his share.

*Cronus and Rhea*

*3 Brothers.*

*3 Lots.*

The tradition probably came to Greece from Egypt; and we have it more fully related in Plato. <sup>55</sup> Θεοι γαρ απασαν γην ποτε κατα τους τοπους διελαγχανον, ου κατ' εριν——δικης δε κληροις τα φιλων λαγχανοντες κατωκιζον τας χωρας. *The gods of old obtained the dominion of the whole earth, according to* *Plato.*

<sup>51</sup> Syncellus. p. 89.

<sup>52</sup> Epiphanius. L. 2. t. 2. p. 703.

<sup>53</sup> Callim. Hymn. in Jovem. v. 61.

<sup>54</sup> Iliad. O. v. 187.

<sup>55</sup> In Critià. Vol. 3. p. 109.

*their*

*their different allotments. This was effected without any contention; for they took possession of their several provinces in an amicable and fair way by lot.*

It is said of Noah, from whom all the families upon earth were derived, <sup>56</sup> *that he was a just man, and perfect in his generation: and that he walked with God.* We may suppose, that his sons shewed him always great reverence: and after they were separated, and when he was no more, that they still behaved in conformity to the rules which he established. But there was one family which seems to have acted a contrary part; and however they may have revered his memory, they paid little regard to his institutions. It is said, that <sup>57</sup> *Cush begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Ashur, and builded Nineve, and the city Rehoboth, and Calah, and Resen, between Nineve and Calah, the same is a great city.* We have, in this narration, an account of the first rebellion in the world; and the grounds of this apostasy seem to have been these. At the distribution of families, and the allotment of the different regions upon earth, the house of Shem stood first, and was particularly regarded. The children of Shem were Elam and Ashur, Arphaxad, Lud, and Aram. Their places of destination seem to have been not far removed from the region of

<sup>56</sup> Genesis. c. 6. v. 9.

<sup>57</sup> Genesis. c. 10. v. 8.

descent,

*Cush begat Nimrod.*

*Babel*

*Ashur builded Nineve*

*Shem had the Mansion*

*Asia*

descent, which was the place of separation. They in general had Asia to their lot, as Japhet had Europe, and Ham the large continent of Africa. And in Asia, the portion of Elam was to the east of the river Tigris, towards the mouth of it, which country, by the Gentile writers, was styled Elymais: and opposite to him, on the western side, was Ashur. In like manner, above Ashur, upon the same river was Aram, who possessed the countries called Aram and Aramea: and opposite to him was Arphaxad, who in after times was called<sup>58</sup> Arbaches and Arbaces, and his country Arphacitis. Lud probably retired to Lydia, and bordered upon the sons of Japhet, who were possessed of some regions in Asia Minor. This was the original disposition of these families; but the sons of Chus would not submit to the divine dispensation; and<sup>59</sup> Nimrod, who first took upon himself regal state, drove Ashur from his demesnes, and forced him to take shelter in the higher parts of Mesopotamia. This was part of the country called Aram, and was probably ceded to him by his brother. Here the Ashurites built for their defence a chain of cities equal in strength and renown to those which had been founded by Nimrod. We have, in this detail, an

*Japhet Europe**Ham Africa**Elam**Ashur**Aram**Arphaxad**Lud**Chus rebelled*

<sup>58</sup> Justin. L. 1. c. 3. Ptolemy expresses the country Arrapachitis. L. 6. c. 1. The chief city was Artaxata.

<sup>59</sup> Νεβρωδ, ὁ κυνηγος και γιγας, ὁ Αιθιοψ.—τὴν τῶ Νεβρωδ τὴν βασιλειαν Βαβυλωνος μετα τον κατακλυσμον ἡ θεια γραφη ανατιθησι. Chron. Paschale. p. 28.

Nimrod was styled Orion, and Alorus by the Gentile writers; and is acknowledged to have been the first king upon earth, and to have reigned at Babylon. Ταῦτα μὲν ὁ Εὐζωστος ἱστορησε πρῶτον γενεσθαι Βασιλεα Αλωρον ἐκ Βαβυλωνος Χαλδαιων. Euseb. Chron. p. 5. Syncellus says the same, p. 37. 79. We meet with the same history in another place of the Chron. Paschale. p. 36. also Johan. Antiochen. L. 2. p. 18.

*Nimrod Orion, Alorus**first King. Babylon his Kingdom.*



account of the first monarchy upon earth, and of the tyranny and usurpations which in consequence of it ensued.

The sacred historian after this mentions another act of a rebellious purpose; which consisted in building a lofty tower with a very evil intent. Most writers have described this and the former event, as antecedent to the migration of mankind, which they suppose to have been from the plains of Shinar: but it will be my endeavour to shew, that the general migration was not only prior, but from another part of the world. The words of the historian are these: *“ And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one; and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand each other’s speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city: therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and*

<sup>60</sup> Genesis, c. 11. v. 1.

from thence did the Lord scatter them abroad upon the face of all the earth. It had been in the preceding chapter mentioned, where the family of Shem was enumerated, that *unto*<sup>61</sup> *Heber were born two sons; the name of one was Peleg; for in his days was the earth divided.* I think, that we may, from the preceding portions of Scripture, observe two different occurrences, which are generally blended together. First, that there was a formal migration of families to the several regions appointed for them, according to the determination of the Almighty: Secondly, that there was a dissipation of others, who stood their ground, and would not acquiesce in the divine dispensation. These seem to have been two distinct events, and to have happened in different places, as well as at different times. In the beginning of the latter history, mention is made of people's journeying, and proceeding towards a place of settlement. It is generally thought, that the whole of mankind is included in this description; and it is inferred from the words of Moses. *And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.* But I am not certain that these words afford any proof to this opinion: for, in respect to what is here said, I do not see, but that a migration of families might have happened antecedently to this journeying from the east. The passage, when truly translated, does not by any means refer to the whole of mankind. According to the original, it is said indeterminately, *that in the journeying of people from the*

<sup>61</sup> Genesis. c. 10. v. 25. Peleg signified division.

King James's Trans-  
lation grossly and pur-  
posely false, according  
to Bryant.

east, they found a plain in the land of Shinar. The purport, therefore, of the whole passage amounts only to this, that, before there was any alteration in the language of mankind, a body of people came from the east to the place above specified. This is all that is said: so that I am far from being satisfied, that the whole of mankind was engaged in this expedition from the east. The Scripture does not seem to say so: nor can there be any reason assigned, why they should travel so far merely to be dissipated afterwards. We have reason to think, that soon after the descent from the Ark, the Patriarch found himself in a fine and fruitful country; for so it is described by <sup>62</sup> Strabo and others; and there is nothing that we can suppose to have been done at Shinar, but might have been effected in the spot where he first resided; I mean in respect to migration. The region about Ararat may be esteemed as nearly a central part of the earth; and it is certainly as well calculated as any other for the removal of colonies upon the increase of mankind. The Ethnic writers, in their accounts of the wanderings of Isis and Jonah, seem to allude to the journeying of mankind; and they speak of the country about Caucasus as the place from whence those travels began. The same is to be observed in the original history of the Minyæ, which is called the retreat of the Argonautæ: for they retire from the region about Caucasus to the remotest parts of the earth: and it is well known, that Ararat in Armenia is a part of that vast chain of mountains called Caucasus and Taurus. Upon these mountains, and in

Wanderings of Isis and  
Jonah

Minyæ. Argonautæ.

<sup>62</sup> L. 11. p. 800. Ararat, regio in Armeniâ campestris est; per quam Araxes fluit; incredibilis ubertatis. Hieron. in Esaiam. c. 37. See Tavernier's Travels, p. 14, 15. and Tournefort. Letter 7th.



the adjacent country, were preserved more authentic accounts of the Ark, than almost in any other part of the world. Moses Chorenensis takes notice of the many memorials relating to ancient times, which were preserved by the people of Armenia. They were commemorated in their poems, *Armenia* songs, and sacred hymns. <sup>63</sup> Cæterum veteres Armenii in carminibus suis, cantilenis ad cymbala, ac tripudiis, longè copiosiore de his rebus mentionem agitant. *The ancient Armenians in their poems and hymns, which are accompanied with cymbals and dances, afford a far more copious account of these events than any other nation.* The place where mankind first resided, was undoubtedly the region of the Minyæ, at the bottom of Mount Baris, or Luban, which was the Ararat of Moses. Here I imagine, that the Patriarch resided; and <sup>64</sup> Berofus mentions, that in this place he gave instructions *Berosus* to his children, and vanished from the sight of men. But the sacred writings are upon this head silent: they only mention his planting the vine, and seemingly taking up his abode for a long time upon the spot. Indeed, they do not afford us any reason to infer that he ever departed from it. The very plantation of the vine seems to imply a purpose of residence. Not a word is said of the Patriarch's ever quitting the place; nor of any of his sons departing from it, till the general migration. Many of the fathers were of opinion, that they did not for some ages quit this region. According to Epiphanius, they remained in the vicinity of *Epiphanius*, Ararat for five generations, during the space of six hundred

<sup>63</sup> L. i. c. 5. p. 19.

<sup>64</sup> Apud Euseb. Chron. p. 8;

and fifty-nine years. <sup>65</sup> Μετά δε τον κατακλυσμον, ἐπιστῆς της λαρυακος τε Νωε εν τοις ορεσι τοις Αραρατ, ανα μεσον Αρμενιων και Καρδυων, εν τῷ Λαβάρ ορει καλῶμενῳ, ἐκείσε πρῶτον οικησις γινεται μετα τον κατακλυσμον των ανθρωπων· καὶ κεὶ φυτευει ἀμπελωνα Νωε ὁ προφητης, οικισης τε γινεται τε τοπ. Γινονται δε τοις αὐτῃ παισι———παιδες, και παιδων παιδες, ἕως πεμπτης γενεας, ετων ἑξακοσιων πεντηκοντα εννεα. *After the Ark upon the decrease of the waters had rested upon the mountains of Ararat, upon that particular eminence called Lubar, which bounds the countries of the Armenians and the Cardueans; the region where it settled became the first place occupied by mankind. Here the Patriarch Noah took up his residence, and planted the vine. In this place he saw a large progeny descend from him, children after children—to the <sup>66</sup> fifth generation, for the space of six hundred and fifty-nine years.*

During the residence of mankind in these parts, we may imagine, that there was a season of great happiness. They for a long time lived under the mild rule of the great Patriarch, before laws were enacted or penalties known. When they multiplied, and were become very numerous, it pleased God to allot to the various families different regions, to which they were to retire: and they accordingly, in the days of Peleg, did remove, and betake themselves to their different departments. But the sons of Chus would not obey. They went off under the conduct of the archrebel Nimrod;

Chus, rebecca

<sup>65</sup> Hæref. L. i. p. 5.

<sup>66</sup> The same is mentioned by this writer in another place. Περμπτη γενεα μετα τον κατακλυσμον; πληθυνοντων αρτι των ανθρωπων———απο τη Λαβάρ της Αρμενίας, τηγ' εστιν Αραρατ της χώρας, γινονται εν πεδινῳ Σαααρά. L. i. p. 6.



and seem to have been for a long time in a roving state; but at last they arrived at the plains of Shinar. These they found occupied by Assur and his sons: for he had been placed there by divine appointment. But they ejected him, and seized upon his dominions; which they immediately fortified with cities, and laid the foundation of a great monarchy. Their leader is often mentioned by the Gentile writers, who call him Belus. He was a person of great impiety; who finding, that the earth had been divided among the sons of men by a divine decree, thought proper to counteract the ordinance of God, and to make a different distribution. This is often alluded to in the Ethnic writings; and Abydenus particularly mentions, that <sup>67</sup> Belus appointed to the people their place of habitation. Dionysius refers to this Belus and his associates, when he is speaking of the deities, who were the ancestors of the Indo-Cuthites.

<sup>68</sup> ἐκληρωσαντο δ' ἕκασω  
Μοῖραν ἔχειν ποντοιο, καὶ ἡπειροιο βαθείης.

They first allotted to each roving tribe  
Their share of sea, and land.

This is the beginning of that period, which, upon account of the rebellion then first known, was by the Greek writers alluded to under the title of Σκυθισμος, Scuthismus. This ejection of Assur seems to shew, that these transactions were after the general migration; for he was in possession of the province allotted to him, till he was ejected by this lawless people.

<sup>67</sup> Χωρὰν ἕκασω ἀπονεύμαντα. Euseb. Præp. Evang. L. 9. p. 457.

<sup>68</sup> V. 1173.

In the beginning of this history it is said, that they journeyed from the east, when they came to the land of Shinar. This was the latter part of their rout: and the reason of their coming in this direction may, I think, be plainly shewn. The Ark, according to the best accounts, both sacred and profane, rested upon a mountain of Armenia, called Minyas; Baris, Lubar, and Ararat. Many families of the emigrants went probably directly east or west, in consequence of the situation to which they were appointed. But those who were destined to the southern parts of the great continents, which they were to inhabit, could not so easily and uniformly proceed; there being but few outlets to their place of destination. For the high Tauric ridge and the <sup>69</sup> Gordyeen mountains came between, and intercepted their due course. How difficult these mountains were, even in later times, to be passed may be known from the retreat of the ten thousand Greeks, who had served under Cyrus the younger. They came from these very plains of Shinar; and passing to the east of the Tigris, they arrived at these mountains, which with great peril they got over. But in the times of which we are treating, they must have been still more difficult to be <sup>70</sup> furmounted: for after the deluge, the hollows and valleys between these hills, and all other mountainous places, must have been full of slime and mud; and for a great while have abounded with stagnant waters. We know from ancient history, that it was a long time before passages were opened,

Xenophon

<sup>69</sup> Strabo, L. II. p. 798.

<sup>70</sup> In later times there were only two passages southward. Armenia orientales Ciliciæ fines attingit, atque ad Taurum montem patet—atque ex eâ duo aditus in Syriam patent. Moses Chorenensis. Geog. p. 354.

and roads made through places of this nature. I should therefore think, that mankind must necessarily for some ages have remained near the place of descent, from which they did not depart till the time of the general migration. Armenia is in great measure bounded either by the Pontic sea, or by mountains: and it seems to have been the purpose of Providence to confine the sons of men to this particular region, to prevent their roving too soon. Otherwise they might have gone off in small parties, before the great families were constituted, among whom the world was to be divided. The œconomy and distribution assigned by Providence, would by these means have been defeated. It was upon this account, that at the migration, many families were obliged to travel more or less eastward, who wanted to come down to the remoter parts of Asia. And in respect to the Cuthites, who seem to have been a good while in a roving state, they might possibly travel to the Pylæ Caspiæ, before they found an outlet to descend to the country specified. In consequence of this, the latter part of their rout must have been in the direction mentioned in the Scriptures; which is very properly styled a journeying from the east. I was surprised, after I had formed this opinion from the natural history of the country, to find it verified by that ancient historian Berosus. He mentions the rout of his countrymen from Ararat after the deluge; and says, that it was not in a strait line: but people had been instructed <sup>71</sup> *περιξ πορευθηναι εις Βαβυλωνιαν*, to take a circuit, and so to descend to the regions of *Babylonia*. In this manner, the sons of Chus

*Cuthites. Rovers.*

*Berosus.*

<sup>71</sup> Euseb. Chron. p. 8. *Περιξ, κυκλω.* Hesych.



came to the plains of Shinar, of which Babylonia was a part; and from hence they ejected Affur: and afterwards trespassed upon Elam in the region beyond the Tigris.

It may still be urged, that all mankind must certainly have been at Babel: *for the whole earth* and its language are mentioned<sup>72</sup>; and it is said, that God *confounded there the language of all the earth*. But this, I think, can never be the meaning of the sacred writer: and it may be proved from the premises, upon which those in opposition proceed. The confusion of speech is by all uniformly limited to the region about Babel. If we were to allow, that all mankind were included in this spot, how can we imagine, that the sacred historian would call this the whole earth? If mankind were in possession of the greater part of the globe, this figurative way of speaking would be natural and allowable. But if they are supposed to be confined to one narrow interamnian district; it is surely premature: for we cannot suppose that the language of the whole earth would be mentioned before the earth was in great measure occupied; which they do not allow. And if what I assert be granted, that the earth was in some degree peopled, yet the confusion is limited to Babel; so that what is mentioned in the above passage can never relate to the whole earth.

There are two terms, which are each taken in different acceptations; and upon these the truth of this history depends. In the first verse of this chapter it is said, that, Col Aretz, *the whole earth* was of one language (or rather lip), and way of speaking. The word Col signifies *the whole*, and

<sup>72</sup> C. II. V. I.



also *every*. By Aretz is often meant the *earth*: it also signifies a *land* or *province*; and occurs continually in this latter acceptation. We find in this very chapter, that the region of Shinar is called Aretz Shinar; and the land of Canaan <sup>73</sup> Aretz Canaan. The like may be seen in the preceding chapter, and in various parts of Scripture. I shall therefore adopt it in this sense; and lay before the reader a version of the whole passage concerning Babel; rendering the terms above as I have observed them at times exhibited by some of the best judges of the original.

1. *And every region was of one lip and* <sup>74</sup> *mode of speech.*

2. *And it came to pass, in the journeying of people from the east, that they found a plain in the (Aretz) land of Shinar; and they dwelt there.*

3. *And one man said to another; Go to; let us make brick, and burn them thoroughly: and they had brick for stone; and slime had they for mortar.*

4. *And they said; Go to; let us build us a city and a tower, whose top may reach unto heaven: and let us make us a mark or signal, that we may not be scattered abroad upon the surface of every region.*

5. *And the Lord came down to see the city, and the tower, which the children of men were building.*

6. *And the Lord said; Behold, the people is one (united in*

<sup>73</sup> V. 32. So Aretz Havilah, the land of Havilah. Genesis. c. 2. v. 11. אֶרֶץ כּוּשׁ, Aretz Cush, v. 12. the land of Cush. The Psalmist makes use of both the terms precisely in the sense, which I attribute to them here. *Their sound is gone out into every land*: Col Aretz, in omnem terram. Ps. 19. v. 4.

<sup>74</sup> Et omnis terra labium unum, et verba una. Versio Ariæ Montani. καὶ φωνή μία πάντων. Sept.

one body) ; and they have all one lip or pronunciation : and this they begin to do ; and now nothing will be restrained from them, which they have imagined to do.

7. Go to ; let us go down, and there confound their lip, that they may not understand one another's lip, or pronunciation.

8. So the Lord scattered them abroad from thence over the face of every region ; and they left off to build the city.

9. Therefore is the name of it called Babel, because the Lord did there confound the lip of the whole land ; and from thence did the Lord scatter them over the face of every region, or of the whole earth.

This I take to be the true purport of the history : from whence we may infer, that the confusion of language was a partial event : and that the whole of mankind are by no means to be included in the dispersion from Babel. It re-

Americans ! Have a care, *Form no Schemes of Universal Empire. The Lord will always come down and defeat all such projects.*

related chiefly to the sons of Chus ; whose intention was to have founded a great, if not an universal, empire : but by this judgment their purpose was defeated.

That there was a migration first, and a dispersion afterwards, will appear more plainly, if we compare the different histories of these events. <sup>75</sup> *In the days of Peleg the earth was divided : and the sons of Noah were distinguished in their generations, in their nations : and by these were the nations divided in the earth* AFTER THE FLOOD. We see here uniformity and method ; and a particular distribution. And this is said to have happened, not after the building of the tower, or confusion of speech, but *after the flood*. In

<sup>75</sup> Genesis. c. 10. v. 25. 31. 32. Εξ αυτου (Φαλεγ) και την των Χαλδαιων Βασιλειαν, ης ο πρωτος Ευτυχις, ο και Νεμερως, φημεν καταρξασθαι. Syncellus. p. 79.

the other case, there is an irregular dissipation without any rule and order. <sup>76</sup> *So the Lord scattered them abroad from thence upon the face of every region; and they left off to build the city: and FROM THENCE (from the city and tower) did the Lord scatter them abroad.* This is certainly a different event from the former. In short, the migration was general; and all the families among the sons of men were concerned in it. The dispersion at Babel, and the confusion, was partial; and related only to the house of Chus and their adherents. For they had many associates, probably out of every family; apostates from the truth; who had left the stock of their fathers, and the religion of the true God, that they might enlist under the rule of the Cuthites, and follow their rites and worship. For when Babel was deserted, we find among the Cuthites of Chaldæa some of the line of <sup>77</sup> Shem, whom we could scarcely have expected to have met in such a society. Here were Terah, and Nahor, and even Abraham, all upon forbidden ground; and separated from the family to which they belonged. This Joshua mentions in his exhortation to the children of Israel. <sup>78</sup> *Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor, and they served other gods.* *Terah served other gods* And we may well imagine, that many of the branches of Ham were associated in the same manner, and in confederacy with the rebels; and some perhaps of every great division into which mankind was separated. To this.

<sup>76</sup> Genesis. c. II. v. 8. 9.

<sup>77</sup> Genesis. c. LI. v. 28. 31.

<sup>78</sup> Joshua. c. 24. v. 2.



Berosus bears witness, who says, that in the first age Babylon was inhabited by people of different families and nations, who resided there in great numbers. <sup>79</sup> *Εν δε τη Βαβυλωνι πολυ πλεθος ανθρωπων γενεσθαι αλλοεθνων κατοικησαντων Χαλδαιαν.* *In those times Babylon was full of people of different nations and families, who resided in Chaldea.* And as all these tribes are said to have been of one lip, and of the same words, that is, of the same uniform pronunciation, and the same express language, it seemed good to divine wisdom, to cause a confusion of the lip, and a change in pronunciation, that these various tribes might no longer understand each other. <sup>80</sup> *Go to, let us go down, and there confound their* *פהש* *lip; that they may not understand one another's speech.*

<sup>81</sup> *Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth.* Our version is certainly in this place faulty, as I have shewn: for by faphet col haretz is not here meant the language of the whole earth, but of the whole region, or province; which language was not changed, but confounded, as we find it expressly mentioned by the sacred writer. This confusion of speech is by all uniformly limited to the country about Babel.

We must therefore, instead of the language of all the earth substitute the language of the whole country: for such is the purport of the terms. This was confounded by causing a <sup>82</sup> labial failure; so that the people could not articulate.

<sup>79</sup> Eusebii Chron. p. 6.

<sup>80</sup> Genesis. c. 11. v. 7.

<sup>81</sup> C. 11. v. 9.

<sup>82</sup> By all the Grecian interpreters it is rendered *συγχυσις*: which can never denote a change; but only a confusion.

Our Version faulty.



It was not an aberration in words, or language, but a failure, and incapacity in labial utterance. By this their speech was confounded, but not altered; for, as soon as they separated, they recovered their true tenor of pronunciation; and the language of the earth continued for some ages nearly the <sup>83</sup> same. This, I think, appears from many interviews, taken notice of in Scripture, between the Hebrews, and other nations; wherein they speak without an interpreter, and must therefore have nearly the same tongue. And even the languages, which subsist at this day, various as they may be, yet retain sufficient relation to shew, that they were once dialects from the same matrix; and that their variety was the effect of time. If we may trust to an Ethnic writer, the evidence of Eupolemus is decisive; for he speaks of the disper- *Eupolemus* sion as a partial judgment, inflicted upon those persons only, who were confederate at Babel. His account is very particular, and seems to agree precisely with the purport of the Scriptures. He says, <sup>84</sup> *that the city Babel was first founded, and afterwards the celebrated tower; both which were built by some of those people who had escaped the deluge. Είναι δε αὗται Γίγαντες. They were the same who in after times were recorded*

<sup>83</sup> Upon this head, the person of all others to be consulted, is the very learned Monsieur Court de Gebelin, in his work entitled, *Monde Primitif Analyfé et Comparé*; which is now printing at Paris, and is in part finished. The last published volume is particularly to be read; as it affords very copious and satisfactory evidences to this purpose; and is replete with the most curious erudition, concerning the history and origin both of writing and language.

*Court de Gebelin.*

<sup>84</sup> Εὐπολεμος δ' ἐν τῇ περὶ Ἰθαίων τῆς Ἀσσυρίας φησι, πολλὴν Βαβυλῶνα πρῶτον μὲν κτισθῆναι ὑπὸ τῶν διασωθέντων ἐκ τῆ κατακλυσμῶ· εἶναι δὲ αὐτῆς Γίγαντας. Οἰκοδομεῖν δὲ τὸν ἱστούμενον Πύργον. περὶ τῆς τῆς Θεᾶς ἐργείας, τοὺς Γίγαντας διασπαρῆναι καθ' ὅλην τὴν γῆν. Apud Euseb. Præp. L. 9. p. 418.

*under*

*under the character of the Giants. The tower was at length by the hand of the Almighty ruined: and these Giants were scattered over the whole earth.* By this we find, that only a part of mankind was engaged in the building of the tower; and that those only were dispersed abroad: consequently the confusion of speech could not be universal, no more than the dispersion, of which it was the cause.

The people concerned in this daring undertaking encouraged each other to this work by saying, <sup>85</sup> *Go to; let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* What is in our version a name, is by many interpreted a monument, a <sup>86</sup> mark, or sign to direct: and this certainly is the sense of it in this passage. The great fear of the sons of Chus was, that they might be divided and scattered abroad. They therefore built this tower, as a land-mark to repair to; as a token to direct them: and it was probably an idolatrous temple, or high altar, dedicated to the host of heaven, from which they were never long to be absent. It is expressly said, that they raised it, to prevent their being scattered abroad. It was the original temple of Sama-Rama, whence the Babylonians were called Semarim. The apostates were one fourth of the line of Ham, and they had an inclination to maintain themselves where they first settled, instead of occupying the countries to which they were appointed. And that the sons of Chus

High Altar

$\frac{1}{4}$  of Ham

<sup>85</sup> Genesis. c. 11. v. 3.

<sup>86</sup> According to Schultens, the proper and primary notion of  $\square\psi$ , is a mark, or sign, standing out, raised up, or exposed to open view. Taylor's Hebrew Concordance. n. 1963.  $\square\psi$ , is similar to  $\sigma\eta\mu\alpha$ , and  $\sigma\alpha\mu\alpha$  of the Greeks.

were

were the chief agents both in erecting the tower of Babel, and in prosecuting these rebellious principles, is plain from a previous passage; for it is said of Nimrod, the son of Chus, that *the beginning of his kingdom was Babel*. We cannot therefore suppose this defection general, or the judgment universal; unless all mankind co-operated with this tyrant. Or supposing, that the term of his life did not extend to the erecting of the tower, and that he only laid the foundation of the city: yet the whole was carried on by those of his family, who were confessedly rebels and apostates. They acted in defiance of God; and were in a continual state of trespass towards man. And though some did join them; yet it is hardly credible, that all should co-operate, and so totally forget their duty. How can we imagine that Shem, if he were alive, would enter into a league with such people? or that his sons Elam, Aram, or Arphaxad would join them? The pre-eminence shewn them in the regions to which they were appointed, and the regularity observable in their destination, prove that they could not have been a part in the dispersion, and consequently not of the confederacy. Indeed, they had retired to their several departments, before the erecting of the tower: and Assur, the second of the sons of Shem, so far from co-operating with this people, had been driven from his settlement by them, and forced to take shelter in another place. In short, there was a migration first, and a dispersion afterwards: which latter was effected by a fearful judgment; a confusion of speech, through a failure in labial utterance. This judgment was partial, as was the dispersion in consequence of it. It related only to

*Sons of Chus.*



*Cuthites*  
 the Cuthites of Shinar and Babel, and to those who had joined themselves to them. They seem to have been a very numerous body : and, in consequence of this calamity, they fled away ; not to any particular place of destination : but *were scattered abroad upon the face of the whole earth.* And the truth of this will appear from the concurrent testimony of the most approved Ethnic writers.

Such is the account transmitted by Moses of the reparation of mankind after the flood ; and of their migration, according to their families, to the regions appointed for them : of the rebellion also of the Cuthites, and the construction of the tower ; and of the dissipation, which afterwards ensued. This is a curious and inestimable piece of history, which is authenticated in every part by the evidence of subsequent ages. As far as this history goes, we have an infallible guide to direct us in respect to the place of destination, to which each family retired. But what encroachments were afterwards made ; what colonies were sent abroad ; and what new kingdoms founded ; are circumstances to be sought for from another quarter. And in our process to obtain this knowledge, we must have recourse to the writers of Greece. It is in vain to talk about the Arabian or Persian literature, of modern date : or about the Celts, and the Scythæ ; at least, according to the common acceptance, in which the last nation is understood. All knowledge of ancient times has been derived to us through the hands of the Grecians. They have copied from the most early writers of the east : and we have no other resources to apply to, where the Mosaic history closes. It may perhaps be said, that these



helps must be very precarious ; as little trust can be reposed in writers, who have blended and sophistified whatever came to their hands : where the mixture is so general, that it is scarce possible, with the greatest attention, to distinguish truth from fable. It must be confessed, that the truth is much disguised : yet it is by no means effaced ; and consequently may be still retrieved. I hope, in the course of my argument, that this has been abundantly shewn. To pass a proper judgment on the Grecian histories, we must look upon them collectively as a rich mine ; wherein the ore lies deep ; and is mixed with earth, and other base concretions. It is our business to sift, and separate ; and by refining to disengage it. This, by care and attention, is to be effected : and then what a fund of riches is to be obtained !

The last great event, which I mentioned from the Mosaic account, was the dissipation of the Cuthites from Babel : from whence they were scattered over the face of the earth. This is an æra to be much observed : for at this period the sacred penman closes the general history of the world. What ensues relates to one family and to a private dispensation. Of the nations of the earth, and their politics, nothing more occurs ; excepting only, as their history chances to be connected with that of the sons of Israel. We must therefore have recourse to Gentile authority for a subsequent account. And, previously to this, we may from them obtain collateral evidence of the great events which had preceded, and which are mentioned by Moses. We learn from the poets, and all the more ancient writers were poets, that there was a time, when mankind lived a life of simplicity and virtue : that

they had no laws; but were in a state of nature; when pains and penalties were unknown. They were wonderfully blessed with longevity, and had a share of health and strength in proportion to their years. At last, there was a mighty falling off from this primitive simplicity; and a great change was effected in consequence of this failure. Men grew proud and unjust: jealousies prevailed; attended with a love of rule: which was followed with war and bloodshed. The chief person, who began these innovations, was Nimrod. The Greeks often call him Nebrod, and Nebros, and have preserved many oriental memorials concerning him, and his apostasy; and concerning the tower, which he is supposed to have erected. He is described as a gigantic, daring personage; a contemner of every thing divine: and his associates are represented of a character equally enterprizing and daring. <sup>87</sup> Abydenus, in his Assyrian Annals, alludes to the insurrection of the sons of Chus, and to their great impiety. He also mentions the building of the tower, and confusion of tongues: and says, that the tower, analogous to the words of the Scripture, was carried up to heaven; but that the Gods ruined it by storms and whirlwinds; and frustrated the purpose for which it was designed; and overthrew it upon the heads of those, who were employed in the work:

<sup>87</sup> Εντι δε οἱ λεγεσιν τες πρωτες εκ γης ανασχοντας ρωμη τε και μεγεθει χαυνωθειτας, και δη θεων καταφρονησαντας αμεινονας ειναι, πυργων τυξιν ηλιβατον αιρειν, ινα νυν Βαβυλων εσιν, ηδη τε ασσον ειναι τε θρανς και τες ανεμς θεοισι βωθεοντας ανατρεψαι περι αυτοισι το μηχανημα' τε δητα ερειπια λεγεσθαι Βαβυλωνα. Τως δε οντας ομογλωσσους εκ θεων πολυθρον φωνην ενεικασθαι. Μετα δε Κρονον και Τιτηνη συζησαι πολεμον. Ο δε τοπος, εν ω πυργον φκοδομησαν, νυν Βαβυλων καλειται, δια την συγχυσιν τε περι την διαλεκτον πρωτην εναργους. Έβραιοι γαρ την συγχυσιν Βαβελ καλουν. Euseb. Chron. p. 13.

that

that the ruins of it were called Babylon. Before this, there was but one language subsisting among men: but now they had, πολυθρον φωνην, a manifold sound, or utterance. A war soon after ensued between Cronus and Titan. He repeats, that the particular spot, where the tower stood, was in his time called Babylon<sup>88</sup>. It was so called, he says, from the confusion of tongues, and variation of dialect: for in the Hebrew language, such confusion is termed Babel. The Scriptures speak only of a confusion of tongue: but Abydenus mentions high winds, which impeded the work, and finally overthrew the tower. The like is mentioned in the Sibylline oracles, together with the confusion of tongues: *Sibyl.* which circumstance most of these writers, from not being well versed in the original history, have supposed to have been general<sup>89</sup>. And similar to the history of Abydenus, an account is here given of a war, which broke out soon after.

Some traces of those fearful events, with which the dispersion is said to have been attended, seem to have been preserved in the records of Phenicia. Syria, and the greatest part of the country about Libanus, was, as I have abundantly shewn, possessed by the sons of Chus: and even the city *Siria, Phenicia* Tyre was under their rule. The people of this city were *Tire* styled Phenicians, and are said to have been driven from their first place of settlement, which we know to have been in Babylonia, by earthquakes. <sup>90</sup> Tyrionum gens, condita a

<sup>88</sup> Strabo speaks of a tower of immense size at Babylon, remaining in later times, which was a stadium every way. L. 16. p. 1073. These are nearly the dimensions of some of the principal pyramids in Egypt.

<sup>89</sup> Theophilus ad Autolyc. L. 2. p. 371.

<sup>90</sup> Justin. L. 18. c. 3.



Phœnicibus fuit ; qui terræ motu vexati Affyrium stagnum primo, mox mari proximum littus incoluerunt.

I have mentioned the remarkable evidence of Eupolemus, who attributes the construction both of Babylon, and the Tower, to people of the giant race. By these are always meant the sons of Ham and Chus : so that it certainly was not a work of general co-operation. Epiphanius also takes notice of Babel, or Babylon ; <sup>91</sup> της πρώτης πόλεως μετα τον κατακλυσμον κτισθεις. Which, he says, was the first city that was built after the flood. Επ' αυτή τη οικοδομη αρχη λοιπον συμβελιας, αθροισμς, και τυραννιδος, γινεται Νεβρωθ. Νεβρωθ γαρ βασιλευει υιος τε Χες Αιθιοπος. From the very foundation of this city, there commenced an immediate scene of conspiracy, sedition, and tyranny, which was carried on by Nimrod : for royalty was then first assumed by Nimrod, who was the son of Chus, the Æthiop. He is in all histories represented as a giant ; and, according to the <sup>92</sup> Persian accounts, was deified after his death, and called Orion. One of the asterisms in the celestial sphere, was denominated from him. The Scripture speaks of him as a mighty hunter : and Homer, in reference to these histories, introduces him as a giant, and a hunter in the shades below.

<sup>93</sup> Τον δε μετ' Ωρειωνα πελωριον εισενοησα  
Θηρας όμς ειλευντα κατ' ασφοδελον λειμωνα,

<sup>91</sup> L. i. p. 7.

<sup>92</sup> Χες—ος ιεγεννησε τον Νεβρωθ γιγαντα, τον την Βαβυλωνα κτισαντα, εν λεγουσιν οι Περσαι αποθεωθεντα, και γενομενον εν αστροις τε Ουρανο, οντινα λεγουσιν ΩΡΙΩΝΑ. Chron. Pasch. p. 36. Εν δε τοις προειρημενοις χροτοις γεγρονε τις γιγας, τενομα Νεβρωθ, υιος Χες τε Αιθιοπος. Johan. Malala. p. 18.

<sup>93</sup> Homer. Odyss. L. Α. v. 571.

Ham and Chus  
giants

Chus the Æthiop

Orion. constellation.  
See Dupuis



Τὸς αὐτὸς κατεπέφεν ἐν οἰοπολοῖσιν ὄρεσσι,  
 Χερσὶν ἔχων ῥοπαλὸν παγχαλκεόν, αἰὲν ἀγέες.

Next I beheld Orion's tow'ring shade,  
 Chasing the savage race ; which wild with fear  
 Before him fled in herds. These he had slain  
 Upon the cliffs, and solitary hills.  
 His arms, a club of brass, massy and strong,  
 Such as no force could injure.

The author of the Paschal Chronicle mentions all his attributes, in speaking of him : <sup>94</sup> Νεβρωδὸς ὁ κυνηγός, καὶ Γίγας, ὁ Αἰθιοψ.—Τὸτῳ τῷ Νεβρωδὶ τὴν βασιλείαν Βαβυλωνος μετὰ τοῦ κατακλυσμοῦ ἡ θεία γραφή ἀνατίθησι. *Nebrod, the great hunter, and giant, the Ethiopian ; whom the sacred writings make king of Babylon after the deluge.* The same author says, that he first taught the Assyrians to worship fire. Ὁυτοὺς διδάσκει Ἀσσυρίους σεβεῖν τὸ πῦρ. By the Assyrians are meant the Babylonians, who in after times were included under that name, but in these days were a very distinct people. Nimrod, by the Grecians, was sometimes rendered Νεβρος, Nebros ; which signifies also a fawn : whence in the history of Bacchus, and the Cuthites, there is always a play upon this term ; as well as upon νεβρίς and νεβριδές, *Nebris* and *Nebrides*.

They were not only the oriental historians, who retained the memory of these early events : manifest traces of the same are to be found in the Greek poets ; who, though at first not easy to be understood, may be satisfactorily explained by what has preceded. The clue given above will

<sup>94</sup> Chron. Pasch. p. 28.

readily lead us to the history, to which they allude. The dispersion of the Cuthites is manifestly to be discovered under the fable of the flight of Bacchus: and the disunion of that formidable body, which made so bold a stand, and the scattering of them over the face of the earth, is represented under the fable of dismembering the same person. It is said of him, that he was torn <sup>95</sup> limb from limb: that his members were scattered different ways; but that he afterwards revived. The Scripture account is, that the Lord scattered them abroad; not to any certain place of destination, but over the face of the whole earth. This is plainly referred to by Nonnus, where he speaks of the retreat of Bacchus, and the dissipation of his associates; by whom are to be understood the Cuthites.

*Nonnus*

<sup>96</sup> Ἀσαθεες δὲ φαλαγγες ἀθηα κυκλα κελευθε  
 Ἐσικον ἐνθα καὶ ἐνθα διακρίδον, ἐς πτερον Εὐρε,  
 Εἰς τε ῥάχιν Ζεφυροιο, καὶ Ἑσπεριε κλιμα γαίης.  
 Ἄϊδε Νοτὲ παρὰ πρὸς ἀλημονες, αἶδε Βορρηος  
 Βασσαριδες κλονεοντο.

His wavering bands now fled in deep dismay  
 By different routs, uncertain where they pass'd.  
 Some fought the limits of the eastern world;

<sup>95</sup> Clemens Alexandr. Cohort. p. 15. Ὅι Τιτανες διεσπασαν ἐπὶ νηπιακὸν ὄντα. Justin Mart. Apolog. L. 1. p. 56. and p. 75. mentions Διουσον διασπαρῆντα. Bacchus was the same as Osiris.

Ogygia me Bacchum vocat:

Osirin Ægyptus putat: &c. Ausonius.

Osiris, in consequence of this, is supposed to have been torn to pieces, and his limbs scattered. Plutarch. Isis & Osiris. See also Diodorus Sicul. L. 3. p. 196.

<sup>96</sup> Nonni Dionysiac. L. 34. p. 864.

Some, where the craggy western coast extends,  
 Sped to the regions of the setting sun.  
 Sore travel others felt, and wandered far  
 Southward ; while many fought the distant north,  
 All in confusion.

*See Sir W. Jones's Indian  
 Bacchus.*

He speaks of this people in the feminine ; because many of the attendants upon Bacchus were supposed to have been women, and were his priestesses : but the meaning of the story is evident. I shall shew, that many of them fled by sea to India, where they settled upon the great Erythrean Ocean. The poet has an eye to this likewise in another place, where he speaks of the flight of Bacchus. He paints him in great terrors, and in the utmost consternation.

<sup>97</sup> Ταρβαλεοις δε ποδεσσι φυγων ακιχητος οδιτης,  
 Γλαυκον ΕΡΥΘΡΑΙΗΣ υπεδυσατο κυμα θαλασσης·  
 Τον δε Θειτις βυθιη φιλεω πηκυνεν αγωγω,  
 Και μιν εσω δυνοντα πολυφλοισβοιο μελαθρε  
 Χερσι φιλοξεινοισιν ΑραΨ ησπαζετο Νηρευς.

Bacchus all trembling, as he fled away,  
 Call'd on the mighty Erythrean deep  
 To yield him shelter. Thetis heard his cries,  
 And as he plung'd beneath the turbid wave,  
 Received him in her arms : old Nereus too,  
 The Arabian God, stretch'd out his friendly hand,  
 And led him darkling thro' the vast abyss  
 Of sounding waters.

<sup>97</sup> Nonni Dionysiac. L. 20. p. 552.



The check, which Bacchus received, and his flight in consequence of it, is supposed by many to have been in Thrace. Here Lycurgus is said to have been king, who drove Bacchus out of his dominions. But Lycurgus being made king of Thrace is like Inachus and Phoroneus being the same at Argos, Deucalion in Theffaly. These are all ancient traditions, ingrafted upon the history of the place by the posterity of those who introduced them. Diodorus Siculus <sup>98</sup> assures us, that many writers, and particularly Antimachus, made Lycurgus a king of Arabia: and Homer places the scene of this transaction at Nufa: but which Nufa he does not say. In short Lycus, Lycorus, Lycoreus, and with a guttural Lycurgus, were all names of the Deity; and by the Amonians appropriated to the Sun. Under the fable of <sup>99</sup> Lycurgus, who exterminated Bacchus and his associates, is veiled the true history of the just judgments of God upon Chus, and his family; who fled every way from the place of vengeance, and passed the seas to obtain shelter.

<sup>98</sup> L. 3. p. 199.

<sup>99</sup> Lycus, Sol. Macrobian. Saturnal. L. 1. p. 195:

So also Lycoreus, in Callimach. Hymn. in Apoll. v. 19.

Ἡ κίχρη, ἡ τοξὰ Λυκωρέος ἐν τέχῃ φοίβει.

Lycurgus is Lycorus with a guttural: which manner of pronunciation was very common among the ancients. So Reu or Rau is styled Ragau: the plains of Shinar, Singar and Singara: Sehor, Segor: Aza, Gaza: Nahum, Nachum: Isaac, Ischiac: Urhoe, the land of Ur, Urchoe, and Orchoe. The same place, styled Ωρα, is by the LXX always rendered Χωρα. The rites of fire were originally called Ορια, but were changed to Οργια: αια to γαια.

Orgin rite of fire.

As Lycurgus was a title of the Deity, they sometimes gave it, which is extraordinary, to Bacchus himself, or at least to Dionusius. Καὶ τὸν δὲ Διόνυσον καὶ τὸν Ἡδαιῶν Λυκουργὸν συναπτόντες εἰς ἓν, τῶν ἱερῶν ἐμιοίτροπιαν αἰνιττόνται. Strabo of the Thracians, and also of the Phrygians. L. 10. p. 722.



The sacred writings mention only a confusion of tongues : but all Pagan accounts allude to some other fearful judgment, with which this people were pursued till they were totally dissipated. Homer, speaking of Lycurgus, mentions this pursuit ; but by a common mistake, introduces Dionus-*Homer knew not the difference between Dionus-  
fus instead of Bacchus.*

<sup>100</sup> Ὅς ποτε μαινομενοιο Διωνυσοιο Τίθηνας  
Σευε κατ' ἡγαθεον ἑ Νυσσηιον· αἱ δ' ἅμα πασαι  
Θυσθλα χαμαι κατεχευάν ὑπ' ἀνδροφονοιο Λυκβεργε  
Θεινομεναι βεπληγι. Διωνυσος δε φοβηθεις  
Δυσεθ' ἄλος κατα κυμα· Θετις δ' ὑποδεξατο κολπῷ  
Δειδίοτα.

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 dissipation. Bacchus saw  
Rout upon rout ; and lost in wild dismay  
Plung'd in the deep : here Thetis in her arms  
Receiv'd him, shuddering at the dire event.

By the *τιθηναι*, or nurses, of Bacchus are meant the priests, *τιθηναι, Priests of  
and priestesses, of the Cuthites.* I make no doubt, but the *the Cuthites.*  
story is founded in truth : that there was some alarming  
judgment ; terrified with which the Bacchians, or Cuthites,

<sup>100</sup> Homer. Iliad. Z. v. 133.

<sup>1</sup> Ἡ μὲν Νύσσα ἐν τισὶ χωραῖς ὄρεσ, ὡς ἐν Βοιωτίᾳ, καὶ Θρακίᾳ, καὶ Ἀρβίᾳ, καὶ Ἰν-  
δικῇ, καὶ Λιβύῃ, καὶ Ναξῷ, ὅπου δὲ πόλεις, ὡς ἐν Καρίᾳ, καὶ ἐν τῇ Καυκάσιῳ ὄρει· ὅπου  
δὲ νῆσοι, ὡς ἐν Νείλῳ τῷ ποταμῷ. Scholia in Homer. supra.

fled different ways: that their priests in consternation threw away what Hestius styles <sup>2</sup> *ἱερωματα Ζηνος Εὐναλιν*, *all their implements of false worship*. In short, the hand of heaven hung heavy upon their rear, till they had totally quitted the scene of their apostasy and rebellion, and betaken themselves to different quarters. The reason why the Cuthites combined in a strong body, and maintained themselves in their forbidden territory, was a fear of separation. *Let us build us a tower, and make us a sign, lest we be scattered abroad*. It was their lot to be totally dissipated: and they were the greatest wanderers of all nations: and the titles of *αληται* and *αλημονες* are peculiar to their history. They seem to have been in a roving state for ages.

I have often taken notice of a custom, which prevailed among the Grecians; and consisted in changing every foreign term, that came under their view, to something of similar sound in their own language, though it were ever so remote in sense. A remarkable instance, if I mistake not, may be found in this passage from Homer. The text manifestly alludes to the vengeance of the Deity, and the dispersion of the sons of Chus. The term *Βου*, *Bou*, in the Amonian language, signified any thing large and noble. The God Sehor was called *Bou-Sehor*. This was the *Bufiris* (*Βεσιρις*) of the Greeks, who retained this term in their own language; and used it in the same sense. Accordingly, *Βεπαις* was a jolly fine boy: *Βεθυσια*, a great sacrifice: *Βεπηρονες*, vast rocks: *Βεγαιος*, a great boaster: *Βελιμος*, great hunger, or famine. Hence Hesychius tells us, *Βου, το μεγα και πολυ*

<sup>2</sup> Euseb. Chron. p. 13.

δηλοι. *By Bou is signified any thing great and abundant.* The term Pleg, or Peleg, related to separation and dispersion: and when Homer mentions θεινομεναι βεπληγι, the original word was Bou-pleg, or Bou-peleg, which means literally a great dispersion. In the Hebrew tongue, of which the Amonian was a collateral branch, פלג, Pelach is to separate; and, פלג, Peleg to sever, and divide. The son of Heber was named Peleg, <sup>3</sup> *because in his days the earth was divided*: and his name accordingly signified division, and separation. But the poet, not knowing, or not regarding, the true meaning of the word Pleg, or Peleg, has changed it to an instrument of husbandry. And instead of saying, that the Deity pursued the rebels, and scattered them with (Bou-*success to Etymology.* pleg) a great dissipation, he has made Lycurgus follow and beat them, βεπληγι, with an ox-goad.

The city of Babel, where was the scene of those great occurrences, which we have been mentioning, was begun by Nimrod, and enlarged by his posterity. It seems to have been a great seminary of idolatry: and the tower, a stupen-*Seminary of Idolatry.* dous building, was erected in honour of the sun, and named the Tower of Bel. Upon the confusion of speech, both the city and tower were called Babel; the original appellation not being obliterated, but contained in the latter. And as the city was devoted to the worship of the sun, it was also called the city of Bel-On, five civitas Dei Solis: which was *Civitas Dei Solis* afterwards changed to Babylon. From these terms, I think, we may learn the nature of the judgment inflicted at the time of the dispersion. It did not consist in an utter change

<sup>3</sup> Genesis. c. 10. v. 25.



of language; but, as I have said before, it was a labial failure; an alteration in the mode of speech. It may be called the prevarication of the lip; which had lost all precision, and perverted every sound, that was to be expressed. Instead of Bel, it pronounced Babel; instead of Bel-on, Babylon: hence Babel, amongst other nations, was used as a term to signify a faulty pronunciation. Ἐβραῖοι γὰρ τὴν συγχύσιν Βαβέλ καλεῖσι. *The Hebrews*, says <sup>4</sup> Josephus, *by the word Babel denote confusion of speech*. These terms seem ever afterwards to have been retained, even by the natives, in confirmation of this extraordinary history: and the city, as long as it existed, was called Babylon, or *the City of Confusion*.

The tower of Babel was probably a rude mound of earth, raised to a vast height, and cased with bricks, which were formed from the soil of the country, and cemented with asphaltus or bitumen. There are several edifices of this sort still to be seen in the region of Babylonia. They are very like the brick pyramids in Egypt: and between every ninth or tenth row of plinths they have a layer of straw, and sometimes the smaller branches of palm. Travellers have had the curiosity to put in their hands, and to extract some of the leaves, and straws: which appear wonderfully fresh, and perfect; though they have lain there for so many ages. Many have been led to think, that one or other of these buildings was the original tower of Babel. But ancient writers are unanimous, that it was overthrown; and that Nimrod perished in it. This was the opinion of Syncellus.

<sup>5</sup> Ἐκεῖνος δὲ ἐμείνεν ἐκεῖ κατοικῶν, καὶ μὴ ἀφίσταμενος τῷ Πύργῳ,

<sup>4</sup> Ant. L. i. c. 4.

<sup>5</sup> P. 42.

βασιλευων μερικη τινος πληθους, εφ' ον ο πυργος ανεμω βιαιω, ως ισορῃσι, καταπεσων, θεια κρισει τετον επαταξεν. *But Nimrod would still obstinately stay, and reside upon the spot: nor could he by any means be withdrawn from the tower, still having the command over no contemptible body of men. Upon this, we are informed, that the tower being beat upon by violent winds gave way; and by the just judgment of God crushed him to pieces.* Cedrenus also mentions it as a current notion, that Nimrod perished in the <sup>6</sup> tower. But this, I think, could not be true: for the term of Nimrod's life, extend it to the utmost of Patriarchic age after the flood, could not have sufficed for this. And though writers do assert, that the tower was overthrown, and the principal person buried in its ruins: and it must be confessed, that ancient mythology has continual allusions to some such event: yet I should imagine, that this related to the overthrow of the deity there worshiped, and to the extirpation of his rites and religion, rather than to any real person. The fable of Vulcan, who was thrown *Vulcan* down from heaven, and cast into the sea, is founded upon this story. He was supposed to have been the son of Juno, and detested by his mother, who threw him down with her own hands.

<sup>7</sup> Παις εμος 'Ηφαισος, ρικνος ποδας, ον τεκον αυτη,  
'Ριψ' ανα χερσιν ελθσα, και εμβαλον ευρει' ποντω.

<sup>6</sup> Εφ' ον ο Πυργος ανεμω βιαιω, ως ισορῃσι τινες, και αυτος Ιωσηπος, καταπεσων συνετριβε. Cedrenus. p. 11. See Joseph. Ant. L. 1. c. 4.

<sup>7</sup> Homer. Hymn to Apollo. v. 317. It related probably to the abolition of fire-worship at the destruction of Babel.

My crippled offspring Vulcan I produced :  
 But soon I seiz'd the miscreant in my hands,  
 And hurled him headlong downward to the sea.

Many writers speak of him as being thrown off from the battlements of a high tower by Jupiter : and there is a passage to this purpose in Homer, which has embarrassed commentators ; though I do not think it very obscure, if we consider the history to which it relates.

<sup>s</sup> Πρὶν ποδὸς τεταγὼν ἀπὸ Βηλὸς θεσπεσιόιο.

The poet, who was a zealous copier of ancient mythology, mentions, that Vulcan was cast down by Jupiter from an eminence. He says, that he was thrown ἀπὸ Βηλὸς ; which must certainly signify ἀπὸ πρυγῆς Βηλὸς, or ἀφ' ἱερῆς Βηλὸς ; for the sentence is manifestly elliptical.

He seiz'd him by the foot, and headlong threw  
 From the high tower of Belus.

This is the purport of the passage ; and it is consonant to all history.

*Titans.*

The Giants, whom Abydenus makes the builders of Babel are by other writers represented as the Titans. They are said to have received their name from their mother Titæa.

<sup>9</sup> Κοινῶς δὲ πάντας ἀπὸ τῆς μητρὸς ὀνομαζόμενους Τίτηνας : by which we are to understand, that they were all denominated from their religion and place of worship. I have

<sup>s</sup> Iliad. L. A. v. 591.

<sup>9</sup> Diod. Sicul. L. 3. p. 190.

Κεῖρεθ δ' Οὐρανίῳ εἰνατο ποτνια Γαῖα,

<sup>e</sup> Οὓς δὲ καὶ Τίτηνας ἐπικλήσιν καλεσθῶν. Orphic. Frag. p. 375.



taken notice of some of the ancient altars, which consisted of a conical hill of earth, styled oftentimes, from its figure, *λοφος μασοειδης*, a mound, or hill, in the shape of a woman's breast. Titæa (Τιταία) was one of these. It is a term compounded of <sup>10</sup> Tit-aia; and signifies literally a breast of earth, analogous to *τιτθος αιας* of the Greeks. These altars were also called Tit-an, and Tit-anis, from the great fountain of light, styled An, and Anis. Hence many places were called Titanis and <sup>11</sup> Titana, where the worship of the Sun prevailed: for Anes, and Hanes, signified the fountain of light, or fire. Titana was sometimes expressed Tithana, by the Ionians rendered Tithena: and as Titæa was supposed to have been the mother of the Titans; so Tithena was said to be their <sup>12</sup> nurse. But they were all uniformly of the same nature, altars raised of soil. That Tith-ana, the supposed nurse, was a sacred mound of earth, is plain from Nonnus, who mentions an altar of this sort in the vicinity of Tyre; and says, that it was erected by those earth-born people, the Giants.

<sup>10</sup> Tit is analogous to *תִּיד*, Tid, of the Chaldeans.

So Titurus was from Tit-Ur, *μαῦρος Ὀρῦς*. The priests so famous for their music were from hence styled Tituri. It was sometimes expressed Tith-Or; hence the summit of Parnassus had the name of Tithorea, being sacred to Orus, the Apollo of Greece. Pausan. L. 10. p. 878.

There were places named Titarefus from Tit-Ares, the same as Tit-Orus. *Τιτ-αρησιος ποταμος Ηπειρος*. Hesych.

<sup>11</sup> At Sicyon was a place called Titana. Steph. Byzant. also a temple. Pausan. L. 2. p. 138.

Eubœa called Titanis. Hesych.

<sup>12</sup> *Τιθηνας τρεφει, τιτθας*. Hesych. So Tith-On was like Tith-Or, *μαῦρος ἡλιος*: whence was formed a personage, named Tithonus, beloved by Aurora.

<sup>13</sup> Ἀγχι <sup>14</sup> Τυρὸς παρὰ πόντον, ἐν ἀρράγεσσι δὲ πέτραις,  
Γηγενεὲς βαθυκολπὸν ἐδώκησαντο Τίθηνην.

Upon the coast of Tyre, amid the rocks,  
The Giants rais'd an ample mound of earth,  
Yclep'd Tithena.

Tuph also in the ancient language was an hill; and Typhæus is a masculine compound from Tuph-aia, and signifies a mound of earth. Typhon, Τυφῶν, was in like manner a compound of Tuph-On; and was a mount or altar of the same construction, and sacred to the sun. I make no doubt but both Typhon and Typhæus were names, by which the tower of Belus was of old denoted. But out of these the mythologists have formed personages; and they represent them as gigantic monsters, whom the earth produced in defiance of heaven. Hence Typhon is by Antoninus Liberalis described as, <sup>15</sup> Γῆς υἱός, ἐξαισιος Δαίμων, *the offspring of the earth, a baleful Dæmon*. The tower of Babel was undoubtedly a Tuphon, or altar of the sun; though generally

*Altar of the Sun*

<sup>13</sup> Nonni Dionys. L. 40. p. 1048.

<sup>14</sup> Bel, and Belus, was a title bestowed upon many persons. It was particularly given to Nimrod, who built the city Babel or Babylon. Hence Dorotheus Sidonius, an ancient poet, calls that city the work of Tyrian Belus.

Ἀρχαίη Βαβυλῶν Τυρὸς Βηλοῖο πόλισμα.

This term Τυρὸς has been applied to the city Tyre. But Τυρὸς here is from **ΤΥΡ**, Turris; and Belus Τυρὸς signifies Belus of Babel, who erected the famous tower. This leads me to suspect, that in these verses of Nonnus there is a mistake: and that this Tithena, which the Giants built, was not in the vicinity of the city Tyre: but it was an high altar, ἀγχι Τυρὸς, near the tower of Babel, which was erected by the Titanians. Nonnus, imagining that by Tur was meant Tyre, has made the Tithena to be situated παρὰ πόντον, *by the sea*; from which, I believe, it was far removed.

<sup>15</sup> Typhon, Terræ filius. Hyginus. Fab. 152.

represented as a temple. For in those early times we do not read of any sacred edifices, which can be properly called *No Temple*, temples; but only of altars, groves, and high places. Hesiod certainly alludes to some ancient history concerning the demolition of Babel, when he describes Typhon, or Typhæus, as overthrown by Jove. He represents him as the youngest son of the Earth.

<sup>16</sup> Ὀπλοτατον τεκε παιδα Τυφωα <sup>17</sup> Γαία Πελωρα.

Th' enormous Earth,  
Produc'd Typhæus last of all her brood.

The poet speaks of him as a deity of great strength, and immense stature; and says, that from his shoulders arose an hundred serpent heads; and that from his eyes there issued a continual blazing fire. And he adds, what is very remarkable, that had it not been for the interposition of the chief God, this Dæmon would have obtained an universal empire.

<sup>18</sup> Καὶ νῦ κεν ἐπλετο ἔργον ἀμνηχανον ἡματι κεινῷ,  
Καὶ κεν ὄγε θνητοῖσι, καὶ ἀθανάτοισιν ἀναξεν,  
Εἰ μὴ ἀε' ὄξυ νοήσε πατρὸς ἀνδρῶν τε θεῶν τε,  
Σκληρὸν δ' ἐβροντήσε, καὶ ὄβριμον· ἀμφὶ δὲ γαῖα  
Σμερδαλέον κονάβησε, καὶ Οὐρανὸς εὐρύς ὑπερβεν,  
Πόντος τ', ὠκεανὸς τε ῥοαὶ, καὶ Τάρταρος γαίης.

<sup>16</sup> Theogon. v. 821.

<sup>17</sup> Typhæus was properly Γαία Πελωρα, a Pelorian mound of earth: being, as I said above, a masculine from Tüphœa; which is a compound of Tüph-aia, a mound of earth.

<sup>18</sup> Hesiod. supra. v. 836.



Ποτσι δ' ὑπ' ἀθανάτοισι μέγας πελεμιζέτ' Οὐλύμπος,  
 Ορνυμένοιο Ἀνακτος, ἐπέσεναχίζε δὲ γαῖα,  
 Καυμα δ' ὑπ' ἀμφοτέρων κατεχεν ἰοεῖδρα πόντον.  
 Ζεὺς ἐπεὶ οὐ κορβυνὲ ἑὸν μένος, εἴλετο δ' ὅπλα,  
 Βροντὴν τε, σεροπνήν τε, καὶ αἰθαλοέεντα κεραυνόν,  
 Πλήξεν ἀπ' Οὐλύμποιο ἐπαλμένος.—  
 Αὐτὰρ ἐπεὶ δὴ μιν δαμάσσει πλεγήσιν ἱμάσσας,  
 Ἡριπέ γυνώθεις.

That day was teeming with a dire event ;  
 And o'er the world Typhæus now had reign'd  
 With universal sway : but from on high  
 Jove view'd his purpose, and oppos'd his power.  
 For with a strong and desperate aim he hurl'd  
 His dread artillery. Then the realms above,  
 And earth with all its regions ; then the sea,  
 And the Tartarian caverns, dark and drear,  
 Resounded with his thunder. Heaven was moved,  
 And the ground trembled underneath his feet,  
 As the God march'd in terrible array.  
 Still with fresh vigour Jove renew'd the fight ;  
 And clad in all his bright terrific arms,  
 With lightnings keen, and smouldering thunderbolts,  
 Press'd on him fore ; till by repeated wounds  
 The tow'ring monster sunk to endless night.

Typhon was the same personage as Typhæus ; and Antoninus  
 2° Liberalis describes him as a Giant, who was thunderstruck

2° Ὁ τυφὼν ἐκρύψεν ἑαυτὸν, καὶ ἠφανίσεν τὴν φλόγα, ἐν τῇ θαλάσσῃ Fab. 28.

by Jupiter. But he fled to the sea, into which he plunged, and his deadly wounds were healed. The like has been said of Bacchus, that upon his flight he betook himself to the sea. And when Vulcan is cast down from the tower, he is supposed to fall into the same element. Juno is accordingly made to say,

Ῥιψ' ἀνα χερσιν ἔλυσσα, καὶ ἐμβάλων εὐρεῖ ποντῷ.

I seiz'd him in my arms,  
And hurl'd him headlong downward to the sea.

Hesiod gives an account of the dispersion of the Titans, and of the feuds which preceded: and he says, that the Deity at last interposed, and put the Titans to flight, and condemned them to reside in Tartarus at the extremities of the earth. The description is very fine; but he has confounded the history by supposing the Giants and Titans to have been different persons. He accordingly makes them oppose one another in battle: and even Cottus, Iapetus, Gyas, whom all writers mention as Titans, are by him introduced in opposition, and described as of another family. He sends them indeed to Tartarus; but supposes them to be there placed, as a guard over the Titans. His description, however, is much to the purpose; and the first contest and dispersion is plainly alluded to. I shall therefore lay some part of it before the reader.

Ἰ Τίτηνες δ' ἑτέρωθεν ἐκαρτυνάντο φαλαγγας  
Προφρονεως· χεῖρωντε, βῆσθ' ἅμα ἐργον ἐφαινον

<sup>21</sup> Theogon. v. 676.

Ἀμφοτεροι·

Ἀμφοτεροὶ δεινὸν δὲ περὶαχε πόντος ἀπειρῶν,  
Γῆ δὲ μέγ' ἐσμαραγῆσεν, ἐπέσενε δ' οὐρανὸς εὐρύς  
Σειομένος, πέδοθεν δ' ἐτίνασσαντο μακρὸς Ὀλύμπος.

. . . . .

Φωνὴ δ' ἀμφοτέρων ἰκέτ' οὐρανὸν ἀσέροεντα  
Κεκλομένων· οἱ δὲ ξύνισαν μεγαλῶ ἀλαλήτῳ.  
Οὐ δ' ἄρ' ἐτι Ζεὺς ἰσχεῖν ἔον μένος, ἀλλὰ νῦν τε γέ  
Εἶθαρ μὲν μένος πῶλητο φρένες, ἐκ δὲ τῆ πασαν  
Φαίνει βίην· ἀμυδὶς δ' ἄρ' ἀπ' οὐρανό, ἠδ' ἀπ' Ὀλύμπου,  
Ἀστράπτων ἐσείχε συνωχάδον, οἱ δὲ κεραυνοὶ  
Ἰκταρ ἅμα βροντήτε καὶ ἀσέροπῃ ποτεοντο  
Χεῖρος ἀπο σίβαρης.

Σύν δ' ἀνεμοὶ ἐνοσίντε κοινὴν ἅμα ἐσφραγίζον,  
Βροντήντε, σέροπῃντε, καὶ αἰθαλοέεντα κεραυνόν·  
Ἐξέει δὲ χθὼν πᾶσα, καὶ ὠκεανοῖο ῥέεθρα,  
Πόντος τ' ἀτρυγέτος· τὸς δ' ἀμφεπέθερμος αὐτῇ  
Τιτῆνας χθονίης· φλοξ δ' ἠέρα διὰν ἵκανεν  
Ἀσπετος· ὅσσε δ' ἀμερδὲ καὶ ἰφθίμων περ ἐόντων  
Αὐγὴ μαρμαίρεσθαι κεραυνῶντε σέροπῃστε.

. . . . .

Καυμὰ τε θεσπεσίον κατέχευεν χάος——

Ἐκλινθὴ δὲ μάχη.

Καὶ τὸς μὲν Τιτῆνας ὑπὸ χθονὸς εὐρυοδείης  
Πεμψαν, καὶ δεσμοῖσιν ἐν ἀργαλεοῖσιν ἐδήσαν,  
Νικησαντες χερσὶν ὑπερθύμους περ ἐόντας·

. . . . .

Ἐνθα θεοὶ Τιτῆνες ὑπὸ ζοφῷ ἠέροεντι

Κεκρυφαταί——

Ἐνθα



Ενθα δὲ γῆς δνοφερῆς, καὶ Τάρταρον ἡεροεντος,  
 Ποντὰτ' ἀτρυγετοιο, καὶ Οὐρανὸν ἀσεροεντος,  
 Ἐξείης πάντων πῆλαι καὶ πείρατ' εἰσιν.

Firm to their cause the Titans wide display'd  
 A well-embodied phalanx : and each side  
 Gave proofs of noble prowess, and great strength,  
 Worthy of Gods. The tumult reach'd to heaven,  
 And high Olympus trembled as they strove.  
 Sea too was mov'd ; and Earth astonish'd heard  
 The noise and shouts of deities engag'd,  
 High vaunts, loud outcries, and the din of war.

Now Jove no longer could withhold his ire ;  
 But rose with tenfold vengeance : down he hurl'd  
 His lightning, dreadful implement of wrath,  
 Which flash'd incessant : and before him mov'd  
 His awful thunder, with tremendous peal  
 Appaling, and astounding, as it roll'd.  
 For from a mighty hand it shap'd its course,  
 Loud echoing through the vaulted realms of day.  
 Meantime storms rag'd ; and dusky whirlwinds rose.  
 Still blaz'd the lightning with continual glare,  
 Till nature languish'd : and th' expanded deep,  
 And every stream, that lav'd the glowing earth,  
 Boil'd with redounding heat. A ruddy flame  
 Shot upwards to the fiery cope of heav'n,  
 Shedding a baleful influence : and the gleam  
 Smote dreadful on the Titan bands, whose eyes  
 Were blasted, as they gaz'd ; nor could they stand  
 The fervour, but exhausted sunk to ground.

The

*See Milton and the Veda*

The Gods, victorious, seiz'd the rebel crew,  
And sent them, bound in adamantine chains,  
To earth's deep caverns, and the shades of night.  
Here dwell th' apostate brotherhood, consign'd  
To everlasting durance : here they sit  
Age after age in melancholy state,  
Still pining in eternal gloom, and lost  
To every comfort. Round them wide extend  
The dreary bounds of earth, and sea, and air,  
Of heaven above, and Tartarus below.

*The Commotion in Heaven  
was anterior to this.*

Such was the first great commotion among men. It was described by the poets as the war of the Giants ; who raised mountains upon mountains in order that they might scale heaven. The sons of Chus were the aggressors in these acts of rebellion. They have been represented under the character both of Giants and Titanians : and are said to have been dissipated into different parts of the world. One place of their retreat is mentioned to have been in that part of Scythia, which bordered upon the Palus Mæotis. It was called <sup>22</sup> Keira ; and described as a vast cavern, which they fortified. The Romans under Crassus are said to have viewed it. But Keir, and Keirah, signified of old a city or fortress : and it was the appellative name of the place, to which this people retired. They were to be found in various parts, as I shall shew : but the most prevailing notion about the Titanians was, that after their war against heaven, they were banished to Tartarus, at the extremities of the earth. The ancient Grecians knew very little of the western parts of the

*(Crassus*

<sup>22</sup> Το σπηλαιον την Κειρην καλεσμενην. Dion. Cassius. L. 51. p. 313.

world. They therefore represent the Titans, as in a state of darkness ; and Tartarus as an infernal region.

<sup>23</sup> Καὶ τὰς μὲν ὑπο χθονος ευρυοδείης  
Πεμψαν, καὶ δεσμοῖσιν ὑπ' ἀργαλεοῖσιν ἐδήσαν,  
Τοσσὸν ἐνερθ' ὑπο γῆς, ὅσον Οὐρανὸς ἐς' ἀπο γαίης.

They plac'd the rebels, fast in fetters bound,  
Deep in a gloomy gulf ; as far remov'd  
From earth's fair regions, as the earth from heaven.

They are the words of Hesiod ; who says, that an anvil of iron being dropped down would but just reach the abyss in ten days. Here the Titans were doomed to reside.

<sup>24</sup> Ἐνθά θεοὶ Τιτῆνες ὑπο ζοφῷ ἤροεντι  
Κεκρυφάται, βελησι Διὸς νεφεληγερεταο,  
Χωρῷ ἐν εὐρῶεντι, πελώρης ἐσχατὰ γαίης.  
Ἐνθά Γυγῆς, Κόττος τε, καὶ ὁ Βριάρευσ μέγαθυμος  
Ναῖσιν.

There the Titanian Gods by Jove's high will  
In mansions dark and dreary lie concealed,  
Beyond the verge of nature. Cottus here,  
And Gyges dwell, and Briareus the bold.

These were part of the Titanian brood, though the author seems not to allow it. This will appear from some of the Orphic fragments, where we have the names of the Titans, and a similar account of their being condemned to darkness.

<sup>23</sup> Hesiod. Theog. v. 717.

<sup>24</sup> Ibid. v. 729.



<sup>25</sup> Κοιον τε, Κρειον τε μεγαλ, Φορκυν τε κραταιον,  
Και Κρονον, Ωκεανονθ', Ὑπερειονατ', Ιαπετον τε.

7 Titans

The poet here specifies seven in number ; Cœus, Crius, Phorcys, Cronus, Oceanus, Hyperion, and Iäpetus, and he adds,

Ὡς δ' αὐτῶς ἐνοησεν ἀμειλιχὸν ἦτορ ἐχόντας,  
Καὶ φύσιν ἐκνομίην. ———  
ῥίπτε βάθον γαίης εἰς Τάρταρον.

Soon as high Jove their cruel purpose saw,  
And lawless disposition ———  
He sent them down to Tartarus consign'd.

If we look into the grounds of these fictions, we shall find that they took their rise from this true history. A large body of Titanians, after the dispersion settled in Mauritania, which is the region styled Tartarus. Diodorus Siculus mentions the coming of Cronus into these parts ; and gives us the names of the brotherhood, those sons of Titæa, who came with them. The principal of these, exclusive of Cronus, were <sup>26</sup> Oceanus, Cœus, Iapetus, Crius, and Hyperion ; who were supposed first to have settled in Crete. Atlas was another of them, from whom they had the name of <sup>27</sup> Atlantians ; and they were looked upon as the offspring

<sup>25</sup> Orphic. Frag. p. 374.

<sup>26</sup> Diodor. Sic. L. 5. p. 334. According to Apollodorus their names were Ouranus, Cœus, Hyperion, Crius, Iapetus, and the youngest of all Cronus. L. 1. p. 2.

<sup>27</sup> Diodor. L. 3. p. 189.

of heaven. The above historian describes the country, which they possessed, as lying upon the great ocean: and however it may be represented by the poets, he speaks of it as a happy<sup>28</sup> region. The mythologists adjudged the Titans to the realms of night; and consequently to a most uncomfortable climate; merely from not attending to the purport of the term ζοφος.

Ενθα θεοι τιτηνες ὑπο ζοφῷ ηγεοντι  
Κεκευφεται

It is to be observed, that this word had two significations. First, it denoted the west, or place of the setting sun. Hence Ulysses being in a state of uncertainty says, <sup>29</sup> ἔλαξ τ' ἰδμεν, ὀπη ζοφος, ἔδ' ὀπη ηως. *We cannot determine, which is the west, or which is the east.* It signified also darkness: and from this secondary acceptation the Titans of the west were consigned to the realms of night: being situated in respect to Greece towards the regions of the setting sun. The vast unfathomable abyss, spoken of by the poets, is the great Atlantic Ocean; upon the borders of which Homer places the gloomy mansions, where the Titans resided. The ancients had a notion, that the earth was a widely-extended plain; which terminated abruptly, in a vast cliff of immeasurable descent. At the bottom was a chaotic pool, or ocean; which was so far sunk beneath the confines of the world, that, to express the depth and distance, they imagined,

<sup>28</sup> Χωραν ευδαιμονα. Ibid.

<sup>29</sup> Odyss. K. v. 190.

<sup>30</sup> Ζοφος, σκοτος. Hesych. Λεγει δε ο ποιητης και το σκοτος, και την δυσιν, ζοπον. Ibid.

an anvil of iron tossed from the top would not reach it under ten days. But this mighty pool was the ocean abovementioned ; and these extreme parts of the earth were Mauritania, and Iberia : for in each of these countries the Titans resided. Hence Callimachus, speaking of the latter country, describes the natives under the title of <sup>30</sup> Οψιγονοι Τιτηνες ; by which is meant *the offspring of the ancient Titans*. They were people of the Cuthite race, who also took up their habitation in Mauritania ; and were represented as the children of Atlas. He was described as the son of Iäpetus the Titan ; and of so vast a stature, as to be able to support the heavens.

<sup>31</sup> Των προσθ' Ιαπετοιο παῖς εχει' ουρανον ευρυ  
 Ἐσηως, κεφαλητε και ακαματησι χερεσσιν  
 Ασεμφεως.

There Atlas, son of great Iäpetus,  
 With head inclin'd, and ever-during arms,  
 Sustains the spacious heavens.

To this Atlantic region the Titans were banished ; and supposed to live in a state of darkness beyond the limits of the known world.

<sup>32</sup> Προσθεν δε, θεων εκτοσθεν ἀπαντων,  
 Τιτηνες ναιεσι περην χαεος ζοφεροιο.

<sup>30</sup> Κελτον ανασησαντες αρηχ

Οψιγονοι Τιτηνες αφ' ἑσπερεσ χατωντος. Hymn. in Delon. v. 174.

<sup>31</sup> Hesiod. Theog. v. 746.

Ατλας δ' Ουρανον ευρυ εχει κρατερης ὑπ' αναγκης

Πειρασιν εν γαιης. Ibid. v. 517.

<sup>32</sup> Ibid. v. 813.



Farthest remov'd  
Of all their kindred Gods the Titans dwell,  
Beyond the realms of chaos dark.

By  $\chi\alpha\omicron\varsigma \zeta\omicron\phi\epsilon\varsigma\epsilon\omicron\nu$  we must certainly understand the western ocean: upon the borders of which, and not beyond it, these Titanians dwelt. By the Nubian Geographer the Atlantic is uniformly called according to the present version Mare Tenebrarum. <sup>33</sup> Aggressi sunt mare tenebrarum, quid in eo esset, exploraturi. *They ventured into the sea of darkness, in order to explore what it might contain.* Another name for Tartarus, to which the poets condemned the Titans and Giants, was Erebus. This, like  $\zeta\omicron\phi\omicron\varsigma$ , was a term of two-fold meaning. For Ereb,  $\epsilon\pi\epsilon$ , signified both the west, and also darkness: and this served to confirm the notion, that the Titans were consigned to the regions of night. But gloomy as the country is described, and horrid, we may be assured from the authorities of <sup>34</sup> Diodorus and Pliny, that it was quite the reverse: and we have reason to think, that it was much resorted to; and that the natives for a long time kept up a correspondence with other branches of their family. Homer affords some authority for this opinion, in a passage where he represents Jupiter as accosting Juno, who is greatly displeased.

<sup>35</sup>  $\sigma\epsilon\theta\epsilon\nu \delta' \epsilon\gamma\omega \epsilon\kappa \alpha\lambda\epsilon\gamma\iota\zeta\omega$   
 $\chi\omega\mu\epsilon\nu\eta\varsigma, \epsilon\delta' \epsilon\iota\kappa\epsilon \tau\alpha \nu\epsilon\iota\alpha\tau\alpha \pi\epsilon\iota\varsigma\alpha\theta' \iota\kappa\eta\alpha\iota$

<sup>33</sup> Geog. Nubiensis. p. 4. p. 6. and p. 156.

<sup>34</sup>  $\chi\omega\epsilon\alpha\nu \epsilon\upsilon\delta\alpha\iota\mu\omicron\nu\alpha \tau\epsilon\mu\omicron\mu\epsilon\iota\omicron\iota$  (Ατλαντες). L. 3. p. 189.

<sup>35</sup> Iliad. Θ. v. 477.

Γαίης καὶ ποντοῖο, ἰν' Ἰαπετοστέ Κρονοστέ  
 Ἡμενοί, στ' αὐγῆς Ὑπερίονος Ἡελίοιο  
 Τεξποντ', στ' ἀνεμοῖσι, βάθυς δὲ τε Τάρταρος ἀμφίς.

*I shall not, says Jupiter, regard your resentment ; not though you should desert me, and betake yourself to the extremities of the earth, to the boundaries of sea and land ; νεῖατα πείρατα, to the lower limits, where Iapetus and Cronus reside ; who never enjoy the light of the sun, nor are refreshed with cooling breezes ; but are seated in the depths of Tartarus.* In the *Ion* of Euripides, Creusa, being in great distress, wishes, that she could fly away to the people of the western world, which she alludes to as a place of security.

<sup>36</sup> Αἰθ' ὕγρον ἀν πταίνῃ αἰθέρα  
 Πρὸς ὧ γαίης Ἑλλανίας  
 Ἀσέρας Ἑσπερίης·  
 Ὅϊον ὀϊον ἀλγὸς ἐπαθόν.

O ! that I could be wafted through the yielding air,  
 Far, very far, from Hellas,  
 To the inhabitants of the Hesperian region :  
 So great is my load of grief.

From the words of Jupiter above, who tells Juno, that she may retire to the regions in the west ; and from these of Creusa, who longs to betake herself to the same parts ; we may infer, that in the first ages it was not uncommon for people in distress to retire to these settlements. Probably famine, sickness, and oppression, as well as the inroads of a

<sup>36</sup> Euripid. *Ion*. v. 796.

powerful enemy, might oblige the Ionim to migrate. And however the Atlantic Titanians may have been like the Cimmerians, described as a people devoted to darkness; yet we find them otherwise represented by Creusa, who styles them *Ἀστέρης Ἑσπερίδης*, *the stars of the western world*. They were so denominated from being the offspring of the original Iönim, or Peleiadæ, of Babylonia; in memory of whom there was a constellation formed in the heavens. These Peleiadæ are generally supposed to have been the daughters of Atlas, and by their names the stars in this constellation are distinguished. Diodorus Siculus has given us a list of them, and adds, that from them the most celebrated <sup>37</sup> heroes were descended. The Helladians were particularly of this family; and their religion and Gods were of Titanian <sup>38</sup> original.

<sup>37</sup> Diodor. Sic. L. 3. p. 194.

<sup>38</sup> Οὐρανὸς καὶ Γῆς εἰσὶν οἱ περὶ Κρόνον, καὶ οἱ ἄλλοι Τίτανες· ἐκ δὲ τῶν Τίτανων οἱ ὑψέροι Θεοί. Scholia in Pind. Nem. Od. 6. v. 1.

Τίτηνες——Ἡμετέρων προγονοὶ πατέρων. Orphic. Hymn. 36. Pindar says that the Titans were at last freed from their bondage. Λύσε δὲ Ζεὺς ἀφθίτος Τίτανας. Pyth. Od. 4. v. 518.



## G E N E S I S. Chap. X.

V. 8. *And Cush begat Nimrod. He began to be a mighty one in the earth.*

. . . . .

10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calne in the land of Shinar.*

11. *Out of that land went forth Assur, and builded Nineveh; and the city Rehoboth, and Calah:*

12. *And Resen between Nineveh and Calah; the same is a great city.*

I N the course of my arguments I have followed the common interpretation of the passage above about Assur, and Nineve in verse the eleventh. And I think, we may be assured, both from the context, and from the subsequent history of the city and country, that this is the true meaning of the sacred writer. I mention this, because the learned Bochart does not allow, that Nineve was founded by Assur. He gives a different interpretation to the <sup>39</sup> passage, going contrary to all the versions which have preceded. Instead of *out of this land went Assur, and builded Nineve*, he renders it, *out of this land, he (Nimrod) went into Assur, or Assyria, and built the cities mentioned.* <sup>40</sup> He adds: habeo per-

<sup>39</sup> Gen. c. 10. v. 11.

<sup>40</sup> Geog. Sacra. L. 4. c. 12. p. 229. He is followed in this opinion by Le Clerc.

suafiffimum Affur hic hominis nomen non effe, fed loci : —adeoque verba Hebræa ita reddenda : *Egreffus eft in Affyriam. I am perfuaded, that the term Affur is not in this place the name of a man ; but of a place.—The words therefore in the original are to be thus interpreted. He (Nimrod) went out of this land into Affyria.* In this opinion he has been followed by others, who have been too eafily prejudiced againft the common acceptation of the paffage.

As the authority of Bochart muft neceffarily be of great weight, I have fubjoined his arguments, that the reader may judge of their validity.

1. His firft objection to the common verſion is this. He thinks, that there is an impropriety in having the name of Affur, the fon of Shem, introduced where the ſacred text is taken up with the genealogy of the fons of Ham.

2. It is contrary to order, that the operations of Affur ſhould be mentioned v. 11. and his birth not till afterwards at v. 22.

3. There is nothing particular in ſaying that Affur went out of the land of Shinar ; for it was in a manner common to all mankind, who were from thence ſcattered abroad over the face of the earth.

Theſe objections are by no means well grounded : and the alteration propoſed, by remedying a fancied evil, would run us into innumerable difficulties and contradictions. If Affur be in this paſſage referred to as the name of a region, the ſame as Affyria ; and if Nimrod ſeized upon a preoccupied place ; colonies muſt have gone forth before the diſperſion from Babel. This (whatever my opinion may be) is a

contradiction in Bochart; who supposes the dispersion to have been universal, and from the land of Shinar; not allowing any previous migration. The principal city of Nimrod was Babel, separated from Nineve, and the other cities above, by a sandy <sup>41</sup> wild; and it is said to have been left unfinished. *They left off to build the city.* c. II. v. 8. Is it credible, that a person would traverse a desert, and travel into a foreign country to found cities, before he had completed the capital of his own kingdom? It cannot, I think, be imagined.

As to the supposed impropriety of introducing an account of Assur, where the text is taken up with the genealogy of another family, it is an objection of little weight. It arises from our not seeing things in their true light. We should observe, that it is not properly the history of Assur, which is here given; but the history of Nimrod. He trespassed upon Assur, and forced him out of his original property: and the accounts of each are so connected, that one must be mentioned with the other, or the history would be incomplete. Many things recorded in Scripture are not introduced according to precise method: and the like is to be found in all writings. We have in the same book of Moses an account given of <sup>42</sup> Canaan, the son of Ham, antecedent to the genealogy of his family, which comes afterwards in another <sup>43</sup> chapter.

*I am glad to see an acknowledgment that Scripture is not infallibly inspired with Method.*

*Ham offended. Canaan was cursed. Who has account for this?*

*This I believe without a doubt. But if I had first said it, I should have been called an impudent and insolent Pedant.*

<sup>41</sup> Among the learned men, who have betaken themselves to these researches, I have hardly met with one, that has duly considered the situation, distance, and natural history of the places, about which they treat.

<sup>42</sup> Gen. c. 9.

<sup>43</sup> C. 10.

Bochart



Bochart thinks, that the mentioning of Affur's going forth out of Shinar is unnecessary : as it was a circumstance common to all mankind : but I have endeavoured to prove, that all mankind were not concerned in the dispersion from Shinar. Besides, Bochart does not quote the whole of the passage, but omits, what is immediately subjoined, and of no small moment. The sacred writer does not merely say, that Affur went forth out of the land ; but that *he went out, and builded cities* ; a circumstance not common to all. These cities were afterwards of great renown ; and it was of consequence to be told their founder, and the reason of their being built.

This learned writer tries farther to prove, that the Hebrew term *נשׂא*, which is translated by the words *went forth*, always denotes a martial expedition : and he adds, Nimrod porro dicitur egressus esse in Affur, nempe ad bellum inferendum. By this we find, that, according to Bochart, Nimrod made war upon the Assyrians, and <sup>44</sup> seized upon their country. I should be glad to know, when this happened. Was it antecedent to the general dispersion ? If so ; colonies had gone forth, and kingdoms were founded, before that event : and the dispersion was not, as he maintains, general ; a circumstance, which I have urged before. If it were afterwards ; then Nimrod and his associates were left to follow their wicked purposes, when all other families were scattered abroad. When the rest

<sup>44</sup> Quod jure non poterat sibi arrogare, id per vim usurpavit. Bochart. L. 4. p. 230.

of the world was dissipated, the founders of Babel were exempted from the calamity. This, I think, cannot be allowed.

*This controversy between Bochart and Bryant, two honest "Searches," is delightful.*

Bochart farther adds, that Nimrod must have been in possession of Assyria: for it was called the land of Nimrod. The converse perhaps might have been true, that the land of Nimrod was called Assyria: for the region of Babylonia and Chaldea was the original country of Assur, and was possessed by Nimrod. But that the region about Nineve, to which Bochart alludes, was ever referred to Nimrod, I am certain is a groundless surmise: and Bochart is mistaken in the passage, which he quotes. His evidence is taken from <sup>45</sup> Micah, where these words are found. Et depascent terram Assyriæ gladio, et terram Nimrod lanceis ejus: <sup>46</sup> vel si mavis, ostiis ejus. He supposes, that the land of Assur, and the land of Nimrod, of which the prophet here makes mention, were one and the same region. But he is surely guilty of a strange presumption. If this were the purport of the passage, there would be, I think, an unnecessary repetition; and a redundancy not common in the sacred writings. By the land of Assur is plainly meant the region of Assyria; but by the land of Nimrod is signified the country of Babylonia, which was the true and only land of Nimrod. In order to understand the purport of the prophecy, we should consider the time when it was <sup>47</sup> uttered. Micah is foretell-

<sup>45</sup> C. 5. v. 6.

<sup>46</sup> Bochart supra.

<sup>47</sup> Micah prophesied about the times of Salmanassar, and Assarhadon; and of Merodach Baladan of Babylonia.

ing the ruin of the Assyrian empire, of which Babylonia by conquest had been made a part. But the Babylonians were at this time disengaging themselves from their dependence, and setting up for themselves. However, as they made a part of the Assyrian empire, they were to share in its calamities. To these events the prophecy alludes; in which two nations, and two different regions are described. We may therefore be assured, that the land of Assyria, and the land of Nimrod were two distinct countries. *Assiria and the Land of Nimrod, distinct Countries.*

In consequence of this, it may not be improper to recapitulate what I have before said about the peopling of the regions, of which we have been treating. At the time of the migration from Ararat in Armenia, the sons of Shem came down through the principal passage in Mount Taurus to the countries, which they were to occupy. Elam possessed the region called afterwards Elymaïs upon the lower and eastern part of the Tigris<sup>43</sup>: and opposite to him was Assur. Above Elam was Arphaxad, whose region was afterwards called Arpacitis: and his opposite to the west was Aram. Lud took possession of the country called *Λυδία, Lydia* Ludia, and bordered upon Tobal, Meshech, Gomer, Ashkenaz, and other sons of Japhet. For they seem at first to have settled in the regions of Asia Minor. The sons of Chus came at last by a different rout from the east, and invaded the territories of Assur, who was obliged to retreat. He accordingly passed northward into the region

<sup>43</sup>. Elam, regio Persidis trans Babylonem. Hieron. Ελυμαϊκὴ—της Σεσιδος ἐγγύς. Stephanus. Byzant.



of Aram; a part of which he occupied: and to secure himself from his enemy to the south, he built four cities, which are specified by the sacred writer. To shew the disposition of these families in a clearer light, I must refer the reader to the map, which is subjoined.

O F T H E  
T I T A N I A N W A R.

THE first war of the Titans consisted in acts of apostasy, and rebellion against Heaven: but there was another war, in which they were engaged with a different enemy, being opposed by men; and at last totally discomfited after a long and bitter contention. This event will be found to have happened in consequence of the dispersion. It is a piece of history, which has been looked upon as so obscure, and the time of it so remote, that many have esteemed it as merely a poetical fable. Yet from the light already disclosed, and from farther evidence to be obtained, we may determine many circumstances concerning it, both in respect to the people, between whom it was waged, and to the time, when it was carried on. I have taken notice of two memorable occurrences, and have endeavoured properly to distinguish them; though they are considered by most writers as one single event: I mean the migration of families to their several places of allotment; and the dispersion of the Cuthites afterwards. The first is mentioned, as effected in the days of Peleg: the other is introduced by the

*War of the Titans  
Apostasy and Rebellion.*

*Families  
Migration of Cuthites.  
Dispersion of Cuthites.  
Peleg.*

sacred

sacred writer afterwards; and spoken of as a different event. The Titanian war is to be distinguished from both, being of still later date; yet not far removed from the dispersion. It has been shewn, that the sons of Chus were engaged in building a mighty city in the region, which they had usurped; and in erecting a lofty tower, to prevent their being scattered abroad. They were however dispersed; the tower was deserted; and the city left unfinished. These circumstances seem in great measure to be recorded by the Gentile writers. They add, that a war soon after commenced between the Titans, and the family of Zeuth; which was the first war, that ever happened among the sons of men. Some suppose it to have been carried on against Cronus: *ἔπειτα δὲ Κρόνῳ τε καὶ Τιτηνὶ συστῆναι πόλεμον*. But it matters little under what titles the chief characters are represented: for the history is the same. It was no other than the war mentioned by Moses, which was carried on by four kings of the family of Shem, against the sons of Ham and Chus; to avenge themselves of those bitter enemies, by whom they had been greatly aggrieved. The dispersion from Babylonia had weakened the Cuthites very much: and the house of Shem took advantage of their dissipation; and recovered the land of Shinar, which had been unduly usurped by their enemies. Babylon seems to have been under a curse and not occupied, being destitute both of

*ἔπειτα δὲ οἱ λεγόμενοι τῶν πρώτων ἐκ γῆς ἀνασχοῦντας, ῥώμῃ τε καὶ μεγέθει χαυνώθη-  
 τας, καὶ δὴ Θεῶν καταφρονησάντας ἀμείνονας εἶναι, Πυργὸν Τυρστὶν ἡλιζατοῖν αἰρεῖν,  
 ἵνα τῶν Βαβυλῶν ἐστὶν ἡδὴ τε ἀσπὸν εἶναι τὴν οὐρανὸν, καὶ τῶν ἀνέμων Θεοῖσι βωθεόντας  
 ἀνατρέψαι πρὸς αὐτοῖσι τὸ μηχανήμα. —μετὰ δὲ Κρόνῳ καὶ Τιτηνὶ συστῆναι πόλεμον.*  
 Abydenus apud Euseb. Præp. L. 9. p. 416.

*The first war.*



prince and people : in lieu of which we read of a king of Senaar, or Shinar, who joins the confederates, having lately gotten possession of that province. There is a curious fragment of Hestius Milesius, which seems to relate to this *Hestius Milesius* part of the Titanic history ; and supplies what is omitted in *Supplies the omission* the account given by Moses. The passage is in Josephus ; *of Moses,* who tells us, from several evidences in ancient history, that the tower of Babel was overthrown by whirlwinds, and that a confusion of speech ensued. And he adds, that in respect to Senaar, the Shinar of the Scriptures, there was a passage in Hestius Milesius, in which it was mentioned : and he subjoins the passage. <sup>2</sup> Των δε Ἱερεων της διασωθεντας, τα τε Ενωαλις Διος ἱερωματα λαβοντας, εις Σεννααρ της Βαβυλωνιας ελθειν. Σκιδναιται δε το λοιπον εντευθεν, ὑπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι πανταχθ, και γην ἑκαστοι κατελάμβανον την εντυχσαν. Some have imagined, that this history related to the people saved at the deluge ; της διασωθεντας απο τε κατακλυσμθ. But this is impossible : for we cannot suppose, *The Priests of Jupiter* that the rites of Jupiter Enualius were preserved by Noah : *not in the Ark,* or that the priests of this Deity were in the Ark. Josephus moreover introduces this passage, as if Hestius had been speaking *περι τε πεδιθ λεγομενη Σεννααρ, about the country called Senaar.* But this too is certainly a mistake, as may *Josephus mistaken.*

<sup>2</sup> Οι δε Θεοι ανεμους επιπεμφαντες ανετρεφαν τον Πυργον, και ιδιαν ἑκασθ φωνην εδωκαν' και δια τθτο Βαβυλωνα συνεβη κληθηται την πολιν. Περι δε τε πεδιθ τε λεγομενη Σεννααρ εν τη Βαβυλωνια χωρα μνημονευει Ἐστιαιος λεγων ἕτως' Των δε Ἱερεων της διασωθεντας τα τε Ενωαλις Διος ἱερωματα λαβοντας εις Σεννααρ της Βαβυλωνιας ελθειν. Σκιδναιται δε το λοιπον εντευθεν ὑπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι πανταχθ, και γην ἑκαστοι κατελαμβανον την εντυχσαν. Joseph. Ant. L. i. c. 4. Euseb. Præp. Evang. L. 9. p. 416. Euseb. Chron. p. 13.

be seen from the words of the author. He is not treating about Babylon in the land of Senaar; but of Senaar in the land of Babylonia; and of circumstances subsequent to the dispersion. Senaar in Babylonia must have been the city of that name, and not the country. It was the same as the Shinar of Moses, and the Singara of Ptolemy, and other writers. Hestæus had undoubtedly been treating of the demolition of the tower at Babel, and of the flight of the priests. To this he subjoined the curious piece of history, which has been transmitted to us by Josephus. The purport of it is this. After the ruin of the tower, *the priests, who escaped from that calamity, saved the implements of their idolatry, and whatever related to the worship of their Deity, and brought them, εἰς Σεννααρ τῆς Βαβυλωνίας, to the city Senaar in Babylonia. But they were again driven from hence by a second dispersion; and mankind being as yet all of one<sup>3</sup> language, they made their settlements in various parts, laying hold of any spot to dwell in, that chance offered.* The former flight of the people from Babylon, and particularly of the

<sup>3</sup> The words are, ὑπο τῆς ὁμογλωσσίας τὰς συνοικίας ποιήσαντες: which some may suppose to mean, *that they made their settlements, where they found people of the same language.* But the author adds, τὰς συνοικίας ποιήσαντες ΠΑΝΤΑΧΟΥ. By πανταχοῦ is meant ἐν παντί τοπῷ. *They made their abode in all parts of the world.* They could not therefore be determined to any particular places: for it is plain that they were indeterminately scattered: and to shew that they had no choice, the author adds, καὶ γῆν ἑκάστοις κατελαμβάνον τὴν ἐντυχθῶσαν. *The whole world was open before them: they sojourned in any land, that fortune put in their way.* And this was easy, ὑπο τῆς ὁμογλωσσίας; *on account of the uniformity of language, which as yet prevailed.* From this ancient writer we find, that there was originally one language in the world: and though at Babel there was an impediment in utterance, yet language suffered no alteration for some ages. Bochart alters ὁμογλωσσίας to πολυγλωσσίας; but surely this is too bold a deviation. See Geog. Sac. L. 1. p. 64.

*This may be a just distinction.*



priests, is the circumstance alluded to by the poet, when he speaks of Lycurgus, as driving the Tithenæ, or Nurses, of Bacchus over the plain of Nufa.

Homer.

\* Ὅς ποτε μαινομένοιο Διώνυσοιο Τίθνας  
Σευε κατ' ηγαθεον Νυσσηϊόν· αἱ δ' αἶμα πασαι  
Θυσθλα χαμαι κατεχευαν.

Upon the expulsion of this people from Senaar it was, that the sons of Shem got possession of that city, and region: and after this success, they proceeded farther, and attacked the Titanians in all their quarters. Their purpose was either to drive them away from the countries which they had usurped; or to subdue them totally, and reduce them to a state of vassalage. They accordingly set out with a puissant army; and after a dispute of some time, they made them <sup>5</sup> tributaries. But upon their rising in rebellion after the space of thirteen years, the confederates made a fresh inroad into their countries, *where they smote the Rephaim in Ashteroth Karnaim*, who were no other than the Titans. They are accordingly rendered by the Seventy <sup>6</sup> Τῆς Γίγαντας τῆς ἐν Ἀσπερωθ, *the Giant brood in Ashtaroth*: and the valley of the Rephaim in Samuel is translated <sup>7</sup> τὴν κοιλάδα τῶν Τίτανων, *The giant brood.*

<sup>4</sup> Iliad. L. Z. v. 132. He makes them in their fright throw away all their idolatrous implements.

<sup>5</sup> Twelve years they served Chedorlaomer. Gen. c. 14. v. 4.

<sup>6</sup> Ibid. v. 5. The rebellion of their family is alluded to by the prophet Isaiah, who styles them in the language of the Seventy Γίγαντες. Συνεγέρθησαν σοι πάντες οἱ γίγαντες, οἱ ἀρξάντες τῆς γῆς. C. 14. v. 9.

<sup>7</sup> 2. Samuel. c. 5. v. 18. They are mentioned by Judith. Οὐδε υἱοὶ Τίτανων ἐπαταξάν αὐτον. C. 16. v. 8.



*The Valley of the  
Titans.*

*the valley of the Titans.* We are also told by Procopius Gazæus, <sup>8</sup> τῆς Γιγαντας, καὶ Τιτανίας ὠνομαζον, ἐς Ῥαφαειμ Ἐβραῖοι φασιν· *that those, whom the Hebrews mentioned as Raphaim, were by other people called Giants, and Titans.* Those of the confederacy smote also <sup>9</sup> the Zuzims in Ham, and the Emims in Shaveh Kiriathaim. All these were of the Giant, or Titanian race. Hence Moses speaking of the land of Moab says, <sup>10</sup> *The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims: but the Moabites call them Emims; which also were accounted Giants.* He mentions also the <sup>11</sup> Zuzims in the same light. This attack made upon the sons of Ham is taken notice of by Theophilus; who speaks of it as the first war upon <sup>12</sup> earth, and calls it the war of the Giants. Cedrenus assures us, that there were records in Egypt, which confirmed the account given by Moses, concerning these personages of so extraordinary stature; and that they particularly flourished about the times of <sup>13</sup> Abraham and Isaac. And he adds, τῆς ὑπο Ἑλλήνων

<sup>8</sup> Ad L. 2. Regum. c. 5. Moses Chorenensis speaks of the people here mentioned as the Titans. Cæterum de Titanibus ac Raphæmis meminerunt Sacræ Literæ. L. 1. c. 5. p. 17.

<sup>9</sup> Genes. supra.

<sup>10</sup> Deuteron. c. 2. v. 10.

<sup>11</sup> Deut. c. 2. v. 20. *Giants dwelt therein in old time; and the Ammonites called them Zanzumim.* They were the same as the Zuzim.

<sup>12</sup> Ad Autolyc. L. 2. p. 372. αὕτη ἀρχὴ ἐγένετο πρώτη τῇ γενέσθαι πόλεμος ἐπὶ τῆς γῆς, καὶ κατέκοψαν τῆς Γιγαντας, ἐν Καραναίμ, καὶ ἐθνή ισχυρὰ ἅμα αὐτοῖς, κλ.

<sup>13</sup> Ὅτι ἐν τοῖς χρόνοις Ἀβραὰμ καὶ Ἰσαὰκ πολυπωματοὺς ἀνθρώπους Αἰγυπτίῳ ἴσθρῳσι γενέσθαι, τοὺς ὑπο Ἑλλήνων Γιγαντας ὀνομαζομένους. p. 34. Artapanus mentions Abraham ἀναφερόντα εἰς τῆς Γιγαντας. Euseb. P. E. L. 9. p. 420. Josephus also mentions, that this engagement of the four kings was with some of the Titanic or Gigantic race, whom they defeated. Καὶ κατέκοψαν τῆς ἀπογονὸς τῶν Γιγαντῶν. Antiq. L. 1. c. 9. p. 31.

Γιγαντας ονομαζομενες, *that these were the people, whom the Grecians called Giants.*

The most full account of the Titans and their defeat, is to be found in some of the Sibylline poetry. The Sibyls *Sibyls* were Amonian priestesses; and were possessed of ancient memorials, which had been for a long time deposited in the temples where they presided. A great part of those compositions, which go under their name, is not worth being mentioned. But there are some things curious; and among these is part of an historical poem, to which I allude. It is undoubtedly a translation of an ancient record, found by some Grecian in an Egyptian temple: and though the whole is not uniform, nor perhaps by the same hand; yet we may see in it some fragments of very curious history.

<sup>14</sup> ΑΛΛ' ὅποταν μεγαλοιο Θεοὶ τελεῶνται ἀπειλᾷ,  
 Ἄς ποτ' ἐπηπειλήσε βροτοῖς, οἱ Πυργὸν ἐτεύξαν  
 Χωρὴν ἐν Ἀσσυρίῃ, ὁμοφῶνοι δ' ἦσαν ἅπαντες,  
 Καὶ βελόντ' ἀναβὴν εἰς Οὐρανὸν ἀσεροεντᾶ,  
 Αὐτίκα δ' Ἀθάνατος μεγαλήν ἐπεβήκεν ἀναγκήν  
 Πνεύμασιν· Αὐτὰρ ἐπεὶτ' ἀνεμοὶ μέγαν ὕψοθι πυργὸν  
 ῥιψάν, καὶ θνητοῖσιν ἐπ' ἀλλήλοισι ἐρὶν ὤρεσαν·  
 Τινεκά τοι Βαβυλῶνα βροτοὶ πόλει γνομ' ἐθεντο.  
 Αὐτὰρ ἐπεὶ πυργὸς τ' ἐπέσε, γλωσσάιτ' ἀνθρώπων  
 Εἰς πολλὰς θνητῶν ἐμερίσθησαν διαλεκτὰς,  
 Παντοδαπαῖς φωναῖσι διεξέφεον, αὐτὰρ ἅπαντα  
 Γαῖα βροτῶν πληρῆστο μεριζομένων βασιλῆων·  
 Καὶ τότε δὴ δεκάτῃ γενεῇ Μεσσηνῶν ἀνθρώπων,

<sup>14</sup> Sib. Orac. L. 3. p. 223. Theoph. ad Autolyc. L. 2. p. 371.

Εξ ὅπερ κατακλυσμος ἐπὶ πρῶτερης γενετ' ἀνδρας,  
 Καὶ βασιλευσε Κρονος, καὶ Τιτάν, Ἰαπετός τε,  
 Γαίης τέκνα φέρισα καὶ Οὐρανὸν, ἐξεκαλεσσάν  
 Ἀνθρώποι, γαίης τε καὶ <sup>15</sup> Οὐρανὸν ἔνομα θέντες,  
 Ὅθεν καὶ οἱ πρῶτοφριστοὶ ἔσαν μεροπῶν ἀνθρώπων.  
 Τρεῖσσαι δὲ μερίδες γαίης κατὰ κληρὸν ἕκαστου,  
 Καὶ βασιλευσεν ἕκαστος ἔχων μέρος, εἶδε μάχοντο·  
 Ὅρκοι γὰρ τ' ἐγενοντο πατρός, μερίδες τε δίκαιαι.  
 Τηνικα δὲ πατρός τελεος χρόνος ἵκετο γήρως,  
 Καὶ ῥ' ἐθάνεν· καὶ παῖδες ὑπερβασίην ὅρκοισι  
 Δεινὴν ποιήσαντες, ἐπ' ἀλλήλους ἐριν ὤρσαν,  
 Ὅς πάντεσσι βροτοῖσιν ἔχων βασιληΐδα τιμὴν  
 Ἀρξέει. Καὶ μάχεσαντο Κρονὸς Τιτάν τε πρὸς αὐτούς.

Αὕτη δ' ἐς' ἀρχὴν πολέμου πάντεσσι βροτοῖσι·  
 Πρῶτη γὰρ τε βροτοῖς αὕτη πολέμοιο καταρχή·  
 Καὶ τότε Τιτάνεσσι Θεὸς κακὸν ἐγγυαλίζε.

But when the judgments of the almighty God  
 Were ripe for execution ; when the Tower  
 Rose to the skies upon Assyria's plain,  
 And all mankind one language only knew :  
 A dread commission from on high was given  
 To the fell whirlwinds, which with dire alarm  
 Beat on the Tower, and to its lowest base  
 Shook it convuls'd. And now all intercourse,

*See Supra* <sup>15</sup> Scilicet Γηγενείς, Οὐρανίωνας, Ἡλιαδάς.  
 Τουτῷ δ' ε.φ.δ. εἶπεν Νῶε διεβέτο, καὶ τὴν οἰκουμενὴν τοῖς τρισὶν αὐτῷ υἱοῖς διμερίσας  
 Syncellus. p. 80.



By some occult, and overruling power,  
 Ceas'd among men : by utterance they strove  
 Perplex'd and anxious to disclose their mind ;  
 But their lip fail'd them ; and in lieu of words  
 Produc'd a painful babbling sound : the place  
 Was hence call'd Babel ; by th' apostate crew  
 Nam'd from th' event. Then sever'd far away  
 They sped uncertain into realms unknown :  
 Thus kingdoms rose ; and the glad world was fill'd.

'Twas the tenth age successive, since the flood  
 Ruin'd the former world : when foremost far  
 Amid the tribes of their descendants stood  
 Cronus, and <sup>16</sup> Titan, and Iäpetus,  
 Offspring of Heaven, and Earth : hence in return  
 For their superior excellence they shar'd  
 High titles, taken both from Earth and Heaven.  
 For they were surely far supreme ; and each

*See Supra*

<sup>16</sup> From a common notion, that Iäpetus was Japhet, this name is assigned to one of the three brothers : and the two others are distinguished by the names of Cronus, and Titan. But they are all three indeterminate titles. Iäpetus was a Titanian ; and is mentioned as such by Diodorus, L. 5. p. 334. He was one of the brood, which was banished to Tartarus, and condemned to darkness ;

ἰν' Ἰαπετος τε Κρονος τε  
 ἤμενοι ἐτ' αὐγῆς Ὑπεριονος Ἡελίοιο  
 Τερποντ', ἐτ' ἀνέμοισι βαθυς δὲ τε Τάρταρος ἀμφις.

Homer. Iliad. Θ. v. 478. He is also mentioned as an earth-born Giant ; one of the prime apostates.

Tum partu Terra nefando  
 Cœumque, Iäpetumque creat, sævumque Typhœa,  
 Et conjuratos cœlum rescindere fratres.

Virgil. Georg. L. 1. v. 279.

The history of Iäpetus has no relation to Japhet. Ἰαπετος εἰς τῶν Τιτανῶν. Schol. in Homer. supra. *Iäpetus was one of the Giants.*

Ruled

Ruled o'er his portion of the vassal world,  
 Into three parts divided : for the earth  
 Into three parts had been by Heaven's decree  
 Sever'd ; and each his portion held by lot.  
 No feuds as yet, no deadly fray arose :  
 For the good 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 compleat,  
 Cronus and Titan join in horrid fray ;  
 Rule the great object, and the world the prize.  
 This was the first sad overture to blood ;  
 When war disclos'd its horrid front ; and men  
 Inur'd their hands to slaughter. From that hour  
 The Gods wrought evil to the Titan race ;  
 They never prospered.

This Sibylline history is of consequence. It has been borrowed by some Hellenistic Jew, or Gnostic, and inserted amid a deal of trash of his own composing. The superior antiquity of that part, which I have laid before the reader, is plain, from its being mentioned by <sup>18</sup> Josephus. Some

<sup>17</sup> See Eusebii Chron. p. 10. l. 38.

<sup>18</sup> Antiq. L. 1. c. 4.

lines are likewise quoted by <sup>18</sup> Athenagoras, and <sup>19</sup> Theophilus Antiochenus. But there are passages afterwards, which relate to circumstances of late date: such as were in time much inferior to the age of Athenagoras; and still farther removed from the æra of Josephus. Upon this account I pay a greater deference to these verses, than I do to those which are subsequent. For these contain a very interesting history; and are tolerably precise, if we consider the remoteness of the times spoken of. We have here an accurate account of the confusion of speech, and demolition of the tower of Babel, and of the Titanian war, which ensued. And we are moreover told, that the war commenced in the tenth generation after the deluge; and that it lasted ten years; and that it was the first war, in which mankind were engaged. The author, whoever he may have been, seems to allude to two quarrels. The one was with the head of the family, and proceeded from a jealousy and fear, lest he should have any more children: as that would be a detriment in possession to those, whom he already <sup>20</sup> had. Something of this nature runs through the whole of the Pagan mythology. The other quarrel was upon a similar account. It began through ambition, and a desire of rule among the Titans; and terminated in their ruin. Abydenus conformably to the account given above, mentions, that soon after the demolition of the tower commenced the <sup>21</sup> war between

<sup>18</sup> Athenag. Leg. p. 307. μεμνηται δε αυτη; (Σιβυλλικη) και Πλατων.

<sup>19</sup> Ad Antol. L. 2. p. 371.

<sup>20</sup> See Sibylline Verses. L. 3. p. 227.

<sup>21</sup> 'Ηδη δε ασσον ειναι τω Ουρανο (την Τυρσιν), και τες αιεμης ανατρεψαι—μετα δε Κρονω τε και Τιτηνι συτηναι πολεμον. Euseb. Præp. Evang. L. 19. c. 14. p. 416. Syncel. p. 44. Ζευς περὶ της αρχης προς Τιτανας επολεμησε. Athenag. Legatio. p. 325.



Cronus and Titan : and that it was carried on by people of uncommon strength and stature. Eupolemus also, whom I have before quoted, calls them <sup>22</sup> Giants ; and says, that they were scattered over the face of the earth. Upon this dispersion Babylonia was quite evacuated, and the city left unfinished. Some of the fugitives betook themselves to Shinar, a city which lay between Nineve and Babylon, to the north of the region, which they had quitted. Others came into Syria, and into the Arabian provinces, which bordered upon Canaan. Those, who fled to Shinar, the Senaar of Hestæus Milesius, resided there some time. But being in the vicinity of Elam, and Nineve, they raised the jealousy of the sons of Ashur, and of the Elamites, who formed a confederacy against them ; and after a dispute of some time drove them from that neighbourhood. And not contented with this, they prosecuted their vengeance still farther, and invaded all those of the line of Ham westward ; and made them tributaries, as far as the confines of Egypt. The sacred writings take notice of the conclusion of the war, which ended almost in the extirpation of some families in these parts ; especially of those, which were properly Titanian. And that this was the same war which happened in the time of Abraham, is manifest from its being in the tenth generation from the deluge : for Abraham was tenth in descent from Noah ; and consequently from the deluge. Cedrenus is very particular in his account of these times. He says, that in the days of Abraham, <sup>23</sup> τῆς παίδας τῆ Οὐρανὸς ἀκμασταί :

<sup>22</sup> Εἶναι δὲ αὐτοὺς Γίγαντας. Euseb. Præp. Evang. L. 9. c. 17. p. 418.

<sup>23</sup> P. 29.

*the sons of Cælus flourished.* And having before spoken of the Patriarch's retiring upon account of a famine into Egypt, he adds, <sup>24</sup> γινεται δε και ο Τιτανων προς τον Δια πολεμος : *about this time was the war of the Titans against Jupiter.* Theophilus also gives an account of this war from the historian Phallus. <sup>25</sup> Και γαρ Βηλς του Ασσυριων βασιλευσαντος, και Κρονος, και Τιτανος, Θαλλος μεμνηται, φασκων, τον Βηλον πεπολεμηκεναι συν τοις Τιτασι προς τον Δια, και τες συν αυτω Θεες λεγομενες. Ενθα φησι, και ο Γυγης ηττηθεις εφυγεν εις Ταρτησσον. *Phallus takes notice of the Assyrian monarch Belus ; likewise of Cronus, and Titan : and he says, that Belus and the Titans made war upon Jupiter and the Gods : and that Gyges being worsted in battle fled from those parts to Tartessus.* Instead of Cronus, he mentions Jupiter, as the person engaged on the opposite side : but it is of little consequence by what title the leaders be called ; for the history of the war is very plain. In Moses we read only of the conclusion : but the Gentile writers give a detail of the whole procedure from the beginning of the quarrel. We accordingly find, that there were three brothers, and three families ; one of which was the Titanian : that they had early great jealousies ; which their father, a just man, foresaw, would, if not prevented, become fatal. He therefore appointed to each a particular portion in the earth ; and made them swear, that they would not invade each others right. This kept them during his lifetime in order : but after his demise the Titans com-

<sup>24</sup> Ibid.

<sup>25</sup> L. 3. p. 399. He makes the Titans war against the Gods ; but they were properly the persons esteemed immortal. He also makes Belus an Assyrian, instead of a Babylonian.

menced hostilities, and entered into an association against the family of Shem. When they first formed themselves into this confederacy, they are said to have raised an <sup>26</sup> altar: and upon this they swore never to abandon the league, nor to give up their pretensions. This altar was the work of the Cyclopians, a people who seem to have been wonderfully ingenious: and it is thought that the Chaldeans in memorial of this transaction inserted an altar in their ancient <sup>27</sup> sphere.

From the sacred historian we may infer, that there were two periods of this war: the first, when the king of Elam and his associates laid the Rephaïm, Emim, Horites, and Amalekites under contribution: the other, when upon their rebellion they reduced them a second time to obedience. The first part is mentioned by several ancient writers; and is said to have lasted ten years. Hesiod takes notice of both; but makes the first rather of longer duration.

<sup>28</sup> ΣΥΝΕΧΕΩΣ ΕΜΑΧΟΝΤΟ ΔΕΚΑ ΠΛΕΙΣΤΣ ΕΝΙΑΥΤΗΣ.

<sup>26</sup> ΤΟΥΤΟ ΕΣΤΙΝ, ΕΝ ᾧ ΠΡΩΤΟΝ ΟΙ ΘΕΟΙ ΤΗΝ ΣΥΝΩΜΟΣΙΑΝ ΕΘΕΝΤΟ, ΟΤΕ ΕΠΙ ΚΡΟΝΟΝ Ο ΖΕΥΣ ΕΣΤΡΕΨΕΝ. Eratosth. After. Συσιασθησιον. p. 14.

Hyginus supposes, that the Gods swore upon this altar, when they were going to oppose the Titans: and he says, that it was the work of the Cyclopians. But the Cyclopians were Titanians; and the altar was for the use of their brotherhood, who were called ΤΙΤΗΝΕΣ ΘΕΟΙ.

ΤΙΤΗΝΕΣ ΤΕ ΘΕΟΙ—ΤΩΝ ΕΞ ΑΝΔΡΕΣ ΤΕ ΘΕΟΙ ΤΕ.

Homer. Hymn. in Apol. v. 335.

Juno in Homer swears by the Titans, as the original Deities.

ΘΕΟΣ Δ' ΟΝΟΜΗΝΕΝ ΑΠΑΝΤΑΣ

ΤΟΥΣ ΥΠΟΤΑΡΤΑΡΕΣ, ΟΙ ΤΙΤΗΝΕΣ ΚΑΛΕΙΝΤΑΙ. Iliad. Ξ. v. 279.

In this we have a short, but true, history of dæmon-worship, and its origin.

<sup>27</sup> ΕΘΗΚΑΝ ΚΑΙ ΑΥΤΟ ΕΝ Τῷ ΟΥΡΑΝῳ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ. Eratosthenes supra. Some however think, that it was placed there upon another account: in memorial of the first altar, that was raised after the flood.

<sup>28</sup> Theog. v. 636.



Ten years and more they sternly strove in arms.

He in another place speaks of it as a very long and stubborn affair.

<sup>29</sup> Δηρον γαρ μαρναντο, πονον θυμαλγέ' έχοντες,  
Τιτηνες τε θεοι, και όσοι Κρονος εξεγενοντο.

Year after year in cruel conflict strove  
The Titan Gods, and those of Cronus' line.

In the second engagement the poet informs us, that the Titans were quite discomfited, and ruined : and according to the mythology of the Greeks, they were condemned to reside in Tartarus, at the extremities of the known world. According to the Mosaic account it happened fourteen years after the conclusion of the first war. <sup>30</sup> *Twelve years they served Chedorlaomer : and in the thirteenth they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him ; and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim : and the Horites in their mount Seir unto El Paran, which is by the wilderness. And they returned and came to En-Mishpat, which is in Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazazon Tamar. And there came out the king of Sodom, and the king of Gomorrah, &c.* Josephus, and later writers, do not consider the purport of the scripture account, nor the extent of this

<sup>29</sup> V. 629. Μαχόμεναν δε αυτων εναντιος δεκα η Γη τω Διι εχρησε την νικην.  
Apollodorus. L. i. p. 4.

<sup>30</sup> Genesis. c. 14. v. 4. 5. 6.

war: but speak of it as carried on chiefly, if not solely, with the petty kings of the Asphaltite vale. They bore an inconsiderable part in this grand<sup>31</sup> affair: and were taken in after a sweep of many, and far more powerful, nations. The former war, when the power of the Titans was first broken, seems to have been a memorable æra with the Cuthites and their descendants, though overlooked by other people.

The kings, who composed the confederacy against the Titans, were the king of Elam, the king of Elafur, the king of Shinar, and a fourth, styled king of nations. It was a family association against a common enemy, whence we may form a judgment concerning the princes of whom it was composed. Of the king of Shinar we know little: only we may be assured, that he was of the line of Shem; who had recovered the city, over which he ruled, from the Titanians. And we may farther presume, that Tidal king of Nations was no other than the king of Aram. In like manner we may infer, that Arioch Melach Elafur, אֶלֶךְ, however expressed, was the king of Nineve, called of old, and at this day, <sup>32</sup> Afur and Affur. In the ancient records concerning this war, it is probable, that each nation made itself the principal, and took the chief part of the glory to itself. For the conquests of Ninus (by which word is signified merely the Ninevite) consisted in great measure of these atchievements: the whole honour of which the Ninevites and Assyrians appropriated to<sup>33</sup> themselves. The real principal in the war was the king.

<sup>31</sup> See Observations and Inquiries. p. 206.

<sup>32</sup> Benjamin Tudelenfis. p. 61.

<sup>33</sup> Zonaras speaks of the war as being carried on by the Assyrians. p. 22.

of Elam ; as we learn from the Scriptures : and another material truth may be obtained from the account given by Moses ; that notwithstanding the boasted conquests of the Assyrians, and the famed empire of Ninus and Semiramis, the province of Assur was a very limited district ; and the kingdom of Elam was superior both to that of Nineve, and Babylonia. The king of nations I have supposed to have been the king of Aram : and the nature of the confederacy warrants the supposition. But there are evidences, which shew, that he was no other, than the prince of that country : and it was called the region of nations, because all Syria, and the country upon the Euphrates consisted of mixed people ; which was observable quite down to Galilee in Canaan. Moses Chorenensis wrote the history of Armenia ; and he tells us, that when Ninus reigned in <sup>34</sup> Assyria, there was a war carried on against the <sup>35</sup> Titans of Babylonia, whom he styles the Immortals : and that the king of Aram had the conduct of that war. It is well known, that these kings, after they had defeated those in the vale of Siddim, carried off many prisoners. Among these was Lot, who was afterwards in a wonderful manner rescued by his brother Abraham. This history is mentioned by Eupolemus ; who says, that they were the people of Aram, who had taken him prisoner : and that they had been making war upon the people of Canaan, whom he styles Phenicians. He adds, that upon the news of Lot being a prisoner, Abraham with his armed household

<sup>34</sup> Moses Chorenens. L. 1. c. 10. p. 27.

<sup>35</sup> Bellum Titanium cum Gigantibus—immortalibus ac procerissimis. Ibid. Agmen Titanium. Ibid.



alone defeated the enemy, and regained his <sup>36</sup> brother. Diodorus Siculus has a passage very much to the present purpose. He tells us, *that* <sup>37</sup> *Ninus, or the Ninevite, with the assistance of another prince, made war upon his neighbours the Babylonians.* He proceeds afterwards to say, *that this formidable expedition was not against the city of Babylon; for that was not then in being: but against other respectable cities of the country.* In this war he with much ease subdued his enemies, and obliged them to pay an annual tribute. How very consonant this history is to the account given by Moses? The author says, *that the city Babylon, which in aftertimes made such a figure, was not now in being.* It is very truly said: for the city Babel had been begun; but was at that time deserted, and left unfinished. <sup>38</sup> *They left off to build the city.* It seems to have been under a curse: and we hear nothing more of it for ages. Not a word occurs about Babylon or Babylonia, till the time of Berodach Baladan, and of Nebuchadnezzar, who came after him, when this city was rebuilt. And from the extent of it, when compleated, we may form some judgment of the original design. <sup>39</sup> *The king (Nebuchadnezzar) spake and said: is not this great Babylon, that I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?* Abydenus informs

<sup>36</sup> Ὑγερὸν δὲ Ἀρμένιος ἐπιτρατεῦσαι τοῖς Φοινίξιν Νικησαντῶν δὲ καὶ αἰχμαλωτισταμένων τῶν ἀδελφίδων αὐτῶν (Ἀβραάμ), τὸν Ἀβραάμ μετὰ σκετῶν βοηθησάντα ἐγκρατῆ γενεσθαι τῶν αἰχμαλωτισταμένων, κ.τ.λ. Euseb. Præp. Evang. L. 9. p. 418.

<sup>37</sup> Κατ' ἐκείνους δὲ τὲς χρόους ἡ μὲν ἰὺν ὅσα βασιλῶν ἐκ τὴν ἐκτισμένην κατὰ δὲ τὴν βασιλῶν ὑπῆρχον ἀλλὰ πολεὺς ἀξιολογοὶ ῥάδιως δὲ χερῶσάμενος τοὺς ἐγγυρῶνται μὲν ἐταξέ τελεῖν κατ' ἐντυχτὶν ὀρίσμενους φέρει. Diodor. L. 2. p. 90.

<sup>38</sup> Genesis. c. 11. v. 8.

<sup>39</sup> Daniel. c. 4. v. 30.

us from Megasthenes, <sup>40</sup> *that Babylon was first walled round by Belus : but in time the wall was ruined. At last Nebuchodonosor built it anew ; and it remained with gates of brass to the time of the Macedonian empire.*

In the passage taken above from Diodorus Siculus mention is also made of some service imposed upon the conquered nations ; which is conformable to the account given by Moses. <sup>41</sup> *Twelve years they served Chedorlaomer :* which service undoubtedly consisted in a certain tribute, as Diodorus rightly informs us. There are two circumstances, in which this author, as the text now stands, does not accord with the original history. He mentions first, that the king of Assur was in league with the king of Arabia : and in the next place, that after the subduing of the Babylonians, he attacked the Armenians. In respect to Arabia, there was probably no country in that age so called : nor could it be the king of Arabia, with whom he was in alliance ; no more than it was the Armenian with whom he was at war. These two names, Arabia and Aramia, are very similar, and have therefore been confounded ; and the history by these means has been rendered obscure. The prince, with whom the king of Nineve had entered into an alliance, was not the king of Arabia, but Aramia. He was a branch of the same family as Melech Al Afur, the king of Nineve : and his country was styled

<sup>40</sup> Βηλον Βαβυλωνα τειχει περιβαλειν τῷ χρόνῳ δὲ κενευμενῷ αφανισθῆναι τειχισαι δὲ αὐτῆς Ναβουχοδονοσορον, κ.τ.λ. Apud Abydenum in Eusebio. Præp. Evang. L. 9. p. 459.

<sup>41</sup> Genesis. c. 14. v. 4. See Diodorus above, εταξεν τελειν φορτες.

Aram. <sup>42</sup> Της γὰρ ὑφ' ἡμῶν Συρῆς καλεσμενὲς ὑπ' αὐτῶν τῶν Συρῶν Ἀρμενίης, καὶ Ἀραμμῆς καλεῖσθαι. *Those, says Strabo, whom we Grecians name Syrians, are by the Syrians themselves called Armenians and Aramæans.* On the other hand the people, whom Diodorus by mistake styles Armenians, were the same that in aftertimes were called Arabians. The countries of the Rephaim, the Zuzim, the Amalekites, and the <sup>43</sup> Horites, lay in Arabia Petræa: and these were the people, upon whom this inroad was made. It lay nearest to Babylonia, though separated by a desert. It was accordingly invaded by the confederates, after they had made themselves masters of Singara. We should therefore for Arabia in the first instance replace <sup>44</sup> Aramia: and for the Aramians, in the latter part read Arabians. This small change makes the whole perfectly agreeable to the truth. It corresponds with the account given by the Armenian writer above; and a wonderful attestation is hereby afforded to the history of Moses.

<sup>42</sup> L. I. p. 71.

<sup>43</sup> The Horites were Hivites of the race of Ham. Zibeon, Seir's son, is so styled. Gen. c. 36. v. 2.

Ἀρταπανος δὲ φησιν ἐν τοῖς Ἰσθαῖκοις—ἐν δὲ ἀδελφοτοῖς εὐρομένῳ τοῦ Ἀβραὰμ ἀναφερόντα ἐκ τῆς Γηγαντίας· τῆς δὲ οἰκῆντας ἐν τῇ Βαβυλωνίᾳ διὰ τὴν ἀσέβειαν ὑπὸ τῶν Θεῶν ἀναιρεθῆναι, ὧν ἓξ ἑκατὸν, κ.τ.λ. Euseb. Præp. Evang. L. 9. p. 420.

<sup>44</sup> Arabia has more than once been put for Aramia, or rather for Armenia. A mistake of this sort is to be found in Theophilus. Every body knows, that the ark of Noah is said to have rested upon Mount Ararat in Armenia. But this writer makes it rest upon the mountains of Arabia; and says, that the remains of it were to be seen in his time. Ἡς κίβωτος τα λειψαία μέχρι τῆς δευρὸς δεικνύται εἶναι ἐν τοῖς Ἀραβικοῖς ὄρεσι; for Ἀραμικοῖς ὄρεσι, *the mountains of Aram.* Ad Autol. L. 3. p. 391.

Thus.



Thus have I given an account of the ancient Titans, or worshippers of fire; who were engaged in building the tower called Babel, and the city of the same name. They seem to have been a very numerous body, who had attached themselves to the spot, and were determined never to leave it. But they were wonderfully dissipated; and fled to different parts. Some of the remoter clans seem not to have been involved in the first calamity; whom however vengeance pursued. For the family of Shem boldly attacked these formidable tribes; which for courage and stature had been deemed invincible. They carried it with a high hand; and seem to have reduced many nations to a state of obedience, from the Euphrates downwards to the entrance of Egypt. From thence they turned, and passing upwards by the west of Jordan, they took in all those nations, which had before escaped them. From the service imposed, and from the extent of the conquests, we may perceive, that the king of Elam and his associates entertained the same views, which had been condemned in their adversaries. They were laying the foundation of a large empire, of which the supremacy would most probably have centered in the kings of Elam. But the whole scheme was providentially ruined by the Patriarch Abraham. He gave them an utter defeat; and afterwards pursued them from Dan quite up to <sup>45</sup> Hobah, and Damascus.

These are the events, which the most early writers, Li-

<sup>45</sup> Genesis. c. 14. v. 15.

nus, Olen, <sup>46</sup> Thamyras, and Thymœtes, are said to have commemorated under the titles of the flight of Bacchus; in which were included the wars of the Giants, and the sufferings of the Gods. <sup>47</sup> Τα περὶ τῆς Τιτανομαχίας, καὶ τὸ σύνολον τὴν περὶ τὰ πάθη τῶν Θεῶν ἱστορίαν. I have before mentioned from Hyginus an account of Phoroneus, the first king upon earth; wherein is contained an epitome of the Noachic history; and where there are also some allusions to the dispersion, and to this war. <sup>48</sup> Inachus, Oceani filius, ex Archiâ sorore suâ procreavit Phoroneum, qui primus mortalium dicitur regnâsse. Homines ante secula multa sine oppidis legibusque vitam exegerunt, unâ linguâ loquentes sub Jovis imperio. Sed postquam Mercurius sermones hominum <sup>49</sup> interpretatus est, unde Hermeneutes dicitur interpretes——Idem nationes distribuit: tum discordia inter homines esse cœpit. *Inachus, whose father was Oceanus, had by his sister Archia a son named Phoroneus; who was the first king upon earth. Before his reign people had but one language; and lived for many ages under the direction of Jupiter, without any cities being founded,*

<sup>46</sup> Πεποιηκεναι δὲ τῆτον (Θαμυριν) ἱστορεῖται τὸν Τιτανῶν πρὸς τοὺς Θεοὺς πόλεμον. Plutarch. de Musicâ.

Τιτανῶν γένος, καὶ Κυκλωπῶν, καὶ Γίγαντων Πλῆθυν, —ὧν μνησθῆναι Ἀπολλωνιδῆς, ὁ καὶ Ωγυγίος ἐπικληθεὶς, ἐν βίβλῳ τῇ ἐπιγγραφομένῃ Σεμενάθι. Theoph. ad Autolyc. L. 2. p. 352.

<sup>47</sup> Diodorus, L. 1. p. 87.

Πλάνας, καὶ διαμελισμοὺς, καὶ πολλὰ τοιαῦτα πάθηματα. Plutarch. Isis et Osir. p. 355.

<sup>48</sup> Fab. 143.

<sup>49</sup> Interpretatus est. It is difficult to arrive at the author's precise meaning.

*or any laws promulged. But after that Hermes had diversified the language of man ; from whence Hermeneutes came to signify an interpreter ; he proceeded, and divided them into nations. Upon this there immediately commenced feuds and commotions. It is a short account, but contains much interesting matter: and we learn from it, that immediately after the dispersion the first war ensued.*





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OF THE  
ORIGINAL CHALDAIC HISTORY,  
AS TRANSMITTED BY  
ABYDENUS, APOLLODORUS, and ALEXANDER POLYHISTOR,  
FROM  
BEROSUS OF BABYLONIA.

I Cannot proceed without taking notice of some extracts of Babylonish history, which time has happily spared us. From what has been already said, it is evident, that the history of nations must commence from the æra of Babylon: as here the first kingdom was founded; and here was the great scene of action among the firstborn of the sons of men. The history therefore of the Babylonians and Chaldeans should be the first in order to be considered. Not that I purpose to engage in a full account of this people; but intend only to consider those extracts, of which I have made mention above. The memorials are very curious; but have been greatly mistaken, and misapplied. The person, to whom we are beholden for them, was Berofus, a priest of

Belus. He was a native of Babylonia; and lived in the time of Alexander, the son of Philip. The Grecians held him in great esteem: and he is particularly quoted by the oriental fathers, as well as by Josephus of Judea. He treated, it seems, of the origin of things, and of the formation of the earth out of chaos. He afterwards speaks of the flood; and of all mankind being destroyed, except one family, which was providentially preserved. By these was the world renewed. There is a large extract from this author, taken from the Greek of Alexander Polyhistor, and transmitted to us by Eusebius; which contains an account of these first occurrences in the world. But it seems to be taken by a person, who was not well acquainted with the language, in which it is supposed to be written; and has made an irregular and partial extract, rather than a genuine translation. And as Berofus lived at a time, when Babylon had been repeatedly conquered; and the inhabitants had received a mixture of many different nations: there is reason to think, that the original records, of whatever nature they may have been, were much impaired; and that the natives in the time of Berofus did not perfectly understand them. I will soon present the reader with a transcript from Polyhistor of this valuable fragment; in which he will perceive many curious traces of original truth; but at the same time will find it mixed with fable, and obscured with allegory. It has likewise suffered greatly by interpreters: and there are some mistakes in the disposition of the transcript; of which I shall hereafter take notice; and which could not be in the original.



Other authors, as well as Alexander Polyhistor, have copied from Berofus : among these is Abydenus. I will therefore begin with his account; as it is placed first in Eusebius: the tenor of it is in this manner.

“<sup>1</sup> So much concerning the wisdom of the Chaldeans.  
 “ It is said, that the first king of this country was Alorus ;  
 “ who gave out a report, that he was appointed by God to  
 “ be the shepherd of his people. He reigned ten fari. Now  
 “ a farus is esteemed to be three thousand six hundred years.  
 “ A nereus is reckoned six hundred : and a fosus fixty.  
 “ After him Alaparus reigned three fari : to him succeeded  
 “ Amillarus from the city of<sup>2</sup> Pantibiblus, who reigned  
 “ thirteen fari. In his time a semidæmon called Annedotus,  
 “ in appearance very like to Oannes, shewed himself a se-  
 “ cond time from the sea. After him Amenon reigned  
 “ twelve fari ; who was of the city Pantibiblon. Then  
 “ Megalanus of the same<sup>3</sup> place, eighteen fari. Then Daus  
 “ the shepherd governed for the space of ten fari : he was  
 “ of Pantibiblon. In his time four double-shaped per-  
 “ sonages came out of the sea to land ; whose names were  
 “ Euedocus, Eneugamus, Enaboulus, and Anementus. Af-  
 “ ter Daus succeeded Anodaphus, the son of Aedoreschus.  
 “ There were afterwards other kings ; and last of all Sifu-  
 “ thrus : so that, in the whole, the number of kings

<sup>1</sup> Eusebii Chronicon. p. 5.

<sup>2</sup> Sometimes Pantibiblus, at other times Pantibiblon occurs for the name of the place. See Syncellus. p. 38.

<sup>3</sup> It is in the original Panfibiblon : but the true name was Pantibiblon ; as may be seen by comparing this account with that of Apollodorus, which succeeds ; and with the same in Syncellus.

“ amounted to ten ; and the term of their reigns to an hundred and twenty fari.” This last was the person who was warned to provide against the deluge. He accordingly built a vessel, by which means he was preserved. The history of this great event, together with the account of birds sent out by Sisouthros, in order to know, if the waters were quite abated ; and of their returning with their feet soiled with mud ; and of the ark’s finally resting in Armenia, is circumstantially related by <sup>4</sup> Abydenus, but borrowed from Berofus.

A similar account of the first kings of Babylonia is given by Apollodorus ; and is taken from the same author, who begins thus. “ This is the history, which Berofus has “ transmitted to us. He tells us, that Alorus of Babylon “ was the first king, that reigned ; who was by nation a “ Chaldean. He reigned ten fari : and after him Alaparus, “ and then Amelon, who came from Pantibiblon. To him “ succeeded Amenon of Chaldea : in whose time they say, “ that the Musarus Oannes, the Annedotus, made his appearance from the Eruthrean sea.” <sup>5</sup> So we are told by Alexander (Polyhistor), who first took this history in hand ; and mentions, that this personage shewed himself in the

<sup>4</sup> Syncellus. p. 38. He styles him Abydenus : but by Eusebius the name is expressed Abidenus.

<sup>5</sup> Eusebii Chronicon. p. 5.

*So we are told.* These are the words of Eusebius : so that there is no regular translation.

Προλαβων ; who forestalls the event, and makes the appearance of this personage to have been in the first year.

The account of Oannes is in Alexander Polyhistor, as taken from the first book of Berofus : but not a word is there of his appearing in the reign of Amenon.

“ first

first year: but Apollodorus says, that it was after forty <sup>6</sup> fari. Abydenus, differing from both, makes the second Annedotus appear after twenty-six fari. “ After this last king, Megalarus succeeded, of the city Pantibiblon; and reigned eighteen fari. Then Daon the shepherd, of the same city, ten fari. In his time it is said, that Annedotus appeared again from the Eruthrean sea, in the same form, as those, who had shewed themselves before: having the shape of a fish, blended with that of a man. Then reigned Aedorachus of Pantibiblon, for the term of eighteen fari. In his days there appeared another personage from the sea Eruthra, like those above; having the same complicated form between a fish and a man: his name was Odacon.” All these personages, according to Apollodorus, related very particularly and circumstantially, whatever Oannes had informed them. Concerning these Abydenus has made no mention. “ After the kings above, succeeded Amempsinus, a Chaldean, from the city Larach; and reigned eighteen fari. In his time was the great deluge.” According to the sum of years above, the total of all the reigns was an hundred and twenty fari.

There seems to be some omission in the transcript given by Eusebius from Apollodorus, which is supplied by Syncellus. He mentions “ Amempsinus as eighth king in order, who reigned ten fari. After him comes Otiartes of <sup>7</sup> Larachæ in Chaldea, to whom he allows eight fari. His

<sup>6</sup> From what fixed term do they reckon? to what year do they refer? and whose are these reflexions?

<sup>7</sup> Laracha, the Larachon of Eusebius.



“ son was <sup>8</sup> Xifuthros, who reigned eighteen fari ; and in  
 “ whose time was the well-known deluge. So that the sum  
 “ of all the kings is ten ; and of the term, which they col-  
 “ lectively reigned, an hundred and twenty fari.”

Both these writers are supposed to copy from Berofus : yet there appears a manifest difference between them : and this not in respect to numbers only, which are easily corrupted ; but in regard to events, and disposition of circumstances. Of this strange variation in two short fragments, I shall hereafter take further notice.

I come now to the chief extract from Berofus ; as it has been transmitted to us by <sup>9</sup> Eusebius, who copied it from Alexander Polyhistor. It is likewise to be found in <sup>10</sup> Syncellus. It begins in this wise.

“ Berofus, in his first book concerning the history of Ba-  
 “ bylonia, informs us, that he lived in the time of Alexan-  
 “ der the son of Philip. And he mentions, that there were  
 “ written accounts preserved at Babylon with the greatest  
 “ care ; comprehending a term of fifteen myriads of years.  
 “ These writings contained a history of the heavens, and  
 “ the sea ; of the birth of mankind ; also of those, who had  
 “ sovereign rule ; and of the actions achieved by them.  
 “ And in the first place he describes Babylonia as a <sup>11</sup> coun-  
 “ try, which lay between the Tigris and Euphrates. He

<sup>8</sup> The name is expressed Xifuthrus, Sifuthrus, and Sithithrus.

<sup>9</sup> Eusebii Chronicon. p. 5.

<sup>10</sup> Syncelli Chronograph. p. 28.

<sup>11</sup> It is necessary to observe the arrangement of this history of Berofus ; as much depends upon the disposition of these articles.

“ mentions,

“ mentions, that it abounded with <sup>12</sup> wheat, barley, ocrus,  
 “ sesamum : and in the lakes were found the roots called  
 “ gongæ, which were good to be eaten, and were in respect  
 “ to nutriment like barley. There were also palm trees,  
 “ and apples, and most kind of fruits : fish too, and birds;  
 “ both those, which are merely of flight ; and those, which  
 “ take to the element of water. The part of Babylonia,  
 “ which bordered upon Arabia, was barren, and without  
 “ water : but that, which lay on the other side, had hills,  
 “ and was <sup>13</sup> fruitful. At Babylon there was <sup>14</sup> in these  
 “ times a great resort of people of various nations ; who in-  
 “ habited Chaldea ; and lived without rule and order, like  
 “ the beasts of the field. <sup>15</sup> In the first year there made its  
 “ appearance from a part of the Eruthrean sea, which bor-  
 “ dered upon Babylonia, an animal <sup>16</sup> endowed with reason,  
 “ who was called Oannes. According to the accounts  
 “ of <sup>17</sup> Apollodorus, the whole body of the animal was  
 “ like that of a fish ; and had under a fish’s head an-  
 “ other head, and also feet below, similar to those of a  
 “ man, subjoined to the fish’s tail. His voice too, and

<sup>12</sup> Πυγῆς ἀγρίης, wild wheat.

<sup>13</sup> Euseb. ἀφώρα : Syncell. εὐφώρα.

<sup>14</sup> I add, *in these times* : for he means the first ages.

<sup>15</sup> *In the first year* from what determined time ? No data are here given : yet the meaning will, I believe, be easily arrived at.

<sup>16</sup> Eusebius, or rather Alexander Polyhistor, mentions in the sequel his great knowledge and sagacity. In like manner he is styled Μυσαγός by Apollodorus ; though represented in the original as a Being of great justice and truth, and an universal benefactor.

<sup>17</sup> It appears from hence, that this is no regular translation from Berosus ; the Grecian copier putting in observations of his own, and borrowing from others : though, to say the truth, they seem to be the words of Eusebius.

“ language

“ language was articulate, and human : and there was a re-  
 “ presentation of him to be seen in the time of Berofus.  
 “ This Being in the day-time used to converse with men :  
 “ but took no food at that season : and he gave them an  
 “ insight into letters, and science, and every kind of art.  
 “ He taught them to construct houses, to found temples, to  
 “ compile laws ; and explained to them the principles of  
 “ geometrical knowledge. He made them distinguish the  
 “ seeds of the earth ; and shewed them how to collect  
 “ fruits : in short, he instructed them in every thing, which  
 “ could tend to soften manners, and humanize mankind.  
 “ From that time, so universal were his instructions, nothing  
 “ has been added material by way of improvement. When  
 “ the sun sat, it was the custom of this Being to plunge  
 “ again into the sea, and abide all the night in the deep.”  
 After this there appeared other animals like Oannes ; of  
 which Berofus promises to give an <sup>18</sup> account, when he comes  
 to the history of the <sup>19</sup> kings.

Moreover Oannes wrote concerning the generation of  
 mankind : of their different ways of life, and of civil poli-  
 ty : and the following is the purport of what he said :  
 “ There was nothing but darkness, and an abyss of water,  
 “ wherein resided most hideous beings, which were pro-  
 “ duced of a twofold principle. Men appeared with two  
 “ wings ; some with four : and with two faces. They had  
 “ one body, but two heads ; the one of a man, the other of

<sup>18</sup> These again are the words of the transcriber.

<sup>19</sup> The history of the kings of Babylon was to come afterwards ; which is of consequence to be observed.



“ a woman. They were likewise in their several organs  
 “ both male and female. Other human figures were to be  
 “ seen with the legs, and horns of goats. Some had horses’  
 “ feet : others had the limbs of a horse behind ; but before  
 “ were fashioned like men, resembling hippocentaurs. Bulls  
 “ likewise bred there with the heads of men ; and dogs with  
 “ fourfold bodies, and the tails of fishes. Also horses with  
 “ the heads of dogs : men too, and other animals with the  
 “ heads and bodies of horses, and the tails of fishes. In  
 “ short, there were creatures with the limbs of every species  
 “ of animals. Add to these, fishes, reptiles, serpents, with  
 “ other wonderful animals ; which assumed each other’s  
 “ shape, and countenance. Of all these were preserved de-  
 “ lineations in the temple of Belus at Babylon. The per-  
 “ son, who was supposed to have presided over them, had  
 “ the name of Omorca. This in the Chaldaic language is  
 “ Thalath ; which the Greeks express *θαλασσα*, the sea :  
 “ but according to the most true computation, it is equi-  
 “ valent to (*Σεληνη*) the moon. All things being in this  
 “ situation, Belus came, and cut the woman afunder : and  
 “ out of one half of her he formed the earth, and of the  
 “ other half the heavens ; and at the same time destroyed  
 “ the animals in the abyss. All this, Berofus said, was an  
 “ allegorical description of nature. For the whole universe  
 “ consisting of moisture, and animals being continually ge-  
 “ nerated therein ; <sup>20</sup> the Deity (Belus) abovementioned cut

<sup>20</sup> Eusebius expresses it, *τεταρτ. θεον* ; Syncellus, *τετον τον θεον*, the God above-mentioned. This may be proved to be the true reading, from what comes after : for the fact is repeated ; and his head cut off again.

“ off <sup>21</sup> his own head: upon which the other Gods mixed  
 “ the <sup>22</sup> blood, as it gushed out, with the earth; and from  
 “ thence men were formed. On this account it is, that  
 “ they are rational, and partake of divine knowledge. This  
 “ Belus, whom men call Dis, divided the darkness, and se-  
 “ parated the heavens from the earth; and reduced the  
 “ universe to order. But the animals so lately created, not  
 “ being able to bear the prevalence of light, died. Belus  
 “ upon this, seeing a vast space quite uninhabited, though  
 “ by nature very fruitful, ordered one of the Gods to take  
 “ off his head; and when it was taken off, they were to  
 “ mix the blood with the soil of the earth; and from thence  
 “ to form other men and animals, which should be capable  
 “ of bearing the <sup>23</sup> light. Belus also formed the stars, and  
 “ the sun, and moon, together with the five planets.” We  
 have after this the following intelligence concerning the  
 history above; that what was there quoted, belonged to the  
 first book of Berofus, according to the author’s own distri-  
 bution of facts: that in the second book was the history of  
 the Chaldean monarchs, and the times of each reign; which  
 consisted collectively of one hundred and twenty fari, or  
 four hundred thirty-two thousand years; *reaching to the*  
*time of the deluge.* This latter attestation of the reigns of

<sup>21</sup> Αυτης, according to some. Others have εαυτε, which is the true reading.

<sup>22</sup> Σωμα, Syncell.

<sup>23</sup> Αερα φεγειν, Eusebius; αερα φεγειν, Syncellus; which is the true reading. The original word was אור, Aur, light; which Aur they have changed to αηρ: but the context shews that it was not the air, which they were formed to be proof against, but אור, light. This is a common mistake among the Latins, as among the Greeks. The Orientals worshipped Aur, אור, the sun: this is by Julius Firmicus and many other writers rendered Aer.

the kings, reaching in a line of descent to the deluge, was never taken from <sup>24</sup> Berosus : they are the words of the copier ; and contrary to the evidence of the true history, as shall be plainly shewn hereafter.

After this comes a detached, but most curious extract from the same author : wherein he gives an account of the deluge, and of the principal circumstances, with which that great event was attended, conformably to the history of Moses : and he mentions the person, who was chiefly interested in the affair, by the name of Sifuthrus. “ <sup>25</sup> After the death of  
“ Ardates, his son (Sifuthrus) succeeded, and reigned eight-  
“ teen sari. In his time happened the great deluge ; the  
“ history of which is given in this manner. The Deity,  
“ Cronus, appeared to him in a vision ; and gave him notice,  
“ that upon the fifteenth day of the month Dæsius there  
“ would be a flood, by which mankind would be destroyed.  
“ He therefore enjoined him to commit to writing a history  
“ of the <sup>26</sup> beginning, procedure, and final conclusion of all  
“ things, down to the present term ; and to bury these ac-  
“ counts securely in the City of the Sun at <sup>27</sup> Sippara. He  
“ then ordered Sifuthrus to build a vessel ; and to take with  
“ him into it his friends, and relations ; and trust himself to  
“ the deep. The latter implicitly obeyed : and having con-  
“ veyed on board every thing necessary to sustain life, he  
“ took in also all species of animals, that either fly, or rove  
“ upon the surface of the earth. Having asked the Deity,

<sup>24</sup> It is accordingly omitted by Syncellus, as foreign to the true history.

<sup>25</sup> Euseb. Chron. p. 8. Syncellus. p. 30.

<sup>26</sup> Δια γραμμάτων παρτω αρχας.

<sup>27</sup> Σισπαρις. Syncellus.



“ whither he was to go, he was answered, To the Gods :  
 “ upon which he offered up a prayer for the good of man-  
 “ kind. Thus he obeyed the divine admonition : and the  
 “ vessel, which he built, was five stadia in length, and in  
 “ breadth two. Into this he put every thing which he had  
 “ got ready ; and last of all conveyed into it his wife, chil-  
 “ dren, and friends. After the flood had been upon the  
 “ earth, and was in time abated, Sifuthrus sent out some  
 “ birds from the vessel ; which not finding any food, nor  
 “ any place to rest their feet, returned to him again. After  
 “ an interval of some days, he sent forth a second time : and  
 “ they now returned with their feet tinged with mud. He  
 “ made tryal a third time with these birds : but they returned  
 “ to him no more : from whence he formed a judgment,  
 “ that the surface of the earth was now above the waters.  
 “ Having therefore made an opening in the vessel, and find-  
 “ ing upon <sup>28</sup> looking out, that the vessel was driven to the  
 “ side of a mountain ; he immediately quitted it, being at-  
 “ tended with his wife, children, and <sup>29</sup> *the pilot*. Sifuthrus  
 “ immediately paid his adoration to the earth : and having  
 “ constructed an altar, offered sacrifices to the Gods. These  
 “ things being duly performed, both Sifuthrus, and those,  
 “ who came out of the vessel with him, disappeared. They,  
 “ who remained in the vessel, finding that the others did not

<sup>28</sup> This is wonderfully consonant to the Mosaic account ; which represents Noah and his family as quite shut up, without any opening, during the time of the deluge.

<sup>29</sup> This is scarcely the true account. Berosus would hardly suppose a pilot (*κυβερνήτης*), where a vessel was totally shut up, and confessedly driven at the will of the winds and waves. I can easily imagine, that a Grecian interpreter would run into the mistake, when he was adapting the history to his own taste.

“ return, came out with many lamentations, and called con-  
 “ tinually on the name of Sifuthrus. Him they saw no  
 “ more: but they could distinguish his voice in the air :  
 “ and could hear him admonish them to pay due regard to  
 “ the Gods; and likewise inform them, that it was upon  
 “ account of his piety, that he was translated to live with  
 “ the Gods : that his wife, and children, with the pilot, had  
 “ obtained the same honour. To this he added, that he  
 “ would have them make the best of their way to Babylonia,  
 “ and search for the writings at Sippara, which were to be  
 “ made known to all mankind. The place, where these  
 “ things happened was in Armenia. The remainder, having  
 “ heard these words, offered sacrifices to the Gods; and  
 “ <sup>30</sup> taking a circuit, journeyed towards Babylonia. Berofus  
 “ adds, that the remains of the vessel were to be seen in his  
 “ time, upon one of the Corcyrean mountains in Armenia :  
 “ and that people used to scrape off the bitumen, with  
 “ which it had been outwardly coated; and made use of it  
 “ by way of an alexipharmic and amulet. In this manner  
 “ they returned to Babylon: and having found the writings  
 “ at Sippara, they set about building cities, erecting tem-  
 “ ples; and <sup>31</sup> Babylon was thus inhabited <sup>32</sup> again.”

In

<sup>30</sup> *Περί προεβδηται*, Eusebius. This confirms what I supposed about the rout of the Cuthites, as mentioned Genesis. c. 11. v. 2.

<sup>31</sup> If Babylon survived, one would imagine, that other cities would have been in like manner preserved: and that the temples, if any had been in the world before, would have remained, as well as that at Sippara. Whence it would naturally appear unnecessary for these few people to have been in such a hurry to build. In short, they are not the genuine words of Berofus: for he knew too much not to be apprised that Babylon was not an antediluvian city.

<sup>32</sup> An epitome of the foregoing history is to be found in an extract from

In this history, however here and there embellished with extraneous matter, are contained wonderful traces of the truth : and we have in it recorded some of the principal, and most interesting circumstances of that great event, when mankind perished by the deluge. The purpose of the author was to give an account of Babylonia ; with which the history of the world in its early state was connected. If we consider the three writers, to whom we are indebted for these fragments ; we may perceive that none of them were translators, or regularly copied any part of the original : but were satisfied with making extracts, which they accommodated to their own taste and fancy ; and arranged, as seemed best to their judgment. And in respect to what is more fully transmitted to us by Alexander Polyhistor from Berofus ; we may upon a close inspection perceive, that the original history was of a twofold nature ; and obtained by different means from two separate quarters. The latter part is plain, and obvious : and was undoubtedly taken from the archives of the Chaldeans. The former is allegorical and obscure ; and was copied from hieroglyphical representations, which could not be precisely deciphered. Berofus mentions expressly,

Abydenus. Μετα Ευσέβωρεσχον αλλοι τινες ηρξαν, και Σισιθρος. Τω δη Κρονος προσω-  
μαινει εσεσθαι πολλης ομειραν Δαισις ιε' κελευει δε παν ο, τι γραμματων ην εχο-  
μενον εν Ηλιω πολει τη εν Σιππαροισι αποκρυφαι. Σισιθρος δε ταυτα επιτελεα ποιη-  
σας ευθως επ' Αρμενιis ανεπληκ' και παραυτικα μιν κατελαμψαιε τα εκ της Θυσ.  
Τριτη δε ημερη, επει τε υων εκοτασε, μετει των ορνιθων, παρην ποιευμενος, ειπε γην  
ιδοιεν της υδατος εκδυσαν. Αιδε, εκδεκομενα σφας πελαγεος αμφιχανεος, απορεσαι,  
οχη καθορμησονται, παρα Σισιθρον οπισω κομιζονται, και επι αυτησι ετεραι. Ως δε  
τησι τριτησι επετυχεν, (απικεατο γαρ δη πολλη καταπλευοι της ταςσης) θεοι μιν εξ  
ανθρωπων αφανιζουσι. Τοδε πολιον εν Αρμενιη ξυλη περιαπτα αλεξιφαρμακα και  
τοις επιχωροις παρειχετο. Eusebii Chron. p. 8.

that



that the representations of the characters, which he describes in his chaotic history, were in his time extant in Babylonia. In consequence of his borrowing from records so very different, we find him, without his being apprized of it, giving two histories of the same person. Under the character of *the man of the sea*, whose name was Oannes, we have an allegorical representation of the great patriarch; whom in his other history he calls Sifuthrus. <sup>33</sup> *His whole body, it seems, was like that of a fish: and he had under the head of a fish another head, &c. and a delineation of him was to be seen at Babylon. He infused into mankind a knowledge of right and wrong: instructed them in every science: directed them to found temples; and to pay regard to the Gods. He taught them also to distinguish the different sorts of seeds; and to collect the fruits of the earth: and to provide against futurity. In short, he instructed mankind so fully, that nothing afterward could be added thereto.* This is the character given afterwards to <sup>34</sup> Sifuthros, only differently exhibited. He was a man of the sea, and bequeathed to mankind all kind of instruction; accounts of every thing, that had passed in the world; which were supposed to have been buried in Sippara. They were to be universally known; and consequently abounded with every thing, that could be beneficial. But there was no occasion for this care, and information, if such a person as Oannes had gone before: for, according to Berosus, he had been so diffuse in his instructions, and comprehended so compleatly every useful art, that nothing afterwards was ever added. So that Oannes is certainly the emblematical character of

<sup>33</sup> Euseb. Chron. p. 6.

<sup>34</sup> Ibid. p. 8.

Sisuthrus, the great instructor and benefactor. Oannes is the same in purport as the Grecian *Ouas*, Oinas; and as the Iönas of the Babylonians and Chaldeans. He was represented under different symbols, and had various titles; by which means his character has been multiplied: and he has, by the Grecian writers, who treat of him above, been introduced several times. In one of his introductions they call him Odacon; which is certainly a corruption for *ὁ Δακων*, or *Δαγων*, the God Dagon. He was represented variously in different places; but consisted always of a human personage, in some degree blended with a<sup>35</sup> fish. He sometimes appears alone: sometimes with three other personages similar to himself; to whom he gave instructions, which they imparted to the rest of the world. He is said to have shewn himself *εν πρῳτω ενιαντω*, *in the first year*: which is an imperfect, yet intelligible piece of history. The first year, mentioned in this manner absolute, must signify the first year in time; the year of the renewal of the world. He appeared twice, and discoursed much with mankind; but would not eat with them. This, I imagine, was in his antediluvian state; when there is reason to think, that men in general fed upon raw flesh; nay, eat it crude, while the life was in it. This we may infer from that positive injunction, given by the Deity to Noah, after the deluge. <sup>36</sup> *Every moving thing, that liveth shall be meat for you—but flesh with the life thereof, which is the blood thereof, shall you not eat.* Such a custom had certainly prevailed: and a commemoration of it was

<sup>35</sup> The Indian representation of Ixora, and Vish-Nou.

<sup>36</sup> Genesis. c. 9. v. 3. 4.

kept up among the Gentiles, in all the rites and mysteries of Dionufus and <sup>37</sup> Bacchus.

From what has been faid, I flatter myself, it will appear, that Berofus borrowed his hiftory from two different fources; and in confequence of it has introduced the fame perfon under two different characters. With this clue, his hiftory will appear more intelligible: and a further infight may be gained into the purport of it, by confidering it in this light. We may be able to detect, and confute the abfurdity of Abydenus and Apollodorus; who pretend upon the authority of this writer to produce ten antediluvian kings, of whom no mention was made by him: for what are taken by thofe writers for antediluvians, are expreffly referred by him to another æra. Yet have thefe writers been followed in their notions by Eufebius, and fome other of the ancients; and by almoft every modern who has written upon the fubject. Their own words, or at leaft the words, which they quote from Berofus, are of themfelves fufficient to confute the notion. For they fpeak of the firft king, who reigned, to have been a Chaldean, and of Babylon; and to have been called Alorus. Now it is certain, that Nimrod built Babel, which is Babylon, after the flood. He was a Chaldean, and the firft king upon earth: and he was called by many nations <sup>38</sup> Orion, and Alorus. Yet by thefe writers Alorus is made

<sup>37</sup> Hence Bacchus was called *ωμοφαγος*, *ωμητης*. Vivum laniant dentibus taurum. Jul. Firmicus of the rites of Crete.

*Διονυσον Μαινολην οργιαζουσι Βακχει, ωμοφαγια την Ίερομανιαν αγωντες· και τελεσκεισι τας κρηστομιας των εριφων, ανεξεμμενοι τοις οφεισιν.* Clemens Alexandr. Cohort. p. 11.

<sup>38</sup> The Perfians called Nimrod, Orion: and Orion in Sicily, and other places was named Alorus. See this volume, p. 17. 38.



an antediluvian prince; and being raised ten generations above Sifuthrus or Noah, he stands in the same degree of rank as the Protoplast: and many in consequence of it have supposed him to be Adam. We are much indebted to Alexander Polyhistor for giving us, not only a more copious, but a more genuine extract from Berofus, than has been transmitted by the other two writers. We know from him, that there were of that author <sup>39</sup> two books; of the first of which he has transmitted to us a curious epitome. In this book, after having given an account of the country, and its produce, he proceeds to the history of the people: and the very first occurrence is the appearance of Oannes, (ὁ Δαγων) *the man of the sea*. He is introduced, *εν πρώτῳ ενιαυτῷ*, in the first year of the history, which is no other than the first year of the world after the flood; when there was a renewal of time, and the earth was in its second infancy. At this period is Oannes introduced. But the other two writers, contrary to the tenor of the original history, make him subsequent in time. This embarrasses the account very much: for, as he is placed the very first in the prior treatise of Berofus: it is hard to conceive how any of these ten kings could have been before him: especially as the author had expressly said, *Εν τη δευτέρῃ τῆς ἰ βασιλεας*. *In the second book I shall give an account of the ten kings of Babylon*. It is manifest from hence, that they were posterior to Oannes; and to all the circumstances of the first book. The Grecians, not knowing, or not attending to the eastern mode of writing, have introduced these ten kings in the first book, which

<sup>39</sup> There were in all three.

<sup>40</sup> Berofus expreffly refers to the fecond. They often inverted the names of perfons, as well as of places: and have ruined whole dynafties through ignorance of arrangement. What the Orientals wrote from right to left, they were apt to confound by a wrong difpofition, and to defcribe in an inverted ferief. Hence thefe fupposed kings, who, according to Berofus, were fubfequent to the deluge, and to the Patriarch, are made prior to both: and he, who flood firft, is made later by ten generations, through a reverfion of the true order. Thofe, who have entertained the notion that thefe kings were antediluvian, have been plunged into inferable difficulties; and defervedly. For how could they be fo weak, as to imagine, that there was a city Babylon, and a country named from it, ten generations before the flood; alfo a province ftyled Chaldea? Thefe names were circumftantial; and impofed in aftertimes for particular reafons, which could not before have fubfifted. Babylon was the Babel of the Scriptures; fo named from the confufion of tongues. What is extraordinary, Abydenus mentions this fact; and fays that <sup>41</sup> Babylon was fo called from confufion; *because the language of men was there confounded*. In like manner, Chaldea was denominated from people ftyled

<sup>40</sup> Abydenus begins the hiftory of the ten kings with thefe words; Χαλδαιων μεν της σοφιας περι τοσαυτα: *So much concerning the wifdom of the Chaldeans*. Is it not plain, that this could not be the beginning of the firft book? and may we not be affured from the account given by Alexander Polyhiftor, that this was the introduction to the fecond treatife, in which Berofus had promifed to give a hiftory of the Chaldean kings?

<sup>41</sup> Βαβυλων καλειται δια την συγχυσιν, κ.τ.λ. Eusebii Chronic. p. 13. from Abydenus.

<sup>42</sup> Chafdim and Chufdim, who were the posterity of Chus. But if the name were of an etymology ever so different; yet to suppose a people of this name before the flood, also a city and province of Babylon, would be an unwarrantable <sup>43</sup> presumption. It would be repugnant to the history of Moses, and to every good history upon the subject.

At the close of the first book, it is said by Eusebius, that Berofus had promised in the second to give an account of the ten kings, who reached in a series *to the deluge*. I wish that Eusebius, instead of telling us himself the author's intention, had given us his words. The passage is very suspicious; and seems not to have existed even in the Greek translation: as it is totally omitted by Syncellus. Berofus might, at the conclusion of his first treatise, say, that he would now proceed to the history of the ten kings: but that they were to reach down to the deluge, I believe was never intimated: nor does there seem in the nature of things any reason for him to have mentioned such a circumstance. It is highly probable, as Oannes stood foremost in the allegorical history of the Chaldeans, that Sifuthrus held the same place in the real history of that country; for they were both the same person: and whatever series there might be of per-

<sup>42</sup> The true name of the country, called by the Greeks and Romans Chaldea, was Chafdia and Chufdia; named so from the inhabitants, styled Chufdim, or the children of Chus. This is the general name which uniformly occurs in Scripture:

<sup>43</sup> Syncellus says, that before the flood, *ἢτε Βαβυλων ἢν ἐπὶ τῆς γῆς, ἢτε Χαλδαίων βασιλεία; there was no such city as Babylon, nor any kingdom of Chaldea.* p. 15. Again; *Τῶτων τι σαφεστέρον ἀκθεῖν ἐθέλωμι περὶ Βαβυλωνος, ὅτι πρὸ τοῦ κατακλυσμοῦ ἐδεῖτο αὐτῆς, ἢδε μετὰ τὸν κατακλυσμὸν, ἕως τοῦ κινήσασθαι τοὺς ἀνθρώπους πλεθύνοντες ἀπὸ ἀνατολῶν, καὶ κατοικῆσαι αὐτοὺς ἐν γῇ Σενναάρ, καὶ οἰκοδομήσαι τὴν πόλιν καὶ τὸν πύργον, προφητῶν αὐτῶν τοῦ θεομαχῆ Νεβρωδ, καὶ βασιλευντος.* Ibid. p. 37.



sons recorded, they were in descent from him. But the Greeks, not attending to the mode of writing in the original, have ruined the whole disposition, and made these persons precede. And here is a question to be asked of these historians, as well as of Eusebius in particular, allowing these kings to be antediluvian; What is become of those, who succeeded afterwards? Were there no postdiluvian kings of Babylon? Did nobody reign after the flood? If there did, what is become of this dynasty? Where is it to be found? The history of Babylon, and of its princes, taken from the later æra, would be of vast consequence: it is of so early a date, as to be almost coeval with the annals of the new world; and must be looked upon as the basis of historical knowledge. The supposed antediluvian accounts are trifling in comparison of the latter: the former world is far separated from us. It is like a vast peninsula joined to the continent by a slip of land, which hardly admits of any communication. But a detail of these after kings would be of consequence in chronology; and would prove the foundation for all subsequent history. Where then are these kings? In what quarter do they lurk? They are no where to be found. And the reason is this: their dynasty has been inverted. Hence they have been misplaced through anticipation; and adjudged to a prior æra. On this account the later dynasty is not given to us, though so necessary to be made known: and much I fear that we are deprived of the second book of Polyhistor from Berosus; because this dynasty of kings was to be found there, probably differently exhibited; and under a contrary arrangement: which would have spoiled the system

espoused. For, that the original has been misconstrued, and misquoted, is apparent from the want of uniformity in those, who have copied Berofus, or any ways taken from him. In short, the tenor of this history, even as we have it in Alexander Polyhistor, is very plain; and the scheme of it easy to be traced. The purpose of Berofus was to write an account of his own country: and he accordingly begins with the natural history; wherein he describes the situation of the region, the nature of the soil, and the various products, with which it abounded. All this is said of Babylonia, not of any antediluvian country. He must have been wise indeed, after an interval of so many thousand years, to have known that it originally bore sesamum and dates. He is speaking of Babylon, the place of his nativity, and the country denominated from it; of which when he has given a just description, he proceeds to relate the principal occurrences of former ages. And the first great event in the history of time is the appearance of <sup>44</sup> Oannes, *the man of the sea*, who shewed himself to mankind in the very first <sup>45</sup> year: so that Berofus makes

<sup>44</sup> Helladius speaks of this person, and calls him Ωων; which the Dorians would express Ωαν. I have sometimes thought that this term was Noe, and Noa, reversed and confounded. This author supposes, that Oan is the same as Ωων; and that the person was born of the mundane egg. 'Οτι μυθολογει ανδρα τινα ανομασμενον Ωων της Ερυθρας θαλασσης ανελθειν, τ' αλλα μεν των μελων ιχθυος εχοντα, κεφαλην δε και ποδας και χειρας ανδρος; και καταδειξαι την τε αστρονομιαν, και τα γραμματα. 'Οι δε αυτον εκ τε πρωτογονα πεφηνεναι λεγουσιν Ως; και μαρτυρειν τ' ανομα' ανθρωπον δε οντα τα παντα, ιχθυον δοξαι; διοπερ ημφιετο κητωδη δοραν. Helladius apud Phot. Hist. cclxxix. p. 1594.

I have before shewn, that by Ωων πρωτογονον was signified the ark.

<sup>45</sup> It is said that there were three persons like him, who made their appearance from the sea in the same manner. Their history is postponed by Berofus to his second book.

makes his annals commence from him. This person is represented as a preacher of justice; and a general instructor and benefactor, who had appeared in two different states. He informed mankind of what had happened in preceding times: and went higher, even to the chaotic state of things, before the æra of creation. He said, that there was originally one vast abyfs, which was enveloped in universal darkness. This abyfs was inhabited by myriads of hideous miscreated beings, horrid to imagination. The poet Milton seems to allude to this description of Berofus, when he speaks of

The secrets of the hoary deep, a dark  
Illimitable ocean, without bound,  
Without dimension, where length, breadth, and height,  
And time, and place were lost: where nature bred  
Perverse all monstrous, all prodigious things,  
Abominable, unutterable, and worse  
Than fables yet have feign'd, or fear conceiv'd,  
Gorgons, and Harpies, and Chimeras dire.

After having given an account of chaos, Berofus tells us, that a delineation of this history, and all these monstrous forms were to be seen in Babylonia: and from this undoubtedly he borrowed this motley representation. The whole is certainly taken from ancient hieroglyphics. Oannes now

book. They were certainly the three sons of Noah, who had, like their father, been witnesses to the antediluvian world: but as the greater part of their life was after the flood, their history is by this writer deferred till he comes to treat of the kings of Babylon: which was in his latter book.

proceeds



proceeds to the works of the creation, and the formation of the heavens : at which time all the animals of the deep were annihilated. A set of rational beings succeeded, who partook of divine knowledge : but not being able to bear the brightness of new-created light, they perished. Upon this, another set of rational beings were formed, who were able to bear the light. The Deity also formed the stars, together with the sun, and moon, and five planets. He then gave an account of the wickedness of men, and the ruin of all mankind by a deluge, except Sifuthrus. These are the contents of the first book of Berofus. In the second he promises to write of the kings, who reigned in Babylonia : which history, if we may believe Abydenus and Apollodorus, contained an antediluvian account of the world. In this notion they are followed by that very learned father, Eusebius. At this rate; Berofus expended his labour upon times the most uncertain, and the least interesting ; and of his real ancestors, the genuine Babylonians and Chusdim, said not a word. For had it appeared to Eusebius, that there was any further account given of the kings of Babylon, and their achievements ; he could not but have mentioned it ; as it was of such consequence to him as a chronologer, and so connected with the purport of his writings. But, if we may judge from his silence, there was no such account : and the reason, as I before said, is plain. For whatever kings may have reigned at Babylon, or in Chaldea, they have had their series reversed ; and by a groundless anticipation have been referred to another period. But if we turn the tables, and reduce the series to its original order ; we shall find Sifuthrus, the Patriarch,

arch, stand first : and whoever they may be, who are brought between him and Alorus, they will come after. For Alorus will be found to be no other than <sup>46</sup> Nimrod, the son of Chus. He is by Berofus truly styled Χαλδαιος, one of the Chusdim, or Chaldeans ; and represented as the first king of Babylon. He was indeed the first, who reigned upon earth. And we need no other proof, that this is the truth, than the words of these very writers, Abydenus and Apollodorus.

<sup>47</sup> Χαλδαιων μεν της σοφιας περι τοσαυτα. Βασιλευσαι δε της χωρας πρωτον λεγεται Αλωρον. *So much for the wisdom of the Chaldeans. It is said, that the first king in this country (Chaldea) was Alorus.* To the same purpose Apollodorus. Ταυτα μεν ὁ Βηρωσπος ἰσορῆσε, πρωτον γενεσθαι βασιλεα Αλωρον εκ Βαβυλωνος Χαλδαιον. What the Greeks and Romans rendered *Chaldæus*, whom we in our scripture version idly follow, is in the original Chasdim or Chusdim, one of the sons of Chus : and the purport of this extract from Berofus is very explicit and particular : that the first of all kings, that is, the first person who reigned in the world, was a man styled Alorus ; who was of Babylon, and one of the Chusdim or Cuthites. How is it possible to imagine, that this description refers to an antediluvian ? We may

<sup>46</sup> Παρὰ μεν Χαλδαιοις πρωτος ὁ ἀρξας αὐτῶν Αλωρος. Chron. Paschale. p. 23.

<sup>47</sup> The Chaldeans were famed for their knowledge in astronomy and other sciences : and according to Abydenus, the previous account given by Berofus was concerning the wisdom of this people. He then concludes ; Χαλδαιων μεν της σοφιας περι τοσαυτα : *So much for the wisdom of the Chaldeans : we come now to their kings. The first of these was Alorus, a Chaldean by birth, &c.* Who can suppose that this relates to an antediluvian æra ? And Eusebius puts the matter out of all doubt : Ὅτι Χαλδαιοι πρωτοι ἀνηγορευσαν ἑαυτοὺς βασιλεῖς, ὡν πρωτος Εὐηχρος, ὁ παρ' ἡμῖν Νεμροδ' (or Νεμροδ') ἐβασίλευεν. Eusebii Chron. p. 14.

therefore

therefore close the account with that curious passage from Eupolemus, which was preserved by the same Alexander Polyhistor, to whom we are indebted for the fragment from Berofus. He tells us, that Babylon was the first built city in the world ; founded by some of those persons, who had escaped the deluge ; who were of the Giant race. They likewise erected the celebrated tower. But when that was thrown down by the hand of God, the Giants were scattered over the face of the earth. <sup>48</sup> Πολιν Βαβυλωνα πρωτον μεν κτισθηναι ὑπο των διασωθεντων εκ τῃ κατακλυσμῳ· ειναι δε αυτες Γιγαντας, οικοδομειν δε τον ισορμενον Πυργον. Πεσοντος δε τῃς ὑπο τῃς Θεῃ ενεργειας, τῃς Γιγαντας διασπαρηναι καθ' ὁλην την γην.

Who the personages may be, who intervene between Sifuthrus and Alorus, that is, between Noah and Nimrod, is hard to determine. Thus much we know, that the Patriarch never assumed royalty : so that there could be no connexion between them as monarchs in succession. The series exhibited in the history must have been by family descent ; in which Nimrod stood only fourth : so that all the personages but two, of those, who had been introduced in the interval, are probably kings of other places in Chaldea ; or priests, who had a kind of sovereign rule, and have been wrongly inserted. Sifuthrus is past controversy <sup>49</sup> Noah. Amelon is composed of the titles of Ham, consisting of Am El On ; all relating to the Sun or Orus ; under which character this person was in after times worshiped. Daus Pastor

<sup>48</sup> Eusebii Præp. Evang. L. 9. c. 17. p. 418.

<sup>49</sup> Νῶε Εισεθρος παρὰ Χαλδαιοις. Cedrenus. p. 11.



is by Apollodorus expressed Daonus, from <sup>50</sup> Da On, the Sun, a title assumed by Ham and his sons. Amenon, like Amelon, is made up of terms, which are all titles of the same person; each of them well known in Egypt. Alaparus seems to be the same as Al-Porus, the God of fire. Amillarum is a compound of Ham-El-Arez, all names of Ham, and the sun. Some of the persons are said to be of Laracha, which Syncellus expresses wrongly Larancha. Laracha is for Al-Aracha, the Aracca of Ptolemy, one of the cities built by <sup>51</sup> Nimrod. Others are said to be of Pantibibla or Pantibiblon, whom I take to have been Ponti-Babilon, or priests of Babel or Babylon. Panti, Ponti, and Phonti in the Amonian language signified a <sup>52</sup> priest. Argeiphontes in Greece was an Arkite priest, or minister of Argus: but the Grecians supposed that Phontes denoted slaughter, from a word in their own language; and in consequence of it bestowed the name on Hermes, whom they made the murderer of Argus. Pontifex and Pontifices among the Romans were titles of

<sup>50</sup> It is a title given to Orion, who was the same as Nimrod. Chron. Pasch. 36. He is styled Chan-Daon, the Lord Daon, by Lycophron: who mentions Τριπατορος φασγαρον Κανδαονος. v. 328. scilicet Ωριωνος, ὃν καὶ Κανδαονα Βοιωτοὶ καλεσιν. Schol. ibid. So Megalorus of Abydenus is Mag-Alorus; in other words, Magus Alorus, Nebrodes, Orion, the chief of the Magi.

<sup>51</sup> He built *Babel*, and *ERECH*, and *Accad*, and *Calneh*, in the land of *Shinar*. Gen. c. 10. v. 10.

<sup>52</sup> Hence Ἱεροφάντης, a sacred priest, or priest of Orus; Καθαροφάντης; Hermophontes; Cerephontes; Λευκοφάντης from Λευκος, Sol. See Jablonsky Prolegom. p. 90.

Phantasia of Memphis was properly Phant-Afis, a priestess of Afis or Isis. Amillarum, Megalorus, Adorefcus, Alaparus, Daon the Shepherd, are all said to have been of Pantibiblon. This was not a place, but an office: and it signified that they were priests of Babel.

the priests of fire. I imagine that the original list, which has been supposed to have been a dynasty of antediluvian kings, was the genealogy of Nimrod, the first king of the country; in which were contained four persons; Sifuthrus, or the Patriarch: next, under the character of <sup>52</sup> Amenon, Amelon, Amilarus, is Ham: Eudoreschus (Euc-Ad-Arez-Chus) is his son Chus: and lastly Alorus, and Daonus the Shepherd was Nimrod: for it is expressly said of him, that he took the title of <sup>53</sup> Shepherd. The rest are foreign to the catalogue; and through ignorance have been inserted.

It is said, that both Oannes and Sifuthrus instructed men in the knowledge of letters, and committed many things to writing. And it is the opinion of many learned men, that letters were not unknown to the people of the antediluvian world. Pliny says, *Literas semper arbitror Assyrias fuisse*. But this was only matter of opinion: and, as he, a professed geographer, makes no distinction between the Assyrians and Babylonians, who were two very different people; but introduces the former by mistake for the latter; we cannot pay much regard to his notions in chronology. If the people of the first ages had been possessed of so valuable a secret, as that of writing; they would never have afterwards descended to means less perfect for the

<sup>52</sup> Amenon may be Menon ill expressed, the same as Men or Menes. This was one of the most ancient of the sacred titles. Anticlides in *Ægypto invenisse quendam nomine Menona tradit, quindecim annos ante Phoroneum antiquissimum Græciæ regem: idque monumentis adprobare conatur*. Plinii Nat. Hist. L. 7. c. 56.

<sup>53</sup> Abydenus above quoted.

explanation of their ideas. And it is to be observed, that the invention of hieroglyphics was certainly a discovery of the Chaldeans; and made use of in the first ages by the Egyptians; the very nations, who are supposed to have been possessed of the superior and more perfect art. They might retain the former, when they became possessed of the latter; because their ancient records were entrusted to hieroglyphics: but, had they been possessed of letters originally, they would never have deviated into the use of symbols; at least, for things, which were to be published to the world, and which were to be commemorated for ages. Of their hieroglyphics we have samples without end in Egypt; both on obelisks, and in their syringes; as also upon their portals, and other buildings. Every mummy almost abounds with them. How comes it, if they had writing so early, that scarcely one specimen is come down to us; but that every example should be in the least perfect character? For my part, I believe that there was no writing antecedent to the law at Mount Sina. Here the divine art was promulgated; of which other nations partook: the Tyrians and Sidonians first, as they were the nearest to the fountain-head. And when this discovery became more known; even then I imagine, that its progress was very slow: that in many countries, whither it was carried, it was but partially received, and made use of to no purpose of consequence. The Romans carried their pretensions to letters pretty high; and the Helladian Greeks still higher; yet the former marked their years by a nail driven into a post: and the utmost effort of Grecian



literature for some ages was simply to write down the names of the Olympic victors from Coræbus; and to register the priestesses of Argos. Why letters, when introduced, were so partially received, and employed to so little purpose, a twofold reason may be given. First, the want of antecedent writings, to encourage people to proceed in the same track. Where science is introduced together with letters; the latter are more generally received, and more abundantly used. For the practice of writing, or, in other words, composing, depends upon previous reading, and example. But the Cadmians, who brought letters to Greece, brought those elements only; and those much later, I believe, than is generally imagined. Nor had the Helladians any tendency to learning, till they were awakened by the Asiatic Greeks, and the islanders, who had been sooner initiated in science. They had made a great progress; while their brethren in the west were involved in darkness. And this early knowledge was not owing to any superiority of parts; but to their acquaintance with the people of the east, and with the writings of those countries; by which they were benefited greatly. Composition depends upon science: it was introduced in Hellas together with philosophy. Anaxagoras of Clazomenæ brought the learning of the Ionic school to Athens: he was succeeded by Archelaus, of whom Socrates was a follower. Writing, I am sensible, was antecedent: but at this time it became general. About this period, Theognis, Æsychylus, and Pindar shone forth in poetry; and the ancient comedy was first exhibited. After which,

won-

wonderful specimens of genius were in every kind displayed.

Another reason for this deficiency seems to have been the want of such materials as are necessary for expeditious and free writing. The rind and leaves of trees, and shells from the sea, can lend but small assistance towards literature: and stones and slabs are not calculated to promote it much further. Yet these seem to have been the best means, they could in early times procure, to mark down their thoughts, or commemorate an event. The Chaldæans and Babylonians are greatly celebrated for their wisdom and learning: and they were undoubtedly a most wonderful people; and had certainly all the learning, that could arise from hieroglyphical representations. they had, I make no doubt, the knowledge of lines, by which geometrical problems must be illustrated: and they had the use of figures for numeration: but I imagine, that they were without letters for ages. Epigenes said that the Babylonians, who were great observers of the heavens, had accounts of those observations for seven hundred and twenty years, written upon plinths baked in the sun. <sup>54</sup> Epigenes apud Babylonios 720 annorum observationes siderum coctilibus laterculis inscriptas docet gravis auctor in primis. Qui minimum, Berofus et Critodemus, 490 annorum. Ex quo apparet æternus literarum usus. I can see no proof from hence of the eternity of letters, for which Pliny contends: nor, indeed, do I believe, that letters existed among

<sup>54</sup> Plinii Hist. Nat. L. 7. p. 413. Some prefix M. or Mille to the other numbers, and make the sums 1720 and 1490.

them at the time, of which he speaks. For if they had been so fortunate as to have had for so long a time these elements, they were too ingenious a people not to have used them to better purpose. The Babylonians had writing among them sooner than most nations of the earth: but the years taken notice of by Epigenes were antecedent to their having this knowledge: at which time they were ingenious, and wise above the rest of the sons of men; but had no pretensions to literature properly so called. For, as I have before mentioned, I cannot help forming a judgment of the learning of a people from the materials, with which it is expedited, and carried on. And I should think that literature must have been very scanty, or none at all, where the means abovementioned were applied to. For it is impossible for people to receive any great benefit from letters, where they are obliged to go to a shard or an <sup>ss</sup> oyster-shell, for information; and where knowledge is confined to a pantile. As to the high antiquity assigned to letters by Pliny; it is impossible to give any credence to that author, who from 720 years infers eternity, and speaks of those terms as synonymous.

<sup>ss</sup> Ostracismus, Petalismus, Liber, Folium, Tabella, Latercula.

From writing upon leaves and shells, came the terms *Petalismus* and *Ostracismus* among the Greeks: from the bark of trees came *Libri* of the Latins.



## P E Z R O N.

I Took notice, when I was treating of the first apostasy, and rebellion upon earth, that it was a remarkable æra, when <sup>1</sup> Scythismus was said to have commenced. This was attended with Hellenismus; which by some is brought after; but seems to have prevailed about the same time. What the purport is of these terms has never been satisfactorily explained. In respect to Scythismus, we may be thus far assured, that it is a term which relates to a people styled Scythæ; and they were the same, from whom the region called Scythia had its name. There were several countries of this denomination: but what relation could the people have with Babylonia? and how can we imagine, that their history could precede the æra of dispersion?

As I am therefore about to treat of these nations, it will be proper to say something of the learned Monsieur Pezron, whose notions upon this head are remarkable. He seems to have been the founder of a new system; in which he has had many followers: and all that science, which I suppose to have been derived to the western world from Babylonia, and Egypt, they bring from the Sacæ, and Scythians of the

<sup>1</sup> P. 16. 23. of this volume.

north: making it take its rise beyond Media and Mount Imaüs, in the upper regions of Asia. We are particularly informed by Pezron, that there was a people in these parts, who in the first ages spread themselves over Bactria, and Margiana; and proceeding by Armenia and Cappadocia, at last passed over into Europe. The whole of this continent they conquered, and held, under the names of Gomarians, Cimmerians, Celts, and Scythæ. From hence he takes upon him to shew, that the Gaulish and Celtic nations were from the upper regions of Asia; and particularly from those countries, which lay beyond the Bactrians and Medes. He takes notice, that there was in these parts a city named Comara, mentioned by Ptolemy, and others; and from the similitude, which subsists between Comarians and Gomarians, the learned writer is induced to bring the sons of Gomer, by whom Europe is supposed in part to have been peopled, from the regions about Thebet and Tartary. As he proceeds methodically in the history of this people, I will lay before the reader an epitome of what he advances; and this in as precise, and fair a manner, as I am able.

<sup>2</sup> *The Comarians, says Pezron, are by Ptolemy placed in Bactriana, near the sources of the Iäxartes, towards the most eastern boundaries of* <sup>3</sup> *Sogdiana: and they are represented as a powerful and warlike people. They passed the mountains of Margiana, and made an irruption into that country. It was then in the possession of the Medes called Arii: but they were*

<sup>2</sup> See Chap. 3. 4. 5. 6. of Monsieur Pezron's work, entitled, The Antiquities of Nations; more particularly of the Celtæ and Gauls: by Monsieur Pezron, Doctor in Divinity, and Abbe of La Charmoye. Englished by Mr. Jones, 1706.

<sup>3</sup> C. 3. p. 18.

*afterwards*

afterwards styled Parthians; a name imposed by the conquerors. By this is meant persons PARTED, or SEPARATED; from the Celtic word to PART: because they were expelled, and severed from their country. These separatists in return, finding that they could not retaliate, but by abusive language, called the others by way of ridicule SCACÆ, or SACÆ, meaning by it Noxii, Latrones, SACKERS; PEOPLE, WHO SACK AND SLAY. These Sacæ seized upon Bactriana, and made themselves masters of the most eligible part of Armenia, which they called Sacasene, after the name, which had been given to themselves. They afterwards passed into <sup>4</sup>Cappadocia; and took possession of all that part, which lay upon the Euxine Sea. The person, who conducted them in these enterprizes was one Acmon. This name occurs in Stephanus, who mentions, that a city in Phrygia was built by <sup>5</sup>Acmon; and styles him Ακμων τῆς Μανεύς, Acmon, the son of Man, or Maneus. It is likely that Acmon, or Ach-Man, as perhaps the word was pronounced by the Sacæ, signified properly the son of man, or of the race of man.

In the mean time the Cimmerians, who were of the same family, went by the north; and having made various incursions, at last settled above the Euxine Sea, near the Palus Mæotis. If any should be diffident about what is here advanced, let him consult Plutarch, Posidonius, Diodorus, and Strabo.

Thus, says Pezron, have I conducted the Sacæ from their original place of residence to Armenia and Cappadocia: but as

<sup>4</sup> Josephus and Syncellus make the Gomerians the first inhabitants of Cappadocia. Γομερ, ἐξ οὗ Κατταδοκίαι. Syncell. p. 49. They were the people attacked by the Sacæ, who seized upon the best of the country.

<sup>5</sup> Of Acmon I have before spoken in my second volume. Acmon was a title of the Deity. Ακμων Ὀρεῖος, Οὐρανός. Hesych.



*if this* <sup>6</sup> *famous nation were of a sudden lost, we hear no more of them. Their name seems to be quite extinct; and the people annihilated. And here a discovery is to be made of matters, which have lain concealed from all ancient historians. I am now to bring to light many great and important truths, which they could never arrive at. After the Sacæ had entered Upper Phrygia; as if they had gone into another world, they quitted their ancient name, which they probably detested, and were now called Titans. I never could comprehend, why they took the name; whether it was through some mystery, or a mere caprice, that they affected it; or to make themselves* <sup>7</sup> *formidable. These events were long before the war of Troy. The conquests of Acmon were prior to the birth of Abraham, and the foundation of the* <sup>8</sup> *Assyrian monarchy. This prince was succeeded in his kingdom by Uranus, who conquered Thrace, Greece, and the island Crete; and afterwards fell violently upon the other provinces of Europe; and carried all before him to the uttermost boundaries of Spain. He also subdued Mauritania. Uranus was succeeded by Saturn; and Saturn by Jupiter, who was three hundred years before Moses. This last entrusted one part of his vast empire to his brother Pluto, and another to his cousin-german Atlas, who was styled Telamon. He was a person of high stature: and Telamon in the language of Jupiter signified a* <sup>9</sup> *TALL MAN; TELL being TALL, and MON signifying MAN.*

In this detail there are many exceptionable positions;

<sup>6</sup> C. 8. p. 45.

<sup>7</sup> C. 8. p. 46.

<sup>8</sup> C. 8. p. 48. Even Uranus is by this writer supposed to have been before Abraham. C. 12. p. 83.

<sup>9</sup> C. 12. p. 84.

which are too palpable to need any discussion. I shall therefore take notice only of some of the principal facts, upon which his system is founded. He tells us, that while the Sacæ were proceeding by the south, the Cimmerians, who likewise came from Bactriana, are supposed to take their rout by the north of Asia: and they are represented as making their way by force of arms, till they settled upon the <sup>10</sup> Palus Mæotis. And it is requested by Pezron, if any should doubt the truth of what he advances, that they would apply to the best Grecian historians. But these writers have not a syllable to the purpose. That there were such a people as the Cimmerians upon the Mæotis is as certain, as that there were Phrygians in Troas, and Spartans at Lacedæmon. But that they came from Bactria, and fought their way through different countries; that they were the brethren of the <sup>11</sup> Scythians styled Sacæ, and took the upper rout, when the others were making their inroad below; are circumstances, which have not the least shadow of evidence. They are not mentioned by the authors, to whom he appeals: nor by any writers whatever. The conquests of Uranus, and the empire given to Jupiter, are incredible. It would be idle to trouble ourselves about a circumstance, which does not merit a serious confutation. The conquests of Osiris, and Sesostris, have as good title to be believed. To these we might add the exploits of the great prince Ab-

<sup>10</sup> Herodotus makes mention of the march of the Cimmerians: and proves it to have been in a quite contrary direction, from the Palus Mæotis towards Caucasus, and the east. L. 4. c. 12.

<sup>11</sup> Strabo says, the Cimmerians were driven out of their country by the Scythians. *Τότες μὲν οὖν (Κιμμερικοὶ) ἐξήλασαν ἐκ τῶν τοπῶν Σκυθοί.* L. 11. p. 756.

camaz, who ruled over the whole earth. His rib was shewn to the <sup>12</sup> Jew of Tudela at Damascus : and by the most exact measurement it was nine spans long, and two in breadth ; so that his stature was in proportion to his dominions. But setting aside these fabulous histories, which confute themselves, let us examine one circumstance in the account of the learned Pezron, upon which his whole system depends. He tells us, that after the Sacæ had entered Cappadocia, they seemed in a manner extinct : but they appeared again under the name of Titans ; and carried on their conquests under the same hero Acmon. This, he says, is a discovery of the greatest importance, which was unknown to every ancient historian, and had lain dormant for ages. And for the history of the Sacæ he appeals to Strabo ; and particularly concerning their inroad into Cappadocia, from whence they are supposed to have proceeded to the conquest of all Europe. But in the execution of this grand and pleasing scheme, he is guilty of an oversight, which ruins the whole of his operations. Carried on by a warm imagination, he has been erecting a baseless fabric, which cannot subsist for a moment. The passage in Strabo, upon which he founds his notions, makes intirely against him. This writer speaks thus of the Sacæ. <sup>13</sup> Σακαι μεντοι παραπλησιας εφοδης εποησαντο τοις Κιμμεριοις. *The excursions of the Sacæ were like those of the Cimmerians.* In this description the author refers to a prior circumstance. Now the excursions of the Cimmerians were in the reign of <sup>14</sup> Ardys, the son of Gyges, king

<sup>12</sup> Benjamin Tudelenfis. p. 56.

<sup>13</sup> L. 11. p. 779.

<sup>14</sup> Herodotus, L. 1. c. 6. 15. 16.



of Lydia, long after the Trojan war, and still farther removed from Abraham, and the supposed foundation of the Assyrian empire. And in proof of this being the author's meaning we find him afterwards more explicitly shewing, that these excursions of the Sacæ were as late as the empire of the Persians. The account is so particular, and precise, that I will lay it at large before the reader. <sup>15</sup> *The inroads of the Sacæ were very like those of the Cimmerians, and Treres; some of them being made to a great distance, and others nearer home. For they not only got possession of Media; but also seized upon the most eligible part of Armenia, which they called Sacasene after their own name. They advanced as far as Cappadocia; especially towards that part of it, which borders upon the Euxine sea, and is called the region of Pontus. Thus far all is right: but observe the sequel. Here, as they were giving themselves up to feasting and jollity from the plunder, which they had taken, they were set upon in the night by some of the Persian Satrapæ, and all cut off. Pezron therefore might well say, that the Sacæ in the midst of their exploits seem at once to have been annihilated, and their name extinct. Strabo tells us, that they were totally ruined: ἀρδην αὐτοὺς ἠφανίσαν: the Persians cut them all off to a man. Hence we may see of what great oversights this learned man was guilty in the prosecution of his scheme. First, in supposing these Sacæ to have been of as great antiquity as the Patriarchs, and antecedent to the foundation of Assyria, who were manifestly as late as*

<sup>15</sup> L. II. p. 779.

Επιθεμενοὶ δ' αὐτοῖς πανηγυρίζουσιν ἀπὸ τῶν λαφυρῶν οἱ τότε ταύτην τῶν Περσῶν στρατηγοὶ νυκτὶ, ἀρδην αὐτοὺς ἠφανίσαν. Ibid.

the reign of <sup>16</sup> Cyrus. Secondly, in giving the character of universal conquerors to a set of banditti, who in one attack were extirpated. Lastly, in attributing the most material circumstances in the ancient history of Europe to a people, who were never there. Thus is this fairy vision brought to an end. The history of the Titans, the achievements of Acmon, the empire of Jupiter, the part delegated to Tal-man, are quite effaced: and much labour and ingenuity has been expended to little purpose. In short, the whole Celtic system is ruined: for the Sacæ, upon whom it depended, are stopped in their career, and no more heard of: and all this is manifest from the authorities, to which Pezron appeals. Such too frequently are the quotations made use of by people of an eager disposition; which, as they are introduced, answer but in part; when examined, are totally repugnant. His reasoning throughout is carried on by a chain, of which not one link is fairly connected.

An ingenious writer, and antiquary of our own nation has followed the steps of Pezron, and added to his system largely. He supposes, that all science centered of old in Bactria, called <sup>17</sup> Bochary, or *the Land of Books*; which  
Pezron

<sup>16</sup> Strabo says, that according to some historians, it was Cyrus, who cut them off. L. 11. p. 780. But it was probably an age later, when the Persian empire was more established. See the passage: 'Οι δὲ, οἱ Κυροί, κ.τ.λ. See also Diodorus Sic. L. 2. p. 119.

<sup>17</sup> See the History and Chronology of the Fabulous Ages, by Wise. p. 119. and note (1) in another treatise, he says: *Pezron proves, that Uranus, Cælus, Saturn, and Jupiter, were no imaginary beings; but the true names of Celtic emperors, who were more generally known by the name of Titans.* Wise. Dissertation on the Language, Learning, &c. of Europe. *It appears, that Uranus, Saturn, and Jupiter, were powerful princes; sovereigns over a vast empire, comprehending all Europe, and a great part of Asia.* Ibid.

Pezron had supposed to have been the principal place of residence of his Sacæ. He accordingly tells us, that in these parts we must look for the origin of the Titans, Celts, and Scythæ. We are likewise informed by another writer, that near Cashemise and Thebet they speak good <sup>18</sup> Irish at this day. The learned Salmasius also deduces every thing from Scythia. <sup>19</sup> *Nulla fere Europæ gens nec Asiæ, quin a septentrione promanaverit, &c. Scythia igitur, quæ ad septentrionem, omnes fere gentes evomuit.* But what are we to understand by Scythia? It is an unlimited, undefined term, under which Grecian ignorance sheltered itself. Whatever was unknown northward was called Scythian. It is certain, that vast bodies of men have at times come from the north: though Salmasius carries his notions to a degree of extravagance. But giving his opinion a full scope, What has this to do with the language and learning of Europe; which by many are so uniformly deduced from the same quarter? It is notorious, that this vast track of country called ignorantly Scythia, was possessed by people essentially differing from one another. Timonax, a writer of great antiquity, took notice of fifty nations of <sup>20</sup> Scythians. Mithridates had

p. 55. These writers were too modest in limiting Jupiter's empire, which they might as well have extended over all the earth; especially as they might have quoted authority for it. *Τον Δία (φάσι) βασιλεύσαι τε συμπαντος κόσμου.* Diodorus. L. 3. p. 194.

<sup>18</sup> See Parsons, in his treatise styled Japhet.

<sup>19</sup> De Helleneticâ. p. 366.

<sup>20</sup> *Της δὲ Σκυθίας ἔθνη πεντηκοντα Τιμωνᾶς ἀναγράφει ἐν πρώτῳ περὶ Σκυθῶν.* Scholia in Apollon. L. 4. v. 320.



twenty-two <sup>21</sup> languages spoken within his territories, most of which were esteemed Scythic. The people of Colchis at one time carried on a great trade; and variety of inland nations came down to their marts. According to Timosthenes, they were not less than three hundred, which had each their particular <sup>22</sup> language. And even afterwards, in the times of the Romans, it is said, that they were obliged to keep up an hundred and thirty interpreters to carry on traffic. Yet we are apt to speak of the Scythians collectively as of one family, and of one language, and this the Titanian or Celtic. <sup>23</sup> *The Titan language, says Wile, was universal in Europe: the Titan language, the vehicle of all the knowledge, which dawned in Europe.—The Titans, masters of all the knowledge derived from the sons of Noab. And who these Titans were, he repeatedly shews, by saying, that they were the first civilizers of mankind, and Scythians. The true Scythai, or Scythians, were undoubtedly a very learned and intelligent people: but their origin is not to be looked for in the north of Asia, and the deserts of Tartary. Their history was from another quarter, as I purpose to shew. How can we suppose one uniform language to have been propagated from a part of the world, where there was such*

<sup>21</sup> Mithridates duarum et viginti gentium Rex, totidem linguis jura dixit. Plin. L. 7. c. 24. p. 387. See Aulus Gellius. L. 17. c. 17. There were twenty-six languages among the Albani. Strabo. L. 11. p. 768. See also Socratis Hist. Eccles. L. 1. c. 19. p. 49. βαρβαρων εθνη πολλα, διαφοροις χρωμενα γλωσσαις.

<sup>22</sup> Plin. l. 5. c. 5. p. 305. Many of these were probably only dialects. Yet there must have been in some instances a real difference of language; and consequently a distinction of people.

<sup>23</sup> P. 56.

variety? And how could this language be so widely extended, as to reach from Bactria to Thrace, and from thence to the extremities of Europe? What adds to the difficulty is, that all this was effected, if we may believe our author, six hundred years before Moses. Then it was, that Jupiter subdued all Europe from Thracia to Gades. As to the learning supposed to be derived from these Scythians, it is certainly a groundless surmise. The greater part of these nations commonly styled Scythic, were barbarous to the last degree. There are no monuments, nor writings, remaining, nor any upon record, which can afford us the least idea of their being liberal, or learned. The Huns and Avars were of these parts; who overran the empire in the fourth century: but their character had nothing in it favourable. They were so rude in feature and figure, and such barbarians that they were not thought <sup>24</sup> human. It was a common notion, that they were begotten by devils upon the bodies of some savage hags, who were found wild in the woods. Procopius says, that they neither had letters, nor would hear of them: so that their children had no instruction. He calls them <sup>25</sup> *ανηκοοι και αμελιτητοι*; *quite deaf, and averse to all science*. In short, all the Tartarian nations of <sup>26</sup> old seem to have been remarkably rude. But it may be said, that the people spoken of by Pezron and Wile were of Bactria and Margiana. They may place them as they

<sup>24</sup> Jornandes de Rebus Geticis. p. 104.

<sup>25</sup> Procopius. Bell. Goth. L. 4. c. 3. L. 4. c. 19.

<sup>26</sup> I say of old: for there have in later times been some instances to the contrary.

please: still they are no other than the Sacæ Nomades; a Tartarian clan, who from Strabo appear to have been in a continual roving state, till they were cut off. But after all, who in their senses would think of looking for the Titans among the Tartars, or deduce all science from the wilds of Margiana? But if these countries had all the learning, that ever Egypt or Greece boasted, how was it transmitted to Europe? How could it be derived to us, when so many, and such mighty, nations intervened? We have seen the plan adopted by Pezron; which was found defective from the very authorities, to which he appealed: and Wifé proceeds upon the same system. These were both in their time respectable persons on account of their learning: but they have certainly lowered themselves by giving into these idle reveries. What can be more fallacious than the notion adopted by <sup>27</sup> Wifé, of the antiquity of the Scythians from the height of their ground? *Which height, he says, the Scythians urged in their dispute with the Egyptians, as a chief argument of the antiquity of their nation: and the Egyptians, at least other good judges, acquiesced in the proof.* The notion was, according to Justin, from whom it is borrowed, that, as the earth was once overflowed, the higher grounds emerged first, and consequently were first inhabited. And that Scythia was the higher ground, they proved from this; because all the rivers of Scythia descended from the north to the south, and ran towards Egypt. <sup>28</sup> Porro Scythiam adeo editiorem omnibus terris esse, ut cuncta flumina ibi

<sup>27</sup> Religion and Learning of Europe, p. 9.

<sup>28</sup> Justin. L. 2. c. 1.



nata in Mæotim, tum deinde in Ponticum, et Ægyptium mare decurrant. What a strange proof is this? and what an argument to be laid before the Egyptians? They lived upon the Nile; and from the same principles might draw a different conclusion. As their river ran in a contrary direction, from south to north, they had the same reason to<sup>29</sup> insist, that Upper Egypt, and Ethiopia were the higher grounds, and the more ancient countries. And they would be so far in the right, as the earth is certainly higher, as we advance towards the equator, than it is towards the poles. As to the Tanais running from north to south, and so entering the Palus Mæotis, and Pontus Euxinus; it is well known, that there are many rivers upon the coast of the Black Sea, which run in various and contrary directions: consequently different countries must be equally supereminent, and have the same title to be the most ancient; which is absurd and a contradiction. The learned Pezron argues no better, when he tries to shew the similitude, which subsisted between the Sacæ, and the ancient Gauls. He takes notice from Herodotus, that the Amyrgian Sacæ wore breeches like the Gauls: and having observed, that they were an enterprising people, and given an account of their dress, and arms; he concludes by saying, *We may upon the whole find in these Gomarians of Margiana the language, arms, habit, with the restless and warlike spirit of our ancient Celtæ. Will any body take upon him to deny, that they came originally from this Asiatic nation?* Yet after all, I cannot assent; for I do not see the resemblance: and the authority

<sup>29</sup> The Egyptians did insist upon it. See Diodorus. L. 1. p. 10.

upon which I proceed, is that of Herodotus, to whom he sends me. This author takes notice both of the Bactrians, and the Sacæ. He says, that the Bactrians were archers, and used bows made of their country reed, or cane; and had short darts. In other respects, they were accoutered like the Medes, who wore tiaras, tunics, and breeches, with a dagger at their girdle. The Sacæ, or Amyrgians, had caps upon their heads, which terminated above in a point: they had also breeches. Their chief arms were bows and arrows with a dagger; also battle-axes, and sagars. Let us now turn, and view the habiliments of the Celtæ; and see if any resemblance subsisted. Their chief weapons, according to Polybius, Livy, and Cæsar, were a long dart, or framea; and a long cutting sword, but pointless: and they used an immense shield, which covered the whole body. They had helmets upon their heads, which were ornamented with the wings of a bird for a crest; or else with the horns of some wild animal. To bows and arrows they were strangers, or did but seldom use them. From hence we may see, that they were in nothing similar, but breeches and bravery: and of the former they were divested, when they fought; for they went into battle naked.

Great respect is certainly due to men of learning; and a proper regard should be paid to their memory. But they forfeit much of this esteem, when they misapply their talents; and put themselves to these shifts to support an hypothesis. They may smile at their reveries, and plume themselves upon their ingenuity in finding out such expedients: but no good can possibly arise from it; for the whole

is a fallacy, and imposition. And a person who gets out of his depth, and tries to save himself by such feeble supports, is like an idiot drowning, without knowing his danger: who laughs, and plunges, and catches at every straw. What I have said in respect to these two learned men, will, I hope, be an argument to all those, who follow their system.





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OF THE  
SCYTHÆ, SCYTHIA, SCYTHISMUS,  
and HELLENISMUS;

ALSO OF THE  
IONES and HELLENES of BABYLONIA;

AND OF THE  
HELLENES of EGYPT.

AS we have been for so many ages amused with accounts of Scythia; and several learned moderns, taking advantage of that obscurity, in which its history is involved, have spoken of it in a most unwarrantable manner, and extended it to an unlimited degree: it may not be unsatisfactory to inquire, what the country originally was; and from whence it received its name. It is necessary first of all to take notice, that there were many regions, in different parts of the world so called. There was a province in <sup>1</sup> Egypt, and another in Syria, stiled Scythia. There was also a Scythia in Asia Minor, upon the Thermodon <sup>2</sup> above Galatia,

<sup>1</sup> Ptolem. Geog. L. 4. c. 5. p. 121.

<sup>2</sup> Σκυθία ὑπὲρ τὴν Γαλατίαν. Diod. Sic. L. 5. p. 302.

where

where the Amazons were supposed to have resided. The country about Colchis, and Iberia; also a great part of Thrace, and Mæsia; and all the Tauric Chersonesus, were styled Scythic. Lastly, there was a country of this name far in the east, of which little notice has been hitherto taken. It was situated upon the great Indic Ocean; and consisted of a widely-extended region, called <sup>3</sup> Scythia Limyrica. But the Scythia spoken of by the ancient Greeks, and after them taken notice of by the Romans, consisted of those countries, which lay upon the coast of the Euxine; and especially of those upon the north, and north-eastern parts of that sea. In short, it was the region of Colchis, and all that country at the foot of Mount Caucasus, as well as that upon the Palus Mæotis, and the Borysthenes, which was of old esteemed <sup>4</sup> Scythia. As the Greeks were ignorant of the part of the world, which lay beyond; or had a very imperfect knowledge of it; they often comprehended this too under the same denomination. Many however did not extend their ideas so far: but looked upon the coast above-specified to have been the boundary northward of the habitable <sup>5</sup> world. Hence we read of extremum Tanain, ultimam Scythiam,

<sup>3</sup> Arriani Periplus Maris Erythræi.

<sup>4</sup> The people were of Cuthite original; a part of that body which came from Egypt. Αἰγυπτίων ἀποικοὶ εἰσὶν οἱ Σκυθαὶ διὰ τὸτο καὶ μελανοχροαὶ αὐτοὺς εἶναι λεγέσθιν. Schol. in Pindar. Pyth. Od. 4. v. 376.

<sup>5</sup> Αἶα δὲ Κολχίς

Πόντος καὶ γαίης ἐπικεκλῆται ἐσχατίῃσιν.

Apollon. Rhod. L. 2. v. 419.

Extremum Tanaïm si biberis, Lyce. Horat. L. 3. Od. 10.

Χθονος μὲν εἰς τηλευρον ἤκομεν πῆδον,

Σκυθὴν ἐς οἶμον, ἄλᾶτον εἰς ἐρημίαν. Æsch. Prometh. v. 1.



Scythiam, and *Καυκασον εσχατοεντα*; *Caucasus the boundary of the world*. And although, upon the return of the Greeks, who had followed the fortunes of Cyrus the younger, some insight might be supposed to have been gained into those parts; yet it amounted to little in the end: as no correspondence was kept up; and the navigation of the Bosphorus was seldom attempted. Hence it happened, that, till the conquests of Lucullus and Pompeius Magnus, these countries were to the north-east the limits of geographical knowledge: and even of these parts the accounts were very obscure and imperfect. Yet, however unknown they had lain for ages, there was a time, when the natives rendered themselves very respectable. For they carried on an extensive commerce; and were superior in science to all the nations in their neighbourhood. But this was long before the dawning of learning in Greece: even before the constitution of many principalities, into which the Hellenic state was divided. They went under the name of Colchians, Iberians, Cimmerians, Hyperboreans, Alani. They got footing in Paphlagonia upon the Thermodon; where they were called Amazonians, and Alazonians: also in Pieria, and Sithonia, near Mount Hæmus in Thrace. These were properly Scythic nations: but the ancients, as I have before mentioned, often included under this name all that lay beyond them; whatever was unknown, even from the Cronian and Atlantic

Plato speaks of earth being extended from Gades to the river Pharis. Phædon. p. 109. Herodotus was uncertain, where Europe terminated. L. 4. c. 45.

Colchidem Græci, non Homericis solum temporibus, sed pluribus etiam seculis post, orbis nostri ad orientem terminum esse credebant. Vossius de Idolatriâ. L. 1. c. 24. p. 177.

feas one way, to Mount Taxis and the Corean sea the other.  
<sup>6</sup> Ἀπαντας μὲν δὲ τὰς πρὸς βορρᾶς κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων  
 συγγραφεῖς Σκυθὰς καὶ Κελτο-Σκυθὰς ἐκάλεον. *The ancient  
 writers of Greece used to include all the northern nations in  
 general under the name of Scythians and Celto-Scythians.* In  
 this they went too far : yet the Scythic nations were widely  
 extended, and to be met with on very different parts of the  
 globe. As they are represented of the highest antiquity,  
 and of great power ; and as they are said to have subdued  
 mighty kingdoms ; and to have claimed precedence even of  
 the Egyptians : it will be worth our while to enquire into  
 the history of this wonderful people ; and to sift out the  
 truth, if possibly it may be attained. Let us then try to in-  
 vestigate the origin of the people denominated Scythians,  
 and explain the purport of their name. The solution of this  
 intricate problem will prove of the highest importance ; as  
 we shall thereby be able to clear up many dark circumstances  
 in antiquity : and it will serve for the basis of the system,  
 upon which I proceed. To me then it appears very mani-  
 fest, that what was termed by the Greeks Σκυθα, Σκυθία,  
 Σκυθικά, was originally Cutha, Cuthia, Cuthica ; and related  
 to the family of Chus. He was called by the Babylonians  
 and Chaldeans Cuth ; and his posterity Cuthites and Cuthen-  
 ans. The countries where they at times <sup>7</sup> settled, were  
 uniformly denominated from them. But what was pro-  
 perly styled Cutha, the Greeks expressed with a <sup>8</sup> sigma  
 prefixed :

<sup>6</sup> Strabo. L. 11. p. 774.

<sup>7</sup> Cusistan in Persia was called Cutha, or the land of Cuth. See Joseph. Antiq.  
 L. 9. c. 14. p. 507.

<sup>8</sup> So Ἑλν was by the Latines rendered Sylva ; ἑπτα, septem ; ἑρπω, serpo ; and  
 from

prefixed: which, however trifling it may appear, has been attended with fatal consequences. Whence this mode of expression arose is uncertain: it has universally obtained: and has very much confounded the history of ancient times, and of this people in particular. In short, the mistake reaches in its consequences much farther than we may at first apprehend: and being once detected, will be the means of explaining many difficulties, which cannot otherwise be solved: and a wonderful light will be thrown on the remoter parts of history.

As the Scythic colonies were widely dispersed, I will take them in their turns, and shew that they were all of them Cuthic: that the people upon the Indus were of the same origin as those upon the Phasis and Thermodon: and that the natives of Bætica in Iberia were related to both. That the Bœotians and Athenians were in great measure Cuthian, I have endeavoured already to prove: and what I term Cuthian, was by them undoubtedly styled Scythian. Hence Anacharsis the Hyperborean plainly maintained that the Athenians were apparently Scythic: which national characteristic he must have observed in their language and man-

from *ἄλς, ἄλος* of Greece was formed *sal*, and *salum*. The river Indus was often called *Sindus*. *Indus ab incolis Sindus appellatur*. Plin. N. H. L. 6. p. 319. *Ur* of Chaldea was styled *Sur*, *Σουρ*: and it is so rendered by Syncellus. *Εν χωρῇ τῶν Χαλδαιῶν, ἐν Σουρ τῇ πόλει*. p. 95. The *Elli*, those priests of the sun at *Dodona*, were called *Selli*. The *Alpes Cottiae* are by Procopius styled *Σχετταί*. *De Bello Goth.* L. 2. p. 457. And *Lycophron*, speaking of the Alps in general, instead of *Ἀλπια ὄρη*, calls them *Σαλπια*, *Salpia*.

*Καὶ Σαλπίων βεβῶσαν οὐχθιρῶν παγῶν*. V. 1361.

This letter is used by the Welsh as an aspirate: and has undoubtedly been introduced by many nations for the same purpose.



ners. <sup>9</sup> Ἐμοὶ δὲ, φησὶν ὁ Ἀναχαρσις, πάντες Ἕλληνες σκυθίζουσι. In all other countries, where this people settled, a like similitude will be found in their rites and customs; and a great correspondence in their original history: and all this attended with a manifest analogy in the names of persons and places; and in the language of each nation, as far as we can arrive.

It may be said, if by Σκυθία, Scythia, we are to understand Cuthia, and by Σκυθαί, Cuthai or Cutheans, the same should obtain in all histories of this people: for the like mistake would be observable in the accounts transmitted in the accounts of Chaldea, and Babylonia, whence this people first came; as well as in those of Egypt, where they for a long time resided. And, upon enquiry, we shall find this to have been the case. Chus was by the Babylonians styled Cuth; and the country of his posterity Cutha. His sons were the first rebels upon record. The building of the Tower called Babel is supposed to have been effected under their direction: for Babel was the place of habitation, where their imperious prince Nimrod, who was called Alorus and Orion, resided. <sup>10</sup> *The beginning of his kingdom, we are told by Moses, was Babel.* In consequence of this it may be urged, that *if the Cutheans of Colchis or Greece are styled Σκυθαί, the same name should be sometimes found attributed to those of Babylonia and Chaldea.* It is no more than we ought to expect: and we shall find that the natives of these countries are expressly so called. Epiphanius, who has transmitted to us a most curious epitome of the whole Scythic history, gives them this

<sup>9</sup> Clem. Alexandr. Strom. L. i. p. 364.

<sup>10</sup> Genes. c. 10. v. 10.

very appellation. <sup>11</sup> Απο δε τῆς κλιματος τῆς πρὸς Ευρωπην εἰς Ασιαν κεκλικοτες επωνομαθησαν παντες κατὰ τὴν χρόνῃ επικλησιν ΣΚΥΘΑΙ· κτιζουσι δὲ τὴν Πυργοποιϊαν, καὶ οἰκοδομουσι τὴν Βαβυλωνα. *Those nations, which reach southward from that part of the world, where the two great continents of Europe and Asia incline to each other, and are connected, were universally styled* <sup>12</sup> *Scythæ, according to an appellation of long standing. These were of that family, who of old erected the great tower (called Babel), and who built the city Babylon.* This is the plain purport of the history: from whence we learn expressly, that the Scythians were the Cuthians, and came from Babylonia. The works, in which they were engaged; and the person, from whom they were denominated; in short, the whole of their history past all controversy prove it. They were the same as the Chaldaic Iōnim under a different name. <sup>13</sup> Ιωνες δὲ τῶν αὐτῶν ἀρχηγοὶ γεγεννηται, ὡς ὁ ἀκριβὴς εἰχει λόγος, ἀπὸ τῆς Ἰωναν, ἑνὸς ἀνδρὸς τῶν τὸν Πύργον οἰκοδομησαντων, ὅτε αἱ γλῶσσαι διεμερισθησαν τῶν ἀνθρώπων. *The Iones were the leaders of this people according to the best information. They were descendants of one Ion or Ionah, who was concerned in the building of the tower, when the language of mankind was confounded.* Thus we may observe what light the histories of different nations, if duly com-

<sup>11</sup> Epiphanius adversus Hæref. L. i. p. 6.

<sup>12</sup> The author supposes, that all mankind were occupied in the building of the tower; and hence seems to think, that all families were Scythic. But this is a great mistake. The Cuthites were the people principally engaged in that work; and they are the family, who are alluded to under the name of Σκυθαί. It was a particular and national appellation; and could not be appropriated to all mankind.

<sup>13</sup> Chron. Paschale. p. 49. Eusebii Chron. p. 7.

pared, reflect upon each other. Like evidence may be obtained from other parts of Epiphanius: where it is manifest that the term Scuthic is a misnomer for Cuthic. In describing the first ages of the world, he tells us, that, to the time of Serug, the seventh from Noah, there continued a Scythian succession; and that the Scythian name was prevalent. <sup>14</sup> Ἔως τῆς (Σερυχ) ἐμείνε Σκυθικὴ τις διαδοχὴ καὶ ἐπικλησις: meaning, that this period was esteemed the Scythian age. The same piece of history is to be found in Eusebius, and other writers; some of whom were prior to <sup>15</sup> Epiphanius. Now I think it cannot be doubted, but that in the original history, whence this was taken, it was Κυθικὴ τις διαδοχὴ a Cuthic succession; καὶ Κυθικὴ ἐπικλησις, and it was the Cuthic name, by which that period was marked. Σκυθισμός, says this author in another place, ἀπο τῆ κατακλυσμῶς ἀρχὴ τῆ Πυργῶ: from the deluge to the erecting of the tower Scuthism prevailed. This notation is perhaps carried too far back: but the meaning is plain; and what he alludes to, is certainly Cuthismus, Κυθισμός. The purport of the passage teaches, that from the time of the deluge to the construction of the tower was esteemed the Cuthic age. It was for the most part a period of usurpation and tyranny under the sons of Chus, which was in a great degree put a stop to at the dispersion: at least the intention of keeping mankind together, and constituting one great empire was prevented: for this seems to have been the design of the Cuthians and their leader.

<sup>14</sup> Epiphanius adv. Hæres. L. 1. p. 8. also L. 1. p. 9. See also his Respons. ad Achaïum et Paulum. p. 8. 9.

<sup>15</sup> Eusebii Chronicon. p. 13.



Some of the ancient fathers, from terms ill understood, divided the first ages into three or more epochas ; and have distinguished them by as many characteristics : <sup>16</sup> Βαρβαρισμος, Barbarismus, which is supposed to have preceded the flood : Σκυθισμος, Scythismus, of which I have been speaking : and <sup>17</sup> Ἑλληνισμος, Hellenismus, or the Grecian period. This last must appear as extraordinary as any. For how was it possible for an Hellenic æra to have existed before the name of Hellas was known, or the nation in being ? This arose, like the preceding, from a mistake in terms, the word being warped from its original purport and direction. The Cushans or Cushites were the first apostates from the truth : of which defection I have before taken notice. They introduced the worship of the sun, that great fountain of light ; and paid the like reverence to the stars, and all the host of heaven. They looked upon them as fountains, from whence were derived to men the most salutary <sup>18</sup> emanations. This worship was styled the fountain worship. The Grecians, just as they styled the Bay of Fountains on the Red Sea Elanites from El Ain, might have called this characteristic of

<sup>16</sup> Αἱ δὲ τῶν αἰρεσεων πασων μητερες τε και προκριτοι και ονομασται εἰσιν αὐται, Βαρβαρισμος, Σκυθισμος, Ἑλληνισμος, Ἰουδαϊσμος. Chron. Paschale. p. 23. This author makes Barbarismus precede the deluge : Scythismus comes after. ΣΚΥΘΙΣΜΟΣ ἀπο τῶν ἡμερῶν τῆ Νωε μετὰ τὸν κατακλυσμὸν ἀχρι τῆς τῆ Πυργῆ οἰκοδομῆς και Βαβυλωνος· και μετὰ τὸν χρόνον τῆς τῆ Πυργῆ οἰκοδομῆς ἐπ' ὀλιγοῖς ἐτεσιν, τῷτ' ἐστὶν ἕως Ῥαγῶν ὑπερὶν δὲ Ἑλληνισμος κ.τ.λ. Chron. Pasch. p. 49.

<sup>17</sup> Ἀπο δὲ τῆ Σεραχ ἕως τῆ Αβρααμ και δευρο, Ἑλληνισμος. Epiphan. L. 1. p. 9. Σεραχ, ὅστις πρῶτος ἤξατο τῆ Ἑλληνισμῶν. Euseb. Chron. p. 13. In like manner, a fourth heresy is supposed to have arisen, styled Judaïsimus, before the time of either Jews or Israelites.

<sup>18</sup> Concerning fountain worship, or derivative virtues, see Pfellus and Jamblichus ; and Stanley upon the Chaldaïc Religion. El-ain, Solis fons ; the fountain of the sun.

the times Ελανισμος, Elanifmus. But such a change would not satisfy them. They made some farther alteration; and rendered it according to the Ionic dialect Ἑλληνισμος, Hellenifmus with an aspirate; and made it by these means relate to their own country. One of the titles of the Cuscan shepherds, who came into Egypt, was taken from this worship, and derived from El Ain, the fountain of light, which they worshiped. But the Greeks expressed this after the same manner as the above: whence they are by many writers styled <sup>19</sup> Ποιμενες Ἕλληνες, *Hellenic or Grecian shepherds*. They were truly El-Anes, and by race Cuthites. Many of them settled in Armenia, and at Colchis, and also upon the Palus Mæotis. They are taken notice of under this name by <sup>20</sup> Claudian:

————patriamque bibens Mæotida Alanus.

Procopius mentions, that all the nations about Caucasus, which we know to have been Cuthites, as far as the Portæ Caucasæ, were comprehended under the name of <sup>21</sup> Alani.

Some have thought, that this distinction of times, taken notice of by the ecclesiastical writers, was owing to some expressions of St. Paul in his Epistle to the Colossians.

<sup>22</sup> Ὅπου ἐκ ἐνι Ἑλλήν, καὶ Ἰσθαῖος· περιτομὴ καὶ ἀκροβυστία· Βαρβαρος, Σκυθῆς· δαλός, ἐλευθερός· ἀλλὰ τὰ πάντα, καὶ ἐν

<sup>19</sup> Ἐκκαίδεκατὴ δυναστεία, Ποιμενες Ἕλληνες. Syncellus. p. 61.

<sup>20</sup> In Rufin. L. i. v. 312.

<sup>21</sup> Ταυτὴν δὲ τὴν χώραν, ἥ ἐξ ὅσων τῇ Καυκάσει ἀγχι ἐστὶ τὰς Κασπίας κατατεταται πύλας, Ἀλανοὶ ἐχθροὶ. Procop. Goth. Hist. L. 4. c. 3. p. 570. This comprehends all the country of Iberia, Colchis and Circassia.

<sup>22</sup> Coloss. c. 3. v. 11.

πᾶσι Χριστός. *Where there is neither Greek nor Jew, circumcision nor uncircumcision; Barbarian, Scythian; bond nor free; but Christ is all and in all.* The Apostle plainly alludes to those invidious distinctions, which subsisted among men; but what the fathers mention, concerns the division of times, and the characters, by which different epochas were distinguished. Some writers however have gone farther, and from the words of St. Paul have added Judaïsmus; introducing it in the first ages, to which it could not possibly belong. For how could Judaïsm subsist, before there was either Jew or Israelite? In short, they have brought in succession, and at different æras, what the Apostle speaks of as subsisting together at the same time; even in the age wherein he lived.

Hellenismus however, which led the way to these distinctions, was of ancient date. The first innovation in religion was called by this name: which had no relation to Greece; being far prior to Hellas, and to the people denominated from it. Though it began among the Cuthites in Chaldea; yet it is thought to have arisen from some of the family of Shem, who resided among that people. Epiphanius accordingly tells us, that *Ragem, or Ragau, had for his son Seruch, when idolatry and Hellenismus first began among men.* <sup>23</sup> Πα-  
γαμ γεννα τον Σερχ, και ηξατο εις ανθρωπους η ειδωλολατρεία  
τε, και ο Έλληνισμος. By this we are only informed, that idolatry and Hellenismus began in the days of Seruch: but Eusebius and other writers mention, that he was the author

<sup>23</sup> Hæref. L. i. c. 6. p. 7.



of this apostasy. <sup>24</sup> Σερεχ, ὅσις πρῶτος ἤρξατο τὸ Ἑλληνισμῶ. *Seruch was the first, who introduced the false worship, called Hellenismus.* Some attribute also to him the introduction of <sup>25</sup> images: but most give this innovation to his grandson Terah. <sup>26</sup> Ναχωρ δὲ γεννᾷ τὸν Θαῤῥά, ἐντευθεν γεγονεν ἀνδρι-  
αντοπλασια—διὰ τῆς τῆς Θαῤῥε τέχνης. *Nachor begat Tharah:*  
*and in his time were introduced images for worship, which were*

*Tharah the first first framed by his art.*

*Sculptor of Idols.*

It is observable, that Johannes Antiochenus styles the people of Midian Hellenes: and speaking of Moses, who married the daughter of Jethro, the Cuthite, the chief priest of <sup>27</sup> Midian, he represents the woman, <sup>28</sup> τὴν θυγατέρα Ἰθορ τῆς ἀρχιερεως τῶν Ἑλλήνων, *as the daughter of Jother, the high-priest of the Hellenes.* This is not so culpable as I have sometimes thought it. It is to be observed, that the people of Midian lived upon the upper and eastern recess of the Red Sea; where was a city called El Ain, the Elana of <sup>29</sup> Ptolemy, and Ailane of Josephus. It happens, that there are in the opposite recess fountains, which retain the

<sup>24</sup> Eusebii Chron. p. 13. See Chron. Paschale, and Syncellus. p. 94. 95. Some suppose this innovation to have been introduced about the death of Peleg. *Ἐπὶ τὴν τῆς Φαλεχ τελευτὴν ἐτὶ τρισχιλία' ἐνθεν ἀρχὴν τῶν Ἑλληνικῶν Θεῶν λαμβάνουσι τὰ ὀνόματα.* Cedrenus. p. 15.

<sup>25</sup> Σερεχ δὲ πρῶτος ἤρξατο χρῆσθαι γλυπτοῖς καὶ στήλαις, οὐδὲν ὧν ἀπογονοὶ τῆς Νῶε τῆς δίκαιης. Constant. Manasses. p. 21.

<sup>26</sup> Epiphanius. L. 1. p. 7.

<sup>27</sup> Exodus. c. 2. v. 16.

<sup>28</sup> P. 76. 77.

<sup>29</sup> Ἡ δὲ Ἐλανα κατὰ μυχὸν κειμένη τῆς ὁμοῦ μὲν κοιλίας. Ptolem. L. 5. c. 17. p. 162. *Οὐ πόρρω Αἰλάνης πόλεως.* Joseph. Ant. L. 8. c. 2. p. 437.

*Αἰλάνη πόλις Αραβίας.* Steph. Byzant. *Αἰλας.* Procop. Persica. L. 1. c. 19.

name of El Ain at this day : and they are likewise called by the Arabs Ain Mosh, or the fountains of Moses. Hence each bay has been at times called Sinus Elanites ; which has caused some confusion in the accounts given of these parts. The nether recess had certainly its name from the celebrated fountains of Moses, which ran into it : but the bay on the other side was denominated from the people, who there <sup>30</sup> settled. They were Cuthites, of the same race as the Ionim and Hellenes of Babylonia, from which country they came. They built the city Elana ; and were called <sup>31</sup> Hellenes, from the great luminary, which they worshiped ; and to which their city was sacred. In the days of Moses the whole world seems to have been infected with the rites of the Zabians : and Jethro the Cuthite was *Zabiani*. *vid. Dupuis* probably high-priest of this order, whose daughter Moses <sup>32</sup> married. The very first idolatry consisted in worshiping the luminary El Ain ; which worship was accordingly styled Hellenismus. El Ain signifies Sol Fons, *the fountain of light* : *El Ain Sol Fons* and Ulpian upon Demosthenes seems to have had some intimation of this etymology ; for he explains the term *ἑλληνικωτατον* by <sup>33</sup> *καθαρωτατον* and *ειλικρινεστατον*, *something very pure and clear*, like a fountain. Hesychius also intimates, that the name related to the <sup>34</sup> fountain of day ; and in a secondary sense to the fountain of wisdom. *Ἕλληνες, οἱ απο*

<sup>30</sup> The bay is now called Bahhr al Akaba. See Description d'Arabie par Monf. Niebuhr. 1773. p. 345.

<sup>31</sup> The people still retain their primitive name Ellanes. Dr. Pocock expresses it Allauni. *The Arabs about Acaba are called Allauni*. Pocock's Egypt. p. 138.

<sup>32</sup> Exodus. c. 2. v. 16. Numbers. c. 12. v. 1.

<sup>33</sup> P. 118.

<sup>34</sup> *Ελλη, η τε ἡλιε αυγη*. Hesych.

τὸ Δίος τὸ Ἑλλήνος' ἡ φρονιμοί, ἦτοι σοφοί. *The people styled Hellenes are the descendants of Hellen, the son of Zeuth: and by this title are denoted people of intelligent and enlightened minds.* Hellen was the same as Ion; the same also as Helius, Osiris, and Apollo: by which titles was signified the Deity of light and of science.

From Babylonia the Hellenes came into Egypt; and were the same as the Auritæ, those Cuthite shepherds, who so long held that country in subjection. Hence we read of <sup>35</sup> Ποιμενες Ἑλληνες, and <sup>36</sup> Βασιλεις Ἑλληνες, *Hellenic shepherds, and Hellenic princes*, who reigned in the infancy of that nation. They were what I term collectively Amonians; being the descendants of Ham, who by the Gentile writers was reputed the first-born of Deucalion, or Noah. <sup>37</sup> Γινονται δὲ ἐκ Πυρρᾶς Δευκαλιωνι παῖδες, Ἑλλήν μὲν πρῶτος, ὃν ἐκ Δίος εἵοι γεγενῆσθαι λεγῶσι.—*Θυγατὴς δὲ Πρωτογενεία.* *Hellen was the first-born of Deucalion by Pyrrha: though some make him the son of Zeuth, or Dios.—There was also a daughter Protogeneia; so named from being the first-born of women.* He was also said to have been the son of Prometheus: but in this there is no inconsistency; for they were all titles of the same personage, whose son was <sup>38</sup> Ham, represented both

<sup>35</sup> Africanus apud Syncellum. p. 61.

<sup>36</sup> Syncellus. *ibid.*

<sup>37</sup> Apollodorus. l. 1. p. 20.

Ἀπο Ἑλλήνος τὸ Δευκαλιωνος Ἑλληνες. Syncellus. p. 157. Ἑλλας, ἣν ὁ Δίος Ἑλλήν ἐκτίσεν. Dicæarchus. Geog. Gr. Vol. p. 22. Strabo. L. 8. p. 587. Ἑλλήν τὸ Δευκαλιωνος. Thucyd. L. 1. c. 3. Προμηθεὺς καὶ Πυρρᾶς Ἑλλήν. Schol. in Apollon. L. 3. v. 1086. Strabo mentions the tomb of Hellen; ταφὴν τὸ Ἑλλήνος τὸ Δευκαλιωνος υἱὸς, καὶ Πυρρᾶς. L. 9. p. 660.

<sup>38</sup> □□. Sol.



as Hellen, and Helius. The Cuthite Hellenes, who came into Egypt, introduced their arts and learning; by which that country was benefited greatly. Hence the learning of Egypt was styled Hellenic from the Hellenic shepherds: and the ancient theology of the country was said to have been described in the <sup>39</sup> Hellenic character and language. This had no relation to the Hellenes of Greece; being, as I have before observed, far prior to that nation. The Grecians, it is true, were both Iönim and Hellenes; but by a long descent, being the posterity of the people here spoken of. This theology was said to have been derived from <sup>40</sup> Agathodæmon, that benign deity, the benefactor of all mankind. He was supposed to have had a renewal of life; and on that account was represented under the figure of a serpent crowned with the lotus, and styled <sup>41</sup> Noë Agathodæmon. The Grecians supposed, that by the Hellenic tongue was meant the language of Greece; and that the Hellenic characters were the letters of their own country. But these writings were in reality sculptures of great antiquity: and the language was the Cuthite, styled by <sup>42</sup> Manethon the sacred language of Egypt.

Admirable etymology!

But 2. Were not Hellenic

letters more ancient than

this writer supposes!

<sup>39</sup> Manethon apud Euseb. Chron. p. 6.

<sup>40</sup> Syncellus. p. 40. The history was supposed to have been by him translated *after the deluge, μετα τον κατακλυσμον, εκ της ιερας διαλεκτας εις την Ελληνικα φωνην, from the sacred language into the Hellenic*: by which must be meant the ancient Chaldaic.

<sup>41</sup> The name Noe the Greeks transposed, and expressed it Νεο Αγαθοδαμων. See Vol. II. p. 336. Plate VI. where the Patriarch is described under the symbol of a serpent, with the emblems of plenty and peace. Agathodæmon was the same as Cneph. Euseb. Præp. Evang. L. 1. c. 10. p. 41.

<sup>42</sup> Joseph. contra Apion. L. 1. p. 445.

Philo Judæus, not being apprised of this, has been guilty of a great mistake in his *Life of Moses*. For mentioning how that great personage had been instructed in his youth; and that he was skilled in all the learning of Egypt, in numbers, geography, and hieroglyphics; he adds, that the rest of the circle of sciences he learned of the Hellenes, or Grecians: <sup>43</sup> *την δὲ αλλην εγκυκλιον παιδειαν Ἕλληνες ἐδίδασκον*: as if the circle of sciences had been established, and the Greeks were adepts in philosophy, so early as the time of Moses. The Hellenes, who were supposed to have instructed the Patriarch, were undoubtedly an order of priests in Egypt: which order had been instituted before the name of Hellas, or the Helladians, had been heard of. Stephanus mentions from Ariftagoras, a place called Hellenicon (Ἑλληνικον) at Memphis; and says, that the persons, who resided there, were styled <sup>44</sup> Helleno-Memphitæ. Clemens Alexandrinus has transmitted the same account concerning Moses, as has been given above by Philo. <sup>45</sup> *Τὴν δὲ αλλην εγκυκλιον παιδειαν Ἕλληνες ἐδίδασκον ἐν Αἰγυπτῷ, ὡς ἀν βασιλικον παιδιον. The Hellenes educated him in Egypt as a princely child; and instructed him in the whole circle of sciences.* These writers have certainly mistaken the history, from whence they borrowed. It did not relate to Greece, but to the Hellenes of Egypt; those Helleno-Memphitæ of Stephanus and Ariftagoras. When Clemens therefore tells us concerning Moses, *Οἱ Ἕλληνες ἐδίδασκον ἐν Αἰγυπτῷ, The Hellenes taught him in Egypt*:

<sup>43</sup> In *Vitâ Mosis*, V. 2. p. 84.

<sup>44</sup> Ἑλληνικον καὶ Καρικον τοποι ἐν Μεμφιδι, ἀφ' ὧν Ἑλληνομεμφιται καὶ Καρομεμφιται, ὡς Αἰριταγορας. Steph. Byzant.

<sup>45</sup> Strom. L. 1. p. 413.

it should be rendered, 'Οι Ἕλληνες ἐν Αἰγυπτῷ ἐδίδασκον, *the Hellenes of Egypt taught him*: for such, we may be assured, was the purport of the original, and true history. And this may be proved by the account given of Osiris; of whom it is said, that after his travels over the earth, he instituted religious rites, and founded schools of eloquence in Egypt. Of these he made Hermes professor, who instructed the <sup>46</sup> Hellenes in that science. This was many ages before the supposed arrival of Danaus, or of Cadmus, in Greece: consequently these Hellenes could have no relation to that country. They were undoubtedly an order of priests; the same as are said to have instructed Moses. The history was certainly true, though the persons have been mistaken. Zoroaster is by Ebn Batrick styled Iūna-Hellen; and said to have been the author of the Zabian worship, which commenced about the time that the tower of Babel was erected. <sup>47</sup> Autumant autem nonnulli, primum religionis Sabiorum auctorem fuisse Græcum (Hellenem) quendam nomine Iūnam.—Fertur etiam illum, qui primus Sabiorum religionem instituit, ex eorum numero fuisse, qui turri Babelis extruendæ adfuerunt. According to Dicæarchus, the great Sesostris was a favourer of <sup>48</sup> Hellenism.

*Zabian Worship began with the Tower*

From what has been said, it appears plainly, that the Hellenes and Iōnes were the same people under different appellations. They were the descendants of Hellen and Iōn, two names of the same personage; among whose sons idolatry first began in the region of Babylonia. He was styled Iōn,

<sup>46</sup> Καὶ τὸς Ἕλληνας διδάξαι τὸν τα περὶ τὴν Ἑρμηνείαν. Diodorus. L. 1. p. 15.

<sup>47</sup> Vol. 1. p. 63. from the Latin version.

<sup>48</sup> Καὶ Ἑλληνικὰ βίβη Σεσοργχωσίδι μεμεληκεναι. Schol. in Apollon. L. 4. v. 273.



Magic

Iönan, Iönichus; and was supposed to have been the author of magic. From him the Babylonians had the name of Iönim, as well as of Hellenes: for these terms were used as in some degree synonymous. Hence when the sacred writer mentions people's flying from the weapons of the <sup>49</sup> Iönim, or Babylonians, it is very truly rendered by the Seventy *from the Hellenic sword*: <sup>50</sup> Ανασωμεν, και ανασρεψωμεν προς τον λαον ημων εις την πατριδα ημων, απο προσωπε μαχαιρας Ἑλληνικης. *Arise, and let us go again to our own people, and to the land of our nativity, from the HELLENIC sword.* The like expression is to be found in the same version, and of the same prophet: <sup>51</sup> Απο προσωπε μαχαιρας Ἑλληνικης ἕκαστος εις τον λαον αυτε αποσρεψοσι, και ἕκαστος εις την γην αυτε φευζεται. *From the sword of the HELLENES they shall turn every one to his own people, and they shall flee every one to his own land.* In each instance the words in the original are *the sword of* יונה, *Iönah*: by which are meant the Iönim or Babylonians. The same worship, of which the Hellenes are said to have been the authors, is attributed to the Iönim, the sons of Iönah. <sup>52</sup> Ιωνες δε, οι εκ της Ιεσ, των Ἑλληνων αρχηγοι γεγονοτες, τοις ξοανοις προστεκνουν. *The Ionim, the reputed sons of Iönah, who became the head of the Hellenes, introduced the adoration of images.* They also introduced Zabaïsm, as is mentioned by the same <sup>53</sup> author; and worshiped the celestial constellations. The person, from whom the Hellenes had their name, was

<sup>49</sup> יונה, *the sword of the Iönah.*

<sup>50</sup> Jeremiah. c. 46. v. 16.

<sup>51</sup> Ibid. c. 50. v. 16. See Vol. II. p. 302. of this work.

<sup>52</sup> Euseb. Chron. p. 13.

<sup>53</sup> Ιωνες τες κατ' Ουρανον φωστηρας δεοποιουμενοι. Ibid. See also Cedrenus. p. 46.

Hellen, the same as Cham, the son of Noah. <sup>55</sup> Ἕλλην υἱὸς Δευκαλίωνος. *Hellen was the son of the person who escaped the flood.* The Iōnes were from the same personage, under a different title. *Imagis and Iabaim by un by Hellen and Iōnes*

Such was the first heresy in the world, which was styled Hellenismus: and such the Hellenes, by whom it was propagated. They were dissipated from Babylonia, and passed into Egypt; and betook themselves to Syria, Rhodes, and Hellas; and many other countries. Many traces of them are to be found in Syria; where particularly is to be observed a city, which from them must have had its name. Stephanus, speaking of places called Hellas, tells us, Ἐστὶ καὶ ἀλλὴ πόλις Ἑλλάς Κοίλης Συρίας τὸ ἐθνικὸν Ἕλλην. *There is also another city Hellas in Coile Syria. The Gentile derivative, or possessive, is Hellen.* There were Hellenes at Rhodes; the same as the Heliadæ, of whom <sup>56</sup> Diodorus Siculus makes mention. They seem to have been the first, who peopled that island. Those Hellenes, who settled at Dodona, were the first of the name among the Helladians, *Dodona* and from them it became at last universal. They had also the name of Elli, and Selli, and were properly priests of the oracle, which they brought from Thebes in Egypt. <sup>57</sup> Ἕλ-λοι· Ἕλληνες, οἱ ἐν Δωδωνῇ, καὶ οἱ ἱερεῖς· Ἑλλά (it should be Ἑλλαν) Δίος ἱερόν ἐν Δωδωνῇ. *The Elli are the same as the Hellenes at Dodona: and the priests of the place have the same*

<sup>55</sup> Euseb. Chron. p. 28.

<sup>56</sup> Τὴν δὲ νῆσον ταυτὴν τότε κατέκριν Ἕλληνες. L. 4. p. 26.

<sup>57</sup> Hesych. Elli and Selli are terms of the same purport; being derived from El and Sel, two names of the sun. What the Grecians rendered Hellas would have been expressed more truly Hellan.

*name. Ellan is the name of the temple dedicated to Jupiter at Dodona. The like is said by <sup>58</sup> Aristotle and <sup>59</sup> Strabo. Of this people I shall say more, when I come to the Iönah-Hellenic colonies of Greece.*

<sup>58</sup> Meteorolog. L. 1. c. 14. p. 772.

<sup>59</sup> L. 7. p. 505.



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O F T H E  
G O L D E N A G E,  
O R  
A G E of the C U T H I M.

I Have taken notice of the manner, in which the first ages of the world were distinguished: and I have shewn, that Scythismus and Hellenismus were mistaken terms: that they were not the characteristics of times in succession, as many of the learned fathers have supposed; but related each to nearly one particular season, the age of Chus; and to the worship introduced by his sons. The Golden Age of the poets took its rise from a mistake of the same nature: which mistake being once established, a Silver, a Brazen, and an Iron Age were in consequence of it added. What was termed Γενος Χρυσεον and Χρυσειον, should have been expressed Χυσεον and Χυσειον: for it relates to the same æra, and history, as the terms beforementioned; to the age of Chus, and to the domination of his sons. It is described as a period of great happiness: and the persons, to whom that happiness is

Y 2

attributed,

tributed, are celebrated as superiour to the common race of men: and upon that account, after their death, they were advanced to be Deities.

Ἰ Χρυσεον μεν πρωτιςα γενος μεροπων ανθρωπων  
Αθανατοι ποιησαν, Ολυμπια δωματ' εχοντες.  
Οι μεν επι Κρονε ησαν, οτ' ουρανῳ εμβασιλευεν.  
Ωσε Θεοι δ' εζων ακηδεα θυμον εχοντες,  
Νοσφιν ατερτε πονων και οϊζυος· εδε τι δειλον  
Γηρας επην· κτλ.

Αυταρ επει κεν τετο γενος κατα γαια καλυψε,  
Τοι μεν Δαιμονες εισι Διος μεγαλε δια βελας,  
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων·  
Οι ρα φυλασσεσιν τε δικας, και σχετλια τρεγα.

The Immortals first a *Golden* race produced:  
These liv'd, when Saturn held the realms of heaven;  
And pass'd their time like Gods without a care.  
No toil they knew, nor felt solicitude;  
Not e'en th' infirmities of age—  
Soon as this race was sunk beneath the grave;  
Jove rais'd them to be Dæmons of the air,  
Spirits benign, and guardians of mankind,  
Who sternly right maintain, and sorely punish wrong.

We have in this short account a just history of the rise of idolatry, when deified men had first divine honours paid to them: and we may be assured of the family, in which it began. The ancients had a high notion of this Golden, or

<sup>1</sup> Hesiod. *Εργα και Ημερ.* L. i. v. 109.

Cusean age ; and always speak of it with great deference, as a time of uncommon equity and happiness. They indeed take into the account the æra of patriarchal government, when all the world was as yet one family, and under the mild rule of the head of mankind. Aratus says, that this was the season, when Astræa, or Justice, appeared personally in the world.

<sup>2</sup> Τοφρ' ην, οφρ' ετι γαια Γενος Χρυσειον εφερδεν.

She stay'd, while yet the Race of Gold survived.

And he laments, that those excellent persons, who then flourished, should have been succeeded by a posterity so degenerate and base.

<sup>3</sup> 'Οην Χρυσειοι Πατερες γενεην ελιποντο  
Χειροτερην;

What an unworthy and degenerate race  
Our Golden Sires bequeath'd ?

By this we find, that not only a particular age, but also persons were styled *Χρυσειοι*, or Golden. Those who came into Greece, and built the temple at Olympia, are represented as <sup>4</sup> *Χρυσεν γενος*, a Golden Race : by which is certainly meant Cusean or Cusean. But however this people may have been celebrated, they were the first idolaters, who introduced a plurality of Gods, and made other innovations in life.

<sup>2</sup> Phænom. v. 113.

<sup>3</sup> Ibid. v. 123.

<sup>4</sup> Pausan. L. 5. p. 391.



<sup>5</sup> Αἰθιοπες—πρῶτοι δὲ Θεοὺς ἐτιμῆσαν, καὶ νομοὺς ἐχρῆσαντο.  
*The Æthiopes, or Cuthites, were the first, who paid honours to more Gods than one, and who enacted laws.*

The Grecians by rendering what should be Cusean, Χρυσέον, Crusean, have been led still farther in characterising the times: and to this supposed Golden Age, which they have embellished with many fictions, they have added an age of Silver, and of Brass and of Iron. In the first of these periods the poet manifestly alludes to the longevity of persons in the patriarchic age: for they did not, it seems, die at threescore and ten, but took more time even in advancing towards puberty.

<sup>6</sup> Ἀλλ' ἑκατὸν μὲν παῖς ἔτεα παρὰ μητρὶ κεδνὴ  
 Ἐτρέφετ' ἀταλλῶν μέγα νηπίος ὧ ἐνὶ οἴκῳ.

In early times, for full an hundred years  
 The fostering mother with an anxious eye  
 Cherish'd at home the unweildy backward boy.

He speaks however of their being cut off in their prime: and whatever portion of life Nature might have allotted to them, they were abridged of it by their own folly, and injustice; for they were guilty of rapine and bloodshed; and in a continual state of hostility.

<sup>7</sup> Ἀλλ' ὅταν ἡδῆσται, καὶ ἡδῆς μέτρον ἴκοντο,  
 Πανυρίδιον ζώεσκον ἐπὶ χρόνον, ἀλγέ' ἔχοντες,

<sup>5</sup> Steph. Byzantin.

<sup>6</sup> Hesiod. *Εργ. καὶ Ἡμέρ.* L. i. v. 130.

<sup>7</sup> Ibid. v. 132.

Αφραδαις· ὕβριν γὰρ ατασθαλον εκ εδυναντο  
 Αλληλων απεχειν.

Soon to the term of blooming youth they came,  
 But did not long survive it : their short life  
 Was a sad scene of misery, brought on  
 By mutual acts of insult.

They were at the same time highly irreligious and great  
 contemners of the Gods ; and for that reason removed from  
 all commerce with other beings.

<sup>8</sup> Της μεν επειτα

Ζευς Κρονιδης εκρυψε, χολωμενος ενεκα τιμας  
 Ουκ εδιδεν μακαρεσσι Θεοις, οι Ολυμπου εχουσιν.

This race Jove soon consign'd to endless night ;  
 Vex'd, that due honours they should dare refuse  
 To the great Gods, who high Olympus hold.

Yet what is extraordinary, when they were through the an-  
 ger of the offended Gods, swept away from the face of the  
 earth, they were made subordinate Deities, and great reve-  
 rence was shewed to them : <sup>9</sup> Τιμη και τοισιν οπηδει : *These*  
*too had their share of honour.*

The third Age, stiled the Brazen, was like the former :  
 only, to diversify it a little, the poets supposed that there  
 was now a more regular process of war. They had now, it

<sup>8</sup> Ibid. v. 137.

<sup>9</sup> Τοι μεν ὑποχθονιοι Μακαρες Ξνητοι καλεονται,  
 Δευτεροι· αλλ' εμπεης τιμη και τοισιν οπηδει. v. 141.

seems,

seems, brazen arms, and brazen houses: and every implement was of brass. This race is said to have been quite different from those of the Silver Age; <sup>10</sup> ἐκ αργυρῶ ἔθεν ὅμοιον. Yet I cannot see wherein the difference consisted. The former were guilty of violence and bloodshed; and slew one another so fast, that they scarce attained the age of manhood. The latter had the same love for war; and fell in like manner by each other's hand; so that not one survived.

<sup>11</sup> Καὶ τοὶ μὲν χεῖρεσσιν ὑπὸ σφετέρῃσι δαμέντες  
Βῆσαν εἰς εὐρῶεντα δόμον κρυβεῖα Αἰδαο,  
Νῶνυμοι.

This race engag'd in deadly feuds, and fell  
Each by his brother's hand. They sunk in fight,  
All to the shades of Erebus consign'd,  
Their name forgotten.

After these came another Age, by most poets called the Iron; but by Hesiod mentioned as the Heroic, or Age of Demigods; and described as a time of great justice and <sup>12</sup> piety. Yet these heroes, whose equity is so much spoken of, upon a nearer enquiry are found to be continually engaged

<sup>10</sup> Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μέροπων ἀνθρώπων  
Χαλκείον ποιῆσ', ἐκ αργυρῶ ἔθεν ὅμοιον. v. 143.

See Aratus of the Golden Age, and of those succeeding. Phænomena, v. 108. Also Ovid. Metamorph. L. i. v. 89.

<sup>11</sup> Hesiod supra. v. 151.

<sup>12</sup> Αὐτίς ἐτ' ἄλλο τέταρτος ἐπὶ χθονὶ πηλυόοιτ' ἔργῃ  
Ζεὺς Κρονίδης ποιῆσε δίκαιοτέρων, καὶ ἀρείων. v. 156.

Hesiod makes the Iron Age the fifth in succession.



in wars and murders: and, like the specimens exhibited of the former Ages, these are finally cut off by one another's hands, in acts of robbery and violence: some for purloining oxen; others for stealing sheep; and many for carrying away the wives of their friends and neighbours.

<sup>13</sup> Καὶ τὸς μὲν πόλεμος τε κακός, καὶ φύλοπις αἰνὴ,  
 Τὸς μὲν ἐφ' ἑπταπύλῳ Θηβῶν, Καδμηϊδὶ γαίῃ,  
 Ὀλέσσε μαρναμένους μῆλων ἑνὲκ' Οἰδιποδαοῖ·  
 Τὸς δὲ καὶ ἐν νηέσσιν ὑπὲρ μέγα λαιτμα θαλάσσης  
 Ἔς Τροίην ἀγαγὼν Ἑλλήνης ἑνὲκ' ἠΰκομοιο·  
 Ἐνθ' ἦτοί τὸς μὲν θανάτῳ τέλος ἀμφεκαλύψε.

In battle some were carried off; and fell  
 At Thebes, renown'd for its seven tow'ring gates,  
 The seat of Cadmus: here they sternly strove  
 Against th' Oedipodæ for their flocks and herds.  
 Some pass'd the seas, and fought the Trojan shore:  
 There joined in cruel conflict for the sake  
 Of Helen, peerless dame: till their sad fate  
 Sunk them to endless night.

In like manner it is said of the hero Cynus, that he robbed people of their cattle, as they went to Delphi: whence he was called Κυκνὸς ληστής. He, like the <sup>14</sup> rest, was slain in fight, having rashly encountered Hercules. Such was the end of these laudable banditti: of whom Jupiter, we are

<sup>13</sup> Hesiod. *Εργ. καὶ Ἡμέρ.* L. i. v. 161.

<sup>14</sup> Hesiod. *Ἀσπίς Ἡρακλ.* v. 478.

told, had so high an opinion, that after they had plundered and butchered one another, he sent them to the Islands of the Blessed, to partake of perpetual felicity.

<sup>15</sup> Καὶ τοὶ μὲν ναιεσσιν, ἀκηδεᾶ θυμὸν ἔχοντες,  
 Ἐν Μακάρων νησοῖσι παρ' ὠκεανὸν βαθυδίνην,  
 Ὀλβίοι ἦεωες.

These, freed from grief and every mortal care,  
 And wafted far to th' ocean's verge extreme,  
 Rove uncontroll'd amid the Happy Isles,  
 Illustrious heroes.

We have here seen four divisions of times: in some of which the poet has endeavoured to make a distinction, though no material difference subsists. And as these times are supposed to be in succession, he has brought the last period as low as the æra of Troy. The whole relates to a series of history, very curious and interesting; but ruined, by being diversified, and in a manner separated from itself.

From what has been said we may perceive, that the Cru-sean Age being substituted for the Cusean, and being also styled the æra of the <sup>16</sup> Cuthim, was the cause of these after-divisions being introduced; that each Age might be distinguished in gradation by some baser metal. Had there been no mistake about a Golden Age, we should never have been treated with one of Silver; much less, with the subsequent of Brass and Iron. The original history relates to the patri-

<sup>15</sup> Hesiod. *Εργ. και Ἡμέρ.* L. i. v. 170.

<sup>16</sup> Cuthim, כּוּתִּים, signified Gold and Golden.

archic age, and to what the Greeks termed the Scythic period, which succeeded: when the term of man's life was not yet abridged to its present standard; and when the love of rule, and acts of violence first displayed themselves upon the earth. The Amonians, wherever they settled, carried these traditions with them: which were often added to the history of the country; so that the scene of action was changed. A colony, who styled themselves Saturnians, came to Italy; and greatly benefited the natives. But the ancients, who generally speak collectively in the singular, and instead of Herculeans, introduce Hercules; instead of the Cadmians, Cadmus; suppose a single person,<sup>17</sup> Saturn, to have betaken himself to this country. Virgil mentions the story in this light: and speaks of Saturn's settling there; and of the low state of the natives upon his arrival, when he introduced an Age of Gold.

<sup>18</sup> Hæc nemora indigenæ Fauni, Nymphæque tenebant,  
 Genſque virûm truncis et duro robore nata;  
 Queis neque mos, neque cultus erat; nec jungere tauros,  
 Aut componere opes norânt, aut parcere parto:  
 Sed rami, atque aſper victu venatus alebat.

He then proceeds to shew, how this people were disciplined and improved: all which, according to the usual mistake, he supposes to have been effected by one person, Saturn, instead of Saturnians.

<sup>17</sup> It is said of Saturn also, that he built the ancient city Byblus in Syria. This was many ages before his supposed arrival in Italy. See Sanchoniatho in Euseb. Præp. Evang. L. 1. c. 13. p. 37. The city was built by Saturnians.

<sup>18</sup> Virg. Æneid. l. 8. v. 314.



<sup>19</sup> Primus ab æthereo venit Saturnus Olympo,  
 Arma Jovis fugiens, et regnis exul adeptis.  
 Is genus indocile, ac disperfum montibus altis,  
 Composuit; legesque dedit: Latiumque vocari  
 Maluit, his quoniam latuisset tutus in oris.  
 Aurea, quæ perhibent, illo sub rege fuerunt  
 Sæcula: sic placidâ populos in pace regebat.  
 Deterior donec paulatim, ac decolor ætas,  
 Et belli rabies, et amor successit habendi.

Lo! mighty prince, these venerable woods  
 Of old were haunted by the sylvan Gods,  
 And savage tribes, a rugged race, who took  
 Their birth primæval from the stubborn oak.  
 No laws, no manners form'd the barbarous race:  
 But wild the natives rov'd from place to place.  
 Untaught, and rough, improvident of gain,  
 They heap'd no wealth, nor turn'd the fruitful plain.  
 Their food the savage fruits the forests yield;  
 Or hunted game, the fortune of the field:  
 Till Saturn fled before victorious Jove,  
 Driven down, and banish'd from the realms above.  
 He by just laws embodied all the train,  
 Who roam'd the hills; and drew them to the plain;  
 There fix'd: and Latium call'd the new abode,  
 Whose friendly shores conceal'd the latent God.  
 These realms in peace the monarch long controll'd,  
 And bless'd the nations with an Age of Gold.

Translated by Pitt.

<sup>19</sup> Virg. *Æneid.* L. 8. v. 319.

This account is confused: yet we may discern in it a true history of the first ages; as may be observed likewise in Hesiod. Both the poets, however the scene may be varied, allude to the happy times immediately after the deluge: when the great Patriarch had full power over his descendants; when equity prevailed without written law.

These traditions, as I have repeatedly taken notice, being adopted and prefixed to the histories of the countries, where the Amonians settled, have introduced a Saturn in Aufonia; and an Inachus and Phoroneus at Argos: and in consequence of it, the deluge, to which the two latter were witnesses, has been limited to the same place, and rendered a partial <sup>20</sup> inundation. But, in reality, these accounts relate to another climate, and to a far earlier age: to those times, when, according to <sup>21</sup> Hyginus, the first kingdom upon earth was constituted: and when one language only prevailed among the sons of men.

<sup>20</sup> Ἦν δὲ κατὰ τὴν Ἑλλάδα, κατὰ μὲν Φορωνεα τὸν μετ' Ἰναχόν, ὃ ἐπὶ Ωγυγῇ κατακλυσμός. Clem. Alexandr. Strom. L. i. p. 379.

<sup>21</sup> Fab. 143.





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O F

C U S H A N   or   E T H I O P I A ;

A N D   O F   T H E

V A R I O U S   C O L O N I E S ,   a n d   D E N O M I N A T I O N S

o f   t h e   C U T H I T E S .

**W**E may, I think, be assured, that by the term Scuthai, *Σκυθαί*, are to be understood Cuthai or Cutheans. It may therefore be proper to go to the fountain head, and to give an account of the original people; from whom so many of different denominations were derived. They were the sons of Chus; who seized upon the region of Babylonia and Chaldea; and constituted the first kingdom upon earth. They were called by other nations Cushan: also *Χεσαιοι*, *Αγαδες*, *Ωρεϊται*, *Ερυθραιοι*, *Αιθιοπες*, *Cuseans*, *Arabians*, *Oreitæ*, *Eruthræans*, and *Ethiopians*: but among themselves their general patronymic was Cuth; and their country Cutha. I shall take notice of them in their several migrations under each of these appellations. They were an ingenious

and knowing people, as I have before observed ; and at the same time very prolific. They combined with others of the line of Ham ; and were enabled very early to carry on an extensive commerce, and to found many colonies ; so that they are to be traced in the most remote parts of the earth. These settlements have been enumerated by <sup>1</sup> Eusebius, Syncellus, and other writers ; as far as they could be discovered. Nor must we wonder if they appear so numerous, and so widely extended, as it is perfectly consonant to their original history. For we are informed by <sup>2</sup> Moses, when he enumerates the principal persons, by whom the earth was peopled, that Ham had <sup>3</sup> thirty and one immediate descendants, all of them heads of families, when Shem had but twenty-six ; and fourteen only are attributed to Japhet. A large body of this people invaded Egypt, when as yet it was in its infant state, made up of little independent districts, artless and unformed, without any rule or polity. They seized the whole country, and held it for some ages in subjection, and from their arrival the history of Egypt will be found to commence. The region between the Tigris and Euphrates, where they originally resided, was styled the country of the Chusdim or Chasdim ; but by the western nations Chaldea. It

<sup>1</sup> Syncellus. p. 46. 47. 48. Johan. Malala. p. 15. Euseb. Chron. p. 11. 12. See also Vol. II. of this work, p. 187. 188. 191. See particularly the Chronicon Paschale. p. 29. 30.

<sup>2</sup> Genesis. c. 10. On account of the comparative smallness to be observed in the line of Japhet, that encouraging prophecy was given, that Japhet should one day be enlarged. *God shall enlarge Japhet.* This, within these few centuries has been wonderfully completed.

<sup>3</sup> Most of the Fathers make the number thirty-two, counting Canaan : so that the total of the three families they suppose to have been seventy-two.

lay towards the lower part of the Tigris, to the west, and below the plain of Shinar. On the opposite side to the east was the province of Elam, which country they seem soon to have invaded; and to have occupied the upper part. This consisted of that fine region called afterwards Susiana, and Chusistan, which was watered by the Ulai, Chobar, and Choaspes, and by other branches of the Tigris. When the Persians gained the sovereignty of Asia, it was from them denominated Persis. Some have thought Elam was Persis: but Elam lay to the south, and Persis was only another name for Cutha: for the Persians were the Cuthites of that country under a different appellation. The prophet Isaiah distinguishes these nations very accurately, when he mentions a return of the captives from <sup>4</sup> *Elam, Chus, and Shinar*. This country is said to have been also called Scutha; and the author of the <sup>5</sup> Chronicon Paschale mentions Scuthæ in these parts, who were so called even in his days. But he supposes that the name Scutha was given to the region on account of I know not what, Scythians from the north. Josephus, whose language had a greater affinity with the Chaldaic, and to whom the history of the country was better known, expresses it Cutha; and speaks of a river Cutha, which was probably the same as the Choaspes. Hence we have another

<sup>4</sup> C. II. v. 11. Thus far is true, that Susiana was originally a part of Elam. See Daniel. c. 8. v. 2. but it was dismembered, and on that account esteemed a separate region.

<sup>5</sup> Καὶ εἰμὴν ἐν Περσίῃ οἱ αὐτοὶ Σκυθῆαι ἐξ ἐκείνης ἕως τῆς νυν. p. 47. Arrian mentions a region called Scuthia near the Persian Gulf. ἔχει δὲ καὶ αὐτὴ (Σαββα) συγχρησιν τῶν πλεονεμποριῶν, Βαρυγάζων, καὶ Σκυθίας, καὶ τῆς παρακειμένης Περσίδος. Arriani Periplus apud Geog. Gr. minores. vol. 1. p. 15.



proof, and, I think, very determinate, that what the Grecians styled Scutha, was Cutha, the land of the Cuthites. It extended a great way eastward, and was in great measure bounded by Media to the north. When Salmanasser had taken Samaria, and carried the people into captivity, he re-peopled it with a colony from <sup>6</sup> Cutha, Media, Babylonia, and other conquered nations. And to this the Samaritans allude, when they give an account of themselves in Josephus.

<sup>7</sup> Σαλμανασαρης, ὁ τῶν Ασσυριῶν βασιλεὺς ἐκ τῆς ΧΟΥΘΙΑΣ ἡμᾶς κατηγάγε καὶ Μηδίας ἐνθαδὲ. *Salmanasser, the king of the Assyrians, brought us hither from the countries of Cuthia and Media.* In process of time, through conquest the empire of the Persians was greatly enlarged: and Cuthia made but a part of it. Hence in another place Josephus, speaking of the people of Samaria coming from Cuthia, makes it but a portion of Persis. He calls it here Cutha, and says,

<sup>8</sup> Ἐστὶ δὲ αὕτη (ἡ Χουθα) χώρα ἐν Περσίδι: *The province of Cutha, of which I have been speaking, is a region in Persis.* This is one of the countries styled Cushman in Scripture: for there are certainly more than one referred to by the sacred writers. By other people it was rendered Ethiopia. Having thus traced the Scythæ, or Cuthites, to their original place of residence, and ascertained their true history; I shall proceed to describe them in their colonies, and under their various denominations.

<sup>6</sup> See 2 Kings. c. 17. v. 24. Men of Babylon and Cutha.

<sup>7</sup> Antiq. L. 11. c. 4. p. 556.

<sup>8</sup> Josephus Ant. L. 9. c. 14. p. 507.

## OF CUSHAN styled ETHIOPIA.

AS I have repeatedly mentioned Cushman, or Ethiopia, and it is likely to continually recur again ; I think it will be proper to describe the countries of this name, and the people, who were in like manner denominated : for to the best of my knowledge, I never yet saw this properly performed. It is well known, that the Ethiopians were Cuthites or Cuseans. <sup>9</sup> *Εκ μὲν Χϋς, Χϋσαιοι· ἔτσι Αἰθιοπες εἰσιν. Chus is the person, from whom the Cuseans are derived. They are the same people, as the Ethiopians.* So also says Eusebius : <sup>10</sup> *Χϋς, ἐξ ἧ Αἰθιοπες. Chus was the person, from whom came the Ethiopians.* The name is supposed to have been given to this people from their complexion ; as if it were from αἰθω, and οψ : but it is not a name of Grecian original. It was a sacred term ; a title of the chief Deity : whence it was assumed by the people, who were his votaries, and descendants. Eustathius tells us, <sup>11</sup> *Διος ἐπιθετον Αἰθιοψ : Æthiops is a title of Zeus.* Prometheus was styled Æthiops, who had particular honours among the people of the east. <sup>12</sup> Lyco-

<sup>9</sup> Zonaras. p. 21. Syncellus. p. 47. *Αἰθιοπες, ὧν ηῤῥε (Χϋς) ἐτι καὶ νυν ὑπο ἑαυτῶν τε καὶ τῶν ἐν τῇ Ἀσίᾳ πάντων Χουσαῖοι καλεῖνται.* Josephi Antiq. L. 1. c. 6. p. 22.

<sup>10</sup> Chron. p. 11. *Εκ τῆς φυλῆς τῆ Χαμ Χϋς ὀνοματι, Αἰθιοψ.* Chron. Pasch. p. 36. *Νεῦρος υἱος Χϋς τῆ Αἰθιοπος.* Malala. p. 18.

<sup>11</sup> Schol. in Homerum. Odyss. A. v. 22.

<sup>12</sup> V. 533. Some read Προμαίθευς.

phron styles him, Δαιμων Προμαθευς Αιθιοψ. *Prometheus Æthiops, the Dæmon or tutelary Deity*. Pliny speaking of the country, says, that it was first called Ætheria, and then Atlantia: and last of all Æthiopia, <sup>13</sup> a Vulcani filio Æthiophe, *from Æthiops, the son of Vulcan*. Homer speaks of two nations only, which were named Æthiopes.

14 ΑΛΛ' ὁ μὲν Αἰθιοπας μετεκριαθε τηλοθ' εοντας,  
Αἰθιοπας, τοι διχθα δεδαιαται, εχατοι ανδρων,  
Οἱ μὲν δυσομενε Υπεριονος, οἱ δ' ανιοντος.

*Neptune was now visiting the Ethiopians, who reside at a great distance: those Ethiopians, who are divided into two nations, and are the most remote of mankind. One nation of them is towards the setting sun; the others far in the east, where the sun rises.* But this is much too limited. For, as the Cuthites got access into various parts of the world; we shall find an Ethiopia in most places, where they resided. The Scripture seems to mention three countries of this name. One, and the nearest to Judea, was in Arabia, upon the verge of the desert, near Midian and the Red Sea. This is alluded to by the prophet Habakkuk, where he says that <sup>15</sup> he *saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.* A second Ethiopia lay above Egypt to the south; and is taken notice of by the prophet Ezekiel, where he is foretelling the destruction of the latter country;

<sup>13</sup> L. 9. p. 345.

<sup>14</sup> Odyss. L. A. v. 22. Hesychius styles Dionusus Αἰθιοπαιδα, or Αἰθιοπαραιδα.

<sup>15</sup> Habakkuk. c. 3. v. 7.



and says that it shall be laid waste from one extreme part to the other. <sup>16</sup> *Behold therefore, I am against thee, and against thy rivers : and I will make the land of Egypt utterly waste and desolate, from Migdol to Syene and the borders of Ethiopia.* The third country, styled Ethiopia, comprehended the regions of Persis, Chusistan, and Sufiana. <sup>17</sup> Herodotus takes notice of Ethiopians about these parts : and the country is mentioned by the prophet Zephaniah, when he speaks of the return of Judah from captivity. <sup>18</sup> *From beyond the rivers of Cusban, or Ethiopia, my suppliants, even the daughter of my dispersed shall bring mine offering.* The principal rivers, to which he referred, were the <sup>19</sup> Ulai, Kur, Chobar, and Chofpes ; all eastern branches of the Tigris ; near which were the chief places of captivity. Still further east, beyond Car-

<sup>16</sup> Ezekiel. c. 29. v. 10. Our version seems to be very faulty, and renders the passage, *from the tower of Syene unto the borders of Ethiopia*, or Cush. In a former treatise I was under a mistake, from understanding it in this light : but was led to the right interpretation by the version of Xantes Pagninus and Montanus. Migdol, or Magdalum, was a fort not far from Pelusium, at one extremity of the country : Syene was the uttermost city at the other extreme ; and stood under the Tropic upon the borders of Ethiopia. The meaning of the prophet is plain, that the whole length of Egypt, north and south, from Migdol the garrison to Syene, shall be utterly made desolate. Syene stood at the extremity of Pathros, or superior Egypt ; Migdol, the fort, was near Daphnæ Pelusiæ upon the sea. Jeremiah states the chief divisions of the country very accurately, speaking of the Jews who dwelt *in the land of Egypt : which dwell at Migdol, and at Tahphanes, and at Noph, and in the country of Pathros.* c. 44. v. 1. See Observations and Inquiries, &c. p. 152.

<sup>17</sup> *Οἱ δὲ ἀπ' ἡλίου ανατολέων Αἰθιοπες, διξοὶ γὰρ δὴ ἐστρατεύοντο, προσεtetαχάτο τοῖσι Ἰνδοῖσι, διαλλάσσουντες εἶδος μὲν ἕθεν τοῖσι ἑτέροις, φωνὴν δὲ καὶ τριχῶμα μόνον.* L. 7. c. 70. p. 541.

<sup>18</sup> Zephaniah, c. 3. v. 10.

<sup>19</sup> Upon the banks of the Ulai, or Eulæus, the prophet Daniel had his visions. Even Chaldea was esteemed Ethiopia ; and Tacitus speaking of the Jews, whose ancestors came from Ur in Chaldea, styles them *Æthiopum prolem*. Histor. L. 5. c. 2.

mania, was another region of this name, which by Eusebius is termed <sup>20</sup> Αἰθιοπία, ἡ βλέπεται κατὰ Ἰνδὸν, πρὸς Εὐροπον, *the Ethiopia, which looks towards the Indi, to the south-east*: and even the Indi themselves will in the sequel be found to have been Ethiopians. The sons of Chus came into Egypt under the name of Auritæ and Shepherds, as also of Ethiopians. Hence Egypt too inherited that name: <sup>21</sup> Ἐκλήθη δὲ (Αἰγυπτος)—καὶ Ἀερία, καὶ Ποταμία, καὶ Αἰθιοπία, διὰ τὰς ἐκεῖ Αἰθιοπίας, περὶ ὧν πολλοὶ τῶν παλαιῶν ἱστοροῦσι. *This country was called—both Aeria, and Potamia, or the River Country; also Ethiopia; which name it received from some Ethiopians, who settled there; and of whom many of the very ancient writers have spoken.* The Cuthites settled at Colchus, the Colchis of the Greeks: in consequence of which it was called Cutaia and Ethiopia. <sup>22</sup> Jerome in his Catalogue of Ecclesiastical Writers mentions St. Andrew preaching the gospel in the towns upon the two Colchic rivers, the Apfarus and Phasis; and calls the natives Æthiopians. *Andreas, frater Simonis Petri, ut majores nostri prodiderunt, Scythis, Sogdianis, et Saceis in Augustâ civitate prædicavit, quæ cognominatur magna; ubi est irruptio Apfari, et Phasis fluvius: illic incolunt Æthiopes interiores.* He relates the same circumstance of Matthias. *In alterâ Ethiopiâ, ubi est irruptio Apfari, et Hyssi portus, prædicavit.* The port of Hyffus near Colchis is taken notice of by Arrian in his Periplus, and by Socrates in his Life of

<sup>20</sup> Euseb. Chron. P. 12. he adds, ἀλλὴ Αἰθιοπία πρὸς νοτον, ὅθεν ἐκπορεύεται ὁ Νεῖλος ποταμός.

<sup>21</sup> Eustath. Comment. in Dionys. V. 241. p. 42.

<sup>22</sup> Hieron. de Scriptoribus Ecclesiasticis.

the same faint : *Εν τη δευτερα Αιθιοπια, ὅπερ ἡ παρεμβολη Αψα-  
 ρε, και Ὑσσυ λιμην.* I have observed that the sons of Chus  
 are said to have come under the titles of Casus and Belus  
 into Syria and Phenicia, where they founded many cities :  
 and we are informed by Strabo, that this country was called  
 Ethiopia. <sup>23</sup> *Εἰσι δὲ οἱ και την Αιθιοπιαν εις την καθ' ἡμας Φοι-  
 κην μεταγρσι.* *There are people, who would introduce an Ethio-  
 pia into the region, which we esteem Phenicia.* In the account of  
 the Cadmians, who are styled Arabians, *Αγαδες οἱ συν Καδμω,*  
 I have shewn that Eubœa was the place, to which they first  
 came : and here was a place called <sup>24</sup> Ethiopium. Samo-  
 thrace was also so called : <sup>25</sup> *Αιθιοπια, ἡ Σαμοθρακη.* The ex-  
 treme settlement of this people was in Spain, upon the Bætis,  
 near Tartessus and Gades : and the account given by the  
 natives, according to the historian Ephorus, was, that co-  
 lonies of Ethiopians traversed a great part of Africa : some  
 of which came and settled near Tartessus ; and others got  
 possession of different parts of the sea coast. <sup>26</sup> *Λεγεσθαι γαρ*

<sup>23</sup> Strabo, L. 1. p. 73. These nations were the Scythæ of the Grecians. Hence  
 it is said, *Αιγυπτίων αποικοι εισιν οἱ Σκυθαι.* Pind. Pyth. Od. 4. Schol. ad v. 376.  
 for they were a known colony from Egypt.

<sup>24</sup> Strabo. L. 10. p. 683. de Cotho et Cadmo.

*Αιθιοπιον ονομα χωριεν Ευβοια.* Harpocraton.

——— *πλησιον Ευριπτε.* Steph. Byzantinus.

<sup>25</sup> Hesychius. Lesbos had the name of Ethiope and Macaria. Plin. Nat. Hist.  
 L. 5. c. 31. p. 288.

Arabians sometimes distinguished from the sons of Chus. *Moreover, the Lord stir-  
 red up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the  
 Ethiopians.* 2. Chron. c. 21. v. 16.

Beth Arabah.

<sup>26</sup> Strabo. L. 1. p. 57.



φησιν ὑπο τῶν Ταρτησσιων Αιθιοπας την Λιβυην επελθοντας  
 μεχρι δυσεως, τες μεν αυτε μειναι, τες δε και της παραλιας  
 καταχειν πολλην. *They mention it as a tradition among the  
 people of Tartessus, that the Ethiopians once traversed the re-  
 gions of Africa, quite to its western limits : and that some of  
 them came, and settled at Tartessus : others got possession of  
 different parts of the sea-coast. They lived near the island  
 Erythea, which they held.*

<sup>27</sup> Ητοι μεν ναιεσι βοοτροφον αμφ' Ερυθειαν  
 Ατλαντος περι χευμα θεαδες Αιθιοπες.

Upon the great Atlantic, near the isle  
 Of Erythea, for its pastures fam'd,  
 The sacred race of Ethiopians dwell.

It is on this account, that we find some of the same family  
 on the opposite coast of <sup>28</sup> Mauritania ; who are represented  
 as people of great stature. <sup>29</sup> Αιθιοπες ετοι εισι, μεγαισοι αν-  
 θρωπων, ων ημεις ισμεν. *The people of this country (Mauritania)  
 are Ethiopic : and they are in stature the largest of any nation  
 with which we are acquainted. The original Ethiopia was,  
 as I have said, the region of Babylonia and Chaldea, where  
 the first kingdom upon earth was formed, and the most early  
 police instituted. Here also the first idolatry began. Hence*

<sup>27</sup> Dionys. Perieg. v. 558.

<sup>28</sup> These are the Ethiopians alluded to by Homer.

Εσχατοι ανδρων,  
 'Οι μεν δυσσομενε Υπεριονος. Odyss. A. v. 22.

<sup>29</sup> Scylax Caryandensis. v. i. p. 54. See also Strabo. L. 3. p. 237. who mentions  
 the Ethiopians near Mauritania, upon the western ocean. 'Οι ὑπερ της Μαυρουσιας  
 οικηντες προς τοις Εσπεριοις Αιθιοψι.

it is very truly said by Stephanus of Byzantium: τὴν Αἰθιοπίαν γῆν πρῶτην παλαιοὶ πρῶτοι δὲ (οἱ Αἰθιοπεῖς) θεοὺς εἰσηγάσαν, καὶ νόμοις ἐχρήσαντο. *Ethiopia was the first established country upon earth: and the people were the first, who introduced the worship of the Gods, and who enacted laws.* And as the Scythæ, or Cuthites, were the same people, no wonder, that they are represented as the most ancient people in the world; even prior to the Egyptians. Scytharum gens antiquissima semper habita. *The Scythæ, says Justin, were ever esteemed of all nations the most ancient.* But who were meant by the Scythæ has been for a long time a secret.

## Of the ERYTHREANS.

**A**NOTHER title, by which the Cuthites were distinguished, was that of Erythreans: and the places, where they resided, received it from them. And here it may not be improper to first take notice of the Erythrean Sea; and consider it in its full extent; for this will lead us to the people from whom it was called. We are apt to confine this name to the Red Sea, or Sinus Arabicus; but that was only an inlet, and a part of the whole. The Cuthite Erythreans, who settled near Midian, upon the Sinus Elanitis, conferred this name upon that gulf: but the Persian Sea was also denominated in the same manner, and was indeed the original Erythrean Sea. Agathemerus seems to make it

commence at the junction of the bay with the sea. <sup>30</sup> Τὰ τε δὲ ἡ Ερυθρα θάλασση ὡς περὶ τὰς συμβόλας κατὰ τὰ Περσικὰ κολπὴ σῶμα κεῖται. Herodotus, speaking of the coast of Asia and Persis, after having mentioned the coast of the Pontus Euxinus above, says, <sup>31</sup> Ἡ δὲ δὴ ἕτερη, ἀπὸ Περσέων ἀρχαμένη, παρὰ τεταταῖ ἐς τὴν Ερυθρὴν θάλασσαν. *The other coast, of which I am to speak, commences from among the Persians* (that is, from the outlet of the Tigris), *and extends to the Erythrean Sea*: which Sea both he and Agathemerus industriously distinguish from the Arabian Gulf; though the latter was certainly so called, and had the name of Erythrean. The Parthic empire, which included Persis, is by Pliny said to be bounded to the south by the <sup>32</sup> Mare Rubrum, which was the boundary also of the <sup>33</sup> Persians. By *Mare Rubrum* he here means the great Southern Sea. And the poet Dionysius, speaking of the limits of the same country, says, that to the south it was bounded by the same sea, even to the farthest east; comprehending under this name the whole tract of ocean, to Carmania and Gedrosia.

<sup>30</sup> Agathemer. apud Geogr. Gr. Minores, vol. 2. p. 50.

<sup>31</sup> Herodotus. L. 4. c. 39. So Megasthenes, who wrote concerning the Babylonish history, calls the Sinus Persicus *Mare Erythraeum*. He is quoted by Abydenus in Euseb. Præp. Evang. L. 9. c. 41. p. 457. Ἐπέτειχισε δὲ καὶ τῆς Ερυθρῆς θαλάσσης ἐπικλυσιν. This was the agger Semiramidis; a work attributed to an imaginary queen. Nearchus mentions king Erythras in the Indic Sea; and says that sea was called Erythrean from him: ἀπ' οὗ καὶ τὴν ἐπωνυμίην τῇ θαλάσσῃ ταύτῃ εἶναι, καὶ Ερυθρὴν καλεῖσθαι. Nearchi Parapl. apud Geogr. Græc. vol. 1. p. 30. See also Marcellinus. L. 23. c. 6. p. 287.

<sup>32</sup> Plin. Nat. Hist. L. 6. c. 25.

<sup>33</sup> Persæ Mare Rubrum semper accolluere, propter quod is Sinus Persicus vocatur. Pliny. L. 6. c. 25. p. 330.



<sup>34</sup> Πεζα δὲ οἱ νοτιῇ τετραμυμένη ἀντολινῷδε,  
Κλυζέτ' Ερυθραίοις ὑπο κυμασιν ὠκεανοιο.

Speaking of the island Taprobane, which he places far in the east, towards the Golden Chersonese, he says, that this too was situated in the Erythrean Sea. He places it so, as not to be mistaken, in Asia, near the region of the Indian Colcas, or Colchis; and styles it the great breeder of Asiatic elephants;

<sup>35</sup> Μητέρα Ταπροβαννῇ Ἀσιηγενεῶν ἐλεφαντῶν.

He mentions the whales, with which its coast used to be infested; which are taken notice of by other writers.

<sup>36</sup> Κητέα θινες ἔχουσιν, Ερυθραίῃ βοτὰ ποντῇ.

High places, and ancient temples were often taken by the Greeks for places of sepulture; and the Deity there of old worshiped for the person buried. A tomb of this sort is mentioned by the same poet in the island Ogyris upon the coast of Carmania.

<sup>34</sup> Dionys. Perieg. v. 931. Moses Chorenensis gives a true account of this sea, as being one of the three, with which the earth is surrounded. Primum est Mare Indicum, quod etiam Rubrum vocatur; ex cujus sinu Persicum et Arabicum profluunt maria; atque a meridie inhabitabili ignotâque terrâ, ab oriente regione Sinensi, a septentrionibus Indiâ, Perside et Arabiâ, &c. terminatur. Geog. p. 342.

<sup>35</sup> Dionys. Perieg. v. 593.

<sup>36</sup> Dionys. Perieg. v. 597. Also of the Erythrean Sea to the south of India.

Ἀλλὰ τοὶ ἑσπερίοις μὲν ὁμῆριος ὕδασιν Ἰνδός

Γαίαν ἀποτμηγεί' νοτίον δ' ἄλος οἰδματ' Ἐρυθρῆς.

Γαγγῆς δ' εἰς αὐγὰς. v. 1132.

The same as the Colchic Sea, or Indian Ocean.

Ἰνδῶν ἰκετεύσεν Ερυθραίην Ἀφροδίτην. Nonni Dionysiac. L. 35. p. 876.

<sup>37</sup> Ἐστὶ δὲ τοι πρότερον, Καρμανίδος ἐκτοθεν ἀκρῆς,  
Ὠγυρίς, ἐνθα τε τυμβὸς Ἐρυθραίων βασιλῆος.

As you sail onward towards Carmania's cape,  
You meet the island Ogyris, where stands  
The tomb of king Eruthrus.

Those of this family, who passed still farther, and settled in India, and upon the peninsula beyond the Ganges, conferred this name upon the great Indic Ocean. The author of the *Periplus* wrote professedly about the history of this part of the world; and the whole is styled the navigation of the Erythrean Sea. The people themselves must consequently have been called Eruthreans, from whom it was named. People of their family founded many places westward, which were called Erythra, in <sup>38</sup> Ionia, Libya, Cyprus, Ætolia; and one in Bœotia, mentioned by Homer:

<sup>39</sup> Ὅι τ' ἀμφ' Ἀργυρῇ ἐνεμοντο, καὶ Εἰλεσίῳ, καὶ Ἐρυθραῖς.

I took notice that there were Erythreans about Tartessus. Pliny from Philistus and Ephorus acquaints us, that Gades itself was called Erythia: a small variation from Erythria. <sup>40</sup> Gadis insula—vocatur ab Ephoro et Philistide Erythia: and he adds, that it received this name from people, who came from the coast of Tyre; but originally from the Ery-

<sup>37</sup> Dionys. Perieg. v. 606.

<sup>38</sup> Vide Steph. Byzantin.

<sup>39</sup> Homeri Iliad. B. v. 499.

<sup>40</sup> Plin. Nat. Hist. L. 4. p. 230. If they came from the Erythrean Sea, and were thence named, the text should be altered to Erythria: for that must have been the true name.

threan Sea. Erythia dicta est, quoniam Tyrii aborigines eorum orti ab Erythræo Mari ferebantur. What is here meant by Mare Erythræum, may be known from Strabo, who says, that the people styled Phenicians, among whom are included the Tyrians, were by some said to come originally from the ocean, or from people, who resided upon its confines.

<sup>41</sup> Φοινίκας και Σιδωνίους—αποικίς είναι των εν τῷ ὠκεανῷ; by which must be meant the Persian Gulf near Chaldea. In respect to Gades, or Gadir, the same author mentions, that it was called by Pherecydes Syrus Erytheia: Ερυθρίαν δὲ τὰ Γάδειρα εἰπε λεγεῖν ὁ Φερεκυδῆς: *Pherecydes seems to speak of Gadeira, as the same as Erytheia.* Here lived the θεοδῆες Αἰθιοπῆες of <sup>42</sup> Dionysius; under which characteristic the Cuthites are particularly denoted.

It may seem wonderful, that any one family should extend themselves so widely, and have settlements in such different parts. Yet, if we consider, we shall find nations within little more than two centuries, who have sent out immense colonies, and to places equally remote. Moreover, for the truth of the facts abovementioned, we have the evidence of the best histories. Cedrenus speaks of the usurpations of the sons of Ham: and says, that in his time they lived in a state of apostasy as far as India one way; also in the countries called Ethiopia, quite to Mauritania, the other.

<sup>41</sup> Strabo. L. i. p. 73. I cannot but take notice here of a mistake, which I made in a former work, concerning these Erythreans of Iberia. I supposed that they were Edomites from the Red Sea: but they were certainly of another family, and came from the vicinity of the Tigris, and the Sinus Persicus; where the original Erythreans inhabited.

<sup>42</sup> Dionysii Perieg. v. 559.



<sup>43</sup> Τε δὲ τε Χαμ πλεῖστα μεχρὶ καὶ νυν ἔθνη εἰν ἐν ἀποστασίᾳ κατὰ γὰρ τὰς ΙΝΔΙΑΣ, καὶ Αἰθιοπίας, καὶ Μαυριτανίαν· ἔχει δὲ καὶ ἐν τοῖς κατὰ βορρᾶν μερῶσιν παραθαλασσίας. *They have also upon the northern coast (that is, the coast of Europe) settlements upon the sea.* Zonaras speaks to the same purpose; but is more particular; mentioning the place, where they last resided, before they spread themselves in the west.

<sup>44</sup> Ὅι δὲ γὰρ παῖδες τε Χαμ τὴν ἀπὸ Συρίας καὶ Ἀβάνος καὶ Λιβάνος τῶν ὄρων γῆν κατέχον—καὶ ὅσα πρὸς θάλασσαν αὐτῶν ἐτετραπέτο μεχρὶς ὠκεανὸν κατεῖληφασιν. *The sons of Ham seized upon all the country, which reaches from Syria, and from the mountains of Abanus and Libanus—They got also possession of the places, which lie upon the sea-coast, even to the Ocean, or great Atlantic.* These writers speak of this people very properly under the name of the sons of Ham: they were, however, chiefly Cuthites, or Ethiopians: to the vast extent of whose colonies Strabo bears witness.

<sup>45</sup> Παραπλησίον εἰν, ὃ λέγω, καὶ περὶ τῶν διχᾶ διηρημένων Αἰθιοπῶν, ὅτι δεῖ δεχεσθαι τοὺς παρ' ὅλην τὴν ὠκεανίτιν διατεινοντάς ἀφ' ἡλίου ἀνιόντος μεχρὶ ἡλίου δυσμῶν. He had been speaking of many nations, comprehended under one name: and in consequence of it says; *What I have been mentioning relates equally to the Ethiopians, that twofold people; whom we must look upon in the same light; as they lie extended in a long tract, from the rising of the sun, to the setting of the*

<sup>43</sup> Cedreni Annal. v. i. p. 14. Ἦσαν δὲ κατὰ τὸν καιρὸν—ἑὶ πάντες ἐξ ὁμοῦ κατὰ δύο ἀνδρῶν τὸν ἀριθμὸν, ἀρχηγῶν τε, καὶ κεφαλαιωταί. Τὸ μὲν Χαμ γένος τριακονταδύο· τὸ δὲ Ιαφετ δεκά πέντε· τὸ δὲ Σημ εἰκοσι πέντε. Epiphanius. L. i. t. 3. p. 288.

<sup>44</sup> Zonar. L. i. p. 21.

<sup>45</sup> Strabo. L. i. p. 60.

*same.*

same. Ephorus gave a similar account: <sup>46</sup> δοκει γαρ, φησι, το των Αιθιοπων εθνος παρατεινειν απ' ανατολων χειμεριων μεχρι των δυσμων. *This family of the Ethiopians, says Ephorus, seems to me to have extended themselves from the winter tropic in the east to the extremity of the west.*

In some places, as I have before mentioned, they mixed with the natives, and held many islands in common with them. <sup>47</sup> Αυται αι νησοι επικοινοι μεταξυ τς Χαμ, και τς Ιαφεθ, τα κατα θαλασσαν γινονται, ομς νησοι κς'. *These islands, which I have just specified, are those that are jointly held by the sons of Ham, and those of Japhet; and they are in number twenty and six.* The principal of them in the Egean Sea were Cos, Chios, Cnidos, Imbros, Lesbos, Samos. The author adds, <sup>48</sup> Εχει δε τα ορια τς Χαμ και ετερας νησς, Σαρδανιαν, Κρητην, Κυπρον. *There were other islands occupied by this people, such as Sardinia, Crete, and Cyprus.* Eusebius enumerates almost the same places occupied by the Amonians; and concludes with their settlements upon the Atlantic, where they mixed with the natives: <sup>49</sup> Και διοριζει μεταξυ τς Χαμ και τς Ιαφεθ το σομα της εσπεριας θαλασσης τα επικοινα τς Χαμ και τς Ιαφεθ.

Thus by reciprocal evidences from the most genuine history it appears, that the Cuthites, Ethiopians, and Erythreans were the same people. And it has been shewn, that they had a still more general name of Σκυθαι, Scuthai. This, though an incorrect appellation, yet almost universally obtained.

<sup>46</sup> Strabo. L. i. p. 59.

<sup>47</sup> Chron. Paschale. p. 30. •

<sup>48</sup> Ibidem.

<sup>49</sup> Euseb. Chronicon. p. 12.

## C U T H I A I N D I C A ,

O R

## S C Y T H I A L I M Y R I C A .

AS so much depends upon my clearing up this article, which I have taken in hand ; I shall proceed to shew, that not only the Scythæ of Colchis, Mæsia, and Thrace, with those upon the Palus Mæotis, were in great measure of the race of Chus : but that all nations styled Scythian were in reality Cuthian or Ethiopian. This may be ascertained from the names of places being the same, or similar among them all ; from the same customs prevailing ; from the same rites and worship, among which was the worship of the sun ; and from those national marks, and family characteristics, whence the identity of any people may be proved. I have mentioned, that the Cuthites sent out many colonies ; and, partly by their address and superiority in science, and partly by force, they got access among various nations. In some places they mixed with the people of the country, and were nearly absorbed in their numbers : in other parts, they excluded the natives, and maintained themselves solely and separate. They are to be met with in the histories of the first ages under different names and titles ;  
being



being denominated sometimes from the cities, which they built; sometimes from the worship, which they professed: but the more general name, both of themselves, and of the countries, which they occupied, was in the Babylonish dialect Cuth, Cutha, and Cuthia. They were by other nations styled Chus, Chufan, Cufæi: and these terms again were altered to Casus, Casius, Cissii, and <sup>50</sup> Cissæi.

After they had seized upon the province of Susiana, and Chufistan, they were in possession of the navigation of the Tigris downwards; and probably commenced a very early trade. They got footing in India, where they extended themselves beyond Gedrosia and Carmania, upon the chief river of the country. The author of the Periplus takes notice of them under the name of Scythians; and mentions those places in the east, where they resided. <sup>51</sup> Μετα δε ταυτην χωραν (Ωραιαν) ηδη της ηπειρου, δια το βαθος των κολπων εκ της ανατολης υπερκερωσης, εκδεχεται παραθαλασσια μερη της Σκυθιας, παρ' αυτον κειμενα τον βορειαν, ταπεινα λιαν. Έξης ποταμος Σινθος, μεγαισος των κατα την Ερυθραν θαλασσαν ποταμων, και πλειστον υδωρ εις θαλασσαν εκβαλλων.—επτα δε ετος ο ποταμος εχων σοματα. *After the country of Ora, the continent now, by reason of the great depth of its gulfs and inlets, forming vast promontories, runs outward to a great degree from the east, and incloses the sea coast of Scythia, which lies towards the north, that is, in the recess of one of these bays. It*

<sup>50</sup> Of Kiffia in Persis, Æschyl. Pers. v. 16. 'Οι τε το Σησων, ηδ' Εκβατανων, και το ΠΑΛΑΙΟΝ Κισσιων ερος. Strabo. L. 15. p. 1058. λεγονται δε και Κισσιοι οι Σησιοι. Saitæ in Susia. Plin. Nat. Hist. L. 1. p. 334.

<sup>51</sup> Arriani Perip. 2. Geogr. Vet. vol. 1. p. 21.

*is low land, and lies upon the river Sinthus; which is the largest river of any, that run in the Erythrean Sea; and affords the greatest quantity of water.* I need not mention, that what he calls the Sinthus is the same as the Sindus, or Indus. They occupied also that insular province, called in their language from its situation Giezerette, or the island; and from their ancestor, as well as from their worship, Cambaiar, or the Bay of Cham, which names it retains at this day. They settled also upon the promontory Comar, or Comarin; and were lords of the great island Pelæsimunda, called afterwards Seran-dive. They were all styled the Southern Scuthæ; of whom the poet Dionysius gives the following description:

<sup>52</sup> Ἰνδὸν παρ ποταμὸν νοτιοὶ Σκυθαὶ ἐνναῖσιν,  
 Ὃς ῥα τ' Εὐθραιῆς κατεναντίος εἰσι θαλάσσης,  
 Λαῖοτάτου ῥοὸν ὠκυν ἐπὶ νοτὸν ὄρεθον ἐλαυνῶν.

This country is likewise taken notice of by Priscian under the name of Scythia:

<sup>53</sup> Est Scythiæ tellus australis flumen ad Indum:

The inhabitants of which country were certainly Cuthians, the posterity of Chus and Ham. Cedrenus expressly mentions them in this light, when he is taking notice of some of the principal Amonian settlements in a passage before quoted:

<sup>52</sup> Dionysii Perieg. v. 1088.

<sup>53</sup> Priscian. v. 996. The Erythrean Sea is by most writers supposed to be the same as the Arabian Gulf, or Red Sea: but Herodotus calls the Persian Gulf Erythrean: and Agathemerus, Dionysius, and the author of the Periplus call the whole Indic Ocean by this name. Many other authors extend it in the same manner.

<sup>54</sup> Τὸ δὲ τὸ Χαμ πλεῖστα μέχρι καὶ νῦν ἔθνη εἰν ἐν ἀπο-  
 στασίᾳ κατὰ γὰρ τὰς ἸΝΔΙΑΣ, καὶ Αἰθιοπίας καὶ Μαυριτανίας.  
 That this Scythia was the land of Cutha, may be known  
 from its being styled Ethiopia; under which character it is  
 alluded to by Eusebius, when he speaks of <sup>55</sup> Αἰθιοπία ἢ βλε-  
 πύσσα κατὰ <sup>56</sup> Ἰνδοὺς πρὸς εὐρονοτον. The Cuthites worshiped  
 the Patriarch Noah under the name of Nufos, and Dio-nufos:  
 and wherever they came, they built cities to his memory,  
 called Nufa. They also worshiped Chus under the cha-  
 racter of Iachus, Pachus, Bacchus: and their history is al-  
 ways attended with an obscure account of some check,  
 which they once received; of a retreat, and dissipation;  
 which is veiled under the notion of the flight of Bacchus.  
 It related to the dispersion at Babel; and is mentioned in  
 the histories of most places, where they settled: and was  
 particularly preserved among the traditions of the Indian  
 Cutheans.

<sup>57</sup> Ἐστὶ δὲ τις θνητὸς εὐρῶρειτὴν παρὰ Γαγγὴν  
 Χωρὸς τιμῆς τε καὶ ἰερός, ὃν ποτὲ Βακχὸς  
 Θυμαίων ἐπατήσεν, ὅτ' ἠλλασσοντο μὲν ἄδραι  
 Ληναίων Νεβρίδες ἐς ἀσπίδας—  
 Τ' ἕνεκα Νυσσαίων μὲν ἐφημιζάντο κελευθόν.

<sup>54</sup> Cedren. Hist. Compend. vol. i. p. 14.

<sup>55</sup> Eusebii Chron. p. 12.

The arrangement of the oriental nations by Eusebius is very particular: Ἑλ-  
 λῆναι, Ἀραβῆς, Ἀρχαῖοι, Κεφρῆσιοι, ΣΚΥΘΑΙ, Γυμνοσοφισταί. Chron. p. 11.

<sup>56</sup> These are the Ethiopians mentioned by Apuleius, Qui nascentibus Dei Solis  
 inchoantibus radiis illustrantur Æthiopes, Ariique. L. 11. p. 364.

<sup>57</sup> Dionys. Perieg. v. 1152.



In consequence of this, they had many rites similar to those in <sup>58</sup> Greece. It was customary with them to crown themselves with ivy; which was to be found only at Meru, a mountain sacred to Bacchus. They also at their sacrifices wore the nebris, or spotted skin, like the Bacchanalians in the west: and used cymbals and tabours upon the like solemn occasions. They had also, *ορχησις σατυρικη*, the satyric dance, which was common among the Thracians, and the people of Greece.

On this account, when Alexander came into this country, the natives looked upon the Grecians as in great measure of the same family, as they were themselves: and when the people of Nufa sent Acouphis, the chief person of their city, to solicit their freedom of the Grecian conqueror; they conjured him by the well-known name of Dionusus, as the most efficacious means of obtaining their purpose. <sup>59</sup> Ω βασιλευ, δεονται σε Νυσσαιοι εσσαι σφας ελευθερους τε και αυτονομους, αιδοι τε Διονυσε. *O king, the Nussæans intreat thee to suffer them to enjoy their liberties and their laws, out of regard to their God Dionusos.* Their chief city was Nufa: and wherever the Cutheans settled, they seemed to have founded a city of this <sup>60</sup> name. Hence Stephanus says,

<sup>58</sup> Arrian. Hist. Ind. p. 318. p. 321. Diod. Sic. L. 2. p. 123. The Indians also worshipped Osiris. Ibid. L. 1. p. 17.

<sup>59</sup> Arrian. Exp. Alex. L. 5. p. 196.

<sup>60</sup> The Scholiast upon Homer. Z. v. 139. mentions a Nufa in Arabia, and in Egypt. Nufa in Arabia is taken notice of by Herodorus, a later poet.

Ες δ' ε τις Νυση, ὑπατον κερας, ανθρον υλη,

Τηλε Φοινικης, σχεδον Αιγυπτοιο βραχυν.

Scholia Apollonii. L. 2. v. 1215.

<sup>61</sup> Νυσαι\* πολεις πολλαι. The Amonian colonies may be continually traced by this circumstance: for there was a city Nufa in Arabia, in Egypt, in Syria, in Colchis, upon Mount Caucasus, in Thrace, upon Helicon near Thebes, in Naxos, in Eubœa; and one in <sup>62</sup> Libya, of which it was said, that it could never be seen twice by the same person. The Oxydracæ, another Indian people, pretended that they were immediately descended from Dio-Nufos; of whom Strabo takes notice: <sup>63</sup> Οξυδρακαι, ἔς τε Διονυσσιν συγγενεις εφαιμεν μυθησασθαι—Οξυδρακας απογονους Διονυσσιν.

There were many other tribes of people, which lay upon the Indus and the Ganges; and betrayed their origin in their name. Of the latter river Dionysius speaks:

<sup>64</sup> Κεινος τοι πολεων αποτεμνεται εθνεα φωτων\*

Ητοι μεν δυνοντος επι κλισιν ηελιοιο

Ωριτας τ' Αριδας τε, λινοχλαινας τ' Αραχωτας.

<sup>61</sup> Steph. Byzant. of cities styled Nufa. Also Eustathii παρεκβολαι in Dionys. v. 1159.—Stephanus of Nufa in Eubœa: ενθα δια μιας ημερας την αμπελον φασιν ανθειν, και τον βοτρυν πεπαινεσθαι.

<sup>62</sup> Strabo. L. 7. p. 459. Nufa in Libya, the city of Dionusus.

There was a city Scythopolis in Canaan, undoubtedly founded by Cuthites, who came early into these parts of the country near Hermon. It is remarkable, that this place was of old called Nufa: Scythopolim, antea Nyfam, a Libero Patre, sepultâ nutrice, ibi Scythia deductis. Plin. Nat. Hist. L. 5. c. 18. So that there is an uniformity in the history of all these places. It was also called Tricomis, Τρικωμις, and Bethsan, which last signifies, the house or temple of San, or Zan, the Shepherd Deity, the Zeus of the Greeks:

Ενθα μεγας κειται Ζαν, ὃν Δία κικλησκουσιν.

Jamblich. in Vitâ Pythag.

<sup>63</sup> Strabo. L. 15. p. 1008. 1026.

<sup>64</sup> Dionys. Perieg. v. 1096. He expresses Arabes, Αραβες.

—Ganges

<sup>65</sup> ———Ganges

Separat innumeras et vastas gurgite gentes ;  
 Oritasque, Aribasque simul, linique Arachotas  
 Utentes lænis.

And the Scholiast upon Dionysius more particularly ; *προς  
 δυτιν τῃ Ἰνδῷ ποταμῷ ὠριται*. The titles of Oritæ and Aribes,  
 like that of <sup>66</sup> Æthiopes, were peculiar to the sons of Chus.  
 Hence, when mention is made of Scythia Indica, and when  
 the poet to the same purpose tells us,

Eft Scythiæ tellus australis flumen ad Indum ;

we may be assured that the country alluded to was Cuthia.  
 The inland <sup>67</sup> Oritæ in some degree degenerated from their  
 forefathers, and became in habit like the natives of the  
 country ; but differed from them in speech, and in their  
 rites and customs : <sup>68</sup> *γλωσσα δὲ ἀλλῇ αὐτοῖσι καὶ ἀλλὰ νομαία* :  
 so that we may be assured, that they were not the original  
 inhabitants, though they came thither very early. One re-  
 gion of the Gangetic country was named Cathaia, and the  
 people <sup>69</sup> Cathaians. Arrian speaks of them as a very brave  
 and respectable people ; and says, that their chief city was

<sup>65</sup> Priscian. v. 1001.

<sup>66</sup> Αἰθιοπία, ἡ βλεπτοσα κατὰ τὴν Ἰνδὸν. Chron. Pasch. p. 29.

<sup>67</sup> Insula Solis—in quâ Ori gens. Pliny. L. 6. p. 326.

<sup>68</sup> Arrian. Hist. Indic. p. 340. and 338. of the Oritæ.

<sup>69</sup> The Cathaians, famous for a breed of fierce dogs ; and for mines of salt, and others of gold and silver. Strabo. L. 15. p. 1025.

Cathaia is no other than Cuthaia, the name, by which Persis and Cusistan were called, according to Josephus. Κυθαία—ἐν Περσίδι. Antiq. Jud. L. 11. c. 4. p. 556.

Singala :



Singala : <sup>70</sup> αυτονομες Ινδων αλλης, και τες λεγομενες Καθαις — Σαγγαλα το ονομα τη πολει, και αυτοι οι Καθαιοι ευτολμω-  
 τατοι τε, και τα πολεμια κρατισοι ενομιζοντο. Cathaia is a  
 small variation for Cuthaia, as Aribes before was for <sup>71</sup> Ara-  
 bes : and the latter are rendered by Arrian Arabians,  
 Αραβιες ; who speaks of them as residing upon one of the  
 mouths of the Indus, near the island Crocale. <sup>72</sup> Προσοικει  
 δε ταυτη εθνος Ινδικον, οι Αραβιες καλεμενοι. They lived upon  
 the river Arabis ; which served as a boundary to them, and  
 to their brethren the Oreitæ : <sup>73</sup> ος δια της γης αυτων ρεων εκ-  
 διδοι ες θαλασσαν, οριζων τε των τε την χωρην και των Ωρειτεων :  
*which ran through their territories, and so passed into the ocean ;*  
*serving as a boundary to their country, and to that of the Orei-*  
*tæ.* The chief city of the latter was Ur, like that in Chal-  
 dea ; but expressed by the Greeks <sup>74</sup> Ωρα, Ora. They had  
 been for ages an independent people ; but were forced to  
 submit to the fortunes of Alexander, to whom they surren-  
 dered their city.

Together with the Oreitæ and Arabians of Dionysius, are  
 mentioned the Arachoti. These are undoubtedly the same  
 as the Cathaians above ; and were denominated from their city.  
 Ar-Chota is the same as Cothopolis, or the city of Cutha,  
 somewhat varied in the poet's description. The Arachotians  
 are styled Λινοχλαιοι, from their particular habit, which  
 was of linen. This circumstance is a strong characteristic of

<sup>70</sup> Arrian. Expedit. Alexandr. L. 5. p. 224.

<sup>71</sup> The country is called Araba at this day, to the west of the Indus.

<sup>72</sup> Arrian. Hist. Indic. p. 336.

<sup>73</sup> Arrian. Hist. Indic. p. 336. Αραβες Ινδων. Euseb. Chron. p. 11.

<sup>74</sup> Arrian. Expedit. Alexandr. L. 4. p. 190. L. 6. p. 261.

the Amonians. I believe, in every place where they settled, they were famous for this <sup>74</sup> manufacture. They introduced it in Colchis, which was celebrated for its flax and linen : so was the country of Campania, where they settled in Italy. The Egyptians were styled *Turba linigera* : and the <sup>75</sup> Athenians had not long left off this kind of apparel in the time of Thucydides. The same habit prevailed in Bætica, especially among the priests :

<sup>76</sup> ———velantur corpora lino,  
Et Pelusiaco præfulget flamine vertex.

It seems to have been universally the garb of the Cuthic Indians : as we may infer from Philostratus : <sup>77</sup> *σολην δε ειναι τοις κατα τον Ινδον λινε φασιν εγχωρις, και υποδηματα βυβλε.* This was the express habit of the Egyptians, whom this people resembled in many other respects. From circumstances of this nature, many learned men have contended that the Indians, and even the <sup>78</sup> Chinese, were a colony from Egypt : while others have proceeded as warmly upon the opposite principle ; and have insisted that the Egyptians, or at least their

<sup>74</sup> Of the Colchi : *εχουσι δε και λινεργουσι την καλαμην, ωσπερ Αιγυπτιοι.* Schol. in Pind. Pyth. Od. 4. v. 376.

Solomon sent for linen from Egypt. 1 Kings. c. 10. v. 28.

Moreover they that work in fine flax shall be confounded. Isaiah. c. 19. v. 9 of the Egyptians.

Eustathius of the Egyptians ; *το λινας εσθητας αμπεχεσθαι.*

Schol. in Dionys. Perieg. ad v. 689.

<sup>75</sup> Thucydides, L. 1. p. 6.

<sup>76</sup> Silius Italic. L. 3. v. 25.

<sup>77</sup> Philostrati Vita Apollonii. L. 2. p. 79.

<sup>78</sup> Memoire, dans lequel on prouve, que les Chinois sont une colonie Egyptienne, &c. Par M. de Guignes, de l'Academie Royale, &c. &c. A Paris. 1760.

learning and customs, are to be derived from the Indi and Seres. But neither opinion is quite true: nor need we be brought to this alternative; for they both proceeded from one central place: and the same people, who imported their religion, rites, and science into Egypt, carried the same to the Indus and Ganges; and still farther into China and Japan. Not but that some colonies undoubtedly came from Egypt: but the arts and sciences imported into India came from another family, even the Cuthites of Chaldea; by whom the Mizraim themselves were instructed: and from Egypt they passed westward. <sup>79</sup> Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον, κακειθεν προς Ελληνas. *The most approved account is, that arts came from Chaldea to Egypt; and from thence passed into Greece.* Hence we must not be surprised, if we meet with the same customs in India, or the same names of places, as are to be found in Egypt, or Colchis, or the remotest parts of Iberia. In this country were cities named Ur, Cuta, Gaza, and Gaugamela. The river Indus was said to rise in Mount Caucasus, similar to the mountain in Colchis. There was a place called Aornon in Epirus, in Campania, and in Iberia near Tartessus. The like was to be found in India: <sup>80</sup> Αορνον τινα πετραν, ης τας ριζας ο Ινδος υπορρει πλεσιον των πηγων. It was supposed here, as in other places, to have received its name from the impossibility of birds flying over it; as if it were of Grecian etymology. By Dionysius it is expressed Aornis.

<sup>79</sup> Zonar. v. 1. p. 22.

<sup>80</sup> Strabo. L. 15. p. 1008.



<sup>81</sup> Τὸνεκα μιν καὶ φῶτες ἐπικλείσιν Ἀορνιν.

I took notice that the Oreitæ and Oxydracæ pretended to be descended from Dionufus. The like was faid of the Gargari-dæ, who lived upon the Hypanis, near Mount Hemodus, and are mentioned by the poet Dionyfius.

<sup>82</sup> ————μετὰ τῆς δὲ, Διωνυσσὲ θεραποντεῖς  
Γαργαρίδαι ναιῶσιν, ὅθι χρυσοῖο γενεθλήν  
Δαίδαλεν Ὑπανίς τε φέρει, θεῖος τε Μεγάρσος.

He styles them from their worship and extraction *the servants of Dionufos*. As there was a Caucasus in these parts, so was there also a region named <sup>83</sup> Colchis; which appears to have been a very flourishing and powerful province. It was situated at the bottom of that large isthmus, which lies between the Indus and Ganges: and seems to have comprehended the kingdoms, which are styled Madura, Tranquebar, and Cochin. The Gargari-dæ, who lived above upon the Hypanis, used to bring down to the Colchians the gold of their country, which they bartered for other commodities. The place, where they principally traded, was the city Comar, or Comarin, at the extremity of the isthmus to the south. The Colchians had

<sup>81</sup> Dionys. Perieg. v. 1151. He places it at the extremity of the isthmus, near Cape Comar: for there were two places in India of this name.

<sup>82</sup> Dionys. Perieg. v. 1143. Pompon. Mela speaks of the city Nufa in these parts, Urbium, quas incolunt, Nyfa est clarissima et maxima: montium, Meros, Jovi facer. Famam hic præcipuam habent in illâ genitum, in hujus specu Liberum arbitrantur esse nutritum: unde Græcis auctoribus, ut femori Jovis insitum dicerent, aut materia ingessit, aut error. L. 3. c. 7. p. 276.

The most knowing of the Indi maintained that Dionufos came from the west.

<sup>83</sup> Colchis mentioned by Æthicus, and styled Colche: also by Ptolemy.

here

here the advantage of a pearl fishery, by which they must have been greatly enriched. A learned commentator upon the ancient geographers gives this account of their country.

<sup>84</sup> Post Barim amnem in Aiorum regione est Elancon emporium, et Cottiara metropolis, ac Comaria promontorium; et oppidum in Periplo Erythræi Κομαρ et Κομαρει, nunc servato nomine Comarin. Ab hoc promontorio sinus Colchicus incipit, cui Colchi, Κολχοι, emporium adjacens, nomen dederunt. The Periplus Maris Erythræi, here spoken of, is a most valuable and curious treatise, whoever may have been the author: and the passage chiefly referred to is that which follows: <sup>85</sup> Απ' Ελαδακαρὰ το λεγομενον Πυρρον ορος, αλλη παρηκε χωρα, ἡ Παζαλια λεγομενη, προς αυτον τον νοτον, εν ἡ και ἡ κολουμβησις εσιν ὑπο τον βασιλεα Πανδιονα πινακx, και πολις ἡ λεγομενη Κολχοι. Πρωτος τοπος Βαλιτα καλεμενος, ορμον καλον εχων και κωμην παραθαλασσιον. Απο δε ταυτης εσιν ετερος τοπος το Κομαρ λεγομενον, εν ᾧ τοπω το φρεξιον εστι, και λιμην, εις ον οι βελομενοι τον μελλοντα αυτοις χρονον ιεροι γενεσθαι, χηροι μενεσιν αυτα, κακει ερχομενοι απολθονται. Τοδ'

<sup>84</sup> Geographi Minores. Prolegom.

<sup>85</sup> Arriani Peripl. Maris Erythræi, apud Geograph. Græcos Minores. v. 1. p. 33.

Dionysius calls this region Κωλις instead of Χολχος.

Προς νοτον ελκομενοι παρα τερματα Κωλιδος αιης. Perieg. v. 1148.

And others have supposed it was named Colis from Venus Colias. But what has any title of a Grecian Goddess to do with the geography of India? The region was styled both Colica, and Colchica.

It is remarkable, that as there was a Caucasus and Regio Colica, as well as Colchica, in India: so the same names occur among the Cutheans upon the Pontus Euxinus. Here was Regio Colica, as well as Chalcica at the foot of Mount Caucasus. Pliny L. 6. c. 5. p. 305. They are the same name differently expressed.

αὐτοὶ καὶ γυναῖκες. Ἴσθρεῖται γὰρ τὴν Θεὸν ἐκεῖ ἐπιμεῖναι κατὰ  
 τινὰ χρόνον ἀπολεσθῆναι. Ἀπὸ δὲ τῆς Κομαρῆς ἐκτείνουσα χώρα  
 μεχρὲς Κολχῶν, ἐν ἣ κολυμβήσις τῆς πωνακῆς ἐστίν· ἀπὸ δὲ κατὰ-  
 χρισμῶν κατεργάζεται. Πρὸς τὸν νοτὸν ὑπὸ τοῦ βασιλέως Πανδίωνος  
 ἐστίν. Μετὰ δὲ Κολχῆς ἐνδέχεται ἄλλος αἰγιαλὸς ἐν κολπῷ κει-  
 μένος. *From Elabacara extends a mountain called Purrbos,  
 and the coast styled Paralia (or the pearl coast), reaching down  
 to the most southern point, where is the great fishery for pearl,  
 which people dive for. It is under a king named Pandion; and  
 the chief city is Colchi. There are two places, where they fish  
 for this <sup>86</sup> commodity: of which the first is Balita: here is a  
 fort, and an harbour. In this place, many persons who have a  
 mind to live an holy life, and to separate themselves from the  
 world, come and bathe, and then enter into a state of celibacy.  
 There are women, who do the same. For it is said that the  
 place at particular seasons every month is frequented by the  
 Deity of the country, a Goddess who comes and bathes in the  
 waters. The coast, near which they fish for pearl, lies all along  
 from Comari to Colchi. It is performed by persons, who have been  
 guilty of some crime, and are compelled to this service. All this  
 coast to the southward is under the aforementioned king Pandion.*

<sup>86</sup> Paralia seems at first a Greek word; but is in reality a proper name in the language of the country. I make no doubt, but what we call Pearl was the Paral of the Amonians and Cuthites. Paralia is *the Land of Pearls*. All the names of gems, as now in use, and of old, were from the Amonians: Adamant, Amethyst, Opal, Achates or Agate, Pyropus, Onyx, Sardonyx, Ætites, Alabaster, Beril, Coral, Cornelian. As this was the shore, where these gems were really found, we may conclude, that Paralia signified the Pearl Coast. There was pearl fishery in the Red Sea, and it continues to this day near the island Delagua. Purchas. v. 5. p. 778. In these parts, the author of the Periplus mentions islands, which he styles Περυλαοί, or Pearl Islands. See Geogr. Gr. Minores. Periplus. v. 1. p. 9.



*After this there proceeds another tract of coast, which forms a gulf.*

The author then proceeds to describe the great trade, which was carried on by this people, and by those above, upon the Hypanis and Ganges: and mentions the fine linen, which was brought down from Scythia Limyrica, and from Comara, and other places. And if we compare the history, which he gives, with the modern accounts of this country, we shall find that the same rites and customs still prevail; the same manufactures are carried on: nor is the pearl fishery yet exhausted. And if any the least credit may be afforded to etymological elucidation, the names of places among the Cuthite nations are so similar in themselves, and in their purport, that we may prove the people to have been of the same family; and perceive among them the same religion and customs, however widely they were scattered. The mountains Caucasus and <sup>87</sup> Pyrrhus, the rivers Hypanis, Baris, Chobar, Soana, Cophis, Phasis, Indus, of this country, are to be found among the Cuthite nations in the west. One of the chief cities in this country was Cottiara. This is no other than Aracotta reversed; and probably the same that is called Arcot at this day. The city Comara, and the promontory Comarine are of the same etymology as the city Ur in Chaldea; which was called Camar and Camarina from the priests

<sup>87</sup> The mountain Pyrrhus, Πύρρος, was an eminence sacred to Ur, or Orus; who was also called Cham-Ur, and his priests Chamurin. The city Ur in Chaldea is called Chamurin by Eupolemus, who expresses it Καμυρινή, ἣν τινες πόλιν Ουριατ καλεσθιν. Euseb. Præp. Evang. L. 9. p. 418. Hence this promontory in Colchis Indica is rendered Comar by the author of the Periplus; and at this day it is called Comorin. The river Indus is said to run into a bay called Sinus Saronicus. Plutarch. de Flumin. Sar-On, Dominus Sol.

and worship there established. The region termed Aia above Colchis was a name peculiarly given by the Amonians to the places, where they resided. Among the Greeks the word grew general; and Αἶα was made to signify any land: but among the Egyptians, at least among the Cuthites of that country, as well as among those of Colchis Pontica, it was used for a proper name of their country:

<sup>88</sup> Αἶα γε μὴν ἐτι νῦν μένει ἐμπεδόν·

And again;

<sup>89</sup> Θάρσει, ἐπεὶ Δαιμόνων ἄλλον πλοῶν ἡγεμονεύσει  
Ἐξ Αἴης, μετὰ δ' Αἶαν ἅλις πομπῆς ἐσονται.

It was owing to this, that the name given to the chief person of the country was Aiates: and when some of the family settled at Circeum in Italy, the name was there preserved. Hence the Goddess Circe, who is represented as sister to Aiates, is called by Homer Aiaia; which is the Gentile epithet from Aia, the country. It occurs in some enchanting verses, where Ulysses describes his being detained by the two Goddesses Calypso and Circe:

<sup>90</sup> Ἡ μὲν μ' αὐτοῦ ἐρύκε Καλυψώ, διὰ θεῶν,  
Ἐν σπέρσι γλαφυροῖσι, λιλαιομένη ποσσὶν εἶναι·  
Ὡς δ' αὐτῶς Κίρκη κατέρητυεν ἐν μεγάροισιν,  
Αἰαίη, δολοέσσα, λιλαιομένη ποσσὶν εἶναι·  
Ἀλλ' ἐμὸν ὕπνῳ θυμὸν ἐνὶ στήθεσσιν ἐπείθον.

<sup>88</sup> Apollon. Rhod. L. 4. v. 277.

<sup>89</sup> Apollon. Rhod. L. 2. v. 423.

<sup>90</sup> Homer. Odyss. L. I. v. 29.

The adoration of fire prevailed no where more than in these countries, together with the worship of the sun. They were likewise Ophites, such who revered the Deity under the symbol of a serpent. All the names of <sup>91</sup> places in these parts have a manifest reference to the rites and worship: and if they be compared with names of other places, where this people are supposed to have settled; they will be generally found very similar, and oftentimes the same. And this not only in ancient accounts; but in those of later date, since the people of Europe have got footing in those parts. We read of Onor, Canonor, Candonor, all terms relating to the sun and fire. Calicut, Calcutta, Cotate, Comar, Comarin, Cottia, Cathaia, are of an etymology too obvious to need an interpretation. The most considerable mission in Madura is called <sup>92</sup> Aour (אור) at this day. Near it is a city and river Balafore. Bal is the Chaldean and Syrian Deity, well known: Azor was another name of the Deity, worshiped in the same countries. He is mentioned by Sanchoniathon and other writers; and was supposed to have been the founder of Carthage. He was also known in Sicily, where there were rivers named from him. This people got likewise possession of the island Palæsimunda or Ceylon, called also Taprobane.

<sup>93</sup> Μητέρα Ταπροβανην Ασιηγενεων ελεφαντεων.

The

<sup>91</sup> Hence so many places end in *patan* and *patana*, which signifies a serpent.

<sup>92</sup> Travels of Jesuits by Lockman. v. 1. p. 470.

<sup>93</sup> Dionys. Perieg. v. 593. That Taprobane; named also Palæsimunda; and Serandive, was the island now called Ceylon, may be proved from many authors. Ἐξῆς δὲ τετρῶν ἐστὶν ἡ Ἰνδική, ἥ ἐντὸς Γαγγῆς ποταμῷ κειμένη, ἥς κατὰ μέσαιπατον τῆς ἡπειρὸς νησὸς κατ' ἀντικρυ κεῖται μέγιστη, Ταπροβανη καλεσμένη. Marcian. Heracleot. apud Geog. Vet. v. 1. p. 14. Τῷ ἀκρωτηριῷ τῆς Ἰνδικῆς τῷ λεγόμενῳ Κορυ ἀντικεῖται τὸ τῆς Ταπροβανῆς ἀκρωτηριον καλεσμενον βορειον.



The adoration of fire and the worship of the sun was introduced here very early. In this island is an high mountain, held very sacred; the summit of which is called the Pike of Adam. This had no relation to the great Protoplast, though generally understood to be denominated from him. For writers may make what inferences they please from Sancho-niathon, and other antiquarians, ill interpreted, and worse applied: I am persuaded, that there are very few allusions in ancient history to the antediluvian world. The Pike of Adam is properly the summit sacred to Ad Ham, the King or Deity Ham, the Amon of Egypt. This is plain to a demonstration from another name given to it by the native Cingalese, who live near the mountain, and call it Hamalel. This without any change, is <sup>94</sup> Ham-al-El, *Ham the Sun*;

Βορειον. Marcian. Heracleot. p. 26. Τὸτο δὲ ἀκρωτήριον τῆς νήσου τὸ ἀντικείμενον τῷ Κορυ—ἀπέχει σταδία, ἢ τευξ.

The poet Dionysius places it in the great Eruthrean Ocean: and mentions the whales, with which that sea once abounded: a circumstance taken notice of by other writers. He speaks of it as a very large island.

Αὐτὴ δ' εὐρυτάτῃ μεγέθος πέλει· ἀμφὶ δὲ πάντα

κητέα θινὲς ἐχέουσιν, ἐρυθραίου βότα πόντος,

οὐρεσὶν ἡλιβάταισιν εἰκότα. v. 596.

<sup>94</sup> On the side of Conde Uda is an hill, supposed to be the highest in the island, called in the Chingulay language Hamalel, but by the Portuguese and the Europeans Adam's Peak. It is sharp as a sugar-loaf, and on the top is a flat stone, with the print of a foot like a man's on it; but far bigger, being about two feet long. The people of this land count it meritorious to go and worship this impression; and generally about the new year, the men, women, and children go up this vast and high mountain to worship. Knox. Hist. of Ceylon. p. 5. The notion of this being Adam's Pike, and the print of Adam's foot, did not arise from the Portuguese, or any Europeans; but was very ancient. It is mentioned by the Mahometan travellers in the ninth century: and the name of the mountain, Ad Ham, was undoubtedly as old as the first Cuthite inhabitants. See p. 3. of Renaudot's Edition of Moham-medan Travellers; and Notes, p. 8.

and

and relates to the ancient religion of the island. In short, every thing in these countries favours of Chaldæic and Egyptian institution. The worship of the ape; the imputed sanctity of the cow; the symbolical adoration of the serpent have been introduced by people from those parts: not so much by the Mizräim, or genuine inhabitants of Egypt, as by the Cuthites. They came hither from that country, as well as from Chaldea: but they came first and principally from the latter. Whatever therefore was similar in the rites of the Indians and the Mizräim, was imported into each country, principally by the sons of Chus; though some chance colonies of real Egyptians may have likewise come hither. When Alexander had taken Nufa in India, he appointed one of the natives to be governor, whose name was Acouphis. In like manner the person, whom he made his substitute at the great city Palimbothra, is styled Moph or Mophis. He seems to have had more appellations than one: for he is by Curtius called Omphis. Lastly, the person, to whom Alexander applied to get Porus to surrender, had the name of Meröe. All these are names apparently similar to Egyptian and Chaldæic terms. Even Porus is nothing else but Orus, with the Egyptian prefix. And as names of this kind continually occur, it is impossible but that some relation must have subsisted between those nations, where this similitude is found. The Cuthic Indians worshiped particularly Dionusus; but confessed that he was not a native of their country, and that his rites were imported: <sup>95</sup> Διονυσου εκ των ωρος έσπεραν τοπων: He came from the west; that is

<sup>95</sup> Diodorus Sic. L. 2. p. 123.

from Babylonia and Chaldea. Arrian, speaking of the Nusseans, says, that they were not the original inhabitants of the country. <sup>96</sup> Νυσσαιοι δ' οκ Ινδικον γενος εισιν, αλλα των αμα Διονυσω ελθοντων ες την γην των Ινδων. *The people of Nussa are not* <sup>97</sup> *properly an Indian race; but are part of the company, who attended Dionysus in his expedition into these parts.* They were therefore of the family of Chus, and styled Cuscans, Cuthites, Arabians, and Ethiopians; which were the most common titles of people of that family. The same author tells us, that they differed very little in their appearance from the Ethiopians of Africa, especially those of the south: being of the same dark complexion; but without woolly hair. Those, who lived to the north, resembled the Egyptians. <sup>98</sup> Των τε ανθρωπων αι ιδεαι ο παντη αποδουσιν αι Ινδων τε και Αιθιοπων. 'Οι μεν προς νοτον ανεμα Ινδοι (scil. οι Κολχοι) τοις Αιθιοψι μαλλον τι εοικασι, μελανες τε ιδεσθαι εισι, και η κομη αυτοις μελαινα, πλην γε δη οτι σιμοι οκ ωσαντως, οδε ελικρανοι, ως Αιθιοπες. 'Οι δε βορειοτεροι τετων κατ' Αιγυπτιας μαλιστα αν ειεν τα σωματα. *The inhabitants upon the Indus are in their looks and appearance, not unlike the Ethiopians (of Africa). Those upon the southern coast resemble them* <sup>99</sup> *most: for they are very black; and their hair also is black: but they are not*

<sup>96</sup> Arrian. Hist. Indica. p. 313.

<sup>97</sup> They were mistaken in saying, οκ Ινδικον γενος: but their meaning is plain, that they were not Aborigines.

<sup>98</sup> Arrian. Hist. Indica. p. 320.

<sup>99</sup> Vincentius Bellovacensis mentions two Indian nations particularly professing the rites of Bacchus; one of which was named Albarachuma. Al-bara-Chuma means the sons of Chum or Cham: and that they were the sons of Cham may be inferred from Eusebius: Τη δε Χαμ πλειστα μεχρι και νυν εβνη εστιν εν αποστασι, κατα τε τας Ινδιας και Αιθιοπιας, κ.τ.λ. Chron. P. 13.



*so flat-nosed; nor have they woolly hair. They, who are more to the north, have a greater resemblance to the Egyptians.* Strabo describes them in the same manner; and says that the southern Indians were very like the Ethiopians. <sup>100</sup> 'Οι μὲν μεσημβρινοὶ τοῖς Αἰθιοψίν εἰσιν ὅμοιοι κατὰ τὴν χροίαν· κατὰ δὲ τὴν οὐσιν, καὶ τὴν τριχῶσιν τοῖς ἄλλοις. Οὐδὲ γὰρ ἐλαιοτριχέσι διὰ τὴν ὑγροτητα τὰ ἀέρος. 'Οἱ δὲ βορειότεροι τοῖς Αἰγυπτίοις. They might well be like the nations specified: for they were colonies from Chaldea; colonies chiefly of Cuthites, who settled at different times in India. These writers all concur in shewing their likeness to the Ethiopians: whereas they were Ethiopians. Herodotus speaks of them plainly by that name: and says, that they differed in nothing from their brethren in Africa, but in the straightness of their hair: <sup>1</sup> 'Οἱ μὲν γὰρ ἀπ' ἧλις Αἰθιοπες ἰθυτρίχες εἰσι. They extended from Gedrosia to the Indus, and from thence to the Ganges, under the name of <sup>2</sup> Ethiopians, Erythreans, and Arabians. When Nearchus, by the appointment of Alexander, sailed down the Stour, an arm of the Indus; the first nation, which he encountered, was that of the Arabians. They resided, according to Arrian, below Carmania, in the mouth of the great river, near the island Crocale. <sup>3</sup> Προσοικεῖ δὲ

<sup>100</sup> Strabo. L. 15. p. 1012.

<sup>1</sup> 'Οἱ μὲν γὰρ ἀπ' ἧλις Αἰθιοπες ἰθυτρίχες εἰσὶ· οἱ δὲ ἐκ τῆς Λιβύης οὐλοτάτον τριχῶμα ἔχουσι πάντων ἀνθρώπων. Hesiod. L. 7. c. 70. p. 541.

<sup>2</sup> Æthiopum Gymnosophistæ mentioned by Hieronymus. L. 4. in Ezechiel. c. 13.

<sup>3</sup> Arrian. Hist. Indic. p. 336. Oras tenent ab Indo ad Gangem Palibothri: a Gange ad Colida (or Colchida) atræ gentes, et quodammodò Æthiopes. Pomp. Mela. L. 3. c. 7. They worshipped Ζεὺς Ὀμβριος, Strabo. L. 15. p. 1046. He mentions the promontory Tamus, and the island Chrusæ. Tamus was the name of the chief Egyptian Deity; the same as Thamuz of Syria.

ταυτη εθνος Ινδικον, οἱ Αραβιες καλεομενοι. They lived upon the river Arabis, by some called <sup>4</sup> Aribis, to which they had given name.

## Of the I N D I.

THE Grecian writers, finding that the Ethiopians and Cutheans of this part of the world were not the original inhabitants, have very properly distinguished them from those who were Aborigines: but they have been guilty of a great mistake, in making these Aborigines the Indi, and separating the latter from the Æthiopes. The Cuthites, styled Æthiopes, were the original Indi: they gave name to the river, upon which they settled; and to the country, which they occupied. Hence <sup>5</sup> Iarchus of India tells Apollonius; ὅτι ΑΙΘΙΟΠΕΖ μεν ωκειν ενταυθα, γενος ΙΝΔΙΚΟΝ. And almost in <sup>6</sup> every place, where their history occurs, the name of Indi will be found likewise. The river Choaspes, of whose waters only the kings of Persis drank, was esteemed an Indian river.

<sup>7</sup> Χωρις μεν Κυρος εστι μεγας, χωρις τε Χοασπης  
Ἐλκων Ινδον υἰδωρ.

<sup>4</sup> Αραξεται μεν δε εθνος, και τριτο αυτονομον των περι τον Αραβιον ποταμον νεμομενων. Arrian. Exped. L. 6. p. 260. Of the Oritæ, ibid. and p. 261.

<sup>5</sup> Philostrati Vit. Apollon. L. 3. p. 125.

<sup>6</sup> Diodorus Sicul. L. 1. p. 17. The chief inhabitants upon the Indus were Cuseans.

<sup>7</sup> Dionys. Perieg. v. 1073. Coros is the river Cur, the river of the Sun. Κυρος, Sol. Hesych. Τον μεν ηλιον Περσαι Κυρον λεγουσι. Κυρος δεσποτης. Hesychius.

It ran through Chufistan, and was a branch of the Tigris : whence that river, from which the former was derived, must have been Indian. This is rendered certain from the Cuthite Ethiopians, who came under the title of shepherds into Egypt. They came from Chaldea upon the river Tigris : and they are said expressly to have come from the Indus.

<sup>8</sup> Αἰθιοπες ἀπο Ἰνδο ποταμοῦ ἀναστάντες πρὸς Αἰγυπτῶ ᾤκησαν.

*About this time, says Eusebius, some Ethiopians, taking leave of their country upon the river Indus, came and settled in Egypt.* Hence it is that <sup>9</sup> Bacchus has been represented as the son of the river Indus. Hence also arose the true notion

that the Indian Dionusos was the most ancient : Διονυσίου ἀρχαιοτάτου ἸΝΔΟΝ γεγενεσθαι.

The genuine and most ancient person of this title must be referred to Babylonia.

This is the country, to which Phylarchus alluded, when he said that Bacchus first brought the worship of the two bulls, which were called Apis and Osiris, from India into Egypt.

<sup>10</sup> Πρῶτος εἰς Αἰγυπτὸν ἐξ Ἰνδῶν Διονύσος ἤγαγε δύο βεῖς, τῷ μὲν Ἀπὶς ὀνόμα, τῷ δὲ Οσίρις.

It was a true history, though Plutarch would not allow it. This worship was common in Egypt before the Exodus : for it was copied by the Israelites in the wilderness near Mount Sinai. It was of too early date to have been brought from the country near the Ganges : and was introduced from Chaldea, and the Tigris, the original Indus. The Africans, who had the management of elephants in war, were called Indi, as being of Ethiopic

<sup>8</sup> Euseb. Chron. p. 26.

<sup>9</sup> Philostrati Vit. Apollonii. L. 1. p. 64.

<sup>10</sup> Plutarch. Isis et Osir. v. 2. p. 362.



original. Polybius says in the passing of the Rhone ;  
<sup>11</sup> τες μεν Ινδες απολεθαι συνεβη παντας, τες δε ελεφαντας δια-  
 σωθηναι : *it happened that Hannibal lost all the Indi ; but the*  
*elephants were preserved.* The same author says of the con-  
 sul Cæcilius Metellus in the battle against Asdrubal : <sup>12</sup> Θηρια  
 συν αυτοις Ινδοις ελαβε δεκα. The fable of Perseus and Andro-  
 meda, whatever it may mean, is an Ethiopic story : and it is  
 said of that hero ;

<sup>13</sup> Andromeden Perseus nigris portavit ab *Indis*.

Virgil, speaking to Augustus of the people of this family,  
 calls them by the same name :

<sup>14</sup> Imbellem avertis Romanis arcibus *Indum*.

If we change the scene, and betake ourselves to Colchis,  
 we shall meet with Indians here too. The city Asterusia  
 upon Mount Caucasus is styled Indica. <sup>15</sup> Ασερυσια Ινδικη  
 πολις. I have mentioned from Jerom, that St. Matthias  
 preached the gospel at Colchis, near the Phasis and Apfarus ;  
 which country is called Æthiopia. Socrates in his <sup>16</sup> Eccle-  
 siastical History mentions the same : and adds, that St. Bar-  
 tholomew was in these parts ; and that his particular pro-  
 vince was India ; which India joined to Colchis, and to the

<sup>11</sup> Polyb. L. 3. p. 200.

<sup>12</sup> Polyb. L. 1. p. 42.

<sup>13</sup> Ovid. de Arte Amandi. L. 1. v. 53.

<sup>14</sup> Virg. Georg. L. 2. v. 173. The poet means here the Parthians, who were in  
 possession of Persis and Babylonia.

<sup>15</sup> Stephan. Byzantinus.

<sup>16</sup> Socratis Hist. Ecclesiast. L. 1. c. 19. See also L. 1. c. 20. p. 50. and 51.  
 Ινδων των ενδοτερων και Ιβηρων τα εθνη. p. 49.

region upon the Phasis, where Matthias resided. Βαρθολομαῖος δὲ ἐκλήξατο τὴν συνημμένην ταύτην INΔIAN, τὴν ἐνδοτέρω. He calls it the innermost India, to distinguish it from that which was not mediterranean, but lay on the Southern Ocean. The country here mentioned was a part of Iberia Colchica: and as some of the same family settled in Iberia Hispaniæ, we find there too an Indic city; <sup>17</sup> INΔΙΚΗ, πόλις Ἰσηρίας, πλεσιον Πυρηνός. The author adds, what is very remarkable, τινες δὲ Βλαβερουραν αὐτὴν καλεῖσι; *Some call it Blaberoura*. Is not Blaberoura ill expressed? I think that there is a transposition of a single letter; and that it was originally Babel-Oura; so denominated from the two chief cities of the Cuthites, Babel and Our, in Babylonia, and Chaldea. The river Indus was often called the Sindus: and nations of the family, whereof I am treating, were called Sindi. There were people of this name and family in Thrace, mentioned by Hesychius: Σινδοὶ (τῆς Θρακίας) ἔθνος Ἰνδικόν. *The Sindi (of Thrace) are an Indian nation*. Some would alter it to Σινδικόν, *Sindicum*: but both terms are of the same purport. He mentions in the same part of the world, πόλις, Σινδικὸς λιμὴν λεγόμενῃ; *a city, which was denominated the Sindhic, or Indian, harbour*. <sup>18</sup> Herodotus speaks of a regio Sindica upon the Pontus Euxinus, opposite to the river Thermodon. This some would alter to Sindica; but both terms are of the same amount. This Indica was the country of the Mæotiæ, a Cuthic tribe. The Ind, or Indus, of the east is at this day called the Sind; and was called so in the

<sup>17</sup> Steph. Byzantin.

<sup>18</sup> Herodot. L. 4. c. 86.

time of Pliny : <sup>19</sup> Indus, incolis Sindus appellatus, in jugo Caucaſi montis, quod Paropamiſus vocatur, adverſus ſolis ortum effuſus, &c.

If this title be peculiar to the Cuthite Ethiopians, we may well expect thoſe above Egypt, among whom the Nile took its riſe, to be ſo called. We accordingly find that river diſtinguiſhed for being derived from the country of the Indi ;

<sup>20</sup> Uſque coloratis amnis devexus ab Indis :

and the ſame poet, in another place, ſpeaking of Auguſtus, ſays,

<sup>21</sup> ——— ſuper et Garamantas et Indos  
Proferet imperium.

Nor is this a poetical rant, but a juſt appellation. Ælian, in deſcribing the Libyans of interior Africa, ſays that they bordered upon the Indi ; <sup>22</sup> Λιβυων των γειτνιωντων τοις Ινδοις, by which were meant the Ethiopians. And Apollonius of Tyana, in a conference with theſe ſouthern Ethiopians, finding that they ſpoke much in praiſe of the Indians in general, tells them, <sup>23</sup> Τα μεν Ινδων επηνειτε, ΙΝΔΟΙ το αρχαιον παλαι

<sup>19</sup> Plin. Nat. Hiſt. L. 6. c. 20. p. 319.

Σινδος ποταμος. Arriani Peripl. apud Geogr. Vet. Græc. v. 1. p. 21.

<sup>20</sup> Virgil. Georg. L. 4. v. 293.

<sup>21</sup> Virgil. Æn. L. 6. v. 794. The like occurs in another place.

Omnis eo terrore Ægyptus, et Indi,

Omnis Arabs, omnes verterunt terga Sabæi. Æneid. L. 8. v. 75.

By the Indi are meant the Ethiopians above Egypt.

<sup>22</sup> Ælian. de Animalibus. L. 16. c. 33.

<sup>23</sup> Philoſtrati Vit. Apollon. Tyanæi. L. 6. c. 6. p. 277.

There are ſome remains of an ancient city between the Tigris and Euphrates, near the ruins of ancient Babylon, which ſtill retains the name of Sindia, mentioned by Gaſpar Balbi. See Purchas. v. 2. L. 10. c. 5. p. 1723.



οντες: *You speak much in favour of every thing relating to the Indians; not considering that originally you were Indians yourselves.* In short, Egypt itself was in some degree an Indic nation; having received a colony of that people, by whom it was named Ait or Aëtia. <sup>24</sup> Εκλήθη δε και Μυζαξα, και Αεγία, και Ποταμία, και Αετία, απο τινος ΙΝΔΟΥ <sup>25</sup> Αετς. Hence it is said, <sup>26</sup> Οσιριδα Ινδον ειναι το γενος, *That Osiris was an Indian by extraction*: because the Cuthite religion came from the Tigris.

Thus have I endeavoured to shew, from the names of places, and of men, but more particularly from various parts of ancient history, that the Scythic Indians were in reality <sup>27</sup> Cuthic; as were all people of that denomination. They were divided into various casts, most of which were denominated from their worship. The principal of these names I have enumerated, such as Erythræi, Arabes, Oritæ, Æthiopes, Cathei, Indi: and, however various in title and characteristic, I have shewn they were all one family, the Cuthites from Babylonia and Chaldea. There is a remarkable passage in the Chronicon Paschale, which must not be omitted. This author tells us, <sup>28</sup> Εν τοις χρονοις της Πυργοποιίας εκ τς γενς

<sup>24</sup> Stephanus Byzantinus.

<sup>25</sup> Και μην και Αετία, εκ τινος ΙΝΔΟΥ, Αετς καλεμειθ. Eustath. in Dionys. Perieg. v. 241.

<sup>26</sup> Diodor. Sic. L. i. p. 17. Add to the above a remarkable passage, concerning the people about the Palus Mæotis, who were a colony of Cuthites:

Σαυροματάς δ' επεχθσιν επασσύτεροι γεγαωτες  
ΣΙΝΔΟΙ, Κιμμεριοι τε, και οι πελας Ευξεινιοιο  
Κερκετιοι τ', Ορεται τε. Dionys. Perieg. v. 680.

<sup>27</sup> Hence Hefychius: Σινδης, or, as Albertus truly reads it, Σινδία, ή Σκυθία.

<sup>28</sup> Chron. Pasch. p. 36.

τὸν Ἀρφαξάδην τις Ἰνδὸς ἀνέφανε σοφὸς ἀστρονομὸς, ὀνοματὶ Ἀνδούβαριος, ὃς καὶ συνεγέγραψε πρῶτος Ἰνδοῖς ἀστρονομίαν. *At the time, when the tower of Babel was erected, a certain person made his appearance in the world, who was (Indus) an Indian, and said to have been of the race of Arphaxad. He was famed for his wisdom, and for his skill in astronomy, and named Andoubarios. He first delineated schemes of the heavens, and instructed the Indi in that science.* The same history occurs in

<sup>29</sup> Cedrenus. Why these writers make this personage of the race of Arphaxad, I know not. This astronomer is probably Chus, the father of the Magi, who is said to have first observed the heavens, and to have paid an undue reverence to the celestial bodies. The name Andoubarios seems to be a compound of Andou-Bar, Indi filius. Hence the original Indus must have been Ham.

I cannot conclude this account of the Cuthites in India Limyrica, without taking notice of the great character they bore in the most early times for ingenuity and science. Traditions to this purpose prevailed, wherever they settled: and I have given many instances of their superiority herein. They were, like the Egyptians, divided into seven orders; of which the philosophers were the most honourable. Each tribe kept to the profession of its family; and never invaded the department of another. <sup>30</sup> Φησι δὲ (Μεγαδένης) τὸ τῶν Ἰνδῶν γένος εἰς ἑπτὰ μὲν διηγεῖσθαι. Nilus the Egyptian tells Apollonius Tyanæus, that the Indi of all people in the world were the most knowing; and that the Ethiopians were a

<sup>29</sup> Cedren. Hist. p. 14.

<sup>30</sup> Strabo. L. 15. p. 1025.

colony from them, and resembled them greatly. <sup>31</sup> Σοφωτα- Remarkable. Vid. Sir H.  
 τοι μὲν ἀνθρώπων ΙΝΔΟΙ· ἀποικοὶ δὲ Ἰνδῶν Αἰθιοπῆς· πατρὶς- Jones.  
 ζῆσι δὲ ἔσται τὴν σοφίαν. *The Indi are the wisest of all man-  
 kind. The Ethiopians are a colony from them: and they inher-  
 rit the wisdom of their forefathers.*

The philosophy of this <sup>32</sup> people was greatly celebrated: *What resemblance, between  
 infomuch that Alexander visited the chief persons of the* *Napoleon & Alexander!*  
 country, who were esteemed professors of science. Among  
 the Persians they were styled Magi: but among the Indo- *Magi*  
 Cuthites they had the title of Sophim and Sophitæ. Many *Sophitæ*,  
 regions in different parts were denominated from them So-  
 phitis, Sophita, Sophene. <sup>33</sup> Strabo mentions an Indian pro-  
 vince of this name: and Diodorus Siculus speaks largely of  
 their institutions. The march of Alexander through their  
 country is particularly taken notice of by <sup>34</sup> Curtius. *Hinc* *(Curtius)*  
*in regnum Sophitis perventum est. Gens, ut Barbari cre-*  
*dunt, sapientiâ excellit, bonisque moribus regitur. They*  
*were formed into societies, and resided in colleges as re-*  
*cluses: others lived at large, like so many mendicants.*  
 Their religion, like that of all the Amonians, consisted in

<sup>31</sup> Philostrat. Vit. Apollon. L. 6. p. 287. So p. 125. Αἰθιοπῆς—γένος Ἰνδικόν.

*Αἰθιοπῆς, γένος Ἰνδικόν.*

<sup>32</sup> Σοφοὶ εἰσιν οἱ Σκυθαὶ σφοδρῶς. Antiphanes Comicus apud Athenæum. L. 6.  
 p. 226.

<sup>33</sup> Strabo. L. 15. p. 1024.

<sup>34</sup> Quint. Curtius. L. 9. c. 1. See Vossius de Philosophorum Sectis. L. 2.  
 c. 2. §. 2.

Καθαίαν πόλιν Ἰνδικήν. Steph. Byzantin.

Pliny mentions Magi among the Arabians.

The people are styled Cathæans by Strabo: and he supposes one Sopheithes to have  
 been the chief person of the country. Καθεαν (read with Berkelius Καθαίαν) τινὲς  
 τὴν Σωπειθὲς κατὰ τὴν δὲ τὴν Μεσοποταμίαν τιθεασιν. L. 15. p. 1024.



Sun and Fire.

the worship of the sun, and adoration of fire. Hence they were denominated, from Cham the Sun, Chamin and Chomin; and their wife men Chomini Sophite, and Sophitim: but the Greeks from the term Chomin and Chominus formed Γυμνος, and rendered this people Γυμνο-σοφείται and Γυμνο-σοφισαι; as if they were naked philosophers. Suidas seems to have been aware of the mistake; and owns that Γυμνος was the Indian name of a philosopher. Consequently, it had no relation to Greece. The people of this sacred character were divided into different societies, which were denominated from the Deity Manes, whom they served. He was sometimes compounded Achmanes and Oro-Manes; and was well known in Persis, and in Egypt. From him these priests in India were styled Bar-Achmanes, contracted Brachmanes: also Ger-manes, Sar-manes; and Al-Obii.

Naked Philosophers.

Manes.

Brachmanes.

<sup>35</sup> Διττον δε τετων (Γυμνοσοφισων) το γενοσ. 'Οι μεν Σαρμαναι αυτων· οι δε Βραχμαναι καλεμενοι· και των Σαρμανων οι Αλλοβιοι προσαγορευομενοι. These were the titles, by which the professors of science were distinguished. They were the same as the <sup>36</sup> Magi, and so famed for their knowledge, that many of the Grecian philosophers are said to have travelled to them for information. This is reported of

Truly!

<sup>35</sup> Clemens Alexand. Strom. L. I. p. 359.

Bar-Achmanes, the sons of the great Manes. In Phrygia and Pontus he was styled Ac-mon: Ακμων.

<sup>36</sup> Of the Babylonian and Chaldean Magi, see Aristotle εν τω Μαγικη: and Sotion in Libris της διαδοξης apud Laertium in Proœmio. p. 2.

'Οι καλεμενοι δε Μαγοι, γενοσ τετο μαντικον και Θεοισ ανακειμενον, παρ τε Περσαις, και Παρθοις, και Βακτροις, και Χωρασμοις, και Αρειοις, και Σακαις, και Μηδοις, και παρ πολλοις αλλοις Βαρβαροις. Lucian. de Longævitæ. vol. I. p. 632.

Μαγοι.

Democritus,

<sup>37</sup> Democritus, Pyrrho of Elea, and Apollonius Tyaneus. *Why not of Pythagoras?*  
 Nay, the very Scriptures seem to allude to their superlative *Solon, Lycurgus, Plato*  
 knowledge: for it is said of Solomon, that his <sup>38</sup> wisdom ex- *Ocellus, Timæus?*  
 celled all the wisdom of the children of the east country, and *Solomon excelled them*  
 all the wisdom of Egypt. In which account I cannot but all-  
 suppose that the learning of the Cuthim Sophitim was in-  
 cluded; if not principally alluded to.

Thus have I endeavoured to shew, that all this interam-  
 nian country between the Indus and the Ganges was called  
 Scythia; like that about the river Phasis, and upon the Pa-  
 lus Mæotis; as well as regions in other parts. As all these *All Cuthians for what*  
 places were apparently inhabited by Cutheans; I think we *I know.*  
 may be assured, that the name Scuthia, Σκυθία, is a mistake  
 for Cuthia; and that the Scythæ were Cuthæ, or Cuthians.  
 and this will be found to obtain, wherever the name of Scy-  
 thia prevails: the people of that country, wherever situated,  
 will be found upon examination to be in some degree de-  
 scended from Chus, whom the Babylonians and those of his  
 family seem to have expressed Cuth. *Cuth.*

It is very remarkable that the poet Dionysius, having de- *Does he mean Nonnus?*  
 scribed all the nations of the known world, concludes with  
 the Indo-Scythæ; of whom he gives a more ample, and a  
 more particular account, than of any, who have preceded. He  
 dwells long upon their habit and manners, their rites, and  
 customs, their merchandize, industry, and knowledge: and

<sup>37</sup> Democritus went to the Indians. Δια ταυτα τοι και πολλην επηει γην· ηκεν εν  
 και προς τες Χαλδαιες, και εις Βαβυλωνα, και προς τες Μαγες, και τες Σοφιστας των  
 ΙΝΔΩΝ. Ælian. Var. Hist. L. 4. c. 20. p. 375. Of Thracian Philosophy, see  
 Ger. Vossius de Philosophorum Sectis. c. 3. p. 19.

<sup>38</sup> 1 Kings. c. 4. v. 30.

has transmitted some excellent specimens of their ancient history. And all this is executed in a manner so affecting, that if Homer had been engaged upon the same subject, he could not have exceeded either in harmony of numbers, or beauty of detail. Some extracts I have given: but as the poet is so diffuse in his description of this wonderful people, and his history so much to the purpose, I will lay the greater part of it before the reader, that he may be witness of the truth.

<sup>39</sup> Ἰνδὸν παρ' ποταμον Νοτιοὶ Σκυθαὶ ἐνναῖσιν,  
Ὅς ῥα τ' Ἐρυθραίας κατεναντίον εἰσι θαλάσσης,  
Λαβροτάτον ῥοὸν ὠκύν ἐπὶ νοτὸν ὄρθον ἐλαυνῶν·  
Ἀρξάμενος τὰ πρῶτ' ἀπὸ Καυκάσθ' ἠνεμοέντος.

Ἦτοι μὲν δυνόντος ἐπὶ κλισίῃν ἡελίοιο  
Ὠρίτας τ', Ἀρίδας τε, λινόχλαινας τ' <sup>40</sup> Ἀραχωτάς,  
Σατραΐδας δ', ὅσους τε παρὰ πτυχι Παρπανισοῖο  
ἔννῃ ὁμῶς μαλα πάντας ἐπωνυμίην Ἀρίηντας·  
Οὐ χθόνα ναιετάοντας ἐπήρατον, ἀλλ' ὑπὸ λεπτῇ  
Ψαμμῷ πεπληθυῖαν, ἰδεῖ ῥώπεσσι δασείαν.  
Ἀλλ' ἐμπης ζῶσιν ἐπαρκεές εἰσι κελευθοί.  
Ἄλλον γὰρ σφιν ὀλβὸν ἀκηράτον αἰα κομιζεῖ.  
Πάντῃ γὰρ λίθος ἐστὶν ἐρυθρὰ κεραιόιο,  
Πάντῃ δ' ἐν πετρῇσιν ὑπὸ φλέβας ὠδίνεσι  
Χρυσεῖς κυανῆς τε καλὴν πλάκα σαπφείροιο,

<sup>39</sup> Dionysii Perieg. v. 1088. &c.

<sup>40</sup> Scholia Eustathii ad v. 1096. Two nations Arachotæ. Εἶτα πρὸς νοτόν·



Της αποτεμνομενοι, βιοτησιον ωνον εχουσι.  
 Προς δ' αυγας <sup>41</sup> Ινδων ερατεινη πεπταται αια,  
 Πασαων πυματη, παρα χειλεσιν Ωκεανοιο.  
 Ἦν ῥα τ' ανερχομενος Μακαρων επι εργα και ανδρων  
 Ηελιος πρωτησιν επιφλεγει ακτινεσσι.  
 Τῷ γαιης ναεται μεν ὑπο χροα κυανεσσι,  
 Θεσπεσιον λιποωντες· εειδομενας δ' ὑακινθῳ  
 Πιοτατας φορεσιν επι κρατεσφιν εθειας.  
 Των δ' οἱ μεν χρυσοιο μεταλλευσι γενεθλην,  
 Ψαμμον εὔγναμπτησι λαχαινοντες μακελησιν·  
 Ὅι δ' ἴσθς ὑφωσι λινεργεας· οἱ δ' ελεφαντων  
 Αργυφεις πρισθεντας ὑποξυσιν οδοντας.  
 Αλλοι δ' ιχνευσιν επι προβολησιν αναντων·  
 Ηπε βρηυλλε γλαυκην λιθον, η αδαμαντα  
 Μαρμαιροντ', η χλωρα διαυγαζεσταν ιασπιν,  
 Η και γλαυκιωντα λιθον καθαροιο τοπαζε,  
 Και γλυκερην αμεθυσον ὑπηξεμα πορφυρεεσαν·  
 Παντοιον γαρ γαια μετ' ανδρασιν ολβον αξει,  
 Αεναοις ποταμοισι καταρρύτος ενθα και ενθα.  
 Και μην και λειμωνες αει κομωσι πετηλοισ.  
 Αλλοθι μεν γαρ κεγχρος αξεται, αλλοθι δ' αυτε  
 Ὑλαι τηλεθωστιν Ερυθραιε καλαμοιο.

. . . . .  
 Και την μεν πολλοι τε και ολβιοι ανδρες εχουσιν,

<sup>41</sup> Ad v. 1107. Δια τῆτο και χρωμα φερσσι (οἱ Ινδοι) παραπλησιον Αιθιοφι. The Scholiast supposes the complexion to have arisen from the climate. Εισι δε μελαντεροι των αλλων ανθρωπων, πλην Αιθιοπαν.

Φιλαρδοι οι Ινδοι και φιλοερχημεναι. Ibid.

Ουχ ἄμα ναιεταόντες ὀμῶνυμοι, ἀλλὰ διαμφίς  
 Κεκρίμενοι· ποταμὸς μὲν ἀπειρεσίῃ πελάς Ἰνδὸς  
<sup>42</sup> Δαρδανέες, τοθι λοξὸν ἀπὸ σκοπελῶν Ἀκεσίην,  
 Συρομένον δέχεται πλωτός νηεσσὶν Ὑδασπῆς.  
 Τοῖς δ' ἐπὶ καὶ Κωφῆς τρίτος ἔσπεται ἀργυροδίνης.  
 Τῶν δὲ μέσοι ναιεσι Σάβαι καὶ Τοξίλοι ἀνδρες,  
 Σκοδρὸι δ' ἔξειν· ἐπὶ δ' ἔσπεται ἀγρία φυλά  
<sup>43</sup> Πευκανέων. Μετὰ τῆς δὲ Διωνύσσης θεραπόντες  
 Γαργαρίδαι ναιεσσιν, ὅθι χρυσοῖο γενεσθλήν  
 Δαιδαλεὴν Ὑπανίς τε φέρει, θεῖος τε Μεγάρστος,  
 Λαβροτάτοι ποταμῶν ἀπὸ δ' ἕρεος Ἡμῶδοιο  
 Ορνύμενοι προρέεσσιν ἐπὶ Γαγγητὶδα χῶρην,  
 Πρὸς νοτὸν ἔλκομενοι παρὰ τερμᾶτα Κωλίδος αἰης.  
 Ἡ δ' ἦτοι προνεύκεν ἐπ' ὠκεανὸν βαθυδίνην,  
 Ἠλιβάτος, ταχίνοισι δυσεμβάτος οἰωνοῖσι·  
 Τ' ἔνεκα μὲν καὶ φῶτες ἐπικλείεσσιν Ἀορνίην.  
 Ἐστὶ δὲ τις θήητος εὐρρεΐτην παρὰ Γαγγην  
 Χῶρος τιμῆις τε καὶ ἱερός, <sup>44</sup> ὃν ποτὲ Βακχὸς  
 Θυμαίνων ἐπατήσεν, ὅτ' ἠλλασσοντο μὲν ἄβραι  
 Ληναίων νεβρίδες ἐς ἀσπίδας, ἐς δὲ σιδήρεον

<sup>42</sup> Ad v. 1138. 'Οἱ Δαρδανεῖς, Ἰνδικὸν ἔθνος' οἱ μὲντοι Δαρδανοὶ Τρωϊκόν. Dardan was the original name of each people: it signified little what termination the Greeks were pleased to affix.

<sup>43</sup> Ad v. 1143. Πευκανέων—ἔθνος Ἰνδικόν οἱ Πευκαλεῖς. Peuce at the mouth of the Danube.

—————Alaricum babara Peuce  
 Nutrierat.

Peuca-On, and Peuce-El.

See here accounts of Aornis and Aornon—probably a metathesis for Ouranon.

<sup>44</sup> Ad. v. 1153. Ὅρα δὲ κομπὸν Ἑλληνικόν.

Θυρσοὶ μαιμῶντο, καὶ εἰς σπείρημα δράκοντων,  
 Ζῶσηρες θ', ἑλικες τε, πολυγναμπτής εἰλινοιο,  
 Τημος ὅτ' ἀφραδίῃσι θεὸς ἀτιμήσαν ἐόρτην.  
 Τ' ἔνεκα Νυσσαινὴν μὲν ἐφημιζάντο κελευθόν·  
 Κοσμῶ δ' ἐσησαντο συν ὕιασιν ὀργία πάντα.  
 Αὐτὸς δ', ὅπποτε φυλα κελαινῶν ὤλεσεν Ἰνδῶν,  
 Ἡμῶδων ὀρεῶν ἐπέδησατο, τῶν ὑπὸ πρῆξαν  
 ἔλκεται Ἡώοιο μέγας ῥοὸς ὠκεανοιο.

Εἴθα δύο σήλας σήσας πρὲς τέρματα γαίης,  
 Καγχάλων μετὰ χεῦμα κατήλυθεν Ἰσμηνοιο.

Τοῖσσι μὲν κατὰ γαίαν ὑπερτατοὶ ἄνδρες εἰσιν.  
 Ἄλλοι δ' εἴθα καὶ εἴθα κατ' ἠπειρὸς ἀλῶνται  
 Μυριοί, ὅς κ' ἂν τις ἀριφραδέως ἀγορεύσοι  
 Θνητὸς ἐὼν· μένοι δὲ θεοὶ ῥεῖα πάντα δύνανται.  
 Αὐτοὶ γὰρ καὶ πρῶτα θεμειλία τὸρνωσαντο,  
 Καὶ βαθὺν οἶμον ἐδείξαν ἀμετρήτοιο θαλάσσης·  
 Αὐτοὶ δ' ἐμπεδα πάντα βίῳ διετεκμήραντο,  
 Ἄσρα διακρινάντες· ἐκλήρωσαντο δ' ἑκάσῳ  
 Μοῖραν ἐχέειν ποντοιο καὶ ἠπειροιο βαθείης.  
 Τῷ ῥά καὶ ἀλλοιὴν ῥύσμεν φύσιν ἐλλαχ' ἑκάσῃ.  
 Ἡ μὲν γὰρ λευκὴ τε καὶ <sup>45</sup> ἀργινοέσσα τετυκται,

Ἡ δὲ

<sup>45</sup> Ad v. 1176. Το δὲ ἀργινοέσσαν, γράφεται καὶ ἀγριλοέσσαν, διὰ τὴ λαμβδὰ, κατὰ φοιχίων συγγένειαν. Οὕτω γὰρ καὶ τὸ νιτρον, λιτρον, καὶ τὸν πνευμονα, πλευμονα φασὶν οἱ Ἀττικοί.

Priscian adds to the character of the Indians great size and agility, and speaks of their philosophy and rites.

Hic alii superant procero corpore tantum,  
 Infiliant equitum faciles ut more elephantos.  
 Ast alii vivunt sapienti pectore nudi,



Ἡ δὲ κελαινοτέρη· ἥ δ' ἀμφοτέρων λαχε μορφήν.

. . . . .

Οὕτως ἀνθρώποις ἑτεροῖα πάντα τετυκται.

Ὑμεῖς δ' ἠπειροῖτε, καὶ εἰν ἄλι χαιρετε νησοί,  
 Ὑδατα τ' Ὠκεανοῖο, καὶ ἱέρα χευματα ποντῆ,  
 Καὶ ποταμοί, κρηναὶ τε, καὶ ὕδατα βησσηντα.  
 Ἡδὴ γὰρ πάσης μὲν ἐπεδραμον αἰδμα ὁ θαλάσσης·  
 Ἡδὴ δ' ἠπειρῶν σκολιὸν πόρον. Ἀλλὰ μοι ὕμνων  
 Αὐτῶν ἐκ μακάρων ἀνταξίος εἴη ἀμοιβή.

Upon the banks of the great river Ind,  
 The southern Scuthæ dwell : which river pays  
 Its watery tribute to that mighty sea,  
 Styled Erythrean. Far removed its source,  
 Amid the stormy cliffs of <sup>46</sup> Caucasus :  
 Descending hence through many a winding vale,

Luminibusque vident rectis, mirabile, solem ;  
 Et radios oculis et sacrâ mente retractant ;  
 Signaque concipiunt arcanâ luce futuri. v. 1027.

Of whales. v. 600.

Of the Tigris ;

Ἵτατις προχοῇσι Τερηδότος ἐγγυς ὁδεύων.

Dionys. Perieg. v. 982.

According to this poet, Dionysus was born in Arabia. v. 939.

Ἔτεον γὰρ ἀναχθὼνα λυσάτο κείνην

Ζεὺς αὐτὸν Διονύσον εὐρύαφρος πάρα μηρῶ

i. e. Chaldea, ascribed to Arabia, according to his limits.

Of the wealth of Arabia. Ibid.

<sup>46</sup> Mount Caucasus in India was different from the mountain so called upon the Euxine : there were more than one of this name. The poet Dionysius makes the Tanais take its rise in Caucasus :

Τῷ δ' ἠτοιπήγαι μὲν ἐν ὕρεσι Καυκασίοισι. v. 663.

The Tanais and the Indus cannot be supposed to have the same source.

It separates vast nations. To the west  
The Oritæ live, and Aribes: and then  
The Aracotii famed for linen geer.  
Next the Satraïdæ; and those, who dwell  
Beneath the shade of Mount Parpanifus,  
Styled Arieni. No kind glebe they own,  
But a waste sandy soil, replete with thorn.  
Yet are they rich: yet doth the land supply  
Wealth without measure. Here the coral grows,  
Ruddy and smooth: here too are veins of gold;  
And in the quarries deep the sapphire's found,  
The sapphire, vying with the empyreal blue.  
To the east a lovely country wide extends,  
India; whose borders the wide ocean bounds.  
On this the sun new rising from the main  
Smiles pleased, and sheds his early orient beam.  
The inhabitants are swart; and in their looks  
Betray the tints of the dark hyacinth,  
With moisture still abounding: hence their heads  
Are ever furnish'd with the sleekest hair.  
Various their functions: some the rock explore,  
And from the mine extract the latent gold.  
Some labour at the woof, with cunning skill,  
And manufacture linen: others shape,  
And polish, ivory with the nicest care:  
Many retire to rivers shoal; and plunge  
To seek the beryl flaming in its bed,  
Or glittering diamond. Oft the jasper's found  
Green, but diaphonous: the topaz too,

Of ray serene and pleasing : last of all  
 The lovely amethyft, in which combine  
 All the mild shades of purple. The rich soil,  
 Washed by a thousand rivers, from all sides  
 Pours on the natives wealth without controul.  
 Here mighty meadows, stretch'd out wide, produce  
 Herbs of all species, trees of every leaf.  
 The succulent grafs, styled cenchrus, here abounds,  
 And yields redundant pasture. High above  
 Wave the tall groves of Erythrean <sup>47</sup> cane,  
 Sweet to the sense and grateful. . . . .  
 Nor is this region by one people held :  
 Various the nations under different names,  
 That rove the banks of Ganges and of Ind.  
 Lo, where the streams of Acafine pour,  
 And in their course the stubborn rock pervade  
 To join the Hydaspes ! here the Dardans dwell ;  
 Above whose feat the river Cophes rolls.  
 The sons of <sup>48</sup> Saba here retired of old :  
 And hard by them the Toxili appear,  
 Join'd to the Scodri : next a savage cast,  
 Yclep'd Peucanian. Then a noble race,

Saba.

<sup>47</sup> Ad v. 1127. Eustathius of these canes or reeds : ῥίζαι καλαμων—τη ἐψησει γλυκεῖαι.—καλαμοῖσι ποιῶσι μέλι, μελισσῶν μη εἶσιν.

<sup>48</sup> Ad v. 1141. Genes. c. 10. v. 7. *And the sons of Chus, Saba, and Havilah, and Sabtah, &c.*

People of this name lay also to the west of the Indus, towards the extreme part of Persis.

Πρωτα Σαβαιοι, μετα της δε Πασαργαδαιοι. Perieg. v. 1069.

Upon which passage Eustathius observes, Ἦσαν δὲ καὶ ἔθνος Θρακικὸν Σαβοιοι.

The same poet mentions a people of this name in Arabia.

Μινναῖοι τε, Σαβαιοι τε, καὶ ἀρχιγυροὶ Κλεταβηνοὶ. v. 959.

Σαβαιοι.

Who



Who style themselves Gargaridæ, and shew  
 To Dionusos a peculiar care.  
 Near a fair stream their happy lot is fallen,  
 Where the swift Hypanis and Megarus speed  
 From Mount Hemodus to Gangetic shores,  
 Fraught as they run with the rich seeds of gold.  
 Not far from hence, but near the southern main,  
 The limits of the country Colis reach,  
 By others Colchis named. Here towering steep,  
 The rock Aornon rises high in view,  
 E'en to the mid-air region: not a bird  
 Of boldest pinion wings this subtle clime:  
 There is moreover, wonderful to tell,  
 In the rich region, which the Ganges laves,  
 A pass esteemed most sacred: this of old  
 Bacchus is said, in wrathful mood, distress'd,  
 To have travers'd, when he fled: what time he changed  
 The soft Nebrides for a shield of brass;  
 And for the Thyrsus, bound with ivy round,  
 He couched the pointed spear. Then first were seen  
 The zones and fillets, which his comrades wore,  
 And the soft pliant vine-twigs, moving round  
 In serpentine direction, chang'd to asps.  
 These facts lay long unheeded: but in time  
 The natives quicken'd paid memorial due;  
 And call the road Nusaia to this day.  
 Soon as the lovely region was subdued  
 By the God's prowess, glorying down he came  
 From Mount Hemodus to the circling sea.

*Dionusos.*

There

There on the strand two obelisks he reared,  
High and conspicuous, at the world's <sup>49</sup> extreme.

To enumerate all, who rove this wide domain  
Surpasses human pow'r: the Gods can tell,  
The Gods alone: for nothing's hid from Heaven.  
Let it suffice, if I their worth declare.

These were the first great founders in the world,  
Founders of cities and of mighty <sup>50</sup> states:  
Who shewed a path through seas, before unknown:  
And when doubt reign'd and dark uncertainty,  
Who rendered life more certain. They first viewed  
The starry lights, and form'd them into schemes.  
In the first ages, when the sons of men  
Knew not which way to turn them, they assigned  
To each his just department: they bestowed

When did not dark uncertainty  
remain?

<sup>49</sup> Ad v. 1164. He mentions these obelisks or pillars in another place, v. 623.

Ενθα τε και τηλαι Θηβαιγενεος Διουσου  
Ἐτασιν πυματοιο παρα ῥοον ωκεανοιο;  
Ινδων ὑψατιοισιν εν βρεσιν· ενθα τε Γαγγης  
Λευκον ὕδωρ Νυσσαιον επι πλαταμωνα κυλινθει.  
At India's verge extreme, on hills remote,  
Where the proud Ganges pours the sacred stream  
Nufean call'd, and joins the southern wave,  
Beneath a grove of stately plane arise  
The lofty pillars of this arc-born God.

The poet confounds Dionusus with Bacchus, as many others have done.

Θηβαιγενης is Arc-born: it alludes to the Patriarc's preservation and second birth in the arc. The Greeks interpreted this, *born at Thebes*. Hence Dionusus was made a native of Bœotia.

<sup>50</sup> Dionysius seems in this passage to speak of the Gods: but those, who by the ancients were styled Gods, were the *Αθανατοι*, *Δαιμονες*, *Ἡλιαδαι*, the heads of the Cuthite family, who performed, what is here mentioned.

Of

Dionusus Bacchus.  
La Dupuis, & Jones.

Of land a portion, and of sea a lot ;  
 And sent each wandering tribe far off to share  
 A different soil and climate. Hence arose  
 'The great diversity, so plainly seen  
 Mid nations widely severed. . . . .  
 . . . . . Now farewell  
 Ye shores and sea-girt isles : farewell the surge  
 Of ancient Nereus, and old Ocean's stream.  
 Ye fountains too, and rivers ; and ye hills,  
 That wave with shady forests, all farewell.  
 My way I've sped through the wide pathless deep,  
 By the bluff cape and winding continent :  
 'Tis time to seek some respite and reward.

Such is the character given by the poet Dionysius of the Indian Cuthites under their various denominations. It is to be observed, that the sons of Chus, however they may be distinguished, whether they be styled Oritæ, Arabians, Ethiopians, or Erythreans, are in all places celebrated for science. They were sometimes called Phoinices : and those of that name in Syria were of Cuthite extraction ; as I have before shewn. In consequence of this, the poet, in speaking of them, gives the same precise character, as he has exhibited above, and specifies plainly their original.

51 'Οι δ' ἄλως ἐγγυς εἶοντες, ἐπωνυμίην Φοινίκης,

Τῶν

" Dionys. Perieg. v. 905. He adds, v. 910.

'Οι τ' Ἰοππῶν, καὶ Γαζῶν, Ελαῖδα τ' ἐνναῖοι.

He does not distinguish between the Philistim and the true Phoinices, who were of a different family. The former were the Caphtorim, of the Mizraim race ; the latter Cuthites, of whom he says truly, v. 911. that they possessed,

Καὶ



Των δ' ἀνδρῶν γενεῆς, οἱ Ερυθραῖοι γεγάσιν,  
 Ὅι πρῶτοι νηῆσιν ἐπειρησαντο θαλάσσης,  
 Πρῶτοι δ' ἐμπορίας ἀλιδίνεος ἐμνησαντο,  
 Καὶ βαθὺν ἑρᾶνιων ἀσφῶν πόρον ἐφρασσαντο.

Upon the Syrian sea the people live,  
 Who style themselves Phenicians. These are sprung  
 From the true ancient Erythrean stock ;  
 From that sage race, who first assayed the deep,  
 And wafted merchandize to coasts unknown.  
 These too digested first the starry choir ;  
 Their motions mark'd, and call'd them by their names.

*Phenicians.*

Καὶ Τυρὸν Ὠγγυγίν, Βήρυτε τ' αἰὼν ἑρᾶνιων,  
 Βυβλὸν τ' ἀγχιάλον, κ.τ.λ.

Here they mixed with the sons of Canaan.

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O F  
E G Y P T,  
AND OF THE  
ARRIVAL of the TITANS  
in that Country.

I Have mentioned, that there were two memorable occurrences in ancient history, which the learned have been apt to consider as merely one event. The first was a regular migration of mankind in general by divine appointment: the second was the dispersion of the Cuthites, and their adherents, who had acted in defiance of this ordination. Of the consequences of their apostasy I have taken notice; and of their being scattered abroad into different parts. The Mizraim seem to have retired to their place of allotment a long time before these occurrences: and were attended by their brethren the sons of Phut. They had no share in the rebellion of the Cuthites; nor in the Titanic war, which ensued. The country, of which they were seized, was that, which

*Dispersion of Cuthites.*

*Cuthite Rebellion.*

*Titanic War.*

in aftertimes had the name of Upper Egypt. They called it the land of Mezor, and the land of Cham, from their two chief ancestors: which the Greeks rendered <sup>1</sup> Mesora, and <sup>2</sup> Chamia. The lower region was at that time in great measure a morass, and little occupied. The Caphtorim had made some settlements between Mount Casius and Pelusium; but were obliged to quit them, and retire to <sup>3</sup> Palestina. In process of time, the Mizraim were divided into several great families, such as the Napthuhim, Lehabim, Ludim, Pathrusim, and others. They lived chiefly upon the lotos of the Nile, and the herb agrostis: and sheltered themselves under sheds of mean workmanship, which they thatched with the flags of the <sup>4</sup> river. In process of time, they began to feed upon fish, which the same stream afforded; and were cloathed with the skins of beasts. They held the river in high reverence; and supposed, that man had somehow a relation to <sup>5</sup> water. It is probable that some centuries lapsed, while they proceeded in this simple way of life, separated in a manner from the world, and unmolested by any foreign power. At last the Titanic brood, the Cuthites, being

*Mesora Chamia,*

*Lived upon the Lotos and  
Agrostis.*

<sup>1</sup> The land of Egypt is called Mesre, Μεσρη, by Josephus. Ant. L. 1. c. 7. also Μεσραια. Stephanus styles Egypt Muara, which is certainly a mistake for Mufara, Μυσαρα, the land of Myser. Cairo by the Arabs is now called Meser, and Mesre. See Leo Africanus. L. 8.

<sup>2</sup> The land of Ham by the Ionians, and later writers, was expressed Chemia. Αιγυπτον Χημιαν καλεσσι. Plutarch. Is. et Osir. p. 364. By Stephanus it is compounded, and rendered Hermo-Chumius, Ἑρμο-Χυμιος, in the masculine. The Copti call it Chemi at this day.

<sup>3</sup> Amos. c. 9. v. 7. Jeremiah. c. 47. v. 4.

<sup>4</sup> Diodorus Sic. L. 1. p. 41. Οικησεις εκ των καλαμων.

<sup>5</sup> Ibid.



driven from Babylonia, fled to different parts: and one very large body of them betook themselves to Egypt. Eupolemus speaks of their dissipation, and calls them giants. *Jilanic brood, the Gushites.*

Ἡ Περσωντος δε τριτα (τη Πυργα) ὑπο της τε Θεε ενεργειας, τους Γιγαντας διασπαρηναι καθ' ὁλην την γην. *When the tower of Babel prospered, every Babel was by the hand of Heaven overthrown, the Giants were where!*

*scattered over the face of the earth.* We may perceive, from what has preceded, that they were a knowing and experienced people; of a family, which had been long engaged in opposition, and tried in some severe conflicts. As they had maintained themselves by a grand confederacy, they knew how to obey, and were sensible of the advantages of being under one head. It is then no wonder, that a people well disciplined, and united, should at once get the sovereignty over a nation so rude and unexperienced as the Mizraim. They took Memphis with ease, which was then the frontier town in Egypt. This they held solely to themselves; and afterwards overran the whole region above, and kept it in subjection. Manethon therefore might very truly say, ῥαδιως και αμαχητι την χωραν ειλον. *They seized the country without the least opposition: not a single battle was ha-*

*The Gushites seem to be the chosen People.*

*zarded.* There are many fragments of ancient history, which mention the coming of the Cuthites from Babylonia into the land of Mizraim; and the country changing its name. An account of this sort is to be found in Suidas. *Suidas is too modern.*

He tells us, that Ῥαμεσσης, the son of Belus (of Babylonia) *Ῥαμης*

*who*

<sup>6</sup> Apud Euseb. Præp. Evang. L. 9. p. 418. Diodorus mentions that there was a gigantic brood in the time of Isis. L. 1. p. 23.

<sup>7</sup> Αιγυπτος, ονομα κυριον και η χωρα των Αιγυπτιων ὅτε αφικετο Ῥαμεσσης, ὁ υἱος

who was the son of Zeuth, came into the region called *Meftræa*, and gained the sovereignty, over the people of the country. He was the person, whom they afterwards called *Ægyptus*; and the region was denominated from him. Others say, that it was

<sup>8</sup> Sethos; others that it was Belus, who was called *Ægyptus*; and that from him the country had its name. <sup>9</sup> Βηλος τις Μελαμποδας χειρωσάμενος ἀφ' ἑαυτῆς τὴν χώραν αὐτῶν ὠνο-

μασεν Αἰγυπτον. *Belus having conquered the Mizraim, styled Melampodes, called the country, after one of his own titles, Ægyptus.* In all these cases I have shewn, that for a singular we must put a plural; and by Belus understand a people

styled Beleidæ, who came from Babylonia. Manethon, who

was an Egyptian, gives the most particular account of their inroad. *We had once,* <sup>10</sup> says he, *a king named Timaius, in whose reign, I know not why, it pleased God to visit us with a*

*blast of his displeasure, when of a sudden there came upon this country, a large body of obscure people.* (τὸ γένος ἀσημοί) *from*

*the east; who with great boldness invaded the land, and took it without opposition. The chief of our people they reduced to obe-*

*dience, and then in a most cruel manner set fire to their towns; and overturned their temples. Their behaviour to the natives*

*was very barbarous: for they slaughtered the men, and made slaves of their wives and children. At length they constituted*

Βηλος, τις καὶ Διός, ἐκ Μεστράων, ἐβασίλευσε τῶν ἐκεῖ ὃν μετωνόμασαν Αἰγυπτον ἀφ' οὗ Αἰγυπτος ἡ χώρα. See also Eusebii Chron. p. 29. Παρμεσση—ὁ Αἰγυπτος καλε-  
μενος—μετωνόμασεν τὴν χώραν Αἰγυπτον.

<sup>8</sup> Αἰγυπτος δὲ ἡ χώρα ἐκλήθη ἀπὸ τοῦ βασιλέως Σεθως. Theoph. ad Autolycum. p. 392. There seems to be some mistake in this history; for Sethos was a king of later date.

<sup>9</sup> Scholia in Æsch. Prometh. p. 52.

<sup>10</sup> Josephus contra Apion. L. 1. p. 444.

Ægyptus

Sethos, Belus

Μελαμποδας, Mizraim.

Manethon, Josephus.

one of their body to be their king; whose name was Salatis. He resided at Memphis, holding all the Upper and Lower country tributary; and having garrisons in every place of consequence. He took particular care to secure every part to the east; as the Assyrians were then very powerful; and he foresaw, that they would one time or another make an attempt upon his kingdom. And having observed a city, which lay particularly commodious in the nome of Saïs, to the east of the Bubastite river, which was called Avaris (a name, that had some relation to the ancient mythology of the country); he set about fortifying it in the strongest manner; placing in it a garrison of two hundred and 240,000 a strong Garrison, forty thousand men. Hither he resorted in summer to receive the corn, which he exacted; and to pay his army: and at the same time to make a shew of exercising and disciplining his troops, by way of terror to other nations. He afterwards gives an account of six kings, who are represented as in a continual state of hostility with the natives; and who seemed to labour, if possible, to root out the very name of an Egyptian. The Shepherds are said to have maintained themselves in this situation for five hundred and eleven years. At last the natives of Upper Egypt rose in opposition to them, and defeated them under the conduct of king Halisphragmuthosis. Halisphragmuthosis. They afterwards beleaguered them in their strong hold Avaris; which seems to have been a walled province, containing no less than ten thousand square " Arouræ. Here they maintained

<sup>31</sup> Κατακλίσθηναι δ' εἰς τοποῖ, ἀρεῶν ἐχούτα μυρίων τὴν περίμετρον Ἀβαριν ἐνομα τῷ τοπῷ. Joseph. cont. Ap. L. i. p. 445. Avaris was the city Aur, the Cercasora of Grecian writers, at the apex of Delta. Abaris was properly Abarim, the city of the passage near the mountain of Arabia. These two places are continually confounded.



Thumosis

maintained themselves for a long space: but at last under Thumosis, the son of the former king, they were reduced to such straits, as to be glad to leave the <sup>12</sup> country.

In the course of this history Manethon tells us, that the whole body of this people were called Ucfous, or, as <sup>13</sup> Eusebius more truly expresses it, *Υκουσως*, Ucoufos. This term is analogous to Ufiris, Uchoreus, and many other titles in Egypt; and undoubtedly means the Noble <sup>14</sup> Cusean. Manethon gives another interpretation; but owns, that Uc in the sacred language signified something Royal. *Υκ καθ' ἱεραν γλωσσαν βασιλεα σημαίνει*. Hence we may learn for certain, what was meant by the sacred language; and consequently, what was also the sacred character in Egypt: and be assured, that they were the ancient Ethiopic, or Chaldaic: for the original Ethiopia was no other than Chaldea. This writer adds, *τινες δὲ λεγουσιν αὐτοὺς Ἀραβὰς εἶναι*: but some say, that they were *Arabians*. This is a title of the same purport; for the Arabians were originally Cuthites, or Ethiopians. Hence the province of Cushan in Egypt, the same as the land of Goshen, was called the Arabian nome; which was the best of the land of Egypt. They were also styled Hellenes, Phœnices, Auritæ; the last of which titles is of great consequence in the history and chronology of the country. The

Sacred Language  
Chaldaic.

Arabians Cuthites  
and Ethiopians.  
Cushan Goshen  
Hellenes, Phœnices  
Auritæ.

founded. Avaris was from *اور*, the city of Orus: Abaris from *עבר*, so denominated from being situated in the passage into Upper Egypt, and guarding that pass. It was probably the same, which was afterwards called Babylon. The two places were very near, which makes the mistake of more consequence.

<sup>12</sup> Manethon apud Josephum supra.

<sup>13</sup> Præp. Evang. L. 10. p. 500.

<sup>14</sup> See Vol. I. p. 76.

people so called were the first who reigned in Egypt: and with them the history of that people must commence. Syncellus, who follows the ancient Chronicle, in speaking of the dynasties in the Egyptian chronology, mentions the Auritæ as the first who reigned. <sup>15</sup> Πρωτον των Αυριτων. They were the same as the Ἡμιθεοι, Semidei, who are placed in the same rank.

*Aurita the first in Egypt. Ημιθεοι.*

We are told by Manethon, that the whole body of this people had the appellation of Royal Shepherds. But I should imagine, that this title was more particularly given to their kings; who, by Africanus and others are styled the <sup>16</sup> Hellenic and Royal Shepherds. It was a mark of distinction, which they borrowed from their ancestors in Babylonia; among whom it seems to have been common. <sup>17</sup> It is remarkable, that the first tyrant upon earth masked his villainy under the meek title of a Shepherd. If we may credit the Gentile writers, it was under this pretext, that Nimrod framed his opposition, and gained an undue sovereignty over his brethren. He took to himself the name of Orion, and Alorus; but subjoined the other abovementioned: and gave out that he was born to be a protector and guardian: or, as it is related from Berofus; <sup>18</sup> τουδε υπερ εωυτε λογον διαδεναι, οτι μιν τε λεω ΠΟΙΜΕΝΑ ο Θεος αποδειξει. He spread a report abroad, that God had marked him out for a Shepherd to his people. Hence this title was assumed by other kings of

*Manethon*

*Nimrod, the Shepherd*

*Orion, Alorus*

*Berosus*

*Shepherd to his People,*

<sup>15</sup> Syncellus. p. 51.

<sup>16</sup> Ἐκκαίδεκατη δυναστεια Ποιμενες Ἕλληνες βασιλεις. Syncellus p. 61.

<sup>17</sup> Ποιμενες εἰ βασιλεις λεγονται. Scholia in Æschyli Persas, v. 74. I am the Lord, that faith of Cyrus, he is my Shepherd. Isaiah. c. 44. v. 28.

<sup>18</sup> Abydenus apud Euseb. Chron. p. 5.

The legitimate sovereigns  
are all such shepherds  
of their people.

All names of the Sun

the country, as may be seen in the <sup>19</sup> Chaldaic history: and from them it was borrowed by those of the family, who came into Egypt. It was a favourite appellation: and by this they may be traced, both here, and in every <sup>20</sup> settlement which they made. All their ancestors were esteemed of this profession: and most of their Gods were styled, Νομοι και Ποιμενες, *Pastors and Shepherds*; particularly Dionufus, Orus, Pan, Zeuth, and Ofiris. An ancient writer, alluding to the Cuthites in Egypt, and to their first king, styles the latter Telegonus, *a foreigner; one that came from a far country*: and he describes him as the son of Orus, *the Shepherd*. <sup>22</sup> Sub Acherre, in Ægypto regnavit Telegonus, Ori *Pastoris* filius. The name Acherres is a compound of Heres, pronounced Cheres, and Cherres, the Sun. Most of the primitive occurrences in Egypt are appropriated to the reigns of Apis, Orus, Vulcan, Timaus, the same as Tamus and Thamuz. These were all sacred titles, and did not relate to any particular king. For notwithstanding the boasted antiquity, and the endless dynasties of the Egyptians, they had in reality no king of the country to whose time these

<sup>19</sup> Αλαρον (ητοι Νεζερωδ) Ποιμενα. Δαως ποιμην. Abydenus. ibid. Δαωνον Ποιμεια βασιλευσαι. Apollodorus. ibid. p. 5. This title was probably borrowed from the church of God. The Deity seems from the most early times to have been represented as the Shepherd of his people. This was retained by those, who were apostates from the truth. They gave it to the Gods, which they introduced; and assumed it themselves. Many types and allusions were borrowed from the same quarter.

<sup>20</sup> It obtained in Greece. Hence Ποιμην βασιλευς. Ποιμανωρ, ποιμην, η βασιλευς. Hesych. Ποιμανωρ, η βασιλευς. Scholia in Persas Æschyli. v. 241.

<sup>21</sup> Eusebii Chron. Hieron. Interprete. p. 14.

<sup>22</sup> Syncellus expresses it Acheres. p. 155.

Acheres, like Uchorus, is probably a compound of Ach or Uch, and Heres; *the great Sun*.



facts could be referred. Their first monarchs were certainly the Cuthites styled Auritæ, who built the city Aur, called Avaris, in the land of Goshen, and nome of Heliopolis. Telegonus is above said to have been the offspring of a Deity: for it was usual for persons to be denominated the children of the God, whom they worshiped. From hence it arose, that this foreigner was styled the son of Orus; and his people in like manner were called the Oritæ or Auritæ; as I have mentioned before. They likewise esteemed themselves the offspring of Zeuth: and are said to have been the first after the Gods, who reigned in Egypt. These Gods were no other than their principal ancestors; whose names were in aftertimes prefixed to the lists of their kings. Alex-*Alexander* ander the Great, in a very large letter to his mother Olympias, takes notice of this intelligence, which he had extorted from one of their priests. He learned from this person the secret history of the country: and among other things, that after Hephaistus, or Vulcanus, succeeded the offspring of Zeuth. These were deified men, to whom divine honours were paid; and who were the Dæmones and Ἡμῖθεοι of after ages. <sup>23</sup> Alexander ille magnus, Macedo, insigni volumine ad matrem suam scripsit, metu suæ potestatis proditum sibi de Diis hominibus, a sacerdote secretum. Illic Vulca-*Vulcan, Fire* num facit omnium principem; et postea Jovis gentem.

However they may have degenerated afterwards, their religion at first was the purest Zabaïsm. They worshiped *Zabaïsm. In Dupuis* the sun and moon, and other celestial bodies: but had no image; nor admitted any resemblance by way of adoration. *Pantheism. Universe*

<sup>23</sup> Minucii Felicis Octavius. 163.

*God.*

The Egyptians seem to have been quite the reverse; and were lapsed into a gross species of idolatry. This was the reason, when the Cuthites came among them, that they ruined their temples, and overthrew their altars; not being able to bear the baseness of their superstition. They were however of great service to this people; and compensated for the evil, which they are said to have brought upon them. Their history is continually alluded to by ancient writers, who point out the country, from whence they came. Eusebius takes notice of a tradition of the Ethiopians arrival in these parts: and says, that they came from the river <sup>24</sup> Indus. I have shewn, that the Tigris was the original river called Indus: that the Choaspes, a branch of it, was said, <sup>25</sup> ἔλκειν Ἰνδὸν ὕδωρ, *to furnish an Indic stream*: and this name came from the sons of Chus; who both in these parts, and in others, where they settled, were peculiarly styled Indi. Stephanus Byzantinus, speaking of the ancient names of Egypt, among others mentions, that it was called <sup>26</sup> Mufara, and Aëtia; which last it received from one Aëtus, *an Indian*. I have taken notice, that the name Ægyptus was from the same quarter; and that it was conferred by a son of Belus of Babylonia. Eustathius gives a like account of the ancient names of Egypt: and says, that it was called

Indi

Ætus an Indian.

<sup>24</sup> Αἰθιοπες ἀπο Ἰνδοῦ ποταμοῦ ἀναστάντες πρὸς τὴν Αἰγύπτω πηκσαν. Euseb. Chron. p. 26. Syncellus. p. 151.

Αἰθιοπας τοιων ἱστοροῦσι πρῶτες ἅπαντων γεγονέναι, καὶ τὰς ἀποδείξεις τούτων ἐμφανεῖς εἶναι.—Φασὶ δὲ καὶ τὰς Αἰγυπτίους ἀποικεῖς ἑαυτῶν ὑπαρχειν, Οσίριδος ἡγήσαμενός τῆς ἀποικίας. Diodorus Sic. L. 3. p. 143. 144.

<sup>25</sup> Dionys. περιηγ. v. 1074.

<sup>26</sup> Μυαρά (read Μυσάρᾳ)—καὶ Αἰτία, ἀπο τινος Ἰνδοῦ Αἰτῆ. See also Scholia in Dionys. v. 239.

Aëtia

Aëtia from one Aëtus, an Indian. He adds, that it was also called Ethiopia from a body of Ethiopians, who settled there, <sup>27</sup> *περὶ ὧν πολλοὶ τῶν παλαιῶν ἱστορῶσι: of whom many of the ancient historians make mention.* They might well take notice of them; for their arrival was a wonderful æra, and much to be remembered in the annals of Ægypt. Though they behaved in a tyrannical manner, yet they performed mighty works, and benefited the country greatly. Their very oppression obliged the Mizraïm to exert themselves; and afforded them an opportunity of improving both in literature and arms. Hence the latter were of necessity enriched with much knowledge, to which otherwise they had been strangers.

At the time, when the Cuthite Ethiopians arrived, Lower Egypt was in great measure a <sup>28</sup> morass: but under their direction it was drained by numerous canals; and rendered *Canal,* the most beautiful country in the world. They carried a sluice with vast labour from the Pelusiæ branch of the Nile to the western gulf of the Red Sea. Part of it remains at this day; and passes through Grand Cairo towards Matærea, and is kept up with <sup>29</sup> great care. The chief of the pyra-*Pyramids,* mids at Cochoe were erected by them. Herodotus mentions a tradition of their being built in the time of the

<sup>27</sup> Ἐκλήθη δὲ ποτὲ κατὰ τὴν ἱστορίαν ἡ τοιαυτὴ χώρα, καὶ Ἀερία, καὶ Ποταμία, καὶ Ἀθιοπία διὰ τὸς ἐκεῖ Ἀθιοπᾶς, κτλ. Eustath. in Dionys. ad v. 239. See Eusebii Chron. p. 29.

<sup>28</sup> Καθελθε γὰρ τὴν νυν ἔσαν Αἰγυπτὸν λεγούσιν ἡ χώραν, ἀλλὰ θαλάτταν γεγενῆσθαι κτλ. Diodor. L. 3. p. 144.

Πᾶσα ἡ χώρα ποταμοχώρας. Ibid.

Θαλάσσα γὰρ ἦν ἡ Αἰγυπτos. Plut. Is. et Osiris. p. 367.

<sup>29</sup> See Pocock, and Norden's Travels in Egypt.



Shepherd <sup>30</sup> Philitis, when Egypt was under great calamities; when princes reigned, whose names were held by the people in abomination. The modern Arabs have accounts of their being built by <sup>31</sup> Iän Ebn Iän. By this is signified, that they were constructed by the Iönim, the sons of that Iön, called Ionas, and Ionichus, of Babylonia. Juba in his history took notice, that the city Heliopolis was not the work of the native Egyptians, but of <sup>32</sup> Arabians; by which name the sons of Chus are continually distinguished. They raised the most ancient obelisks in Egypt; which were formed of one piece; yet of an amazing size: and the granate, of which they consist, is so hard, that scarcely any tool now-a-days can make an impression. Hence it is matter of wonder, how they were originally framed, and engraved. They are full of hieroglyphics, curiously wrought; which, as we learn from Cassiodorus, were ancient <sup>33</sup> Chaldaic characters. These were the sacred characters of Egypt, known only to the <sup>34</sup> priests; which had been introduced by the Cuthite Ethiopians.

I have often taken notice of a common mistake among the Greek and Roman writers; who, when the sacred terms grew obsolete, supposed the Deity of the temple to have been the person, by whom it was built. Thus it is said of

<sup>30</sup> Herod. L. 2. c. 128.

<sup>31</sup> Herbelot Biblioth. Oriental.

<sup>32</sup> Plin. L. 6. p. 343.

<sup>33</sup> Obeliscorum prolixitas ad Circi altitudinem sublevatur: sed prior Soli, inferior Lunæ dicatus est: ubi sacra priscorum *Chaldaicis* signis, quasi literis, indicantur. Cassiodorus. L. 3. Epist. 2. and Epist. 51.

They had two sorts of letters. *Διφασισσι δὲ γραμμασι χρῶνται.* Herod. L. 2. c. 36.

Will they might

Obelisks

Sacred Chaldaic  
(characters, Who knows?)

Great Mistake.

the Chaldaic God Mithras, that he first erected the obelisks *Mithras* in Egypt. <sup>34</sup> Primus omnium id (obeliscorum erectionem) instituit Mitres, qui in Solis Urbe regnavit, somnio jussus. Mitres was no other than Mithras, the same as Arez, and Osiris, who was greatly revered in the eastern world. He did not reign at <sup>35</sup> Heliopolis; but was there adored: nor did he raise the obelisks; but they were erected to his honour. His rites were introduced into Egypt by the people abovementioned. But he was more commonly represented under the character of Osiris and Orus. *Osiris Orus* Stephanus, in like manner, speaks of Mithras, as a man, and joins him with Phlegyas. He says, <sup>36</sup> that *these two were the authors of the Ethiopic rites and worship: for they were by birth Ethiopians: which people were the first nation constituted in the world; and the first, which enacted laws, and taught men to reverence the Gods.* All this is true of the Chaldaic Ethiopians. A large body of this people settled in Ethiopia above Egypt: and from their history we may learn, how much the Egyptians were indebted to their ancestors. They in some degree looked upon the Egyptians as a <sup>37</sup> colony from their family: and so far is true, that they were a draft from the great Amonian body, of which the Mizraim and the Cuthites were equally a part. Nothing can more

<sup>34</sup> Plin. L. 36. c. 8.

<sup>35</sup> By this however is pointed out the nome, in which the Cuthites settled; the same as Zoan, of which Goshen was a part.

<sup>36</sup> Τὴν γὰρ Αἰθιοπῶν γῆν πρῶτην παρῆναι· πρῶτοι δὲ Θεοὶ ἐτίμησαν, καὶ νόμοις ἐχρησάντο. Ονομαζοῦσι δὲ τὰς αἰτίας τούτων Μῆτραν καὶ Φλεγυαν, αἰδρας Αἰθιοπῶς το γένος. Steph. Byzant. By this we find, that the sons of Chus, called here Ethiopians, were the first constituted people, and the authors of idolatrous rites.

<sup>37</sup> Φάσι δὲ Αἰγυπτίους ἀπαικὲς ἑαυτῶν ὑπαρχειν. Diodor. L. 3. p. 144.

satisfactorily prove, that the Cuthite Ethiopians had been in Egypt, and ruled there, than the laws of the <sup>38</sup> country, which were plainly Ethiopic. And not only the laws, but, as we are assured by <sup>39</sup> Diodorus, the rites of sepulture, and the honours paid to the ancient kings, their ancestors, were Ethiopic institutions. I have mentioned from Cassiodorus, that the sacred characters upon the obelisks were of Chaldaic original; which is the same as <sup>40</sup> Ethiopic. In confirmation of this, Diodorus tells us, that these characters in Egypt were known only to a few, who were of the priesthood. But that in Ethiopia they were the national character, and universally <sup>41</sup> understood. In short, this writer assures us, that the rites in both nations had a great resemblance, so as to be nearly the <sup>42</sup> same. The priests in each were recluse, and given to celibacy. They alike used the tonsure, and wore a garment of linen: and they used to carry in their hands a sceptre, or staff, which at the top had *τυπον αροτροειδη*, the representation of a plough; undoubtedly in memorial of their ancestor, *ανθρωπος γης*, the great husbandman. Their bonnets, as well as those of their kings, were ornamented with figures of serpents: for they held the serpent as sacred, and were addicted to the Ophite worship.

Ophite Worship.

Among the cities, which the Cuthites built in Egypt,

<sup>38</sup> Τα δε πλειστα των νομιμων τοις Αιγυπτίοις ὑπαρχειν Αιθιοπικα. Diodorus. L. 3. p. 144.

<sup>39</sup> Ibid.

<sup>40</sup> Diodorus makes mention Αιθιοπικων γραμματα των παρ' Αιγυπτίοις καλεμενων Ἱερογλυφικων. p. 145.

<sup>41</sup> Παρα δε τοις Αιθίοψιν ἀπαντας τουτοις χρησθαι τοις τυποις. p. 144.

<sup>42</sup> Τα τε συσηματα των Ἱερων παραπλησιαν εχειν ταξιν παρα αμφοτεροις τοις εθνεσι. Ibid.

there



there was one in the nome called Men El Ai (Μενελαΐτης), or Provincia Dei Luni. This city was called Canobus, and was opposite to the island Argæus. The Grecians ascribed the building of this city to Menelaus of Sparta: but Aristides assures us, that it was far prior to the æra, when that personage was supposed to have been in Egypt. <sup>43</sup> *I was told, says this writer, from a priest of consequence at Canobus, that (Canobus this place had its name, many ages before the arrival of Menelaus. He did not mention the name of the place so articulately, as to give me an opportunity of expressing it in Grecian characters. Besides, it did not correspond with our idiom: nor was it round and smooth; but quite of the Egyptian cast, and hard to be uttered. Thus much I learned from him, that it signified a golden foundation. I make no doubt but the term, upon which the priest founded his notion, was Cuthim; which undoubtedly signifies gold: but at the same time it is the plural of Cuth, and relates to the Cuthites. The later Egyptians did but very imperfectly understand their original language; and misinterpreted their traditions. The original terms certainly signified a Cuthite foundation. They related not to gold, but to the <sup>44</sup> Cuthim, who founded the city Canobus upon the lower and most western part of Delta.*

<sup>43</sup> Εγωγε ηκησα εν Καινωτω των Ιερεων ου τε φαυλοτατη, οτι μυριοις ετεσι προτερον η Μενελαν εκεισε προσχειν, το χωριον ετως ωνομαζετο. και εκ αντικρυς μεν ελεγε τ'ενομα τετ' αυτο, ως απογραφαι γραμμασιν Ελληνικοις, αλλ' (εκ) ην μεν ωσπερ εμφερομενον, και περιτροχον, Αιγυπτιον δε και δυσγραμματον μαλλον' τοδ' εν ημετερα φωνη δηλοι χρυσου εδαφος. Aristid. Oratio Ægypt. vol. 3. p. 608.

<sup>44</sup> The terms were probably **כנח** **קנח**, Adon Cuthim. They may be interpreted a golden foundation, or a Cuthite foundation, indifferently. Adon Cuthim may also refer to Canobus, the God of the Cuthites. Adon Cuthim, Deus Cuthæorum.

*Forms of Animals* The sacred emblems in use among this people were at first innocent; but in time proved the source of much superstition. Many of these were taken from the forms of animals, by which they distinguished both the titles and attributes of their Gods. By these means the Deity and the animal had the same name: and the latter, in consequence of it, was entitled to much honour and reverence. As all their cities were denominated from some God, they seem to have made use of these animals, as so many devices, by which their cities were distinguished. Hence we read of Lycopolis, Leontopolis, Latopolis, and the city of Mendes, the goat. The hawk, the ibis, the crocodile, the dog, were all used for sacred marks of distinction. After the Cuthites had drained Lower Egypt, and had there built cities, it is probable that every city had some one of these sacred emblems, represented in sculpture, either upon the gates, or upon the entablature, of their temples. This characteristic denoted its name, as well as the title of the Deity, to whom the place was sacred. And the Deity in those cities was often worshiped under such particular symbol. This is plainly alluded to in some of the poets. They have represented the dispersion of the sons of Chus from Babel, as the flight of the Gods into Egypt; where they are supposed to have sheltered themselves under the form of these sacred animals. Ovid in particular describes this flight: and though he has in some degree confounded the history, yet the original purport may, I think, be plainly discerned. What I allude to, is to be found in the song of the Pica, when she contends with the Muses.

<sup>45</sup> Bella canit Superûm ; falsoque in honore Gigantas  
 Ponit, et extenuat magnorum facta Deorum.  
 Emissumque imâ de sede Typhoëa narrat  
 Cœlitibus fecisse metum ; cunctosque dedisse  
 Terga fugæ : donec fessos Ægyptia tellus  
 Ceperit, et septem discretus in ostia Nilus.  
 Huc quoque Terrigenam venisse Typhoëa narrat,  
 Et se mentitis Superos celâsse figuris.  
 Duxque gregis, dixit, fit Jupiter : unde recurvis  
 Nunc quoque formatus Libys est cum cornibus Ammon.  
 Delius in corvo, proles Semeleïa capro,  
 Fele soror Phœbi, niveâ Saturnia vaccâ,  
 Pisce Venus latuit, Cyllenius Ibidis alis.

*Nine Verse,*

Ovid distinguishes between the Giants and the Gods, through mistake. The Giants, or Titans, were the Deities, who fled; and Typhon, the same as Typhœus, by which is meant divine vengeance, pursued them. The solution of the history is obvious. It amounts to this : that the Cuthites fled from Typhon, or Typhœus ; and betook themselves to Egypt, where they sheltered themselves. Here they built many cities, where they instituted the religion of their country : and where their exiled Deities were in aftertimes worshiped under different symbols ; such as a ram, a lion, a <sup>46</sup> goat, and the like. Of these Deities I have before taken notice ; and shewn, that they were the chief ancestors of the Cuthites : from some of whom the Egyptians were equally descended.

<sup>45</sup> Metamorph. L. 5. v. 319.

<sup>46</sup> See Antoninus Liberalis from Nicander, concerning the changes, which the Gods underwent upon their flight from Typhon into Egypt. Fab. 28. p. 145.



Hence they also looked upon themselves as the offspring of the Gods. <sup>47</sup> Ὅι σοφωτατοὶ Αἰγυπτιοὶ, θεῶν ἀπογονοὶ.

*Manetho mistaken* It is extraordinary, that Manethon, in speaking of the Cuthites, should describe them as τὸ γένος ἀσημοὶ, *people of an obscure and ignoble race*. This cannot be rendered consistent with their general character. They were the descendants of persons well known; who were represented even by their enemies as a race of superior beings. They were styled Gods, and Demigods, and the children of Heaven. The Egyptians, who hated their tyranny, yet in some degree revered their memory. They are called by Manethon *the Royal Shepherds*; and are also styled Phœnices, and Hellenes: which terms, whether they were understood or not by the writers, who have transmitted them, were certainly titles of the highest honor. They were a people who valued themselves greatly upon their descent; and kept up the best memorials of their family. They pretended to be derived from the <sup>48</sup> Sun; and were called Heliadæ, or the Solar Race. *The Solar race* They were the descendants of the original Titanians, who were so highly revered by their posterity; and whom Orpheus addresses, as the origin of the <sup>49</sup> Hellenic nations. In consequence of this, I cannot help thinking, that what is rendered ἀσημος, was an ancient term of a very different purport. Manethon wrote in Greek; and being led by the ear, has changed this word to one familiar to him in that language: by which means he has well nigh ruined a curious

<sup>47</sup> Callisthenes apud Fabricium. vol. 14. p. 148.

<sup>48</sup> Παρμεσση; Ἡλίου παῖς. From Hermapion in Marcellinus. L. 17. p. 126.

<sup>49</sup> Orphic. Hymn. 36.

piece of history. What he has rendered Afemos, *ignoble*, the Dorians would have expressed Afamos; which in the original was Afamah, *noble and divine*. By this was signified, that the Shepherds were of a <sup>50</sup> royal or celestial race, the children of Heaven. Afamah was the name of the Deity among the Samaritans and Syrians. The God of Hamath was called <sup>51</sup> Afamah: and in the ancient Samaritan Pentateuch it is said to have been made use of as the name of the true God: for instead of the words, *In principio creavit Deus*, there was substituted, *In principio creavit Afamah*. Some *Aiamah* think, that this is only a false imputation of the Jews, who hated the Samaritans. It may possibly be false, that the term was thus applied: yet it shews, that such a title certainly existed, and was in use. The people of Hamath, who were transplanted into the land of Israel, built a city of this name, undoubtedly in honour of their country <sup>52</sup> God. Selden expresses it Afima; and assures us, that there was such a Deity. <sup>53</sup> Deum fuisse Afima, et sacra <sup>54</sup> Scriptura, et citatus Josephi locus ostendunt. From the above I am inclined to think, that the original term related to <sup>55</sup> Heaven; and was of a

<sup>50</sup> Analogous to חַשְׁמֵן, Hasamen, of the Hebrews, which signifies Princes.

<sup>51</sup> Selden de Diis Syris. Syntag. 2. p. 252.

Afama was the name of a river in Mauritania. Ptol. Geogr. L. 4. c. 1. Fluvius sacer, vel divinus.

<sup>52</sup> Afima oppidum in terrâ Judæ, quod ædificârunt hi, qui ad eam venerant de Emat. Hieron. in Locis Hebræis. Afama seems to be in purport the same as *Ou-Asama Ouranos* *paros*; and to relate to Sam and Samah, Cælum. The priests of this Deity were called Samanæi; and were to be found in many parts of the world. See Clemens Alexand. and others.

<sup>53</sup> Selden de Diis Syris. Syntag. 2. c. 9. p. 252.

<sup>54</sup> 2<sup>d</sup> Kings. c. 17. v. 30.

<sup>55</sup> Analogous to Samah of the Arabians, سَمَاء.

different purport from that, by which it is rendered in Manethon. It was a title, I imagine, common among the Syrians, and all the family of Ham.

From some circumstances not well explained in the history of the Cuthite Shepherds, Josephus has been induced to think, that they were his ancestors; and that the account given by Manethon related entirely to the sojournment of the sons of Israel in Egypt. Sir John Marsham dissents from him; and with good reason: for the histories of the two people are repugnant, and can never be reconciled. Among other arguments, he takes notice, that the Israelites, when they came into Egypt, were in number but seventy; whereas the Shepherds were two hundred and <sup>56</sup> forty thousand. The former were in a state of servitude, and grievously oppressed: but the latter exercised lordship; and made the whole land tributary. Add to this, that the Israelites were detained; and refused the leave, they sued for, to depart. The Shepherds would not go, till they were by force driven out of the country. These arguments alone are of such force, as to set aside the notions of Josephus. Had he not been blinded with too great zeal for his countrymen, the author, from whom he quotes, affords sufficient evidence to overturn his hypothesis. Manethon plainly specifies two sets of people, one of which succeeded to the other. The first were the Cuthite Shepherds from Babylonia: the second were the Israelites, who had the land given to them, which the former had deserted. This was the district of Avaris, or

<sup>56</sup> Marsham's Chronol. Sec. 8. p. 101. and Sec. 12. p. 309. Herman Witsius refers the history of the Shepherds to Abraham. L. 3. p. 210.



Avaris; which the Cuthites had fortified, and in which they were finally besieged. After their departure, it was demolished by king Amosis, as we are informed by Apion :  
<sup>57</sup> κατεσκαψη γαρ την Αβαριν Αμωσις. It was afterwards given to the Israelites by Amenophis, who is represented as third. inclusive from Amosis. <sup>58</sup> Την τότε των Ποιμενων εξημωθεισαν πολιν Αβαριν συνεχωρησεν (Αμενοφισ). *Upon the people being distressed, Amenophis granted them for an habitation, the city Avaris, which had been deserted by the Shepherds.* It was not merely a city, but, as I have before mentioned, a walled province : for it contained no less than ten thousand square <sup>59</sup> arouræ. In this was a city Aur, אור, called Avaris, and Aouaris, Αβαρις, by the Grecians ; the Cœnophora of Mela, and other writers. Manethon particularizes the people, to whom this district was ceded ; though he has in many respects sadly confounded their history. He says, that they were employed in acts of servitude, and greatly oppressed : but they were delivered, and formed into a republic, by one, who was their lawgiver, and whose name was <sup>60</sup> Moses. These data, though culled out of a deal of heterogeneous matter, are very clear, and determinate : and if learned men, instead of trying to adapt these plain facts to the flood of Ogyges, the æra of Argos, or the landing of Danaus in Greece, had chosen to abide by what is so evident and satisfactory,

<sup>57</sup> Tatianus Assyrius. p. 273.

Clemens Alexand. Strom. L. 1. p. 379. Euseb. Præp. Ev. 10. c. 11.

<sup>58</sup> Josephus contra Ap. L. 1. p. 460.

<sup>59</sup> Josephus contra Ap. L. 1. p. 446.

See Observations upon the Ancient History of Egypt. p. 175. 177.

<sup>60</sup> Καὶ προσηγορευθη Μωϋσης. Josephus cont. Ap. L. 1. p. 461.

the history of Egypt would have been less obscure. But the Fathers, through whose hands we receive the greatest part of our knowledge, are all to a man misled by these notions : and the testimony of the best historians is set aside, because it does not agree with some preconceived opinion ; being found either too much before, or after, the reign of Phoroneus, and Apis ; or the landing of Cadmus the Phœnician. In respect to the history of the Shepherds, the best writers have been greatly mistaken, by proceeding always upon extremes. They suppose, either that the people spoken of were solely the Israelites, which is the opinion of Josephus, and his adherents : or else that they were a people entirely of another race ; and appropriate the history accordingly. But there is a medium to be observed : for it is certain that they were two separate bodies of people, who came at different times : and they are plainly distinguished by Manethon. Those, who are mentioned with Moses, are posterior to the others, and inhabited the very province, which the former had vacated. It is likewise mentioned by the same writer, that these second Shepherds were once under the rule of an <sup>61</sup> Heliopolitan, a person of great influence ; who advised them not to reverence the sacred animals of the country, nor regard the Gods : nor to intermarry with the Egyptians ; but to confine themselves to those of their own family. The name of this person was Οσασιφος, Ofarsiph. Now I am persuaded, that Ofarsiph is nothing else but a mistake in arrangement for <sup>62</sup> Sar-Ofsiph, *the Lord Ofsiph*,  
by

<sup>61</sup> Joseph. contra Ap. L. i. p. 460.

<sup>62</sup> Sar is a Prince: and the term continually occurs in the history of Egypt, and of other

The Fathers all  
mistaken.

by which, no doubt, is meant Joseph of the Scriptures. Manethon has to be sure greatly confused the account; and at the close says, that Osarsiph at last changed his name to Moses: by which means he would make them appear as the same person. He has likewise interspersed much foreign matter; and is guilty of gross anachronisms: notwithstanding which, he affords sufficient light to ascertain the history of the two people. And in respect to the Israelitish Shepherds, we may be assured, that by Sar-Ofiph they were introduced into Egypt; and that they were led out of it by Moses. Joseph was the cause of great wealth, and plenty to the Egyptians; and was accordingly esteemed a great benefactor. They likewise looked upon him as a revealer of hidden mysteries, a discloser of the will of the Gods. In consequence of this, they styled him Hermes, which signifies an interpreter. Hence came ἐρμηνεύειν, and ἐρμηνευτής, among the Greeks. There is a remarkable account of this Hermes in the Chronicon Paschale, and Cedrenus, which is worthy to be mentioned. <sup>63</sup> It is said of him, that *he was envied*

other countries: hence we read of Sar-chon, Sar-don or Sar-Adon, Sar-Apis, Sar-Apion, Sar-Adon-Pul; or Sardanapalus. The name of Sarah was the same as Hera, *Lady*. See Vol. I. of this work. p. 73. It was sometimes expressed Zar. The captain of the guard to the King of Babylon was styled Nebo-Zar-Adon. 2 Kings. c. 25. v. 11. The feminine was Zarina. Diodorus Siculus mentions a Queen of the Sacæ, called Ζαρινα, Zarina; which undoubtedly was not a proper name, but a title. See Diod. L. 2. p. 119.

<sup>63</sup> Γινους δε (Ερμης) ὅτι διαφθονοῦνται αὐτῷ οἱ ἀδελφοὶ αὐτοῦ—ἤθουλοντο γὰρ αὐτὸν φοβεῖσθαι, ὡς ὄντες πολλοὶ, περιποῦ ἐξδομικόντα,—ανεχωρήσειν, καὶ ἀπερχεται εἰς τὴν Αἰγύπτου πρὸς τὴν φυλὴν τῆ Χαμζῆς Νωε, οἱ τινεὶ ἐδεξάντο αὐτὸν ἐν τιμῇ, καὶ διέτριβεν ἐκεῖ ὑπερφαιῶν παιταί, καὶ φορῶν τὴν χρυσὴν φολὴν ἐφιλοσσοῦσι παρὰ τοῖς Αἰγυπτίοις, λεγὼν αὐτοῖς μαντείας μελλοντῶν· ἦν γὰρ φύσει σφοδρὰ λογικός. Καὶ προσήκουσιν, αὐτὸν λεγόντες Θεὸν Ἑρμην, ὡς λεγόντα τὰ μελλοντά, καὶ διακονῶντα αὐτοῖς ἐκ τῆ Θεῶν



*envied by his brethren, who are represented as seventy in number. That finding, they were continually laying snares for him, and consulting how they might destroy him, he went into Egypt, προς την φυλην τῆς Χαμ, to the sons of Ham, where he was received with great honour. Here he resided in much state, being superior to every body: and he was cloathed with a particular robe of gold. He proved himself in many instances to be both a philosopher and a prophet; and foretold many things, being by nature nobly endowed. They therefore revered him as a Deity; and conferred upon him the name of Hermes, on account of his prophecies, and for having interpreted to them those oracles, which they had received from heaven. And as he had been the cause of great riches to their nation, they styled him the dispenser of wealth; and esteemed him the God of gain. When he came into Egypt, Mizram the son of Ham reigned there. This account is very curious; and seems to have been taken from some ancient Egyptian history. It is, as I have observed in respect to other national records, in some measure perverted, and obscured: yet the outlines are plain; and even in the mistakes we may see allusions to true history,*

*των μελλοντων την αποκρυσιν και παρεχοντα αυτοις χρηματα, οντινα και πλαστοδοτην εκαλουν, ως τε χρυσος Θεον ονομαζοντες. Οτε ουν αυτος Ερμης εις την Αιγυπτον ηλθεν, εβασιλευσε των Αιγυπτιων τοτε εκ τῆς γενεας τῆς Χαμ ο Μετρεμ. κλ. Chronicon Pasch. p. 44. 45. Cedrenus. p. 18. I have omitted a deal of extraneous matter: for these authors have strangely perplexed this curious history. They imagine Hermes to have been the same as Faunus the son of Jupiter: and suppose that he reigned after Picus in Italy; though in the same page Cedrenus tells us, that he succeeded Mizraïm in Egypt. Μετρεμ τῆς Χαμ, τῆς ἐκεῖ βασιλευοντος, αποθανοντος, εὐθὺς αναγορευεται. Mizraïm the son of Ham, who was king of the country, dying, Hermes was elected in his room. See Cedrenus. p. 18. He is placed in the reign of Sesostris: επι τῆς Ερμην φασιν εν Αιγυπτῳ, θανοντα ανδρα, γνωσθηναι και φοβερον επι σοφια. Cedrenus. p. 20.*

however misapplied. The Egyptians acknowledged two personages under the titles of Hermes, and of Thoth. The first was the most ancient of the <sup>64</sup> Gods, and the head of all. The other was styled the second Hermes; and likewise for excellence called Τρισμεγιστος, Trismegistus. There are histories given of this Hermes Trismegistus, which will be found to accord very much with those of the Hermes mentioned above: and his real name will appear to be very similar to Osarsiph, of whom we have before treated. This person is said to have been a great adept in mysterious knowledge; and an interpreter of the will of the Gods. He particularly decyphered all that was written in the sacred <sup>65</sup> language upon the obelisks in *Terrâ Seriadica*: and instructed the Egyptians in many useful arts. He was a great prophet; and on that account was looked upon as a <sup>66</sup> divinity. To him they ascribed the reformation of the Egyptian <sup>67</sup> year: and there were many <sup>68</sup> books either written by him, or concerning him, which were preserved by the Egyptians in the most sacred recesses of their temples, and held in high esteem. We are <sup>69</sup> told, that the true name of this Hermes, was Siphosas. We have here, I think, an instance of the same confusion of elements,

<sup>64</sup> Euseb. Præp. L. 1. c. 10. p. 32.

<sup>65</sup> Manethon apud Syncell. p. 40.

Ælian mentions ταυτὸ Ἑρμῆς νομῖμα. Var. Hist. L. 14. p. 399.

<sup>66</sup> Clemens Alexand. Strom. L. 1. p. 399.

<sup>67</sup> Hermes by Censorinus is styled Arminus. Annum Ægyptiacum novissime Arminon ad duodecim menses et dies quinque perduxisse (ferunt). c. 19. p. 103. So corrected by Scaliger.

<sup>68</sup> Clemens supra. - Jamblichus, sect. 8. c. 1.

<sup>69</sup> Eratosthenes apud Syncellum. Σίφωας, ὁ καὶ Ἑρμῆς, υἱὸς Ἡφαίστου. p. 124. supposed to have been a king.

{*etymology!* How misplaced? And is not Aofiph the Egyptian name of the Patriarch, who was called *אֶפֶיפִּי* by the Hebrews? *great are thy treasures!*

The names of those Shepherd kings, who are said to have reigned in Egypt, are transmitted to us by Manethon, Africanus, and Syncellus. But these authors differ greatly both in respect to the names themselves, and to the years, which the <sup>70</sup> kings reigned. The first of them is by Manethon called Salatis; but by Africanus, and Eusebius, the name is rendered Saïtis. From hence, I think, we may be assured, that Salatis is a mistake, and transposition for <sup>71</sup> Al-Saïtis, or Al-Saït: which was not a proper name, but a title of the prince, and related to the country, which he governed. Saït was one of the ancient names of Upper Egypt: whence the colonies, which went from thence, were called <sup>72</sup> Saïtæ: and that region has the name of <sup>73</sup> Said at this <sup>74</sup> day. Saïtis therefore, and Al-Saïtis, signify the Saïte Prince, and are both the same title. The names of the other kings seem to be equally exceptionable.

The Shepherds are said to have resided in Egypt five hundred and eleven years. But the total of the reigns of those, who are specified, amounts only to two hundred and fifty-nine, if we may credit Manethon, and Syncellus: though Africanus makes them two hundred and eighty-four. Ac-

<sup>70</sup> See Marsham's Chron. Sæc. 8. p. 100.

<sup>71</sup> Πρωτος Σαϊτης. Euseb. Chron. p. 16. Syncellus. p. 61. I am obliged to differ from what I have said in a former treatise. p. 318.

<sup>72</sup> Ἀθηναίους ἀποικίους Σαϊτῶν. Diodor. L. 1. p. 24.

<sup>73</sup> Leo Africanus. L. 8.

<sup>74</sup> In the Arabic version, the land of Goshen is rendered Sadir.



according to Eusebius, they amounted only to one <sup>75</sup> hundred and three. I take therefore for granted, that the five hundred and eleven years relate to the Israelitish, as well as to the Cuthite Shepherds; and that the residence of both people is comprehended in that term: for the accounts of them are certainly blended. And as the one did not succeed to the other immediately, that interval also is taken into the computation. This estimate upon examination will be found to agree with all the circumstances of history; and will serve for a clue to ascertain other events. The children of Israel were two hundred and fifteen years in Egypt: and Joseph had been there <sup>76</sup> twenty-one years, when he introduced his brethren into that country. These amount together to two hundred and thirty-six years. The years of the former Shepherds, according to Manethon and Syncellus, were two hundred and fifty-nine: which, added to the above, amount to four hundred and ninety-five years. These fall short of five hundred and eleven just sixteen years; which I imagine to have been the interval between the departure of the Cuthites, and the arrival of <sup>77</sup> Joseph.

<sup>75</sup> Regnaverunt Pastores annis centum tribus. Euseb. Chron. Versio Lat. p. 12. According to the old Chronicle, they reigned two hundred and seventeen years. Syncellus. p. 51.

<sup>76</sup> Joseph was carried into Egypt, when he was seventeen years old. Genesis. c. 37. v. 2. He was thirty years old, when he first stood before Pharaoh. Gen. c. 41. v. 46. He saw seven years of plenty, and two of famine: so that when he invited his brethren into Egypt, he had resided 21 years complete.

	Years.
<sup>77</sup> The first Shepherds resided — — — — —	259
Between their departure and the coming of Joseph — — — — —	16
Joseph resided before the arrival of his brethren 21 years complete	21
The Israelitish Shepherds were in Egypt — — — — —	215

511  
But

But if the numbers of <sup>78</sup> Africanus be true, those added to the years of the Israelitish Shepherds make four hundred and ninety-nine, and leave an interval of twelve years only. According to this computation, the Cuthites left the country after Joseph had been in Egypt some time, and only twelve years before the arrival of his brethren. I should think the former computation the nearest to the truth: though we may either way account for the land of Goshen lying vacant; and for the city Avaris being <sup>79</sup> unoccupied. Joseph therefore tells his brethren, that they must say to Pharaoh, that they were shepherds; because he foresaw, that they would then be entitled to the best of the land of Egypt. This was Goshen, called from the late inhabitants Tabir Cushman; and in aftertimes the Arabian nome. In conformity to this the province is by Bar-Bahlul, the Syriac Lexicographer, rendered Cushatha, as having been the ancient Cuthite region. It lay in the region of Heliopolis, the Zoan of the Scriptures, at the extreme part of Delta; between the mountain of Arabia to the east, and the plain of the pyramids westward. The city Avaris seems to have been rebuilt, and to have been called Cush-Aur, and Cer-Cushaur; the Cercafora of <sup>80</sup> Mela, and Herodotus. Cer-Cushora signifies the city of the Cushman-Oritæ.

<sup>78</sup> 284 The time of the first Shepherds, according to Africanus.

215 The time of the Israelites.

499 This subtracted from 511, leaves only twelve years.

By this estimate the first Shepherds left Egypt twelve years, before the others arrived.

<sup>79</sup> We find that it was converted to pasture ground, and possessed merely by some herdsmen. Genesis. c. 47. v. 6.

<sup>80</sup> Nilus juxta Cercaforum oppidum triplex esse incipit. Mela. L. 1. c. 9. p. 51.

The sons of Chus seem to have come into Egypt immediately after their dispersion from Babel. And as their arrival was five hundred and eleven years before the Exodus, this will carry us in computation as far back as to the time of Terah ; and to the sixth year before the birth of Abraham. About this time, I imagine, was the confusion of speech, and the dispersion abovementioned. If then we recapitulate the great occurrences of the first ages, as they have been transmitted to us both by sacred and profane historians ; we shall find that they happened in the following manner, and order. When there was a great increase of mankind, it was thought proper, that they should separate, and retire to their several departments. Their destination was by divine appointment : and there was accordingly a regular migration of families from Araratia in Armenia. The sons of Chus seem to have gone off in a disorderly manner : and having for a long time roved eastward, they at last changed their direction, and came to the plains of Shinar. Here they seized upon the particular region, which had fallen to the lot of Assur. He was therefore obliged to retreat ; and to betake himself to the higher regions of Mesopotamia. In process of time the Cuthites seem to have increased greatly in strength, and numbers ; and to have formed a plan for a mighty empire. People of other families flocked in unto them : and many of the line of Shem put themselves under their dominion. They were probably captivated with their plausible refinements in religion ; and no less seduced by their ingenuity, and by the arts, which they introduced. For they must certainly be esteemed great in science, if we consider



consider the times, in which they lived. The tower of Babel, which their imperious leader had erected, seems to have been both a temple, and landmark, from which they had formed a resolution never to recede. It therefore seemed good to divine Providence to put a stop to this growing confederacy: and, as they had refused to retire regularly, to force them by judgments to flee away, and to scatter them into different parts. The Ethnic writers, as I have before mentioned, speak of many fearful events, which attended the dispersion; particularly of earthquakes, and hurricanes, and fiery meteors, which the apostates could not withstand. Many of the sacred writers, though they do not speak determinately, yet seem to allude to some violent, and præternatural commotions, which happened at this season. Whatever may have been the nature of the catastrophe, it appears to have been confined solely to the region of Babylonia.

Upon the dispersion, the country about Babel was intirely evacuated. A very large body of the fugitives betook themselves to Egypt, and are commemorated under the name of the Shepherds. Some of them went no farther than <sup>81</sup> Shinar; a city, which lay between Nineve and Babylon, to the north of the region, which they had quitted. Others came into Syria, and Canaan; and into the Arabian provinces, which bordered upon these countries. Those, who fled to Shinar, resided there some time: but being in the vicinity of Elam and Nineve, they raised the jealousy of the sons of Ashur, and the Elamites; who made a confederacy against them, and after a dispute of some time drove them from

<sup>81</sup> It gave name to the whole region, of which Babylonia was only a part.

their neighbourhood. And not contented with this, they carried their arms still farther; and invaded all those of the line of Ham westward, as far as the confines of Egypt. This was the first part of the great Titanic war, in which the king of Elam was principal. We are informed by Moses, that they served him twelve years; and in the thirteenth they rebelled: and in the fourteenth year the king of Elam attacked them, in conjunction with the kings of Aram, Ashur, and Shinar: for Shinar was now regained, and in the hands of the Shemites.

This invasion happened, when Abraham had resided some time in Canaan; in which he first sojourned, when he was seventy-five years old. It happened also after his return from Egypt; but was antecedent to the birth of Ishmael, who was born in the eighty-sixth year of Abraham's life. We may therefore venture to refer this event to the eightieth year of the Patriarch's age. And as the first war is said by the Gentile writers to have lasted ten or <sup>82</sup> eleven years; if we add these to the fourteen mentioned by Moses, which intervened between that war, and the invasion made by the confederates, it will be found to amount to twenty-four years. And these being deducted from the eightieth year of Abraham, will give us the fifty-sixth of his life, and the first year of the Titanian war. At this time, or near it, I should imagine that it commenced. I have supposed, that the Cuthite Shepherds came into Egypt immediately upon the dispersion: and it is very plain from Manethon, that

<sup>82</sup> Συτεχέως δ' εμαχοντο δεκα πλειες ενιαυτες. Hesiod. Theog. v. 636.

Μαχόμενων δε αυτων ενιαυτες δεκα η Γη ερχησσε τω Διι την νικην. Apollod. L. i. p. 4.

their coming was five hundred and eleven years before the Exodus. The call of <sup>83</sup> Abraham was only four hundred and thirty, and his birth five hundred and five, years before that æra: therefore the dispersion must have been about six years prior to his birth. According to this computation, the first Titanian war was about sixty-two years after the dispersion. <sup>84</sup> Abydenus, <sup>85</sup> Cedrenus, and other writers, who take notice of the dispersion, mention this war as the next great event.

As the Cuthite Shepherds were in possession of Egypt at the time of this war; it may seem extraordinary, that they did not take a share in it, and assist those of their family, who were invaded. There is an obscure tradition of their being solicited to interfere: but as they were not themselves attacked, nor injured, they did not listen to the proposals. This is intimated in a history given of Oceanus, who was one of the <sup>86</sup> Titans. It is also a name of the Nile, which was called both <sup>87</sup> Oceanus, and Ægyptus: and in this account, that country, and its inhabitants are alluded to. The history is, that, <sup>88</sup> when the Titans entered into a con-

<sup>83</sup> Abraham was seventy-five years old, when he left Haran; and eighty-six at the birth of Ishmael.

<sup>84</sup> Euseb. Præp. Evang. L. 9. c. 15. Syncellus. p. 44.

<sup>85</sup> P. 29. Γίνεται δὲ καὶ ὁ Τιτανῶν πρὸς τὸν Δία πόλεμος.

<sup>86</sup> Diodorus. L. 3. p. 195.

<sup>87</sup> Νεῖλος Ωκεανός. Νεῖλος Αἰγύπτος. Ibid. p. 17.

<sup>88</sup> Τῶν ἀλλῶν Τιτανῶν εἰς τὴν κατὰ τὴν πατρὸς ἐπιβλήν ἰεμένων, ὁ Ωκεανὸς ἀπαγορεύει τε πρὸς τὰς τῆς Μητρὸς ἐπιταγὰς, καὶ ἐνδοιάζει περὶ τῆς ταξέως.

Εὐθ' ἐν Ωκεανὸς μὲν ἐν μεγάροισιν ἐμῖμνεν,

Ὀρμαινὼν, προτέρωσεν νοὸν τραπεί, κτλ.

Πολλὰ δὲ πορφύρων μένεν ἡμέρος ἐν μεγάροισιν.

Proclus in Timæum Platonis. 4. p. 296.



spiracy against their father, Oceanus withstood the solicitations, which were made to him: though he was some time in doubt, whether he should not take a part in the commotion. Proclus, who gives this account, has preserved some Orphic fragments to this purpose. The same is to be found in Apollodorus; who mentions the Titans engaging in war, and says, that Oceanus would not join them. <sup>89</sup> Οἱ δὲ Χωρὶς Ωκεανὸς ἐπιτιθένται. By Oceanus is meant in the language of mythology the Oceanitæ and Nilotæ, the inhabitants of Egypt.

I imagine, that the Canaanites had been in the same original rebellion in Babylonia, as the sons of Chus; and that they were a part of the dispersion. It is therefore probable, that they came into Canaan about the same time that the others betook themselves to Egypt. This is certain, that when Abraham traversed the country, it is repeatedly said, that <sup>90</sup> *the Canaanite was then in the land*: from whence we may infer, that they were but lately come. And the sacred writer, speaking of Hebron, a seat of the Anakim, or Titans, says, that it *was built seven years before* <sup>91</sup> *Zoan in Egypt*. By this we may infer, that the two nations in some degree corresponded in their operations, and began building about the same time. All the while, that the Patriarch sojourned in

<sup>89</sup> L. i. p. 2.

<sup>90</sup> Genesis. c. 12. v. 6. c. 13. v. 7.

<sup>91</sup> Numbers. c. 13. v. 22. Some have thought, that Zoan was Tanis, towards the bottom of Lower Egypt, and it is so rendered in the Vulgate. But this part of the country, called afterwards Delta, was not formed, when Hebron was built. The lower region of Delta increased gradually, and was the work of time. Zoan was Heliopolis, one of the first cities built by the Shepherds, and towards the apex of Delta.

this country, we find it so thinly peopled, that he could pass where he listed, and pitch his tent, where he pleased : and yet he travelled with a large retinue, and with flocks and herds in abundance. All this seems to indicate a recent population. Syria, and the coast from Libanus upwards, had been peopled by a different family before : and it is probable, that those of the confederacy, who settled there, had some battles with the natives. Eusebius accordingly mentions, *that in early times the Chaldeans, by whom are meant the Babylonians, made war upon the people of Phenicia.* <sup>92</sup> Χαλδαιοι κατα Φοινικων εξεστεισαν. But the land, which the Canaanite invaded, was in great measure vacant, and had been set apart for another people. For the distribution of the whole earth was by divine appointment ; and the land of Canaan was particularly allotted to the sons of Israel. They accordingly have this strongly inculcated to them, that in the division of countries, <sup>93</sup> *the Lord's portion is his people ; Jacob is the lot of his inheritance.* The Son of Sirach also informs us to the same purpose ; that <sup>94</sup> *in the division of the nations of the whole earth, He (the Lord) set a ruler over every people ; but Israel is the Lord's portion.* In conformity to this, the Psalmist introduces the Deity as telling Abraham, <sup>95</sup> *Unto thee will I give the land of Canaan, the lot, or line, of your inheritance :* which circumstance had been before recorded by <sup>96</sup> Moses. And yet even to him, and to his posterity, it

<sup>92</sup> Euseb. Chron. p. 28. Syncellus. p. 153.

<sup>93</sup> Deuteron. c. 32. v. 9.

<sup>94</sup> C. 17. v. 17.

<sup>95</sup> Psalm. 105. v. 11.

<sup>96</sup> Genesis. c. 13. v. 15. c. 15. v. 18.

was rather a loan than a gift: for the Deity seems always to have peculiarly reserved the property of this country to himself. The Israelite therefore had never a full command of it: he only held it at will, and was subject to God as proprietor. In short it was ever *the Lord's portion*. The people therefore are told, when a permission is given to them in some degree to part with their inheritance, <sup>97</sup> *The land shall not be sold for EVER: for the land is mine: and ye are strangers and sojourners with me*, saith the Lord. Indeed the whole earth may justly be called the Lord's: but this was his particular portion. It was however invaded, as were other places, in opposition to the divine appointment. Eusebius, in conformity to this tells us, that Noah explained to his sons the will of the Deity; and allotted to each their particular place of retreat, <sup>98</sup> *κατὰ θεῖον δηλονοτι χρεσμον*, *having received his instructions from Heaven*. But the sons of Chus first usurped the region allotted to Ashur; and afterwards transgressed still farther upon the property of their neighbours. Of all others the transgression of Canaan was the most heinous; for he knowingly invaded God's peculiar <sup>99</sup> portion; and seized it to himself. The trespasses of the sons of Ham brought on the dispersion; and afterwards the war of the confederates, as Syncellus justly observes. <sup>100</sup> *Οἱ υἱοὶ τοῦ Σημ*

<sup>97</sup> Numbers. c. 25. v. 23.

<sup>98</sup> Chron. p. 10.

<sup>99</sup> Τὸτον ἐν τῶν κληροδοτηθέντων ὁ τῷ Χαμ υἱὸς Χανααν, ἰδὼν τὴν πρὸς τῷ Λιβανῶ γῆν, ὡς ἀγαθὴ τε καὶ εὐφορὺς—τυραννικῶς καθήρπασεν αὐτήν, καὶ τῆς ἐκ τοῦ Σημ κληρῶς ἐξήλασε, καὶ ἔτω πάσα ἡ γῆ τῆς ἐπαγγελίας τοῦ Χανααν προσηγορεῖται. Auctor Anon. Johan. Malalæ præfixus, p. 16.

<sup>100</sup> P. 90.



επολεμησαν προς της υιους Χαμ περι των οριων της Παλαιστίνης. *The sons of Shem made war upon the sons of Ham about the boundaries of Palæstina.* Eusebius mentions the particular transgression of the Canaanite. <sup>1</sup> Νεωτερισας ο τε Χαμ υιος Χανααν επεδη τοις ορειοις τε Σημ, και κατωκησεν εκει, παραδας την εντολην Νωε. *Canaan, the son of Ham, was guilty of innovation, and trespassed upon the allotment of Shem; and took up his habitation therein, contrary to the commandment of Noah.* Besides the kings in the Asphaltite vale, the nations attacked in this war were the <sup>2</sup> Rephaïms, or Giants, in Ashteroth Karnaïm; and the Zuzims, and Emims, who were equally of the Titanic race: also the Amorites, and Amalekites, and the Horim in Mount Seir. All these were upon forbidden ground; and were therefore invaded.

Such is the history of the Titanic war, and of the dispersion, which preceded. Sanchoniathon speaking of the people, who were thus dissipated, and of the great works, which they performed concludes with this short, but remarkable character of them, <sup>3</sup> Ουτοι δε και Αληται, και Τιτανες καλενται. *These*

<sup>1</sup> Euseb. Chron. p. 10. Eusebius lived in the country, of which he speaks: and had opportunities of obtaining many curious histories from the original inhabitants. See also Epiphanius advers. Hæref. L. 1. c. 5.

<sup>2</sup> Genesis. c. 14. v. 5. Τες Γιγαντας τες εν Αστρωθ. So rendered by the Seventy. See Deuteron. c. 2. v. 10. 11. also v. 21. 22.

<sup>3</sup> Sanchoniathon apud Euseb. Præp. L. 1. p. 35.  
So Pelasgus αλητης. Cadmus αλητης.

Terah, and Nahor, and all the sons of Heber had separated themselves from the stock of their fathers, and dwelt in a forbidden land. Here they served other Gods. But the faith of Abraham was at last awakened: to which perhaps nothing contributed more than the demolition of the tower of Babel, and the dispersion of the sons of Chus: and lastly, the wonderful and tremendous interposition of the Deity in producing

*These are the people, who are described as exiles and wanderers, and at the same time are called the Titans.* This event seems to have been very happy in its consequences to those of the family of the Patriarch Abraham: as it must have facilitated their conversion; and given them an opening to retreat. They lived in the land of Ur of the Chaldees; which lay upon the Tigris, to the south of Babel and Babylonia. There was no passage for them to get away, but through the above country; which was then possessed by a people, who would not have suffered their desertion. Nor would they have thought of migrating, so long as they followed the religion of their fathers. But when Terah and his family had seen the tower shaken to its foundations, and the land made a desert; it was natural for them to obey the first call of Heaven; and to depart through the opening, which Providence had made. They therefore acceded to the advice of Abraham; and followed him to Haran in Mesopotamia, in his way to Canaan. The rout, which the Patriarch took, was the true way to the country, whither he was going: a circumstance, which has been little considered.

After the Cuthite Shepherds had been in possession of Egypt about two hundred and sixty, or eighty years, they were obliged to retire. They had been defeated by Halif-

producing these effects. This event not only inspired them with an inclination to get away, but also afforded them an opening for a retreat.

It is, I think, plain, that even the Chaldeans were not included in the people dispersed; as we find such a nation in the days of Abraham; and not only in his time, but in the days of his father and grandfather. Both Terah and Nahor dwelled in the land of Ur of the Chusdim: which could not have happened, if those Chusdim, or Cuthites, had been scattered abroad.

phragmuthosis;

phragmuthosis ; and were at last besieged in the district of <sup>4</sup> Avaris, which they had previously fortified, by <sup>5</sup> Amosis, the son of the former king. Wearied out by the length and straitness of the siege, they at last came to terms of composition ; and agreed to leave the country, if they might do it unmolested. They were permitted to depart ; and accordingly retired to the amount of two hundred and forty thousand persons. Amosis upon this destroyed their fortifications, and laid their city in ruins. Manethon, who has mixed their history with that of the Israelites, supposes, that they settled at Jerusalem, and in the region round about. This has led Josephus to think, that the first Shepherds were his ancestors : whereas their history is plainly alluded to in that part, which is styled the return of the Shepherds : where Osarsiph is mentioned as their ruler ; and Moses, as their conductor upon their retreat. Most of the fathers, who treat of this subject, have given into this mistake : and as the Cuthites were expelled by Amosis, they have supposed, that the Israelites departed in the reign of that king. This was the <sup>6</sup> opinion of Tatianus, Clemens, Syncellus, and many others : but it is certainly a mistake : for it was not till the time of <sup>7</sup> Amenophis, successor to this <sup>8</sup> prince, that they entered

<sup>4</sup> Josephus contra Ap. L. i. p. 446.

<sup>5</sup> By some he is called Thummosis.

<sup>6</sup> Κατὰ Ἀμωσιν Αἰγυπτῆ βασιλεῖα γεγοῖναι Ἰσραελικοῖς τὴν ἐξ Αἰγυπτῆ πορείαν. Euseb. Præp. L. 10. p. 493. See Tatianus. p. 273. Clemens. Strom. L. i. p. 379. Justin. Martyr. Cohort. p. 13. He calls the king, Amasis. They have certainly made some alterations in the 18th dynasty, to make it accord to their notions.

<sup>7</sup> He gave them the place called Avaris, which his grandfather had laid waste. Joseph. cont. Ap. L. i. p. 460.

<sup>8</sup> The list of the kings of this æra, as they give them, proves this.



entered the country, which they did not quit till after two centuries. And however Manethon may have confounded the history ; yet it is apparent from what he says, even as the Fathers quote him. For he tells us, that Amosis destroyed the seat of the former people ; and Amenophis gave it to the <sup>9</sup> latter : so that the history thus far is certainly very <sup>10</sup> plain. As they were each a very large body of people, and their history of great consequence in the annals of Egypt ; their departure must have been faithfully recorded. But length of time has impaired the memorials : so that the history is of a mixed nature ; and it is not easy to arrive at precision. And as many events were prior to the reigns of any of their kings ; they generally refer those to the times of their Gods. Eusebius gives us a curious account of an event in the time of Apis ; *" when a large body of men deserted Egypt, and took up their abode in Palæstina, upon the confines of Arabia.* The Israelites may possibly be here alluded to : but I should rather think, that the history relates to the Capthorim, who seem to have resided between Mount Casius and Pelusium ; but retired to Palæstina Propria, which was immediately upon the borders of Arabia. There are however

Αμωσις, ὁ καὶ Τεθμωσις  
 Χέβρων  
 Αμενωφίς.

See Syncellus, Eusebius, &c.

<sup>9</sup> Josephus cont. Ap. L. 1. p. 460, 461.

<sup>10</sup> Eusebius, whose evidence Syncellus without reason rejects, places the exit of the latter Shepherds in the reign of another king, whom he calls Cencheres. Chron. p. 16. Syncellus. p. 72.

*" Ἐπὶ Ἀπίδος τε Φορωνέως μοῖρα τε Αἰγυπτίων στρατὸ ἐξέπεσεν Αἰγυπτῷ, οἱ ἐν τῇ Παλαιστίνῃ καλεσμένη Σηρίᾳ οὐ πολὺ Ἀραβίας ὤκησαν.* Euseb. Chron. p. 26.

other

other histories more precise, which manifestly allude to the departure of the Shepherds from Egypt; and point out the places, to which they retired. There was a tradition of Casus and Belus leading one colony to <sup>12</sup> Syria, which settled upon the Orontes. By Casus and Belus are undoubtedly meant the Cuthites and Beleidæ of Babylonia, who fled from Egypt; and are said by Manethon to have retired to those parts. Some are said to have gone to <sup>13</sup> Jerusalem; which history needs no explanation. Eusebius mentions, that <sup>14</sup> Cadmus and Phœnix resided in Egypt; but afterwards passed over to the region about Tyre and Sidon, and were for a time kings of that country. The most plain and satisfactory account is that, which I have more than once mentioned from Diodorus. He tells us, that there were formerly in Egypt many <sup>15</sup> foreigners, whom the Egyptians expelled their country. One part of them went under the conduct of Danaus and Cadmus to Greece: and the others retired into the province called in aftertimes Judea. But it was not only to Syria, and to Greece, that people of this family betook themselves. I have <sup>16</sup> shewn, that they were to be found in various parts, widely separated, as far as India and the Ganges in the east; and Mauritania westward. Diodorus mentions Ammon, by which is meant the Ammonians, reigning in a part of <sup>17</sup> Libya: and speaks likewise

<sup>12</sup> Eusebii Chron. p. 24. See Zonaras. p. 21.

<sup>13</sup> Joseph. cont. Apion. L. 1. p. 460.

<sup>14</sup> Chron. p. 27.

<sup>15</sup> L. 40. apud Photium. p. 1151.

<sup>16</sup> See Vol. II. of this work, and the treatise inscribed Cadmus: which is intimately connected with the whole of the present subject.

<sup>17</sup> *Ἀμμωνία βασιλευντα μέρος της Λιβύης.* Diodor. L. 3. p. 201.

of the Titans of <sup>18</sup> Mauritania, whom he styles the sons of Heaven. The Grecians supposed, that they were conducted to this region by *Καδμος αλητης*, *Cadmus the great rover*: and Nonnus mentions:

<sup>19</sup> *Αγχινεφη ναιοντας αλημονος ασεα Καδμυ.*

People, who dwelt amid the Atlantian cliffs,  
In cities founded by the wandering chief.

They came also with the Curetes into Crete; and settled particularly about Cnossus, where they were of the greatest benefit to the natives; and improved them in architecture, and in various other arts. Diodorus speaks of the temple of Rhea in these parts, which was built by the Titans, the sons of Heaven; whose foundations were shewn in his days: and near it was a venerable grove of cypresses, planted in early times. He mentions the names of many of the Titans: and says, that there was not one, <sup>20</sup> who had not been the author of some useful art to mankind.

The calamities, which this people experienced, were so severe, and accumulated, that they were held in remembrance for ages. The memorials of them made a principal part in their sacred <sup>21</sup> rites; and they preserved them also in their hymns. These were generally in a melancholy style; and their musick was adapted to them. The chief subject was

<sup>18</sup> L. 3. p. 190.

<sup>19</sup> Dionys. L. 13. p. 370.

<sup>20</sup> L. 5. p. 334. *ων εκαστον των ευρετην γενεσθαι τοις ανθρωποις.*

<sup>21</sup> See Orph. Argonautica, v. 26. 31. &c.

Philostratus, Vita Apollon. L. 3. c. 6.



the history of the Titanic age, the sufferings of their Gods; and above all the flight of Bacchus, and the scattering of his limbs over the plain of Nysa. To these were added the wanderings of Isis, or Damater; who went over the world to pick up the limbs of the same Bacchus, under the character of Osiris. The Egyptians succeeded to the Cuthites in their cities and temples; and had been too early initiated in their rites ever to forsake them. They had the like hymns; and commemorated the same events: for they were a branch of the same family. Hence they recorded the labours of the Titans, and all the calamities and wanderings, to which their Deities had been exposed. The Grecians did the like: their rites and mysteries related to the same events. Linus, Orpheus, Pronapides, Thymætes, are supposed to have written upon this <sup>22</sup> subject; some in Pelasgic, and others in Phrygian characters. The ground-work of their history is comprised by Plutarch in a small compass, <sup>23</sup> Γιγαντικά, και Τιτανικά,—φθογγοι τε Διονυσου, και πλαναι Δημητρος: *The labours of the Giants and Titans—the cries of Bacchus, and the wanderings of Damater.*

Such is the history of the Cuthites, who came from Babylonia, and conquered Egypt. This people were no other than the Σκυθαι, Scuthæ, or Scythians, as I have shewn. It is therefore no wonder, that the nation so denominated should be esteemed the most ancient of any upon earth. <sup>24</sup> Scytharum

<sup>22</sup> Diodorus. L. 3. p. 201.

<sup>23</sup> Plutarch. If. et Osir. P. 360.

Μελαμποδα δε φησι μετενεγκειν εξ Αιγυπτου τα Διονυσου νομιζομενα τελεισθαι παρα τοις Έλλησι, και τα περι Κρονου μυθολογουμενα, και τα περι της Τιτανομαχιας, και το συνολον την περι τα παθη των Θεων ιστοριαν. Diodor. L. 1. p. 87.

<sup>24</sup> Justin. L. 2. c. 1.

gens antiquissima semper habita.—Ægyptiis antiquiores semper visi Scythæ. *The Scythic nation was at all times esteemed the most ancient.—The Scythæ were always looked upon as more ancient than the Ægyptians.* All this in its proper acception is true: for the Cuthites were the first upon earth, who were constituted into a large kingdom; and reduced under a regular government: while other nations consisted of little independent towns and villages. And as they paid the highest reverence to the memory of their ancestors; they preserved evidences for their own antiquity, of which other nations were bereaved: so that they maintained this prerogative for ages.





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CONCERNING  
UR of the CHALDEES;  
AND OF

The Region, from whence it was thus distinguished.

**B**EFORE I proceed, it may not be improper to obviate an objection, which may be made to the place, and region; where I have supposed Abraham to have been first conversant: as there are writers, who have imagined Ur of Chaldea to have been in another part of the world. The region in question is by Strabo plainly defined as a province of Babylonia: and Arrian, Ptolemy, Dionysius, Pliny, and Marcellinus, all determine its situation so clearly, that I should have thought no doubt could have arisen. It appears however, that Bochart, Grotius, Le Clerc, Cellarius, with some others, are dissatisfied with the common opinion; and cannot be persuaded, that Abraham came from this country. Bochart accordingly tells us, that the Ur of the Scriptures was near Nisibis, in the Upper regions of Assyria; and bordered upon Armenia.

Ur

<sup>1</sup> Ur Chaldæorum, ubi Abrahæ majores habitârunt, Gen. 11. 28. non procul erat a Corduenâ, in quâ subliterat arca Noæ. Res patet ex Ammiani L. 5. Ibi enim Romani transmissio Tigri ad locum a Corduenâ centesimo lapide disparatum, viâ sex dierum emensâ, ad *Ur nomine Persicum venere castellum*: unde profectis primo Thisalphata, deinde Nisibin iter fuit. Itaque Ur circa Nisibin. This is surely too lightly determined. All that we learn from Marcellinus is, that they passed by a castle called Ur: not a word is there mentioned about a region called Chaldea; nor of a people styled Chaldeans: which was necessary to be found. Yet the learned writer says, *res patet, we may be assured*, that here was the birth of the Patriarch: and the original place of his residence was near Nisibis. In another part of his work, he mentions a place called Ur, near Syria, upon the Euphrates; of which notice is taken by <sup>2</sup> Pliny: and he seems to think it not improbable, that here might have been the first abode of <sup>3</sup> Abraham. From hence we may perceive, that he was not very determinate in his opinion. Edeffa is said to have been called Ur, and Urhoë: on which account some have been induced to place the birth and residence of the Patriarch here. But who ever heard of Chaldeans in these parts; or of a region named Chaldea?

If there be any thing certain in geography, we may be assured from a number of the best writers, that the country,

<sup>1</sup> Geogr. Sac. p. 38.

<sup>2</sup> Ita fertur (Euphrates) usque Uram locum, in quo conversus ad orientem relinquit Syriæ Palmyrenas solitudines. Plin. L. 5. c. 24.

<sup>3</sup> Sic Ur Chaldæorum erit Ura, de quâ Plinius. L. 5. c. 24.—quod si quis malit sequi, non vehementer repugnabo. Geogr. Sac. p. 78.

of which we are treating, was in a different part of the world. Chaldea lay to the south of Babylonia; and was originally bounded to the east and west by the Tigris and Euphrates: so that it was an interamnian region. Hence Joshua tells the children of Israel, in speaking of the first residence of their ancestors, that their <sup>4</sup> *fathers dwelt on the other side of the flood, or river, in old time, even Terah, the father of Abraham*. And St. Stephen, speaking of the call of this Patriarch, says, <sup>5</sup> *The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran*. The land of Chaldea was in those times a portion of the great region called Mesopotamia: and, as I before said, it was bounded to the west by the Euphrates; which in its latter course ran nearly parallel with the Tigris, and emptied itself into the sea below. But as this river was apt every year, about the summer solstice, to overflow the low lands of <sup>6</sup> Chaldea, the natives diverted its course; and carried it, with many windings through a new channel into the Tigris: which junction was made about ninety miles below Seleucia. There were in reality three <sup>7</sup> streams, into which the Euphrates was divided. One of these was the Nahar-Sares, called also the Marfyas. There was another called the Nahar-Malcha, or Royal River; which was made by <sup>8</sup> Nebuchadnezzar, and passed into the Tigris near the city abovementioned. The third may be considered

<sup>4</sup> C. 24. v. 2.

<sup>5</sup> Acts. c. 7. v. 2.

<sup>6</sup> Strabo. L. 16. p. 1075.

<sup>7</sup> Plin. L. 6. c. 26.

<sup>8</sup> Abydenus apud Euseb. P. E. L. 9. p. 457.



as the original river, which ran through Babylon ; but was soon after diverted into a new channel ; and joined the Tigris about ninety miles below the Nahar-Malcha and Seleucia. <sup>9</sup> Perfluunt easdem terras et Marfes, et flumen Regium, et Euphrates, cunctis excellens, qui tripartitus navigabilis per omnes est rivos ; insulasque circumfluens, et arva cultorum industriâ diligenter rigans, vomeri, et gignendis arbutis, habilia facit. There were at the same time many smaller streams, formed by the natives from the Euphrates, both to moisten their grounds, and to take off the exuberance of its waters. These secondary rivulets are often alluded to by the sacred writers : and in the Psalms, they are spoken of under the general name of the <sup>10</sup> *waters of Babylon*. For Babylonia abounded with streams and pools ; and was watered beyond any country in the world, except Egypt, which in many respects it greatly resembled. Those, who performed the great work of all, which consisted in turning the river itself, were the people of Ur, called by <sup>11</sup> Ptolemy and Pliny Orcheni. <sup>12</sup> Euphraten præclufere Orcheni, et accolæ, ripas rigantes ; nec nisi Pasitigri defertur ad mare. Before this it ran down to the sea, and emptied itself into the Persian Gulf, near Teredon, about twenty-seven miles below the mouth of the <sup>13</sup> Tigris. By these means the old channel became dry : and the region was now bounded to the west by the desert

<sup>9</sup> Ammian. Marcellinus. L. 23. p. 287. Marfes is a mistake for Narfes ; and that an abridgment for Naar-Sares.

<sup>10</sup> Psalm. 137. v. 1.

<sup>11</sup> L. 5. c. 19.

<sup>12</sup> L. 6. c. 27.

<sup>13</sup> Plin. L. 6. c. 28.

of Arabia, as Strabo and other <sup>14</sup> writers observe. In this province was the Ur of the Scriptures, called Ur of the Chaldeans: which was so styled, in order to distinguish it from every other place of the same name. It was also expressed Our, Ourhoë, Ourchoë; and the people were called Ourchani. It was sometimes compounded Camour, and rendered Camurine; and it is thus mentioned by Eupolemus. The description of Chaldea given by Strabo is very precise. He speaks much in favour of the natives: and says, that they inhabited a portion of <sup>15</sup> Babylonia, which bordered upon Arabia and the Persian Sea. He describes them as being devoted to philosophy; especially the Borsippeni, and the Orcheni. These last we may suppose to have been particularly the inhabitants of the city, concerning which we are treating. For here, in the true land of Chaldea, we must look for Ur of the Chaldees. We accordingly find, that there was such a place, called Ουρχον, Urchoë, by Ptolemy; by Josephus, Ura, or Ure: <sup>16</sup> Ουρη των Χαλδαιων. By Eusebius it is rendered Ur: and it was undoubtedly the capital city of the province. <sup>17</sup> Ουρ πολις της βασιλειας των Χαλδαιων. Add to this the account given by Eupolemus; who points out plainly the place of the Patriarch's birth, and abode. <sup>18</sup> *He was born*, says this historian, *in the city Camarina of*

<sup>14</sup> Παράκειται τη ερημω Αραβια ή Χαλδαια χώρα. Ptolemy. L. 5. c. 20.

<sup>15</sup> L. 16. p. 1074.

<sup>16</sup> Josephus say of Haran, the son of Terah, εν Χαλδαιοις απεθανεν, εν πολει Ουρη λεγομενη των Χαλδαιων. *He died among the Chaldeans, in the city called Ur of the Chaldeans.* Ant. L. 1. c. 7.

<sup>17</sup> Eusebius in locis Hebraicis, five sacris.

<sup>18</sup> Εν πολει της Βαβυλωνιας Καμαρινη, ην τινες λεγειν Ουρινην ειναι δε μεθερμηνευομενην Χαλδαιων πολιν—γενεσθαι Αβρααμ. Euseb. Præp. L. 9. c. 17. p. 418.

*Babylonia, which some call Uria. By this is denoted a city of the Chaldeans.*

As the history is so plain, why do we go so wide of the mark, as to suppose this city to have been upon the confines of Syria? or, what is more extraordinary, to make it, as some do, an Assyrian city: and to place it high in the north, at the foot of Mount Taurus, upon the borders of Media, and Armenia; where the name of Chaldeans is not to be found? Yet to these parts does Grotius, as well as Bochart, refer it: and mentioning Ur of the Chaldees, he adds, <sup>19</sup> *the name remained to the time of Marcellinus.* But this learned man is surely wrong in determining so hastily, and with such a latitude: for there was no Ur of the Chaldees, nor any Chaldea in these parts. Lucian was born at Samosata: and Marcellinus was thoroughly acquainted with this country. Yet neither from them, nor from Pliny, Ptolemy, Mela, Solinus, nor from any writer, is there the least hint of any Chaldeans being here. The place mentioned above was an obscure castle; of little <sup>20</sup> consequence, as we may infer, from its never having been taken notice of by any other writer. Grotius says, *mansit loco nomen*: from whence one might be led to imagine, that it had existed in the days of Abraham. But there is not the least reason to suppose any such thing. It is indeed idle to form any conjecture about the antiquity of a place, which occurs but once in history; and which is never mentioned before the fifth century.

<sup>19</sup> Grotius in Genesin. c. 11. v. 31. Ur Chaldæorum: mansit loco nomen, &c.

<sup>20</sup> The whole history of the place is comprised in four words: Ur nomine Persicum castellum. Marcellinus. L. 25. p. 336.



Why then have men of such extensive learning so industriously deviated from the truth; and gone contrary to the common interpretation? The reason given is this. We are told by these writers, that <sup>21</sup> *Abraham was ordered to leave his father's house, and to betake himself to the land of Canaan. Now to go from Babylonia to Canaan by Haran, as it is said that Abraham did, is not the direct road: for Haran lies out of the way. But from the Ur of Marcellinus, or from the city Edessa,* <sup>22</sup> *Haran lies in the very rout; and the course is very direct.* But why must all historical certainty be set aside for the sake of a more plausible and compendious way of proceeding? We frame to ourselves, at this distance of time, notions about expediency and convenience; which arise merely from our inexperience, and from those unnecessary doubts, which are formed through ignorance. Where is it mentioned in the Scriptures, that the Patriarch was restrained to the direct road? After he had left Ur of the Chaldees, he went with his father to Haran, and dwelt there. Some make the term of his residence to have been a year: others imagine it to have been a great deal more. If he did not proceed directly in regard to time, why must he be supposed to have been limited in respect to place? What matters it, by which rout he went to Canaan, if the call was not so cogent, but that he had permission to stay by the way?

There is another question to be asked. As the rout supposed to be taken from Babylonia and the south towards Haran is objected to; I should be glad to know, which way

<sup>21</sup> Genesis. c. 12. v. 1.

<sup>22</sup> In Judæam via recta est per Carrhas. Bochart supra. p. 78.

the Patriarch should have directed his steps. It is answered, *that he ought to have gone to Canaan directly* <sup>23</sup> *westward, through Arabia: which would have been nearly in a strait line, if he had gone from the lower regions of Babylonia: but as he proceeded in a circuit, that could not be the place of his departure.* Now, from the best accounts, we may be assured, that the rout, which we suppose him to have taken, was the true, and only way: there was no other, by which people could proceed. And we take off greatly from the purport and precision of the holy Scriptures, by thus arbitrarily changing the scene of action, because it does not accord with our prejudices. And these prejudices arise from our being accustomed to scanty maps; and not looking into the natural histories of the countries, about which we are concerned. The very best accounts prove, that this was the rout ever taken by people, who went from Babylonia, and its provinces, to Palæstina and Egypt: for the direct way, as Grotius terms it, and which Bochart recommends, could not be pursued. From Babylonia and Chaldea westward was a <sup>24</sup> desert of great extent; which reached to Canaan, and still farther to the Nile. Nor is there, I believe, upon record above one instance of its having ever been <sup>25</sup> traversed. All armies, and all caravans of merchants, were obliged to go to the north of the Euphrates, when they came from Babylonia

<sup>23</sup> Via effæt (e Babyloniâ) multo compendiosior per Arabiæ deserta. Ibid.

<sup>24</sup> Μετα δε τας συμβολας Ευφρατη τε και Τιγριδος κατεισιν η Βαβυλωνια μεχρι Σαλασσων, δυτικωτεραν εχουσα την Ερημον. Agathemer. apud Geog. Vet. vol. 2. p. 43.

<sup>25</sup> It is said by Berofus, that Nebuchadnezzar, hearing of his father's death, made his way in great haste over this desert. Apud Josephum contra Ap. L. 1. c. 9. p. 450.

to Egypt; or the reverse, when they went from Egypt to Babylonia. Herodotus, when he is speaking of the march of Cambyfes to Egypt, fays, that the only way into that country was downward from the Euphrates, by Syrophenicia, and Palæftine. <sup>26</sup> Μοῦνη δὲ ταύτῃ εἰσι φανεραὶ εἰσδὼλαι εἰς Αἴγυπτον. *There is no other apparent paffage into Egypt but this.* And the reason is plain: for the Arabian defert rendered it impracticable to proceed in a ftrait line. People were obliged to go round by Carchemifh upon the Euphrates: and the kings of Babylonia and Egypt fortified that place alternately, to fecure the paffage of the river. When Pharaoh Necho, and the king of Babylon wanted to meet in battle, they were obliged to come this way to the <sup>27</sup> encounter. The army of Cambyfes, and all the armies of the Greeks and Romans; thofe who ferved under Cyrus the younger; the army of Alexander, Antiochus, Antonius, Trajan, Gordian, Julian, went to the north by the Euphrates. Some of thefe princes fet out from Egypt, yet were obliged to take this circuit. It is remarkable, that Craffus, in his rout towards Babylonia went by <sup>28</sup> Charræ, or Haran: which was the very fpot, where Abraham, in his way from Chaldea to Canaan, refided. At this place, the Roman general was met by Surena, and flain. Alexander the Great went nearly in the fame track: for though this was round about, yet it was

<sup>26</sup> Herodotus. L. 3. c. 5.

<sup>27</sup> *The army of Pharaoh Necho—which was by the river Euphrates in Carchemifh, which Nebuchadrezzar, king of Babylon, fnote.* Jeremiah. c. 46. v. 2. See 2 Kings. c. 23. v. 29. 2 Chron. c. 35. v. 20.

<sup>28</sup> Charræ is called Harran by the Nubian geographer. p. 198. and by Naffir Et-tufæus. Geog. Vet. v. 3. p. 94.



by many esteemed the best road to Babylonia. The emperor Julian also took his rout by Haran; but from thence went the lower way by Cercusium and the Euphrates. For there were two roads through Mesopotamia to Babylon, and Persia; and they both commenced at <sup>29</sup> Charrae or Haran. All these circumstances afford great light to the Mosaic history, and abundantly witness its truth and precision, even in the most minute particulars. It is therefore a great pity, that men of learning are not sufficiently considerate in their determinations. We from this instance see, that they would set aside a plain and accepted interpretation, on account of a seeming difficulty, to the prejudice of Scripture: which interpretation, upon inquiry, affords a wonderful evidence in its favour: for it appears, upon the strictest examination, that things must have happened, as they are represented.

The inhabitants of Chaldea were Cuthites, of the same family, as those, by whom Babylon was founded. They are in the Scriptures uniformly called Chasdim, or Chusdim. This, I may be told, is contrary to the usual mode of composition: for if they were the sons of Chus, they should regularly have been rendered Chusim. How then came they to be called Chusdim, contrary to all rule and analogy? To this I can say little. I can give no reason, why Chus was called Cuth; and the land of Cusshan, Cutha: much less can I account for its being still further diversified, and rendered Scutha, and Scuthia. It is equally difficult to say, why these very Chasdim of the Scriptures are by the Ethnic

<sup>29</sup> Marcellinus. L. 23. p. 273. Carras, antiquum oppidum; unde duæ ducentes Persidem viæ regiae distinguuntur.

writers continually styled Chaldæi; which is still a greater variation. All I know is, that the same names, at different periods, will be differently expressed: and scarce any terms are exhibited by those, who are foreign to a country, as they are pronounced by the natives. But we are not to go by sound and similitude: nor does the history of a family depend merely upon their <sup>30</sup> name. Had the people, of whom we are treating, been in any degree natives of Assyria, we should certainly find some traces of them in the Assyrian history. But we hear nothing of them till the reign of Salmanasser, or Asuraddon: who, when they transplanted conquered nations, and had removed Israel from Samaria, brought men of <sup>31</sup> Babylon and Cutha in their room. From hence we may judge, that the Cuthites and Babylonians, among whom the Chaldeans are included, were in the same interest; and had been in confederacy against the Assyrians: consequently they were not of their family. In a little time, the Babylonians shook off the Assyrian yoke, and in their turn formed a great empire: and then we have continual accounts of the Chaldeans. They were in a manner the same as the Babylonians, who were indisputably the sons of Chus: and the two names are used by writers indifferently, as being nearly synonymous. Hence when the army of Nebuchadnezzar, king of Babylon, surrounded Jerusalem, it is called *the army of the Chaldees*.

<sup>32</sup> *The Chaldees were against the city round about:* <sup>33</sup> *And the*

<sup>30</sup> There was a Chaldea upon the Pontus Euxinus, to the east of Sinope, in the country of the Chalybes: but nobody will suppose that Abraham came from hence.

<sup>31</sup> 2 Kings. c. 17. v. 24. of Assur-Adon. See Ezra. c. 4. v. 2.

<sup>32</sup> 2 Kings. c. 25. v. 4. In like manner it is said, that *the army of the Chaldeans pursued after the king, and overtook Zedekiah*. Jeremiah. c. 52. v. 8.

<sup>33</sup> 2 Kings. c. 25. v. 10.

*army of the Chaldees—brake down the walls.* Ifaiah speaks of Babylon, as <sup>34</sup> *the beauty of the Chaldees excellence.* And when Darius the Mede obtained the throne of Babylon, he is said to have been <sup>35</sup> *made king over the realm of the Chaldees.* Even Nebuchadnezzar abovementioned is distinguished by the title of <sup>36</sup> *Nebuchadnezzar, the king of Babylon, the Chaldean.* The reason of all this, I think, is plain. It has been mentioned, that, when Babel was ruined, it lay unoccupied for ages: and the region of Babylonia seems to have been but thinly inhabited. The city was at last rebuilt: and when it was taken in hand, the work was carried on by the Chaldeans, under the inspection of Merodach Baladan, but chiefly of his son Nebuchadnezzar. He is expressly said to have <sup>37</sup> built it, and to have been a Chaldean. Hence Babylon is very truly represented, as *the beauty of the Chaldeans excellence*: for that people raised its towers; and gave it an extent and magnificence superior to Erech, Ur, Borsippa, and every city of the nation. Indeed, if we may judge from the accounts transmitted, there was not a city in the world, that could equal it in <sup>38</sup> grandeur and beauty. For this reason, the Chaldeans and Babylonians are spoken of as the same people; for they were originally the same family: and when they came to reside in the same province, there could be no difference between them. There were however some tribes, which seem to the last to have been distinguished, and called,

<sup>34</sup> Ifaiah. c. 13. v. 19.

<sup>35</sup> Daniel. c. 9. v. 1.

<sup>36</sup> Ezra. c. 5. v. 12.

<sup>37</sup> Daniel. c. 4. v. 30.

<sup>38</sup> *Babylon, the glory of kingdoms, the beauty of the Chaldeans excellence.* Ifaiah above.



by way of eminence, Chaldeans. Such were those of Borsippa and Ur, so celebrated for philosophy and divination; out of whom came the Magi, Aruspices, and Soothsayers. Those of Ur were particularly styled Urchani, which may either signify *Lords of Ur*, or *Priests of Fire*. Strabo speaks much of the Chaldeans, and of their great wisdom: and says, that from them, and from the Egyptians, the learning of Greece was derived. Such is the history of this city of the Chaldees, and of the country, wherein it was situated.



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O F  
E G Y P T,  
A N D  
I T S F I R S T I N H A B I T A N T S ;  
A N D O F  
I T S K I N G S , A N D D Y N A S T I E S .

**T**HE land of Egypt consisted of a narrow region, which reached from Syene downwards to the upper point of Delta, following the course of the Nile. It was above five hundred miles in length ; and on each side bounded by mountains, which terminated exactly, where the region ended. At this point the Nile divided, and the country below for a great while was a morass : but when it came to have canals made, and to be properly drained, it turned out the richest, and at the same time the most beautiful, part of Egypt. It was called Delta, and divided into numberless islands, which swarmed with inhabitants. In consequence of this it abounded with towns and cities beyond any country upon earth ; some of which seem to have been of great



extent. These islands were finely planted; and the communication between them was kept up in boats and barges. In this manner they made their visits to particular temples at stated times: which voyages were attended with musick, collations, and the highest <sup>1</sup> festivity. In the course of their navigation, they passed by innumerable towns and villages, surrounded with gardens well disposed, and abounding with trees of different sorts, particularly with palms, and <sup>2</sup> peach-trees, and groves of acacia. On the Libyan side to the west, a large region seems to have been of old overflowed by the waters of the Nile, which had no outlet to pass freely, and became stagnant and unwholesome. An ancient king took an opportunity, during the recess of the Nile, to dig out the waste mud, and with it to form an head below: by which means he prevented the exuberant waters from descending any more to the lower country. All that was above he formed into a mighty lake, which comprehended a space of above one hundred <sup>3</sup> miles square. In this were many islands, with temples and obelisks: and close upon it was the Labyrinth, a stupendous work; also the city of the sacred crocodile, held in great veneration. It was called the lake Mœris; and was supposed to have had this name from the king, by whom it was made. But Mœris signifies a marish, or marsh; and alludes to its pristine state, from whence it was denominated. The later Egyptians did not know for certain the name of any one prince, by whom their great works had been

Lake

The Labyrinth

The Lake Mœris

<sup>1</sup> Herod. L. 2. c. 60. 61.

<sup>2</sup> The Persica, a tree most acceptable to Isis. Plutarch. Is. et Osir. p. 378.

<sup>3</sup> Herod. L. 2. c. 149. Mela. L. 1. c. 9. p. 56. Quingenta millia passuum in circuitu patens.

performed. They either substituted the title of some Deity; or out of the name of the place formed a personage, whom they supposed to have been the chief agent. *Lacus Mœris* signifies the marsh-lake; the piece of water made out of the fen: and the region below, which was converted to dry ground, was called <sup>4</sup> Scithiaca, also *the sea without water*. That part of Delta, which existed in the first ages, was in like manner marshy, as I have shewn. It was likewise continually increasing towards its basis by the protrusion of soil from the river. This was very considerable, when the Nile overflowed; so that the lower region had every year an additional barrier towards the sea: and oftentimes new islands arose from the prevalence of the floods above. What it was originally, may be seen from the natural trending of the coast, if we take in a large circuit, and carry the terminating curve from Ascalon, Gaza, and Mount Casius on one side, to Alexandria and Parætonium on the other. This line regularly produced, as in the annexed map, will shew the original extent of Delta: and what exceeds that termination, will mark the increase of soil, which the country has for ages been obtaining. Of all this the natives availed themselves. What was thus given them, they raised by art, and further improved; and gained one third more of territory by this increment from the Nile.

The Mizraïm, who settled in Egypt, were branched out into <sup>5</sup> seven families. Of these the Caphtorim were one; who seem to have resided between Pelusium and Mount

<sup>4</sup> Σκιθιακή χώρα. Ptolemy. L. 4. c. 5. p. 121. Called also Macaria, or the land of Macar.

<sup>5</sup> Genesis. c. 10. v. 13.

Casius, upon the sea-coast. Pelusium was properly in Arabia: but the Egyptians very early drew a vast canal, which reached near an hundred and fifty miles from Bubastus to the <sup>6</sup> sea. This was a barrier to the east; and included Pelusium within the precincts of Egypt. Caphtor, from whence the people were denominated, signifies a tower upon a promontory; and was probably the same as Migdol, and the original place of residence of the Caphtorim. This people made an early migration into Canaan, where they were called Palestines, the Philistim of the Hebrews; and the country, where they settled, was named <sup>7</sup> Palæstina. Whether the whole of their family, or only a part, are included in this migration, is uncertain. Be it as it may, they seem to have come up by divine commission, and to have been entitled to immunities, which to the Canaanites were denied.

<sup>8</sup> *Have not I (saith the Lord) brought up Israel out of the land of Egypt? and the Philistines from Caphtor?* In consequence of this, upon the coming of the Israelites into Canaan, they seem to have been unmolested for years. They certainly knew from the beginning, that the land was destined for the Israelites, and that they only dwelt there by permission. Hence when Abraham sojourned at Gerar, the king of the country was particularly courteous; and offered him any part of his demesnes to dwell in. <sup>9</sup> *And Abimelech said,*

<sup>6</sup> Diodor. Sic. L. i. p. 52.

<sup>7</sup> Παλαιστῖνα of Greece. Pelusium was called Pelestin, and Pelestin: and the people, who settled in the part of Canaan, of which we are speaking, called it Pelestin, in memorial of the region, from whence they came.

<sup>8</sup> Amos. c. 9. v. 7. Jeremiah speaks of the remnant of Caphtor, by which he alludes to the Philistines. c. 47. v. 4. See Deuteronomy. c. 2. v. 23.

<sup>9</sup> Genesis. c. 20. v. 15.

Canal

Palestines, Philistim

very remarkable.



*Behold, my land is before thee : dwell where it pleaseth thee.* And when the Patriarch afterwards, being aggrieved, retired to Beersheba ; the king thought proper to go to him, attended with Phichol, his chief captain, who was probably one of the Anakim ; and insisted upon a covenant and promise, which was to be in force for future generations.

<sup>10</sup> *Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son : but according to the kindness, that I have done unto thee, thou shalt do unto me, AND TO THE LAND, wherein thou hast sojourned.* Many years afterwards the same thing happened to Isaac. He had resided at Gerar ; and was obliged to retire to Beersheba, where he pitched his tent. The herdsmen of the king had used him ill : and the prince of the country made a point to be reconciled to him ; and set out with his chief captain, and in the same state as his <sup>11</sup> predecessor.

<sup>12</sup> *And Isaac said unto them, Wherefore come ye to me, seeing ye hate me ?—And they said, We saw certainly that the Lord was with thee : and we said, Let there be now an oath betwixt us, even betwixt us and thee ; and let us make a covenant with thee ; that thou wilt do us no hurt.* What hurt could be feared either to them, or to their country, from an old man of above an hundred years, who with his whole retinue had been put to flight by some herdsmen ? or what harm could

Remarkable.

<sup>10</sup> Genesis. c. 21. v. 23.

<sup>11</sup> It was undoubtedly a different king of the country. Abimelech was not a proper name, but an hereditary title. Phichol signifies *the mouth of all* ; or the person, who gives out orders : in other words, the commander in chief. The meeting of Isaac and Abimelech was above an hundred years after the interview with Abraham.

<sup>12</sup> Gen. c. 26. v. 27.

be dreaded from Abraham, who was equally advanced in years, or from his attendants? Yet a covenant was desired: and nothing can more effectually shew the reputed sanctity of these Patriarchs, and the dignity of their character, than the reverential regard, which was paid to them. Weak to appearance, and unsettled, without the least portion of land, which they could call their own, they are solicited by the princes of the country; who cannot think themselves secure without their benediction and favour. And the covenant sued for by these persons is not merely for their own time; but to extend to their sons, and sons sons, and to the land, in which they dwelt. Accordingly when Joshua conquered the kingdoms of Canaan, we find no mention made of the Philistines being engaged in those wars; nor of their having entered into any confederacy with the kings of the country. And though their cities were adjudged to the tribe of Judah, yet they were not <sup>13</sup> subdued: and seem to have enjoyed a term of rest for above forty years. No mention is made of any hostilities during the life of Joshua: which, considering their situation, is hard to be accounted for, except upon the principles, upon which I have proceeded. It is probable, that they afterwards forgot the covenant, which had been formerly made; and would not acknowledge any right of property, or jurisdiction in the Israelites: upon which they were invaded by the sons of Judah, and some of their cities taken. These hostilities commenced in the time of Caleb,

The other tribes of the Mizraïm sent out colonies to the west;

<sup>13</sup> Joshua. c. 13. v. 2.

and occupied many regions in Africa ; to which part of the world they seem to have confined themselves. The children also of Phut, the third of the sons of Ham, passed very deep *Phut* to the southward : and many of the black nations are descended from them ; more, I believe, than from any other family. We are informed by <sup>14</sup> Josephus, that *Phut was the founder of the nations in Libya* ; and that *the people were from him called, Φουτοι, Phuti*. By Libya he understands, as *Φουτοι*. the Greeks did, Africa in general : for the country called Libya Proper, was peopled by the Lubim, or Lehabim, one of the branches from Mizraïm. <sup>15</sup> Λαδαιμ, ἐξ οὗ Λιβυες. *From Lehabim came the Libyees*, says the author of the Chronicon Paschale. The sons of Phut settled in Mauritania ; where was a region called Phutia, as we learn from Jerom ; and a river of the like denomination. <sup>16</sup> Mauritanæ fluvius usque ad præsens tempus Phut dicitur : omnisque circa eum regio Phutensis. <sup>17</sup> Josephus also mentions in this country a river so called. Some of this family settled above Egypt near Ethiopia ; and were styled Troglo- *Troglo-dites* dytæ, as we learn from Syncellus. <sup>18</sup> Φουδ, ἐξ οὗ Τρωγλοδυται. Many of them passed inland, and peopled the mediterranean country. In process of time, the sons of Chus, after their expulsion from Babylonia, and Egypt, made settlements upon the sea-coast of Africa, and came into Mauritania. We accordingly find traces of them in the names, which

<sup>14</sup> Antiq. L. i. c. 7. See Bochart. Phaleg. p. 295.

<sup>15</sup> Chron. Pasch. p. 29.

<sup>16</sup> Traditiones Hebr.

<sup>17</sup> Antiq. L. i. c. 7.

<sup>18</sup> Syncellus. p. 47.



*Etymology again.*

they bequeathed to places; such as Chuzis, Chusarez, upon the coast; and a city Cotta, with a promontory Cotis, in Mauritania. Flumen Cosenum also is mentioned by <sup>19</sup> Pliny. By their coming into these parts the memorials of the Phutians were in some degree obscured. They are however to be found lower down; and the country upon one side of the river Gambia is at this day called Phuta. Of this Bluet gives an account in his history of Moses Ben Solomon. It is not possible at this æra to discriminate the several casts among the black nations. Many have thought, that all those, who had woolly hair, were of the Ethiopian, or Cuthite, breed. But nothing can be inferred from this difference of hair: for many of the Ethiopic race had strait hair, as we learn from <sup>20</sup> Herodotus: and we are told by Marcellinus, that some of the Egyptians had a tendency to wool. From whence we may infer, that it was a circumstance more or less to be observed in all the branches of the line of Ham; but universally among the Nigritæ, of whatever branch they may have been.

*Nigritæ.*

*Voltaire calls them stupid  
Olocheads "D'où on dit  
"Les admirateurs des Pyramides"*

The learning and wisdom of the Egyptians have been always greatly celebrated; so that there is no writer of consequence, who treats of their history, but speaks of them with admiration. The Grecians had high notions of their own antiquity and learning: yet notwithstanding all their prejudices, they ever allow the superiority of the Egyptians. Herodotus had visited Egypt, and seen the temples and colleges of that country. In consequence of this, he had opportunities of gaining some intelligence of the natives,

<sup>19</sup> L. 5. c. 1.

<sup>20</sup> Ἰθιοπικὴς Αἰθιοπίας. L. 7. c. 70.

whom

whom he mentions with the highest marks of honour. He says, that they were the <sup>21</sup> wisest of all nations : and he acknowledges, that they were never beholden for any thing to the Grecians ; but on the contrary, that <sup>22</sup> Greece had borrowed largely from Egypt. No nation appears to have enjoyed a better established polity. Their councils, senate, and tribunals seem to have been very <sup>23</sup> august, and highly regarded. Their community was composed of <sup>24</sup> seven different orders. In most of these there were degrees of honour, to which particulars, upon their any ways excelling, were permitted to rise. They were deeply skilled in <sup>25</sup> astronomy and geometry ; also in chymistry and physick. Indeed they seem to have been acquainted with every branch of philosophy ; which they are supposed of all nations to have cultivated the <sup>26</sup> first. The natives of Thebes above all others were renowned for their great wisdom ; and for their knowledge in these <sup>27</sup> sciences. Their improvements in geometry are thought to have been owing to the nature of their <sup>28</sup> country. For the land of Egypt being annually overflowed, and all property confounded ; they were obliged, upon the retreat of the

*Nota bene,*

*Nota bene,*

<sup>21</sup> L. 2. c. 121. c. 160.

<sup>22</sup> L. 2. c. 49. See Clemens Alexand. Strom. L. 1. p. 361.

<sup>23</sup> See Johannes Nicolaus de Synedrio Ægyptiorum. Lugd. Bat. anno 1706.

<sup>24</sup> Herodotus. L. 2. c. 163.

<sup>25</sup> Diodorus. L. 1. p. 63. Clemens Alex. Strom. L. 5. p. 657. Herodot. L. 3. c. 129. The very term Chymistry, Chemia, *Χημία*, signifies the Egyptian art. Oh! The Mysteries of Uti-  
The country itself was named Chemia, and Chamia, or the land of Cham. Another mology!  
sense of Chemia, and Al-Chemia is a process by fire.

<sup>26</sup> Tatianus Assyrius. p. 243. Just. Martyr. Cohort. p. 18.

<sup>27</sup> *Οἱ δε Θεβαιοὶ φασιν ἑαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων, καὶ παρ' ἑαυτοῖς πρῶτοις φιλοσοφίαν τε ἐνυρησθαι, καὶ τὴν ἐπ' ἀκριβέες ἀστρολογίαν. κτλ.* Diodorus. L. 1. p. 46.

<sup>28</sup> Herodot. L. 2. c. 109.

waters, to have recourse to geometrical decision, in order to determine the limits of their possessions. All the best architecture of Greece may be traced to its original in <sup>29</sup> Egypt. Here were the first efforts of genius disclosed; as may be still seen about Luxorain, Ombus, Assouan, and Thebes. In these parts resided the Artists, who formed the ancient cornice and architrave: and who invented the capital, and shaft, of which the first pillar was composed. And however early these specimens may have been, yet there are among them some, which witness no small elegance and beauty. To them is attributed the invention of the <sup>30</sup> zodiac and sphere: and they are said to have first observed accurately the solstitial points; and to have determined the year. Macrobius styles Egypt *the parent of* <sup>31</sup> *arts*: and he says, that Julius Cæsar, when he took in hand to correct the Roman Calendar, effected it upon Egyptian principles; <sup>32</sup> *copying those great masters, who were the only proficients upon earth in the noble and divine sciences*. The works, which they erected were immense. Both their obelisks and pyramids have been looked up to with amazement: and it has been the study of the world to devise, by what mechanical powers they were effected. Their ramparts, sluices, canals, and lakes, have

<sup>29</sup> See Pocock's Egypt. p. 216. and Norden. Plates 107. 127. and 144.

<sup>30</sup> Macrobius Somn. Scip. L. 1. p. 75. 76. Herod. L. 2. c. 4.

Anni certus modus apud solos Ægyptios semper fuit. Macrobius. Saturn. L. 1. p. 169.

<sup>31</sup> Ægyptus artium mater. Ibid. p. 180.

Λεγέσσι τοῖνυν Αἰγυπτίοι παρ' αὐτοῖς τὴν τε τῶν γραμμάτων εὕρεσιν γενέσθαι, καὶ τῶν ἀστρῶν παρατηρήσιν· πρὸς δὲ τέτοιοις ταῖς τε περὶ τὴν γεωμετρικὴν θνῶρηματα, καὶ τῶν τεχνῶν τὰς πλείεστας εὑρεθῆναι. Diod. Sic. L. 1. p. 63.

<sup>32</sup> C. Cæsar—imitatus Ægyptios, solos divinarum rerum omnium conscios. Macrobius. Sat. L. 1. p. 178.

Truth.

See even the Catholic and classical Print, Eustace.

2. See Dupuis

Cæsar.



never been surpassed, either in number, or magnificence, by any people in the world. Their sculptures, though executed in so early an age, are represented in many instances as very curious and precise. Frederiek Hasselquist, a learned Swede, <sup>33</sup> assures us, that he could plainly distinguish every bird, and the particular species of every bird, upon the obelisk at Matarea. *Blush! Voltaire! your Pegasus was a wild horse. He ran away with you, very often.*

No wonder, that a people so excellent should be beheld with a degree of <sup>34</sup> veneration by the Grecians. On this account all those, who were zealous of making a proficiency in philosophy, betook themselves to <sup>35</sup> Egypt, which was the academy of Greece. Among the foremost of these were Pythagoras, Thales, Solon, <sup>36</sup> Eudoxus, <sup>37</sup> Plato; who studied there a good while. In the days of the two last, the country was more open to foreigners: and from that time it was more generally, and more eagerly visited. Yet the Ægyptians were then lowered, by having been so often subdued: their histories had been greatly damaged, and their knowledge much impaired. Yet there was sufficient merit still left to make even a Grecian admire. From hence we may fairly judge of the primitive excellence of this people: for *Grecian Sages Pupils of Egypt, perhaps of India.*

<sup>33</sup> Travels. p. 99.

<sup>34</sup> Πολλὰ γὰρ τῶν παλαιῶν ἐθνῶν γενομένων παρ' Αἰγυπτίοις ὁ μόνον παρὰ τοῖς ἐγχωρίοις ἀποδοχὴς ἐτύχεῖν, ἀλλὰ καὶ παρὰ τοῖς Ἑλλήσιν ὁ μετρίως θαυμάσθη. Diod. Sic. L. 1. p. 62.

<sup>35</sup> Diodorus. ibid. Clemens Alex. Strom. L. 1. p. 356.

<sup>36</sup> Eudoxus primus ab Ægypto motus (siderum) in Græciam transtulit.—Conon postea, diligens et ipse inquisitor, defectiones quidem (forte quasdam) solis ab Ægyptiis servatas collegit. Senecæ Quæst. Nat. L. 7. c. 3.

<sup>37</sup> Macrobius mentions, that Plato in particular was an admirer of the Egyptians. Plato Ægyptios, omnium philosophiæ disciplinarum auctores, secutus. Soinn. Scip. L. 1. p. 64. *Xenophon accuses Plato of always aping if Egypt.*

if science appeared so lovely in ruins, what must have been its lustre, when in a state of perfection ?

O, quam te dicam bonam  
Antehac fuisse, tales cum sint reliquæ !

It is observable, that in the law of Moses a deference is paid to the Egyptians ; and the Israelites were ordered to look upon them with an eye of favour : nay, they were permitted to enter the sanctuary after the second <sup>38</sup> generation.

The Egyptians were very happily situated ; and enjoyed all the necessaries of life within themselves. They were peculiarly fortunate both in the salubrity of their air, and in the uncommon properties of the Nile. Their animals were very prolific : and their soil, being continually renewed, was beyond measure fruitful ; and in most places produced two crops of corn in a year. They moreover enjoyed the good things of the whole earth : for though they were themselves averse to navigation, yet they admitted merchants to Coptos, and to other places. From these they received balm, gold, spices, ivory, gems ; and in return they gave their corn, flax, and fine linen, and whatever was the product of Egypt. The sacred writers take notice of the rich garments, and curious embroideries of this people : indeed there are repeated allusions in the Scriptures to their wonderful <sup>39</sup> skill and wisdom. Hence, when the prophet Isaiah foretells the ruin of the kingdom, he speaks of the superior understanding of the people, which nothing but a judicial blindness could

<sup>38</sup> Deuteron. c. 23. v. 7. 8.

<sup>39</sup> Ezekiel mentions the Tyrians trading for *the fine linen, and embroidered work of Egypt*. c. 27. v. 7. The Egyptians, *that work in fine flax*. Isaiah. c. 19. v. 9.

*Scriptural Testimonies.*

pervert. <sup>40</sup> *The Lord hath mingled a perverse spirit in the midst (of Egypt.)* <sup>41</sup> *Surely the princes of Zoan are fools: the counsel of the wise counsellors of Pharaoh is become brutish: How say ye unto Pharaoh, I am the son of the wise; the son of ancient kings? Where are they? Where are thy wise men? —The princes of Zoan are become fools: the princes of Noph are deceived. They have also seduced Egypt. The prophet had before said, <sup>42</sup> *The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof:—and the Egyptians will I give over into the hand of a cruel lord, and a fierce king, &c.* Hence we find, that nothing but infatuation could be the ruin of this people.*

*A little like Voltairé, but his Censure was universal: The Prophet's only particular, Infatuation is the ruin of all Men and all People.*

Egypt of all countries seems to have been the most secure. It was to the north defended by the sea; and on every other side by deserts of great extent. It abounded with inhabitants; and had many cities of great strength: and as it enjoyed every thing necessary for life within itself, and was in a manner secluded from the world; it had little to fear from any foreign power. We find however, that it was conquered more than once; and after a series of great calamities finally brought to ruin.

The misfortunes of this people arose from a repining discontented spirit, which produced intestine animosities. They often set aside their rightful monarch; and substituted many princes instead of <sup>43</sup> one. At the invasion of Sabacon, the Ethiopian, the Egyptians seem to have been disunited by

*History of all Nations,*

<sup>40</sup> C. 19. 14.

<sup>41</sup> C. 19. v. 11. 12. 13.

<sup>42</sup> V. 3.

<sup>43</sup> See Marsham's Chron. Sæc. 16. Πολυκοισανη. p. 443.



factions, and under many petty <sup>44</sup> princes. And when the Ethiopic government ceased, they again lapsed into a state of misrule; till at last twelve of the most powerful in the nation assumed regal dignity; and each seized to himself a portion of the <sup>45</sup> kingdom. This was productive of still greater confusion; and of more bitter feuds. For though they are said to have agreed together for a while; yet they at last quarrelled, and hostilities <sup>46</sup> commenced, till at last the monarchy came to Psammitichus. Of these commotions the prophet Isaiah speaks, when he is foretelling the destruction of Egypt. <sup>47</sup> *I will set the Egyptians, says the Deity, against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and none against none. And the spirit of Egypt shall fail in the midst thereof: and I will destroy the counsel thereof.* They were the wisest people upon earth; but their good sense was at last perverted: and no nation ever co-operated more strongly to its own destruction. Hence they were conquered by Esar-Adon the Assyrian; and by the king of Babylon Nebuchadnezzar, who took advantage of these internal commotions. Afterward they became a more easy prey to the Persians, and Grecians, who ruled over them in their turns. The conquest of Egypt by Nebuchadnezzar seems to have been attended with grievous

<sup>44</sup> Sabacon Æthiops Ægyptum jam disjunctis viribus debilitatam occupat. Ibid. Sæc. 16. p. 456. When afterwards Sennacherib invaded the land, the soldiers refused to fight. Herodot. L. 2. c. 141.

<sup>45</sup> Των οχλων εις ταραχας και φονους εμφυλις τρεπομενων, εποιησαντο συνωμοσιαν οι μεγατοι των ηγεμονων δωδεκα, και—ανεδειξαν εαυτες βασιλεις. Diodorus. L. 1. p. 59. See also Herod. L. 2. c. 147.

<sup>46</sup> Diodorus. L. 1. p. 60.

<sup>47</sup> C. 19. v. 2.

*A Prophecy of common  
Sense.*

calamities, such as the nation had never before experienced. The country, as I have mentioned, was so happily situated, as to have little occasion to interfere with the politics of other nations. But they were a mighty people, and could not refrain themselves from shewing their power. Hence they unnecessarily opposed both the <sup>48</sup> Assyrians and Babylonians : and Pharaoh Necho went up <sup>49</sup> twice to Carchemish upon the Euphrates, to encounter those nations. He was at last <sup>50</sup> beaten ; and both by his march upwards, and by his retreat, he pointed out the path to Egypt, and shewed, how it might be assailed. In consequence of this it was attacked by Nebuchadnezzar, and totally subdued : and not content with this, the victor seems to have carried his resentment to a violent degree, so as almost to extirpate the nation. What they suffered may be known from what was predicted ; which contains a sad denunciation of evil. <sup>51</sup> *Therefore, thus saith the Lord God ; Behold I will bring a sword upon thee ; and cut off man, and beast out of thee. And the land of Egypt shall be desolate and waste ; and they shall know, that I am the Lord : because he hath said, The river is mine, and I have made it. Behold, therefore I am against thee, and against thy rivers ; and I will make the land of Egypt utterly waste, and desolate, from the Tower Migdol to Syene, and the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of*

<sup>48</sup> 2 Kings. c. 19. v. 9. and c. 23. v. 29. 2 Chron. c. 35. v. 20.

<sup>49</sup> 2 Chron. c. 35. v. 20. Jeremiah. c. 46. v. 2.

<sup>50</sup> Jeremiah. c. 46. v. 2.

<sup>51</sup> Ezekiel. c. 29. v. 8.

*Egypt desolate in the midst of the countries that are desolate; and her cities, among the cities that are laid waste, shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people, whither they were scattered. And I will bring again the captivity of Egypt; and will cause them to return into the land of Paphros, into the land of their habitation, and they shall be there a base kingdom. In the subsequent part of this prophecy there are many beautiful allusions to the rites and idolatry*

*These are the Trophe-  
ies of common sense  
as well as of divine wis-  
dom.*

*of this people: and the same is to be observed in Jeremiah. <sup>52</sup> Oh, thou daughter, dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. Egypt is like a fair heifer; but destruction cometh: it cometh out of the north. Also her hired men are in the midst of her, like fatted bullocks; for they also—are fled away together: they did not stand, because the day of their calamity was come upon them—The daughter of Egypt shall be confounded: she shall be delivered into the hand of the people of the north. The Lord of Hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their Gods, and their kings; even Pharaoh, and all them that trust in him. And I will deliver them into the hand of those, that seek their lives; and into the hand of Nebuchadrezzar, king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the Lord. We see, that the desolation of the country is foretold by both prophets; and likewise a restoration of those, who were to be carried*

*The Ruin of divided  
People is a thing of  
course.*

<sup>52</sup> Jeremiah. c. 46. v. 19.



into captivity. This return of the people, according to Ezekiel, was not to be effected till after forty years. The accounts in the Egyptian histories concerning these times are very dark and inconsistent. So much we learn, that there were great commotions and <sup>53</sup> migrations of people, when Pharaoh Necho, and Psammitichus are supposed to have reigned. And both these, and the subsequent kings, are represented as admitting the <sup>54</sup> Carians, and other nations into Egypt; and hiring mercenaries for the defence of the country. All this is repugnant to their former <sup>55</sup> manners; and shews, that the country was become thin of inhabitants, and wanted to be repeopled. Most writers mention an interval about this time, which is styled *χρονος αβασιλευτος*: but they suppose it to have been only <sup>56</sup> eleven years. Diodorus Siculus mentions about the same time an interval of four <sup>57</sup> ages, in which there was no king. The original history was undoubtedly not four ages, but four decads of years; and agrees very well with the prophecy of Ezekiel. The historian places this interval between the reign of Psammitichus and Apries. But there is no trust to be given to the position of the kings of Egypt about this time. Apries is by some expressed <sup>58</sup> Vaphres; and is with good reason supposed to.

*χρονος αβασιλευτος*  
*Anarchy is always true*

<sup>53</sup> Plin. L. 6. c. 30. Strabo. L. 16. p. 1115.

<sup>54</sup> Diodorus. L. 1. p. 60. 61. Strabo. L. 17. p. 1153.

<sup>55</sup> Πρωτοι εσται εν Αιγυπτω αλλογλωσσοι. Herod. L. 2. c. 154.

<sup>56</sup> Sir John Marsham thinks very truly, that these eleven years relate to the anarchy brought on by Nebuchadnezzar. Hiatus iste, five annorum undecim αναρχια, cum calamitatibus Ægypto a Nabuchodonosoro illatis convenienter se habet. Chron. Sæc. 18. p. 543.

<sup>57</sup> L. 1. p. 62.

<sup>58</sup> Africanus apud Euseb. et Syncellum.

be the Pharaoh Hophra of the <sup>59</sup> Scriptures. He is the prince, concerning whom Jeremiah prophesied; and who by Eusebius is called <sup>60</sup> Ουαφρης, Vaphres. He introduces him not long after the captivity: and says, that when Jerufalem was ruined, many of the Jews fled to him for shelter. On this account it was, that the prophet denounced God's wrath upon him, and upon those, who trusted in his assistance.

<sup>61</sup> *Behold, I will watch over them for evil, and not for good: and all the men of Judah, that are in the land of Egypt, shall be consumed by the sword, and by the famine, until there be an end of them. Thus saith the Lord: Behold, I will give Pharaoh Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life: as I gave Zedekiah, king of Judah, into the hand of Nebuchadrezzar, king of Babylon, his enemy, and that sought his life. By whose hand he was cut off, is not said. We find, <sup>62</sup> that he lived soon after Jerufalem had been ruined by the Babylonians; consequently before the desolation of Egypt: for this did not happen till after the seven and twentieth year of the captivity. <sup>63</sup> And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying: Son of man; Nebuchadrezzar, king of Babylon, caused his army to serve a great service against Tyrus: yet he had no wages, nor his army, for the service that he served against it. Therefore thus saith the Lord God: Behold,*

<sup>59</sup> Jeremiah. c. 44. v. 30. Τον Ουαφρη βασιλεα. Seventy.

<sup>60</sup> Ουαφρης ετη κε, ὡς παρεφευγον, ἀλασης ὑπο Ασσυριων Ἰερουσαλημ, ὡς των Ιουδαίων τολαιοι. Euseb. Chron. p. 17.

<sup>61</sup> Jeremiah. c. 44. v. 27.

<sup>62</sup> Ibid. v. 30.

<sup>63</sup> Ezekiel. c. 29. v. 17. Jeremiah. c. 43. v. 10. and c. 44. v. 1.

*I will give the land of Egypt unto Nebuchadrezzar, king of Babylon: and he shall take her multitude, and take her spoil,—and it shall be the wages for his army. For I have given him the land of Egypt for his labour.—*<sup>64</sup> *From Migdol to Syene shall they fall.—*<sup>65</sup> *And I will scatter the Egyptians among the nations, and disperse them among the countries.* This desolation was to

be for forty years; as the end of which period the Egyptians were to be restored. I have dwelt a good deal upon this subject, because it is an æra of great consequence. We find from these accounts, that Pharaoh Hophra preceded these calamities; and should be placed prior to the four ages of Diodorus. We may learn also from hence, why the history of Egypt in general, and especially about these times, is so defective. From Sabacon downwards to Apries there is great

<sup>66</sup> uncertainty and confusion. All this was owing to the feuds *heads commonly end* and commotions, and to the final dispersion of the people; *Id.*

which was attended with the ruin of their temples, and of the colleges, where their priests resided. These were at Aven, the same as On; also at Taphanes, No-Ammon, Moph, Zoan, and Pathros: which places, and regions, had been by name specified as the objects of God's wrath. When their seminaries were again opened, and their priesthood established; I make no doubt, but that the Egyptians tried to retrieve their lost annals, and to rectify what had been impaired. And in respect to astronomy, and other parts of philosophy, they seem to have succeeded. But a great part of their history had been consigned to pillars and obelisks; and described in the sacred

<sup>64</sup> C. 30. v. 6.

<sup>65</sup> Ibid. v. 26.

<sup>66</sup> See Marsham's Chron. Sæc. 18. p. 542.

characters,



characters, which consisted of hieroglyphics. These were imperfect helps to oral tradition ; and never could from the beginning give a precise account of those great events, which they were supposed to commemorate. They contained the outlines of the history : the rest was to be supplied by those, who undertook to explain them ; and who interpreted as they had been traditionally instructed. But when this traditional information ceased, or was but imperfectly known, these characters became in great measure unintelligible : at least they could never be precisely decyphered. Hence has arisen that uncertainty, which we experience both in the history, and mythology of this people.

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OF THE  
EGYPTIAN KINGS,  
AND  
DYNASTIES.

**P**LUTARCH takes notice of the great difficulties, with which the Egyptian history is attended. He however acknowledges, that some helps are to be obtained; but those inconsiderable, and very discouraging. <sup>1</sup> Καίτοι λεπταί τινες απορροΐαι, και αμυδραι της αληθείας ενεισι ταις Αιγυπτίων ενδιεσπαρμεναι μυθολογίαις· αλλα ιχνηλατῶ δεινῶ δεονται, και μεγαλα μικροῖς ἔλιν δυναμενῶ. *There are after all some slight and obscure traces of true history here and there to be found, as they lie scattered up and down in the ancient writings of Egypt. But it requires a person of uncommon address to find them out; one, who can deduce great truths from scanty premises.* This at first is sufficient to deter a person from going on in a study of this nature. But upon recollection, we find that we have helps, to which the more early writers were strangers. We have for a long

<sup>1</sup> Plutarch. Ερωτικα. p. 762.

time had light opening upon us ; and begin now to avail ourselves of the blessing. We talk indeed of ancient days, and times of antiquity ; but that time is most aged, which has endured longest : and these are the most ancient days, in which we are ourselves conversant. We enjoy now an age of accumulated experience : and we are to make use of the helps, which have been transmitted, to dispel the mist, which has preceded.

Nothing has so embarrassed the learned world, as the dynasties of the kings of Egypt. We find, that there were people very early in the Christian æra, who took pains to collate and arrange them : and many of the best chronologers in the last and present century have been at much pains to render them consistent. But notwithstanding this has been attempted by persons of most consummate learning ; yet their endeavours have hitherto been attended with little advantage. The principal of those of old, who have at all engaged in this history, are Theophilus, Tatianus, Clemens, Africanus, Eusebius, and Syncellus. The three first only casually touch upon it : but the others are more particular and diffuse. Josephus also of Judea, in his curious treatise against Apion, has a great deal to this purpose. The chief persons, to whose authority ~~those~~ writers principally appeal, are three. The first is the anonymous author of the Old Chronicle ; which has been preserved by Syncellus, and thought to be of very early date. To this succeed the dynasties of Manethon of Sebennis ; who was an Egyptian priest in the time of Ptolemy Philadelphus ; and wrote what he exhibited, at the request of that prince. The third is the  
account



account given by Eratosthenes of Cyrene in the reign of Ptolemy Euergetes ; who has transmitted a curious account of the Theban kings ; but of those solely, without taking any notice of the princes in other parts of Egypt. From these Egyptian writers the accounts given by Africanus and Eusebius have been compiled ; as well as those by Syncellus. According to these chronologers the number of the dynasties amounts to thirty and one : and they extend downwards to the reign of Darius, who was conquered by Alexander. Many moderns have gone deep in these inquiries : among whom we ought to mention with particular respect Petavius, Scaliger, Perizonius, and the incomparable Sir John Marsham.

As there are different specimens transmitted by ancient authors of the Egyptian history ; one would imagine, that there could not be much difficulty in collating the reigns of princes, and correcting any mistake, that may have happened in the dynasties. But these writers often differ essentially from each other : and as there is nothing synchronical, to which we can safely apply ; it is impossible, when two writers, or more, differ, to determine which is in the right. Add to this, that these dynasties extend upwards, not only beyond the deluge ; but one thousand three hundred and thirty-six years beyond the common æra of the creation. Sir John Marsham is very sanguine in favour of the system, which he has adopted ; yet is often obliged to complain of having a most barren field of investigation, where there are nothing but names and numbers : and he acknowledges how difficult it is to arrive at any certainty, when a set of unmeaning terms present themselves without any collateral

history. There is one mistake common to all, who have engaged in this dark scrutiny. They proceed upon some preconceived notion, which they look upon as a certainty; and to this test every thing is brought. Such is the reign of Inachus, the flood of Ogyges, the landing of Danaus in Greece. Such also is the supposed reign of a king, when Joseph went into Egypt; and the reign of another, when the Israelites departed. They set out upon these facts as first principles; though they are the things, which want most to be canvassed: and when they have too inconsiderately made these assumptions, they put a force upon all other history, that it may be brought to accord. In most lists of the Egyptian kings, Menes is found first. Many writers suppose this personage to have been Mizraïm: others think it was Ham; others again that it was Noah. And as these lists go down as far as Alexander the Great; the dynasties are to be dilated, or curtailed, according to their greater or less distance from the extreams. In one thing they seem to be agreed, that the number of the dynasties was thirty and one.

Whether it be in the power of man to thoroughly regulate the Egyptian chronology, I will not pretend to say. To make some advances towards a work of this consequence is worth our attempting: and if it is not always possible to determine in these dynasties what is true, it may however be of service to point out that which is false: for by abridging history of what is spurious, our pursuit will be reduced into narrower limits. By these means those, who come after, will be less liable to be bewildered; as they will be confined to a smaller circle, and consequently brought nearer to the truth.

The

Preconceived

The first attempt towards rectifying the chronology of Egypt must consist in lopping off intirely the sixteen first *A short cut.* dynasties from the thirty-one specified in Eusebius: for I am persuaded, that the original list consisted of fifteen dynasties only. The rest are absolutely spurious; and have been the chief cause of that uncertainty, of which we have been so long complaining. This may appear too bold and desperate a way of procedure: nor would I venture to speak so confidently, were I not assured, that they never really existed; but took their rise from a very common mistake of *Grecian mistake* the Grecians. This may be proved from that ancient Chronicle, of which I took notice above. The Grecians had this, and many other good evidences before them, as they plainly shew: but they did not understand the writings, to which they appealed; nor the evidences which they have transmitted. In the first place I much question, whether any Grecian writer ever learned the language of Egypt. Many negative proofs might be brought to shew, that neither Plato, nor Pythagoras, nor Strabo, were acquainted with that tongue. If any of them had attempted the acquisition of it, such was their finesse and delicacy, that the first harsh word would have shocked them; and they would immediately have given up the pursuit. If they could not bring themselves to introduce an uncouth word in their writings, how could they have endured to have uttered one, and to have adopted it for common use? I doubt whether any of the Fathers were acquainted with the language of the country. Besides, the histories, of which we are speaking, were written in the sacred language and character, which were



grown obsolete : and Manethon, Apion, and the other Hellenic Egyptians, who borrowed from them, were not well acquainted with their purport. Had these memorials been understood, we should not have been at a loss to know who built the pyramids, and formed the lakes and labyrinth, which were the wonders of the world. In respect to the Fathers, who got intelligence in Egypt, they obtained it by a very uncertain mode of inquiry ; and were obliged to interpreters for their knowledge. The Grecians wrote from left to right : but the more eastern nations from <sup>2</sup> right to left. This was a circumstance, which they either did not know ; or to which they did not always attend ; and were therefore guilty of great mistakes ; and these consisted not only in a faulty arrangement of the elements, of which the names are composed ; but also in a wrong distribution of events. Hence an historical series is often inverted from want of knowledge in the true disposition of the subject. Something similar to this has happened in respect to the Old Chronicle, which has been preserved by Syncellus. It contains an epitome of the Egyptian history ; and was undoubtedly obvious to every person in that country. In short, it must have been one of the chief sources, from whence Manethon, and others, who came after him, drew. Those of the Grecians, who copied the dynasties from the original, were necessarily told, that the true arrangement here was different from that, which was in use in Greece : that according to their way of reckoning, the first dynasty was the fifteenth, or sixteenth, according to the point, from

<sup>2</sup> Αἰγυπτίοι (γραφουσιν) ἀπο τῶν δεξιῶν ἐπὶ τὰ ἀριστερά. Herod. L. 2. c. 36.

whence they counted. In consequence of this, they have marked it the fifteenth, or sixteenth; and then fancying, that there was a long series preceding, they have invented as many dynasties more, as they thought wanting, to supply this seeming vacancy. This is not surmise: for we may see the very thing done by <sup>3</sup> Syncellus. He has transmitted to us an abridgment of the Egyptian history from the Old Chronicle; containing the dynasties of their kings. And as he was told, that the first was the fifteenth according to his way of numeration, he has actually marked it the fifteenth. In consequence of this, he supposes, contrary to the authority of the history, fourteen prior dynasties, which with that of the Demigods make thirty in the whole. But what he calls the fifteenth, was the first of the Mizraïm, who succeeded the Auritæ, or Demigods; and this is plainly indicated in the history. It has been shewn, that there was no regal state in Egypt before the coming of the Shepherds, styled Auritæ: that with them commences the history of the country. Syncellus accordingly, having mentioned from this Chronicle the imaginary reigns of the Gods, comes at last to those who really reigned; and places them in this order: <sup>4</sup> πρῶτον μὲν τῶν Αὐριτῶν, δευτέρου δὲ τῶν Μεστράων, τρίτον δὲ Αἰγυπτίων. *The first series of princes was that of the Auritæ: the second was that of the Mestræans, or Mizraïm; the third of Egyptians.* These are the words of the Chronicle; and, one would think, sufficiently clear and determinate, had not the Greeks been infatuated through their preconceived opinions. The author afterwards subjoins the list of

<sup>3</sup> I mention Syncellus: but it may be the person from whom he borrowed, who was guilty of this mistake.

<sup>4</sup> P. 51.

their kings from the Chronicle, in which the Demigods stand plainly first: and there is not the least hint given of any prior dynasties. Syncellus, not knowing, that the Demigods were the Auritæ, begins with the next series as the first, and calls it the fifteenth.

<sup>5</sup> The R E I G N S of the G O D S,  
according to the Old Chronicle.

To Hephaistus is assigned no time, as he is uniformly apparent both by night and day.

Helius, the son of Hephaistus, reigned three myriads of years.

Then Cronus, and the other twelve Divinities reigned 3984 years.

Next in order are the Demigods (the Auritæ), in number

eight, who reigned 217 years - - - - - 217

After these are enumerated fifteen generations of the

Cunic circle, which take up 443 years - - - 443

16. The sixteenth dynasty is of the Tanites, eight

kings, which lasted 190 years - - - - - 190

17. The seventeenth of Memphites, four in descent,—

103 years - - - - - 103

18. The eighteenth of Memphites, fourteen in descent,

—348 years - - - - - 348

19. The nineteenth of Diospolites, five in descent,—

194 years - - - - - 194

20. The twentieth of Diospolites, eight in descent,—

228 years - - - - - 228

<sup>5</sup> Ibid.



21.	The twenty-first of Tanites, six in descent,—	121
	years - - - - -	121
22.	The twenty-second of Tanites, three in descent,—	
	48 years - - - - -	48
23.	The twenty-third, Diospolites, two in descent,—	
	19 years - - - - -	19
24.	The twenty-fourth, Saïtes, three in descent,—	44
	years - - - - -	44
25.	The twenty-fifth, Ethiopians, three in descent,—	
	44 years - - - - -	44
26.	The twenty-sixth, Memphites, seven in descent,—	
	177 years - - - - -	177
27.	The twenty-seventh, Persians, five in descent,—	
	124 years - - - - -	124
28.	The twenty-eighth, lost.	
29.	The twenty-ninth, uncertain who.—	39 years - 39
30.	The thirtieth, a Tanite,---	18 years - - - 18

To the above should be added the thirty-first dynasty, which consisted of three <sup>6</sup> Persians; for with this every catalogue <sup>7</sup> concluded. The lists transmitted to us by Africanus, and Eusebius; and that of Manethon, from whom they borrowed, closes with this: and it was undoubtedly in the original copy of Syncellus. We have in the above an epitome of the regal succession in Egypt, as it stood in the Ancient Chronicle: and though short, it will prove to us of much conse-

<sup>6</sup> Darius Ochus, Arses, and Darius Codomannus, who was conquered by Alexander.

<sup>7</sup> Τριακοστὴ πρώτη δυναστεία Πέρσων βασιλέων γ. Euseb. Chron. p. 17. Syncellus. p. 77. p. 256.

quence in our inquiries. We find here, that the Demigods, or Auritæ, stand first: and with them the history of the country must commence. These are succeeded by those of the Cunic, or Royal, circle, the ancient Mizraïm: and those again by other dynasties in their order. As to Hephaistus, Helius, and the twelve other Gods, they were only so many sacred titles, which were either prefixed to the Egyptian calendar, or to the months of the year, by way of distinction. The numbers, with which they were accompanied, were astronomical computations; and related to time, and its portions, and not to the reigns of princes. From hence we may be assured, that there were no kings prior to those abovementioned. But the Grecians having been told, that in their retrograde way of computation, the fifteenth dynasty was the first, were led to think, that the converse also was true; and that the first was the fifteenth. And those, who differ in the position of the Shepherd dynasty, yet count from the last. This may be seen in the Chronicle, which I have exhibited above: where the first dynasty numbered is the Tanite, which is marked the sixteenth: and this is the <sup>8</sup> sixteenth from the bottom, if we include the last of the Persians. In consequence of this, that of the Auritæ must have been the fourteenth downwards, which would naturally induce us to expect many prior kings. But it is manifest from Egyptian evidence, from the Chronicle itself, that there were no preceding dynasties: for the list of the Deities was not taken into consideration. Manethon counted it the fifteenth; and

<sup>8</sup> The reason of their stopping at this in their computation upwards, was, because this was looked upon as the first genuine Egyptian dynasty. This will be shewn hereafter.

it is accordingly so expressed by Africanus. Hence these writers, and their followers, have been led to suppose, that there were once fourteen dynasties antecedent. They accordingly prefixed them to the true list; and immediately set themselves to work, in order to remedy an evil, which did not exist. For when thirteen or <sup>9</sup> fourteen dynasties had been thus imagined, it afforded matter of very much study to find out the persons, of whom they were composed. There was a great vacuity; and the means were scanty towards supplying what was demanded. Menes was at hand to begin with; who is made the first king by all: and to him they subjoined a list of others, wherever they could obtain them. Africanus in his list mentions this person the first; and says, that he was a Thinite by birth, and destroyed by an hippopotamus. In this he is followed by others. But Menes I have shewn to have been the Lunar Deity, who was probably worshiped in some Thinite temple. The hippopotamus was represented as an emblem of his preservation; which they have perverted to an instrument of his destruction. Eusebius styles him a Thebinite, and Thebean.

<sup>10</sup> Πρῶτος ἐβασίλευσεν Μηνῆς Θηβινίτης, Θηβαῖος· ὃς ἐρμηνεύεται Διονίος. *The first, who reigned, was Menes the Thebinite, the Arkæan; which is by interpretation the Iōnian.* This Thebinite, and Arkæan, was, we find, the same person, of whom the Iōnah, or Dove, was an emblem; so that of his true history we cannot doubt.

At the beginning, next after Menes, they have got together

<sup>9</sup> They amount to sixteen in Eusebius; and as many in Africanus.

<sup>10</sup> Euseb. Chron. p. 18. l. 13.



an assemblage of names, and titles; some of which belong to Deities, and others seem to be borrowed from Eratosthenes, and occur in later ages. Such is Sesostris, whom they repeatedly introduce. They represent him as a gigantic personage: and he is at times called <sup>11</sup> Sefosis, Sethoosis, Sefonchosis, Gefon Gofes; and otherwise diversified. Diodorus, and others, tell us, how he conquered the whole earth; so that there was not a nation, which did not acknowledge his power. Upon his return after his conquests, the first thing, which he took in hand, was the making of a long <sup>12</sup> ditch upon the eastern coast of Egypt, to secure himself from his next neighbours. Strange! that the monarch of the whole earth, whose army is said to have been above half a million, should be afraid of a few clans upon the desert. He is mentioned as the first of the line of <sup>13</sup> Ham, who reigned in Egypt; and he is placed immediately after <sup>14</sup> Orus. According to some, he comes a degree lower, after <sup>15</sup> Thules: in which situation he occurs in <sup>16</sup> Eusebius. Yet he is again introduced by this author in the second dynasty under the name of <sup>17</sup> Sefocris: and the like history is given of his height, and stature, as is to be found in Herodotus, and Diodorus. Again in the twelfth dynasty we meet with <sup>18</sup> Gefon Gofes, in our copies of Eusebius styled <sup>19</sup> Sefonchoris;

<sup>11</sup> Newton's Chron. p. 69.

<sup>12</sup> Diodor. Sic. L. 1. p. 52.

<sup>13</sup> Chron. Paschale. p. 47.

<sup>14</sup> Scholia in Apollon. L. 4. v. 272.

<sup>15</sup> Cedrenus. p. 20.

<sup>16</sup> Euseb. Chron. p. 7. l. 43.

<sup>17</sup> Ibid. p. 14.

<sup>18</sup> Syncellus. p. 59.

<sup>19</sup> Euseb. Chron. p. 14.

but

but by Syncellus more truly rendered <sup>20</sup> Sefonchosis : and, what is strange, next but one in the same dynasty, we meet with <sup>21</sup> Sefostris. That we may not suppose him to have been a different person of the same name, a short history of his life and conquests is annexed. His height too, and stature, are described, just as we find them represented by other authors. From hence we may be assured of the identity of this person, who is thus repeatedly introduced to make up a supposed deficiency. In short they have adopted every variation of a name, and out of it formed a new king.

In this manner writers have tried to supply the vacancies in their imaginary dynasties of the kings of Egypt. But they soon begin to be tired : and we have many dynasties without a single name. The duration also of the reigns is often too short to be credited. In the eighth dynasty, twenty-seven Memphites reign but 146 years ; which is little more than five years apiece. In the eleventh, sixteen Diospolites reign but 43 years ; which amount not to three years apiece. In the thirteenth dynasty, sixty more Diospolites are found, and the sum of their reigns is but 184 years ; which are not more than three years and a few weeks apiece. But, what is of all the most incredible, in the seventh dynasty seventy kings reign just <sup>22</sup> seventy days.

From the above we may perceive into what difficulties the chronologers were brought, who tried to supply these

<sup>20</sup> P. 73.

<sup>21</sup> Ibid. p. 53.

<sup>22</sup> Quot dies, tot reges. Marsham's Chron. Sæc. 7. p. 90. Eusebius alters this to fifteen days apiece : upon which Sir John Marsham observes, Numerus dierum augetur, ut reges singuli xv. dies habeant. Ibid.

supernumerary dynasties by such wretched means. They searched into every old register; and laid their hands upon every list, which occurred, in order to fill up these vacancies. Syncellus supposes <sup>23</sup> Menes to have been Mizraïm: but I have shewn, that he was another person; and the emblem of the hippopotamus proves it. Besides, what reason have we to imagine, that Mizraïm reigned in Egypt; or that he was devoured by such an animal? The kings, who are brought in immediate succession to him, are <sup>24</sup> Athothis, Cercenes, and Venephes. But these very kings occur in the same order elsewhere. They occupy the fifty-ninth, sixtieth, and sixty-first places in the catalogue of Syncellus. They consequently lived above one thousand years later. Who can put up with these dynasties of Diospolites, and others, whose reigns are so uncommonly short? And is it possible to give credit to the account of seventy kings, who reigned but seventy days? May we not be assured, that it was some college history; and related to a society of priests, whose office came in rotation; and who attended once in that <sup>25</sup> term? After all, that Africanus, or Manethon before him could do to make up what was wanting, yet many dynasties have scarce a name inserted. The seventh, eighth, <sup>26</sup> tenth, eleventh, thirteenth, and fourteenth, are quite anonymous:

<sup>23</sup> Syncellus. p. 91.

<sup>24</sup> Euseb. Chron. p. 14.

<sup>25</sup> The Cunocephali were said to die by piecemeal; and the whole body was extinct after seventy-two days. 'Εως δ' αν αι εξδομηκοντα και δυο πληρωθωσιν ημεραι, τότε ελθει αποθνησκει. Horapollo. L. 1. c. 14. p. 29. They were undoubtedly an order of priests, who were in waiting at some temple; and their term was completed in seventy-two, or rather in seventy, days. See of this work Vol. I. p. 335. note 14.

<sup>26</sup> In the ninth, one name only out of nineteen specified.

and

College of Priests.



and in many places, where names have been inserted by Africanus, they are rejected by Eusebius, who came after him.

For these reasons, and from the authority of the Old Chronicle, I entirely set aside the reigns of all princes antecedent to the Auritæ, or Shepherds. They first reigned in Egypt, as the best histories shew. And however high the later Egyptians may have carried their antiquity; I cannot admit of any dynasty prior to the fifteenth, counting back from the last. Indeed we may infer, that the fifteenth was looked upon by all as the leading dynasty, before the true system was spoiled. And even afterwards, there seems to have been a tacit reference to it, as to a stated point, by which every thing else was to be determined. Both Manethon, and Africanus place the Auritæ, or Shepherds, in the fifteenth dynasty; but count from the first. Eusebius also places them in the fifteenth, if we count from the <sup>27</sup> last. From hence we may perceive, that which way so ever we may reckon; and however the accounts may have been impaired, the fifteenth was the object, by which they were originally determined. The words of Africanus are very remarkable, when he speaks of the kings of this dynasty. <sup>28</sup> Πεντεδεκατη Ποιμενων. Ησαν δε Φοινικες ξενοι βασιλεις, ε', οι και Μεμφιν ειλον· οι και εν τῷ Σε- θεοϊτη νομῷ πολιν εκτισαν, αφ' ης οβρωμενοι Αιγυπτιας εχειρωσαντο. *The fifteenth is the dynasty of the Shepherds. These were foreign princes, styled Phœnices. They first built themselves a city in*

<sup>27</sup> It is to be observed, that Eusebius begins with what he styles the seventeenth, and ends with the thirty-first: but in the series the twenty-first is somehow omitted.

<sup>28</sup> Syncellus. p. 61.

*the Sethroïte (or rather <sup>29</sup> Sethbite) region; from whence they made their invasion, and conquered all Egypt.* This author having mentioned these Shepherds, whom he calls Phœnices, adds a dynasty of thirty-two Hellenic Shepherds; and a third of forty-three Shepherds, who reigned collaterally with as many kings of Thebes. This is extraordinary, that they should correspond so exactly in number; but what is more strange, that they should reign the same number of years. <sup>30</sup> Ὅμου οἱ Ποιμενες καὶ οἱ Θηβαῖοι ἐβασίλευσαν ἐτη ῥνα. *The Shepherd kings, and those of Thebes reigned the same number of years: which amount to one hundred and fifty one.* We see here two dynasties at different places, commencing at the same time, which correspond precisely in number of kings, and in number of years. And the sum of these years allows little more than three years and an half to the reign of each prince. For there are forty-three in each place; and reign but one hundred and fifty-one years; which is incredible. Both the Phœnician, and Hellenic Shepherds were certainly the same as those, who made an inroad into Egypt, and took Memphis; and afterwards conquered the whole country. They are brought by Africanus in succession after the former; but were certainly the same, however diversified by titles, and increased in number. The years of their reigns are apparently a forgery. We may, I think, be assured, that Manethon and Africanus out of one dynasty have formed three; and have brought them in succession to one another. And this arose from their not knowing the ancient titles of the persons; nor the history with which it was attended.

<sup>29</sup> It was the province of Seth, called also Saït, to which the author alludes.

<sup>30</sup> Syncellus. p. 61.

Eusebius saw this; and therefore struck out two of these dynasties; and brought the third downwards two degrees lower. By these means the dynasty of the Shepherds is made the fifteenth upwards; which is the true place: and at this commences the history of Egypt. If then we take away the two supposititious dynasties of Manethon, which are rejected by Eusebius, the Shepherd dynasty, marked by him the fifteenth, will be the fifteenth from the bottom. And it will be plain, that the series, from the Shepherds to the last Persian princes inclusive, consisted at first of fifteen dynasties only. The notion of any antecedent kings arose from a retrograde manner of counting among the Greeks; and from an error in consequence of it. In Eusebius the Shepherd dynasty is the fifteenth from the bottom: and if we discard the two spurious dynasties, which he has substituted in the room of the two inserted by Manethon, it will be found the fifteenth from the top, and accord every way. In short, it was, according to Manethon, the center dynasty of twenty-nine. All from it inclusive downwards were genuine; but the fourteen ~~th~~ above supposititious. They were superadded, as I before said, from an error in judgment, and a faulty way of computation.

As the mistake began with Manethon and the Hellenic Egyptians; it may be worth while to give a list of the dynasties, as they stood before they were further corrupted by the Grecians in other parts.



T H E  
E G Y P T I A N S     D Y N A S T I E S

From the D E L U G E,

As they are recorded by M A N E T H O N.

*The First Dynasty.*

Next after the Demigods was Menes the The-  
einite, who was destroyed by a crocodile.

Athothis.

Cencenes.

Venephes.

Ufaphædus.

Miebidus.

Semempfis.

Bienaches.

*The Second Dynasty of Thinites.*

Boethus.

Kæachus.

Binothris.

Tlas.

Sethenes.

Chæres.

Nephercheres.

*The Third Dynasty of Memphites.*

Necherophes.

Toforthrus.

Toforthrus.

Tyris.

Mefochris.

Soïphis.

Tofertafis.

Achis.

Siphouris.

Kerpheres.

*The Fourth Dynasty of Memphites.*

Soris.

Suphis.

Suphis the Second.

Mencheres.

Ratæfes.

Bicheres.

Sebercheres.

Thamphthis.

Sefocris, who was five cubits high, and three  
in circumference.

A ninth unknown.

*The Fifth Dynasty of Elephantine Kings.*

Ufercheres.

Sephres.

Nephercheres.

Sifiris.

Cheres.

Rathuris.

Mercheres.

Tarcheres.

Obnos.

*The Sixth Dynasty of Memphites.*

Othoes.

Phius.

Methufuphis.

Phiops.

Mentefuphis.

Nitocris.

*The Seventh Dynasty.*

Seventy Memphites, who reign seventy days.

*The Eighth Dynasty.*

Twenty-seven Memphites, who reign 146 years.

*The Ninth Dynasty consists of nineteen Princes of Heraclea.*

Othoes, killed by a crocodile.

The eighteen others unknown.

*The Tenth Dynasty.*

Nineteen Heraclotics, who reign 185 years :  
their names and history unknown.

*The Eleventh Dynasty.*

Sixteen Diospolites, who reign 43 years.

Of these Amemenenes only specified.



*The Twelfth Dynasty: twelve Diospolites.*

<sup>31</sup> Sefonchoris, the son of Amanemes.

Sesotris: the great monarch, who conquered all the world; the next in order to <sup>32</sup> Osiris: his height was four cubits, three palms, and two digits.

Lachares.

<sup>33</sup> Ammeres.

Ammenemes.

Scemiophris.

The rest unknown.

*The Thirteenth Dynasty.*

Sixty Diospolites, who reign 184 years. No names nor history mentioned.

*The Fourteenth Dynasty.*

No mention made of it. Eusebius however supplies this vacancy with a Dynasty of 76 Xoites, who reign collectively 184 years: which is but two <sup>34</sup> years and five months apiece.

<sup>31</sup> He is called Sefonchosis by Syncellus in another list. He is said to have been the son of the former king. But all dynasties begin with kings of a new family.

<sup>32</sup> Οὐδὲν Αἰγυπτίων μετὰ Οσίριν νομισθῆναι. How then can he be a king in the twelfth dynasty? The account of his stature is from Eusebius.

<sup>33</sup> These three seem not to have been in Manethon: but are supplied by Africanus.

<sup>34</sup> See Syncellus. p. 49. Some make the number of years 484, which amounts to six years and seven months apiece. Neither account seems credible.

*The Fifteenth <sup>35</sup> Dynasty is of the Shepherds.*

These were six foreign princes, styled Phœnices, who took Memphis; and built a city in the Sethroïte nome; from whence they made an irruption, and conquered all Egypt.

Saithes.

Beon.

Pachnan.

Staan.

Archles.

Aphobis.

At this period are introduced the two spurious dynasties by Manethon; or at least by <sup>36</sup> Africanus.

The first is of thirty-two Grecian Shepherd kings, who reign 518 years.

The second of forty-three Shepherd kings, who reign collaterally with just the same number of Diospolites: and also reign precisely the same number of years; which amount to 153.

These dynasties I omit: and in consequence of it call the next dynasty the sixteenth.

*The Sixteenth Dynasty of sixteen Diospolites.*

Amos.

Chebros.

Amenophthis.

<sup>35</sup> This is in reality the first dynasty of Egyptian kings.

<sup>36</sup> It is not certain to whom this mistake is to be attributed; but I should judge, that it was owing to Africanus.

Amerfis.  
Mifaphris.  
Mifphragmuthofis.  
Tuthmosis.  
Amenophis.  
Orus.  
Acherres.  
Rathos.  
Chebres.  
Acherres.  
Armeses.  
Rammesses.  
Ammenoph.

*The Seventeenth Dynasty of Diospolites.*

Sethos.  
Rapfaces.  
Ammenephthes.  
Rameses.  
Ammesemnes.  
Thuoris.  
Alcandrus.

*The Eighteenth Dynasty of twelve Diospolites.*

No names nor history is given.

*The Nineteenth Dynasty of seven Tanites.*

Smedes.  
Phufenes.  
Nephelcheres.

Amenophthis.



Amenophthis.

Ofocor.

Pinaches.

Sufennes.

*The Twentieth Dynasty of nine Bubastites.*

Sefonchis.

Oforoth.

The three next are not named.

Tacellothis.

The three next are not named.

*The Twenty-first Dynasty of four Tanites.*

Petubates.

Oforcho.

Pfammus.

Zeet.

*The Twenty-second Dynasty.*

Bochoris the Saïte.

*The Twenty-third Dynasty of three Ethiopians.*

Sabbacon.

Sevechus.

Tarchon.

*The Twenty-fourth Dynasty of nine Saïtes.*

Stephinates.

Nerepfos.

Nechao.

Pfam-

Pfammitichus.

Nechao the Second.

Pfammuthis.

Vaphris.

Amofis.

Pfammacherites.

*The Twenty-fifth Dynasty of eight Persians.*

Cambyfes.

Darius, the Son of Hyftafpes.

Xerxes.

Artabanus.

Artaxerxes.

Xerxes.

Sogdianus.

Darius.

*The Twenty-sixth Dynasty.*

Amyrtëus the Saïte.

*The Twenty-seventh Dynasty of four Mendefians.*

Nepherites..

Achoris.

Pfammuthis.

Nephorotes..

*The Twenty-eighth Dynasty of three Sebennytes.*

Nectanebes..

Teos.

Nectanebes..

*The*

*The Twenty-ninth Dynasty of three Persians.*

Ochus.

Arfes.

Darius : the same who was conquered by Alexander.

Such was the state of the dynasties, before they had suffered a second interpolation, by having two, which were spurious, inserted. These consisted of no less than seventy Grecian, and other, Shepherd kings, which are very justly set aside by Eusebius. This learned writer had done well, if he had stopped short, after that he had remedied the mistake in Africanus. But he had no suspicion, that the previous dynasties were all spurious ; I mean all those before the fifteenth. He was therefore fearful of making a gap in the list ; and has supplied the place of those, which he expunged, with some Diospolites, or <sup>37</sup> Thebans. But they should be all alike cancelled : for with the Shepherds, those Auritæ, and Demigods, the chronology of Egypt began. Therefore the seventeenth dynasty of Eusebius should have been marked the first ; for it certainly was so esteemed by the ancient Egyptians ; and we ought for the future to read, Πρωτη Δυναστεια, Ποιμενες ησαν ξενοι βασιλεις, οι και Μερφιν ειλον, κτλ. *The first dynasty consists of the Shepherd kings,*

<sup>37</sup> As the two dynasties of Manethon were brought after the Shepherds, Eusebius varies his disposition, and places his Diospolites above them : for he saw plainly that the place of the Shepherds was the fifteenth inclusive from the bottom. But by this interpolation he made it the seventeenth from the top. Whereas it was the center dynasty equally removed from the extremes. It stood between the spurious and the genuine dynasties ; and belonged to the latter.



who were foreigners, and took Memphis, &c. To the truth of this the Old Chronicle bears witness: in which the first who reign are the Shepherds, under the title of Semidei and *Shepherds* Auritæ. The number and titles of the dynasties do not turn out so precisely the <sup>38</sup> same, as we find them in other accounts; for the Chronicle falls off towards the end; being most defective, where we might expect it to be most perfect. It affords however, though very concise, the great outlines of the Egyptian chronology; and must be esteemed as an excellent guide, as far as it is capable of conducting us. I would not therefore do any thing to disparage its merit: yet it is probably nothing more than a part of a yearly calendar, in which the celestial motions were calculated. The months and holydays specified, and the reigns of the kings prefixed. Among many others, there were two Hermetic books, in *Hermetic books* common use among the Egyptians. The <sup>39</sup> first of these related to the energy of the heavens; to the powers of the planets, and the influence of the stars; and was properly a treatise concerning horoscopes, and astrology; and was full of dark and mysterious learning. The other, which related to the real operations of nature, was of more use, but in less esteem; being nothing more than a common almanack, and so denominated. <sup>40</sup> Τατε εν τοις Αλμενιχιακοις (forte Αλμενιακοις) μέρος τι βραχυτατον περιεχει των Έρμαϊκων διαταξεων και τα περι ασερων, η φασεων, η κρυψεων, η Σεληνης αυξεσεων, η μειωσεων, εν τοις εσχατοις ειχε την παρ' Αιγυπτιοις αιτιολογίαν. *What*

<sup>38</sup> It has in some places been altered to serve a purpose; and probably by Syncellus.

<sup>39</sup> Jamblichus. Sect. 8. c. 4. p. 160.

<sup>40</sup> Ibid.

Chæremôn

says Chæremôn, is comprised in the Egyptian ALMANACKS, contains but a small part of the Hermaic institutions. The whole, that relates to the rising and occultation of the stars, to the increase and decrease of the moon, was held in the least estimation. Porphyry likewise mentions the Egyptian Almanacks; and gives an account of their contents, which seem to be very curious. They consisted of a detail about the phases of the sun, and moon; and of the rising, and setting of the stars for the year: also of the aspects and influences of the planets, and what was from them portended: <sup>41</sup> καὶ θεραπειαι παθων, there was also some physical advice subjoined. All this, says Porphyry, ἐν Ἀλμεινχιακοῖς φερεται, is contained in the Egyptian ALMANACKS. According to Iamblichus, these calendars were not held in so high repute, as the other Hermetic writings. Be this as it may, our Chronicle is probably of this sort: and though formerly of no great esteem on account of its being cheap and obvious, yet not at all for that reason of less authority. It began, as I have shewn, with the supposed reign of Hephaistus, and of the Sun; and afterwards of Cronus, and twelve other Gods. Syncellus imagines, that it misled Manethon by the immense number of years, of which these reigns are said to consist. The amount of the whole was no less than 36525 years. There is something particular in this number, to which we must attend; as it has misled not only Manethon, but Syncellus. For they with many more have applied these numbers to the dynasties of Egypt: by which means the annals of the country have been carried to an unwarrantable height. Iamblichus,

<sup>41</sup> Epistola ad Anebonem. p. 7.

who

See Dupuis

who had studied the Egyptian history very closely, takes notice of the same numbers, and applies them to the writings of Hermes. He introduces Chæremôn, who is speaking of *Chæremôn* first principles and essences: <sup>42</sup> *all which, says he, Hermes transmitted in twenty thousand volumes, according to Seleucus, or rather, as Manethon has shewn, they were compleated in thirty-six thousand five hundred and thirty-five.* We may from hence perceive, how uncertain writers were about a circumstance of this consequence. What some applied to the duration of their monarchy, others supposed to be a number of books, the volumes written by Hermes. But the numbers were misapplied in both cases. They related indeed to volumes; but to volumes of another nature; to the revolutions of the sun: and were an artificial calculation. One kind of Egyptian year consisted of three hundred and sixty days; with the five *επαγομεναι*, which were sacred to five Deities, <sup>43</sup> Osiris, Aroueris, Typhon, Isis, and Nephthe. Some Deity, or title of a Deity, was affixed to every day in the calendar: hence they amounted to 365 in number. These were introduced into Greece, and, as was supposed, by Orpheus. To this Theophilus alludes, when he upbraids Orpheus with his polytheism. <sup>44</sup> *τι ωφελησεν — Ορφεα οι τριακοσιοι εξηκοντα πεντε Θεοι; What advantage did Orpheus ever find from his three hundred and sixty-five Gods?* This year of 365 days was termed the Sothic, from Sothis,

<sup>42</sup> *Τας μεν ουν ολὰς Ἑρμῆς ἐν ταῖς δισμυριαῖς βιβλοῖς, ὡς Σέλευκος ἀπεγραψάτο· ἢ ταῖς τρισμυριαῖς τε καὶ ἑξακισχιλίαις, καὶ πεντακοσiais καὶ εἰκοσι πεντε, ὡς Μανέθων ἰστορεῖ, τέλει ἀνεδείξε.* Iamblich. Sect. 8. c. 1. p. 157.

<sup>43</sup> Plutarch. Isis et Osir. p. 355.

<sup>44</sup> Theoph. ad Autol. L. 3. p. 381.



the dog-star; at whose heliacal rising it was supposed to commence. But they had another year in Upper Egypt, which was heliacal, and styled the Theban. This consisted more accurately of three hundred sixty-five days, and six hours. <sup>45</sup> Πεντε δ' ἡμέρας και τεταρτον τοις δωδεκα μηνιν επαγασι. *They add, says Diodorus, to the twelve months, five days complete and one quarter.* It was used in many parts of Egypt: and the numbers spoken of above, related to a period in calculation; and was no historical account. They were the amount of days in a cycle of one hundred years: for if one year consists of three hundred sixty-five days, and a fourth part, they in one hundred years will amount to 36525, the number of which we treat. What therefore had belonged to an ancient ephemeris, has by mistake been applied to historical computation: and days have been taken for years. This might well raise the Egyptian history to an unwarrantable height; and make it precede the creation by many ages. Some have thought to evade this difficulty by supposing that the years <sup>46</sup> Σεληναιοι, and <sup>47</sup> μηνιαιοι ενιαυτοι, *lunar and monthly*

<sup>45</sup> Diod. L. 1. p. 46.

Caius Cæsar—imitatus Ægyptios, solos divinarum rerum omnium conscios, ad numerum solis, qui diebus singulis tricenis sexaginta quinque et quadrante cursum conficit, annum dirigere contendit. Macrobi. Sat. L. 1. c. 14. p. 178.

The Thebans understood την επ' ακριβες αστρολογιαν. Diod. L. 1. p. 46.

(Ægyptii menses) tricenum dierum omnes habent: eoque explicitis duodecim mensibus, id est, 360 diebus exactis, tunc inter Augustum et Septembrem reliquos quinque dies anno suo reddunt; adnectentes, quarto quoque anno exacto, intercalarem, qui ex quadrantibus confit. Macrobi. Sat. L. 1. c. 15. p. 180.

<sup>46</sup> Euseb. Chron. p. 8. See Diodorus. L. 1. p. 22. κατα την της Σεληνης περιοδον αγεσθαι τον ενιαυτον.

<sup>47</sup> 'Οι γαρ παρ' αυτοις παλαιοτατοι Σεληνιας εφασκον ειναι, η μηνιας της ενιαυτης εξ ημερων τριακοντα συνεστωτας. 'Οι δε μετα τωτης 'Ημιθεοι ωρους εκαλουν της ενιαυτης. Syncellus. p. 40. Apud Ægyptios pro annis menses haberi. Varro apud Lactant. L. 2. c. 12. p. 169.

*years;*

*Nota bene*

years ; which were in use in some parts of Egypt. Syncellus tries to solve it another way ; by giving the dynasties from the sixteenth downward their proper number of years, and allowing the overplus to the Gods, and Demigods. But we have no occasion to have recourse to these helps : for the numbers of the real dynasties had nothing to do with this astronomical computation : and Iamblichus, who equally misapplies <sup>48</sup> them, shews, that they who treated of them differed in their opinions, and were by no means <sup>49</sup> consistent.

The dynasty of those kings, who immediately succeeded the Shepherds, is termed the Cynic cycle : and the star Sirius, and many other things of eminence among the Egyptians, were styled Cynic ; and supposed to have some reference to dogs. But the Cynic cycle, or more properly the <sup>50</sup> Cunic, was the Royal cycle, and related to a series of kings : and every thing so denominated is to be taken in that acceptation. Some of the books of Hermes are styled Γενικαι και <sup>51</sup> Κυρανικαι, *Genic and Curanic* ; and from them it is said, that Apion, Manethon, and Panodorus obtained most of their knowledge. These seem to be both Egyptian terms, distorted by the Greeks ; but of the same purport, as that above. They were properly Chanic and Curanic books ; and contained the history of the priests, and kings

<sup>48</sup> He supposes, that they related to the books of Hermes : but the books of Hermes were but forty-two. Clemens mentions them, and specifies the contents of each. Strom. L. 6. p. 758.

<sup>49</sup> We learn from him, that what Syncellus in aftertimes applied to Chronology, was by Manethon thought to relate to the books of Hermes. Sect. 8. p. 157.

<sup>50</sup> Cun, Chon, Cohen, a King. See Vol. I. Radicals.

<sup>51</sup> By Syncellus expressed Κυραννεις. Ὡςπερ ἐν τοῖς Γενικοῖς τε Ἑρμῆ, καὶ ἐν ταῖς Κυραννισὶ βίβλοις εἰρηται. p. 52. See Vol. I. of this work. Radicals. Keren, Rex. Kuran, Heliacus. Hence κυριος, κοιρανος.

of the country. Every Grecian term, which alludes to Egypt, and its history, is to be suspected. It is to be observed, that Manethon, and his copier Africanus, mention, that after the reigns of the Demigods, there was a succession of other persons; and he specifies those of the first dynasty. <sup>52</sup> Μετα νεκρας τους 'Ημιθεες πρωτη βασιλεια καταριθμειται, κτλ. But what can we make of these terms? *Post manes Semideos prima dynastia*, or *post cadavera Semideos prima dynastia*, &c. They cannot be made sense by any exposition. Eusebius saw, that there was some mistake; and he has altered it by inserting a copulative. <sup>53</sup> Μετα νεκρας και της 'Ημιθεες πρωτη δυνασειαν καταριθμεισι. But this does not seem to mend the matter. *Post manes, vel cadavera, et Semideos prima dynastia numeratur*. In another place Syncellus, besides the νεκες 'Ημιθεοι, makes mention of <sup>54</sup> Θεων, και 'Ημιθεων, και νεκρων, και θνητων: *Deorum, et Semideorum, et cadaverum, et mortali-um*. But what sense can be obtained from hence? Is it not manifest, that there is some mistake in terms? I think, we may be assured, that what the Grecians have rendered νεκος, a dead body, was Nechus, a King: and that by the words Μετα νεκρας 'Ημιθεες πρωτη βασιλεια, we are to understand, *post reges Semideos, after the reigns of the Demigods began the first Egyptian dynasty*. The title of Nechus was very <sup>55</sup> ancient, and to be found in many nations. The king

<sup>52</sup> Syncellus. p. 54.

<sup>53</sup> Euseb. Chron. p. 14. Μετα νεκρας και της 'Ημιθεες. Euseb. apud Syncellum.

P. 55.

<sup>54</sup> Syncellus. p. 40.

<sup>55</sup> It seems to have been expressed Necho, Nechao, Nechus, Negus; and was probably the same as נגוד, Nagud of the Hebrews, which signifies a Prince. It occurs in composition; and we read of Necepsus, Necherophes, kings of Egypt. It was a common title.



of Abyssinia is called Negus at this day. The purport of the history given will, I think, prove what I say. Syncellus mentions, that Manethon borrowed what he wrote from the books of Hermes; and that the first part of his work gave an account of the Gods, and Demigods; which last we know were mortal men, and reigned in <sup>56</sup> Egypt. These certainly were the first, who had the title of Nechus: and it is *Nechus* inseparably found with them. Eusebius indeed and Syncellus take pains to disjoin them; and out of them would form a different set of persons. The former accordingly through mistake complains of the Egyptians for introducing such a strange set of personages. <sup>57</sup> Παρεταυτοις (Ἡμιθεοις) νεκρων και θνητων ετερων βασιλεων πολλην και φλυαρον συνειρξαι μυθολογιαν. *Besides these Demigods, they have got together a tedious ill-grounded history of dead persons, and other mortals, who reigned.* But the whole of this is a mistake of the true history: and I am persuaded from the position of the terms, that what Eusebius alluded to should have been rendered Νεχων και ετερων βασιλεων. And in the reading above, μετα νεκρας Ἡμιθεας should have been expressed, according to the original, μετα Νεχους Ἡμιθεας, post reges Semideos, *after the Demigod kings, the first dynasty commenced.* But either the translators, or transcribers, did not know the meaning of the title Nechus; and have changed it to νεκρος, *a dead body.* The like is to be observed in the passage above quoted from Syncellus; where the three orders of princes are mentioned, which occurred in the Egyptian lists: Θεων,

<sup>56</sup> Ἡμιθεοι βασιλεις—και μετ' αυτες γενεαι 18 Κυριακη κυκληθ. Euseb. Chron. p. 7.

<sup>57</sup> Syncellus. p. 40.

καὶ Ἡμιθεων, καὶ νεκρων, καὶ θνητων. I make no doubt, but according to the true history the reading was, Θεων, καὶ Ἡμιθεων, καὶ Νεχων θνητων: *Gods, and Demigods, and kings, who were mortals.* These mortal kings are mentioned in contradistinction to the Gods, and Demigods, though the latter were equally men, but were still esteemed a superior order of beings. Eusebius is very severe upon the Egyptian annals, as being full of forgeries. But in this I must in some degree dissent from this very learned author. For I believe, that the history of Egypt would have been found far more consistent, than is imagined, if it had never been perverted by those who borrowed from it. The Grecians ruined a fine system by blending what related to astronomy with chronology; and confounding theology with <sup>58</sup> history: by not distinguishing between Gods, and men; between reigns of kings, and revolutions in the heavens. The kings of Egypt had many names, and titles. <sup>59</sup> Διωνυμοι, καὶ τριωνυμοι πολλαχθ των Αιγυπτιων οἱ Βασιλεις εὐρηνται. *The princes of the country have often two, and often three names.* The Deities had still a greater variety: and I have before mentioned a statue of Isis, inscribed, <sup>60</sup> Ifidi Myrionymæ, *to Isis with a thousand names.* These names and titles have been branched out into persons, and inserted in the lists of the real monarchs. Hence we find Menes, the Lunar God, with the hippopotamus stand foremost; and Osiris, and Orus nearly in the same position. I have mentioned of Osiris, that he was exposed

<sup>58</sup> Both Eusebius and Syncellus failed by trying to adapt foreign occurrences to Grecian mythology.

<sup>59</sup> Syncellus. p. 63.

<sup>60</sup> Gruter. p. 83. n. 11.

in an ark, and for a long time in a state of death. The like is said of Orus, whom <sup>61</sup> Isis found floating upon the waters: also of Adonis, and Thamuz, who returned to light after the expiration of a year. We have the same history concerning Talus, or Tulus, who succeeded Orus. He is by some called Thoulus; and is said to have had a renewal of life, and to have recovered, when Cybele was in labour.

<sup>62</sup> Ψυχη δ' εἰς δέμας ἦλθε το δεύτερον, ενδομυχῶ τε  
 Ψυχρον αοσητηρι δέμας θερμαινέτο πυρσῶ—  
 Καὶ Κυβέλη κεχαράκτο νεητοκος.

Lastly, it is said of <sup>63</sup> Rhameses, whom Herodotus calls Rhampsinetus, that he descended to the mansions of death; and after some stay returned to light. The anniversary of his return was held sacred, and observed as a festival by the Egyptians. I mention these things to shew, that the whole is one and the same history: and that all these names are titles of the same person. They have however been otherwise esteemed: and we find them accordingly inserted in the lists of kings; by which means the chronology of Egypt has been embarrassed greatly.

Having mentioned Rhameses, and his descent to Hades, I cannot help adding a short piece of history concerning him in

<sup>61</sup> Plutarch. Isis et Osir. p. 357.

<sup>62</sup> Nonnus. L. 25. p. 674. Ταλας' ὁ ἥλιος. Hesych. Ταλαίος' ὁ Ζεὺς ἐν Κρήτῃ. Ibid.

<sup>63</sup> Ελεγον τετερον τον βασιληα ζωνοι καταβηται κατω ες τον οι Ελληνες αιδην νομιζουσι ειναι. Herodotus. L. 2. c. 122. He is said to have ruled over the whole earth, like Zeuth, Osiris, Orus, and others. Hermapion calls him Rhamestes, Παμεστης. Marcellinus. L. 17. p. 126. See Tacitus. Annal. L. 2. c. 60.



that situation ; in order to give another instance of Grecian sophistry, and abuse of terms. It is well known, that under the character of Damater the ancients alluded to the ark, and to the supposed Genius, which presided over it. This Goddess is said to have received, and sheltered Rhameses in the shades below : and it is further mentioned, <sup>64</sup> *συγκυβεῖν τῇ Δημητρὶ*, *that he played at dice* with the Goddess. The persons in the ark were represented as in a state of death : and the ark itself was looked upon as a bier or coffin ; and as such commemorated in all the rites of Osiris. A coffin, or bier, seems by the Egyptians to have been styled Cuban : which term the Greeks retained, and expressed Cubas. Hence *Κυβας σόφος*. *Cubas*, says Hesychius, *signifies a bier*. A ship also was called Cuba, and <sup>65</sup> *Cubeia*. But at the same time that Cubas, Cuba, and Cubea, had a reference to an ark or ship, *Κυβος*, *Cubus*, signified a die : and *Κυβεία*, *Cubea*, had also a relation to a game. In consequence of this, the Grecians have taken the terms in a wrong acceptation : and instead of saying, that Rhameses, during his state of confinement, was with Damater in Cuba, a ship, or ark, they have turned the whole into pastime, and made him play with her at dice. The like story is told by <sup>66</sup> Plutarch of Hermes : whence we may infer, that one of that name, for there were several, was the same person as Rhameses.

<sup>64</sup> Herod. L. 2. c. 122.

<sup>65</sup> *Καβείος, νεὺς Παφίσι*. Hesych. It should be *νεως*. *Cubeam maximam, triremis instar, pulcherrimam, atque ornatissimam*. Cicero. Verrina 5. 17. From hence Apollo, the prophetic God, was called *Cabæus*.

*Ὁ κισσεὺς Ἀπολλων, ὁ Καβαίος, ὁ μαντις*. Æschylus apud Macrob. Sat. L. 1. c. 18. p. 200.

<sup>66</sup> *Isis et Osiris*, p. 355.

It is then, I think, manifest, that the Cuthite Shepherds composed the first dynasty of kings in Egypt : and that the Israelitish Shepherds succeeded them not long after their departure. Most of the Fathers are misled by Josephus ; who supposes, in opposition to the best authority, that the whole history related to one body of people only, and that those were his ancestors. But the purport of the history given, and the very dynasties, which they have transmitted, prove the contrary. Yet they persist ; and accordingly place the Exodus in the reign of <sup>67</sup> Amos, or Amosis ; which was many years prior to the departure of the first Shepherds, as will be shewn ; and consequently contrary to the true order of history. Of these Shepherds we have very circumstantial accounts ; though their dynasty is transmitted to us by different writers in a very confused manner. The persons, who have preserved it, are Manethon, Africanus, Eusebius, Syncellus, and Theophilus of Antioch. There is to be found a very great difference subsisting between these writers, of which at present I shall say nothing. Let it suffice, that we have from them transmitted to us a dynasty of the Shepherds ; the fifteenth of Africanus ; and the seventeenth of Eusebius, which is likewise the fifteenth, if we reckon from the bottom. The next, which is by them all introduced as the eighteenth, begins in this manner :

<sup>67</sup> Οκτω και δεκατη δυναστεια Διοσπολιταν βασιλεων ις'. ων πρωτος Αμωσις, εφ' ου Μωσις εξηλθεν εξ Αιγυπτου. Syncellus. p. 62.

*The Eighteenth Dynasty of Sixteen Diospolite, or Theban,<sup>68</sup> Kings.*

Amosis.

Chebron.

Amenophis.

Amerfis.

Mephres.

Misphragmuthosis.

<sup>69</sup> Amosis or Tethmosis.

Amenophis.

Horus.

Acherres.

Rathos.

Chebres.

Acherres.

Armeses.

Rhameses.

Amenophis.

The account given by Manethon, concerning the expulsion of the Shepherds, is this. After they had for many years kept the Egyptians in subjection; the people of Upper Egypt rose against them, and under the direction of their kings carried on a long and bloody war. At last Halisphragmuthosis, more generally called Misphragmuthosis, surrounded them in their district, named Avaris, which they had fortified. Here they were besieged a long time: when they at last came to terms with <sup>70</sup> Amosis, the son of the former king. After

<sup>68</sup> The names are in great measure taken from Africanus in Syncellus. p. 72. See also Theoph. ad Autolyc. L. 3. p. 312.

<sup>69</sup> So he is called by Apion, and Ptolemy Mendesium: likewise by Tatianus Assyrius, p. 273. Justin. Martyr. Cohort. p. 13. Clemens Alex. Strom. L. 1. p. 378. See Euseb. Præp. Evang. L. 10. p. 490. 493. 497.

<sup>70</sup> Tethmosis of Africanus.



some conferences, they agreed to intirely evacuate the country, if they might be permitted to go off unmolested. He accordingly gave them his promise, and they all departed. When they were gone, he demolished the <sup>71</sup> fortification, which they had raised ; that it might not any more be a receptacle to disaffected, or rebellious people. From this history we learn, that Misphragmuthosis, and his son Amosis reigned in the time of the first Shepherds. Therefore the reign of the former, and some years of the latter, should be placed in collateral order, as being plainly synchronical. The like is to be observed of all the previous kings of that dynasty. They were the princes who first made head against the Shepherds ; and carried on the war mentioned above, which was put an end to by Amosis. They were consequently synchronical. But by this not having been observed, they are brought after, and some of them are sunk above an hundred years lower than they should be : and this in contradiction to the very evidence by these writers produced. For they allow, that Amosis ruined the place called Avaris, into which his father Misphragmuthosis had before driven the Shepherds : and it is expressly said, that it was afterwards given by Amenophis to the other Shepherds, who succeeded. Nothing can be more determinate than the words of Manethon ; <sup>72</sup> *την των Ποιμενων εξημωθεισαν πολιν Αβαριν συνεχωρησε. He gave them the city Avaris, which had been vacated by the former Shepherds.* We find that the history lies within a short compass. The only thing to be inquired into, is the identity of the persons spoken of. As Misphragmuthosis

<sup>71</sup> Κατεσκαψε την Αβαριν Αμωσις. Tatianus Assyrius, from Ptolemy Mendesium. p. 273. See also Clemens Alex. L. 1. p. 378. and note 7.

<sup>72</sup> Manethon apud Josephum contra Ap. L. 1. p. 460.

defeated

defeated the Shepherds, and drove them into Avaris; do we find a king of Egypt so called? There is a king of that name: and if we look into the list, we find him the sixth in the eighteenth <sup>73</sup> dynasty, which consists of Theban, or Diospolite kings. His son Amosis is said to have concluded the whole affair, and finally to have expelled them. Does any prince occur of the name of Amosis or Tethmosis, in this order? A person of this name appears in the same dynasty; and he is successor to the former, in conformity to the history given. It is said, that Amenophis gave the district, which the former Shepherds vacated, to the latter. As these succeeded the others very soon; is there any king of the name of Amenophis, whose reign coincides with these circumstances? Such a one very happily occurs: and he comes the very next in succession to the prince, who sent the first Shepherds away. These things surely are very plain. Why then are these kings brought so much lower than the æra allotted to the Israelites? and why have the most learned of the Fathers adjudged the departure of that people to the time of the first king of this Theban dynasty? This prince is said to have lived <sup>74</sup> twenty-five years after they were retired. From hence we may be assured, that this could not be the person, with whom Moses was concerned; for that king was drowned in the Red Sea. Theophilus calls this king Amasis; and speaking of these twenty-five years, says, that he reigned that term, <sup>75</sup> *μετα την εκβολην τε λαε; after he had*

<sup>73</sup> 6. Misphragmuthosis.

7. Amosis, five Tethmosis.

8. Amenophis.

<sup>74</sup> Theoph. ad Autolyc. L. 3. p. 392.

<sup>75</sup> Ibid.

*expelled the people spoken of.* This can never be made applicable to the Israelites. It cannot with any propriety be said of them, that they were expelled. They were detained against their will: and when they were suffered at last to depart, the Egyptians pursued after them, in order to bring them <sup>76</sup> back. The history certainly relates to the Cuthite Shepherds, who stood their ground, till they were actually driven away. So far, I believe, is true; that the Israelites left the country in the reign of Amasis, who was more properly called Ramases, and Ramases the son of Sethon: but this was a long time after the reign of Amos, or Amosis, who is placed at the head of the Theban dynasty.

If these great out-lines in history are so clear, as I presume them to be; it may be asked, how it was possible, for such mistakes in chronology to have arisen? What reason can be given for this wilful inconsistency? I answer with regret, that it was owing to an ill-grounded zeal in the Fathers. They laid too much stress upon the antiquity of Moses; and laboured much to make him prior to every thing in <sup>77</sup> Greece. It had been unluckily said by Apion, that the person, who ruined Avaris, was contemporary with <sup>78</sup> Inachus of Argos. If this person were before Moses, then Inachus must also have been before him, which was not to be allowed. Hence

<sup>76</sup> It may be said, that the Egyptians pressed the Israelites to depart: *And the Egyptians were urgent upon the people, that they might send them out of the land, &c.* Exodus. c. 12. v. 33. But this does not come up to the real and hostile expulsion, which is mentioned by the Egyptian historians: so that the people thus forcibly expelled could not possibly be the Israelites.

<sup>77</sup> See Clemens, Tatianus, and the authors above quoted. Africanus apud Euseb. Præp. L. 10. p. 490. Justin. Martyr. Cohort. p. 13. Theophilus. L. 3. p. 393.

<sup>78</sup> Syncellus. p. 62. p. 68.



names have been changed, and history has been perverted, to prevent this alarming circumstance. Accordingly Tatianus having gone through a long series of argument to this purpose, concludes with some triumph : <sup>79</sup> Ουκουν περφηρε Μαϋτης, απο γε των προειρημενων, πρεσβυτερος Ἡρων παλαιων, πολων, δαιμονων. *Therefore it is manifest, from what has been said, that Moses was prior to the heroes, to the cities, and to the Deities (of Greece).* But truth does not depend upon priority : and the Fathers lost sight of this blessing through a wrong zeal to obtain it. They, to be sure, might plead some authority for their notions : but it was not of such weight, as to have influenced men of their learning. Manethon does most certainly say, at least as he is quoted, that the Shepherds, who were expelled, betook themselves to Jerusalem. <sup>80</sup> Μετα το εξελθειν εξ Αιγυπτου τον λαον των Ποιμενων εις Ιεροσολυμα, ο εκβαλων αυτους εξ Αιγυπτου βασιλευς Τεθμωσις εδασιλευσε μετα ταυτα ετη εικοσι πεντε, και μηνας τεσσαρας. *After the Shepherds had departed from Egypt to Jerusalem, Tethmosis, who drove them away, lived twenty-five years and four months.* This one circumstance about Jerusalem has contributed beyond measure to confirm the Fathers in their mistakes. Josephus, and those who have blindly followed this authority, did not consider, that the Israelites were not driven out ; that they did not go to Jerusalem ; and that the king, in whose reign they departed, did not survive the event : for he perished, as has been said

<sup>79</sup> Tatianus. p. 274. See Justin. Martyr. Cohort. p. 13. Theophilus supposes the Exodus to have been a thousand years before the war of Troy. L. 3. p. 393.

<sup>80</sup> Josephus contra Ap. L. 1. p. 446.

before. Add to this, that the same writer, Manethon, plainly shews, that the Israelites did not come into Egypt, till the reign of <sup>80</sup> Amenophis, who was many years later: so that this history could not relate to them. He gave them the very district, which the former Shepherds had deserted. The whole account of the first Shepherds is inconsistent with the history of the latter. The Fathers often quote Apion, Ptolemy Mendefius, and Manethon, to prove that the Israelites were expelled Egypt by Amosis, or Amasis; and speak of Moses as contemporary with that king, whom they place at the head of the Theban dynasty. Thus Justin Martyr appeals to the first of those writers for the truth of this assertion.

<sup>81</sup> Κατα Ιναχον Αργεος βασιλεα, Αμασιδος Αιγυπτιων βασιλευ-  
οντος, αποσηναι Ιεδαιεσ, ὡν ἡγεισθαι Μωϋσεα. According to  
Apion, *in the time of Inachus of Argos, and in the reign of  
Amasis of Egypt, the Israelites left that country under the  
conduct of Moses.* He quotes for the same purpose Polemo,  
and Ptolemy Mendefius. But the history could never be as  
we find it here represented. We have a long account of the  
Shepherds in Manethon; who says not a word of what is  
here mentioned of the Israelites; but contradicts it in every  
point. Apion likewise expressly tells us, that Amosis was  
the person who ruined Avaris; which, we know, was after-  
wards given to the later Shepherds. And so far is he from

<sup>80</sup> Josephus contra Ap. 61. p. 460. The coming of the Israelites is plainly described under the return of the first Shepherds. Many have supposed the two bodies of people to have been one and the same. They have therefore mistaken the arrival of the latter for a return of the former; and have in consequence of it much confounded their history: but the truth may be plainly discerned.

<sup>81</sup> Cohort. p. 13.

referring the departure of this people to the reign of the first Diospolite king in the eighteenth dynasty, that he supposes the Exodus to have been in the <sup>82</sup> seventh Olympiad, which was many centuries later.

The Fathers do not always quote precisely ; but often put their own inferences for the words of their author. Ptolemy, Apion, and others mention, that a people called Shepherds were driven out of Egypt in the reign of Amosis. These Shepherds, say Theophilus and Tatianus, were the Jews : therefore the Jews left the country in the reign of that king : and as they were conducted by Moses, it is plain, say they, from Apion, that Moses was contemporary with <sup>83</sup> Amosis. In like manner Josephus tells us, that, according to Manethon, the Jews were driven out of Egypt in the reign of king <sup>84</sup> Tethmosis. Now the passage, to which he alludes, is preserved in his own works at <sup>85</sup> large : and not a syllable does Manethon there say about either Jew or Israelite. He gives quite a different history. And though his account is very incorrect, yet so much we may plainly learn from him, that the Israelites came into Egypt in the time of Amenophis, the

<sup>82</sup> Josephus contra Ap. L. 1. p. 469.

<sup>83</sup> The same history is quoted from different writers with a similarity of language, which is very suspicious. Thus Ctesias is by Clemens made to give the same account as we have had from the writers of Egypt. *Ἡ Μωσῆος κατὰ Ἀμωσιν τὸν Αἰγυπτίον, καὶ κατὰ Ἰναχὸν τὸν Ἀργεῖον, ἐξ Αἰγυπτιακῆς.* Strom. L. 1. p. 379. It is very extraordinary, that so many foreign writers should uniformly refer Moses to Inachus ; as it is a point of little consequence to any, but those, who wanted to enhance the antiquity of the former. To the same purpose Apion, Polemo, and Ptolemy Mendesius are quoted. Yet I am persuaded, that the ancient Egyptians knew nothing of Argos ; nor of Inachus, the supposed king of it. See Justin Martyr. Cohort. p. 13.

<sup>84</sup> Contra Ap. L. 1. p. 469.

<sup>85</sup> Ibid. p. 444.



eighth king of the Diospolite dynasty; and they likewise left the country in the reign of Amenophis, sometimes rendered by mistake Amenophthes. This was not the same prince, but one long after, whose son was Sethon, called also Ramases Sethon, from Rampses (the same as Ramases), the father of <sup>86</sup> Amenophis.

If then we recapitulate the principal facts, which relate to the ancient history of Egypt, we shall find that they happened in the following order. After that the Mizraïm had been for some time settled in that country, they were invaded by the Shepherds, those Cuthites of Babylonia. These held the region in subjection; and behaved with much cruelty to the natives. They were at last opposed; and by king Misphragmuthosis reduced to great straits, and besieged in their strong hold Avaris. His son Amosis, the Tethmosis of Africanus, pressed them so closely, that they were glad to come to terms of composition. He agreed to let them go unmolested, if they would immediately leave the country. Upon this the whole body retired, after having been in possession of Egypt above two hundred and fifty years. To Amosis succeeded Amenophis; who is said to have given their deserted town and district to the Israelitish Shepherds. These came into the country from Canaan about thirty years after the exit of the <sup>87</sup> former. They resided here two hundred and fifteen years; and then they too retired in the

<sup>86</sup> Ibid. p. 461.

<sup>87</sup> This I have shewn before. The Old Chronicle makes the residence of the first Shepherds in Egypt to have been but 217 years: but I believe that it is a mistake for 271. This would make the interval 25 years between the departure of the first, and arrival of the second Shepherds.

reign of Amenophis, the son of Rampfes, and father of Ramases Sethon. Such is the history, which is given by <sup>89</sup> Manethon, Apion, and other writers. That we may know in what degree this accords with the dynasty of princes transmitted by Africanus, Eusebius, and Syncellus, it will be proper to lay before the reader a list of the first kings, as we find it exhibited by those writers. I have shewn, that the first dynasty consisted of the Demigods, or Auritæ; called also the Hellenic and Phœnician Shepherds, who took Memphis. The next dynasty was of Diospolite or Theban princes, who were of the Mizraïm race, and expelled the former. And as the person, who drove them away, was Amosis, or Tethmosis, the son of Misphragmuthosis, that king, and all above him, should be placed collateral with the Shepherd dynasty, as being synchronical. Indeed there is reason to think, that most, if not all, of the five, which precede are spurious; being for the most part the same names placed here by <sup>90</sup> anticipation; and having the same history repeated. I shall therefore begin with Misphragmuthosis; as with him the true Egyptian history commences; but will first give the dynasty of the Shepherds.

<sup>89</sup> Apud Josephum cont. Ap. L. i. p. 461.

<sup>90</sup> Halisphragmuthosis, Tethmosis, Amenophis, have been placed at the head of the dynasty, to raise the antiquity of Moses. The same names occur again in the same list, and nearly in the same order, below. What was truly said of the first Shepherds, and their expulsion under Tethmosis, and Amosis, has been anticipated, and attributed to the Israelitish Shepherds: and the name of the same king has been repeated, and placed at the top of the list.

*The First Dynasty of Kings in Egypt; consisting of Hellenic and Phenician Shepherds, who were Foreigners, and took Memphis.*

Manethon.	Africanus.
Salatis - - - 19	Saites - - - - 19
<sup>91</sup> Beon - - 44 m. 7	Byon - - - - 44
Apachnas - - 36 m. 7	Pachnas - - - - 61
Apophis - - 61	Staan - - - - 50
Ianias - - - 50 m. 1	Archles - - - - 49
Affis - - - 49 m. 2	Aphobis - - - - 61
<hr/> 259	<hr/> 284

Eusebius.	Syncellus.
Saites - - - - 19	Silites - - - - 19
Anon - - - - 43	Bæon - - - - 44
Apachnas - - - - 36	Apachnas - - - - 36
Aphophis - - - - 14	Aphophis - - - - 61
Anchles - - - - 30	Sethos - - - - 50
	Kertus - - - - 29
	Afeth - - - - 20
<hr/> 106	<hr/> 259

*The*

<sup>91</sup> Many of these mistakes, with which these lists abound, are owing to the ignorance of transcribers and editors: of which we have a flagrant instance before us. After Salatis, in three copies, we find the Shepherd king called Bæon and Bnon.

But



*The Second Dynasty, consisting of Diospolite, or Theban Kings.*

According to <sup>92</sup> Josephus from Manethon.	According to <sup>95</sup> Africanus in Syncellus.
Halispfragmuthosis 25 m. 10	Misphragmuthosis - 26
Thmosis - - - 9m. 8	Tethmosis - - - 9
Amenophis - - 30 m. 10	Amenophis - - - 31
Orus - - - 36 m. 5	Orus - - - 37
Acencres - - 12 m. 1	Acherres - - - 32
Rathotis - - - 9	Rathos - - - 6
Achencheres - 12 m. 5	Chebres - - - 12
Achencheres - 12 m. 3	Acherres - - - 12
Armaïs - - - 4 m. 1	Armeses - - - 5
Rhameffes - - - 1 m. 4	Rhammeses - - - 1
Rhameffes Miamun 66 m. 2	Amenoph - - - 19
Amenophis - - 19 m. 6	
<sup>93</sup> Sethon Ægyptus 59	<i>Third Dynasty.</i>
Rampses - - - 66	Sethos - - - 51
Amenophis - - 00	Rapfaces - - - 61
<sup>94</sup> Rameffes Sethon 00	Ammenephtes - - 20
	Rhameses

But this is a manifest blunder. There was a second king in the dynasty; but the chronologers could not arrive at his name. They therefore put him down B. *αἰων*: *the second king is anonymous*: and so it occurs in Eusebius. But in the other lists it is altered to B*ων*, B*αιων*, B*ων*; and has passed for a proper name. See Marham's Chron. p. 100. The mistake is as old as Josephus.

<sup>92</sup> Contra Ap. L. i. p. 446.

<sup>93</sup> Ibid. p. 460.

<sup>94</sup> Ibid. p. 461.

<sup>95</sup> Syncellus. p. 72.

According

According to <sup>96</sup> Eusebius.	According to <sup>97</sup> Theophilus Antiochenus.
Misphragmuthosis - - 26	Methrammuthosis 20 m. 10
Tuthmosis - - - 9	Tythmosis - - 9 m. 8
Amenophis - - - 31	Damphenophis - 30 m. 10
Orus - - - 36	Orus - - - 35 m. 5
Achencerfes - - - 12	Ori Filia - - 10 m. 3
Athoris - - - 39	Mercheres - - 12 m. 3
Chencheres - - - 16	Armaïs - - - 30 m. 1
Acherres - - - 8	Meffes - - - 6 m. 2
Cherres - - - 15	Rhameffes - - 1 m. 4
Armaïs - - - 5	Amenophis - 19 m. 6
Ammeffes - - - 68	Thæffus et } - - 10
Menophis - - - 40	Rhameffus }
	Sethos Ægyptus
<i>Third Dynasty.</i>	
Sethos - - - 55	
Rapfes - - - 66	
Ammenophthis - - 40	
Ammenemmes - - 26	

Some of these names by collating may be corrected ; and each of the authors quoted will contribute towards it. At

<sup>96</sup> Euseb. Chron. p. 16.

<sup>97</sup> Theophilus ad Autol. L. 3. p. 392.

present each specimen abounds with mistakes. Tythmosis, Tethmosis and Thmosis, seem to have been originally Thamosis; probably the same as Thamus, and Thamuz. Menophis, Amenephthes, and Amenophthes are undoubtedly mistakes for <sup>98</sup> Amenophis, as it is rendered in Josephus. Rathos, and Rathotis, are for Rathor, and Rathoris: and those again are for Athor and Athoris. Chebres of Africanus should be altered to Cheres, the same as Sol. The whole list is made up of divine titles. Cheres is sometimes compounded Chan-Cheres; and expressed Achancheres; all of which are the same title. Messes, Ammeses, and Armeses, are all mistakes for Rameses, either abridged, or transposed; as may be shewn from Theophilus. Armaïs, and Armes, seem to be the same as Hermes. Raphaces, and Rapses are by Josephus more correctly rendered Rampses. Thæsus in Theophilus is a transposition, and variation of Sethos, the same as Sethon, whom he very properly, in another place, styles Sethos Egyptus. As these names may, I think, to a degree of certainty be amended, I shall endeavour to give a more correct list, as I have presumed to form it upon collation.

1. Misphragmuthosis.
2. Thamosis; Amosis of Clemens and others.
3. Amenophis.
4. Orus.

<sup>98</sup> To say the truth, I believe that Menophis is the original name. It was a divine title, like all the others; and assumed by kings. It was properly Menophis, five Menes Pytho, vel Menes Ophion: and it originally was a title given to the person commemorated under the character of Noë Agathodæmon, changed by the Greeks to Neo. See Vol. II. Plate VI. p. 336.



5. Chan-Cheres.
6. Athoris.
7. Chancheres 2.
8. Chancheres 3.
9. Armes, or Hermes.
10. Rhamefes.
11. Amenophis.

*Dynasty the Third.*

1. Sethos Ægyptus.
2. Rampfes, the fame as Rhamefes.
3. Amenophis.
4. Rhamafes Sethon.

But though this list may be in some degree corrected ; yet we may still perceive a great difference subsisting among the writers above, and particularly in the numbers. The only method of proceeding in these cases, where we cannot obtain the precision, we could wish, is to rest contented with the evidence, which is afforded ; and to see, if it be at all material. We are told, that Misphragmuthosis was the person, who gave the Shepherds the first notable defeat : and we accordingly find him in the subsequent dynasty to the Shepherds. Next to him stands his son Themosis, who drove them out of the country. The Israelites came soon after, in the reign of Amenophis, who gave them a place of habitation. In conformity to this, we find, that Amenophis comes in the list immediately after Themosis, or Tethmosis : all which is perfectly consonant to the history before given. This people resided in the country about two

hundred and fifteen years; and departed in the reign of Amenophis, the father of Rameses<sup>99</sup> Sethon. We find, that the eleventh king is Amenophis; and he is succeeded by Sethos: by which one might be induced to think, that this was the person alluded to. But upon due examination, we shall find, that this could not be the king mentioned; for he was not the father of the person, who succeeded him. We find in Eusebius, and Syncellus, that at Sethos Ægyptus, a new dynasty commenced, which is properly the third. Josephus takes no notice of this circumstance: yet he gives a true list of the first kings, who are

<sup>100</sup> Sethon Ægyptus.

Rampses.

Amenophis.

Ramases Sethon.

The third of these is the Amenophis spoken of by Manethon, in whose reign the Israelites left Egypt: for he is the father of the Ramases called Sethon. In respect to the numbers annexed to each king's name, they are so varied by different writers, that we cannot repose any confidence in them. I therefore set them quite aside; and only consider the numbers of the kings, who reigned from Amenophis the

<sup>99</sup> Τον υιον Σεθων τον και Ραμεσσην απο Ραμφεως τω πατρος (τω Αμενωφιος) ανω-  
μασμενεν. Josephus contra Ap. L. i. p. 460. Rhameses seems to have reigned  
with his father. He is called Rhameses, and Rhamasis; and is undoubtedly the  
person alluded to by Clemens, and others, under the name of Amasis; in whose  
time they suppose the Exodus to have been. See Strom. L. i. p. 378. Of Rha-  
masis, they formed Amasis, which they changed to Amosis, and thus raised the æra  
of Moses to an unwarrantable height.

<sup>100</sup> Sethon Ægyptus. Cont. Ap. L. i. c. 460.

first to Amenophis the father of Rhamases. I find them to amount to twelve inclusive. If then we allow twenty years to each king, the reigns will amount to two hundred and forty years. And as we do not know the year of the first Amenophis, in which the Israelites entered Egypt; nor the year of the latter king, in which they departed; if we make proper allowance for this, the sum of the years will correspond very well with the sojourning of the people in that country; which was two hundred and fifteen years.

Manethon tells us, as I have observed before, that the Amenophis, in whose reign the Israelites left Egypt, preceded Rhamases Sethon. In his reign they were led off, under *the* <sup>1</sup> *conduct of Moses*. It is to be observed, that Manethon styles this king *the father of Sethon*. This is the reason, why I do not think, that the former Amenophis was the person spoken of. Sethon Egyptus, who succeeded that Amenophis, was of another dynasty, consequently of another family, and could not be his son: for new dynasties commence with new families. This, I imagine, was the prince, who is alluded to in Scripture; where it is said, that <sup>2</sup> *there arose up a new king over Egypt, who knew not Joseph*. He was not acquainted with the merits of Joseph, because he was the first king of a new dynasty; and of a different family from those, who had been under such immediate obligations to the Patriarch. In the ancient histories there is

<sup>1</sup> Manethon has confounded the history of Joseph, and Moses, of which I have before taken notice. He allows, that a person called Moses led off the Israelites; but supposes that this was a secondary name. Μετετέθη τὸνομα, καὶ προσηγορεύθη Μωϋσῃς. Ibid.

<sup>2</sup> Exodus. c. i. v. 8.



a distinction made between the Mizraïm and the Egyptians : and the former were looked upon as prior in time. Thus in the Old Chronicle, the reigns of the kings are divided into three classes : the first of which is of the Auritæ ; the next of the Mizraïm ; and the third of the Egyptians. Here is a difference expressed between the two latter ; and it may not be easy to determine, wherein it consisted. Those, so particularly styled Egyptians, were probably of Lower <sup>3</sup> Egypt ; and of a more mixed family, than those Mizraïm, who were of the superior region, called Saït. Of these the Cunic, or Royal, Cycle consisted ; and the supremacy was in their family for some generations. But a change of government ensued ; and the chief rule came into the hands of the Αἰγυπτιοί, Egyptians, of whom <sup>4</sup> Sethon, called Ægyptus, was the first monarch. This new dynasty was the third : but according to the common way of computation it was reputed the nineteenth. Hence in the Latin version of the Eusebian Chronicle the author tells us very truly, <sup>5</sup> Ægyptii per nonam decimam dynastiam *suo imperatore* uti cœperunt ; quorum primus *Sethos*. We find, that the genuine race of Egyptian monarchs did not commence before Sethon. He was of a different family from the

<sup>3</sup> The region of Delta seems to be particularly denoted under the name of Ægyptus. The words θαλασσα γαρ ην Αἰγυπτος, relate only to Lower Egypt. In like manner Αἰγυπτος δαρον τε ποταμω, Αἰγυπτος ποταμοχωστος, expressions used by Herodotus, and Diodorus, have a like reference to the same part of the country, and to that only.

<sup>4</sup> Ὁ μὲν Σεθωσις ἐκαλεῖτο Αἰγυπτος. Josephus cont. Ap. L. i. p. 447.

Αἰγυπτος δὲ ἡ χώρα ἐκλήθη ἀπὸ τοῦ βασιλεως Σεθας· το γὰρ Σεθως, φασιν, Αἰγυπτος καλεῖται. Theophil. ad Autol. L. 3. p. 392.

<sup>5</sup> Euseb. Chron. Lat. p. 17.

former,

former, and undoubtedly the person styled a *new king*; who was not acquainted with the merits of Joseph; and who unjustly enslaved the children of Israel. To him succeeded Rampses; and next after him came that Amenophis, in whose reign I have shewn that the Exodus happened under Moses.

I wish that I could proceed, and with any degree of accuracy fettle the dynasties downward; that the whole of the Egyptian chronology might be established. But as this is a work which will require much time, and more sagacity, than I can pretend to, I shall leave it to be executed by others. I flatter myself, that it may one day be effected; though there will certainly be great difficulty in the execution. The Exodus is supposed to have happened 1494 years before the birth of Christ. As this event has been mistaken for the retreat of the first Shepherds, and adjudged to the reign of the first Amosis; it has been carried upwards too high by two hundred and fifty years. In consequence of this, the writers, who have been guilty of this anticipation, have taken pains to remedy the mistake, which they found must ensue in chronological computation. But this was healing one evil by introducing a greater. They saw from their commencing so high, that the years downwards were too many for their purpose. They have therefore, as we have reason to fear, omitted some kings; and altered the years of others; in order that the æra of Amosis may be brought within a proper distance, and accord with the year of Christ. By means of these changes, the kings of Africanus differ from those of Eusebius; and the years of their reigns still vary more.

Syncellus

Syncellus has formed a list of his own: upon what authority I know not; wherein there are still greater variations: so that there sometimes occur three or four princes in a suite, of which there are no traces in the foregoing writers. Thus every one has endeavoured to adapt the chronology of Egypt to his own prejudices; which has introduced infinite confusion. Of this Sir John Marsham very justly complains. <sup>6</sup> *His modis luculentissimæ Ægypti antiquitates, κατα συζολην και διαζολην, κατα προθεσιν και αφαιρεσιν miserè vexatæ, spissis involutæ sunt tenebris; ab ipsis temporum interpretibus; qui omnia susque deque permiscuerunt.* Upon Syncellus he passes a severe censure. <sup>7</sup> *Reges comminiscitur, qui neque apud Eusebium sunt, neque Africanum: annosque et successiones mutilat, vel extendit, prout ipsi visum est, magnâ nominum, maximâ numerorum interpolatione.* It must be confessed, that there is too much truth in this allegation; though we are in other respects greatly indebted to this learned chronologer. The person, to whom we are most obliged, is Eusebius: for he went very deep in his researches; and has transmitted to us a noble collection of historical records, which without him had been buried in oblivion. But even Eusebius had his prejudices, and has tried to adapt the history of Egypt to some preconceived opinions. Hence he laboured to enhance the antiquity of Moses: and not considering that the Shepherd kings were the first who reigned in Egypt, he has made it his business to authenticate sixteen antecedent dynasties, which never existed. Hence the annals

<sup>6</sup> Marsham. Can. Chron. p. 7.

<sup>7</sup> Ibid.



of this country have been carried up higher than the æra of<sup>s</sup> creation; and have afforded embarrassment to men of the greatest learning. They have likewise afforded handle to ill disposed persons to arraign the credibility of the Mosaic history; and to call in question the authenticity of the Scriptures in general. Some have had suspicions, that these dynasties were not genuine; and would gladly have set them aside. But suspicions are not sufficient to make void such a portion of history. It has been my endeavour to detect the fallacy, and to shew manifestly, that they are spurious: and I hope, that the authorities, to which I appeal, have sufficiently proved it.

<sup>s</sup> According to Africanus, Menes preceded Conchares in the Cunic cycle, no less than 3835 years.



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OF THE

PROGRESS of the IONIC WORSHIP;

AND OF THE

IONAH - HELLENIC COLONIES.

**I** HAVE repeatedly taken notice, that the worship of the Dove, and the circumstances of the Deluge, were very early interwoven among the various rites, and ceremonies of the eastern world. This worship, and all other memorials of that great event, were represented in hieroglyphical characters in Babylonia: and from these symbolical marks ill understood was that mythology framed, which through the Greeks has been derived to us. The people, by whom these rites were kept up, were styled Semarim, Iönim, and Derce-tidæ; according to the particular symbol, which they venerated: and some allusions to these names will continually occur in their history, wheresoever they may have settled.

The Capthorim brought these rites with them into Palestine; where they were kept up in Gaza, Ascalon, and Azotus. They worshiped Dagon; and held the Dove in high



veneration. Hence it was thought, that Semiramis was born in these parts, and nourished by pigeons. Their coast seems to have been called the coast of the Iönim: for the sea, with which it was bounded, was named the Iönian sea quite to the Nile. <sup>1</sup> Λεγουσι δε τινες και το απο Γαζης μεχρεις Αιγυπτου πελαγος IONION λεγεσθαι. Indeed Gaza was itself styled Iönah: <sup>2</sup> Ιωνη γαρ η Γαζα εκαλειτο: which name Stephanus supposes it to have received from the flight of Iö. <sup>3</sup> Γαζα—εκληθη δε και ΙΩΝΗ εκ της Ιδς προσπλευσασης, και μεινασης αυτης εκει. Εκληθη δε και Μινωα. Eustathius takes notice of the same circumstance: <sup>4</sup> το απο Γαζης μεχρεις Αιγυπτου πελαγος Ιονιον λεγεσθαι—απο της Ιδς—ητοι της Σεληνης· Ιω γαρ η Σεληνη κατα την των Αργειων διαλεκτον. If the title of Ionian came from Iö, that name must have been originally Iön or Iönah: and so it will hereafter appear. What one writer terms Minoa, the other renders Σεληνη; which is a true interpretation of <sup>5</sup> Μην, the Moon, the name of the deified person, Meen-Noah. I have mentioned, that the like terms, and worship, and allusions to the same history, prevailed at Sidon, and in Syria. The city Antioch upon the Orontes was called Iönah. <sup>6</sup> Ιωνη· ετως εκαλειτο η Αντιοχεια, η επι Δαφνη, ην οικισαν Αργειοι. Who these Argeans were, that

<sup>1</sup> Steph. Byzant. *Ionion*.

<sup>2</sup> *Ibid*.

<sup>3</sup> *Ibid*. Γαζα. Menoïs oppidum juxta Gazam. Hieron. in locis Hebræis.

<sup>4</sup> Scholia in Dionys. Perieg. v. 94.

<sup>5</sup> Hence Iö, or Iönah, by being the representative of Meen, came to be esteemed the Moon. Ιω γαρ η Σεληνη κατα την των Αργειων διαλεκτον. Scholia in Dionys. Perieg. v. 94. 'Οι Αργεει μυστικως το ονομα της Σεληνης το αποκρυφον Ιω λεγουσιν, ιως αρτι. Joan. Antiochenus. p. 31. See Chron. Pasch. p. 41.

<sup>6</sup> Steph. Byzant. *Ionη*.

founded this city Iönah, needs not, I believe, any explanation.

It was mentioned <sup>7</sup> above, that Iö, among her various peregrinations, arrived at last at Gaza in Palestine, which from her was called Iönah. Under the notion of the flight of Iö, as well as of Osiris, Damater, Astarte, Rhea, Isis, Dionusus, the poets alluded to the journeying of mankind from Mount Ararat; but more particularly the retreat of the Iönim, upon their dispersion from the land of Shinar. The Greeks represented this person as a feminine, and made her the daughter of Inachus. They supposed her travels to commence from <sup>8</sup> Argos; and then described her as proceeding in a retrograde direction towards the east. The line of her procedure may be seen in the Prometheus of Æschylus: which account, if we change the order of the rout, and collate it with other histories, will be found in great measure consonant to the truth. It contains a description of the Iönim abovementioned; who, at various times, and in different bodies, betook themselves very early to countries far remote. One part of their travel is about Ararat and Caucassus; and what were afterwards called the Gordiæan mountains. In these parts the ark rested: and here the expedition should commence. The like story was told by the Syrians of Astarte; by the Egyptians of Isis. They were all three one and the same personage; and their histories of the same purport. <sup>9</sup> *Quæ autem de Iside ejusque erroribus Ægyptii,*

<sup>7</sup> Steph. Byzant. Γαζα.

<sup>8</sup> By the travels of Iö from Argos is signified the journeying of mankind from the ark.

<sup>9</sup> Marsham's Can. Chron. Sæc. 1. p. 42.

eadem ferè de Aftarte Phœnices, de Iöne Græci fabulantur. The Greeks for the moft part, and particularly the Athenians, pretended to be *αυτοχθονες*, the original inhabitants of their country: but they had innumerable evidences to contradict this notion; and to fhew, that they were by no means the firft, who were feized of thofe parts. Their beft historians ingenuoufly own, that the whole region, called Hellas, was originally occupied by a people of another race, whom they ftyled <sup>10</sup> *Βαρβαροι*: that their own ancestors came under different denominations, which they took from their mode of worship. Among others were the Iönim, called in after times Ionians. They were fuppofed to have been led by one Iön, the fon of Zeuth, ftyled by the Greeks Xuthus: but what was alluded to under the notion of that perfon, may be found from the hiftory given of him. Tatian imagines, that he came into Greece about the time of Acrifius, when Pelops alfo arrived: "*κατα δε Ακρισιον ἡ Πελοπος απο Φρυγίας διαβας, και Ιωνος εις τας Αθηνas αφιζις*. This arrival of Iön was a memorable æra among the Grecians; and always efteemed fubfequent to the firft peopling of the <sup>11</sup> country. Iön in the play of Euripides is mentioned as the fon of Xuthus, but claimed by Apollo, as his offspring. In reality, both Xuthus and Apollo, as well as Dionufus and

<sup>10</sup> *Σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξε το παλαιον.* Strabo. L. 7. p. 494. *Παλαι γαρ της νυν καλημενης Ἑλλαςδος Βαρβαροι τα πολλα οικησαν.* Pausan. L. 1. p. 100. *Αρκαδιαν Βαρβαροι οικησαν.* Schol. in Apollon. Rhod. L. 4. v. 264. *Ἡ δ' εν Βοιωτια πρωτερον μεν ὑπο Βαρβαρων οικειτο.* Strabo. L. 9. p. 615. See further evidences in Vol. I. p. 150. of this work.: and p. 181. See alfo the treatife infcribed Cadmus. Vol. II. p. 136.

<sup>11</sup> Tatian. p. 274.

<sup>12</sup> Clem. Alexandr. Strom. L. 1. p. 381. Herodot. L. 7. c. 94.



Osiris, were titles of the same person. Xuthus tells his son, that he shall give him the name of Iön, or Iöne, from his meeting him fortunately, as he came out of the temple of the Deity :

<sup>13</sup> *Ιωνα δ' ονομαζω σε τη τυχη ωρεπον,  
'Οθ' ενεκ' αδυτων εξιοντι μοι Θεε.  
Ιχνος συνηψας πρωτος.*

He likewise in another place mentions, that his son was called Ion from an auspicious encounter ::

<sup>14</sup> *Ιων', επειπερ πρωτος ηντησεν πατρι.*

It is true, the poet would fain make the name of Grecian etymology, and deduce it from the word *ιοντι*, to which it had no relation. The truth he so far accedes to, as to own that it had a reference to something auspicious ; that it signified an omen, or token of good fortune. There are some other remarkable circumstances, which are mentioned of this Iön. He was exposed in an Ark ; and in the Ark said to have been crowned, not with laurel, as we might expect the reputed son of Apollo to have been ornamented, but with olive :

<sup>15</sup> *Στεφανον Ελαιας αμφεθηκα σοι τοτε.*

From these two, Xuthus and his son Iön, the Dorians, Achæans, and Ionians were said to be descended. Hence

<sup>13</sup> Euripid. Iön. v. 661.

<sup>14</sup> Ibid. v. 802.

<sup>15</sup> Ibid. v. 1434.

Apollo is made to prophesy in this manner of these nations to come, addressing himself to Creusa :

<sup>16</sup> τῆδε δ' ονοματος χάριν  
 Ἴωνες ονομασθέντες ἔξῃσι κλεος.  
 Ξεθῶ δὲ καὶ σοὶ γίγνεται κοινὸν γένος·  
 Δῶρος μὲν, εὐθεν Δωρὶς ὑμνηθήσεται  
 Πόλις, κατ' αἰὶν Πελοπιδαν δ' ὁ δευτερός  
 Ἀχαιός.

It has been a prevailing notion, that the Ionians were of the family of Javan. His sons certainly settled in Greece ; but they were the original inhabitants : whereas the Dorians and Ionians confessedly succeeded to a country, which had been in the possession of others. They were therefore a different people, notwithstanding the similitude, which may subsist between the two names. There is a remarkable passage in the Chronicon Paschale, which determines very satisfactorily the history of the Ionians. The author says, that, according to the most genuine accounts, they were a colony brought by Iōnan from Babylonia. This Iōnan was one of those, who had been engaged in the building of Babel, at the time, when the language of mankind was confounded.

<sup>17</sup> Ἴωνες δὲ τῶν (Ἑλλήνων) ἀρχηγοὶ γεγεννηταί, ὡς ὁ ἀκριβοῦς ἐχει λόγος, ἀπὸ τῆς Ἰωνᾶν, ἑνὸς ἀνδρὸς τῶν τὸν Πύργον οἰκοδομήσαντων, ὅτε αἱ γλῶσσαι διεμερίσθησαν τῶν ἀνθρώπων. He moreover says, that the Hellenes in general were denominated ἀπὸ ἐλαίας, *from the olive*. It is very certain, that some of the Hellenes,

<sup>16</sup> Ibid. v. 1587.

<sup>17</sup> Chron. Pasch. p. 49.

and especially the <sup>18</sup> Athenians, were styled Saitæ: not from the city Säis, as is commonly supposed; but from the province of Sait, in <sup>19</sup> Upper Egypt, which is by interpretation *the Land of the Olive*. <sup>20</sup> Φασι τες Αθηναις αποικις ειναι Σαϊτων των εξ Αιγυπτu. The building of Babel is in <sup>21</sup> Scripture attributed to Nimrod, the first tyrant upon earth; and it was carried on by his associates the Cuthite Iönim. They were the first innovators in religion; and introduced idolatry wherever they came. We accordingly find, that they were the persons, who first infected Greece. <sup>22</sup> Ιωνες δε οι εκ της Ιδς των Έλληνων αρχηγοι γεγονοτες τοις ξοανοις προσεκυνην. *The Ionians, who were denominated from Iön (or Iönab), and who were the heads of the Hellenic families, were the first worshippers of idols.* I render the verb, προσεκυνην, *the first worshippers*: for so much is certainly implied. The tower of Babel was probably designed for an observatory; and at the same time for a temple to the host of heaven. For it is said

<sup>18</sup> The Athenians brought the rites of Damater from Egypt to Eleusis; which was possessed by a different race. Others say, that they were introduced by Eumolpus. Κατοικησαι δε την Ελευσιναν ιστορσσι πρωτον μεν τες αυτοχθονιαις, ειτα Θρακας τες μετ' Ευμολπε πασαγενομενες προς βοηθειαν εις τον κατ' Ερεχθους πολεμον. Τιες δε φασι και τον Ευμολπον ευρειν την μυησιν την συντελεσμενην κατ' ενιαυτον εν Ελευσινι Δημητρι και Κορρ. Acusilaus apud Natal. Com. L. 5. c. 14. p. 279. The Eumolpidæ were originally from Egypt, and brought these rites from that country. Diodorus Sic. L. 1. p. 25.

<sup>19</sup> Of Sait in Upper Egypt, see Observations and Inquiries relating to various Parts, &c. p. 321.

<sup>20</sup> Diodor. Sic. L. 1. p. 24. Πλην των μετοικησαντων υστερον εκει Σαϊτων, και κατοικησαντων την της Ελλάδος μητροπολιν Αθηναις, και τας Θηβας. See Euseb. Chron. p. 12. See also the account from Theopompus of the Athenians from Egypt, in Euseb. Præp. Evang. L. 10. c. 10. p. 491.

<sup>21</sup> Genes. c. 10. v. 8. &c.

<sup>22</sup> Euseb. Chron. p. 13.



of Chus, that he was the first observer of the stars : and his descendents the Chaldeans were famous in their day. Some attribute the invention of it to Ham, styled<sup>23</sup> Ionichus. <sup>24</sup> Hic Ionichus accepit à Domino donum sapientiæ, et invenit astronomiam. Hic Gigantem Nimrod decem cubitorum proceritate, et nepotem Sem ad se venientem erudit, docuitque quibus in locis regnare deberet. Multa etiam prævidit et prædixit. The author of the <sup>25</sup> Fasciculus Temporum mentions Ionichus as the son of Noah. Iste Ionichus fuit filius Noe (de quo Moyse tacet) sapiens. Primò post Diluvium astronomiam invenit: et quædam futura prævidit; maximè de ortu quatuor regnorum, et eorum occasu. Cumque pater dedisset ei munera, ivit in terram Etham; et habitavit ibi, gentem constituens. Hic fertur consilium dedisse Nimroth, quomodo regnare possit.

The same history is to be found in the<sup>26</sup> Nurenberg Chronicle, printed in the year 1483 : the author of which says, that Ionichus went to the land of Etham, and founded there a kingdom : and adds, hæc enim Heliopolis, id est, Solis terra. This, if attended to, will appear a curious and precise history. The ancients continually give to one person, what belonged to many. Under the character of Ionichus are meant the Amonians; those sons of Ham, who came into Egypt; but particularly the Cuthites, the Iönim from Chaldea. They came to the land of Etham, and built the

<sup>23</sup> Centesimo anno tertie chiliadis genuit Noe filium ad similitudinem suam, quem appellavit Ionichum. Ex Method. Martyre Comest. Hist. Schol. C. 37.

<sup>24</sup> Methodius Martyr.

<sup>25</sup> Fasciculus Temporum impress. A. D. 1474.

<sup>26</sup> P. 14.

city, named Heliopolis, in the province of Zoan. Etham is mentioned by Moses ; and was the first place in the <sup>28</sup> desert, at which the Israelites halted, after they had left Succoth. The author of the Fasciculus says, that *Ionichus was a son of Noah, of whom Moses makes no mention.* The truth is, it was only a different name for a person often mentioned: for Ionichus was Ham: and as titles were not uniformly confined to one person, it is probable that Chus also was included under this characteristic. Ionichus seems to be a compound of Iön-Nechus; and is undoubtedly a term, by which the head of the Iönim was distinguished.

From hence, I think, we may be assured, that the Ionians were not of the race of Javan, as has been generally imagined. The latter were the original inhabitants of Greece: and to them the Ionians succeeded; who were a colony from Babylonia first, and afterwards from Egypt, and Syria. There is a passage in Cedrenus, similar to that quoted above; shewing that the Iönim, the descendants of Iönah, were the first idolaters upon earth; and that they were upbraided by Plutarch for their defection from the purer worship. <sup>29</sup> *Ιωνες δε, οἱ εκ της Ιης (it should be Ιωνας), οἱστίσι μεμφεται ὁ Χαιρωνησιος Πλαταρχος, ὡς πλανην αγαλματων τινων εισαγυσσι, τες κατ' εβανον φωσησας θεοποιεμενοι, τον Ἡλιον και την Σεληνην.* *The Ionians are the descendants of Iöna; and are the people, with whom Plutarch of Chæronea is so offended, for being the first, who seduced mankind to idolatry, by introducing the sun and moon, and all the stars of heaven, as deities.* They were the

<sup>28</sup> Ibid. c. 13. v. 20.

<sup>29</sup> Cedren. vol. 1. p. 46. See also Euseb. Chron. p. 14.

authors of that species of idolatry, styled Hellenismus, of which I have before treated. These histories backed with many other evidences shew, I think, manifestly, that the Ionians were Iönim, a colony from Babylonia. They seem therefore to have been distinguished from the sons of Javan, by being styled *Ιωνες*, Iones; whereas the others were styled *Ιαονες*: though this distinction is not, I believe, uniformly kept up. The people of Bæotia in the time of Homer were Iönim; and the Iäones seem by that poet to be mentioned as a different race:

<sup>30</sup> *Ενθα δὲ Βοιωτοὶ καὶ Ιαονες ἔλκεχιτῶνες.*

And Attica is said by Strabo to have been called both *Ionía*, and *Ias*: <sup>31</sup> *ἡ γὰρ Ἀττικὴ τὸ παλαιὸν Ἰωνία καὶ Ἰας ἐκαλεῖτο.* We find from hence, that it had two names; the latter of which, I should imagine, was that by which the primitive inhabitants were called. The Grecians continually changed the *ν* final into sigma: whence *ιν*, Ian, or Javan, has been rendered *Ias*. It was originally expressed, *Ιαν*, and *Ιαων*: and this was the ancient name of *Hellas*, and the *Helladians*; as we may infer from its being so called by people of other countries: for foreigners abide long by ancient terms. And according to the Scholiast upon Aristophanes, the Grecians in every country but their own were styled *Iäones*; by which undoubtedly is meant the sons of Javan. <sup>32</sup> *Πάντας τες Ἕλληνας Ιαονας οἱ Βαρβαροὶ ἐκαλεν.* The like

<sup>30</sup> Homer. *Iliad*. N. v. 685.

<sup>31</sup> Strabo. L. 9. p. 600.

<sup>32</sup> Schol. in *Acharn*. v. 106.



evidence is to be found in Hesychius : <sup>33</sup> ἐπιεικῶς δὲ οἱ Βαρβάροι τὰς Ἑλλήνας Ἰαννας λεγούσιν. *All foreigners very justly call the Grecians Iannes.* He had before mentioned, Ἰαννα—Ἑλληνική, ἐπεὶ Ἰαννας τὰς Ἑλλήνας λεγούσιν. Ianna is certainly the land of Javan : and the purport of what this writer here mentions is, that *Hellas was of old called Ian, or Javan ; because the natives were esteemed Iannes, or Javanes ; being the posterity of the person so named.* Stephanus also mentions Ἰαῶν, and Ἰηῶν : ἐκ δὲ τῶν Ἰαῶν, Ἰαν. From the above it is very plain, that by the Iaones were meant all the ancient inhabitants of Greece ; all that were the offspring of Ian, or Javan. But the Iones and Ionia related only to a part. <sup>34</sup> Ἰῶνες Ἀθηναῖοι· οἱ Ἰῶνες, ἀπὸ Ἰωνος. Ἐνιοὶ καὶ τὰς Θράκας, καὶ Ἀχαιοὺς, καὶ Βοιωτὰς, Ἑλλήνας. The term Iones came from Ion ; who was the reputed son of Xuth, as I have before shewn : and it was a name appropriated to some few of the Grecian families ; and not uniformly bestowed upon all, though by some it was so used. The Iaones, or sons of Javan, were the first, who peopled the country, and for a while a distinct race. But when the Ionians afterwards joined them, and their families were mixed ; we must not wonder, if their names were confounded. They were however never so totally incorporated, but what some separate remains of the original stock were here and there to be perceived : and <sup>35</sup> Strabo says, that this was to be observed even in the age, when he lived.

<sup>33</sup> It is so corrected by Heinsius.

<sup>34</sup> Hesych.

<sup>35</sup> Καὶ τῆς ἐν τῇ παρόντι Ἑλλάδος ἀναντιλεκτῶς ὕψους τὴν πολλὴν οἱ Βαρβάροι ἔχουσι. Strabo. L. 7. p. 495.

There are some remarkable truths, which have been gleaned up by Joannes Antiochenus : and we shall find them to be worth our notice ; as they relate to the origin of those people, who brought idolatry into Greece. It was, he says, introduced <sup>36</sup> *απο τινος Ἑλληνος ονοματί, υἱος και αυτης Πηκης Διος, μυσικα τινα ποιωντος ανδρος, των εν Ἑλλαδι κατοικησαντων, εκ της φυλης οντος τε Ιαφεθ, υἱος Νωε τε τριτης*. He has in some degree confounded the history, in making the chief ancestor of the Grecians of the line of Japhet. The name, which misled him, and many others, was *Αιπυτος*, and *Ιαπετος* : of which I have taken notice before. It was a title given to the head of all families, who from hence were styled Iapeti genus. But writers have not uniformly appropriated this appellation : but have sometimes bestowed it upon other personages ; such however as had no relation to the line of Japhet. It may be difficult to determine, whom they most particularly meant : but thus much we are informed ; <sup>37</sup> *Ιαπετος, εἰς των Τιτανων. Iapetus was one of the Titanic race.* <sup>38</sup> *Ιαπετος αρχαιος ην, εἰς των Γιγαντων. He was a person of great antiquity, and of the Giant brood.* Hence by the Iapetidae, the sons of Ham and Chus are undoubtedly alluded to : and the Grecians were manifestly of the same race. The author above proceeds afterwards more plainly to shew, who were the persons, that led these colonies into Greece ; and propagated there the various species of irreligion. <sup>39</sup> *Ιωνες*

<sup>36</sup> P. 66.

<sup>37</sup> Schol. in. Hom. Iliad. Θ. v. 479. *Ιαπετος αρχηγος.* Hesych.

<sup>38</sup> Lexicon inedit. apud Albert. in Hesych.

<sup>39</sup> Joan. Antioch. p. 66.

δε οἱ ἐκ τῆς Ἰω (the term *Iōnes* could not be formed from *Iō* : it should here, and in all places, be expressed ἐκ τῆς ἸΩΝΑΣ) τῶν ἀρχηγοὶ ἐγένοντο· ἦσαν γὰρ διδασκάλους ἐκ τῆς ἸΩΑΝΕΩΣ γίγαντος τῆς οἰκοδομήσαντος συν τοῖς ἄλλοις τὸν Πύργον, ὧντινων καὶ γλωσσαι διεμερίσθησαν. *The Iones, so denominated from Iōna, were the leaders of those colonies : they had been instructed by Iōannes, one of the Giant race ; the same person, who with his associates built the tower ; and who, together with them, was punished by a confusion of speech.*

It may be here proper to observe, in respect to the history of the Ark and Deluge, as well as of the Tower abovementioned, that we are not so much to consider, to whom these circumstances could perhaps in general relate ; as who they were, that chose to be distinguished by these memorials ; and most industriously preserved them. They were the offspring of one common father : and all might equally have carried up their line of descent to the same source ; and their history to the same period. But one family more than all the rest of the Gentile world retained the memory of these events. They built edifices, in order to commemorate the great occurrences of ancient days : and they instituted rites, to maintain a veneration for the means, by which their ancestors had been preserved. Nothing material was omitted : and when they branched out, and retired to different climes ; they took to themselves names and devices, which they borrowed from the circumstances of this wonderful history. Hence, when we meet with Iones, Ionitæ, Argæi, Arcades, Inachidæ, Semarim, Bæoti, Thebani, and the like ; we may be certified of their particular race :  
and



and in the accounts transmitted concerning them, there will be found a continual series of evidence, to determine us in our judgment.

The Grecians were, among other titles, styled Hellenes, being the reputed descendents of Hellen. The name of this personage is of great antiquity; and the etymology foreign. To whom the Greeks alluded, may be found from the histories, which they have transmitted concerning him.

<sup>40</sup> Γινονται δε εκ Πυρράς Δευκαλιωνι παιδες· Ἑλλην μὲν πρωτος, ὃν εκ Διός γεγενησθαι λεγασι, — θυγατρὴ δὲ Πρωτογενεια. *Deucalion had children by his wife Pyrrha; the eldest of whom was Hellen, whom some make the son of Zeuth: he had also a daughter Protogeneia; by which is signified the first-born of women.* By <sup>41</sup> others he was supposed to have been the son of Prometheus, but by the same mother. In these accounts there is no inconsistency; for I have shewn, that Deucalion, Prometheus, Xuth, and Zeuth were the same person. The histories are therefore of the same amount; and relate to the head of the Amonian family, who was one of the sons of the person called Deucalion. He is made coæval with the Deluge; and represented as the brother to the first-born of mankind: by which is meant the first-born from that great event: for the Deluge was always the ultimate, to which they referred. The Hellenes were the same as the Iönim, or <sup>42</sup> Ἴωνες: whence Hesychius very properly mentions Ἴωνας, Ἑλληνας. *The Ionians and Hellenes are the same family.* The same is

<sup>40</sup> Apollodor. L. 1. p. 20.

<sup>41</sup> Προμηθεὺς καὶ Πυρράς Ἑλλην. Schol. in Apollon. Rhod. L. 3. v. 1085.

<sup>42</sup> They were equally descended from Ion, the son of Zeuth, called also Xuth: ἀπὸ Ἰωνος τὰς Ἑθὰς φυντες. Dicæarch. ap. Geogr. Vet. vol. 2. p. 21.

to be said of the Æolians, and Dorians: they were all from one source, being descended from the same Arkite ancestors, the Iönim of Babylonia and Syria; as the Phœnician women in Euripides acknowledge:

<sup>43</sup> Κοινον ἄιμα, κοινὰ τέκεα  
Τὰς κερασφορὰς πεφυκεν ἱερὰς.

The term Hellen was originally a sacred title: and seems to have been confined to those priests, who first came from Egypt; and introduced the rites of the Ark, and <sup>44</sup> Dove at Dodona. They were called also Elli and Selli: under the former of which titles they are mentioned by Hesychius; Ἕλλοι Ἕλληγες, οἱ ἐν Δωδωνῇ, καὶ οἱ Ἱερεῖς. This country was the first <sup>45</sup> Hellas; and here were the original Hellenes; and from them the title was derived to all of the Grecian name. Aristotle affords evidence to this: and at the same time mentions their traditions about the Deluge, ὁ καλεῖσθαι ὑπὸ Δευκαλίωνος; which he thinks chiefly prevailed about the country of the Hellenes in Dodona, and the other parts of Epirus. <sup>46</sup> Καὶ γὰρ ἔτος περὶ τὸν Ἑλληνικὸν ἐγένετο μα-

<sup>43</sup> Phœniss. v. 256. Ἰωνία—ἀπὸ Ἰωνὸς τε Ξεθῆ. Φάσι δὲ Δευκαλίωνος μὲν Ἑλληνὰ εἶναι. Strabo. L. 8. p. 587.

<sup>44</sup> Hence the Dove Dione was said to share the honour with Zeuth in that country. Συναὶος τῷ Διὶ προσαπεδείχθη καὶ ἡ Διωνή. Strabo. L. 7. p. 506.

<sup>45</sup> Ἑλλά (or Ἑλλάς) Διὸς ἱερόν ἐν Δωδωνῇ. Hesych. Ἑλλάς μὲν ἐν ἐστίν, ὥσπερ μικρῷ προτέρων εἰρηκάμεν, ἣν ὁ Διὸς Ἑλλήν ἐκτίσεν. Dicæarch. ap. Vet. Geogr. vol. 2. p. 22.

The original name was Ἑλλαν.

Ἑλλάς ἀφ' Ἑλληνος. Ibid.

The people in Theffaly had also the name of Hellenes.

Μυρμιδόνες δὲ καλεῦντο, καὶ Ἕλληνες. Hom. Il. B. v. 684.

Some suppose these to have been the first of the name. Πρῶτοι ἔτιωσ ἐλεγοντο οἱ ἐν Θεσσαλίᾳ ἀνθρώποι. Breviorum Schol. Auctor.

<sup>46</sup> Aristot. Meteorol. L. 1. c. 14. p. 772.

λίστα τοπον· και τετε περὶ την Ἑλλάδα την ΑΡΧΑΙΑΝ. Αὐτη δ' εἰν ἡ περὶ την Δωδωνην, και τον Αχελων· ὡκεν γαρ οἱ Σελλοι ενταυθα, και οἱ καλεμενοι τοτε μεν Γραικοι, νυν δε Ἕλληνες. *The Deluge prevailed greatly in the Hellenic region; and particularly in that part called Ancient Hellas. This is the country, which lies about Dodona, and upon the river Acheloüs. It was inhabited by the Selli, who were then styled Græci, but now Hellenes.* He expresses himself, as if the name of Hellenes were of later date than that of Græci. But if the region was originally called Hellas, the name of Hellenes, I should apprehend, was coæval. The people, who resided here, the Aborigines, were of another family; and are therefore by Strabo styled Βαρβαροι, Barbari. These were the Dodanim, of the race of Javan: but the temple was founded by people from Egypt and Syria, the <sup>47</sup> Ellopians, Pelasgi, and <sup>48</sup> Hellenes.

<sup>47</sup> Of the Ellopians see Strabo. L. 7. 505.

Εἴτι τις Ελλοπιη πολυλῆμος, ἡδ' ευλειμωι——

Εἴθθα τε Δωδωνη.

From the μεγαλαι Ηοιαι in Schol. Sophocl. Trachin. v. 1183.

<sup>48</sup> We meet with Hellenes in Syria. Εἴτι και αλλη πολλις Συριας Ἑλλα: κοιλης Συριας· το εθνικον Ἑλλην. Steph. Byzant.



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O F T H E

D O R I A N S, P E L A S G I, C A U C O N E S,  
M Y R M I D O N E S, and A R C A D I A N S.

**A**S every colony, which went abroad, took to themselves some sacred title, from their particular mode of worship; one family of the Hellenes styled themselves accordingly Dorians. They were so named from the Deity Adorus, who by a common aphæresis was expressed 'Dorus. The country, when they arrived, was inhabited by a people of a different race; whom they termed, as they did all nations in contradistinction to themselves, Βαρβαροι, Barbarians. *Ἰ Παλαι γὰρ τῆς νῦν καλεσμένης Ἑλλάδος Βαρβαροι τὰ πολλὰ ὤκησαν.* With these original inhabitants they had many conflicts; of which we may see some traces in the history of the Heraclidæ. For the Dorians were the same as the Herculeans: and did not settle in Greece only; but in many parts of the world, whither the Amonians in general betook themselves. They were taken notice of by Timagenes: who mentions that they were widely scattered; but that the chief places of their

! Pausan. L. 1. p. 100.

residence were upon the sea-coast of the Mediterranean. Here they possessed many good ports for navigation. <sup>2</sup> Alii (ferunt) Dorienſes antiquiorem ſecutos Herculem, oceani locos inhabitâſſe confines. Pauſanias imagines that the Dorians were comparatively of late date : yet he ſhews, from many evidences in different parts of his Antiquities, that they were high in the mythic age : and informs us of one curious particular, that all the ancient hymns of Greece in every province were in the <sup>3</sup> dialect of this people. From hence I ſhould infer, in oppoſition to this learned antiquary, that they were as ancient as any branch of their family ; that their language was the true Hellenic ; and that it was once univerſally ſpoken. Their hiſtory is not to be confined to Greece : for they were to be found in <sup>4</sup> Phenicia, <sup>5</sup> Caria, <sup>6</sup> Crete, and <sup>7</sup> Hetruria. In Greece they ſettled about Parnafius, called Tithorea ; and afterwards in Pthiotis of Theſſaly, the ſuppoſed country of Deucalion. They forced

<sup>2</sup> Marcellin. L. 15. c. 9. Plato de Leg. L. 3. p. 682. gives another hiſtory of the Dorians. Bochart excepts to this account from Marcellinus ; but without any good reaſon. Geogr. Sacr. L. 1. c. 41. p. 659.

<sup>3</sup> Και δη και ταυτα φωρασαι επι τηδε, τα ετη, και οσα ε μετα μετρος μεμιγμενα ην τοις επεσι, τα παντα ΔΩΡΙΣΤΙ επεποιητο. Pauſan. L. 2. p. 199.

<sup>4</sup> Δωρος, πολις Φινικης· Εκαταιος, και ετως Ιωσηπος αυτην καλει, κ.τ.λ. Steph. Byzant. Called alſo Dora.

<sup>5</sup> Εστι δε Καριας Δωρος πολις, κ.τ.λ. Ibid.

<sup>6</sup> Και οι Κρητες Δωρεις εκαλειτο. Ibid. Δωριον.

Δωρεις τε τριχαικες, διοι τε Πελασγοι. Hom. Odyſſ. T. v. 177.

See Strabo. L. 10. p. 729.

<sup>7</sup> Herodot. L. 1. c. 57. Δωρεις δ' εισιν (οι Ροδιοι), ωσπερ και Αλικαρνασσεις, και Κνιδιοι. Strabo. L. 14. p. 965. A city Dora in the Perſic Gulf. Another in Pa-lestine, between Aſcalon and Joppa. Πaufανιας δε εν τη της πατριδος αυτε κτισει Δωρεις αυτες καλει, τηδε γραφων, Τυριοι, Αſκαλωνιται, Δωρεις—και Αλεξανδρος εν Αſιη,

Δωρος τ', Αγχιαλος τ', Ιοπη, πρεχουσα θαλαττη. Steph. Byz.

them-

themselves into Laconia, and Messenia: in the latter of which provinces the Dorian language was retained in the greatest<sup>8</sup> purity: and from their history are to be obtained more ancient terms than can be elsewhere collected.

The Grecian writers, when they treat of the principal of their ancestors, suppose Hellen to have been the son of Deucalion, and Iön the son of Xuthus. Dorus is introduced a degree later, and made the son of Hellen. But in these points scarce any two authors are consistent. In reality, Xuthus, and Deucalion were the same person: and Iön, Dorus, Hellen, were terms imported into Greece; and related not to any particular. But though these genealogies are groundless, and these persons ideal; yet we may hereby plainly discover, to what the history ultimately relates. And of this we may be assured from almost every writer upon the subject; that the Dorians, like their brethren the Iönim, were not the first occupiers of the country. They were colonies from Egypt: and Herodotus speaks of all the heads and leaders of this people as coming directly from thence. He takes his epocha from the supposed arrival of Perseus and Danae: and says, that all the principal persons of the Dorian family upwards were in a direct line from Egypt.

<sup>9</sup> Ἀπο δὲ Δαναῆς τῆς Ἀκρίσις καταλεγόντι τῆς ἀνὴρ αἰεὶ πατρὸς αὐτῶν φαινοίατο ἂν εἶντες οἱ τῶν Δωριέων ἡγέμονες Αἰγυπτίοι ἰθαγενεῖς. He proceeds to say, that Perseus was originally from Assyria, according to the traditions of the Persians.  
<sup>10</sup> Ὡς δὲ ὁ Περσέων λόγος λέγεται, αὐτὸς ὁ Περσεύς, ἐκ τῆς Ἀσσυ-

<sup>8</sup> Pausan. L. 4. p. 346. 347.

<sup>9</sup> Herodot. L. 6. c. 53.

<sup>10</sup> Ibid. c. 54.



ριος, εγενετο Ἕλλην. The like is said, and with great truth, of the Heraclidæ; who are represented by Plato as of the same race, as the Achaimenidæ of Persis. <sup>12</sup> Το δε Ἡρακλεες το γενος και το Αχαιμενες εις Περσέα τον Διος αναφερεται. The Persians therefore and the Grecians were in great measure of the same family, being equally Cuthites from Chaldea: but the latter came last from Egypt. This relation between the two families may be further proved from <sup>13</sup> Herodotus. He indeed speaks of Perseus becoming an Hellenian; as if it were originally a term appropriated, and limited to a country, and related to the soil: which notion occurs more than once. But Hellen was the title of a family; and, as I have shewn, of foreign derivation: and it was not Perseus, nor Iön, nor Dorus, who came into Greece: but a race of people, styled Iönians, Dorians, and Persians. These were the Αιγυπτιοι θαγενες; but came originally from Babylonia and Chaldea; which countries in aftertimes were included under the general name of Assyria. The Persians were Arkites: whence it is said of Perseus, that after having been exposed upon the waters, he came to Argos, and there upon Mount Apefas first sacrificed to Jupiter. The same story is told by Arrian of Deucalion; who after his escape from the waters, sacrificed in the same place to Jupiter Aphefius. <sup>14</sup> Arrianus tamen in libro secundo rerum Bithynicarum Deucálionem in arcem, locumque eminentiorem tunc Argi confugisse inquit ex eo diluvio: quare post illam inundationem *Jovi Aphefio*, Liberatori scilicet, aram erexisse.

<sup>12</sup> Plat. Alcibiad. v. 2. p. 120. See also Pausan. L. 2. p. 151.

<sup>13</sup> Herodot. L. 7. c. 150.

<sup>14</sup> Natal. Com. L. 8. c. 17. p. 466.

When these colonies settled in Greece, they distinguished themselves by various titles, which at different æras more or less prevailed. Some were called <sup>15</sup> Caucones. They resided about Messenia, near the river Minyas, and the city Aren; and betray their original in their name. Others were called <sup>16</sup> Leleges, and were a people of great antiquity. They were supposed to have been conducted by one Lelex, who by Pausanias is mentioned as the first king in Laconia, and said to have come from <sup>17</sup> Egypt. There was a remarkable passage in Hesiod, which is taken notice of by Strabo, concerning these Leleges. They were some of that chosen family, whom Jupiter is said in his great wisdom to have preserved, out of a particular regard to that man of the sea, Deucalion.

<sup>18</sup> Της ῥα ποτε Κρονιδῆς Ζεὺς, ἀφθίτα μηδεα εἰδώς,  
Λεκτὸς ἐκ γαίης ἄλιω πορὲ Δευκαλιωνί.

The Iönim are sometimes spoken of under the name of Atlantians; who were the descendents of Atlas, the great astronomer, and general benefactor. He was supposed to have been a king in Arcadia; also to have resided in Phrygia: but the more common opinion is, that he was an ancient prince in Mauritania upon the borders of the ocean. The Grecians made a distinction between the Heraclidæ, Atlantes, and Iönes: but they were all of the same family; all equally descended from Iönan, the same as Hellen, the

<sup>15</sup> Strabo. L. 7. p. 519, and 531. *Ἀγκωνίων γένος*. They were denominated from their temple Cau-Con, *Ædes Herculis*, five *Domus Dei*.

<sup>16</sup> Pausan. L. 3. p. 203.

<sup>17</sup> *Λελεγία, ἀφικόμενον ἐξ Αἰγύπτου*. Pausan. L. 1. p. 95.

<sup>18</sup> Strabo. L. 7. p. 496. So the passage should be read.

same also as Pelias, the offspring of the Dove. Hence the children of Atlas were styled Peleiadæ, being no other than the Iönes; of whose history and peregrinations I have before given some <sup>19</sup> account. Diodorus, and other writers speak of the Peleiadæ, as only the female branch of the family: but all the children of Atlas had equal claim to the title. For Atlas was Ion: and in the history of the Atlantians, we have an epitome of the whole Iönic history; comprehending their connexions, colonies, and settlements in various parts of the world. Diodorus accordingly tells us, <sup>20</sup> *that the Atlantides gave birth to a most noble race: some of whom were founders of nations; and others the builders of cities; insomuch that most of the more antient heroes, not only of those abroad, who were esteemed BARBARI; but even of the Helladians, claimed their ancestry from them.* In another place, speaking of the Peleiadæ, he <sup>21</sup> says, *These daughters of Atlas, by their connexions, and marriages with the most illustrious heroes, and divinities, may be looked up to as the heads of most families upon earth.* This is a very curious history; and shews how many different regions were occupied by this extraordinary people, of whom I principally treat.

Some of them were styled Myrmidones; particularly those who settled in Æmonia, or Thessaly. They were the same as the Hellenes, and Achivi; and were indifferently called by either of those appellations, as we learn from <sup>22</sup> Pliny, and Homer.

<sup>19</sup> Vol. II. p. 387.

<sup>20</sup> Diodorus Sic. L. 3. p. 194.

<sup>21</sup> Ibid.

<sup>22</sup> Pliny. L. 4. c. 7. p. 199. Philostratus says, that all the Thessalians were called Myrmidons. Heroïc. c. 11. p. 682.



<sup>23</sup> Μυρμιδόνες δὲ καλεῦντο, καὶ Ἕλληνες, καὶ Ἀχαιοί.

They first settled about the cities <sup>24</sup> Iäolcus, and Arene : and they had a tradition of their being descended from one <sup>25</sup> Myrmidon, a king of the country. This term was not only a proper name, but also signified an ant or pismire ; which gave occasion to much fable. It was by the ancient Dorians expressed <sup>26</sup> Murmedon. Now Mur, Mar, Mor, however varied, signified of old the sea : and Mur-Medon denotes Maris Dominum, *the great Lord of the Ocean*. It is a title, which relates to the person, who was said to have first constructed a ship, and to have escaped the waters. He was the same as Deucalion, whom they imagined to have resided in the same parts, after he had been driven by a flood to Mount Æta. The Myrmidons are sometimes represented as the children of Æacus : and are said to have first inhabited the island of Ægina. It is mentioned of this personage, that having lost all his people by a public calamity, he requested of Jupiter, that the ants of the island might become <sup>27</sup> men : which wish was accordingly granted to him. Who was alluded to under the name of Æacus, may be known from the history transmitted concerning him. He is represented as a person of great justice ; and by the poets is supposed for his equity

<sup>23</sup> Iliad. B. v. 684.

<sup>24</sup> Πάσα δὲ Μυρμιδόνων τε πόλις, κλειτὴ τ' Ἰαωλκός,  
Ἀργὴ τ', ἠδ' Ἑλική, Ἀνθεία τε ποιεῖσσα. Hesiod. Ασπίς. v. 380.

<sup>25</sup> A rege Myrmidone dicti — Jovis et Eurymedusæ filio. Servius in Æneid. L. i. v. 7. so it should be read, as we learn from Clemens. Cohort. p. 34. Τὸν Δία — Εὐρυμέδου σὺ γένῃαι, καὶ Μυρμιδόνα γεννησάι.

<sup>26</sup> Μυρμιδόνες, οἱ μυρμηκὲς ὑπὸ Δωριέων. Hesych.

<sup>27</sup> Scholia in Lycoph. v. 176. Scholia in Iliad. L. A. v. 180.

to have been made judge of the infernal world. He is said to have collected people together : <sup>28</sup> ἐξημερῶσαι τε, καὶ νόμους δίνειν, καὶ συντάξιν πολιτικὴν' *also to have humanised mankind, and to have enacted laws, and to have first established civil polity.* This is precisely the same character, as we have before seen given to Uranus, Atlas, Osiris, Dionufus, Saturnus, Phoroneus, Janus : all which are titles of the same person, by whom the world was renewed, and from whom law and equity were derived. Both Æacus and Mur-Medon were the same as Deucalion : and all these characters are comprised in that of the Patriarch, the great benefactor, and just man ; who is alluded to in every instance ; particularly in the history of the first ship. This circumstance is observable in the account given of the Myrmidons, who are said to have first constructed ships, and from whom the art was made known to the world. The poet accordingly tells us,

<sup>29</sup> Ὅι δὴ τοι πρῶτον ζευξάν νηας ἀμφιελίσσας.

These first composed the manageable float.

Upon this supposition they had the name of Mur-Medons, or Sea-Captains. But it was properly derived to them from their chief ancestor Mur-Medon ; who first constructed an ark, and was esteemed the ruling Deity of the Sea.

The most general appellation, under which these colonies passed, before the name of Ionians and Dorians, and that still more universal of Hellenes, grew so predominant, was

<sup>28</sup> Scholia in Pind. Nem. Od. 3. v. 21.

<sup>29</sup> Hesiod. in Genealog. Heroïc. See Scholia in Pindar. Nem. Od. 3. v. 21. also Scholia in Lycoph. v. 176.

that of Pelasgi. They are represented indeed as a different people, and of another character : but this difference was not of persons, but of times. They were very numerous ; and supposed to have been for a long time in a wandering state. Besides Hellas, they occupied many regions of great extent, where their name was in repute for ages. There were nations, called Leleges, Caucones, and Pelasgi in Asia Minor ; who are mentioned by Homer among the allies of the Trojans ;

<sup>30</sup> Καὶ Λελεγες, καὶ Καυκωνες, δῖοι τε Πελάσγοι.

Strabo speaks of these Pelasgi as a mighty people ; and says,<sup>31</sup> that, according to Menecrates Eläites, the whole coast of Ionia from Mycale, and all the neighbouring islands were once inhabited by them. They possessed the whole region of<sup>32</sup> Hetruria: nor do we know the ultimate, to which they were extended. <sup>33</sup> Ἀλλὰ οἱ μὲν (φασί) Πελάσγους ἐπὶ πλεῖστα τῆς οἰκεμένης πλανηθέντας, ἀνθρώπων τῶν πλείστων κρατήσαντας, αὐτοῖσι κατοικῆσαι. *The Pelasgi, says Plutarch, according to ancient tradition, roved over the greatest part of the world : and having subdued the inhabitants, took up their residence in the countries, which they had conquered.* Strabo speaks of their

<sup>30</sup> Iliad. K. v. 429.

<sup>31</sup> Τὴν παραλιαν τὴν νῦν Ἰωνικὴν πᾶσαν—ὑπὸ Πελάσγων οἰκείσθαι πρῶτον, καὶ τὰς πλεῖστον νήσους. Strabo. L. 13. p. 922. The same is said of the Carians, and Leleges. Ἦτε νῦν Ἰωνία λεγόμενη πᾶσα ὑπὸ Κάρων φέρεται, καὶ Λελεγῶν. Strabo. L. 7. p. 495.

<sup>32</sup> Strabo. L. 5. p. 339. Σοφοκλῆς ἐν Ἰναχῷ φησὶ, καὶ οἱ Τυρσοὶ Πελάσγοι. Scholia in Apollon. L. 1. v. 580. See also Herod. L. 1. c. 57.

<sup>33</sup> Plutarch. in Romulo. p. 17.



great antiquity; and says, that they overran all Greece:

<sup>34</sup> Ἀρχαίον τι φύλον κατὰ τὴν Ἑλλάδα πᾶσαν ἐπεπόλασε.

We may perceive from these accounts, that the Pelasgi were to be found in various parts: and that it was only a more general name for those colonies, which were of the dispersion, and settled under the title of Iones, Hellenes, Leleges, and Argivi. Hence it is wonderful, that writers should esteem them as a different people. Herodotus has much perplexed their history; or else his account has been greatly interpolated: yet he acknowledges, that they had their rites and religion from Egypt; and that from them they were derived to the Hellenes: <sup>35</sup> παρὰ δὲ Πελασγῶν Ἕλληνες ἐξεδέξαντο ὕψερρον. The person, from whom this people are supposed to have been derived, and named, is by some represented as the son of Inachus; by others as the son of <sup>36</sup> Poseidon and Larissa. Staphylus Naucraticus mentioned him under the name of Pelasgus; and said, that he was <sup>37</sup> Ἀργεῖον το γένος; which I should render, of *Arkite extraction*. Hence it is said of his posterity, the Argives; <sup>38</sup> καὶ αὐτοὶ οἱ Ἀργεῖοι ἐκαλεῖντο Πελασγοί: *that the Argives also were denominated Pelasgi*. They settled very early in

<sup>34</sup> L. 5. p. 337. Ὅι δὲ Πελασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστευσάντων ἀρχαιοτάτοι. Ibid. L. 7. p. 504. Of their founding cities named Larissa, see ibid. L. 13. p. 922.

<sup>35</sup> L. 2. c. 52.

<sup>36</sup> Schol. in Apollon. Rhod. L. 1. v. 580. Πελασγὸς τὸ Περσείδωνος υἱὸς καὶ Λαρίσσης. Some make him the father of Larissa: τὴν δὲ ἀκροπόλιν (τῆς Ἀργεῖς) Λαρίσσαν μὲν καλεῖσιν ἀπὸ τῆς Πελασγοῦ θυγατρὸς. Pausan. L. 2. p. 165. Pelasgus, the son of Niobe. Dionys. Halicarn. L. 1. c. 1. p. 9. Of Larissa. p. 14.

<sup>37</sup> Schol. in Apollon above. Ex Pelasgo Laris. Hygin. Fab. 145. p. 253.

<sup>38</sup> Schol. in Apollon. above.

Theſſaly;

Thessaly; to which they gave the name of Aëria; by Apollonius Rhodius expressed *Ηερη*, Eërie.

<sup>39</sup> ΑΥΤΙΚΑ δ' Ηερη πολυληϊος αια Πελασγων  
ΔΥΕΤΟ.

This was the ancient name of Egypt, from whence this people came. <sup>40</sup> Αιγυπτος εκληθη Μυσαρα, και Ηερια. *Egypt was called both Mysara and Eëria.* The part of Thessaly, where they settled, was the supposed country of Deucalion, the same as Inachus: so that we need not wonder, when we find Pelasgus represented as an <sup>41</sup> Argean or Arkite by birth. They likewise, as I have mentioned, called the same country Ai Monah, Regio Lunaris; which the poets changed to Aimonia. At no great distance was a city Argos, and a nation Oritæ; from whence we may judge of the natives, and their origin.

<sup>42</sup> ΕΙΤΑ ΜΕΤΑ ΤΕΤΟΝ ΕΙΣΙΝ ΟΡΕΙΤΑΙ ΛΕΓΟΜΕΝΟΙ  
ΕΙΤ' ΑΜΦΙΛΟΧΟΙ, ΑΡΓΟΣ Τ' ΕΝΤΑΥΘ' ΕΣΙ ΤΟ  
ΑΜΦΙΛΟΧΙΚΟΝ.

I have shewn, that all the country about Dodona was particularly styled Hellas; and it was at the same time called

<sup>39</sup> L. I. v. 580.

<sup>40</sup> Steph. Byzant. See Schol. in Dionys. Perieg. v. 239.

<sup>41</sup> Ἦθοντο δε της αποικιας Αχαιοι, και Φθιοι, και Πελασγοι, οί ΛΑΡΙΣΣΗΣ και ΠΩΣΕΙΔΩΝΟΣ υιοι. Dionys. Halicarn. L. I. c. 17. p. 14. Πελασγοι εν Διου και Νιοβης της Φορωνηως. Ibid. They are all mentioned as the sons of Larissa, or of Niobe; both which terms denote *the children of the Ark*.

<sup>42</sup> Dicæarch. apud Geogr. Vet. vol. 2. v. 45.

Pelafgia. The Oracle is said by Scymnus Chius to have been of Pelafgic original :

<sup>43</sup> Ἡ τε Δωδωνη, Διος  
Μαντειον, ἰδρυμ' εἰσι δ' ἐν Πελασγικον.

The rites of the place were introduced from Egypt ; as we are assured by Herodotus, and other writers : consequently the people, who founded the temple, and instituted those rites, were from the same country. The Deity was there worshiped under the title of Zeuth, whom Homer styles Pelafgic :

<sup>44</sup> Ζευ, Ανα, Δωδωναίε, Πελασγικε, τηλοθι ναιων,  
Δωδωνης μεδεων δυσχειμερ.

The priestesses of the temple have been mentioned under the character of two black Doves, which came from Theba in Egypt. In short, the name of Pelafgi seems to have been the most ancient and <sup>45</sup> general of any, which were assumed by those foreigners, who came into the land of Javan. They forced themselves into <sup>46</sup> countries pre-occupied : and were so superior to the natives in ability and science, that they easily secured themselves in their settlements. Many have been the

<sup>43</sup> Apud Geogr. Vet. vol. 1. p. 26. v. 448.

Δωδωνην, φηγιν τε, Πελασγων ἰδρυαντοί, ἦκεν. Hesiod. apud Strab. L. 7. p. 504.  
See also L. 5. p. 338.

<sup>44</sup> Iliad. II. v. 233.

<sup>45</sup> All the Peloponnesus according to Ephorus was esteemed Pelafgic. Καὶ τὴν Πελοποννησον δὲ Πελασγίαν φησιν Εφωρος κληθῆναι. Strab. L. 5. p. 338.

<sup>46</sup> See this certified in the Pelafgi, who came to Italy. Dionys. Halicarn. L. 1. c. 10. p. 9. & 14.



inquiries about this ancient people, as well as concerning their language. Even Herodotus is at a loss to determine whether they should not be esteemed <sup>47</sup> Barbarians. Yet he seems to solve the difficulty more than once; and this too in a very satisfactory manner, by mentioning, among other instances, <sup>48</sup> Ἴωνες Πελασγοί, that *the Ionians were Pelasgic*; <sup>49</sup> τὸ Αττικὸν ἔθνος Πελασγικόν; *the people of Attica were Pelasgic*. He likewise speaks of the <sup>50</sup> Arcadians under this denomination: and seems to include all the Dorians, the whole of the <sup>51</sup> Peloponnesus, under the same title. He speaks also of the Æolians in the same light: <sup>52</sup> Αἰολεὺς δὲ — τὸ πάλαι καλεόμενοι Πελασγοί. From hence we may be assured, that by the Pelasgi are meant the ancient Dores, Iones, and Hellenes: in short, all those Cuthite colonies, and those of their collateral branches, which I include under the name of Amonians. When therefore it is said, that Greece was first occupied by Pelasgi; and afterwards by

<sup>47</sup> He acknowledges his uncertainty about them. Οὐκ ἔχω ἀτρεκέως εἰπεῖν. L. 1. c. 57.

<sup>48</sup> L. 7. c. 95.

<sup>49</sup> L. 1. c. 57.

<sup>50</sup> Ἀρκαδὲς Πελασγοί. L. 1. c. 146. The Iones of Achaia were called Πελασγοί Αἰγυαλεῖς. L. 7. c. 94. Pelasgi also in Crete, and in various regions. Strab. L. 5. p. 338.

<sup>51</sup> Herodot. L. 1. c. 56. He is speaking of the Dorians in the Peloponnesus, and of the Athenians; which two families he styles, τὸ μὲν Πελασγικόν, τὸ δὲ Ἑλληνικόν ἔθνος. By this one would imagine, that he excluded the Athenians from being Pelasgic. The passage is very confused.

<sup>52</sup> L. 7. c. 95. All the coast of Phrygia was peopled by them. They built the cities Theba and Larissa in Troas.

Ἴπποβοός δ' ἀγε φυλά Πελασγῶν ἐγχεσιμῶρων,

Τῶν, οἱ Λαρίσσαν ἐξέωλακα ναϊεταάσκον. Hom. Il. B. v. 840.

Leleges ; and then by Hellenes, Dores, and Ionians ; it is only a change of title, but no difference of people : for they were all of the same great family, however branched out. The same is to be observed in the history of any particular city, such as Athens.

<sup>53</sup> Ἐξ ἧς Ἀθην᾽, ἃς φασιν οἰκετας λαβεῖν  
 Το μὲν Πελασγος πρῶτον, ὃς δὴ καὶ λόγος  
 Κρῆναος λεγέσθαι, μετὰ δὲ ταῦτα Κεκροπίδας·  
 — ὑπεροῖσι δὲ χρόνοις  
 Ἀπο τῆς Ἀθηνᾶς τὴν προσηγορίαν λαβεῖν.

All these were different names of the same people. In like manner the people of Argos, in a play of Euripides, are addressed by Orestes, as the same race under different appellations.

<sup>54</sup> Ω γὴν Ἰναχὲ κекτημενοι,  
 Παλαι Πελασγοι, Δαναῖδαι δὲ δευτερον.

The like is to be observed in a passage from the Archelaus of the same author.

<sup>55</sup> Δαναος, ὃ πεντηκοντα θυγατρῶν πατρὸς,  
 Ἐλθὼν εἰς Ἀργος ᾤκισ' Ἰναχὲ πόλιν·  
 Πελασγιώτας δ' ὠνομασμένους το πρὶν  
 Δαναὸς καλεῖσθαι νόμον ἐθήκε.

In respect to the Arcadians, they are said to have been so

<sup>53</sup> Scymnus Chius apud. Geogr. Vet. vol. 1. p. 32. v. 558.

<sup>54</sup> Euripid. Orest. v. 930.

<sup>55</sup> Apud Strab. L. 5. p. 339.

named from <sup>56</sup> Arcas the son of Zeuth, being before called Pelasgians. But Pelasgus, who was prior, and the very <sup>57</sup> first man in the country, was called <sup>58</sup> Arcas: from which circumstance a strange inconsistency arises: for the country is supposed to have been called Arcadia, before the birth of the person, from whom the name was received. It is therefore plain that the term Arcas was a title; and that by Pelasgus Arcas was meant Pelasgus the <sup>59</sup> Arkite. And when the people of Phrygia and Hetruria were said to be <sup>60</sup> *ανεκαθεν Αρκαδες*; the true purport of the expression was, that they were ab origine Arkites. Neither Argolis, nor Arcadia, could have sufficed to have sent out the colonies, which are said to have proceeded from them. They are supposed to have filled regions, before they were constituted as a people. The Grecians in their histories have been embarrassed and confounded with variety of titles. They tried to separate them, and to form distinctions: by which means their mythology became more and more confused. The only way is to unite instead of diversifying: and to shew that these titles, however varied, were but one in purport: that they all related nearly to the same person, and to one event. By this method of proceeding we shall render the history both obvious

<sup>56</sup> Pausanias. L. 8. p. 604.

<sup>57</sup> Πελασγος—εν τῇ γῇ ταύτῃ πρῶτος. Ibid. L. 8. p. 598.

<sup>58</sup> Πελασγος—τῷ Αρκαδῶς. Ibid. L. 2. p. 143. Pausanias seems here to make him the son of Arcas. Either way it is inconsistent.

<sup>59</sup> Hera, the same as Iönah, is styled Pelasgis. It is said of Jason,

Ἡρῆς δὲ Πελασγίδος ἐκ ἀλεγίζεν. Apollon. Rhod. L. 1. v. 14.

<sup>60</sup> Dionys. Halicarn. L. 1. c. 10. p. 9. Πελασγος ἀνεκαθεν Αρκαδῶς. Strab. L. 5. p. 337. and Schol. in Dionys. Perieg. v. 347.



and true. The accounts, of which we have been treating, were adopted by the Grecians; and as it were ingrafted upon the history of the country: and the principal terms, in which they were described, were equally foreign and imported. I have mentioned, that by the appellation Arcas we are to understand an <sup>61</sup> Arkite: and who is principally alluded to under this character can only be known from the history, with which it is attended. We find this personage described in the same light as Dagon, Isis, Dionusus; and as Osiris, styled Orus, and Helius. He is represented as a great <sup>62</sup> benefactor to mankind: teaching them the use of corn, and consequently the arts of agriculture, which were before unknown. He likewise instructed them in weaving, in order to cloath themselves: and the whole manufacture of wool is attributed to him. His name was a title of the chief Gentile Divinity, like Helius, Osiris, and Dionusus above: and he was worshiped with the same rites at Mantinea, near a temple of Juno: and in another of Zeuth the Saviour, there stood an high place sacred to Arcas: which in aftertimes was mistaken for his tomb. There seem to have been more than one; for they are spoken of in the plural: and what they really were may be known from their name; for they were called <sup>63</sup> Ἡλίου Βωμοί, *the altars of the Helius*. Arcas was supposed by his posterity to have been

Arcas Arkite

Dagon Isis Dionusus  
Osiris Orus Helius  
Adonis Atlas Mithra

Ἡλίου Βωμοί,

<sup>61</sup> When it is said by Hyginus, Arcades res divinas primi Diis fecerunt; it only means, that the Arkites, the sons of Ham, were the first, who introduced polytheism. Hygin. c. 274. p. 387.

<sup>62</sup> Pausan. L. 8. p. 604.

<sup>63</sup> Ibid. L. 8. p. 616.

buried upon Mount Mænalus, which was undoubtedly denominated from him.

<sup>64</sup> Εστὶ δὲ Μαιναλὶη δυσχειμερὸς, ἐνθατὲ κεῖται  
 Ἀρκας, ἀφ' οὗ δὴ πάντες ἐπικλησὶν καλεοῦνται.

Near the bleak Mount Mænalia lies entomb'd  
 Arcas, from whom the natives have their name.

Mænalia, or more properly Mænalus, is a compound of Meen *Meen* El  
 El: by which is signified Lunus Deus, another title of Ar- *Lunus Deus*  
 cas, the Arkite God, who had been worshiped upon that  
 mountain.

From what has preceded, we may decipher the history of  
 the Arcadians, who were the descendents of Arcas, and re-  
 presented as prior to the <sup>65</sup> moon. They were styled <sup>66</sup> Mi- *Minyæ, Selenitæ, Archæi*  
 nyæ, Selenitæ, and (Ἀρχαῖοι) Archæi: and their antiquity is  
 alluded to by Apollonius, when he mentions,

<sup>67</sup> Ἀρκάδες, οἱ καὶ πρὸς θεὸν Σεληνῆς ὕδονται  
 Ζῶειν.

*Th' Arcadian tribes, who lived before the Moon.*

This is the common interpretation; but properly by Selene, *Selene The Ark*  
 and Slenaia, is meant the Ark, of which the Moon was only

<sup>64</sup> Oracle of Apollo; *ibid.*

<sup>65</sup> Orta prior lunâ, de se si creditur ipsi,

A magno tellus Arcade nomen habet. Ovid. Fast. L. 1. v. 469.

Lunâ gens prior illa fuit. Ibid. L. 2. v. 290.

Sidus post veteres Arcadas editum. Senec. Hippol. Act. 2. v. 785.

<sup>66</sup> Minyæ Arcades. Strabo. L. 8. p. 519.

<sup>67</sup> Apollon. Rhod. L. 4. v. 264.

an emblem: and from hence the Arkites had the appellation of Selenitæ. Dionysius Chalcidensis takes notice, that this name was preserved among the Arcadians. <sup>68</sup> ἔθνος Ἀρκαδῶν Σεληνίτας. When therefore it is said by the ancient writer Mnaseas, that this people were under a regal government, before the Moon appeared, *πρὸ* <sup>69</sup> Σελήνης Ἀρκαδὰς βασιλευσάι· it only means, that their family originally existed, and were established under a monarchy, before the Arkite rites prevailed. This may be proved by determining the time, when Selene is said to have first made its appearance. This we find from Theodorus, and other writers, to have been a little while before the war of the Giants. <sup>70</sup> Θεόδωρος δὲ ἐν εἰκοσῷ ἐννατῷ, ὀλίγω πρῶτον φησὶ τὴν πρὸς Γίγαντας πόλεμον —τὴν Σελήνην φανῆναι. καὶ Ἀρίστου ὁ Χίος ἐν ταῖς Θέσεσι, καὶ Διονύσιος ὁ Χαλκιδεὺς ἐν πρῶτῳ Κτίσεως τὰ αὐτὰ φησὶ. *Theodorus the Chalcidian, in his twenty-ninth book, tells us, that some little space antecedent to the war of the Giants, Selene first appeared: and Ariston the Chian, in his Theses, and Dionysius of Chalcis, in the first book of his treatise upon the Creation, both assert the same thing.* I have already treated of the Giants and Titanians; and of the wars, which they carried on: and it has been shewn, that a little before those commotions the Arkite worship, and idolatry in general, began. When therefore it is said, that the Arcades were prior to the Moon, it means only, that they were constituted into a nation, before the worship of the Ark prevailed, and before the first war upon earth commenced. From hence

<sup>68</sup> Scholia in Apollon. L. 4. v. 264.

<sup>69</sup> Scholia. *ibid.*

<sup>70</sup> *Ibid.*



we may perceive, that the Grecians have referred to the planet, what was merely symbolical, and related to another object. The Arcadians were a party from the dispersion; and forced their way into Hellas. Aristotle mentions the region, which they occupied; and says, that it was possessed by a people of a different family, whom the Arcades<sup>71</sup> drove out. And he adds, *that this happened*,<sup>72</sup> *πρὸ τοῦ ἐπιτελεῖν τὴν Σελήνην, διὸ κατονομασθῆναι Προσεληνας* before Selene appeared, on which account they were called *Proseleni*. It was not however from their settling in Greece, but from their worship, which was far prior, that they had this title. Indeed they could go still higher: for, as they were both Arcades and Selenitæ, they could carry up their history to Arcas himself, and to times antecedent both to the Ark and Deluge. This might be another reason, why they were called, not only Minyæ, Selenitæ, and<sup>73</sup> Arcades, but also Προσεληνοί, *Proseleni*; as being of a family prior both to the Ark, and Deluge. But the later Grecians mistook this history, and referred it to a different object: hence they have supposed the Arcadians to have been older than the moon.

Similar to the character given of Arcas, is that of Pelasgus; but accompanied with many additional and remarkable circumstances. He was equally a benefactor to mankind;

<sup>71</sup> Βαρβαροι τὴν Ἀρκადίαν φησταν, ὅτι τινες ἐξέβληθησαν ἀπὸ τῶν Ἀρκάδων ἐπιθεμένων αὐτοῖς. Scholia. ibidem.

<sup>72</sup> Ibid. Ἀρκάδες τῶν Ἑλλήνων ἀρχαιοτάτοι.—Οἱ Ἀρκάδες δοκεῖσι πρὸ τῆς Σελήνης γεγενῆσθαι. Διὸς δὲ—Ἀρκάδα φησιν Ὀρχομένεος υἱοῖ—Ἀρκας ὁ Ἐνδύμιων. ἐνταῦθα δὲ ὑπὸ τοῦ Τυζωνος ὑπὸ δὲ Ἀτλαντος, Ξεναγορας εἰρηκεν. Ibid.

Ἰγρὺς δὲ φησι, Θεμιστες καὶ Διὸς Ἀρκας. Steph. Byz. See Pausan. L. 8. p. 604.

<sup>73</sup> Scaliger gives a different solution. See Prolegom. ad Emend. Temp. p. 3. See also Censorinus de Die Natal. c. 19. p. 103.

and instructed them in many <sup>74</sup> arts. He taught them to cloath themselves; and to build houses, that they might be sheltered from the inclemency of the weather. He likewise improved them in their diet; and shewed them what was noxious and deadly. He is said to have built the first temple to the Deity: <sup>75</sup> *ædem Jovi Olympio primum fecit Pelasgus*. I have taken notice, that, as Noah was said to have been *ἄνθρωπος γῆς*, *a man of the earth*, this characteristic is observable in every history of these primitive persons: and they are represented as *νομιοι*, *αγριοι*, and *γηγενεις*. Pelasgus accordingly had this <sup>76</sup> title: and it is particularly mentioned of him, that he was the first husbandman. <sup>77</sup> *Ὁ δὲ Πελασγος πρῶτος-αεργα κατασκευην ἐξευρε*: *Pelasgus first found out all, that is necessary for the cultivation of the ground*. There is a curious sketch of his history given by the poet Asius; which is comprised in two verses, but points out very plainly, who was meant by Pelasgus. It represents him as a person of a noble character, who was wonderfully preserved for the good of mankind.

<sup>78</sup> *Ἀντιθεὸν δὲ Πελασγὸν ἐν ὑψικομοισιν ὄρεσσι  
Γαῖα μελαιν' ἀνέδωκεν, ἵνα θνητῶν γένος εἴη.*

I have shewn, that Γαῖα, Gaia, in its original sense, signified

*Gaia a sacred cavern*

<sup>74</sup> Pausan. L. 8. p. 599.

<sup>75</sup> Hygini Fab. 225. p. 346.

<sup>76</sup> *Τὸ γηγενεὲς γὰρ εἰμ' ἐγὼ παλαιχθόνος*

*Ἰνις Πελασγῶ.* Æsch. Suppl. v. 258.

Some read it *Πελασγῶς*.

<sup>77</sup> Schol. in Euripid. Orest. v. 930.

<sup>78</sup> Pausan. L. 8. p. 599.

a sacred cavern; a hollow in the earth; which from its gloom was looked upon as an emblem of the Ark. Hence Gaia, like Hesta, Rhoia, Cybele, is often represented as the <sup>Gaia Hesta Rhoia</sup> <sup>Cybele Mother</sup> <sup>79</sup> mother of mankind. It is here to be taken in that sense: and the passage will be found remarkable, though concise.

On a high mountain's brow  
The gloomy cave gave back again to light  
Godlike Pelasgus, that the race of man  
Through him might be renewed.

In like manner Inachus is said after the deluge to have been saved upon the top of a high mountain. Inachus, Pelasgus, <sup>Inachus Pelasgus</sup> and Danaus, are titles of the same person; though diversified <sup>Danaus, the same</sup> by the Greeks, and made princes in succession. The Scholiast upon Euripides mentions, that <sup>80</sup> *Inachus, the man of the earth, was the first king of Argos; Pelasgus was the second; and Danaus, the son of Belus, the third.* The same writer adds, <sup>81</sup> *Μετα τον κατακλυσμον εν ορεσιν οικωντων των Αργειων, πρωτος αυτες συνωκισεν Ιναχος.* *When the Argivi, or Arkites, after the Deluge lived dispersed upon the mountains, Inachus first brought them together, and formed them into communities.*

Concerning the language of the Pelasgi, there have been many elaborate disquisitions; and we find, that it was matter of debate, even in the time of <sup>82</sup> Herodotus. Yet the question, if rightly stated, amounts only to this: What was the

<sup>79</sup> Γαία Θεά, μητὲρ Μακαρῶν, θνητῶν τ' ἀνθρώπων. Orph. Hymn. 25..

<sup>80</sup> *Ιναχος αὐτοχθὼν, πρῶτος βασιλεὺς Ἀργεῖς· δευτέρως Πελασγὸς· τρίτος Δαναὸς ὁ Βηλῆς.* Scholia in Euripidis Orest. v. 930. See Herod. L. 7. c. 94..

<sup>81</sup> Ibid.

<sup>82</sup> L. 1. c. 57.



language of this variously denominated people, before it had undergone those changes, which necessarily ensue from time? In other words, how did the Hellenes discourse some ten, or twelve centuries before the birth of Æschylus or Pindar? As we have no written records, nor any monumental evidences of that date, or near it; the question may at first seem not very easy to be decided. Yet from the names of places, and of men; and from the terms used in their rites and worship; but more especially from the history of the people themselves, and of the country from whence they came; we may be assured that it was the Cuthic of Chaldea. This in a long series of years underwent the same changes, as all languages undergo. And this alteration arose partly from words imported; and partly from a mixture with those nations, among whom the Hellenes were<sup>83</sup> incorporated. Exclusive of these circumstances, there is no language but will of itself insensibly vary: though this variation may be in some degree retarded, where there is some standard, by which common speech may be determined and controuled. But the Grecians had no such assistance. Letters undoubtedly came to them late; and learning much later. There was no historian prior to Cadmus Milesius; nor any public inscription, of which we can be certified, before the laws of Draco. The first Grecian, who attempted to write in prose,

*Cuthic of Chaldea*

*Cadmus Milesius  
first Historian.*

*Draco.*

<sup>83</sup> Of old there were many nations and languages in Greece. Strabo. L. 7. p. 494. 495. Scymnus Chius speaks of the barbarous people, who lived near Dodona:

Εἰσι μὲν ἄδης Βαρβαροί,

οὓς καὶ προσοικεῖν φασὶ τῷ χρηστῇ γῇ.

Apud Geogr. Vet. vol. 2. p. 26.

See also Herodot. L. 1. c. 146.

was Pherecydes the philosopher: and he lived as late as the reign of Cyrus the Persian. Hence there is no change in their language, but such as we might expect from an interval of this extent, and from a people thus circumstanced. *Pherecydes, first in prose,*

Such is the history of the Hellenes and Iönim in their various branches. Of those, who settled in Hellas, I have spoken before; and shewn, that they were no other than the Shepherds of Egypt, who came originally from Chaldea. *Hellenes Iönim*  
They were expelled by the Egyptians a very few years before the Israelites got access to that country: and when they came into Greece, they went under different denominations; being styled Pelasgi, Leleges, Inachidæ, Danaïdæ, Heraclidæ, and <sup>84</sup> Cadmians. *Shepherds of Egypt from Chaldea,*  
Of their expulsion there is an account given in a curious fragment from Diodorus Siculus, preserved by Photius: in which also notice is taken of the Israelites, who migrated from the same country. It is what I have before <sup>85</sup> quoted: but I esteem it of such consequence, that I must beg leave to introduce it again. *Pelasgi, Leleges, Inachidæ, Danaïdæ, Heraclidæ, Cadmians.*  
<sup>86</sup> Upon this, as some writers tell us, the most eminent and enterprising of those foreigners, who were in Egypt, and obliged to leave the country, betook themselves to the coast of Greece, and also to other regions; *This is indeed a curious Passage.*

<sup>84</sup> They were also called Cuthi: but from a general title the later Greeks always formed a personage, who was supposed to have been the leader of the colony. Hence instead of the Cuthites, and Herculeans, Plutarch substitutes a Cothus and Arclus; and says that they settled in Eubœa. Κόθος και Αρχλος, οἱ ἔσθ' αὐτῶν εἰς Εὐβοίαν ἦσαν οὐνοσάντες. *Cothus and Arclus, the two sons of Xuth, came and settled in Eubœa.* Plutarch. Quæstiones Græcæ. p. 256. These were the same as those Arabians, who are said to have come with Cadmus. Απαῖτες, οἱ Καδμῦν οὐροσάντες. Strabo. L. 10. p. 685.

<sup>85</sup> Vol. II. p. 188.

<sup>86</sup> Ex Diodori L. 40. apud Photium. p. 1152.

*having*

having put themselves under the command of proper leaders for that purpose. Some of them were conducted by Danaus, and Cadmus; who were the most illustrious of the whole. There were besides these a large, but less noble body of people, who retired into the province, called now Judea, which was not far from Egypt, and in those times uninhabited. These emigrants were led by Moses, who was superior to all in wisdom and prowess.—He gave them laws; and ordained that they should have no images of the Gods; because there was only one Deity, the Heaven, which surrounds all things, and is Lord of the whole. I make no comment upon this curious extract: let it suffice, that this latter migration was an age or two after the former; though mentioned here, as if it were of the same date. Those, who came into Greece, brought with them the same arts, and the same worship, which they had before introduced in Egypt. Hence Zonaras very truly tells us,  
<sup>87</sup> Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον, κ'ακειθεν προς Έλληνας. *All these things came from Chaldea to Egypt; and from thence were derived to the Greeks.*

<sup>87</sup> V. I. p. 22. See Syncellus. p. 102.

Poor Jews!

Moses had more sense than all of them!

One Deity, the sublimest the profoundest of all Philosophy all Religion! all Policy, all manners!



## Σ Π Α Ρ Τ Ο Ι.

OF THE

## SPARTI of GREECE and COLCHIS;

AND OF THE

## H E B R E W   S P A R T O N E S.

**I**T is remarkable, that the Cadmians, and people of other colonies, who came into Greece, were called Σπαρτοι, Σπαρτου; Sparti. The natives of Bœotia had this appellation; as had those of Lacedæmon, which city was peculiarly named Sparta. There were traditions of this sort in Attica, and also at Colchis; and a notion prevailed, that the people in those parts took their rise from something which was sown. Hence the twofold personage Cecrops is said to have originally sprung from the teeth of a <sup>1</sup> serpent scattered in the ground. Alexander Polyhistor, speaking of the children of Israel, and Edom, says, that they were originally the sons of Semiramis: but Claudius Iölaus derives them from one

*Cecrops*

<sup>1</sup> Κεκροπα Διφύη—ἐκ τῶν τε δράκοντος ὀδόντων ἐξελθεῖν. Scholia in Lycoph. v. III.

Sparton, who came from Thebes with Dionufus. This Sparton, by the Greeks, is mentioned, as the fon of <sup>2</sup> Phoroneus, the first man who reigned. The terms Sparti, and Sparton, were both foreign to Greece ; and manifestly imported. Hence the name of Sparta in Laconia was conferred, <sup>3</sup> *απο των μετα Καδμυ Σπαρτων*, by the Sparti, who came into that country with Cadmus. A fimilar history of this place is given by Timagoras ; who informs us, <sup>4</sup> that it received its name from people, who had wandered from their own country, and happened to light upon this, which from themselves they named Sparte. They are by some represented as the offspring of Ogyges, the same as Inachus, and Deucalion.

I think, it is plain, that the people here mentioned were of the family of the dispersed, who were scattered over the face of the earth. They were denominated Sparti from an ancient word analogous to פֶּרֶד, Parad, of the Hebrews, and to <sup>5</sup> *σπαρᾶττω* of the later Greeks ; by which was signified, to part, sever, and disperse. Their separation and flight

<sup>2</sup> Pausan. L. 2. p. 146.

Phoroneus, qui primus mortalium dicitur regnâsse. Hyginus. Fab. 143.

Sparta condita a Sparto filio Phoronei. Euseb. Versio Lat. p. 13.

<sup>3</sup> Scholia in Hom. Odyss. A. *απο των μυθευομενων μετα Καδμυ Σπαρτων ανδρων*. See Suidas, Epaminondas.

<sup>4</sup> Περὶ ὧν (Σπαρτων) Τιμαγόρας φησιν, ἐκπεσόντας δὲ αὐτῆς εἰς τὴν Λακωνικὴν, Σπαρτων ἀφ' ἑαυτῶν ὀνομασαι. Steph. Byzant. Σπάρτη. Salmasius would alter ἐκπεσεῖν to εἰσπεσεῖν. He says, that he would do it, though every manuscript were against him. But this would certainly ruin the purport of the historian ; who means, that the Sparti had been deprived of one country, and lighted upon another. We have no term precisely analogous as a metaphor to the word used : however ἐκπεσεῖν εἰς certainly means to miss of one thing, and to light upon another.

<sup>5</sup> Hence partior, dispersior, partitio.

from

from Babel was continually commemorated under the notion of the flight of Bacchus, and Osiris, and the scattering abroad their limbs. What seems to confirm my notion, is a passage from Androtion, quoted by the Scholiast upon Lycophron; who speaks of the Sparti as σποραδες, or εσποραδες, people, who had been scattered abroad. <sup>6</sup> Ανδροτιων δε ο Ανδριων. ιστορικος μετα σποραδων τινων φησι τον Καδμον εις Θεβας ελθειν. By Sporades this writer does not mean people sown; for he speaks of them as prior to the æra of that fable: but the purport of his words is, that *Cadmus came to Thebes in Bœotia with some people of the dispersion*. Those too, who gave name to Sparta, are by another writer said to have been a dispersed and a wandering crew. <sup>7</sup> Της πρωτης συνοικησαντας την πολιν Λελεγας ΔΙΕΣΠΑΡΜΕΝΟΥΣ εις ταυτην συνελθειν. *The first who inhabited the city were the Leleges, a people who came after a dispersion*. In their history we have continual allusions to the flood; and to their being dissipated afterwards. Hence Lycophron styles them natives of Thebes <sup>8</sup> Ωγυγου Σπαρτος λεως: the original purport of which is merely this, that they were the descendants of those people, who were dispersed after the Deluge. And Æschylus describes them in much the same light.

<sup>9</sup> Σπαρτων δ' απ' ανδρων, ων Αρης εφεισατο.

<sup>6</sup> Schol. in v. 1206. This is given more at large by Pindar's Scholiast: Ανδροτιων δε φησι φυγοντα εκ της Φοινικης τον Καδμον μετα ικανων σποραδων κατελθειν εις Θεβας. κ.τ.λ. Esth. Od. 7. p. 447. v. 18.

<sup>7</sup> Eustathius in Hom. Iliad. B.

<sup>8</sup> V. 1206. Og, Ogus, and Ogugus, signify the sea, or ocean. From ogua came aqua, water.

<sup>9</sup> Septem thebana. v. 418.

Σπυργς, ον ελμο-  
logy!

εσποραδες.

Ανδριων.

Lycophron

Og Aqua



*They were the posterity of those people, whom the chance of war had spared; but who were afterwards scattered abroad. They were the same as the Titanians: hence the Cecropians, who came into Attica, were styled* <sup>10</sup> *Γηγενεῖς; and their country* <sup>11</sup> *Titanis.*

*Titanians (Cecropians).  
Earthborn*

*Americans beware!*

I have taken notice, that the great object of the Cuthites in erecting the Tower of Babel was that they might not be dispersed. <sup>12</sup> *Let us build us a city, and a tower,—lest we be scattered abroad.* They were however wonderfully dissipated: and this circumstance of their dispersion is to be found commemorated in all their histories. Hence, as I have before observed, we read of Perseus, Cadmus, and other leaders of colonies, styled *Αληται*, Aletæ, or wanderers. At Athens they had a festival called <sup>13</sup> Aletis: and there was a sacred <sup>14</sup> hymn of the same name; the subject of which was undoubtedly the wanderings of their ancestors; those ancestors, <sup>15</sup> *οἱ καὶ Αληται καὶ Τιτανες καλοῦνται: who were distinguished by the name of the Wanderers, and of the Titans.* Pindar calls the Corinthians the children of the <sup>16</sup> Aletes. Upon which the Scholiast observes, that Aletes was the person, who led the colony, which settled in that city. But Aletes was not a proper name: and the history merely alludes to one of those

*Aletæ*

<sup>10</sup> Lycophron calls the Athenians *Γηγενεῖς*. *Γηγενεῖς λεγεί τες Ἀθηναῖος*. See v. 111. ad Scholia. This was a title of the Titans.

<sup>11</sup> *Τιτανίδα γη*. Etymolog. Mag.

<sup>12</sup> Genesis. c. 11. v. 4.

<sup>13</sup> *Αλητῆς ἑορτὴ Ἀθηνησιν, ἣ νυν Αἰωρὰ λεγομένη*. Hesych.

<sup>14</sup> *Αλητῆς, ὄσμα ταις ὥραις προσαδόμενον*. Jul. Pollux.

<sup>15</sup> Sanchoniath. apud Euseb. P. E. L. 1. c. 10. p. 35.

<sup>16</sup> *Τρμιν δε, παῖδες Αλατα*. Olymp. Od. 13. v. 17.

*Αλητῆς γὰρ ἦγησατο τῆς ἀποικίας*. Scholia ibid.

Aletæ, or people of the dispersion, who came into the Peloponnesus, and founded Corinth. By the Gentile accounts given of this people, who were their ancestors, it appears, that they were not only exiled, and dispersed; but doomed to wander for ages, before they could get a place of rest. This is the history given of the Leleges, and Pelasgi, and other wandering tribes. The same may be inferred concerning those of the family who settled in Thrace. Orpheus (by which character we are to understand the Orphites of that country) is introduced in the Argonautica, as giving Jason an account of his peregrinations.

17 Ἡδὴ γὰρ μοι ἅλῃς καμάτων, ἅλῃς ἐπλετο μοχθῶν,  
 Ὦν ἱκομένη ἐπὶ γαίαν ἀπαιρετόν, ἦδ' ἐπολλήας·

Καὶ με ἀλητείας τε καὶ ἐξ οἰσῶν εἰσάωσσε  
 Μητρὸς ἡμετέρης, καὶ μ' ἐς δόμον ἡγάγευ ἄλλον.

*I have for a long time, says he, had enough of labour, and disquietude: for I have wandered over a vast tract of country, and over various cities. But my Goddess's Mother put a stop to my roving, and healed me of that fatal* <sup>18</sup> *impulse, by which I was before driven; and at last gave me a settlement, in lieu of that, which I lost.* This is the purport of the words, which cannot be explained but by a paraphrase. Something similar is to be observed in the history of Saturn, and the description of his flight into Italy. By this flight was signified the dispersion of a people, called Saturnians; who, after

<sup>17</sup> Orphæi Argonaut. v. 98.

<sup>18</sup> Οἰσῶς· ἐρεθισμός—μανία, ἐκκένσυς, λύσσα, φόβος. Hesych.

many wanderings, settled in that country, and introduced there the rites of this God. They were of the family of the Aletæ, and Spartani: whence it is said of Saturn, that in his flight from Crete, he was concealed in Italy by a people of this denomination. <sup>19</sup> Saturnus, ex Cretâ fugiens, in Italiâ a Spartanis absconditur. We have been told above, that the Titans, or Giants, were Aletæ: and Athenagoras goes so far as to suppose, that even after their death they had no rest. <sup>20</sup> τῶν Γίγαντων Ψυχαι, οἱ περὶ τὸν κόσμον εἰσι πλανώμενοι Δαίμονες. He is speaking of the souls of the Giants; which Giants he supposes to be *wandering Dæmons, that are ever roving about the world.*

*Dæmons, or Demons*

Such is the history of the Sparti, who were undoubtedly of Titanian race; of that family, which was dispersed. They were supposed to be Heliadæ, or offspring of the Sun: and at the same time Ophitæ, worshiping that Deity under the figure of a serpent. Hence there was given to the Spartan Menelaus a serpent for a device upon his <sup>21</sup> shield: the same also was depicted upon the shield, and cuirass of <sup>22</sup> Agamemnon. There was also a serpent engraved upon the tomb of <sup>23</sup> Epaminondas, and inclosed in the figure of a shield: all which, says Pausanias, was done, *that he might be known to have been a Spartan (Σπαρτός) by descent.* They

<sup>19</sup> Julius Firmicus. p. 27.

<sup>20</sup> P. 303.

<sup>21</sup> Pausan. L. 10. p. 863.

<sup>22</sup> Homer. Iliad. A. v. 26. a serpent also upon his shield. V. 39. Κυανέος ἐλε-  
λίκτο δράκων.

<sup>23</sup> Ὁ μὲν δὲ Δράκων ἐθελεῖ σημαίνειν γένος τῶν Σπαρτῶν καλεσμένων εἶναι Ἐπαμινώδαν. Pausan. L. 8. p. 622.

worshiped



worshipped the Sun, their supposed progenitor, whom they called Zan: and his images were styled Zanes; and were peculiar to <sup>24</sup> Sparta. He was of old called San, and Shan: hence we meet with many places dedicated to him under this title. One of these was Beth-San; where stood the temple, to which the Philistines fastened the body of <sup>25</sup> Saul, after he had been slain upon Mount <sup>26</sup> Gilboa. The Greeks expressed it Βεθ-σαν, and <sup>27</sup> Βηθ-σαν. It was built in early times by the Cuthite Ophitæ, or Hivites; who were very numerous in the upper regions of Canaan. Of this city I shall take farther notice. From the data above afforded, we may decypher the fable about the serpent's teeth, from which the Sparti were supposed to have been derived: and we may shew the grounds, from whence the mistake took its rise. I have mentioned, that they were Heliadæ, the supposed offspring of the Sun; whom they described as a serpent, and styled San, and Shan. But <sup>28</sup> Shan, שן, signified also a tooth. Hence the Grecians, instead of saying, that the Sparti had their origin from the Serpent Deity the Sun, made them take their rise from the teeth of a serpent. And as they

<sup>24</sup> Pausan. L. 5. p. 430. Καλενται δε ὑπο των επιχωριων Ζανες.

<sup>25</sup> בית-שן. 1 Samuel. c. 31. v. 10. Joshua. c. 17. v. 11. Judges. c. 1. v. 27.

<sup>26</sup> I am sorry, that I did not recollect a mistake in my first volume, p. 36 time enough to have it corrected in my last edition. I there mention Beth-San in the land of the Philistines, &c. &c. But the Beth-San of the Scriptures was a celebrated place in the tribe of Manassés, upon the borders of Galilee. It was within a very few miles of Endor, and still nearer to Gilboa, where Saul was slain. We may therefore be assured, that here was the temple, to which the Philistines affixed his body. See Eusebius de Distant. Locorum Terræ Sanctæ.

<sup>27</sup> Βηθσαν, ἡ νυν Σκυθοπολις. Joseph. Ant. L. 6. c. 14. Βεθσανην, την καλυμμενην ὑφ' Ἑλληνων Σκυθοπολιν. Joseph. Antiq. L. 13. c. 6.

<sup>28</sup> שן. Dens. Taylor's Hebrew Concordance. 1978.

were Sporades, by which term is meant any thing, that is either scattered abroad, or sowed in the ground; they took it in the latter sense; and supposed, that these teeth had been sowed in the earth, and produced an army of men<sup>29</sup>.

## Of the S P A R T O - H E B R Æ I.

M A N Y things, which seem inexplicable, may, with a little attention be made out, if we proceed with a proper clew: and many traditions, which we esteem as fables, will appear to have been founded in truth. The mythology of the ancients may be looked upon as so much symbolical writing: and we must interpret it in the same manner as one would decipher a collection of hieroglyphics. What can at first sight appear more strange, than the account given of Judea by Alexander Polyhistor; or that, which is subjoined from Claudius Iolaus? yet they will be both found in great measure consonant to truth. <sup>30</sup> *Ἰσδαία· Ἀλεξάνδρος ὁ Πολυίσως ἀπο παιδῶν Σεμιράμιδος, Ἰσδα καὶ Ἰδουμαία· ὡς δὲ Κλαυδίου Ἰολαοῦ ἀπο Ἰσδαίης Σπαρτώνος, ἐκ Θήβης μετὰ Διονυσίου στρατευόντος.* *The country of Judea, according to Alexander Polyhistor, was so named from Iuda and Idumea, two sons of Semiramis. But according to Claudius Iolaus, it received its name from Judeus Sparton; who was one of those, who went from Thebes upon an expedition with Dionysus.* We find in the first part, that the children of Edom and Judah are represented as the sons of

<sup>29</sup> The learned Bochart gives a different solution.

<sup>30</sup> Stephanus Byzant.

Semiramis. This at first may appear foreign to the truth: yet, upon my principles, this is very consonant to the history of those nations. For their forefathers were natives of Chaldea, and Babylonia: and Abraham came from thence to Canaan. Hence they might easily by the eastern nations be looked upon as of the race of the Semarim, or <sup>31</sup> Babylonians. In consequence of which their posterity are by this writer styled the sons of Semiramis. According to Claudius Iölaus they were descended from Judæus Sparton. By this is meant, that they were of the family styled Sparti; from among the people, who were dispersed. This naturally follows from their being esteemed of the line of the Semarim: and we have reason to think, that there is great truth in this history. For though Terah and Abraham, who resided in Chaldea, were not of that number; yet we may infer, that many of the sons of Heber were. For they must have been pretty numerous at this time; and seem to have been all idolaters; and to have resided upon forbidden ground in the vicinity of Babel. It is added, that *Judæus Sparton went with Dionusus from Thebes, and attended him in his warlike expeditions*. It is to be observed, that those nations, who preserved any traditions of their <sup>32</sup> forefathers having been preserved in the Deluge, came in process of time to think, that the history related only to their family: at least they con-

<sup>31</sup> Some of the Fathers go so far as to make them of Chaldean race.

<sup>32</sup> Dionusus was the Patriarch, the head of all. By Bacchus is sometimes meant Zeus Pachus, styled Πηκος by the Ionian writers, who was Chus. At other times, the title relates to Nimrod; who, as Bochart very truly supposes, was named Bar-Chus, the son of the former. The names of two personages, from similitude, have been blended into one.



fined it to those, who had the best memorials of this event. Among these were the people of Judea, who were esteemed a branch of the Semarim. Hence it is mentioned as peculiarly characteristic, that Sparton, by whom is meant the head of the family, which was dispersed, came with Dionusus, *ἐκ Θηβης*; by which is meant, not from Thebes, but *out of the Ark*: and it is added, that he attended him in his wars. These are two histories; and should be accordingly distinguished. The Grecians continually confounded Dionusus and Bacchus, and often speak of them as one person. But they were two distinct characters: and the first of these histories belongs to the one, and the latter to the other. The coming out (*ἐκ Θηβης*) *from the Ark* relates to Dionusus: the warlike expedition to Bacchus, and to his sons the Cuthites. If this allowance be made; and it be permitted me to take off the false gloss, which the Grecian writers have put upon this history; I will venture to paraphrase it in the following manner, and by these means reduce it to its primitive state. *Judea, says Alexander Polyhistor, was so denominated from one Judah; who, together with Edom, was looked upon as of the ancient stock of the Semarim in Chaldea: for their ancestors came from that country. But according to Iölaus the region had its name from Judæus, styled Sparton: so named, because his ancestors were among those of the dispersion in Babylonia. They were of the family of those who came (ἐκ Θηβης) out of the Ark with Dionusus; and who were confederate with the sons of Chus in some of their first enterprises.*

In respect to the Hebrews, and Israelites, whom Claudius Iölaus deduces from Judæus Sparton, they were, according to

Dionusus not  
 Bacchus

the Scriptural account, the sons of Heber; and are mentioned as such by many of the <sup>33</sup> Fathers. This name is by interpretation <sup>34</sup> *περατης*; by which is meant *one, who passes over*. The names of the Patriarchs were most of them prophetically given; and had a reference to some future contingency. Thus one of the sons of Noah was styled Ham, or Cham; which was prognostic both of the worship, and the complexion of his posterity. Peleg signified division: and the earth was in his time divided. Sarah was called Ischa, or Ischac, which denoted laughter: and the purport of the name was manifested by an involuntary fit of laughter upon a solemn <sup>35</sup> occasion. Her son in consequence of it was named Ischac. Thus Heber had a name given him,

<sup>33</sup> 'Εξερος, αφ' ου τας Ιεδαϊας 'Εβραιας αρχηθεν εκαλεσεν' Josephus. Ant. L. 1. c. 6. p. 25.

<sup>34</sup> Απο τς Εβερ—σημαινει δε τωτο τον διαπερωντα. Euseb. P. E. L. 9. p. 520. Περαιτικοι γαρ τινες ερμηνευονται. Ibid. p. 309.

<sup>35</sup> The wife of Abraham was called Sarai; which was changed to Sarah. Sarai signifies a Lady, or Princess; and was only a Chaldaic title. The true name given at her birth was Ischa, or Ischac; prophetically bestowed, and denoting laughter. This seems to be not properly expressed, being written יסכה; whereas the name of Ischac, or Isaac, denominated from her, is spelt יצחק, from שחק, ridere. Probably Sarah's name is rendered according to the ancient Chaldaic pronunciation, when the name was first given. Isaac's is exhibited, as it was pronounced afterwards, in the time of Moses. They are certainly the same words in different dialects; and equally relate to the history above given. The name Ischa was prophetic; and the purport of it was fulfilled not only in Sarah's laughing, but in Abraham's. For *Abraham fell upon his face, and laughed*. Genes. c. 17. v. 17. The child in memorial of this event was named Ischac; or, as more commonly expressed, Isaac, *laughter*. By this was further prefigured a token of joy and gladness. The child was to be an omen of happiness to the world. Therefore God directs Abraham to name him Isaac, and subjoins the reason; *Thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant*. Genesis. c. 17. v. 19. In Isaac were all the nations upon earth to be blessed.

which signified *περατής*, and was equally prophetic. Many have supposed, that it related to Abraham, who passed over the Euphrates in his way to Canaan. Abraham was the sixth in descent from Heber, on which account the sons of Heber must have been very numerous in his time. They may have amounted to some hundreds, and perhaps thousands. It seems therefore strange, that a general name should be imposed upon a large body of people, because in after-times one of the family passed a river. I have shewn, that most of the prophetic names were given to denote some extraordinary occurrence; such as could not well be expected in the common course of things. The passing of a river could not be esteemed of this nature: especially when the person spoken of lived in an interamnian country; and in a part of it, which was close bounded by two streams, the Tigris and the Euphrates. Many deduce the name, not from Heber, but from Abraham; still supposing, that it was given from his passing of a river. In consequence of which Abraham is made the head of the whole Hebrew family. Hence Artapanus tells us, <sup>36</sup> *καλεῖσθαι αὐτὸς Ἑβραῖος ἀπὸ Ἀβραάμ· that the Hebrews had their name from Abraham.* And Charax to the same purpose: <sup>37</sup> *Ἑβραῖοι, ἔτις Ἰσθαῖοι ἀπὸ Ἀβραάμ.* This seems to have been the opinion of many <sup>38</sup> ecclesiastical, as well as other writers; who deduce

<sup>36</sup> Euseb. P. E. L. 9. p. 420.

<sup>37</sup> Apud Steph. Byzant.

<sup>38</sup> *Ἑβραῖοι γὰρ οἱ περαταὶ ἐρμηνεύονται, διαπερασάντος Εὐφρατὴν Ἀβραάμ· καὶ οὕτως, ὡς οἰοῦνται τινες, ἀπὸ Ἑβρ.* Ex Eusebīanis. See Selden de Diis Syris. Prolegom. c. 2. p. 4.

*Ἀβραάμ περατής.* Hesych. In another place he comes nearer to the truth; when he says, *Ἑβραῖος, καὶ ὁ Ἑβραῖος, περατής.*



the name from Abraham, and not from Heber. Thus we are told by Hesychius, Ἀβραμ, παρπατης. *By Abraham is signified one, who passes over.* From hence we find, that they imagined the name of Abraham to have been a compound of Aber, *to pass over*: than which notion there can be nothing more idle. It is notorious, that Abraham is called the <sup>39</sup> Hebrew; which would be unnecessary, and redundant, if his original name had that signification. He is not styled Heber, but like his posterity, an Hebrew. This shews, that he did not give, but receive the name. It was a patronymic; a name, by which his fathers had before him been distinguished. The authors of the Greek version are therefore guilty of a mistake in translating it <sup>40</sup> παρπατης, instead of Ἐβραιος. For they introduce it as referring to an uncertain piece of history, about the passage of a river; when it is in reality an hereditary title, a Gentile mark of distinction. As to those, who have imagined that the name of Abraham is a compound of Aber, *to pass*; their notion is founded upon a notorious mistake in etymology. The Patriarch had two names, which were both given prophetically, and were of high consequence; relating to great events, which in the fullness of time were to be accomplished. He was called both Abram and Abraham; which names are said to signify <sup>41</sup> Pater illustris, and Pater multitudinis. They were both given before he had a child, and when there was little prospect of his having such a progeny.

<sup>39</sup> Genesis. c. 14. v. 13.

<sup>40</sup> Ibid.

<sup>41</sup> Ἀβραμ—πατέρα μετεωρον. Euseb. P. E. L. 11. p. 518. Ab-Ram, Pater magnus. See Genesis. c. 17. v. 5. concerning the name Abraham.

Heber

Abraham therefore could not have been the head of the Hebrew family. The person alluded to under the name of Πεγατης was Heber: he was certainly the father of the Hebrews; and they are spoken of as his posterity by <sup>42</sup> Moses. Syncellus also makes him very truly the head of that <sup>43</sup> line. The name of Heber, like the names of most of the Patriarchs, was prophetically given; and it did not relate to the passing of a river, but to a <sup>44</sup> trespass in his posterity. They passed over from the stock of their fathers; and dwelt upon forbidden ground, among the sons of Ham, and Chus, in Shinar, and Chaldea, where they served other Gods. I make no doubt, but that the true meaning of the name Heber was not so much Πεγατης, as παραβατης; and related to this apostasy of his family. They were the descendents of Shem; but resided among the enemies to the truth, to whom they had gone over. From this land Abraham was called; and brought with him his father Terah, and others of his family, who resided afterwards at Haran. Hence there was a great deal of truth in the words of Achior the Ammonite, when he gave an account of the Hebrews to the Assyrian general Holophernes. <sup>45</sup> *This people are descended of the Chaldeans; and they sojourned heretofore in Mesopotamia, because they would not follow the Gods of their fathers, which were in the land of Chaldea.* This in great measure agrees with that which is said

<sup>42</sup> Numbers. c. 24. v. 24. They are shewn to be lineally descended from Heber. Genesis. c. 10. v. 25.

<sup>43</sup> P. 87. Eusebius also says, Ἑβραῖοι ἀπο τῆ Ἑβερ· προπατὴρ δὲ τῆ Αβραὰμ οὗτος ἦν. Præp. Evang. L. 9. p. 304.

<sup>44</sup> עבר, to transgress.

<sup>45</sup> Judith. c. 5. v. 6. 7.

by Joshua, when he addresses the children of Israel, and puts them in mind of their idolatrous original. <sup>46</sup> *Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nabor; and they served other Gods.* These Gods they quitted, and came to Haran, as Achior truly witnessed. As they had resided so long in a foreign land, the sacred writer seems to have been apprehensive, that their true line might one day be mistaken; and that they might be adjudged to a wrong family. Hence he strongly inculcates, that Shem was *the* <sup>47</sup> *father of all the children of Heber.* And this caution was not unnecessary; as we may perceive from their being styled the sons of the Semarim, and of the Chaldeans. And this is to be found, not only among Pagan authors, but even among the ecclesiastical writers, by whom Abraham is represented, <sup>48</sup> *το γένος Χαλδαιος, a Chaldean, not merely by nation, but by race.*

*Terah Abraham and Nabor served other Gods.*

*Shem the Father.*

We read in the Mosaic history, that <sup>49</sup> *unto Heber were born two sons: the name of one was Peleg; for in his days was the earth divided: and his brother's name was Joctan.* The sacred writer then proceeds to give an account of the children of Joctan, who were very numerous; and also of the region, to which they migrated. <sup>50</sup> *And their dwelling was from Mesha, as thou goest unto Sephar, a mountain of the east.* But of Peleg no such history is given: no mention is made, where his posterity resided; nor are his sons enumerated. We have

<sup>46</sup> Joshua. c. 24. v. 2.

<sup>47</sup> Genesis. c. 10. v. 21.

<sup>48</sup> Eusebius. Chron. p. 20. See also Syncellus.

<sup>49</sup> Genesis. c. 10. v. 25.

<sup>50</sup> Genesis. c. 10. v. 30.



only a line of single persons in descent from him to Abraham. Peleg, we have been told, was so named, because in his time there was a division of the earth: and there seems also to have been a division of the church of God. If then we compare all that has been said upon this subject, we may infer, that the sons of Peleg, the Hebrews of his line, were apostates; and dwelt with the sons of Chus in Babylonia and Chaldea; while the sons of Jochan went to their proper place of settlement. As the former must have increased in number greatly at the time of the dispersion; we may suppose, that many of them were involved in that calamity. Hence came the notion of Claudius Iölaus, concerning the people of Judea; that they were the sons of Sparton, Σπαρτων. This should not be represented as a proper name: for by Σπαρτων is meant Σποραδων; and by the history we are to understand, that they were reputed of the family of those persons, who were of old dispersed abroad.

Bochart thinks, that they were not all the sons of Heber, who were Hebrews; but only those who preserved the Hebrew language <sup>51</sup> pure. <sup>52</sup> Itaque majorum Abrahæ hæc fuit prærogativa, quod Hebræum sermonem servaverunt incorruptum; cum reliqui omnes, etiam in Heberi familiâ, aut illum prorsus mutaverint, aut infecerint saltem cæterarum linguarum quasi contagione quâdam. This is primâ facie very strange; to be told, that any of the sons of Heber were not

<sup>51</sup> Hebræos voco posteros Heberi non omnes; sed eos duntaxat, qui primitivæ linguæ, hoc est Hebrææ, usum constanter retinuerunt. Geogr. Sacra. L. 2. c. 14. p. 92. 93.

<sup>52</sup> Ibid.

Hebrews. Not a syllable to this purpose can be inferred from the Scripture : and the whole of what is advanced arises from prejudice. Bochart, and many others, have thought, that there must be something sacred in the Hebrew language ; because it has pleased God to make it the means of conveyance, by which his oracles have been transmitted. From hence it has been supposed to be holy ; and likewise *Hebrew holy* the primitive, and original language of the world. There are many things, which Bochart has advanced, that are exceptionable. First of all, the position, before taken notice of, that all the sons of Heber were not Hebrews. The Scriptures expressly say, without any limitation, that the Hebrews were from Heber. They specify Peleg, Reu, Serugh, and all that were in a direct line from him to <sup>53</sup> Abraham. He says, in the second place, that only those were Hebrews, who retained the language pure. Here too the Scriptures are silent : not a syllable can be produced to this purpose : nay it is contrary to the tenour of the sacred writings. It supposes the people to be named from their language ; whereas the language was denominated from the people. The ancestors of the Hebrews lived in Chaldea, and served other Gods ; even Terah, and Abraham, from whom they were so immediately descended. They were consequently far removed from the stock of their fathers. Heber, by his name, seems to have been the first transgressor : he seceded with a large part of his family : and when he passed over, there was but one language in the world. In the days of

<sup>53</sup> Genesis. c. 11. v. 17. See also Numbers. c. 24. v. 24. *Ships from the coast of Chittim shall—afflict Heber.*

*Only Language,*

his son Peleg, the earth, as all agree, was of one language, and speech. The language therefore of Heber was common to all mankind, consequently there could be nothing particularly holy in it. To say the truth, for ages after, there was but one language in the world. This in process of time was disparted into dialects; and those were again subdivided. To ask, which was the primitive language of these, is to inquire which of the seven streams of the Nile, or Danube, is the original branch; when they are collateral, all equally deduced from one common source. There is this difference to be observed in the comparison: the parent stream remains; but the maternal source of languages is probably no more. The principal of Heber's posterity stayed in Chaldea after the migration of families, and the confusion at Babel. They therefore spake the language of the country, the Chaldaic. No, it will be said; they were excepted in the general confusion of tongues; and had their language preserved. I do not admit, that the confusion was general: but if it were, why should Terah, and his ancestors, who were apostates, and idolaters, have this prerogative granted them? The Scriptures say not a word about it; and it would be idle to infer it. The sons of Heber therefore spake the ancient Chaldaic: and the Hebrew was ever a dialect of that language.

*Source, no more.*

*Hebrew a Dialect of  
Chaldaic. See Jews, again*

*Voltaire.*



## M E R O P E S.

**A**NOTHER name given to those of the dispersion was Meropes. ' Διεσκέδασε γὰρ (ὁ Θεός) αὐτῶν τὰς γλώσσας, καὶ ἀπο μίας εἰς ἑβδομηκοντά δυο διενείμει, κατὰ τῶν τότε ἀνδρῶν ἀριθμὸν ἑυρεθέντα· οὕτως καὶ Μερόπες οὗτοι κεκληνέται. The learned Father, from whom I quote, supposes, that the language of mankind at Babel was changed : and he accordingly tells us, *that the Deity separated their tongues ; and from one language formed seventy and two : for this was the exact number of men, who at that time existed : and from this separation, they were called Meropes.* Many other <sup>2</sup> writers have imagined, that there was at Babel, an universal change of language ; and that seventy-two new tongues arose, ac-

<sup>1</sup> Epiphanius advers. Hæres. L. 1. p. 6.

<sup>2</sup> By some they are said to have been seventy-five. Εὐφορος δὲ, καὶ ἄλλοι πολλοὶ τῶν ἱστορικῶν, καὶ ἔθνη καὶ γλώσσας πεντὲ καὶ ἑβδομηκοντά λεγέσθην εἶναι, ἐπακούσαντες τῆς φωνῆς Μωσέως λεγούσης. Ἦσαν δὲ πάσαι αἱ ψυχαὶ ἐξ Ἰακώβ πεντὲ καὶ ἑβδομηκοντά, αἱ εἰς Αἰγύπτου κατελθεσάιναι. Clemens Alexand. Strom. L. 1. p. 404. By the author himself there are supposed to have been only seventy-two.

The author of the Clementine Homilies mentions only seventy nations, and seventy tongues. Hom. 18. c. 4. In the Recognitiones Clement. the earth is supposed to have been divided into seventy-two parts, for the reception of seventy-two families of mankind. L. 2. c. 42.

according to the number of mankind at that season. For this notion they have no <sup>3</sup> authority : and it is certainly contrary to the tenour of Scripture. We may however venture to agree with them, when they tell us, that the people styled Meropes were so named from the dispersion. The author of the Chronicon Paschale more truly confines the change, of which we are treating to sound and utterance. He says, that the Meropes were the people originally concerned in the constructing of the Tower in Babylonia : and that they were prevented in executing their purpose through default in speech : <sup>4</sup> *δια ἣν αἰτίαν καὶ Μερόπες πάντες κεκληνται, δια τὴν μεμερισμένην τὴν φωνήν* : *On this account they had the name of Meropes, because their speech was divided.* Johannes Antiochenus speaks much to the same <sup>5</sup> purpose : and all writers, who take notice of this name, and its origin, suppose that it related to the dispersion.

I have mentioned, that the apostasy in Babylonia commenced under Nimrod, and his associates, the sons of Chus. He was represented as a person of extraordinary stature, the

<sup>3</sup> There was however an ancient tradition, which prevailed among the Egyptians, that the earth was originally divided into seventy-two portions. *Ἐβδομηκοντα δυο χωρας τας αρχαιας φασι τῆς οικουμένης εἶναι.* Horapollon. L. i. c. 14. p. 28.

If there were but seventy-two persons in the days of Peleg, how could there be such considerable kingdoms formed in the days of Abraham? The Scripture mentions Elam, Canaan, Egypt, and several others ; and there were undoubtedly many, of which we have no account.

<sup>4</sup> Chron. Pasch. p. 49.

<sup>5</sup> *Οὕτω γινεται διαμερισμος, ἵτοι διασπορα των υἱων Νωε, καὶ των εξ αυτων γεννηθεντων διόπερ καὶ Μερόπες ἐκληθησαν, ἀπο τε τῆς μεμερισμένης φωνῆς. κ.τ.λ.* Joh. Malala. p. 13.

*Μερόπες, ἀνθρώποι διὰ το μεμερισμένην εχειν τὴν οπα, ἡγουν φωνήν ἢ ἀπο Μερόπος πορ τε φαεθοντος Κωε λέγονται δε Κωοι Μερόπες.* Hesych.

head of the Γηγενεις, or earth-born brood: and he was styled by the Grecians Nebros, and <sup>6</sup> Nebrodes; and his people Νεβριδαι, Nebridæ. According to Berofus, he was the first who took upon himself the title of a <sup>7</sup> Shepherd king. Many of this family came into Hellas, Myfia, and Ionia, as I have mentioned. They possessed some of the best islands in the Ægean Sea; particularly Lesbos, Lemnos, Samos, Chios, Cos. The name of this last island is often expressed Coüs. By this is meant Χος, the Grecian name of Chus, and relates to his family, who settled here: for this island was particularly occupied by the Cuthites, who preserved many memorials of their original. We are accordingly told by Stephanus, that it was the seat of the Meropes. Κως, πολις και νησος—ή Μεροπις εκαλειτο απο Μεροπος Γηγενος. Λεγεται δε Κως δια δυο ω, και Κως—λεγεται δε Κοος. Ουτω δε εχρηματιζον Ιπποκρατης, και Ερασιςτρατος, ιατροι ην δε Ιπποκρατης των καλουμενων Νεβριδων. *Cos is both a city, and an island.—It was formerly named Meropis from Merops, one of the earth-born giant brood. They sometimes express it with two omegas, and sometimes with one. It is also written Coüs. Both Hippocrates and <sup>8</sup> Erasistratus, the two famous physicians, were of this island, and denominated Coans. Hippocrates was of the family of the Nebridæ. Eustathius expresses it Κως, Coüs; and*

<sup>6</sup> See Vol. I. Radicals. Nimrod. p. 8.

<sup>7</sup> Eusebii Chron. p. 5.

<sup>8</sup> It is not to my purpose: yet it may be worth while to take notice, that Erasistratus was not of Coos, but of the island Ceos.

All Myfia is thought to have been peopled by Cuthites, and especially by those, who were supposed to have been the descendents of Nimrod. Νεβρωδ ο κυνηγος και γηγας—εξ ου Μυσαι. Chron. Pasch. p. 28.

says,



says, that the name Merope, and Meropeïs, was given to it,  
<sup>9</sup> *απο εθνους, η γενους, from a people, or family*, who settled  
 here. Aristides speaks of the people as <sup>10</sup> Meropidæ; and  
 represents them as great in knowledge. The two principal  
 occurrences preserved by the Cuthites were the Deluge,  
 and Dispersion: and they styled themselves both Ogugians,  
 and Meropians, from these circumstances. Hence Coüs  
 is characterized by the same epithets: and Callimachus  
 speaking of the wanderings of Latona mentions her coming  
 to this island:

<sup>11</sup> Ωγυγινη δ' ηπειτα Κων Μεροπηίδα νησον  
 Ἰκετο.

The Meropidæ were the supposed descendents of Merope;  
 and likewise of Merops. Who is denoted by the latter, may  
 in some degree be known by the character given of him. We  
 are told by Clemens of Alexandria, that this personage was by  
 some looked upon as the author of <sup>12</sup> Dæmon-worship; con-  
 sequently one of the first, who introduced innovations in re-  
 ligion. Antoninus Liberalis gives a further account; and  
 says, that the Meropidæ were the sons of <sup>13</sup> Eumelus (a Shep-  
 herd) whose father was Merops: and he adds, that their off-

<sup>9</sup> Eustath. in Iliad. B. p. 318.

<sup>10</sup> Κω την Μεροπιδα γην, οικημενην απο Μεροπιδων. Oratio in Asclepiad. tom. I.  
 p. 77. 79.

<sup>11</sup> Callim. H. in Delon. v. 160.

Μιλητος τε, Κωως τε, πολις Μεροπων ανθρωπων.

Homer. Hymn. ad Apoll. v. 42.

<sup>12</sup> Cohort. p. 38.

<sup>13</sup> Eumelus signifies a Shepherd. Ευμηλος τε Μεροπος εγενοντο παιδες υπερχαναι  
 και υβριζειν—και φησιν Κων την Μεροπιδα νησον. Fab. 15.

spring were people of great pride, and addicted to violence ; and that they got possession of the island Coüs. They were the same as the Heraclidæ, or Herculeans ; though Pindar *Meropes Heraclidæ* supposes them to have been conquered by Hercules, who subdued all the Meropians. But we must consider, that Hercules was the chief Deity of the first ages : and in the subduing of the Meropes we have an ancient tradition transmitted, which the Coans had preserved. It related to their dispersion, and to the Giant monarch, who was by way of eminence styled Al-Cuon, or the great king.

<sup>24</sup> Περθεν δε συν κεινω Μεροπων  
Τ' εθνεα, και τον Βεβοταν, βρεϊ ισον,  
Φλεγραισιν ευρων, Αλκυονη.

We find, that the Deity *ruined the family of the Meropes, and destroyed the Giant Shepherd Al-Cuon at Phlegra ; who was in size equal to a mountain.* The war of the Giants was recorded in many parts of the world ; each of which was at length thought to have been the scene of action. It was uniformly called Phlegra ; which is only a translation of the true name ; for Phlegra signifies the land of fire, equivalent to Ur in Chaldea. Pindar takes notice of the same history in another place ; where, if instead of Hercules we substitute divine vengeance, the purport of the tradition will be very plain.

<sup>25</sup> Πορθησε και Μεροπας (Θεος),

<sup>24</sup> Pind. Isth. Od. 6. v. 46. Βεβοτης is properly an herdsman : but in early time the office of a shepherd, and herdsman was the same.

<sup>25</sup> Pind. Nem. Od. 4. v. 42.

Και τον μεγαν πολεμισαν  
Εκπαγλον Αλκυονη.

*Al-Cuon*  
*The Deity ruined the Meropians, together with their great and warlike monarch, the stupendous Al-Cuon.* The poet, as I have observed, supposes Hercules to have invaded them: but they were Heraclidæ, and looked upon Hercules as one of their progenitors. Wherefore, when Artaxerxes transmitted his orders to them, and required, that Hippocrates should be sent to him; their answer was, that they should never should do any thing unworthy of those, who had gone before them, mentioning Æsculapius, Hercules, and <sup>26</sup> Merops. They seem, like the Cyclopians, to have been people of great ingenuity: and there is a statue of Apollo mentioned by Plutarch, which is said to have been, <sup>27</sup> *εργον των καθ' Ἡρακλεα Μεροπων*, *the work of the Meropes, who lived in the time of Hercules.* They were the same as the Titanians: hence Euripides, speaking of a female of this family, styles her, <sup>28</sup> *Μεροπος Τιτανιδα κερην*, *a Titanian damsel, a daughter of Merops.* They were also the same as the Macares, and Αθανατοι; those persons styled Deities and Immortals. On this account the island Cöus, one of the chief seats of the Meropes, is by the poet Demoxenus said to have been the parent of Gods; <sup>29</sup> *Θεες γαρ φαινεθ' ἡ νησος φερειν.*

Some seem to apply the term Merops to all mankind:

<sup>26</sup> See Spanheim's Notes upon Callimach. H. in Delon. v. 160.

<sup>27</sup> Plutarch de Musicâ. p. 1136.

<sup>28</sup> Eurip. Helena. v. 387.

<sup>29</sup> Athenæus. L. 1. p. 15.



and <sup>30</sup> Hefychius defines Meropes by *ανθρωποι*, as of universal signification. But it is plain from what has been said, that they were a particular race: and Pindar above made mention of <sup>31</sup> *Μεροπων εθνεα*; intimating, that there were several families, and nations of them. Among these were the Athenians, who must have been Meropians by being <sup>32</sup> *Nebridæ*; for these were titles, which related to the same family. They were also styled *Eretheidæ*, or the descendants of *Eretheus*: and Merope was supposed to have been his <sup>33</sup> daughter. Theopompus seems to have had an obscure tradition concerning a large body of this family settling far in the west, and occupying a region, called *Μεροπιδα γην*. This is looked upon as an idle fable by <sup>34</sup> Strabo: but there seems to be much truth in the tradition. By these Meropes are meant the Atlantians, who settled in Mauritania. They were of the Titanian race, and the supposed offspring of Atlas. His daughters were the celebrated *Peleiadæ*; one of whom was Merope, the reputed mother of the family, denominated here Meropians. The like history is given by Ælian, who mentions in this country, <sup>35</sup> *Μεροπας τινας εως καλεμενους ανθρωπους*; *a race of people called Meropians*. If we compare the account given by Ælian with that, which has been given above; and likewise collate it with those

<sup>30</sup> *Μεροπες ανθρωποι*. Hefych.

<sup>31</sup> Pindar *supra*.

<sup>32</sup> Liber—Nebridarum familiam pelliculâ cohonestavit hinnulæ. Arnobius. L. 5. p. 185.

<sup>33</sup> Plutarch in *Theseo*. p. 8.

<sup>34</sup> Strabo. L. 7. p. 458.

<sup>35</sup> Ælian. *Var. Hist.* L. 3. c. 18. p. 251.

lines in Hesiod, where he describes the place of retreat, to which the Titans were consigned; we shall find the whole to relate to the Atlantians, and to the region in which they dwelt. They were the same as the Cuthite Erythreans; and the ocean, upon which they lived, was called the Erythrean Sea. Hesiod, as I have shewn, described it as a vast pool, and an unfathomable abyss. Strabo has preserved a curious fragment from the Prometheus liberatus of Æschylus; wherein there are allusions to all these circumstances: and where the Atlantians are very truly described under the character of Ethiopians, who lived upon the Erythrean Sea:

<sup>36</sup> Φοινικοπεδον τ' Ερυθρας ιερων  
 Χευμα θαλασσης,  
<sup>37</sup> Χαλκοκεραυνον τε παρ' Ωκεανω  
 Λιμναν <sup>38</sup> παντοστροφων Αιθιοπων,  
 'Ιν' ο παντεποπτας ηελιος  
 Αιει χρωτ' αθανατον,  
 Καματον θ' ιππων δεξμαις  
 Ύδατος μαλακx προχοαις αναπauει.

The learned Casaubon thinks, from a passage in Dionysius Halicarnassensis, that these verses are a part of a speech of Hercules, who is informing Prometheus concerning some future events. This is very probable; and they seem, I

<sup>36</sup> Strabo. L. i. p. 58.

<sup>37</sup> What Χαλκοκεραυνον means, I know not. It may possibly be a mistake for Χαλκαυρεον.

<sup>38</sup> So it occurs in some MSS. for παντοστροφων. See Casaubon's learned notes upon this passage in Strabo.

think, particularly to relate to the wanderings of the Titans, and Meropes, who settled in Mauritania. The poet here mentions *The sacred waves of the Erythrean Sea : and the vast pool near the ocean, upon the borders of which the*<sup>38</sup> *wandering Ethiopians had taken up their residence : where the Sun, that all-seeing Deity, used to refresh his immortal body, and recruit his wearied horses, in the tepid streams of that salutary water.* The term *Erythrean Sea* has misled Strabo ; who supposes, that the people spoken of were to the south, above Egypt. But how can it be said, that the Sun rested from his labours in the south, and refreshed his horses, when he was in his meridian ? The waters, in which the poets supposed him in the evening to set, were those in the west, in the midst of the great Atlantic. He was in like manner represented as rising from an Erythrean Sea in the east. Here lived the Indo-Cuthites, a people of the same family as the Meropes, and called Ethiopes, Mauri, and Erythræi. There is another fragment preserved in Strabo, which is from the Phaethon of Euripides, and relates to this people. The poet in this takes notice of the eastern Indic Ethiopians, and of the region, which they possessed.

<sup>39</sup> δοθῆναι Μεροπι τῆςδ' Ἀνακτι γῆς·

Ἦν ἐκ τεθριππων ἄρματων πρῶτην χθόνα

Ἥλιος ἀνίσχων χρυσέα βαλλει φλογί.

Καλῶσι δ' αὐτὴν γείτονας μελαμβροτοί

<sup>38</sup> Παντοσφορος may signify wise and artful.

<sup>39</sup> Strabo. *ibid.*



<sup>40</sup> Ἐς φαεινῆς, Ἥλις θ' ἵπποσασεις.

The poet is speaking of Clymene, who was the supposed mother of Phaethon, and of the Heliades, his sisters : and he tells us, that the Gods *bestowed Clymene upon Merops, a king of that country. This, says he, is the region, which the sun first enlightens with his golden rays in the morning, when he ascends his car, and sets out with his four horses. On this account it is called by all the black tribes in the vicinity, the place of repast, and stable; both of Aurora, and of the Sun.* Thus we find, that whether we inquire in Mauritania, or at the Indus, the same names occur : and in almost all places, where the Cuthites settled, the titles of Æthiopes, Titans, Mauri, Erythrei, and also of Meropes will be found. From hence we may learn the extent of the curse at the dispersion ; and how widely the Meropes were driven. That they came into Greece has been shewn : all the Helladians, as well as the Ionians, were Meropians. Hence the term occurs continually in Homer. The Trojans also were of this family : and the poet speaking of the foundation of Troy, mentions it as a city of the Meropes.

<sup>41</sup> Δαρδανον αὖ πρῶτον τεκετο νεφεληγερετα Ζεὺς,  
 Κτισσε δὲ Δαρδανίην, ἐπεὶ ἔπῳ Ἴλιος ἰσὴν  
 Ἐν πεδίῳ πεπολίσσῃ, πόλιν Μεροπῶν ἀνθρώπων,  
 Ἀλλ' ἐθ' ὑπάρχειας ὤκειον πολυπιδάκος Ἰδῆς.

<sup>40</sup> In the original the line is Ἐὼ φαεινῶν. Strabo says, Νυν μὲν δὴ κοινὰς ποιεῖται. τὰς ἵπποσασεις τῇ τε Ἡῷ, καὶ τῷ Ἥλιῳ. This is not true, according to the present reading. It should therefore be Ἐς φαεινῆς, or Ἡς, that ἵπποσασεις may relate to both Ἐς, and Ἥλις.

<sup>41</sup> Iliad. γ. v. 215.

Offspring of Jove, great Dardanus arose,  
 And founded all Dardania. Troy's high tow'rs,  
 The sacred seat of the Meropian bands,  
 Grac'd not the plain. The scatter'd tribes as yet  
 Dwelt at the foot of Ida's shady hill,  
 Amid the gushing waters.

The Dardanians were Atlantians, being the reputed children of Electra. Their history is comprised in that of Dardanus, whom Virgil, in opposition to Homer, makes the founder of Ilium or Troy.

<sup>42</sup> Dardanus, Iliacæ primus pater urbis, et auctor,  
 Electrâ, ut Graii perhibent, Atlantide cretus,  
 Advehitur Teucros.

The common opinion is, that the city was built by Ilus, the son of Dardanus; who must consequently have been of the same family, a Merop-Atlantian. On this account the poet speaking above of Troy styles it *πολις Μεροπων ανθρωπων*, or *a city of the Dispersed*.

The Trojans, and <sup>42</sup> Myfians were of a different family from the native Phrygians; being of the same lineage, as the people of Hellas and Ionia. The Phrygians were the descendents of Japhet, and Javan; and possessed the whole country, except some districts upon the sea-coast. It is said indeed by Homer, that there had been a dynasty of seven kings, at Troy; who are mentioned as respectable princes: and Virgil styles Priam, *superbum regnatorem Asiæ*. Yet

<sup>42</sup> Æneid. L. 8. v. 134.

<sup>43</sup> Νεβρωθ ὁ κυνηγορ—ἔξ οὗ Μυσοι. Chron. Pasch. p. 28.

the region of Troas was comparatively <sup>44</sup> small; and the inhabitants few in number, in respect to the natives of Phrygia. The latter, as they were of a different race, so they had a language of their own distinct from that of Troas. They were likewise in subjection to a king, who is represented as monarch of the whole country. All this is to be obtained from the evidence of Homer himself; who mentions this prince, and his people, and speaks of their language, as different from that of the Trojans. This piece of history is to be found in the description of that interview, which Venus is supposed to have had with Anchises upon Mount Ida; and it is introduced in the Hymn to that Goddess. Upon entering the cave of Anchises, among other things, Venus tells him, upon his accosting her as a Deity, that *she is no Goddess; and wonders, that he should take her for such a personage. The mother, says she, who bore me, was a woman; and I am a mere mortal. My father indeed is of note; and is no less than the monarch Otreus, of whom you cannot but have heard: for he rules over all Phrygia, which so abounds with well-walled towns. I am acquainted with your language, as well as that of my own nation.*

<sup>45</sup> Οὐ τις τοι Θεὸς εἰμι· τί μ' Ἀθανάτησιν εἴσκεις;  
 Ἀλλὰ καταβλήτη τέ, γυνή δέ με γείνατο μητρός.  
 Ὀτρεὺς δ' ἐστὶ πάτρης ὄνομα κλυτὸς, εἰπεῖς ἀκχεῖς,

<sup>44</sup> If any credit may be given to the Trojan history, as related by Homer, the very cities of Troas were not subject to Priam. Lyrnessus, like Troy, was situated at the foot of Mount Ida, at the distance of a very few miles from the latter city; yet was subject to its own king. Iliad. T. v. 295. Strabo. L. 13. p. 910. The same circumstance is to be observed in respect to Thebes, and other neighbouring cities.

<sup>45</sup> Hymn to Venus. v. 109.



Ὅς πάσης Φρυγίης εὐτειχέτοιο ἀνάσσει.

Γλώσσαν δ' ὑμετέρεην τε, καὶ ἡμετέρεην σαφὰ οἶδα.

Thus we find, that the language of the Trojans, and of the native Phrygians was different; for they were not of the same race. But the Grecians and the Trojans were of the same family, however they may be represented, as in a state of warfare: and they are introduced as speaking the same language. Priam's people could converse with their enemies: but their allies differed from them in speech, and indeed from one another. The Carians were a large and powerful nation: and Homer represents them particularly, as barbarous in respect to language.

<sup>46</sup> Νᾶσης αὐ' Κάρων ἤγησατο βαρβαροφωνῶν.

Polydamas therefore advises Hector to arrange the troops in their encampment according to their tribes, and dialects; that there might be no confusion. As the Trojans were Me-*Trojans Meropes and* ropes and Titanians, they were consequently Ἀθάνατοι, or of *Titanians* the race of the Immortals. Their language accordingly is characterized by Homer as the language of the Gods. It was the Amonian, or Titanian tongue; and we often find it opposed to that of men, which was the language of Japhet and Javan. Homer makes a distinction of this nature, when he is speaking of Briareus.

<sup>47</sup> Ὡχ' ἑκατογχείρων καλέσας' εἰς μακρὸν Ὀλυμπόν,

Ὅν Βριάρεων καλέεσι θεοὶ, ἀνδρες δὲ τε πάντες.

Αἰγαιῶνα.

<sup>46</sup> Iliad. B. v. 367.

<sup>47</sup> Iliad. A. v. 402.

The like occurs, when he is speaking of the tomb of Myrina the Amazon.

<sup>48</sup> Εσι δε τις προπαροιθε πολεως αιπεια Κολωνη,  
 Εν πεδιω απανευθε, περιδρομος ενθα και ενθα·  
 Την ητοι ανδρες Βατιειαν κικλησκουσιν,  
 Αθανατοι δε τε σημα πολυσκαρθμοιο Μυριννης.

There is a third instance, when he is speaking of the bird Chalcis.

<sup>49</sup> Ενθ' ἥς' οἷσιν πεπυκασμενος ειλατινοισιν,  
 Ορειθι λιγυρη εναλιγκιος, ἦντ' εν ορεσσι  
 Χαλκίδα κικλησκουσι Θεοι, ανδρες δε Κυμινδιν.

A fourth, when he introduces the river Xanthus.

<sup>50</sup> Αντα δ' αῖ' Ἡφαιστοιο μεγας ποταμος, βαθυδινης,  
 Ὀν Ξανθον καλεουσι Θεοι, ανδρες δε Σκαμανδρον.

In speaking of the herb Moly in the *Odyssey*, Homer again mentions the language of the Gods; but without putting it in opposition to that of men.

<sup>51</sup> Ῥιζη μεν μελαν εσκε, γαλακτι δε εικελον ανθος·  
 Μωλυ δε μιν καλεουσι Θεοι.

In the same manner, he takes notice of the famous rocks Symplegades :

<sup>48</sup> *Iliad*. B. v. 811.

<sup>49</sup> *Iliad*. Ξ. v. 289.

<sup>50</sup> *Iliad*. Υ. v. 73.

<sup>51</sup> *Odysf.* K. v. 304.

<sup>52</sup> Πλαγκτας δὴ τοι τασγε Θεοὶ Μακάρες καλεῖσσι.

In the Scholia upon Theocritus, the same rocks are said to be differently denominated by Gods and by mortals, according to Carystius Pergamenus. <sup>53</sup> Καρυστιος ὁ Περγαμηνος φησι, Κυανεας μὲν ὑπο ἀνθρώπων; ὑπο δὲ Θεῶν Ορεὶ Πυλας κεκλησθαι. Proclus quotes some poet, who speaks of the Moon, as differently named by these two parties.

<sup>54</sup> ἦν τε Σελήνην

Ἀθανάτοι κληῖσιν, ἐπιχθόνιοι δὲ τε Μηνην.

Hesiod mentions the language of men; but of men only: and says, that they had a particular name for a pigeon.

<sup>55</sup> Τας δὲ βροτοὶ καλεῖσι Πελειαδας. Probably there was a reference to the Gods in that part of the passage, which is lost, and to the Ionah. These are the only instances of this nature, that I am able to recollect.

Hence we find, that there were two languages alluded to by the Grecian writers: one of which was the Meropian, or *Language of Gods*: that of the Dispersed; the other was the language of Javan. *another of Men.*

<sup>52</sup> Odyss. M. v. 61.

<sup>53</sup> Scholia in Theoc. Idyl. 13. v. 22.

<sup>54</sup> Proclus in Timæum Plat. β. i. γ. p. 154.

<sup>55</sup> E Fragmentis Hesiodi.





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OF  
OTHER CUTHITE COLONIES  
In SYRIA, and in COLCHIS;  
AND OF  
THOSE IN THE WEST.

AS there are many circumstances to the purpose above, here and there scattered in the course of the former treatises, I must beg leave in some degree to recapitulate these evidences, and to place them in one view before the eye of the reader. For this is a very interesting subject, which has been strangely overlooked, and neglected: though it will appear upon enquiry to be the basis of all Gentile history. Of the sons of Chus, who upon the dispersion betook themselves eastward to the Indus and Ganges, I have spoken at large: also of those who passed into Egypt. When they were ejected from this country, they retired to many parts: and particularly to the coast of Syria; which they occupied under the titles of Belidæ, Cadmians, and Phœnices. From hence they went to Hellas, as I have shewn, likewise to He-

*Cuthites in India*  
*in Egypt*  
*Syria*  
*Hellas Hebruria*

L 11 2

truria,

Iberia, Atlantic  
Sicily, Colchis  
Pontus

A kind of Goths  
and Vandals.

truria, and Iberia; and the coast of the great <sup>1</sup> Atlantic. A colony also settled at Colchis, and upon different parts of the Pontic region. Wherever they came, they were in every respect superior to the natives: and as their settlements were made very early, the annals of each nation begin with their history; and with the history of their forefathers, which was ingrafted upon it. They were very skilful in physic: and generally carried with them vulnerary herbs, and plants of useful and salutary properties; which they adapted to the soil of the countries, whither they came. They particularly cultivated the vine: and almost every region, where they settled, will be found famous for the grape. They introduced Zyth, or ferment; and taught the composition of many liquors. As the earth in the first ages had been overgrown with woods and forests; and was in many places obstructed by lakes, and morasses: they opened roads, and formed causeways; and drained the stagnant waters. Specimens of these extraordinary performances were exhibited in various parts: but all, that they performed at different times, has been attributed to some one hero, either Osiris, Hercules, or Bacchus. In the peregrinations of the last personage may be particularly seen the history of this people, and of the benefits, which they conferred upon the world. *There was no nation upon earth, says <sup>2</sup> Diodorus, neither Grecian, nor foreign, but what was indebted to this Deity for some mark of his munificence, and*

Osiris Hercules Bacchus  
See Iona Farmer's Supp.  
and Ebelin.

<sup>1</sup> See Diodorus Sic. L. 1. p. 24. and 26. They seem to have been the first, who peopled the island Sicily.

<sup>2</sup> Οὐδὲνα γὰρ, οὐδ' Ἕλληνα, οὐτε Βαρβάρων, ἀμείνον εἶναι τῆς τὰτα δωρεᾶς, καὶ χάριτος. Diodor. Sic. L. 3. p. 207.

*favour.*



favour.—He taught people to plant the <sup>3</sup> vine, and to preserve the juice about the juice of the grape: and to lay up the fruits of the earth in producing good, says per repositories.—Those who possessed an harsh, and ungenial soil, Nonnus, not adapted to the cultivation of the vine, were shewn the art of making a drink from barley, not less grateful than that, which proceeded from the grape. The <sup>4</sup> person, from whom these blessings were derived, is represented, as of the highest antiquity; Most ancient, and greatest and the greatest benefactor, that ever mankind experienced. Benefactor. The like history is given of <sup>5</sup> Osiris, under which character Osiris we are to understand a people, who went forth, and performed all that has been mentioned. Their religion consisted in the worship of the Sun under various titles. To this were Worship of the Sun. added divine honours, paid to their ancestors, the Baalim of Baalim the first ages: all which was attended with particular mysterious rites. In these were commemorated the circumstances of the Deluge; and the history of the great Patriarch, through whom mankind was preserved. Mysteries 2.

Among the many titles, under which this people passed, they particularly preserved those which were most essential, and characteristic. Hence they are continually in the more ancient histories represented as Τίτανες καὶ Γηγενεῖς, Titanian Titanian, Earthborn, i. e. and Earthborn. They were also styled Arabians, Ethiopians, begotten by Heaven upon Saïtes, Sethites, Sithonians, Zones, Zoanes, Azones, Amazones, and Arkites. This last was by the Grecians rendered, Earth.

<sup>3</sup> Τὴν τε τῆς ἀμπέλης φυτείαν, καὶ τὴν χρῆσιν, καὶ τὴν παραθεσιν τῆς οἴνου, καὶ τῶν ἀμφοδίων, καὶ τινῶν ἄλλων καρπῶν. Ibid.

<sup>4</sup> Παλαιοὶ εἶναι σφοδρὰ τέτοιοι, καὶ μεγίσταις ἐνεργεσίαις κατατεθεσθαι τῷ γένει τῶν ἀνθρώπων. Diodorus Sic. L. 4. p. 210.

<sup>5</sup> See the treatise inscribed Osiris. vol. 2. p. 58. The same things are mentioned of Ouranus. Diodor. L. 3. p. 189. also of Cronus. L. 5. p. 384. Osiris, Ouranos, Cronus.

Arkites, Arcadians

Cuthæans, Scythians.

Phœnix  
Syrus.

La Dupuis.

Ἀρκάδες καὶ Ἀργεῖοι, *Arcadians and Argeans*. But above all they retained their family name of Cutæ, Cuthæ, and Cuthæans; which I have shewn to have been almost universally expressed Σκυθαί, Scuthæ, or Scythians.

Those, who settled in <sup>6</sup> Syria, built the city Antioch upon the Orontes: and Zonaras, who speaks of them collectively, as the sons of Ham, mentions, that they got possession of all the country about Libanus quite up to the farther part of <sup>7</sup> Syria. As Phœnicia was imagined to have had its name from a hero, Phœnix: so Syria is said to have been denominated from a like personage Syrus; who was supposed to have come there in the first ages. <sup>8</sup> Τῶτοις τοῖς χρόνοις Συρος ἰσχυρίζεται γεγονέναι γηγενῆς, ὃν ἐπωνυμῖος ἡ Συρία. *In those times it is reported, that Syrus lived, one of the earthborn people: and from him the country received its name.* But the term Sur, and Sour, from whence was formed Συρος, signified the *Sun*. It was the same as Sehôr of Egypt, expressed Σεῖριος, *Seirius*, by the Greeks. Hence we are told, <sup>9</sup> Σεῖριος ὁ Ἥλιος, *By Seirius is meant the great luminary.* In consequence of this we find places, where the God of light was worshiped under the name of Sehôr, and Sur, called <sup>10</sup> Βηθσερ, *Bethsur*, and Βηθσερα, *Bethsoura*. The city Ur in Chaldea was sometimes expressed Sur. Syncellus says that Abraham was born

<sup>6</sup> Οἱ δὲ Χαμῶν παῖδες τὴν ἀπὸ Συρίας, καὶ Ἀβαν καὶ Λιβαν τῶν ὄρων γῆν κατέσχον. Joseph. Antiq. L. 1. c. 10. p. 22. See Euseb. Chron. p. 12.

<sup>7</sup> P. 21. See also Syncellus. p. 126.

<sup>8</sup> Syncellus. p. 150.

<sup>9</sup> Hesych.

<sup>10</sup> Beth-Sur. Joshua. c. 15. v. 28. Βεθσερ. Josephus. Antiq. L. 12. c. 7. Βηθσερ. Ibid. L. 8. c. 10. Βαιθσερα. 1 Machab. c. 4. v. 29.

<sup>11</sup> ἐν τῇ χώρᾳ τῶν Χαλδαιῶν, ἐν Σουρ τῇ πόλει : *in the land of the Chaldeans, and in the city Sur.* Συρον κοινὸν ὄνομα πολλῶν τοπῶν : *Sur*, says Stephanus, *is a name common to many places.* The Persians called their chief Deity Sura : <sup>12</sup> Persæ Συρη Deum vocant : and we know, that they particularly adored the Sun. Eusebius speaking of Osiris, the same as Helius, tells us, <sup>13</sup> Ἕλληνες Διονυσὸν πρῶταγορευέσσι, καὶ Συρίον παρωνυμῶς. *The Grecians call him indifferently Dionusus, or Sur-Dionusus, Surius, as being synonymous.* Plutarch also mentions <sup>14</sup> Οσίριν Σειρίον, *Osiris Sirius* : which is the same name differently exhibited. From this personage the region had its name. <sup>15</sup> Συρία δὲ ἀπὸ Συρῆ κεκληται. *Syria had its name from Syrus* : which was the same as Helius, and Apollo. It is by Maundeville in his travels uniformly expressed <sup>16</sup> Surrye : which we may imagine to have been the true name, as it was in his time rendered by the natives.

I have dwelt upon this circumstance, because many have supposed Syria to have been named from the city Tyre, expressed Tfor : which is a notion void of all truth. Tyre did not belong to that country. It was separated from Syria by the whole ridge of mountains called Libanus, and Anti-Libanus. It did not so much as give name to the little district, where it stood. We never read of Tyria; no more than we

<sup>11</sup> P. 95.

<sup>12</sup> Lilius Gyraldus. Syntag. L. 1. p. 5.

<sup>13</sup> Præp. Evang. L. 1. p. 27.

<sup>14</sup> If. et Osir. p. 372.

<sup>15</sup> Scholia in Dionys. v. 498. He is sometimes mentioned as the son of Apollo. Συρία ἀπὸ Συρῆ γεγονότος τῷ Ἀπολλωνος. Ibid. v. 775.

<sup>16</sup> The Voiage and Travaile of Sir John Maundevile, Knt. anno 1322.



do of Sidonia. In short, those, who have given into this opinion, have erred for want of geographical precision. Tyre was not a city of Syria; but of Canaan: and so was Sidon, which stood still higher, about four and twenty miles above it. They were both included in the land of Israel; and belonged to the tribe of Asher. It is accordingly distinguished by the author of the book of <sup>17</sup> Judith: who mentions the people of Tyre and Sidon, and those who dwell in Sur: *Τους οντας εν Σιδωνι και εν Τυρω, και τους κατοικουντας Σουρ.*

*Judith*

*Galilee, of Nations*

Some of this family settled in that part of Canaan, called Galilee; which seems always to have consisted of mixed inhabitants; and from hence was styled Galilee of Nations. Here they founded a city, which was in aftertimes called Scythopolis; but originally <sup>18</sup> Beth-San, from the worship of the Sun. It had also the name of Nufa; and there was a tradition, that it had been founded by Dionusus, in memory of his <sup>19</sup> nurse. It seems to have been a Typhonian city: for there was a history of a virgin having been there sacri-

*A Virgin Sacrificed.*

<sup>17</sup> C. 2. v. 28.

<sup>18</sup> Scythopolis civitas, Galileæ metropolis, quæ et Bethsan, id est Domus Solis. Eusebius de Distantiis Locorum in Terrâ Sanctâ.

<sup>19</sup> Σκυθοπολις, Νυσσα, Παλαιστίνης πολις, πρῶτον λεγομένη Βαθσαν. Stephanus Byzant. so corrected.

Scythopolin, antea Nyssam, a Libero Patre, sepultâ nutrice, Scythis deductis. Pliny. L. 5. p. 262. The Nufa in India was also built in memory of the nurse of Dionusus.

Τὴν Βεβακχισμένην  
Ἑρποτοισι κλεινὴν Νυσσαν, ἣν ὁ Βεκερως  
Ἰακχος αὐτῷ ΜΑΙΑΝ ἡδίστην νημεῖ.

Strabo. L. 15. p. 1008. from Sophocles.

In all these histories there is a strict analogy.

ficed,

ficed, whom they called Nufa : and the offering is said to have been first made by <sup>20</sup> Argeans. The city also, which they built upon the Orontes, was one of those styled Typhonian. Hence the river was called the stream of <sup>21</sup> Typhon : and there was a tradition of Typhon being buried upon its <sup>22</sup> banks. This was owing to a Taphos, or high altar, named Typhon, upon which they offered human victims. The name of Orontes was said to have been given to the river by one Orontes, an <sup>23</sup> Indian. From hence we may learn, that they were Babylonian and Chaldaic persons, by whom it was conferred ; a colony of people from the Tigris. Hard by was the fine grove of Daphne, denominated from Taphanes in Egypt. The natives of this region were styled both Iönim and <sup>24</sup> Argeans : and retained many memorials of the Deluge, and of the dispersion afterwards. Many of this family extended themselves quite to the Euphrates ; and still farther into Aram-Naharaim : for we read very early of a prince in this region, named <sup>25</sup> Cushan-Rishathaim : to whom the Israelites were tributary. This is certainly the colony alluded to by Diodorus Siculus, when he tells us, <sup>26</sup> that Belus led a body of people from Egypt to the Euphrates, and there instituted the Chaldaic worship.

*Etymology! Thy resources are inexhaustible.*

<sup>20</sup> Cedrenus. p. 135.

<sup>21</sup> Strabo. L. 16. p. 1060.

<sup>22</sup> Ibid.

<sup>23</sup> Ογορτην ειραι γερου δε, ειραι αυτον τε Ινδων. Pausan. L. 8. p. 661.

<sup>24</sup> Chron. Paschale. p. 40.

<sup>25</sup> Judges. c. 3. v. 8.

<sup>26</sup> L. 1. p. 24. He supposes, that they went to Babylon : but no colony ever settled there ; nor was Babylon inhabited for ages.

## OF C O L C H I S.

THE region called Colchis was situated at the foot of Mount Caucasus upon the Pontus Euxinus: and was one of the most ancient colonies of the Cuthites. It is said to have existed many ages before the æra of the Argonautæ: nay, according to the poet, many of the constellations were not formed in the heavens at the time, when this colony was <sup>27</sup> founded. One of the principal cities was called Cuta, and Cutaia: hence we read, <sup>28</sup> Κυτα πόλις Κολχική, πατρίς Μηδείας. *Cuta was a city of Colchis, in which Medea was born.* <sup>29</sup> Κυταία, πόλις Κολχίδος: *also Cutaia was a city of the same region.* The country was called <sup>30</sup> Cuteïs, and Cutais, from the Cuthite inhabitants. Herodotus mentions many particulars, wherein this people resembled the <sup>31</sup> Egyptians. *They had the like tendency to woolly hair; and were of the same dark complexion. There was a great similitude in their manufactures; particularly in their linen: for they abounded in flax, which they wrought up to a high perfection after the Egyptian method.*

<sup>27</sup> Ουπω τείρεα πάντα, τατ' οὐρανῷ εἰλίσσονται.—πῶλος γὰρ ἀδὴν ἐπεπνύσθην αἰών. Apollon. Argon. L. 4. v. 267. v. 276.

<sup>28</sup> Steph. Byzant.

<sup>29</sup> Scholia in Apollon. L. 4. v. 401.

<sup>30</sup> Γαῖα Κυτῆς. Orph. Argonaut. v. 818.

<sup>31</sup> Μελαγχρῆες εἰσι, καὶ οὐλοτριχῆς.—λίνον μᾶλλον ἔτι τε καὶ Αἰγυπτιοὶ ἐργάζονται. L. 2. c. 104. 105.



<sup>32</sup> Καὶ ἡ ζῶη πᾶσα, καὶ ἡ γλῶσσα, ἐμφερεῖς ἐσιν ἀλλήλοισιν. *Herodotus*  
*In short their whole way of life, and their language had a*  
*great resemblance.* From hence we may perceive, though  
they were not, as the historian supposes, of the real Miz-  
raïm race, yet that they came from a collateral branch, and  
were a colony from Egypt. They retained a great reverence *A Colony from Egypt.*  
for the memory of their ancestor Chus: and the vast moun- *Chus.*  
tain, or rather ridge of mountains, which ran through their  
country, was from him denominated Caucasus; or more *Caucasus.*  
truly, according to the idiom of the natives, <sup>33</sup> Co-Cufus. *Co-cusus.*  
There was also a city of the same <sup>34</sup> name. It signifies the  
place or temple of Chus, who was called both Cufus, and *Temple of Chus.*  
Cufus. Apollonius mentions an ancient Typhonian Petra *why does he not*  
in the hollows of the mountain; where we may suppose the *explain these Petra!*  
same rites to have been practised, as in the Typhonian cities *These caverns in*  
of Egypt. It was an Ophite temple, where the Deity was *Rocks? And the Mys-*  
probably worshiped under the figure of a serpent. Hence *erians?*  
the poet supposes the serpent, with which Jason engaged, to  
have been produced in these parts:

<sup>35</sup> Ὅν αὐτῇ Γαί' ἀνεφύσεν

Καυκάστ' ἐν κνημοῖσι Τυφαιονὴ ὅτι Πέτρα.

I have mentioned, that Egypt was called Ai-Aït, by the

<sup>32</sup> Ibid.

<sup>33</sup> It is called Co-cas by Hatho the Armenian. Purchass. vol. 3. p. 109.

<sup>34</sup> Iter a Sebastia Co-cuso per Melitenem. Antonin. Itin. p. 176. See also p. 178. This city stood at the foot of the mountain in Armenia: and by Johan. Chrysostome it is called Cucufus.

<sup>35</sup> Apollon. L. 2. v. 1213.

Grecians expressed Aëtia. <sup>36</sup> *Ἐκλήθη δὲ καὶ Αἰτία, ἀπὸ Ἰνδοῦ τινος Αἰτῶ.* *It was named Aëtia from one Aëtus of Indic extraction.* Ai-Aet answers to Αἶα Αἰτῶ of the Greeks; and signifies the land of the *Eagle*: a name given to Egypt from the hieroglyphic, by which it was denoted. For both an eagle and a vulture were symbols of that <sup>37</sup> country. The people, who settled in Colchis gave this name to the <sup>38</sup> country: whence the king had the title of Aiates; by the Ìonians expressed Αἰήτης, Aietes. We are told above, that it was originally an Indic name, ἀπὸ τινος ἸΝΔΟΥ Αἰτῶ. Hence the Colchians, who were of that family, which first introduced it, were looked upon as an Indic people, being by descent Cuthites of Babylonia. <sup>39</sup> *Οἱ δὲ Κολχοὶ Ἰνδοὶ Σκυθαὶ εἰσιν.* *The Colchians, says the Scholiast upon Lycophron, are no other than the Indic Scythæ*: the purport of which terms I have before explained. The Scholiast upon Pindar calls them Scythæ; and under this title gives the same history of them, as has been previously given by Herodotus. <sup>40</sup> *Αἰγυπτίων ἀποικοὶ εἰσιν οἱ Σκυθαὶ διὰ τὸ καὶ μελανοχρῶας αὐτοὶ εἶναι λεγέσθαι. ἔχουσι δὲ καὶ λιβεργασίην τὴν καλαμὴν, ὥσπερ Αἰγυπτιοί.*

<sup>36</sup> Steph. Byzant. Αἰγυπτός.

<sup>37</sup> It was called Ai-Ait, and Ai-Gupt.

<sup>38</sup> Apollonius uses it out of composition, and calls the country Aia.

Ἐξ Αἰῆς ἐγένοντο παρ' Αἰτῶ Κυταῖοι. L. 2. v. 1095.

But the original name seems to have been Ai-Aet, or Ai-Ait, though in aftertimes expressed Αἶα, Aia. See p. 206. of this volume.

<sup>39</sup> Schol. in Lycoph. v. 174. See p. 214. of this volume.

<sup>40</sup> Pind. Pyth. Od. 4. v. 376. The poet had previously mentioned the complexion of the Colchians.

Ἐνθα κελαινωπέσσι Κολχοῖσι βίαν

Μίξαν Αἰτῶ παρ' αὐτῶ. Ibid.

Indic Name,

*The Scythæ, or Cuthæans, of Colchis, are a colony from Egypt. Hence they are represented as of a very dark complexion. They deal in flax, of which they make linen after the manner of the Egyptians.* Under the name of Indi they are spoken of by Socrates; who seems to allude to more nations than one of this denomination. <sup>41</sup> Τηνικαυτα γαρ Ἰνδων τε των ενδοτερον, και Ἰβηων εθνη. Some of them were called Sindi, and Sindones; and they had an harbour named <sup>42</sup> Sindicus Portus. Of their ingenuity and extensive knowledge I have spoken before: also of the obelisks, which they erected, similar to those at Thebes, and in other places of Egypt. Some traces of these things were to be observed in after ages: and one vast stone is particularly commemorated, which was supposed to have been the anchor of the <sup>43</sup> Argo.

*Oh! The Mysteries of Etymology!*

*Anchor of the Argo.*

Some of these fugitives from Egypt came from Heliopolis, the capital of the region called Zoan. Hence they particularly revered the Sun; and from this worship were named <sup>44</sup> Soani. Pliny calls them Suani; and they are spoken of as a powerful people, and of great natural strength. Their neighbours, the Iberians, were of the same race, and like all the Cuthite families, followed the Dionusiaca, or rites of Dionusus.

*Worshiped the Sun.*

*Cuthite Families followed the Rites of Dionusus.*

<sup>45</sup> Τῷ δ' ἐπιναιετασιν ἐωθινον εθνος Ἰβηων;

<sup>41</sup> Hist. Ecclesiast. L. i. c. 19. p. 49.

<sup>42</sup> Strabo. L. 11. p. 753. 757.

Σινδοι ερημαιν πεδιον μεγα ναιεταοντες. Apollon. L. 4. v. 322.

<sup>43</sup> Λιβυνης δε τινος αλλης Ξραυσματα εδεικνυτο παλαια' ως—εικασαι εκεινα ειναι τα λειψανα της αγκυρας της Αργης. Arriani Periplus Maris Euxini. p. 9.

<sup>44</sup> Πλησιον δε και οι Σρανες, κρατιςτοι κατ' αλκην. Strabo. L. 11. p. 763.

<sup>45</sup> Dionys. περιγησ. v. 695.



Οἱ ποτε Πυρρῆνηθεν ἐπ' ἀντολίην ἀφικοντο.

The poet supposes, that they came eastward from Pyrene in Spain: but in these early times colonies did not come from the west; but went for the most part in a quite contrary direction. The Pyrene, Πυρηνή, from whence the Iberi came, was Ur, the land of fire; in other words, Babylonia and Chaldaea. Next to them was the nation of the Camaritæ, who shew their original in their name. They are represented as a large and powerful tribe: and are said to have entertained Bacchus, after the Indic war in which he had been put to flight. This flight was (Πυρρῆνηθεν) *from the land of fire*, the Chaldaic Ur: and from the banks of the Tigris, the original Indus. From hence the Camaritæ, those priests and votaries of Cham fled, together with the Iberi, and brought the rites of Bacchus into the neighbourhood of Colchis and Caucasus: and established them, where they settled; which is called the entertaining of the fugitive Deity. Of this people the poet Dionysius gives a fine account immediately subsequent to the former.

Pyrene, Ur.

Camaritæ.

Tigris, Indus

Poet Dionysius. Is this  
Nonnus?

<sup>45</sup> Καὶ Καμαριταῶν φύλον μέγα, τοὶ ποτὲ Βακχὸν  
Ἰνδῶν ἐκ πολέμοιο δεδεγμένοι ἐξεινίσσον,  
Καὶ μετὰ Ἀθηναίων ἱερὸν χορὸν ἐσησαντο,  
Ζῶματα, καὶ νεβρίδας ἐπὶ στήθεσσι βαλόντες,  
Εὖοι, Βακχε, λέγοντες· ὁ δὲ φρεσὶ φιλατο Δαίμων  
Κείνων ἀνθρώπων γενεήν τε, καὶ ἡθεα, γαίης.

It is observable of the <sup>46</sup> Iberians, that they were divided

<sup>45</sup> V. 700.

<sup>46</sup> Strabo. L. 11. p. 765.

into different casts: each of which had its proper function. The rank and office of every tribe were hereditary and unchangeable. This rule of invariable distinction prevailed no where else, except in <sup>47</sup> India, and <sup>48</sup> Egypt. *Casts only in Iberia India and Egypt*

That the Colchians were from the latter country, is manifest from the evidence already produced. And we may not only perceive, from whence they came; there are sufficient proofs to ascertain also who they were. We may be assured, that they were a part of that body, who by the Egyptians were styled the Hellenic and Phenician Shepherds. They quitted Egypt, and were succeeded by the Israelites, called afterwards the Jews. These also retired, and settled in *Hellenic Shepherds succeeded in Egypt by Jews.*

Canaan, between Arabia and Syria. Of this migration, and of that previous to Colchis, Diodorus affords the following extraordinary evidence. <sup>48</sup> Το τε των Κολχων εθνος εν τῷ Ποντῷ, και το των Ισδαιων ανα μεσον Αραβιας και Συριας, οικησαι τινας ὁρμηθεντας παρ' ἑαυτων (Αιγυπτιων). The historian had been speaking of various colonies from this country, and particularly of that colony supposed to be led by Danaus to Argos; and of others to different places: and then adds, *that the Colchic nation upon the Pontus Euxinus, as well as that of the Jews, who settled (in Canaan) between Syria and Arabia, were both founded by people, who went forth in early times from Egypt.* As they enriched this country with many useful arts, we may well expect that they retained to the last *Diodorus*

<sup>47</sup> Strabo. L. 15. p. 1029.

<sup>48</sup> Herodotus. L. 2. c. 164. The Egyptians and Indi were divided into seven casts; the Iberi only into four.

<sup>49</sup> L. 2. p. 24.

some of their original excellence. We accordingly find, that writers speak greatly of their <sup>50</sup> advances in science, though it must have been much impaired, before the Grecians were acquainted with their coast. They however carried on for a long time an extensive commerce: and we have from Strabo a very good description of their country; the nature of which we may presume to have been always the same. He says, <sup>51</sup> that the whole region abounded with fruits of every kind; and with every material, that was requisite for navigation. The only product of the country at all exceptionable was the honey, which had a bitter taste. Timber was in great plenty: and there were many rivers for its conveyance downwards. They had also abundance of flax and hemp: together with wax and pitch. The linen manufactured by the natives was in high repute. Some of it was curiously painted with figures of animals and flowers; and afterwards dyed, like the linen of the Indians. And <sup>52</sup> Herodotus tells us, that the whole was so deeply tinged, that no washing could efface the colours. They accordingly exported it to various marts, as it was every where greatly sought after. Strabo says, that many people, who thought that they saw a similitude between the natives of Colchis and of Egypt, particularly in their customs, made use of this circumstance to prove the resemblance. He adds, that the high reputation and splendor, which they once maintained, may be known by the repeated evidences, that writers have transmitted concerning them.

<sup>50</sup> Οσην επ φανειαν εσχειν η χωρα αυτη, δηλουν οι μυθοι. Strabo. L. 11. p. 762.

<sup>51</sup> Ibid.

<sup>52</sup> Herod. L. 1. c. 203.



## Of the A M A Z O N S.

AS the Cuthites of Colchis were so very enterprising; and carried on such an extensive commerce; they in consequence of it made many settlements; so that the coast of the Euxine, upon which they lived, was in many places peopled from them. One of their chief colonies seems to have been of that celebrated people, who were called Amazons; and whom the Grecians have represented as a nation of women. They are supposed to have been of a very warlike turn; and to have made expeditions into countries at a great distance. To keep up their community, they permitted men at stated times to come among them: but after that they had enjoyed a sufficient commerce with them, they put them to death. Hence they are said to have been called <sup>53</sup> Aorpata, or murderers of *Aorpata*, their husbands. Of the children, which were born to them, they slew all the males: but nursed the females; and trained them up to war. And that they might in time use their arms more readily, they seared up the right <sup>54</sup> breast in their infancy, to prevent its growth: imagining, that otherwise there would be some impediment in their management of the bow. They

<sup>53</sup> Herod. L. 4. c. 110.

<sup>54</sup> Ἀπασας δε επιτεκαυσθαι τον δεξιον μαζον εκ νηπιων, ως ευπετως χρῆσθαι τῷ βραχίονι προς ἑκάστην χρεῖαν. Strabo. L. 11. p. 769. Penthiſilea in Virgil is mentioned

Aurea subnectens exectæ cingula mammæ. Æneid. L. 1. v. 492.

resided chiefly upon the river <sup>55</sup> Thermodon, and the coast of Cappadocia; where they held the cities <sup>56</sup> Cutora, Amisa, Comana, Themiscura, Cadisia, Lucastia, and Sinope. They also possessed a large tract of territory in Armenia. They overran divers countries; and many cities are said to have been founded by them; which cities were of the highest antiquity. This is the history which has been transmitted concerning the Amazons: but is it possible, that such a nation could have existed? or could such mighty operations have been carried on by a band of women? Every circumstance, as it is related, is incredible: yet there have been at all times <sup>57</sup> persons, who have espoused this notion; and made use of all their learning and ingenuity to shew, that such a community of women did exist. In consequence of this, they have been forced to maintain the whole series of gross absurdities, with which the notion is attended.

Many try in some degree to extenuate the cruelty mentioned in the above history, in order to make it more correspondent to reason. They tell us, that the Amazons did not kill their male children; but only <sup>58</sup> lamed them, that they might stay at home, and be more subservient to their commands. In respect to their searing the right breasts of the

<sup>55</sup> Quales Threiciæ cum flumina Thermodontis

Pulsant, et pictis bellantur Amazones armis. Ibid. L. 11. v. 659.

<sup>56</sup> Strabo. L. 12. p. 823. 825.

Θεμισκυρα, —εν ἡ τα βασιλεια των Αμαζονων ὑπηρχε. Diodor. Sic. L. 4. p. 224.

<sup>57</sup> See particularly Petri Petiti, Philosophi et Medici, de Amazonibus Dissertatio. Lutetiæ Parisior. 1685.

<sup>58</sup> ———Τωνδε γενομένων τας μὲν αῤσειας ἐπηρουν τα τε σκελη, και τας βραχιονας, ἀχρηστους κατασκευαζοντες προς τας πολεμικας χρειας των δε θηλυτερων τον δεξιον μαζον ἐπικαιειν. Diodor. Sic. L. 2. p. 128.

females,

females, both Hippocrates and Galen allow, that it was so reported: but they say, that it was not done on account of any impediment, which might have accrued in the management of the bow; but to render the right arm stronger by an addition of <sup>59</sup> aliment. For what would have gone to the breast, would now be expended on the neighbouring member. This is a notable refinement. These learned men should have been sure of the fact, before they gave a reason for the process. To me it appears to be a most idle fable: and notwithstanding the high authority of these truly great physicians, I appeal to any anatomist to determine, whether it be possible, by any cauterizing in the state of infancy to prevent the future breast from rising: and were it possible, whether it could be performed by any means, which would not equally affect the life. But setting this aside, the advantage is too ideal: and the whole is so remote a consideration, that it never could have been thought of by a parent. Or if it had, such a theory could never have been reduced to practice, and adopted by a nation. It is not to be believed, that a mother could be devoted to such an infernal policy, as to scar the bosom of her daughter with a red-hot <sup>60</sup> iron: or

*Notable indeed!*

*And so me too.*

to

<sup>59</sup> Galen of Hippocrates. Τας γουν Αμαζονιδας αυτος φησιν επικαιειν τον δεξιον τιθοι, ινα εις την πλησιον χειρα πλειονος τροφης αφικνουμενης ευρωστια τις αυτη προσγενηται ως τη φύσει γε και ταυτης υπαρχουσας ασθενες. Comment. in Aphorism. 43. sect. 7.

Μυθολογησι δε τινες, ότι αι Αμαζονιδες το αρσεν γενος το εσωτων, αυτικα νηπιον ον, εξαρθρευσιν' αι μεν κατα γυναικα, αι δε κατα τα ισχια, ως δηθεν χωλα γεινοιο, και μη επιβουλευσι το αρρεν γενος τω δηλει. — ει μεν εν αληθεα ταυτα εστιν, εγω ουκ οιδ α. Hippocrates περι αρθρων. c. 58. vol. 2. p. 814.

<sup>60</sup> Hippocrates says, that they used χαλκεον τετεχνημενον, an implement of brass, which they heated for that purpose; and then προς τον μαζον τιθεασι τον δεξιον,

και



to break the legs, or disjoint the knees of her son; or to render him incurably lame in the hips and thighs by luxation, as Hippocrates and Galen assert: and this that he might be more easily reduced to a state of dependence and slavery.

The whole of this strange history has been owing to a wrong etymology. The Greeks, who would fain deduce every thing from their own language, imagined, that by the term Amazon was signified a person without a <sup>61</sup> breast. This person they inferred to be a female: and in consequence of it, as the Amazons were a powerful people, they formed a notion, that they were a community of <sup>62</sup> women, who subsisted by themselves: and every absurdity, with which this history is attended, took its rise from the misconception above. They did not consider, that there were many nations of Amazons widely separated from each other: nor did they know, that they were themselves of Amazonian race. There may be found however some few, who saw the improbability of the story, and treated it with suitable contempt. Palæphatus, a man justly complimented for his good <sup>63</sup> sense, gave it no <sup>64</sup> credit. Strabo was born at Amastris in Cappadocia, an Amazonian region; and yet could obtain no evidence to

και επικαίεται, ὥστε τὴν αὐξήσιν φθίρεσθαι, ἐς δὲ τὸν δέξιόν αὐτοῦ καὶ βραχίονα πᾶσαν τὴν ἰσχυρὴν καὶ το πλεῖστον ἐκδιδόναι. Hippocrates de Aquis, Locis, Aëre. c. 42. vol. 2. p. 552.

<sup>61</sup> Ἀμαζών was supposed to be a compound of α and μαζός.

<sup>62</sup> Αἱ δὲ Ἀμαζόνες πᾶσαι ἀνδρας ἐκ ἐχθρῶν, ἀλλ' ὡς τὰ ἀλογα ζῶα ἀπαξ τὸ ἐτους περὶ τὴν ἐαρινὴν ἰσημέριαν ὑπερβαίνειν τὰς ἰσχυρὰς οὖρας κοινωνοῦσι τοῖς πλεῖστοις χωροῖς, ἐφ' ὅττιν τινα ταύτην ἡγουμένοις. Bardefanes apud Euseb. P. E. L. 7. p. 277.

<sup>63</sup> Παλαιφάτος ὁ σοφωτάτος.

<sup>64</sup> Σφραττειαν δὲ γυναικῶν ἐδέετοτε εἰκος γενέσθαι: οὐδὲ γὰρ νυν ἐδάμα. Palæphatus. p. 84.

counte-

countenance the history. He says, <sup>65</sup> *that many legendary Strabo stories have a mixture of truth; and most accounts admit of some variation. But the history of the Amazons has been uniformly the same; the whole a monstrous and absurd detail, without the least shew of probability. For who can be persuaded, that a community of women, either as an army, or a city, or a state, could subsist without men? and not only subsist, but make expeditions, into other countries, and gain the sovereignty over kingdoms: not merely over the Iönians and those, who were in their neighbourhood; but to pass the seas, and to carry their arms into Europe? To accede to this were to suppose, that nature varied from her fixed principles: and that in those days women were men, and men* <sup>66</sup> *women. This is very sensibly urged: and if it be incredible, that such an establishment should subsist in one place, as Strabo supposes; it must be still more improbable, that there should be nations of women widely separated, and all living independent of men. This has not been attended to by those, who would countenance the fable. The most considerable body, that went under the name of Amazons, settled upon the Atlantic in Africa, at the extreme verge of that region. Of their exploits and expeditions a long account is given in the history of*

<sup>65</sup> Περί δε τῶν Ἀμαζόνων τὰ αὐτὰ λέγεται καὶ νῦν, καὶ παλαι, τερατώδη τ' ὄντα, καὶ πιστεύωσιν ὁππῶ. κτλ. Strabo. L. 11. p. 770.

<sup>66</sup> Τοῦτο γὰρ ὁμοίον, ὥς ἀν εἰ τις λέγῃ οἱ τῆς μὲν ἀνδρῶν γυναικῶν γιγνομένης τῆς τότε, ταῖςδε γυναικῶν ἀνδρῶν. Ibid.

If such a people had really existed, some traces of them would have been found, either in Iberia, and Albania; or in the country upon the Thermodon, where they are supposed chiefly to have resided. But Procopius says, that there was no mark, *Procopius.* no tradition to be obtained concerning them. De Bello Goth. L. 4. c. 3. p. 570.

Myrina.

Myrina. Orus

<sup>67</sup> Myrina. She is supposed to have lived in the time of Orus, the son of Isis, and to have conquered Africa, and the greater part of Asia; but was at last slain in Thrace. There were Amazons in Mount Caucasus, near Colchis and <sup>68</sup> Albania, and likewise near the Palus <sup>69</sup> Mæotis. Polyænus speaks of Amazons in <sup>70</sup> India; and they are also mentioned by Nonnus. They likewise occur in <sup>71</sup> Ethiopia. They at one time possessed all <sup>72</sup> Ionia: and there were traditions of their being at <sup>73</sup> Samos, and in <sup>74</sup> Italy. Even the Athenians and Bœotians were of the same family: hence it is said, that Cadmus had an <sup>75</sup> Amazonian wife, when he went to Thebes; and that her name was Sphinx. It will be found, that the Colchians and Iberians, as well as the Cimmerians and Mæotæ, were Amazonians. So were all the Ionians; and the Atlantians of Mauritania. They were in general Cuthite colonies from Egypt and Syria: and as they worshiped the Sun,

Sphinx

Cuthite Colonies

<sup>67</sup> Diodor. Sic. L. 3. p. 188. and p. 185.

Διονυσίος ἐν δευτέρῳ κατὰ Λίβυν αὐτὰς φηκεῖναι φησιν.—ὕπεταξαι τε αὐταῖς τὸ Ἀτλαντικὸν ἔθνος. Scholia in Apollon. L. 2. v. 966.

<sup>68</sup> Ὑπὲρ τῆς Ἀλβανίας ὄρεσι καὶ τὰς Ἀμαζόνας οἰκεῖν φασί. Strabo. L. 11. p. 769.

<sup>69</sup> Τῶν γυναικοκρατεμένων ἐχόνται Μαιώται. Scylacis Periplus apud Geogr. Vet. vol. 2. p. 31.

<sup>70</sup> Ἀμαζόνας καὶ Ἰνδῆς. L. 1. p. 11.

<sup>71</sup> Ξενοθεμὶς δὲ αὐτὰς φησιν ἀκηκεῖναι ἐν Αἰθιοπία. Scholia in Apollon. L. 2. v. 966.

<sup>72</sup> Ἀμαζονεῖον ἔτος ἐκαλεῖτο καὶ ἡ Κύμη. Steph. Byzant. There were Amazons upon the Danube, according to Philostratus in Heroicis.

<sup>73</sup> Plutarch. Quæst. Græcæ. vol. 1. p. 303.

<sup>74</sup> Ἀμαζόνες ὑπέστρεψαν αὐτὴς εἰς Ἰταλίαν. Schol. in Lycoph. v. 1332. also v. 995. There was a town in Messapia, towards the lower part of Italy, named Amazonia. Steph. Byzant.

<sup>75</sup> Κάδμος ἐχὼν γυναῖκα Ἀμαζονίδα, ἣ ὀνόμα Σφιγξ, ἦλθεν εἰς Θῆβας. Palæphatus. p. 26. He went first to Attica.

they



they were called Azones, Amazonas, Alazones; which are names of the same purport; and have equally a reference to the national object of <sup>76</sup> worship. The most noted were those who settled near the river Thermodon, in the region of Pontus. They were also called Chalybes, and Alybes; and occupied part both of Cappadocia, and Armenia. The poet Dionysius takes notice of their settlements in these parts, and styles the region Assyria.

Sun

<sup>77</sup> Της δὲ μετ' Ασσυρίας προχυσίς χθονὸς ἐκτεταταῖαι  
 Ἐνθεν Ἀμαζονιδέσσιν ἀπ' ἑρέος Ἀρμενίου  
 Λευκὸν ὕδωρ προίησιν Ἐνυάλιος Θερμῶδων.

It is spoken of in the same manner by the <sup>78</sup> poet Apollonius. There were more regions than one called Assyria: but the principal was that about <sup>79</sup> Nineve. This was denominated from Assur the son of Shem. There were others, which were so called on another account, and of a different etymology.. They were properly expressed Ai-Sur, from the Sun, to whom they were sacred. For as Ai-Mon, and Ai-monia, signified Lunar Regio; so by Ai-Sur, and Aisuria, was denoted Regio Solaris. Syria, as I have shewn, was denominated from

Sun

Moon

<sup>76</sup> Pausanias mentions Apollo Amazonius, who was worshipped in Laconia. L. 3. p. 274.

<sup>77</sup> V. 773.

<sup>78</sup> Apollonius speaks to the same purpose.

— λείπειν δ' ἀγχιρρῶσιν Ἰεῖν,

Ἡδὲ καὶ Ἀσσυρίης προχυσίη χθονὸς, ἡματι δ' αὐτῷ

Ἰναμψαν Ἀμαζονιδῶν ἑκάθεν λιμανηχοῦσιν ἀκτὴν. L. 2. v. 966.

<sup>79</sup> The original Assyria was undoubtedly the land of Babylonia: but it seems to have lost that name.

Sur, Sol : and it was often called <sup>80</sup> Affuria. Ur in Chaldea was sometimes expressed <sup>81</sup> Sur, as has been observed before. On this account the region of Syria above mentioned, as well as that in Pontus, ought to have been differently rendered, and distinguished from the land of <sup>82</sup> Affur : but the Grecians from a similitude in sound were led to express them alike. As the land of Chaldea was sometimes called Sur ; so the Pontic Suria had the name of Chaldea ; and the people were styled Chaldeans. They were the same as the Alybes, and Chalybes ; who were situated near <sup>83</sup> Sinope ; and extended towards <sup>84</sup> Colchis. They are mentioned by Homer among the allies of the Trojans ; and came under the conduct of Odus and Epistrophus.

<sup>85</sup> Αὐτὰρ Ἀλιζωνῶν Ὀδῖος καὶ Ἐπιστροφὸς ἡγήχον  
Τηλοθὲν ἐξ Ἀλυδῆς.

This passage has been quoted by Ephorus, and it is observable, that for Alizonians he read Amazonians : which undoubtedly arose from the two words being synonymous. He calls the place Alope.

<sup>86</sup> Αὐτὰρ Ἀμαζωνῶν Ὀδῖος καὶ Ἐπιστροφὸς ἡγήχον

<sup>80</sup> Εἰσι δὲ ἑτέροι (Ἀσσυριοὶ) παρὰ τῆς Συρίας. Steph. Byzant.

<sup>81</sup> Abraham was born ἐν τῇ χώρᾳ τῶν Χαλδαιῶν ἐν Σουρ τῇ πόλει. Syncellus. p. 95.

<sup>82</sup> The two names should have been written Affuria and Aifuria ; which would have prevented all mistakes.

<sup>83</sup> Pomponius Mela. L. 1. c. 19. p. 102.

<sup>84</sup> Χαλδαιοὶ μέχρι Κολχίδος. Strabo. L. 12. p. 833. Χαλδαῖαις μέχρι τῆς μικρᾶς Ἀρμενίας. Ibid. p. 832.

<sup>85</sup> Iliad. B. v. 856.

<sup>86</sup> Strabo. L. 12. p. 827.

Ελθόντ' ἐξ Αλοπης.

Strabo says, that the name of Chaldeans given to this people was not so old, as that of Alybes and <sup>87</sup> Chalybes. It is of little moment, when the name came into common use among the Grecians: it is sufficient, that the people were so called. Two of their principal cities were Sinope and Amifon. <sup>88</sup> Chalybes proximi urbium clarissimas habent Amifon et Sinopen. The latter city by Pliny is more truly expressed <sup>89</sup> Amazon: and he mentions a mountain near it of the same name. The people of this place were probably the principal of those styled Amazonians.

That this Affyria had no relation to Affur, but was a compound of Ai-Sur, may, I think, be proved from the latter term being found out of composition; and from the people being often called Συροι, and Συριοι; Syri, and Syrians. The Scholiast upon Dionysius mentions them by this name.

<sup>90</sup> Συριοι, οἱ παρὰ Θερμωδοντα ποταμον. *The people, who live upon the Thermodon, (by whom are meant the Amazonians) <sup>Thermodon</sup> are Syrians.* Herodotus says the same of the Cappadocians.

<sup>91</sup> 'Οι δὲ Καππαδοκαὶ ὑφ' Ἑλλήνων Συριοὶ ὀνομαζονται. *The Cappadocians are by the Greeks called Syrians.* The country of the people must in consequence of this have had the name of Syria, and also Αι-Συρια, Ai-Suria; by mistake rendered

<sup>87</sup> 'Οι δὲ νυν Χαλδαιοὶ Χαλυβες το παλαιον ὀνομαζαντο. Ibid. p. 826.

<sup>88</sup> Pompon. Mela. L. 1. c. 19.

<sup>89</sup> Mons Amazonium et oppidum. L. 6. p. 303.

<sup>90</sup> V. 772. 'Οι Συροι ὑπο Περσων καλενται Καππαδοκαὶ. Ibid. p. 137.

<sup>91</sup> L. 1. c. 72. See Strabo. L. 12. p. 832.



Affyria. The inhabitants were also called <sup>92</sup> Λουκο-Συροι, Luco-Syri, from Λουκ, and Συρ, two names of the Deity, whom they worshiped. Stephanus Byzantinus having mentioned, that there were Chaldeans near Colchis, Χαλδαιον εθνος πλησιον της Κολχιδος, quotes a fragment out of Sophocles, wherein these peculiar names of the Pontic Amazonians are mentioned.

<sup>92</sup> Κολχος τε, Χαλδαιος τε, και Συρων εθνος.

Moors They had also the name of Mauri, or Moors; similar to those of their family in India, and Mauritania. Under this appellation they are mentioned by the author of the Orphic Argonautica.

<sup>94</sup> Λαια δ' επιπλωσαντες εκελσασμεν αιγιαλοισιν,  
 'Ηιχι τε Μαυροι εσαν, Μαριανδρεοισιν ομυροι.

Every circumstance shews plainly their original.

As this people had different titles in the countries where they settled; and often in the same region; their history by these means has been confounded. We find, that they were called not only Amazonians, but Syri, Affyrii, Chaldæi, Mauri, Chalybes: and were still further diversified. They were the same as the Iönim; and in consequence of it they are said to have founded the chief and most ancient cities in Ionia, and its neighbourhood. Among these are to be

<sup>92</sup> Strabo. L. 16. p. 1071. Λυκος, Sol. Macrob. Saturn. L. 1. p. 194. Hence Lux, and Luceo.

<sup>93</sup> Τυμπανηται.

<sup>94</sup> V. 741.

reckoned

Moors

Iönim

Ionia

reckoned<sup>95</sup> Ephesus, Smyrna, Cuma, Myrina, Latorea, Anæa, Elæa, Myrlea, Paphos, Cuna; besides many others, which further witness their original, by the devices on their coins. For the money of the cities in Asia Minor, and particularly of those in Phrygia, Ionia, and Mysia, has often an Amazon for its device. At other times there is a representation of Rhea, or Cybele, crowned with a tower, to denote the religion of the place. And as the Deity there worshiped was known under different titles; the names of these cities will be found to have a reference to them. And not only the cities, but the rivers and fountains being held sacred, will appear to be denominated in the same manner: and from hence the original of the people may be known. <sup>96</sup> Ὅτι δὲ αἱ Ἀμαζόνες πολλοὺς ἐν Ἀσίᾳ κατεσχόν τοποὺς ποτε, δηλοῦσι καὶ κρηναὶ τινες Ἀμαζόνων ὀμωνυμοί, καὶ μὴν καὶ πόλεις, οἷον αὐτὴ ἡ Ἐφεσος, ἡ Μυρῖνη ἡ Αἰολικὴ. *That the Amazons held many places in Asia, may be seen from their names having been given to fountains, as*

<sup>95</sup> Κτισεῖς γὰρ πόλεων καὶ ἐπωνυμῖαι λεγόνται, καθάπερ Ἐφεσθ, καὶ Σμυρνή, καὶ Κυμὴ, καὶ Μυρινή, καὶ Παφου, καὶ ἀλλὰ ὑπομνηματὰ. Strabo. L. 11. p. 771. See Diodorus Sic. L. 3. p. 188.

Σμυρνα—ἀπο Σμυρνής Ἀμαζόνος. Steph. Byzant.

Κυμὴ—τοῦδε ὄνομα ἀπο Ἀμαζόνος, καθάπερ καὶ ἡ Μυρῖνη. Strabo. L. 11. p. 771.

Κυμὴ πόλις Αἰολικὴ—ἀπο Κυμὴς Ἀμαζόνος. Steph.

Latorea—ἀπο Λατωρείας Ἀμαζόνος. Athenæus. L. 1. p. 31.

Ἀναία—ἀπο Ἀναίας Ἀμαζόνος. Steph.

Ἐλαία—ἀπο Ἐλαίας Ἀμαζόνος. Schol. in Dionys. v. 828.

Κυννα—ἀπο μίας τῶν Ἀμαζόνων. Steph. Byzant.

Καὶ ἐπωνυμοὺς (τῶν Ἀμαζόνων) πόλεις τινὰς εἶναι φασί; καὶ γὰρ Ἐφεσόν, καὶ Σμυρνήν, καὶ Κυμὴν, καὶ Μυρλεῖαν. Strabo. L. 12. p. 827.

<sup>96</sup> Scholia in Dionys. v. 828.

well as to cities : which names are still <sup>97</sup> retained. This is apparent in the name of *Ephejus*, *Anæa*, and of *Myrina* in *Æolia*. They were no other than the *Iönim*, of whom I have treated at large : and though the *Helladians* would persuade us, that this part of the world was peopled from *Attica* ; and from other little districts in *Greece* ; yet it is all a mistake. They gave out, that <sup>98</sup> *Neileus*, *Athamas*, *Ægyptus*, and *Canopus* an *Erythrean*, went at different times from *Hellas*, and founded the chief places in *Iönia*. They were without doubt founded by *Nileidæ*, and people of *Egypt* : by *Canopians* and *Erythreans* : but they did not come from *Greece*. The most memorable, and one of the most ancient events in the annals of this country was *Ιωνος αφιξις*, the arrival of *Iön* the son of *Xuth*. He was supposed to have come in the reign of <sup>99</sup> *Erectheus*, and to have settled in *Attica*, at the very time, that *Hellen* the son of *Deucalion* betook himself to *Ai-mon*, *Αιμωνια*, the same as *Thessaly*. We are assured by <sup>100</sup> *Thucydides*, and by other good writers, that *Greece* was for many ages after this in an unsettled state, and thinly peopled. And the natives of *Attica* for a long time lived <sup>1</sup> dispersed.:

<sup>97</sup> Those ancient terms, which he looks upon as the names of Amazons, were sacred titles ; and all related to the religion of the people. *Elæa* was the city of the Olive : *Cuma* the city of the Sun : *Cuna* the Royal city.

<sup>98</sup> *Αιγυπτου Νειλεως*. Pausan. L. 7. p. 526.

*Νειλεως*—*εις Μιλητον*. Pausan. L. 7. p. 524. *Ερυθρας δε Καινωπος*, or as Casaubon reads, *Κνωπος*. Strabo. L. 14. 939.

*Νειλεως, Πελοποννησιων και Αθηναιων ηγερμενος, εις Ασιν ελθων της Ιωνις αφισεν πολεις*. Euseb. Chron. p. 36.

<sup>99</sup> Strabo. L. 8. p. 587. Tatianus Assyrius. p. 274.

<sup>100</sup> L. 1. c. 3.

<sup>1</sup> Plutarch. in Theseo.



and were not formed into any kind of community, till the time of Theseus. Yet there are said to have been many colonies sent out before his æra. Nay the very person, Iön, the son of Xuth, who is supposed to have come in the most early times, led out, before he could be well fixed, no less than thirteen colonies to Ionia. <sup>2</sup> Athenienses ex responsis Apollinis Delphici communi consilio totius Hellados *tredecim* colonias uno tempore in Asiam deduxerunt: ducesque in singulis coloniis constituerunt; et summam imperii partem Iöni, Xeuthi et Creusæ filio dederunt. *The Athenians in obedience to some oracles of Apollo at Delphi, by the joint consent of the whole Hellenic state, sent out at the same time thirteen colonies into Asia, and appointed a leader to each. But the chief command of the whole they intrusted to Iön, the son of Xeuth and Creusa.*

Under the history of Iön and Hellen is signified the arrival of the Iönes and Hellenes; who came into Attica and Theffaly. In these times there was no Hellenic body: nor was the name of Hellas as yet in general acceptation: so that the above history is all a fable. How is it possible to conceive, that a country should be able to send out thirteen bodies of men so early: or that people should migrate, before they could be well settled? It was, it seems, effected by the joint advice of all the Grecian states. But there was at these times neither Hellenic state, nor kingdom; nor were any of the great communities formed. Besides the above-mentioned, there were other colonies sent out in a long suc-

<sup>2</sup> Vitruvius. L. 4. c. 1.

Iones, duce Ione, profecti Athenis nobilissimam partem regionis maritimæ occupaverunt. Velleius Paterculus. L. 1. c. 4.

cession : and these so numerous, that one would imagine that the country quite up to Thrace must have been exhausted. One of these was led by <sup>3</sup> Iölaus from Attica and Thespis : and not long after there were migrations under <sup>4</sup> Phorbus to Rhodes ; and under Tleptolemus of <sup>5</sup> Argos to the same place : under Triopas to <sup>6</sup> Caria ; and under others to Crete. Under Penthilus the son of Orestes to Thrace : under Archelaus to Cyzicus and Bithynia. The Athenians pretended to have founded Erythæa ; and to have built Cuma, Ephesus, and the twelve cities of Ionia : and most of the islands were peopled from the same <sup>7</sup> quarter. The Amazonian city Elaia was according to them built by <sup>8</sup> Mnestheus, who lived at the supposed æra of Troy : all which is inconsistent and untrue. Some fugitives from Hellas may at times have crossed the seas : but the celebrated cities of Ionia were coëval with Greece itself, and built by people of the same family, the Iönim, who at other times were styled Amazons. Their history was obsolete ; and has been greatly misrepresented ; yet there are evidences still remaining to shew who they were : and the Grecians, however inconsistent it may appear, confess, that these cities were of <sup>9</sup> Amazonian original.

The Amazons were <sup>10</sup> Arkites, who came from Egypt ;

<sup>3</sup> Pausanias. L. 7. p. 524. He gives an account of many colonies.

<sup>4</sup> Euseb. Chron. p. 13. Versionis Lat.

<sup>5</sup> This was before the war of Troy.

Εἰς Ρόδον ἰξεν ἀλωμένος ἀλγεὰ πασχῶν (Τληπτολεμος). Iliad. B. v. 667.

<sup>6</sup> See Marsham's Chron. p. 340. Græcorum Coloniae.

<sup>7</sup> Strabo. L. 14. p. 939. See Marmora Arundeliana.

<sup>8</sup> Ελαία Μενεσθεως κτισμα, και των συν αυτω Αθηναιων των συστρατευσαντων επι Ιλίου. Strabo. L. 13. p. 923.

<sup>9</sup> See backward the quotations from Strabo, Diodorus, Stephanus, Atheneus, and the Scholiasts, p. 467.

<sup>10</sup> One of their chief cities was called Archæopolis. Procop. de B. G. L. 4.c. 13.

*Ionia coeval with  
Greece*

*Amazons Arkites*

and worshiped the Sun, and Selene, the chief deities of the country, from whence they came. Herodotus styles them *Æorpata*, and says, that they had this name from killing their husbands. But granting that they were women, I never found that they ever had husbands; unless an accidental commerce with any man they met, and such as they are here supposed immediately to kill, can entitle him to be called an husband. *Æorpata* is a name taken from their worship; which was given to their priests. It signifies a priest of אור, *Priest of Orus* or Orus, analogous to Pataneit, Patazithes, Atropata, Asampata, of Egypt, and other countries. These priests used to sacrifice strangers, who by chance came upon their coast; and from thence were styled (Ανδροκτονοί) murderers.

It is well known, that the Egyptians admitted the *fistrum* among their military instruments of musick; and made use of it, when they went to war. Hence Virgil says of Cleopatra—"patrio vocat agmina fistro." And the same princess is upbraided by another poet for presuming to bring this barbarous instrument in opposition to the Roman trumpet—

<sup>12</sup> Romanamque tubam crepitanti pellere fistro.

The same practice prevailed among the Amazons, who worshiped the Isis of Egypt, and made use of her *fistrum*, when they engaged in battle.—<sup>13</sup> Apud Amazonas fistro ad bellum feminarum exercitus vocabatur. They are the words of Isidorus, who gives into the notion of their being a nation of

<sup>11</sup> Virgil. *Æneis*. L. 8. v. 696.

<sup>12</sup> Propertius. L. 3. Eleg. 9. v. 43.

<sup>13</sup> Isidorus. Orig. L. 2. c. 21.



women ; but affords us this material circumstance in their history. In another place he speaks to the same purpose.

<sup>14</sup> Apud Amazonas autem non tubâ, sicut a regibus, sed a reginâ sistro vocabatur fœminarum exercitus.

Ark Meen Barw Iöna

The Amazonians of Colchis and Armenia were not far removed from the Minyæ near Mount Ararat : and were undoubtedly of the same family. They were Arkites, as we may learn from the people of Pontic Theba ; and followed the rites of the Ark, under the name of Meen, Baris, and Iöna. Hence it is, that they have ever been represented with lunar shields. Many have thought, that they were of a lunar shape : but this is a mistake, for most of the Asiatic coins represent them otherwise. The lunette was a device taken from their worship. It was the national ensign, which was painted upon their shields : whence it is said of them : *pictis bellantur Amazones armis*. And in another place : *ducit Amazonidas lunatis agmina peltis Penthiselea furens*. The Amazonian shield approached nearly to the shape of a leaf, as did the shields of the Gothic nations. Pliny says of the Indian fig : <sup>15</sup> *Foliorum latitudo peltæ effigiem Amazoniæ habet*. Upon these shields they had more lunettes than one : and from them the custom was derived to the Turks, and other Tartar nations.

A large body of this family settled upon the Boristhenes ; also in the Tauric Chersonese, and in the <sup>16</sup> regions adjacent.

In

<sup>16</sup> Isidorus. Orig. L. 18. c. 4.

<sup>17</sup> Pliny. Hist. Nat. L. 12. c. 5. p. 657.

<sup>18</sup> Especially upon the Tanais.

Τοσσοί μὲν ποταμὸν Ταναῖν περιβαίετασσι,  
Σινδοί, Κιμμέριοι τε. Dionys. Perieg. v. 678.

Here

In these places they were styled Amazons, and also <sup>17</sup> Cimmerians. Some writers have thought, that the colony of the Colchians was from hence: but others more truly suppose, that this people came from Colchis. They were once a very powerful <sup>18</sup> nation, and made a considerable figure: and though their history, on account of their antiquity, is somewhat dark, yet we have sufficient evidences of their greatness. They are said to have overran the coast of Pontus and Bithynia; and to have seized upon all Ionia. But as the times of these inroads are variously represented, there is reason to think, that these histories relate to their first settling in those parts. For though it is not impossible, but that one part of a family may make war upon another, yet it is not in this instance probable. We know that most of the migrations of old were by the Greeks represented as warlike expeditions. And there is room to think, that this has been misrepresented in the same manner. However both <sup>19</sup> Herodotus and Strabo mention these invasions; and the latter speaks

Here was a river Phasis, similar to that at Colchis. *Εξί γαρ και ἑτεροί (Φάσις) Ευρωπαϊς, πλεουσιν της Μαιωτιδος λιμνης, και τα Ταναϊδος ποταμοί.* Scholia in Pind. Pyth. Od. v. 4. 376.

<sup>17</sup> Some speak of the Amazons and Cimmerians as only confederates: but they were certainly the same people. When Seneca mentions the Amazons invading Attica, he brings them from the Tanaïs and Mæotis.

*Qualis relictis frigidi Ponti plagis*

*Egit catervas Atticum pulsans solum*

*Tanaïtis aut Mæotis——* Hippolytus. Act. 2. v. 399.

But they are generally supposed to have come from the Thermodon.

<sup>18</sup> *Εχεκτηντο δ' οἱ Κιμμεριοι μεγαλην ποτε εν τῷ Βοσπορῳ θυναμιν' διοπερ και Κιμμεριοι Βοσπορος ωρομασθη.* Strabo. L. 11. p. 756.

<sup>19</sup> L. 1. c. 6. 15.

of the Cimmerians as being likewise called <sup>20</sup> Τρηωνες, *Tre-rones*. He says, that they often made inroads upon the southern coast of Pontus, and all the neighbouring provinces; sometimes invading the Paphlagonians, and at other times the Phrygians and Ionians. This is extraordinary: for they were certainly of the same family as the Ionim, who were denominated from Ionah, the Dove. The word Τρηων, Treron, is a translation of the original name; and is precisely of the same purport. Hence we read in Homer more than once of <sup>21</sup> τρηωνά πελειαν and of Mycene, the city of Iuno, being styled <sup>22</sup> πολυτρηωνά Μυκηνην. It has been shewn, that the Cimmerians worshiped Osiris, and the emblematical Deity Taur-Ione: so that we may be certified of their original. The people, whom they invaded upon the coast of Pontus, were both Cimmerians and Amazonians. They lived near the lake Acherusia, upon the river Sagar; or as the Greeks expressed it <sup>23</sup> Σαγγαριος: and one of their chief cities was <sup>24</sup> Heraclea. What is most extraordinary, while they are carrying on these acts of hostility, they are joined

Ionim. Dove.

Taur-Ione. In Sauris.

<sup>20</sup> Οἱ τε Κιμμεριοί, οὗς τε, καὶ Τρηωνας ονομαζουσιν, ἡ ἐκείνων τι ἔθνος, πολλακίς ἐπεδραμον τὰ δεξιά μέρη τῷ Πόντῳ, καὶ τὰ συνεχὴ αὐτοῖς, κτλ. Strabo. L. 1. p. 106.

<sup>21</sup> Iliad. X. v. 238. Ψ. v. 853.

<sup>22</sup> Iliad. B. v. 502. and v. 582. They were also Amazonians: their chief river the Tanais was styled Amazonius. ἐκαλεῖτο δὲ πρότερον Ἀμαζονίος. Auctor de Fluminibus. Geogr. Vet. v. 2. p. 27.

They were of the Titanic race, and are said to have retreated hither after their defeat, and to have been sheltered in a strong hold called Keira. Dion. Cassius.

<sup>23</sup> Sagar is the same as Sachor, the name of the Nile, which has been given to a river in Pontus. Acherusia is from the same quarter. In these parts was a river Indus. Amnis Indus in Cibyritarum jugis ortus. Pliny. L. 5. p. 275.

<sup>24</sup> Πόλις Ἡρακλεία—ὅπου Κιμμεριοί. Scholia in Dionys. v. 790.

Ἡρακλεία—ὡπερ ἦν Ἀχερῶσια Χερρόνησος. Ibid.



by the very people, the Amazonians, upon whom they are making war. <sup>25</sup> Ἀμαζόνες τῇ Ἀσίᾳ ἐπὶ λθόν ἅμα Κιμμερίοις. αὐταὶ καὶ τὸ ἐν Ἐφεσῷ ἱερόν προσεπύρηνσαν. *The Amazons overran Asia in conjunction with the Cimmerians: they likewise burnt the temple at Ephesus.* This too is very extraordinary: for it was a noble structure; which they had erected with their own hands; and which they must have particularly revered. The city Ephesus was the chief seat of the Amazonian Iönim.

<sup>26</sup> Παρβαλίην Ἐφεσον, μεγάλην πόλιν Ἰοχαιρας,  
 ἔνθα θεῶν ποτε νηὸν Ἀμαζονίδες τετύχοντο.

The like is mentioned by Mela. <sup>27</sup> Ephesus, et Dianæ clarissimum templum, quod Amazones Asiâ potentes sacrâsse traduntur. I think it is scarcely possible for these accounts to be precisely true. We may be assured, according to the generally received opinion concerning the Ionians, that they were the same as the Amazonians; and their cities were of Amazonian original. The best histories are to this purpose: and the coins of almost every city further prove it. The Grecians indeed, though they continually contradict *tho' Grecians* themselves, claim the honour of having peopled these regions. But as this was a work of great antiquity, they have been forced to carry the æra of their peregrinations so high, as to totally disagree with their state and history. In conse-

<sup>25</sup> Euseb. Chron. p. 35. Syncellus. p. 178.

<sup>26</sup> Dionysius. v. 827. See also Pausanias. L. 4. p. 357.

<sup>27</sup> Mela. L. 1. c. 17. p. 87.

Strabo.

quence of this, they are represented as making powerful settlements abroad, before they could maintain themselves at home: at a time when their country was poorly inhabited: and must have been exhausted by such draughts. Strabo, who had enquired into these histories diligently, laments the uncertainty, with which they are attended. He gives into the common notion, that Rhodes, and other Asiatic places, were peopled from Greece before the war of Troy: yet seems to be diffident; and confesses, that the accounts given of these places and countries are very obscure and uncertain.

<sup>2</sup> *This obscurity, says Strabo, has arisen not only from the changes and revolutions, which have happened in these provinces; but also from the disagreement to be found in writers, who never describe the same fact in the same manner.* The inroads of the Cimmerians and Amazonians are equally obscure and uncertain.

It is mentioned by Apollonius Rhodius, that, when Orpheus played upon the lyre, the trees of Pieria came down from the hills to the Thracian coast, and ranged themselves in due order at <sup>29</sup> Zona. As the people, of whom I have been treating, worshiped the Sun, whom they styled Zon, there were in consequence of it many places, which they occupied, called Zona. One of these, we find, was in Thrace, near the Hebrus. It was undoubtedly a city built by the Orphite priests, and denominated from the luminary, which they adored. There

<sup>28</sup> Γεγορε δε ἡ ἀσάφεια οὐ δια τὰς μεταβολὰς μόνον, ἀλλὰ καὶ δια τὰς τῶν συγγραφέων ἀνομολογίας, περὶ τῶν αὐτῶν οὐ τὰ αὐτὰ λεγόντων. Strabo. L. 12. p. 859.

<sup>29</sup> Argonaut. L. 1. v. 29.

Serrium, et, quo canentem Orpheus secuta narrantur nemora, Zone. Mela. L. 2. c. 2. p. 140. See Herod. L. 7. c. 59.

was a city Zona in Africa, said to have been taken by the Roman <sup>30</sup> general Sestius; which we may suppose to have been named from the same object. I mention these things, because there was likewise a city <sup>31</sup> Zona of the Amazons in Cappadocia, which led the Greeks into a strange mistake. For when, in their legendary histories, they suppose Hercules to march to Zona, and to take it; they misconstrue the name, and imagine, that it was ζώνη, *a bandage*. Hence instead of a city, they uniformly render it ζώνη, and make the grounds of the Amazonian war to have been a woman's girdle.

The term Zon, the Sun, was oftentimes varied to Zan, Zon, Zan, Zaön, Zoan, Zaön, and Zoan: and people and places were accordingly denominated. I have taken notice of the <sup>32</sup> Suanes and Soanes of Colchis; who were sometimes called <sup>33</sup> Zani. Mention is made of a temple in Thrace named Σαον, Saon; which is a variation of the same term, as is mentioned above. It was situated near a cavern: and is said to have been built by the Corybantes, and to have also had the name of Zerynthus. <sup>35</sup> Lycophron accordingly styles it, Ζηρυνθον αντρων—εβρυμνον Ζηρυνθον αντρων κτισμα Κυβαντων Σαον. *How he laughs at the Greeks!*

<sup>30</sup> Dionys. Hist. Rom. L. 48.

<sup>31</sup> It is called Zoana by Antoninus, p. 182. who places it in Armenia Minor; which was an Amazonian province, and often ascribed to Cappadocia.

<sup>32</sup> Pliny. L. 6. c. 4.

<sup>33</sup> They were called Zani, Zaïni, and Zanitæ: also Sanitæ. Agathias. L. 5. p. 143. Τσαινι, Tsaini. The author of the Chronicon Paschale calls them Salli and Sanitæ, Σαλλαι και Σανιται—όπου εστι η παρεμβολη Αψαρος. p. 34. Both terms relate to the Sun, styled Sal, and Sol; Zan, and Zon. The Amazons lived between the Thermodon and the river Apfarus. *Luminous Etymology!*

<sup>44</sup> Lycoph. v. 77.



The Greeks seem  
to have reputed  
etymology, as much as  
my Frienda Bryant.

One of the most extraordinary circumstances in the history of the Amazons is their invasion of Attica. They are represented as women, who came from the river Thermodon, in revenge for the insult offered to them by Hercules, who had plundered their country. Their attack is described as very violent; and the conflict for a long time doubtful. At last, having lost many of their companions, they were obliged to retreat, and intirely leave the country. The Athenians pretended to have many evidences of this invasion: they pointed out the place of engagement: the very spot, where they afterwards entered into a truce: and they could shew the tombs of those Amazons, who fell in the dispute. The place was named Amazoneum: and there was an ancient pillar near it, said to have been erected by this people. The history given is circumstantial, yet abounds with inconsistencies; and is by no writer uniformly related. Such a people as the Amazonians had certainly been in Attica: the Athenians, as well as the Bæotians, were in great measure descended from them. Plutarch from the names of places, which had a reference to the Amazonian history, tries to shew the certainty of this invasion, and of the circumstances, with which it was said to have been attended. For there was a building named <sup>35</sup> Horcomosium, which he supposes to have been the place of truce: and he mentions sacrifices,

<sup>35</sup> Ἀλλὰ τεγετεν πολέμον εἰς σπονδὰς τελευτήσαι μαρτυριὸν ἐστὶ ἥτε τὸ τοῦ κλη-  
σι τοῦ παρὰ τὸ Θησεῖον, ἐν ᾧ περ Ὀρχομοσίον καλεῖσιν, ἥτε γενομένη παλαιὰ θυσιὰ τοῖς  
Ἀμαζῶσι πρὸ τῶν Θησεῖαν. Theseus. vol. 1. p. 13. Orchom-ous, like Asterous,  
Ampelous, Maurous, Amathous, Achorous, signifies a place sacred to Or-Chom.  
He was the Orchamus of the east: and the same personage from whom the cities  
called Orchomenos had their name.

which used there to be offered to the Amazons. But there is nothing in these arguments, which proves the point in question. The name of the place, if it be genuine, may relate to an oath: but it does not necessarily follow, that the Amazons here entered into a treaty; nor do the rites established at all shew, that they were in a state of hostility with the <sup>54</sup> Athenians. The rites consisted originally in offerings made to the Deity, from whom the Amazons received their name. He was called Azon, and Amazon, the same as Ares, the Sun. They worshiped both Ares and Harmon: which the Grecians changed to a feminine Harmonia: and the Amazons, in consequence of this worship, were said to be the offspring of those Deities.

*Ares, the Sun! How many names had the Sun?*

<sup>55</sup> Δη γὰρ καὶ γενεὴν ἔσαν Ἀρεὸς Ἀρμονίης τε.

By γενεὴ Ἀρεὸς καὶ Ἀρμονίης is meant the children of the Sun and Moon. Hence it is, that the wife of Cadmus was said to be Harmonia; for the Cadmians were certainly Amazonians.

*Children of the Sun and Moon.*

After the Grecians had supposed, that these female warriors invaded their country, and were repulsed, they were at a loss to account whither they afterwards withdrew. Some have

<sup>54</sup> By Plato they are said to have been conducted by Eumolpus. Εὐμόλπος μὲν οὖν καὶ Ἀμαζόνων ἐπιστρατεύσαντων ἐπὶ τὴν χώραν. Menexenus. vol. 2. p. 239. He introduced hymns, and sacrifices, and the mysteries at Eleusis. This could not be the work of an enemy in a state of war.

<sup>55</sup> Apollon. Argonaut. L. 2. v. 992.

Har-Mon is Dominus Lunus. Hara Mona, from whence came Ἀρμονία, Domina Luna. The Cadmians were certainly Amazonians; but their ancient name by length of time was effaced.

*Ἀρμονία, Domina Luna. Oh! The Revolutions given of Etymology!*

given out, that they retreated into Magna <sup>56</sup> Græcia, where they founded the city <sup>57</sup> Cleite: and Isocrates so far agrees, as to acknowledge, that none of them returned to their own <sup>58</sup> country. But Lysias goes farther, and says, <sup>59</sup> that their nation was wholly ruined by this expedition: that they lost their territories, and were never more heard of. Upon all which <sup>60</sup> Plutarch observes, *that we must not wonder, when transactions are of such antiquity, if history should prove contradictory and obscure.* The Amazons were supposed to have always fought on horseback; and they were thus described by Micon in the Poicile at <sup>61</sup> Athens. Yet it is certain, that the use of cavalry in war was not known in Greece till long after this æra: and, if we may credit Homer, the Asiatic nations at the siege of Troy were equally unacquainted with this advantage. The strongest argument for this invasion of the Amazons, and their defeat, was the tombs of those, who were slain. These are mentioned by many writers. But the Grecians had likewise the tomb of Dionusus, of Deucalion, of Orion; and the tombs of other persons, who never existed: all which were in reality high altars, raised in an-

Bravo! Plutarch!

Tombs. The Infallibility of  
Tombs! And why not of  
Medals and Coins?

<sup>56</sup> Επεστράτευσαν δὲ αὐταὶ τῇ Ἀττικῇ, καὶ νικηθεῖσαι ὑπεστρέψαν εἰς Ἰταλίαν. Scholia in Lycoph. v. 1332.

<sup>57</sup> Κλειτή, — μία τῶν Ἀμαζονῶν πόλιν ἐκτίσσε. Etymolog. Mag.

<sup>58</sup> Λέγεται μὲν οὖν περὶ τῶν Ἀμαζονῶν, ὡς τῶν μὲν ἐλθεσὼν ἐξέμια πάλιν ἀπῆλθεν. Ἄι δὲ ὑπολειφθεῖσαι διὰ τὴν ἐνθάδε συμφορὰν ἐκ τῆς ἀρχῆς ἐξέβληθησαν. In Panegy. p. 93.

<sup>59</sup> Ἐκείναι μὲν οὖν τῆς ἀλλοτρίας ἀδικῶς ἐπιθυμήσασαι τὴν αὐτῶν δικαίως ἀπώλεσαν. Τὴν ἑαυτῶν πατρίδα διὰ τὴν ἐνθάδε συμφορὰν αἰωνίον κατέστησαν. Lysias. Funeb. Orat. τοῖς Κορινθίων Βοηθοῖς.

<sup>60</sup> Θαυμάζον ἐκ ἐστὶν ἐπὶ πραγμασίῃς ἔτω παλαιοῖς πλανᾶσθαι τὴν ἱστορίαν. Plutarch in Theseo. p. 13.

<sup>61</sup> Τὰς δὲ Ἀμαζόνας σκοπεῖ, ὡς Μικὼν ἐγράψεν ἐπὶ ἵππων μαχομένας. Aristophanis *Lyfistrata*, v. 680. cient



cient days. The whole of this history relates to old rites and customs, and not to any warlike expedition. They likewise shewed a pillar, called Amazoneum, which was supposed to have been denominated from this <sup>62</sup> people. But we can only infer from it, that such people were once in the country, and probably erected it. This was the express object to which the Amazonians paid their adoration; as they lived in an age, when statues were not known. Such a one the Argonauts are said to have found in the temple of Arez, when they landed upon the coast of Pontus; and made their offerings to the Deity.

*High Altars! Ah!  
high Altars!  
Pillars too! Ah  
Pillars!*

*Statues too! When  
they came in fashion  
did not help the mat-  
ter, nor Pillars neither.*

<sup>63</sup> Πασσυδιη δ' ηπειτα κιον μετα νηον Αρης  
Μηλ' ιερευσαμενοι, περι δ' εσχαρη εσησαντο  
Εσσυμενωσ, η τ' εκτος ανηγεφρος πελε νηε  
Στιαων' εισω δε μελας ΛΙΘΟΣ ησηρεισο  
Ιερος, ω ποτε πασαι AMAZONES ευχετωντο.

Now to the grove of Arez they repair,  
And while the victims bleed, they take their stand  
Around the glowing altar, full in front  
Of a fair temple. Here of ebon hue  
Rises in air a lofty antique stone.  
Before it all of Amazonian name  
Bow low, and make their vows.

That the tombs spoken of were high altars is evident from their situation: for how could they otherwise be found in

*Tombs, high Altars.*

<sup>62</sup> Πλησιον ωκει των πυλων προς τη Αμαζονιδι φυλη. Plato in Axiocho. vol. 3. p. 365.

<sup>63</sup> Apollon. Argon. L. 2. v. 1174.

the middle of the <sup>63</sup> city : and in so many different places. There was an Amazonian monument at <sup>64</sup> Megara : and tombs of Amazons near <sup>65</sup> Chæronea upon a river named Thermodon. The like were shewn in Thessaly near <sup>66</sup> Scotussa, and Cunoscephale : all which were supposed to have been places of burials, where Amazons had been slain. To these might be added monuments of the same nature in <sup>67</sup> Ionia : and others in <sup>68</sup> Mauritania ; all misconstrued, and supposed to have been tombs of female warriors. In respect to those at Athens, the place where they were erected (*ἐν ἀσσει, within the walls of the* <sup>69</sup> *city,*) and the sacrifices there offered, shew, that they could not relate to enemies : but were the work of people, who had there <sup>70</sup> settled. The river Thermodon, which was also called *Ἀιμῶν*, in Thessaly, could not have received its name from a transient march of Amazons ; but must have been so called from people of that family, who resided in those parts. Every circumstance of this supposed invasion is attended with some absurdity. It was owing, we are told, to the injustice of Hercules, who stole the girdle of Hippolyte ; and attacked the nation, of which

All Tombs may be  
misconstrued,

What circumstance in An-  
tiquity, is not attended with  
some absurdity !

<sup>63</sup> Plutarch in Theseo. p. 13. *Ἐν ἀσσει κατεστροπεδευσαν.* p. 12. *Ἐν τῇ πόλει.* Ibid.

<sup>64</sup> Ibid. p. 13.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid. Called by Plutarch *Σκοτουσσαία*. By some it is expressed Scotussa.

<sup>67</sup> *Σημα Μυριννης.* Homer. Iliad. B. v. 813.

<sup>68</sup> Diodorus Sic. L. 3. p. 188.

<sup>69</sup> They were, according to Plutarch, supposed to have fought *περὶ τὴν Πρυκὰ καὶ τὸ Μῆσειον*. The place called Πρυξ was close to the Acropolis. *Πρυξ δὲ ἦν χεῖριον περὶ τὴν Ἀκροπολιν.* Jul. Pollux. L. 8. c. 10. p. 957.

<sup>70</sup> Plutarch in Theseo. p. 13.

she was queen, so as to quite <sup>71</sup> ruin it. The Amazons having been thus cruelly defeated and weakened; and not being able to withstand their next <sup>72</sup> neighbours, resolved to wage war with the Greeks, and particularly with Theseus of Athens. They accordingly began their march, being fully determined to make reprisals. In this disposition of mind, one would imagine, that they took the direct way to Greece: but it was far otherwise. The rout, by which they are supposed to have gone, was quite the reverse of the path, which led to Greece. Every step was in a contrary direction. To arrive at the south-west they passed north-east; and ranging round the whole Euxine Sea, by Mount Caucasus and Colchis, to the <sup>73</sup> Cimmerian Bosphorus; and having passed many hills and many rivers; among which were the Phasis, the Tanais, the Boristhenes, the <sup>74</sup> Ister, the Hebrus, they at last arrive at Athens. Here they pitch their camp, *εν ασει*, within the precincts of the city, and close to the Acropolis. They then fight a severe battle, and are obliged to retire: and not being able to return home, they are dissipated, and dwindle to nothing. Lyfias says, <sup>75</sup> *την ἑαυτων πατριδα δια την συμφοραν ανωνυμον εποιησαν.* *They by this miscarriage ruined their country: so that their very name became extinct.* Here

<sup>71</sup> Το εθνος τωτο τελειως συντριψαι. Diodor. Sic. L. 2. p. 129.

<sup>72</sup> —διωπερ της περιουικεντας βαρβαρης της μεν ασθενειας αυτων καταφρονησαντας, κλ. Diod. L. 4. p. 229. He mentions παντελως το εθνος αυτων συντριβηναι.

<sup>73</sup> Ελλαδικος δε ο Λεσβιος φησιν, οτι παγεντος τε Κυμμερικη Βοσπορη διεληταν αυτον (αι Αμαζονες) και ηλθον εις Αττικην. Scholia in Lycophron. v. 1332.

<sup>74</sup> Ποινας αθελκτους αρπαγης διζημεναι  
Υπερ κελαινον Ιστρον ηλασαν Σκυθας  
Ιππους. Lycoph. v. 1336.

<sup>75</sup> Orat. Funeb. τοις Κορινθιων Βοηθοις.



then one would imagine, that this female history would conclude. No: they are introduced again by the <sup>76</sup> poets at the siege of Troy: and are to be met with in the wars of <sup>77</sup> Cyrus. Some ages after, in the time of Alexander an interview is <sup>78</sup> mentioned to have passed, wherein the queen of the Amazons makes proposals to that monarch about sharing for a night or two his bed. And even in the time of Pompeius Magnus, during the Mithridatic war, they are supposed to exist: for after a victory gained by that general, the Roman soldiers are said to have found many boots and buskins, which Dion Cassius thinks were undoubtedly <sup>79</sup> Amazonian.

Such was the credulity of the ancients about one of the most improbable stories, that was ever feigned. Strabo had the sense to give it up: and Plutarch, after all the evidence collected, and a visible prepossession in favour of the legend; nay, after a full assent given, is obliged in a manner to forego it, and to allow it to be a forgery. For he at last confesses, that <sup>80</sup> *the whole, which the author of the Theseïs wrote, about the invasion of the Amazons, and of Antiope's attack upon Theseus, who had carried off Phædra, and of her associates supporting her; also of those Amazons, whom Hercules slew, seemed manifestly a romance and fiction.*

From what has been said, I think it is plain, that the

<sup>76</sup> Homer, Virgil, Quintus Calaber, &c.

<sup>77</sup> Diodorus. L. 2. p. 128. Polyænus Strateg. L. 8. p. 619.

<sup>78</sup> Cleitarchus apud Strabonem. L. 11. p. 771. See also Diodorus Sic. L. 17. p. 549. Alexander is said to have had some of them in his pay. Arrian. L. 7. p. 292.

<sup>79</sup> In Bello Mithridatico.

<sup>80</sup> Plutarch in Theseo. p. 13. περιφανὸς εἶπε μῦθον καὶ πλάσματι.

Amazon Queen and  
Alexander

Dion. Lunc.

Romance.

Amazonians were a manifold people, and denominated from their worship. They were some of the Titanic race, who settled in Colchis, Ionia, Hellas, and upon the Atlantic in Mauritania. They were also to be found in other parts, and their family characteristic may in all places be seen. They were the same as the Cadmians; and the structures, which bore their name, were not erected to them, but were the work of their own hands. Such was the building called Amazoneum. <sup>81</sup> Ἀμαζονεῖον· Ἰσάιος διειλεκται ἐν τῷ πρὸς Διοκλέα περὶ τῶν Ἀμαζόνων ἀφιερώσεως Ἀθηνησιν· ἐστὶ δὲ ἱερόν, ὃ Ἀμαζόνες ἰδρύσαντο. They are the words of Harpocraton. *Concerning the place called Amazoneum, Isæus says a great deal in his treatise to Diocles about the consecration of the Amazons at Athens. It was a temple, which of old was built by these Amazons.*

I have before taken notice of a passage in <sup>82</sup> Plato, wherein that writer mentions, that Eumolpus led the Amazons, when they invaded Attica. This person is represented both as a Thracian, and as an Athenian; and sometimes as a foreigner from Egypt. Clemens of Alexandria speaks of his coming with the Eumolpidæ into Attica; and styles him the <sup>83</sup> Shepherd Eumolpus. He is supposed to have been the principal person, who introduced the rites and mysteries, which were observed by the Athenians. His sons were the

<sup>81</sup> Harpocraton. The original Amazons were deities; and the people so called were their priests and votaries. Hence *ὑποστὰ τοῖς Ἀμαζόσι* in Plutarch. See Theæus. p. 13.

<sup>82</sup> Menæxenus. vol. 2. p. 239.

<sup>83</sup> *Εὐμόλπος ποιμήν*. Cohort. p. 17.

Eumolpus, Neptuni filius. Hyginus. Fab. 46.

priests, who officiated at the temple of Ceres in Eleusis. The Eleusinian mysteries came from Egypt; and the persons, who brought them must have been of that <sup>84</sup> country. All these things prove, that what has been represented as a war-like expedition was merely the settling of a colony: and those, who had the conduct of it, were Amazonians, who have been represented as women. And so far is probable, that there were women among them, who officiated at the religious ceremonies, which were instituted. Something of this nature is intimated by the Scholiast upon Theocritus, who gives a short but curious account of the first Amazonian priestesses. <sup>85</sup> Καλλιμαχος φησι, της Βασιλισσης των Αμαζονων ησαν θυγατρες· αι Πελειαδες προσηγορευθησαν. Πρωται δε αυται χορειαν και παννυχίδα συνεσησαντο. *We learn from Callimachus, that the queen of the Amazons had daughters, who were called Peleïades. These were they, by whom the sacred dance, and the night vigils were first instituted.* It has been before shewn, that the Peleïades, or Doves, were the female branch of the Iōnim, by whom idolatry was first <sup>86</sup> introduced. And as they were at the same time Amazonians, it proves, that they were all the same people, under different <sup>87</sup> denominations; who chiefly came from Egypt, and were widely scattered over the face of the earth.

<sup>84</sup> Της μεν γαρ Ευμολπιδας απο την κατα Αιγυπτον Ιερων μετανηχεθαι. Diodorus. L. i. p. 25.

<sup>85</sup> Idyl. 13. v. 25.

<sup>86</sup> Ιωνες—των Ελληνων αρχηγοι γεγονοτες τοις ξοανοις προσεκυνουν. Euseb. Chron. p. 13.

<sup>87</sup> Titanians, Atlantians, Iōnim, Amazonians, &c.



## Of the HYPERBOREANS.

ANOTHER name, by which the ancients distinguished this people, was that of Hyperboreans. Under this appellation, we may obtain a farther insight into their history. They are placed, as many of the Cimmerians and Amazonians were upon the Palus Mæotis, and Tanäis; and in those regions, which lay near the Boristhenes, and Ister. But from a notion, that their name had a relation to the north, they have been extended upwards almost to the Cronian Sea. They were of the Titanic race, and called Sindi; a name, as I have shewn, common among the Cuthites. <sup>88</sup> Της Ὑπερβορεως τῆς Τιτανικῆς γενεῆς Φερενικὸς φησιν εἶναι. *We learn from Pherenicus, that the Hyperboreans were of Titanic original.* <sup>89</sup> Τῶν Μαιωτῶν δ' αὐτοὶ τε οἱ Σινδοὶ. *The Sindi are one family of those, who live upon the Mæotis.* Strabo speaks of them as called among other names Sauromatæ. <sup>90</sup> Της μὲν ὑπὲρ τῆς Εὐξείνου, καὶ Ἰστροῦ, καὶ Ἀδριατικοῦ, κατοικοῦντας Ὑπερβορεως ἐλεγον, καὶ Σαυρομάτας, καὶ Αἰμασπας. *Those, who live above*

<sup>88</sup> Scholia in Pind. Olymp. Od. 3. v. 28.

<sup>89</sup> Strabo L. 11. p. 757. Ἐν δὲ τῇ Σινδικῇ τοῦ Βασιλείου τῶν Σινδῶν πλεῖστον θαλάσσης.

Τόσσοι μὲν ποταμὸν Ταναιὸν περναίετασσι  
 Σαυρομάτας δ' ἐπεχρῶσι ἐπασσύτεροι γεγάωτες  
 Σινδοὶ, Κιμμεριοὶ τε, καὶ οἱ πελάς Εὐξείνιοιο  
 Κερκετῖοι τ', Ὀρεταὶ τε, καὶ ἀλκηνεῖς Ἀχαιοὶ.

Dionys. Περιηγ. v. 680.

<sup>90</sup> Strabo. L. 11. p. 774.

*the Euxine, Ister, and Adriatic, were formerly called Hyperboreans, and Sauromatæ, and Arimaspians.* The same by Herodotus are reckoned among the <sup>91</sup> Amazonians. They worshiped the Sun, whom they held in high honour; and they had Prutaneia, which were styled, <sup>92</sup> Αἰθρία, Aithria; where they preserved a perpetual fire. Like the people of Colchis, they carried on in early times a great trade; and the passage of the Thracian Bosporus, as well as of the Hellespont, being possessed by people of their family, gave them opportunities of prosecuting their navigation to a great distance. When the Hetrurian mariners have laid hands upon Bacchus, and are thinking, where they can sell him to the best advantage; the master of the ship mentions Cyprus, Egypt, and the country of the Hyperboreans, as the best marts in those days.

<sup>93</sup> Ελπομαι, ἡ Αἰγυπτον ἀφίξεται, ἡ ὄγε Κυπρον,  
 Ἡ εἰς Ὑπερβορεας.

The people of Cyprus were of the same race, as the other nations, of which I have been speaking. <sup>94</sup> Εἰσι δὲ καὶ οἱ Κυπριοὶ ἐκ τῶν Κιττιαιῶν, καὶ οἱ ἐν τῷ βορρᾷ ὁμοφυλοὶ τῶν αὐτῶν Κιττιαιῶν. The meaning of this is, that the people of Cyprus were of Cuthean original, as were the people of the north, the Hyperboreans: they were all of the same race,

<sup>91</sup> L. 4. c. 10.

<sup>92</sup> Κρατίνου ἐν Δηλιασίν, Ὑπερβορεὺς Αἰθρία τιμῶντας γέφῃ. Hesych. Αἰθρία. They were also Atlantians: for we read of Atlas Hyperboreus. Apollodorus. L. 2. p. 102.

<sup>93</sup> Διογύσης ἡ Ληγαί. v. 28.

<sup>94</sup> Euseb. Chron. p. 12. l. 38.

all equally Cutheans. A colony of them settled in Crete, whose priests were the ancient Curetes, so denominated from their <sup>95</sup> temple, and service; and who were acknowledged to have been of Titanian race. *The Cretans*, says <sup>96</sup> Diodorus, *have traditions, that the Titanians came to their island in the time of the Curetes; and took possession of that part, which lay about Gnoſſus. Here to this day, they ſhew the ruins of the temple, where Rhea is ſuppoſed to have reſided: and there is alſo a grove of Cyprus trees, which were planted in ancient times.* By the ſame rout they came to Eubœa, and other parts of Greece; and were ſuppoſed to have been conducted by <sup>97</sup> Cothus and Archlus, the ſons of Xuth; and by Iön and Hellen, ſons of the ſame perſonage. They alſo paſſed up to Thrace, and to Phrygia: hence Anchifeſ tells Æneas, that the Trojans were originally from Crete.

<sup>98</sup> Creta Jovis magni medio jacet infula ponto,  
Mons Idæus ubi, et gentis cunabula noſtræ.

The Hyperboreans upon the Euxine at one time ſeem to have kept up a correſpondence with thoſe of the Titanian race in moſt countries. But of all others, they ſeem to have reſpected moſt the people of Delos. To this iſland they uſed to ſend continually myſtic preſents, which were greatly revered. In conſequence of this the Delians knew more

<sup>95</sup> Kir-Ait, Templum Solis. Ofiris was called Ait-Ofiris. Herodotus. L. 4. c. 59.

<sup>96</sup> Diodorus Sic. L. 5. p. 334.

<sup>97</sup> Κοθος και Αρχλος, οι Έσθες παιδες εις Ευβοιαν ήκον οικησαντες. Plut. Quæſtion. Græcæ. p. 296.

<sup>98</sup> Æneid. L. 3. v. 104.



of their history than any other community of <sup>99</sup> Greece. Callimachus, in his hymn to Delos, takes notice both of the Hyperboreans, and their offerings; and speaks of them as a people of high antiquity.

<sup>100</sup> —Και οἱ καθυπερθε Βορείης  
Οικία θινος ἔχουσι, πολυχρόνιωτατον αἶμα.  
Οἱ μέντοι καλάμην τε, καὶ ἱέρα δραγματα πρῶτοι  
Ἀσαχυνων φορέουσι.

Plutarch likewise mentions, that they used to come to Delos with flutes, and harps, and other instruments of music; and in this manner present their offerings. Their gifts were emblematical; and consisted of large handfuls of corn in the ear, called *αμαλλαι*, which were received with much reverence. Porphyry says, that no offerings were looked upon with greater veneration than these of the Hyperboreans. He styles them presents, and <sup>2</sup> *ὑπομνηματα*, *memorials*; for they were symbolical, and consisted of various things, which were inclosed in sheaves, or handfuls of <sup>3</sup> corn. This people were esteemed very sacred: and it is said, that Apollo, when he was exiled from heaven, and had seen his offspring slain, retired to their country. It seems, he wept; and there was a tradition, that every tear was amber.

<sup>99</sup> Πολλὰ δὲ πλεῖστα περὶ αὐτῶν Δηλίοι λεγασιν. Herod. L. 4. c. 33.

<sup>100</sup> V. 281.

<sup>1</sup> Καὶ τα εἰς Ὑπερβορέων ἱέρα μετ' αὐλῶν καὶ συριγγῶν, καὶ κιθάρᾳ εἰς τὴν Δῆλον φασὶ το παλαιὸν φελλεσθαι. Plutarch de Musicâ. vol. 2. p. 1136.

<sup>2</sup> Σέμνα δὲ ἦν τῶν πρὶν ὑπομνηματα ἐν Δῆλῳ εἰς Ὑπερβορέων Ἀμαλλοφορῶν. Porph. de Abſtinentiâ. L. 2. p. 154.

<sup>3</sup> Ἴρα ἐνδεσμεῖα ἐν καλάμη πυρῶν. Herod. L. 4. c. 33.

\* Κελτοὶ δ' ἐπὶ βαξίν εθεντο,  
 Ὡς αἶ' Ἀπολλωνος ταδὲ δακρυὰ Λητοῖδας  
 Ἐμφερεται διναις, ἅτε μυρία χευε παροίθεν,  
 Ἥμος Ὑπερβορέων ἱερὸν γένος ἰσαφικάνεν  
 Οὐρανὸν ἀγλήεντα λιπών.

The Celtic fages a tradition hold,  
 That every drop of amber was a tear,  
 Shed by Apollo, when he fled from heaven.  
 For sorely did he weep; and forrowing pass'd  
 Through many a doleful region, till he reach'd  
 The sacred Hyperboreans.

In like manner it is said of Perseus, that he went to the  
<sup>5</sup> Hyperboreans: and Hercules also made a visit to this people:

<sup>6</sup> Δάμον Ὑπερβορέων πεισας, Ἀπολ-  
 λωνος θεραποντα.

His purpose was to obtain a branch of the wild olive, which  
 grew in the grove of the Deity. They are sometimes repre-  
 sented as <sup>7</sup> Arimaspians; and their chief priestesses were  
 named <sup>8</sup> Oupis, Loxo, and Hecaërge; by whom the Hyper-

<sup>4</sup> Apollon. Argonaut. L. 4. v. 611. Tertius (Apollo) Jove tertio natus et Latonâ, quem ex Hyperboreis Delphos ferunt advenisse. Cicero de Nat. Deor. L. 3.

<sup>5</sup> Pind. Pyth. Od. 10. v. 47.

<sup>6</sup> Pind. Olymp. Od. 3. v. 28.

<sup>7</sup> Ἀριμασποὶ ἔθνος Ὑπερβορέων. Steph. Byz.

<sup>8</sup> Πρωταὶ τοὶ τὰς ἐνεῖκας ἀπὸ ξανθῶν Ἀριμασπῶν

Οὐπίς τε, Λοξώ τε, καὶ εὐαίων Ἐκαεργή,

Θυγατέρες Βορέας—κ τ λ. Callim. Hymn. in Delon. v. 291.

See Pausanias. L. 5. p. 392. Quidam dicunt Opin et Hecaërgen primas ex Hyperboreis sacra in insulam Delon occultata in fascibus mergitum pertulisse. Servius in Virg. Æneid. L. 11. v. 522. See Pliny. L. 4. c. 12.

borean rites are said to have been brought to Delos. They never returned, but took up their residence, and officiated in the island. People from the same quarter are said to have come to Delphi in Phocis ; and to have found out the oracular seat of Apollo. Pausanias produces for this the evidence of the ancient priestess Bæo. She makes mention of Olen the Hyperborean, as the first prophet of Delphi : and further says, that the first temple of the Deity was founded by him in conjunction with Pagafus and Agyieus.

<sup>9</sup> Εὐθα τοι εὐμνησον χερσηριον εκτελεσαντο  
Παιδες Ὑπερβορεων Παγασος και διος Αγυιευς.

επι τελευτη τη ὕμνου τον Ωληνα ονομασεν.

Ωλην δ' ὅς γενετο πρῶτος Φοιβοιο πρῶφατας,  
Πρῶτος δ' ἀρχαιων επων τεκτητα' αοιδαν.

By other writers Olen is said to have been from Lycia.  
<sup>10</sup> Ωλην της παλαιας ὕμνης εποίησεν, εκ Λυκίης ελθων, της αειδο-  
μενης εν Δηλῳ. *Olen, who came from Lycia, was the author of those ancient hymns, which are sung at Delos.* The word Olen; was properly an Egyptian sacred term ; and expressed Olen, Olenus, Ailinus, and Linus : but is of unknown meaning. We read of Olenium Sidus; Olenia Capella, and the like.

<sup>11</sup> Ωλενιην δε μιν αιγα Διος καλεσθ' ὑποφηται.

IF

<sup>9</sup> Pausanias. L. 10. p. 809.

<sup>10</sup> Herod. L. 4. c. 35. He is by Pausanias himself mentioned as a Lycian: Λυκιος δε Ωλην, ὅς και της ὕμνης τους αρχαιοτατους εποίησεν Ἑλλησιν. L. 9. p. 762.

<sup>11</sup> Arati Phœnom. v. 164.



If then this Olen, styled an Hyperborean, came from <sup>12</sup> Lycia and Egypt, it makes me persuaded, of what I have often suspected, that the term *Hyperborean* is not of that purport, which the Grecians have assigned to it. There were people of this family in the north; and the name has been distorted and adapted solely to people of those parts. But there were Hyperboreans from the east, as we find in the history of Olen. And when it is said of Delos, that the first rites were there instituted by this people; and that they founded the temple at Delphi: we must not suppose, that these things were performed by natives from the Tanais, and the Riphean hills; much less from the Cronian seas, upon whose shores some people would place them. People of this name and family not only came to Greece, but to Italy: and extended even to the <sup>13</sup> Alps. The Mons Palatinus at Rome was supposed to have been occupied by Hyperboreans; and the ancient Latines were descended from them. Dionysius Halicarnassensis tells us, <sup>14</sup> *that Latinus was the son of Hercules by an Hyperborean woman.* By this is meant, that the people

Nascitur Oleniæ fidus pluviale Capellæ. Ovid. Fast. L. 5. v. 113.

A sacred stone in Elis was called Petra Olenia. Pausan. L. 6. p. 504.

<sup>12</sup> Ωλην, ἀνὴρ Λυκίος. Herod. L. 4. c. 35.

Ωλην Λυκίος. Pausan. L. 5. p. 392.

Ωλην Ὑπερβορεός. Ibid. L. 10. p. 810.

<sup>13</sup> Ὑπερβορεὺς οἰκεῖν περὶ τὰς Ἀλπεὶς τῆς Ἰταλίας. Scholia in Apollon. Argonaut. L. 2. v. 677. Here were some remarkable Cuthean settlements. Τετῶν δ' ἐστὶ καὶ ἡ Ἰδεωνὴ λεγόμενη γῆ, καὶ ἡ Κοττιε. Strabo. L. 4. p. 312.

<sup>14</sup> Λατῖνον δ' ἐκ τίνος Ὑπερβοριδὸς κορῆς. L. 1. p. 34.

Eusebius makes the Citeans of Cyprus, and the Romans equally of Hyperborean original. Εἰσὶ δὲ καὶ οἱ Κυπριοὶ ἐκ τῶν Κιττιαίων, καὶ οἱ ἐν τῷ βορρᾷ ὁμοφυλοὶ τῶν αὐτῶν Κιττιαίων, καὶ τῶν Ρωμαίων. Chron. p. 12. l. 38.

by

of Latium were an Herculean and Hyperborean colony. Those, who occupied the Mons <sup>15</sup> Palatinus, are supposed to have been also Atlantians, and <sup>16</sup> Arcadians; by the latter term is denoted people, whom I have distinguished by the name of Arkites. The Hyperboreans, who came to Delos, were devoted to this worship. Herodotus mentions two of their <sup>17</sup> priestesses, whom he calls Opis and Arge. They built the chief temple in that island, and planted the olive. They also constructed a sacred *Θηκη*, or chest, on account of *ωκυτος*, a speedy delivery. As they were virgins, this circumstance did not relate to themselves, but to a mysterious <sup>18</sup> rite. In the celebrating of the mysteries, they held handfuls of corn; and had their heads shorn after the manner of the Egyptians. The like rites were practised by the Pæonians and people of <sup>19</sup> Thrace.

It would be unnatural to suppose, that these rites, and these colonies came all from the north: as it is contrary to the progress of nations, and repugnant to the history of the first ages. A correspondence was kept up, and an inter-

<sup>15</sup> It had its name a Palanto Hyperborei filia. Festus apud Auctores Ling. Lat. p. 355.

<sup>16</sup> They were supposed to have come with Evander.

Tum rex Evander Romanæ conditor arcis.

Virg. *Æneid.* L. 8. v. 313.

Vobis Mercurius pater est, quem candida Maia

Cyllenes gelido conceptum vertice fudit:

At Maiam, auditis si quicquam credimus, Atlas,

Idem Atlas generat, Cœli qui fœdera tollit.

Virg. *Æneid.* L. 8. v. 138.

<sup>17</sup> L. 4. c. 34. and 35.

<sup>18</sup> By the name Arge is signified *Θηκη*, a sacred chest, or ark.

<sup>19</sup> Herodot. c. 33.

course maintained between these nations : but they came from Egypt and the east. There must have been something mysterious in the term <sup>20</sup> Hyperborean : it must have had a latent meaning, which related to the science and religion of the people so called. Pythagoras, who had been in Egypt, and Chaldea, and who afterwards settled at Croton, was by the natives styled the <sup>21</sup> Hyperborean Apollo. And though some of this name were of the north, yet there were others in different parts of the world, who had no relation to that clime. Pindar manifestly makes them the same as the Atlantians, and Amazonians of Afric : for he places them near the Islands of the Blest, which were supposed to have been opposite to Mauritania. He speaks of them, as a divine race ; and says, that Perseus made them a visit, after that he had slain the Gorgon. At the same time he celebrates their rites, and way of life, together with their hymns and dances, and variety of music : all which he describes in a measure exquisitely fine.

<sup>22</sup> Μοῖσα δ' ἐκ ἀποδάμει  
 Τροποῖς ἐπὶ σφετεροῖσι· πάν-  
 τα δὲ χοροὶ Παρθένων,  
 Λύξαν τε βοαί, καναχαὶ δ' αὐλῶν δονεῶνται.  
 Δαφνὰ δὲ χρυσεὰ κο-  
 μᾶς ἀναδήσαντες, εἰλα-  
 πινύσιν εὐφρονῶς.

<sup>20</sup> Herodotus supposes people to have had this name παρ' οἷς ὁ Ἑσπεῖος ἔπνευε. Writers give different reasons for the name, all equally unsatisfactory.

<sup>21</sup> Ἀριστοτέλης λέγει, τὸν Πυθαγόραν ὑποτῶν Κροτωνιατῶν τὸν Ἀπολλῶνα Ὑπερβορεῖον προσαγορευεσθαι. Ælian. Var. Hist. L. 2. c. 26.

<sup>22</sup> Pindar. Pyth. Od. 10. v. 57.



Νοσοι δ', εδε γηρας ουλομενον  
 Κεκραται ιερα γενεα' ποιων  
 Δε, και μαχαν, ατερ  
 Οικεοισι, φυγοντες  
 'Υπερδικον Νεμεσιν.

Pleas'd with the blameless tenor of their lives,  
 The Muse here fix'd her station.  
 Hence all around appears  
 A lovely scene of virgin choirs.  
 In every grove  
 The lyre is heard responsive to the lyre ;  
 While the shrill pipe conspires  
 In a pleasing din of harmony.  
 The natives revel in delight,  
 Their heads bedeck'd with laurel ; and their hair  
 Braided with gold.  
 They feel not age, nor anguish :  
 But are free from pain ;  
 Free too from toil,  
 And from every evil, that ensues from war.  
 The frowns of Nemesis reach not here :  
 But joy abounds,  
 Joy pure, and unimpaired,  
 In a continual round.

The northern Hyperboreans, who were the same as the Cimmerians, were once held in great repute for their knowledge. Anacharsis was of this family ; who came into Greece, and was much admired for his philosophy. There was also an

Hyperborean of great fame, called <sup>22</sup> Abaris, who is mentioned by <sup>23</sup> Herodotus. He was the son of Zeuth, styled Seuthes : and is represented as very knowing in the art of divination, and gifted with supernatural powers. Apollo is said to have lent him a golden arrow, upon which he was wafted through the air, and visited all the regions in the <sup>24</sup> world. He neither eat, nor drank ; but went over the earth, uttering oracles, and prefaging to nations, what was to come. This seems to be an imaginary character ; and probably relates to the various migrations of the sons of Chus, and the introduction of their religion into different parts of the world. All the Ethiopic race were great archers. Their name was sometimes expressed Cushitæ ; and the ancient name of a bow was Cushet ; which it probably obtained from this people, by whom it was invented. There is reason to think, that by their skill in this weapon they established themselves in many parts, where they settled. This may possibly be alluded to in the arrow of *Abaris*, the implement of <sup>25</sup> *passage* ; by which he made his way through the world.

*Abaris*

They were people of the same family, who settled in Thrace under the name of Scythæ ; also of Sithones, Pæonians, Pierians, and Edonians. They particularly worshiped the first planter of the vine under the known title of Dio-

<sup>22</sup> See Euseb. Chron. Versio Lat. p. 32. Strabo. L. 7. p. 461.

<sup>23</sup> L. 4. c. 36. Strabo. L. 7. p. 461.

<sup>24</sup> In like manner Musæus of Thrace is said to have had the art of flying ; which was Βορρα δωρον. Pausan. L. 1. p. 53.

<sup>25</sup> בנה עברה. קשת עברה

nufus, and also of Zeus<sup>26</sup> Sabazius. They had also rites, which they called Cotyttia from the Deity<sup>26</sup> Cotys; and others named Metroa, and Sabazia, which were celebrated in a most frantic manner by the Edoni upon Mount Hæmus. The Deity was also called<sup>27</sup> Sabos, which term, as well as the title Sabazius, was derived from סבא, Saba, wine. Hence amid all their exclamations the words, *Ευοι Σάβοι*, Evoc Sabæ, were to be particularly distinguished. He was worshiped in the same manner by the<sup>28</sup> Phrygians, who carried on the same rites and with the like shouting and wild gestures upon Mount Ida. The priests also were called Sabi; and this name seems to have prevailed both in<sup>29</sup> Phrygia and in<sup>30</sup> Thrace.

Some of this family are to be found in Thessaly, particularly in Magnesia and Pthiotis. A large body came into Italy: some of whom occupied the fine region of Campania, and went under the name of<sup>31</sup> Cimmerians. It has been the opinion of learned men, that they were so called from כמר, Cimmer, Darkness. This may possibly have been the etymology of their name: though most nations, as far as I have been able to get any insight, seem to have been denominated from their worship and Gods. Thus much however is cer-

<sup>26</sup> Τῆς μὲν Κοτύως τῆς ἐν τοῖς Ἡδωναῖς Αἰσχρὺλος μὲμνηται. Strabo. L. 10. p. 721.  
Σεμνα Κοτύς ἐν τοῖς Ἡδωναῖς. Æsch. ibid.

Ευοι Σάβοι, Ὑψις Ἀττικῆς καὶ Ἀττικῆς Ὑψις. Ταῦτα γὰρ ἐστὶ Σαβαζία, καὶ Μητρώα. Ibid. p. 723.

<sup>27</sup> Σαβαζίος, ἐπωνυμὸν Διονυσίου καὶ Σάβον ἐνιστὲ καλεῖσιν αὐτόν. Hesych.

<sup>28</sup> Καὶ ὁ Σαβαζίος δὲ τῶν Φρυγιάκων ἐστὶ. Strabo. L. 10. p. 721.

<sup>29</sup> Σάβοι, εἶδος Φρυγίας· λεγόνται καὶ ἀντι τὰ Βακχοὶ Σάβοι. Steph. Byz.

<sup>30</sup> Σαβαζίον τὸν Διονύσον οἱ Θράκες καλεῖσι, καὶ Σάβος τῆς Ἰερός αὐτοῦ. Schol. in Aristoph. Vesp. v. 9.

<sup>31</sup> Strabo. L. 5. p. 374.



tain, that this people had in many places subterranean apartments, where their priests and recluses dwelt; and were supposed to be consigned to darkness; all which favours the opinion abovementioned. Ulysses, in Homer, speaks of his arrival in the country of the Cimmerians, whom he describes as in a most uncomfortable situation, and places at the extremities of the ocean. *Subterranean.*

<sup>32</sup> Ἡ δ' ἐς πειραθ' ἴκανε βαθύρροα ὠκεανοιο. (sc. ναυς)  
 Ἐνθα δὲ Κιμμεριῶν ἀνδρῶν δῆμος τε, πόλις τε,  
 Ἡεὶ καὶ νεφέλῃ κεκαλυμμένη, εἶδε ποτ' αὐτὸς  
 Ἡελίος Φαέθων ἐπιδέσμεται ἀκτινεσσίν.  
 Οὐδ' ὅποτ' ἀν' εἰρήσῃ πρὸς οὐρανὸν ἀστερόεντα,  
 Οὐδ' ὅταν ἈΨ ἐπὶ γαίαν ἀπ' οὐρανοθεν πρὸς τραπεῖται,  
 Ἀλλ' ἐπὶ νύξ ὅλη τέταται δειλοῖσι βροτοῖσι.

Now the dark bounds of ocean we explore,  
 And reach at length a melancholy shore:  
 Where lost in cloud, and ever-during shade,  
 His seat of old the sad Cimmerian made.  
 The Sun may rise, or downward seek the main;  
 His course of glory varying; but in vain:  
 No pleasing change does morn, or evening, bring;  
 Here Night for ever broods, and spreads her sable  
 wing.

I imagine, that many temples of old, and especially the celebrated Labyrinths, were constructed in this manner. Four *Labyrinths*

<sup>32</sup> Odyss. A. v. 13.

of these are mentioned by <sup>33</sup> Pliny : of which the most famous was in Egypt, and from this the others were copied. That in Crete is described by <sup>34</sup> Eustathius, as a deep cavern, which went far under ground, and had innumerable windings. Virgil speaks of it as a fine piece of architecture, and executed with great skill.

<sup>35</sup> Ut quondam Cretâ fertur Labyrinthus in altâ  
Parietibus textum cæcis iter, ancipitemque  
Mille viis habuisse dolum, quo signa sequendi  
Falleret indeprensus, et irremeabilis error.

About Caieta, were some vast caverns near the summit of the promontory. *Here, says <sup>36</sup> Strabo, are to be seen huge apertures in the rock; so large, as to be able to afford room for noble and extensive habitations.* Several apartments of this kind were about Cuma, and Parthenope, and near the lake Acherusia in Campania. The same author speaks of this part of Italy, and says, that it was inclosed with vast woods, held of old in great veneration; because in those they sacrificed to the manes. According to Ephorus, the Cimmerians dwelt here, and resided in subterranean apartments, called <sup>37</sup> Argilla, which had a communication with one another. Those, who applied to the oracle of the cavern, were led by these dark passages to the place of consultation. Within the precincts were to

<sup>33</sup> L. 5. c. 9. p. 258. L. 36. c. 13. p. 739.

<sup>34</sup> Λαβυρινθον, σπηλαιον Κρητικον, ὑπογειον, πολυελικτον. In Odyss. A. v. 14.

<sup>35</sup> Æneid. L. 5. v. 588.

<sup>36</sup> Strabo. L. 5. p. 357. p. 374. Pliny. L. 3. c. 5. p. 153.

<sup>37</sup> We may perceive, that the rites in all these places had a reference to the same object of veneration, the Argo.

In Egypt (v. 14. of)

Deep Caverns

Caieta

Cuma

Campania

he found all the requisites for an oracle : dark groves, foul streams, and fœtid exhalations : and above all a vast and dreary cave. It was properly a temple, and formed by the Cimmerians, and Herculeans, who settled in these <sup>38</sup> parts. Here was said to have been the habitation of <sup>39</sup> the Erythrean Sibyl, who came from Babylonia. Places of this nature were generally situated near the sea, that they might more easily be consulted by mariners, whom chance brought upon the coast. On this account Virgil makes his hero apply to the priests of Cuma for advice.

<sup>40</sup> At pius Æneas arces, quibus altus Apollo  
Præsidet, horrendæque procul secreta Sibyllæ  
Antrum immane petit.

*Antrum*

There was a temple near it, built as was said by Dædalus; with a description in carved work upon the entablature, representing the Labyrinth in Crete, and the story of Pasiphaë.

<sup>41</sup> Hic labor ille domus, et inextricabilis error.  
Magnum reginæ sed enim miseratus amorem

<sup>38</sup> Lycophron enumerates most of those ancient places upon the coast of Italy.

Τυρσιν·μακεδνας αμφι Κιρκαιε ναπας,  
Αργεε τε κλειων ορμον; Αιητην μεγαν,  
Λιμνης τε Φορκης, Μαρσιωνιδος ποτα,  
Τιτωνιον τε χευμα, τε κατα χθονος  
Δυοντος εις αφαντα κευθμωνος βαθη,  
Ζωτηρια τε κλιτυν, ενθα παρθενε  
Στυγιον Σιβυλλης εστιν οικητηριον. V. 1273.

<sup>39</sup> Justin. Mart. Cohort. p. 33.

<sup>40</sup> Æneid. L. 6. v. 9.

<sup>41</sup> Ibid. v. 37.

Dædalus,



Dædalus, ipse dolos tecti, ambagesque resolvit ;  
Cæca regens filo vestigia.

This description relates to the temple above ground ; but the oracle was in a cavern beneath, which had been formed by the Cimmerians into numberless apartments.

<sup>42</sup> Excisum Euboicæ latus ingens rupis in antrum,  
Quo lati ducunt aditus centum, ostia centum,  
Unde ruunt totidem voces, responsa Sibyllæ.

The poet has used some embellishments ; but the history was founded in truth. A place of this nature upon the same coast, and at no great distance from Tarracine, remained in the time of the emperor Tiberius. It was for its elegance styled *Spelunca Villa* : and was situated in such a manner as to have a fine view of the sea. Tiberius had upon a time retired to this place, and was taking a repast ; when part of the rock fell in, and killed some of his attendants. But the emperor escaped through the vigilance of his favourite Sejanus : who ran under the part, which was tumbling ; and at the hazard of his life supported it, till he saw his friend <sup>43</sup> secure. The <sup>44</sup> *Syringes* near Thebes in Upper Egypt were a work of great antiquity, and consisted of many passages, which branched out, and led to variety of apartments. Some of them still remain, and travellers, who have visited them, say, that they are painted

*Tiberius in Spelunca.*

*Syringes in Egypt.*

<sup>31</sup> Ibid. v. 42.

<sup>43</sup> Vescabatur in Villâ, cui nomen Speluncæ, mare Amuclanum inter, Fundanosque montes, nativo in specu. Ejus os, lapsis repente faxis, obruit quosdam ministros, &c. Taciti Annalium L. 4. p. 509.

<sup>44</sup> Marcellinus. L. 22. p. 263. There are many such to be still seen in Upper Egypt.

throughout

throughout with the most curious hieroglyphics, stained in the stone: and though they have been executed so many ages, yet the colours are still as strong and vivid, as if they had been but just tintured. Josephus mentions vast subterranees in some of the hills in the part of Canaan called Galilee, and in Trachonitis; and says, that they extended far underground, and consisted of wonderful apartments. They were formed in due proportion, and not arched at the top, but vaulted with flat stones; and the sides were lined in the same manner: and by his account they could contain a great number of people. Such were the caverns at Gadara, Pteleon, and the <sup>45</sup> Spelunca Arbelorum. They at last became the receptacles of outlaws and banditti, who in large bodies used to shelter themselves within; on which account they were demolished. Mention has been made of large caverns and labyrinths near <sup>46</sup> Nauplia, and Hermione in Greece, said to have been the work of Cyclopians. They were probably in part natural, both here, and in the places taken notice of above: but they were enlarged by art; and undoubtedly designed for a religious purpose. They all related to the history of that person, who was principally commemorated under the title of Cronus. He is said to have had three <sup>47</sup> sons; and in a time of danger he formed

*Excavations in  
Canaan, even in  
Galilee.*

<sup>45</sup> See Josephus. Antiq. L. 14. c. 15. and L. 15. c. 10.

<sup>46</sup> Εφεξής δε τῇ Ναυπλίᾳ τὰ σπηλαία, καὶ οἱ ἐν αὐταῖς οἰκοδομητοὶ Λαζυρινθοὶ Κυκλωπεῖα δ' ὀνομαζέσθιν. Strabo. L. 8. p. 567.

<sup>47</sup> Εγεννηθῆσαι—Κρονῷ τρεῖς παῖδες. Sanchon. apud Euseb. P. E. L. I. c. 10. p. 37.

Οὕτω καὶ ὁ Κρονὸς ἐν τῷ ὠκεανῷ αὐτῷ ἀντρον κατεσκευάζει, καὶ κρύπτει τοὺς ἑαυτοῦ παῖδας. Porph. de Nymphar. Antro. p. 109.

Ὡσαύτως καὶ Δημήτριος ἐν ἀντρῷ τρέφει τὴν Κορὴν. Ibid.

Συμβολὸν Κοσμοῦ τὰ σπηλαία. Ibid.

a large cavern in the ocean : and in this he shut himself up together with these sons, and thus escaped the danger. The temple at Keira upon the Mæotis, whither the Titans retired, was a <sup>48</sup> cavern of the same nature, as those above. It was probably in that grove, where stood the temple of Apollo : under which Pherenicus mentions, that the Hyperboreans resided : those Hyperboreans, who, he says, were of Titanic original.

49 Ἀμφι θ' Ὑπερβορέων, οἱ τ' ἐσχατὰ ναιετάσσι  
 Νᾶω ὑπ' Ἀπολλωνος, ἀπειρητοὶ πολέμοιο.  
 Τῆς μὲν ἀγὰ πρῶτερον ἐξ αἵματος ὕμνιζας  
 Τιτανῶν βλάσοντας ὑπο δρομον αἰθρηντα  
 Νάσσασθαι Βορέας γονὴν Ἀριμασπον ἀνακτα.

*He sang also of the Hyperboreans, who live at the extremities of the world, under the temple of Apollo, far removed from the din of war. They are celebrated as being of the ancient blood of the Titans : and were a colony placed in this wintry <sup>50</sup> climate by the Arimaspean monarch, the son of Boreas. One tribe of them is taken notice of by Pliny under the name of <sup>51</sup> Arimpheans. They*

<sup>48</sup> Ἐπὶ τὸ σπηλαῖον τὴν Κεῖρην καλεσμένην ἐστρατεύσατο (Κρασσός). Τὸτο γὰρ μεγίστον τε ἄμα καὶ οχυρωτάτων τε ἔτις ἐν, ὥς καὶ τὰς Τίτανας ἐς αὐτὸ μετὰ τὴν ἥτταν τὴν ὑπὸ τῶν Θεῶν σφίσι γενομένην συγκαταφυγεῖν μυθεύεσθαι. Dion. Cassius. Hist. L. 51. p. 313.

<sup>49</sup> Scholia in Pind. Olymp. Od. 3. v. 28.

<sup>50</sup> So I render δρομος αἰθρηεις, cursus gelidus (scil. Boreæ), from αἰθρος, frigus.

<sup>51</sup> Ibique Arimphæos quosdam accepimus, haud dissimilem Hyperboreis gentem. Sedes illis nemora, alimenta baccæ : capillus juxta foeminis virisque in probro existimatur. ritus clementes. itaque sacros haberi narrant, inviolatosque esse etiam feris accolarum populis. Pliny. Hist. Nat. L. 6. p. 310.



seem to have been recluses, who retired to woods and wilds, that they might more strictly devote themselves to religion. They wore their hair very short, both men and women; and are represented as very harmless; so that they lived unmolested in the midst of many barbarous nations. They were addicted to great abstinence, feeding upon the fruits of the forest. In many of these circumstances they resembled the people, from whence they came. The same monastic way of life prevailed in <sup>52</sup> India among the Sarmanes and Allobii. *Monastic Life in India*

Those who settled in Sicily seem to have been a very powerful and knowing people: but those of Etruria were still far superior. At the time when they flourished, Europe was in great measure barbarous: and their government was in a state of ruin, before learning had dawned in Greece; and long before the Romans had divested themselves of their natural ferity. Hence we can never have an history of this people, which will be found adequate to their merits. There is however a noble field, though not very obvious, to be traversed; which would afford ample room for a diligent enquirer to expatiate; and from whence he might collect evidence of great moment. In respect to Sicily, their coins alone are sufficient to shew how early they were acquainted with the arts; and from the same we may fairly judge of their great elegance and taste. *Sicily Etruria*

The two most distant colonies of this family westward were upon the Atlantic Ocean: the one in Europe to the north; the other opposite at the extreme part of Africa.

<sup>52</sup> Clemens Alex. Strom. L. i. p. 359.

The country of the latter was Mauritania; whose inhabitants were the <sup>53</sup> Atlantic Ethiopians. They looked upon themselves, as of the same family as the <sup>54</sup> Gods: and they were certainly descended from some of the first deified mortals. Those who occupied the provinces of Iberia and Bætica, on the other side, went under the same <sup>55</sup> titles, and preserved the same histories, as those who have been mentioned before. I have shewn, that they were of Erythræan and Ethiopic race: and they gave name to the island <sup>56</sup> Erythra, which they occupied for the sake of trade. Here stood the city Gadara, said to be of high antiquity, and supposed to have been built by Arcaleus of Tyre. <sup>57</sup> Κλαυδῖος Ἰβλῖος ἐν ταῖς Φοινικῆς ἱστορίαις (φησι,) ὅτι Ἀρχαλεὺς υἱὸς Φοινίκος κτίσας τὴν πόλιν, ὠνομάσε τὴ Φοινικῶν γράφη <sup>58</sup> Ταδὸρ. In the temple

<sup>53</sup> Diod. Sic. L. 3. p. 187. 188.

Prima ejus (Maris Atlantici) Æthiopes tenent. P. Mela. L. 3. c. 10.

<sup>54</sup> 'Οἱ τοῖνυν Ἀτλαντίοι—τὴν γενέσιν τῶν Θεῶν παρ' αὐτοῖς γενέσθαι φασιν. Ibid. p. 189.

Πρὸς δυσὶν τῆς Μαυρυσίας αἱ Κωτεῖς λεγόμεναι. Places called Cotis. Strabo. L. 17. p. 1181.

See p. 184. of this volume.

<sup>55</sup> In universam Hispaniam Marcus Varro Iberos, et Persas, et Phœnicas, Celtasque, et Pœnos, pervenisse tradit. Pliny. L. 3. c. 1. p. 137.

<sup>56</sup> Scymnus Chius gives the following history of the island Erythia, or Erythreia; and of Gadara, or Gades.

Προσεσπεριὺς δ' Αἰθιοπας σικητας εχειν

Λεγθσιν αὐτὴν, γενομένης ἀποικίας.

Ταὐτὴν συνεγγυς ὑπολάβεσσα τυγχανει

Τυρίων παλαιῶν ἐμπορῶν ἀποικία

Γαδείφα. Geog. Vet. Gr. vol. 2. p. 9. v. 156.

<sup>57</sup> Etymolog. Mag.

<sup>58</sup> So it should be read; not Γαδὸν. Gador is the same as גדר, and signifies an inclosed and fortified place.

was neither statue, nor pillar, nor stone, by way of adoration, which shews, that it was built in very early times. The island was originally called Cotinusa, which name was after changed to Gadeira. early island.

<sup>59</sup> Και την μεν ναετηρες απο πρωτερων ανθρωπων  
Κληζομενην Κοτινουςαν εφημιζαντο Γαδειρα.

Though it may have been some time, before they lapsed into the more gross idolatry, yet they seem to have been very early addicted to the rites of the Ark. Lycophron mentions people coming to this coast, whom he styles, <sup>60</sup> *Αρης παλαιας γεννα*, *the offspring of ancient Arne*: but he supposes, that they were Bæotians, and came from the vicinity of Theba in Greece. They were indeed Thebæans and Bæoti: but came from a different part of the world. Who was meant by Arne, may be known from the account given by the Scholiast: <sup>60</sup> *Αρηη Ποσειδωνος τροφος*. Arne was the same as Arene, and we find, that she was esteemed *the fostermother of Poseidon*. She was at times styled *Μαια Θεων*, *Μαια Διονυσου*, *Ποσειδωνος Τροφος*, also *Τιθηνη*, *Τοπος*, and *Μητης Θεων*. Arcles, Arclus, and Arcalus, by which the Deity of the place was called, are all compounded of the same terms, Arca-El, five Arca Dei. From hence the Grecians and Romans de-<sup>Etymology!</sup> *Thou art* nominated a personage, whom they styled Heracles, and Her-<sup>a conjure!</sup> cules. But the original was <sup>61</sup> Arclus, and Arcalus; and

<sup>59</sup> Dionys. Περιηγ. v. 455.

<sup>60</sup> Και τοι μεν ακτας εμβατησονται λεπραι,  
Ιερωβοσκες, αγχι Ταρτησσε πυλης,  
Αρης παλαιας γεννα. V. 642.

<sup>61</sup> This is the same person, who is joined with Cothus by Plutarch. Κοθος και Αρκλος, οί Ξυθα παιδες. See also Strabo. L. 10. p. 495.



still more truly, without the termination, Arca-El. It was not a name, but a title: and was given by the Sidonians, and other people in the east, to the principal person preserved in the Deluge: and it signified the great Arcalean, or Arkite. Arcalus is the person, who was supposed to have been preserved in the body of a Cetus; and to have traversed the ocean in a golden Scyphus, which was given to him by <sup>62</sup> Apollo.

Arkite.

<sup>62</sup> Θεός—χρυσέον εδωκε δεπας, εν ᾧ τον ωκεανον διεπέρασε. Apollodorus. L. 2. p. 100.

O F

## Their KNOWLEDGE and INGENUITY.

FROM what has preceded, we may perceive, that there once existed a great resemblance between these numerous colonies of the same family : and that it lasted for ages. I have mentioned, that they were famous at the woof ; and carried the art of weaving to a great degree of excellence. This art was first practised at <sup>1</sup> Arach in Babylonia, and from thence carried to <sup>2</sup> other neighbouring cities ; and in process of time to the most remote parts of the world. The people of Egypt were famous for this manufacture. It is said of king Solomon, that he had his fine flax from this <sup>3</sup> country. The prophet Ezekiel also mentions <sup>4</sup> *fine linen with embroidered work from Egypt* : and the same is alluded to in <sup>5</sup> Isaiah. The linen of Colchis was called <sup>6</sup> Sardonic,

<sup>1</sup> See volume the second, p. 526. 527.

<sup>2</sup> Strabo. L. 16. p. 1074.

<sup>3</sup> 1 Kings. c. 10. v. 28.

<sup>4</sup> C. 27. v. 7.

<sup>5</sup> C. 19. v. 9. Pliny. L. 19. p. 156.

<sup>6</sup> Herod. L. 2. c. 105. Λινον Κολχικον ὑπο Ἑλλήνων Σαρδονικον κενλεται.

See also L. 1. c. 203. Strabo. L. 11. p. 762.

just as the purple of Tyre was styled Sarra, and Sarrana : which terms alike betoken something noble and royal. It was also called Sindon, from the Sindi, and Sindones of the same country. The flax of <sup>7</sup> Campania, which had been introduced by the ancient Herculeans and Cimmerians, was in equal repute: and the like is to be observed in Bætica, and other parts of Spain : where this commodity was particularly worn. The Indi were vested in the same manner, and were noted for this manufacture. Hence the poet Dionysius mentions <sup>8</sup> λινοχλαίνας Αραχωτές, *the people of Archot with their linen robes*. Nor was it only the original texture, which was found out by people of this family ; the dying, and also imprinting these commodities with a variety of colours and <sup>9</sup> figures, must also be attributed to the same. That wonderful art of managing silk, and likewise of working up cotton, was undoubtedly found out by the <sup>10</sup> Indo-Cuthites ; and from them it was carried to the Seres. To them also is attributed the most rational and amusing game, called chess : and the names of the several pieces prove, that we received it from them. We are moreover indebted to them for the use of those cyphers, or figures, commonly termed Arabian : an invention of great consequence, by which the art of numeration has been wonderfully expedited, and improved. They

Indo Cuthites

<sup>7</sup> Pliny. vol. 2. L. 19. p. 155.

<sup>8</sup> Περινήσις, v. 1096. (Indorum) alii lino vestiuntur, aut lanis.—Lanas sylvæ ferunt. P. Mela. L. 3. c. 7. We may perceive, that by lanæ the author means silk.

<sup>9</sup> Herod. L. 1. c. 203.

<sup>10</sup> See Mela above, and Strabo. L. 15. p. 1044.



are said to have written letters " *εν σινδοσι* : but whether by this was meant really linen ; or whether we are to understand a kind of paper manufactured from it, is uncertain. Probably it was a composition from macerated filk : for paper of this kind was of old in use among them ; and the art was adopted by other nations. It is however certain, that people sometimes did write upon filk itself. Symmachus takes notice<sup>12</sup> *Sericis voluminibus, Achæmenio more, infundi literas, of letters being stained upon silk, after the manner of the Persians.* But this, I imagine, was only done by the Achæmenidæ, the princes of the country.

Those who cultivated the grape brought it in many parts to the highest degree of perfection. The Mareotic wine is well known, which was produced in Scythia Ægyptiaca ; and is represented as very powerful.

<sup>13</sup> *Hæc illa est, Pharios quæ fregit noxia reges,  
Dum servata cavis potant Mareotica gemmis.*

All the Ionian coast about Gaza in Palestine was famous for this commodity : as was the region near Sarepta, at the foot of Libanus. The wines of these parts are spoken of by Sionius Apollinaris, and ranked with the best of Italian and Grecian growth.

<sup>14</sup> *Vina mihi non sunt Gazetica, Chia, Falerna,  
Quæque Sareptano palmite missa bibas.*

<sup>11</sup> Strabo. *ibid.*

<sup>12</sup> L. 4. Epist. 34.

<sup>13</sup> Gratii Cuneget. v. 312.

<sup>14</sup> Carm. 17. v. 15.

Above all the wine of Chalybon in Syria is mentioned as of the highest repute. We learn from Strabo, that at one time it was entirely set apart for the use of the kings of <sup>15</sup> Persia. It is taken notice of by the prophet Ezekiel, when he is speaking of the wealth of Tyre. <sup>16</sup> *Damascus was thy merchant in the multitude of the wares of thy making ; in the multitude of all riches, in the wine of CHELBON, and white wool.* Cyprus, Crete, Cos, Chios, and Lesbos, called Æthiope, were famous on the same account. There was also fine wine very early in Sicily about Tauromenium, in the country of the Læstrygons and Cyclopians.

<sup>17</sup> Καὶ γὰρ Κυκλωπέσσι φέρει ζειδῶρος ἀρῆρα  
Οἶνον ἔνθαφυλον.

In Thrace were the Maronian wines, which grew upon Mount Ismarus, and are celebrated by <sup>18</sup> Homer, and by <sup>19</sup> Pliny. But no place was in more repute than Campania, where were the Formian and Falernian grapes. Some of very noble growth were to be found in Iberia and Mauritania. In the latter writers mention vines so ample, that they equalled the trees of the forest. <sup>20</sup> Strabo says, that their trunks could hardly be fathomed by two men : and that the clusters were a foot and a half in length. There was wine among the Indic

<sup>15</sup> L. 15. p. 1068.

<sup>16</sup> C. 27. v. 18.

<sup>17</sup> Homer. Odyss. I. v. 357.

<sup>18</sup> Ibid. v. 196.

<sup>19</sup> L. 14. c. 16. p. 714.

<sup>20</sup> Ἀμπέλους φρεται δυσιν ἀνδράσιν το παχὺς δυσπερίληπτος, βότρυν πήχυαιον πῶς ἐπιδείδυσσα. L. 17. p. 1182.

Ethiopians,

Ethiopians, particularly in the country of the<sup>21</sup> Oxydracæ, who were supposed to be the descendants of Bacchus. They had also a strong drink made of<sup>22</sup> rice; which was particularly used at their sacrifices. In like manner the people of Lusitania and Bætica made a fermented liquor called Zuth; the knowledge of which was borrowed from<sup>23</sup> Egypt. Hence they were supposed to have been instructed by Osiris. Hesychius calls it<sup>24</sup> wine, and says, that it was made of barley. It is also mentioned by Strabo. <sup>25</sup> Χρῶνται δὲ καὶ ζυθεῖ, οἰνῷ δὲ σπανιζονται· αὐτ' ἐλαίῃ δὲ βετυρῶ χρῶνται. *They have barley wine instead of the juice of the grape, which is scarce: and in the room of oil they use (bouturus) butter.*

The knowledge of this people was very great, and in all parts deservedly celebrated. Hence Antiphanes, speaking of them collectively, tells us, <sup>26</sup> Σοφοὶ δὴτ' εἰσιν οἱ Σκυθαὶ σφοδρῶς. By this is meant, that all of the Cuthite family were renowned for their wisdom. The natives of Colchis and Pontus were much skilled in simples. Their country abounded with medicinal herbs, of which they made use both to good and to bad purposes. In the fable of Medea we may read the character of the people: for that princess is represented as very knowing in all the productions of nature, and as gifted with supernatural powers. The region of Iberia in the

<sup>21</sup> Strabo. L. 15. p. 1008.

<sup>22</sup> Ibid. p. 1035.

<sup>23</sup> Οἰνῷ δ' ἐκ κριθῶν πεποιημένῳ διαχρῶνται (οἱ Αἰγυπτιοί). Herod. L. 2. c. 77.

<sup>24</sup> Ζυθος, οἶνος ἀπο κριθῆς γινόμενος.

<sup>25</sup> Strabo. L. 3. p. 233.

<sup>26</sup> Apud Athenæum. L. 6. p. 226.



vicinity of Colchis was also noted for its salutary and noxious plants; of which the poet Horace takes notice.

<sup>27</sup> *Herbasque quas et Colchis, atque Iberia  
Mittit venenorum ferax.*

I have mentioned, that the natives were of the Cuthite race; and as they were devoted to magic, and had their nightly orgies in honour of the Moon, these circumstances are often alluded to by the poets. Hence Propertius takes notice of Cutæan charms.

<sup>28</sup> *Tunc ego crediderim vobis et fidera, et amnes,  
Possë Cutæinis ducere carminibus.*

In another place he alludes to the efficacy of their herbs.

<sup>29</sup> *Non hic herba valet, non hic nocturna Cutæis.*

Virgil also speaks to the same purpose.

<sup>30</sup> *Has herbas, atque hæc Ponto mihi lecta venena,  
Ipse dedit Mæris: nascuntur plurima Ponto.*

Strabo says, that the Soanes were skilled in poisons, and that their arrows were tinged with a deadly <sup>31</sup> juice. The natives of Theba, called Tibareni, were supposed to kill by their very

<sup>27</sup> Epod. Od. 5. v. 21. Dionysius says of the Colchians,

— εἰσέτι νῦν πολυφαρμακοὶ ἀνδρες εἶασιν. v. 1029.

<sup>28</sup> Propertius. L. 1. Eleg. 1. v. 23.

<sup>29</sup> Ibid. L. 2. Eleg. 1. v. 73.

<sup>30</sup> Eclog. 8. v. 95.

<sup>31</sup> L. 11. p. 763.

<sup>32</sup> effluvia; and at a very great distance: and it was said of the Hyperboreans, that they could change themselves into birds.

<sup>33</sup> *Esse viros fama est in Hyperborcâ Pallene,  
Queis soleant levibus velari corpora plumis.*

The like faculty was attributed to the Theſſalians. The notion aroſe from a ſuperiority in the people; who were ſuppoſed to be endowed with extraordinary powers.

Mount <sup>34</sup> Caucaſus, Mount <sup>35</sup> Pangæus in Thrace, and the <sup>36</sup> Circean promontory in Italy were famous for uncommon plants. The like is ſaid of Mount Pelion in Theſſaly: of which there is extant a very curious <sup>37</sup> deſcription. The herbs were ſuppoſed to have been firſt planted here by Chiron the Centaur. Circe and Calypſo are like Medea repreſented, as very experienced in pharmacy, and ſimples. Under theſe characters we have the hiſtory of Cuthite prieſteſſes, *Cuthite Prieſteſſes*, who preſided in particular temples near the ſea coaſt; and whoſe charms and incantations were thought to have a wonderful influence. The nymphs, who attended them, were a lower order in thoſe ſacred colleges; and they were inſtructed by their ſuperiours in their arts, and myſteries.

<sup>32</sup> Καίτοι τοῦτο περὶ τὸν Πόντον Θηεῖς προσαγορευομένης ἴσθρι Φιλαρχοῖς καὶ παιδικοῖς μύστον, ἀλλὰ καὶ τελείοις ὀλεθρὸν εἶναι. Plutarch. Sympoſ. L. 5. c. 7. p. 680. Theſe were the people, who were eſteemed not capable of being drowned.

<sup>33</sup> Ovid. Metamorph. L. 15. v. 356.

<sup>34</sup> Auctor de fluminibus. Phafis.

<sup>35</sup> Ibid. Hebrus.

<sup>36</sup> Ὅρις Κιρκαιὸν πολυφαρμακόν. Scholia in Apollon. Argonaut. L. 3. v. 311. Theophrastus de Plantis. L. 8. c. 15.

<sup>37</sup> Apud Dicæarchum. Geog. Gr. Minor. vol. 2. p. 27.

Ovid gives a beautiful description of Calypso, and her attendants, who are engaged in these occupations.

<sup>38</sup> Nereïdes, Nymphæque fimul, quæ vellera motis  
Nulla trahunt digitis, nec fila sequentia ducunt,  
Gramina disponunt, sparsosque sine ordine flores  
Secernunt calathis, variasque coloribus herbas.  
Ipsa, quod hæ faciunt, opus exigit : ipsa quid usus  
Quoque fit in folio ; quæ fit concordia mistis,  
Novit, et advertens penfas examinat herbas.

From the knowledge of this people in herbs, we may justly infer a great excellence in physic. Egypt, the nurse of arts, was much celebrated for botany.

<sup>39</sup> Αἰγυπτίη, τῇ πολλὰ φέρει ξειδωρὸς ἀεὶ ἄεθρα  
Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρὰ.

To the Titanians was attributed the invention of chemistry. Hence it is said by Syncellus, <sup>40</sup> Χημία Γιγαντῶν ἐυρημα. The Pæonians of Thrace were so knowing in pharmacy, that the art was distinguished by an epithet taken from their name. They lived upon the Hebrus : and all the people of that region were at one time great in <sup>41</sup> science. The Grecians always acknowledged, that they were deeply indebted to them ; and the Muses were said to have come from those parts. Here was the spot—

<sup>38</sup> Metamorph. L. 14. v. 264.

<sup>39</sup> Homer. Odyss. Δ. v. 229.

<sup>40</sup> P. 14.

<sup>41</sup> See Vol. II. p. 130. of this work.



In quo tonanti sancta Mnemosyne Jovi,  
Fœcunda novies artium peperit chorum.

The Pierians were as famed for poetry and music, as the Pæonians were for physic. Thamyras, Eumolpus, Linus, Thymætes, and Museus, were supposed to have been of this <sup>42</sup> country. Orpheus also is ascribed to Thrace; who is said *Orpheus* to have soothed the savage rage; and to have animated the very rocks with his harmony.

<sup>43</sup> Αὐτὰρ τὸν γ' ἐνεπύσιν ἀτειρέας ὕρσι πέτραις  
Θελῆσαι αἰοδῶν ἐνοπῇ, ποταμῶν τε ῥέεθρα.  
Φηγοὶ τ' ἀγρίαδες, κείνης ἐτι σημάτα μολπῆς,  
Ἀκτὴς Θρηκίης Ζωνῆς ἐπὶ τηλεθώσας,  
Ἐξείης σιχωσὶν ἐπητρίμοι, ἃς ὄγ' ἐπὶ πρῶ  
Θελγομένας φορμιγγὶ κατήγαγε Πιερίθεν.

Of him they tell, that with his tuneful lyre,  
He soft'ned rocks upon the rugged hills,  
And made the torrent stay. E'en now the trees  
Stand in due order near the Thracian shore,  
Proof of his wondrous skill; by music's pow'r  
Brought from Pieria down to Zona's plain.

These descriptions, though carried to an excess according to the licentiousness of the poets, yet plainly shew, what excellent musicians the Pierians were for the times in which they lived, *Pierians* and how much esteemed by other nations. And in latter times we find people in these parts, who displayed no small

<sup>42</sup> Diodorus. L. 3. p. 201.

<sup>43</sup> Apollon. Rhod. L. 1. v. 25.

Cotys.

shew of genius ; and were much addicted to letters. Tacitus, speaking of Cotys, a king of this country, describes him as of a gentle and elegant turn of mind : <sup>44</sup> *Ingenium mite et amœnum*. But this does not quite come up to his character ; for he was a prince devoted to science, who took a great delight in poetry, and was esteemed a good composer. There is an affecting epistle, written by Ovid in his banishment, wherein he addresses Cotys on this head, and conjures him to shew some pity, as he was a partner in the same studies.

<sup>45</sup> *Ad vatem vates orantia brachia tendo.*

The Hyperboreans seem to have been equally celebrated. They worshiped the Sun, and had peculiar mysteries, which were attended with hymns. I have mentioned their coming with flutes, and harps, and other instruments to Delos, and chanting before the altar, which was esteemed the most ancient in the world. I have also taken notice of the music of the Egyptians and Canaanites, which was very affecting. An Amazonian tribe, the Marianduni, were noted for the most melancholy <sup>46</sup> airs. The Iberians of Bætica seem in like manner to have delighted in a kind of dirges, and funereal music. Hence they are said by Philostratus to have been the only people in the world, who celebrated the triumphs of death. <sup>47</sup> *Τον Θανατον μονοι ανθρωπων παινιζονται.* The

<sup>44</sup> Annal. 2. c. 64.

<sup>45</sup> De Ponto. L. 2. Eleg. 9. v. 65.

<sup>46</sup> *Και Μαριανδυνων ιερον παειδον.* Dionys. v. 788.

*Ιερον δε, οτι επιχωριαζεν τοις Μαριανδυνοις θρηνων αυληται. — θρηνητικοι δε και οι Καρες, αλ' ως και Καρικα θρηνωδη αυληματα.* Scholia. *ibid.*

<sup>47</sup> Philostratus in Vita Apollon. p. 211.

music in these places was well adapted to the melancholy rites of the natives: but it was not in all parts the same. The ancients speak of the Dorian and <sup>48</sup> Phrygian measures as more animated and manly. Those of Lesbos and Æolia were particularly sweet, and pleasing, nor was it only harmony, which they esteemed a requisite in their hymns: they were made the repositories of all knowledge, and contained an history of their ancestors, and of their Deities: and the annals of past ages. Such were the hymns at Delphi, and at Delos: and in most regions of Hellas. This is alluded to by Homer in the history of the Sirens, whose voices and music are represented as wonderfully taking; so that nothing could withstand their harmony. But this was not their chief excellence: their knowledge was still more captivating; and of this they made a display to Ulysses, that they might allure him to their shores.

<sup>49</sup> Δευρ' αγ' ιων πολυαιν' Οδυσευ, μεγα κυδος Αχαιων,  
 Νηα κατασησον, ινα νωϊτερην οπ' ακεσης.  
 Ου γαρ πω τις τηδε παρηλασε νηι μελαινη,  
 Πρην γ' ημεων μελιγηρην απο σοματων οπ' ακεσαι·  
 Αλλ' ογε τερψαμενος νειται, και πλειονα ειδως.  
 Ιδμεν γαρ τοι πανθ' ος' ενι Τροιη ευρειη  
 Αργειοι Τρωες τε θεων ιοτητι μογησαν.  
 Ιδμεν δ' οσσα γεινηται επι χθονι πελυβοτειρη.  
 Ως φασαν ιεισαι οπα καλλιμον——

Pride of all Greece, renown'd Ulysses, stay,  
 And for a moment listen to our song.

<sup>48</sup> See Aristotle de Repub. L. 8. c. 7. p. 613. They were however in some degree plaintive. See Scholia in Dionys. Περιγηγ. v. 788.

<sup>49</sup> Odyss. M. v. 184.



For ne'er did mortal yet this lovely isle  
 Pass unregarded ; but his course withheld  
 To hear our soothing lays : he then retired,  
 His soul all raptures, and his mind improv'd.  
 We know the sad affecting tale of Troy,  
 The godlike heroes, and the ten years toil ;  
 Oh, stay, and listen to us : we'll unfold  
 All, that time treasures, and the world contains.  
 So sang th' alluring Sirens, pouring forth  
 A most melodious strain.

Thus have I attempted to shew, how superiour in science  
*great Family indeed!* this great family appeared, wherever they settled. And  
 though they degenerated by degrees ; and were oftentimes  
 overpowered by a barbarous enemy, which reduced them to  
 a state of obscurity ; yet some traces of their original supe-  
 riority were in most places to be found. Thus the Turde-  
 tani, one of those Iberian nations upon the great western  
 ocean, are to the last represented as a most intelligent people.  
*They are well acquainted,* says <sup>50</sup> Strabo, *with grammar, and*  
*have many written records of high antiquity. They have also*  
*large collections of poetry : and even their laws are described in*  
*verse, which, they say, are of six thousand years standing.* Though  
 their laws and annals may have fallen far short of that date,  
 yet they were undoubtedly very curious ; and we must ne-  
 cessarily lament the want of curiosity in the Romans, who  
 have not transmitted to us the least sample of these valuable

<sup>50</sup> Σοφωτατοι δ' ἐξετάζονται τῶν Ἰβηρῶν οὗτοι, καὶ γραμματικῇ χρωνται, καὶ  
 τῆς παλαιᾶς μνημῆς ἔχουσι τὰ συγγραμματα, καὶ ποιήματα, καὶ νόμους ἐμμετρῶς  
 ἑξακισχιλίων ἐτών, ὡς φασί. L. 3. p. 204.

remains.

remains. In Tatianus <sup>51</sup> Assyrius, and more especially in Clemens of <sup>52</sup> Alexandria, we have an account of those persons, who were supposed to have blessed the world with some invention : and upon examination almost all of them will be found to have been of Cuthite original.

*Cuthites all!*

<sup>51</sup> C. 1. p. 243.

<sup>52</sup> Stromat. L. 1. p. 364. See also Pliny and Hyginus.





O F

## Their BUILDINGS, and other great Operations.

IT would be unpardonable, if I were to pass over in silence the mighty works, which this people carried on, and the edifices, which they erected in the different parts, where they settled. All those mounds and causeways, the high roads, and stately structures, which have been attributed to Semiramis of Babylonia, were the works of the ancient Semarim of that country. They formed vast lakes, and carried on canals at a great expence : and opened roads over hills, and through forests, which were before impassable. Strabo says, *that Babylonia was full of works of this nature ; and besides what was done in these parts, there were monuments of Babylonian industry all over Asia.* He mentions, *λοφοί, high altars of raised earth, and strong walls, and battlements of various cities, toge-*

*New York is emulating them in 1817.*

<sup>1</sup> He attributes the whole to Semiramis. Και της Σεμιραμίδος, χωρίς των εν Βαβυλωνί έργων, πολλά και άλλα κατα πασαν γην σχεδόν δεικνύται, όση της Ηπειρος ταυτης εστιν. τατε χωματα, άδη καλυσι Σεμιραμίδος, και τειχη, και ερυματων κατασκευαι, και συριγγων των εν αυτοις, κ τ λ. L. 16. p. 1071.

Τειχος Σεμιραμίδος. Ibid. L. 11. p. 802.

Tyana near Comana in Pontus. Χωμα Σεμιραμίδος. Ibid. L. 12. p. 811.  
See also L. 2. p. 134.

X x x 2

ther,

*ther with subterraneous passages of communication. Also aqueducts for the conveyance of water under ground : and passages of great length upwards by stairs. To these were added beds, formed for the passage of rivers, and for lakes : together with bridges, and highways. Those, who were driven to Egypt, and took up their residence in that country, carried on the like works ; many of which remain to this day, and are the wonder of all, who view them. Besides clearing the river, and gaining a most valuable territory, they enriched the upper region with numberless conveniences. The canal, which they carried on from the upper point of Delta to the Red Sea, was an immense operation. They undertook it : and, however people may dispute the point, it was finished. This is evident from the abutments of the floodgates, which are still existing between the <sup>2</sup> hills, through which it passed. For they took advantage in conducting it, of an hollow in the Arabian <sup>3</sup> mountain ; and led it through this natural channel. Don John de Castro <sup>4</sup> says, that though the ancient passage is in great measure filled with sand, yet traces of it are still to be seen in the way to Suez. The stones, of which they made use for the construction of their obelisks, and pyramids, were hewn out of the mountain of Arabia : and some were brought from the quarries in the Thebais. Most of these are so large and ponderous, that it has been the wonder of the best artists, how they could be carried to that*

*Mountain of Arabia*

<sup>2</sup> Something of this nature was observed by Pocock. See Egypt. vol. 1. p. 132. The canal was again opened by Ptolemy, called by Diodorus Πτολεμαϊος ὁ δευτερος. L. 1. p. 30.

<sup>3</sup> The same as Phi Hiroth of the Scriptures. Exodus. c. 14. v. 2.

<sup>4</sup> Travels. c. 7. See Aftley's Collection. vol. 1. p. 126.

degree of elevation; at which they are seen at this day. The obelisks consist of one stone, and are of a great length. Two of them have been brought from Alexandria to Rome: and treatises have been written to show the manner of their<sup>5</sup> conveyance: and others to describe the means, by which they were afterwards raised. What must have been the original labour, when they were hewn from the rock; and when they were first erected! The principal pyramid seems at first to have been five hundred feet in perpendicular height, though by the accumulation of sand, it may fall something short of that extent at this<sup>6</sup> day. The vertex was crowned with thirteen great stones, two of which do not now appear. Within are rooms, which are formed of stones equally large. Thevenot speaks of a<sup>7</sup> hall, thirty feet in length, nineteen in height, and sixteen in breadth. He says, that the roof is flat, and covered with nine stones, of which seven in the middle are sixteen feet in length. Sandys also speaks of a chamber forty feet in length, and of a great height. The stones were so large, that eight floored it; eight roofed it; eight flagged the ends; and sixteen the sides; all of well-wrought Theban marble. The chamber, to which he alludes, is certainly the center room: but he is mistaken in his mensuration. We have it more accurately described

*See Eustace.**Stone Henge.**Pyramid*

<sup>5</sup> Marcellinus. L. 17. p. 124.

<sup>6</sup> It is four hundred and ninety-nine feet high, according to Greaves. Vol. I. p. 94.

Gemelli makes it five hundred and twenty feet. Churchill's Voyages. vol. 4. p. 27.

<sup>7</sup> Part Second. p. 132.

<sup>8</sup> L. 2. p. 102.



by another of our countrymen <sup>8</sup> Greaves: who speaks of it *as a rich and spacious chamber of most curious workmanship. The stones, says he, which cover this place, are of a strange, and stupendous length, like so many huge beams lying flat, and traversing the room; and withal supporting that infinite mass and weight of the pyramid above. Of these there are nine, which cover the roof.* He makes the room larger, than it is supposed to be by Thevenot; for he says, that by a most exact measurement, he found it to be something more than thirty-four English feet in length; seventeen feet  $\frac{12}{100}$  in breadth; and nineteen and an half in height. Pocock takes notice of some prodigious stones, which he met with in these parts. One was found to be twenty-one feet in length, eight broad, and four in depth. Another was thirty-three feet long, and five broad.

Many have been the surmises about the people, by whom these stately structures were erected. I have mentioned, that they were the work of the Cuthites; those Arab Shepherds, who built <sup>10</sup> Heliopolis, who were the Γηγεῖς, the Giants and Titans of the first ages. The curious traveller Norden <sup>11</sup> informs us, that there is a tradition still current among the people of Egypt, that there were once Giants in that country: and that by them these structures were raised, which have been the astonishment of the world. According to Herodotus, they were built by the <sup>12</sup> Shepherd Philitis; and by a people held in abomination by the Egyptians.

<sup>8</sup> Greaves. vol. i. p. 126.

<sup>10</sup> Juba auctor est—Solis quoque oppidum, quod non procul Memphi in Ægypti situ diximus Arabas conditores habere. Pliny. L. 6. p. 343.

<sup>11</sup> Vol. i. p. 75.

<sup>12</sup> L. 2. c. 128.

Work of the Cuthites  
Γηγεῖς. Giants  
and Titans.

The ancient temple at Heliopolis in Syria was in great repute, long before it was rebuilt after the mode of the Grecians. It is generally called Balbec, which seems to be a variation for Bal-beth; as we may infer from <sup>13</sup> Gulielmus Tyrius. Of the original building we may form some judgment, from a part of the ancient wall, which still remains. Dr. Pocock, having spoken of the temple, which now lies in ruins, adds, <sup>14</sup> *but what is very surprising, in the wall to the west of the temple, there are three stones, near twenty feet above the ground; each of which is sixty feet long: the largest of them is about sixty-two feet nine inches in length. On the north side are likewise seven very large stones; but not of so great a size: the thickness was about twelve feet.* The same were observed by the late learned and curious Mr. Wood; whose account seems to have been more precise. *We could not, says he, get to measure the height and breadth of the stones, which compose the second stratum. But we found the length of three of them to make together above an hundred and ninety feet; and separately sixty-three feet eight inches, sixty-four feet, and sixty-three feet.* And that these ponderous masses were not, as some have idly surmised, factitious, may be proved from the places, whence they were manifestly taken. There is one stone of an immense size; which has been fashioned, but never entirely separated from the quarry, where it was first formed. It stands in the vicinity of those abovementioned;

<sup>13</sup> Heliopolim Græce videlicet, quæ hodie Malbec (lege Balbec) dicitur, Arabice dictam Balbeth. Gulielm. Tyrius. L. 21. p. 1000. According to Jablonsky, Bec and Beth are synonymous.

<sup>14</sup> Vol. 2. p. 110.

tioned; and is taken notice of both by Dr. Pocock, and Mr. Wood. The account given by the latter is very remarkable. <sup>15</sup> *In the first quarry there are still remaining some vast stones, cut and shaped for use. That upon which this letter I (in the second plate) is marked, appears from its shape and size to have been intended for the same purpose, as the three stones mentioned Plate 3. It is not intirely detached from the quarry at the bottom. We measured it separately, and allowing for a little disagreement in our accounts, owing, we think, to its not being exactly shaped into a perfectly regular body, we found it seventy feet long, fourteen broad, and fourteen feet five inches deep. The stone according to these dimensions contains fourteen thousand one hundred and twenty-eight cubic feet: and should weigh, were it Portland stone, about two millions two hundred and seventy thousand pounds avoirdupoise; or one thousand one hundred and thirty-five tons. From these accounts, we learn two things: first, that the people, by whom these operations were carried on, were persons of great industry and labour: and in the next place, that they must have been very ingenious, and deeply skilled in mechanical powers. For even in these days, among the most knowing, it is matter of difficulty to conceive how these mighty works could be effected. There occur in our own island large stones, which were probably first raised on a religious account. It has been a subject of much inquiry, to find out in what manner they were brought, and by what means erected, where they stand. But in the countries, of which I*

Stone Henge.

<sup>15</sup> Account of Balbec. p. 18. See also the Travels of Van Egmont. vol. 2. p. 275. and Maundrel's Journey to Aleppo. p. 138.

have



have been speaking, we see masses of rock of far superior size not resting upon the earth, but carried aloft; some to an hundred, others to five hundred feet, perpendicular.

Many have looked upon these ancient buildings, especially the pyramids in Egypt, with an air of contempt, as being vast piles without any great symmetry: and have thought the labour idle, and the expence unnecessary. But it must be considered, that they were designed for high altars and temples; and were constructed in honour of the Deity. Though they are rude, and entirely void of every ornament, which more refined ages have introduced; yet the work is stupendous, and the execution amazing: and cannot be viewed without marks of astonishment. And if we once come to think, that all this cost, which does not seem quite necessary, is culpable; I know not, where we shall stop: for our own churches, and other edifices, though more diversified and embellished, are liable to the same objection. Though they fall far short of the solidity, and extent of the buildings abovementioned, yet less cost might certainly have been applied; and less labour expended. One great purpose in all eminent and expensive structures is to please the stranger and traveller, and to win their admiration. This is effected sometimes by a mixture of magnificence and beauty: at other times solely by immensity and grandeur. The latter seems to have been the object in the erecting of those celebrated buildings in Egypt: and they certainly have answered the design. For not only the vastness of their structure, and the area, which they occupy, but the ages they have endured, and the very uncertainty of their history, which runs so far back into the

*High Altars*

*More Sense than  
meets the Eye!  
St. Peters.*

depths of antiquity, produce altogether a wonderful veneration; to which buildings more exquisite and embellished are seldom entitled. Many have supposed, that they were designed for places of sepulture: and it has been affirmed by <sup>16</sup> Herodotus, and other ancient writers. But they spoke by guess: and I have shewn by many instances, how usual it was for the Grecians to mistake temples for tombs. If the chief pyramid were designed for a place of burial, what occasion was there for a <sup>17</sup> well, and for passages of communication, which led to other buildings? Near the pyramids are apartments of a wonderful fabric, which extend in length one thousand four hundred feet, and about thirty in depth. They have been cut out of the hard <sup>18</sup> rock, and brought to a perpendicular by the artists chisel; and through dint of labour fashioned as they now appear. They were undoubtedly designed for the reception of priests; and consequently were not appendages to a tomb, but to a temple of the Deity. It is indeed said, that a stone coffin is still to be seen in the center room of the chief pyramid: and its shape and dimensions have been accurately taken. It is easy to give a name, and assign a use, to any thing, which comes under our inspection: but the truth is not determined by our surmises. There is not an instance, I believe, upon record, of any Egyptian being entombed in this manner. The whole practice of the country seems to have been intirely <sup>19</sup> different. I make no doubt but this stone trough was a

<sup>16</sup> L. 2. c. 127.

<sup>17</sup> See Pocock, Norden, and others.

<sup>18</sup> Greaves of the Pyramids. vol. 1. p. 141.

<sup>19</sup> See Shaw's Travels. p. 419.

reception of Priests.

reservoir for water, which, by means of the well, they drew from the Nile. The priests of Egypt delighted in obscurity; *And so have all* and they probably came by the subterraneous passages of the *Priests!* building to the dark chambers within; where they performed their lustrations and other nocturnal rites. Many of the ancient temples in this country were caverns in the rock, enlarged by art, and cut out into numberless dreary apartments: *Caverns in Rock* for no nation upon earth was so addicted to gloom and melancholy as the Egyptians. From the top of the pyramids, they observed the heavens, and marked the constellations: and upon the same eminence it is probable, that they offered up vows and oblations.

As the whole of Upper Egypt was closely bounded on each side by mountains, all the floods which descended from the higher region, and from Abyssinia, must have come with uncommon violence. The whole face of the country affords evidence of their impetuosity in the first ages, before they had borne down those obstacles, by which their descent was impeded. As the soil was by degrees washed away, many rocks were left bare; and may still be seen rough and rude in a variety of directions. Some stand up single: others of immense size lie transverse, and incumbent upon those below: and seem to shew, that they are not in their natural situation; but have been shattered and overturned by some great convulsion of nature. The Egyptians looked upon these with a degree of veneration: and some of them they left, as they found <sup>20</sup> them, with perhaps only an hieroglyphic. Others they shaped with tools, and formed into various

<sup>20</sup> See Norden. Plate 122. 123.



Sphinx

devices. The Sphinx seems to have been originally a vast rock of different strata: which from a shapeless mass the Egyptians fashioned into an object of beauty and veneration. I should imagine, that the pyramids were constructed in the same manner; at least those, which are the principal, and stand opposite to Cairo. They were probably immense rocks, which stood upon the brow of the mountain. The Egyptians availed themselves of what chance offered; and cased them over with large stones; and brought them by these means to a degree of symmetry and proportion. At the same time, they filled up the unnecessary interstices with rubbish and mortar; and made chambers and apartments, according as the intervals in the rock permitted; being obliged to humour the indirect turns and openings in the original mass to execute what they purposed. This, I think, may be inferred from the narrowness, and unnecessary sloping of the passages, which are oftentimes very close and steep: and also from the fewness of the rooms in a work of so immense a structure.

I have mentioned, that they shewed a reverential regard to fragments of rock, which were particularly uncouth and horrid: and this practice seems to have prevailed in many other countries. It was usual with much labour to place one vast stone upon another for a religious memorial. The stones thus placed, they oftentimes poized so equably, that they were affected with the least external force: nay a breath of wind would sometimes make them vibrate. We have many instances of this nature in our own country; and they are to be found in other parts of the world: and wherever they  
occur

occur we may esteem them of the highest antiquity. All such works we generally refer to the Celts, and to the Druids; *(Celts Druids)* under the sanction of which names we shelter ourselves, whenever we are ignorant, and bewildered. But they were the operations of a very remote age; probably before the time, when the Druids, or Celtæ, were first known. I question, whether there be in the world a monument, which is much prior to the celebrated Stone-Henge. There is reason to think, that it was erected by a foreign colony; one of the first, which came into the island. Here is extant at this day, one of those rocking stones, of which I have been speaking above. The ancients distinguished stones erected with a religious view by the name of amber: by which was signified any thing solar and divine. The Grecians called them <sup>21</sup> Πετρæι Ἀμβροσίαι, Petræ <sup>22</sup> Ambrosiæ; and there are representations of such upon coins. Horapollon speaks of a sacred book in Egypt styled <sup>23</sup> Ambres; which was so called from its sanctity; being a medicinal book of Hermes, and intrusted solely to the care of the sacred scribes. Stonehenge is composed of these amber-stones: hence the next town is denominated <sup>24</sup> Ambrosbury: not from a Roman Ambrosius; for no such person existed; but from the Ambrosiæ Petræ, in whose vicinity it stands. Some of these, as I have taken notice, were rocking stones: and there was a wonderful monu- *Rocking Stone.*

<sup>21</sup> Vaillant de nummis Colon. vol. 2. p. 69. 148. 218.

<sup>22</sup> Ἀμβροσία, θεία.—Ἀμβροσίου, θείου. Hesych.

Ἀμβροσίαν θεοῦ πεννεν ἐν τοῖς ἱεροῖς. Ibid.

<sup>23</sup> Ἐστὶ δὲ παρὰ τοῖς ἱερογράμματευσιν καὶ βιβλος ἱερὰ, καλεομένη Ἀμβρος. L. I. c. 38. p. 52.

<sup>24</sup> See Stukeley's Stonehenge, p. 49. 50.

ment of this fort near Penzance in Cornwall, though, I believe, it is now in great measure ruined. It still retains the name of <sup>25</sup> Main-Amber, by which is signified the *sacred stones*. We find it described by the English antiquary Norden, who <sup>26</sup> says, that it consisted of *certayne huge stones, so sett, and subtillye combyned, not by art, as I take it, but by* <sup>27</sup> *nature, as a child may move the upper stone, being of a huge bignes, with one finger; so equallie ballanced it is: and the forces of manie strong men conjoined can doe no more in moving it.* He mentions another of the same sort called <sup>28</sup> Pendre Stone. It is, he says, *a rock upon the topp of a hill near Bliston, on which standeth a beacon; and on the topp of the rock lyeth a stone, which is three yardes and a haulfe longe, four foote broad, and two and a haulfe thick; and it is equally balanced, that the winde will move it, whereof I have had true experience. And a man with his little finger will easily stirr it, and the strength of many cannot remove it.* 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 Zetes, the two winged sons of Boreas. They are said to have been slain by Hercules;

<sup>25</sup> Main, from whence came mœnia, signified, in the primitive language, a stone, or stones, and also a building. By amber was meant any thing sacred. Chil-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.

<sup>26</sup> Norden's Cornwall. p. 48. The upper stone was eleven feet long, six feet wide, and five in thickness.

<sup>27</sup> These are works of too much nicety, and too often repeated, to be effected by chance.

<sup>28</sup> P. 74.



and though the history be a fable, yet such a monument, I make no doubt, existed in that island, as the poet describes.

———συγερη τιςις επλετ' οπισσω

Χερσιν υφ' Ἡρακληος.———

Αθλων γαρ Πελιαο δεδεποτος αψ ανιοντας

Τηνω εν αμφιρυτη πεφνεν, και αμησατο γαιαν

Αμφ' αυτοις, σηλας δε δυω καθυπερθεν ετευξεν·

Ων ετερη, θαμβος περιωσιον ανδρασι λευσσειν,

Κινυται ηχηεντος υπο πνοιη Βορεαο.

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

Ptolemy <sup>29</sup> Hephæstion mentions a large stone upon the borders of the ocean, probably near Gades in Bætica, which he calls Petra Gigonia : and says, that it could be moved with a <sup>30</sup> blade of grass. Γιγων, Gigon, from whence came the term Gigonia, was, according to Hesychius, a name of the Egyptian <sup>31</sup> Hercules. From hence we may infer, that both the stone here, and that also in Tenos, was sacred to

<sup>29</sup> Apud Photium. p. 475.

<sup>30</sup> Ασφοδελω. The author supposes, that nothing else could move the stone.

<sup>31</sup> Γιγων, Παταικος· οι δε τον Αιγυπτιον Ἡρακλεα.

this Deity, who was called <sup>32</sup> 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.

(China.

I once made mention of these moving stones to a gentleman who had been in China: and he told me, that there was one of this sort in the island Amoy, which belongs to that empire. As he had not taken particular notice of it himself, he applied to a friend, who had been upon the spot, and who sent him the following account. *As to the moving stone at Amoy, I have only my memory, to which I can recur. It is of an immense size; and it would have been difficult to have measured it, as the longest, though the smallest, part hung over a precipice; and the extremity of it could not be reached. It was in great measure of a strait oblong form: and under the shortest, which was however the biggest, part, we could walk for some paces. By pressing against it with my cane upwards, and then withdrawing my arm, I could perceive a sensible vibration. We judged it by estimation, to be forty feet in length: and between forty and fifty in circumference at the larger end. The stone did not lie quite horizontal, but slanting. I had nobody to apply to for information about it, except one person; who, though a native of Fokein, could afford me no intelligence. In the vicinity of this were several other stones of an enormous size; and at the same time as round and smooth, as any pebbles in the high way. Three of these, which were remarkably large, lay in contact with one another: and on the top of these was a fourth. One would not think it possible for any human force to have placed*

<sup>32</sup> The name was sometimes expressed Orchal, and Ourchol.

*the uppermost in this position. Might they not have been settled in this manner at the Deluge?* I agree with this curious gentleman, that at the Deluge many of these vast stones were left bare upon the retreat of the waters. But those, which are so equally poised, and so regularly placed upon others, must have been thus adapted by the contrivance and industry of man. For, as I before said, their situation is too nice and critical, and they occur too <sup>32</sup> often, to be the effect of chance.

There are probably many instances in China of stones so constituted as to be affected by a strong motion of the air. Two such are mentioned by Kircher : and one of them was in the same province, as that taken notice of above. <sup>33</sup> *Admiracione dignum est, quod de Monte Cio referunt Orioroscopi Sinenfes, esse in ejus vertice lapidem quinque perticarum altitudinis, et in regno Fokienfi alterum, qui quoties tempestas imminet, omnino titubat, et hinc inde, ad instar Cupressi vento agitatae, moveatur.* Kircher, who loves the marvelous, would persuade us, that these stones afforded a prognostic of the weather. But this is an idle surmise. It is sufficient, that there are in those regions immense stones, so disposed, as to be made to vibrate by the wind. Kircher

When the Cuthites began their migrations to the several parts, where they settled ; the earth was overgrown with forests : and when they had in any region taken up their abode, it was some time before they could open a communication between the places, which they occupied. It is particularly said of <sup>34</sup> Cyprus, when it received its first inhabitants, that it was overgrown with impassable forests. They

<sup>32</sup> See Stukeley's Stonehenge. p. 49.

<sup>33</sup> China Illust. p. 270.

<sup>34</sup> Strabo. L. 4. p. 1003.



however in their different journeyings, felled the trees, which intercepted their course; and formed causeways and high roads, through the marshes and swamps, that intervened. Some of these were of great extent, and afford wonderful evidence of their ingenuity and labour. One of these was in India; and styled the way of Nufa: being the same by which Dionusus was supposed to have passed, when he fled eastward: <sup>35</sup> Τενεκα Νυσσαιν μιν εφημιζαντο κελευθον. In Campania was an ancient stratum, supposed to have been made by <sup>36</sup> Hercules, and called Via Herculanea: and there was a city of the same name. The passage through the Alpes Cottia, or Cuthen Alps, seems to have been a great performance; and was attributed to the same Hercules. There was a third Herculean way in Iberia, which is mentioned by Festus Rufus Avienus.

<sup>37</sup> Aliique rursus Herculis dicunt viam.  
Stravisse quippe maria fertur Hercules,  
Iter ut pateret facile captivo gregi.

These noble works were always dedicated to some Deity, and called by a sacred title: by which means the personage in aftertimes was supposed to have been the chief performer. The <sup>38</sup> Via Elora, called also Elorina, in Sicily, was one

<sup>35</sup> Dionys. Περιγηγ. v. 1159.

<sup>36</sup> Quâ jacet et Trojæ tubicen Misenus arenâ,

Et sonat Herculeo structa labore via. Propert. Eleg. L. 3. 16. v. 3.

It was also called Via Puteolana.

Ὁ φασιν Ἡρακλεα διαχωσαι. Strabo. L. 5. p. 375.

<sup>37</sup> Ora Maritima, v. 326.

<sup>38</sup> Ὅσον Ελωρινην. Thucyd. L. 7. p. 500.

Hinc Syracusas usque via erat antiquitus plano lapide strata, quam Elorinam appellabant. Fazellus. Decad. 1. L. 4. c. 2.

of these ancient roads: as was the Via <sup>39</sup> Egnatia in Thrace; which reached from Dyrrhachium to the Pontus Euxinus. They often raised vast ramparts to secure themselves from the nations, which were in their vicinity. Some of those, erected by the Semarim in Asia, have been mentioned. In Albania, one of the Amazonian regions, was a fortification, which extended fifty leagues in length, to guard the pass between Mount Caucasus and the Caspian Sea. The Nubian geographer speaks of it, and styles it—<sup>40</sup> Aggerem a Bicorni extructum inter nos, et Iagog, et Magog. Near it was the city Bachu. In the terms Bachu and Iagog, we may plainly see a reference to Iacchus and Bacchus, the hero here described with two horns; by whose votaries, the ancient Amazonians, this work was constructed. The remains of it are still to be seen, and have been visited by modern travellers. Olearius had the curiosity to take a view of it: and he tells us, that it passes near the city Derbent. <sup>41</sup> *There is a mountain above the city, covered with wood; where there may be still seen the ruins of a wall about fifty leagues in length: which, we were told, had sometimes served for a communication between the Euxine and Caspian seas.* In some places it was five or six feet high: in others but two: and in some places there was no trace at all. The natives suppose the city to have been built by Alexander the Great; and from thence to have been called <sup>42</sup> *Scaber Iūnan*. But there is no reason to think, that Alexander was ever in these parts; much less,

<sup>39</sup> It was five hundred miles in length. See Strabo. L. 7. p. 496. also Antoninus. p. 317. and the notes of Hieron. Surrita.

<sup>40</sup> Climat. Sext. pars nona. p. 267.

<sup>41</sup> Olearius. L. 7. p. 403.

<sup>42</sup> Struys Travels. c. 20. p. 222.

that he built here a city : and the terms Scaher, or rather Caher Iünan relate to a history far prior to that prince. I have in many places taken notice of a person named Ion, Ionichus, and Iuna-Hellen, who was supposed to have been the author of the Zabian worship ; and from whom the ancient Iönim were descended. Caher <sup>43</sup> Iünan was certainly a city built by some of this family, and named from their common ancestor. Near this place, they shew a tomb, said to belong to a gigantic hero of ancient days, named Tzamzuma. Many stories are told of him, especially by the eastern poets. But by the name is plainly indicated the family of the person, of whom this memorial remains. It signifies, that he was of the Anakim and Titanian race : for people of extraordinary stature were of old called <sup>44</sup> Zanzummim.

The buildings, which the Cuthites erected, were in many places styled Cyclopian, from a title given to the architects. Many ancient edifices in Sicily were of their construction : for, though they succeeded to other nations in many parts, they seem to have been the <sup>45</sup> first inhabitants of this island. They were also called Læstrygons, and Lamii ; and resided chiefly in the Leontine plains, and in the regions near Ætna. They erected many temples ; and likewise high towers upon the sea-coast : and founded many cities. The ruins of some of them are still extant ; and have been taken notice of by

<sup>43</sup> See p. 159. of this volume.

<sup>44</sup> That also was accounted a land of Giants : Giants dwelt therein of old time ; and the Ammonites call them Zanzummim : a people great and many ; and tall as the Anakim. Deuteron. c. 2. v. 20.

<sup>45</sup> Παλαιστοται μὲν λεγόνται ἐν μέρει τινὶ τῆς χώρας Κυκλωπες, καὶ Λαιστρυγοὺς οἰκῆσαι. Thucyd. L. 6. c. 2.

— τῆς Κυκλωπῆς Λεοντινῆς οἱ ὑπερον ἐκαλεσαν. Eustath. in Homerum. Odyss. L. 9.



Fazellus, who speaks of them as exhibiting a most magnificent appearance. They consist of stones, which are of great size: such as are continually to be found in the structures erected by this people. Fazellus, speaking of the bay near Segesta, and of an hill, which overlooked the bay, <sup>46</sup> mentions wonderful ruins upon its summit, and gives an ample description of their extent and appearance. Mons arduus,—in cuius vertice planities est mille ferme passuum: cuius totum ambitum ingentis magnæ urbis, et prostratarum Ædium ruinæ; lapides immensi, tegulæ latericiæ, inauditæ crassitudinis; vasa fictilia antiquissimæ inusitatæque formæ: ac pro singulis liminibus, singulæ fere cisternæ; quales et in Eryce et in Segestâ urbibus notavimus, sparsim et confuse occupant. Ad angulum urbis, qui mari et Zephyri flatibus prominet, magnæ arcis dirutæ, cisternarum, ædiumque, ac murorum ingentium vasta cernuntur monumenta. Ingressum quoque ejus, mœnium, amplissimâ quondam murorum compagine, lapidumque quadratorum fabricâ, insurgentium, magna fragmenta <sup>47</sup> impediunt. The Cyclopians were the same as the Minyæ, who built the treasury at Orchomenus. This building is by <sup>48</sup> Pausanias joined with the walls of Tiryns for magnificence;

<sup>46</sup> Decad. 1. L. 7. c. 5. See Cluverii Sicilia. L. 2. c. 2. p. 270. There are similar ruins at Agrigentum.

<sup>47</sup> The city Cirta in Numidia seems to have been built in the same manner. It was by the Romans called Constantina: and is thus described by Gulielmus Cuperus in his notes upon Lactantius. Constantina montis prope inaccessi vertici imposita, qui munitur insuper lapidibus decem vel duodecim pedes longis, quatuor vel quinque latis; rotunda, et ejusdem fere ac Roterodamum magnitudinis est. Ædificia pro gentis more, et genio, parvi momenti sunt; sed rudera, ac columnæ marmoreæ, quæ passim a fodientibus terram eruuntur, certissima indicia sunt, olim illa splendida ac magnifica fuisse. Vide notas in Lactantium. vol. 2. p. 498. Leo Africanus. p. 240.

<sup>48</sup> L. 9. p. 783.

and he speaks of them as equal in workmanship to the pyramids of Egypt. The walls of Mycene were said to have been erected by the same <sup>49</sup> persons: and they were so strong, that when the people of Argos made use of every power to take the place, they could not <sup>50</sup> effect it. In the time of the above writer, nothing remained of Tiryns but the <sup>51</sup> ruins before mentioned. They consisted of rough stones; which were of such a magnitude, that the least of them could not, he says, have been at all moved upon the ground by a yoke of mules. There were smaller stones inserted, and so happily adapted, as to exactly fill up the interstices between those, which were so large.

Such were the mighty works of old, which promised to last for ever: but have been long since subverted; and their name and history oftentimes forgotten. It is a melancholy consideration, that not only in Sicily, and Greece, but in all the celebrated regions of the east, the history of the pilgrim and traveller consists chiefly in his passing through a series of dilapidations; a process from ruin to ruin. What hand was it, that could subvert such powerful states, and lay these cities in the dust? and for what cause were they reduced to this state of irretrievable demolition; and reserved as melancholy memorials to future generations? a spectacle both to the native, and sojourner, of the utmost wonder and astonishment? <sup>52</sup> *Come behold the works of the Lord: what desola-*

<sup>49</sup> Ετετειχιστο γαρ κατὰ ταῦτα τῶν ἐν Τίρυνθι ὑπὸ τῶν Κυκλωπῶν καλεσμένων. Pausan. L. 7. p. 589.

See Vol. I. p. 502. of this work.

<sup>50</sup> Ibid.

<sup>51</sup> Τοῦδε τείχους, ὃ δὴ μόνον τῶν εῤρειπίων λείπεται, Κυκλωπῶν μὲν ἐστὶν ἐργον· πεποιηται δὲ ἀργῶν λίθων, μεγέθος ἑξῶν ἑκάστος λίθος, ὡς ἀπ' αὐτῶν μὲνδ' ἂν ἀρχὴν κινηθῆναι τὸν μικροτάτον ὑποζεύγους ἡμῶντων. κ τ λ. Ibid. L. 2. p. 169.

<sup>52</sup> Psalm. 46. v. 8.

*tions he hath made in the earth. He maketh wars to cease unto the ends of the world. He breaketh the bow; and cutteth the spear asunder: he burneth the chariots with fire. Be still, and know, that I am God: I will be exalted among the heathen: I will be exalted in the earth.*

These evidences I thought proper to collect, in order that I might shew the great superiority, which this people once maintained above others in their works and enterprises; and in every branch of science. In consequence of this, they were looked upon as general benefactors to mankind. But this noble character was greatly tarnished by their cruelty; for which they seem to have been infamous in all parts. And this not merely through degeneracy in later times; though they did fall off from their original merit: but from their rites and religion; which had always a tendency to blood. I have before spoken of the Lamii in Sicily: and of those also, who resided in Italy, at Phormiæ, and Cumæ. There were people of this name, and the like cruelties were practised near Amisa, and in other parts of Pontus. The Cuthæ upon the Mæotis, and in the Tauric Chersonesus, are described as very inhospitable: and all those in their vicinity were of a savage cast, and guilty of great barbarity.

<sup>53</sup> Εἰσιν δὲ τοῖς ὄχλοις μὲν οἱ Ταυροὶ συχνοὶ·  
 Βίον δ' ἐνορίον, νομαδαὶ ἐξηλωκοτές·  
 Τὴν δ' ὠμοτητα βαρβαροὶ τε, καὶ φονεῖς,  
 Ἰλασμένοι τὰ θεία τοῖς ἀτεβήμασι.

—— <sup>54</sup> ἀχρεὶ τῶν Κυτῶν

Σκυταὶ κατοικῶσι.

<sup>53</sup> Scymnus Chius apud Geog. Gr. minores. vol. 2. v. 85. 90. 99. Vide Fragmenta.

<sup>54</sup> The Κυταὶ and Σκυθαὶ were the same.



Ανω δε τῶτων ἐστὶ Σκυθικὴ βαρβαρος.

Ὑπὲρ δε τῶτων ἔθνος ἀνδροφαγῶν Σκυθῶν.

It is said of the Amazonians, that they were by no means of a gentle turn; nor did they regard justice; or hospitality: but were devoted to war and rapine.

<sup>54</sup> Οὐ γὰρ Ἀμαζονίδες μάλ' ἐπητέες, οὐδὲ θημίσας

Τίσσαι, πῶδ' ἰον Δοιαντίον ἀμφενεμοντο·

Ἀλλ' ὕβρις σονοεσσα, καὶ Ἀρεὸς ἐργα μεμνηλε.

Δὴ γὰρ καὶ γενεὴν ἔσαν Ἀρεὸς, Ἀρμονίης τε.

Strabo, who lived in Pontus, speaks of the nations upon that coast, as being given to horrid customs. I am sensible, that many people cannot be brought to believe what is reported of these nations. They think, that the disposition of man can never be so depraved, as to turn to its own species, and indulge in human carnage. I shall make no answer myself: but only place before the reader some few attestations out of many, which might be produced, of this unnatural gratification. The writer before appealed to, speaks of his neighbours the Scythians, as very cruel. <sup>55</sup> Τῶς μὲν γὰρ εἶναι χαλεπῶς, ὥς τε καὶ ἀνθρωποφάγειν. *Some of them were so brutal, as to feed upon their own species.* Pliny mentions the same circumstance. <sup>56</sup> Anthropophagi Scythæ—humanis corporibus vescuntur. The same is in another place repeated. <sup>57</sup> Esse Scytharum genera, et plurima, quæ corporibus humanis vescerentur, indicavimus. The Scythæ Androphagi

<sup>54</sup> Apollon. Argonaut. L. 2. v. 989.

<sup>55</sup> Strabo. L. 7. p. 463. He takes notice in more places than one, Σκυθῶν ξενόφρουτων, καὶ σαρκοφάγωντων. See L. 7. p. 458.

<sup>56</sup> Pliny. L. 6. p. 315.

<sup>57</sup> Ibid. L. 7. p. 370.

are also spoken of by <sup>58</sup> Herodotus. The Sacæ, Indi, and Indo-Scythæ, were of the same family, as those above; and they are represented by Mela, as indulging in these horrid repasts. <sup>59</sup> Scythæ sunt Androphagi et Sacæ.—Indorum quidam nullum animal occidere, nullâ carne vesci, optimum existimant.—quidam proximos, parentesque, priusquam annis et ægritudine in maciem eant, velut hostias cædunt; cæforumque visceribus epulari fas, et maxime pium est. *The Scythæ are Cannibals, and so are the Sacæ.—Some of the Indi (Cannibals) will not kill any animal, nor feed at all upon flesh.—Others make it a rule, before their friends are emaciated either by years, or illness, to put them to death, like so many victims: and they think it not only a lawful thing, but a matter of duty and affection to feed upon their inward parts.* The most reputable people of the Indi were supposed to have been the Nysæans: and they are particularly accused of this crime. <sup>60</sup> Φασι—τες περι το Νυσσαιον ορος τστο οικαντας (Ινδους) ανθρωποφαγες ειναι. Tertullian gives the same account of the Cimmerian Scythæ, as has been exhibited of the Indic by Mela. <sup>61</sup> Parentum cadavera cum pecudibus cæsa convivio convorant. Several nations devoted to the same practice are enumerated by Aristotle. Πολλα δ' εσι των εθνων, α περι το κτεινειν, και περι την ανθρωποφαγίαν ευχερως εχει, καθαπερ των περι τον Ποντον Αχαιοι τε, και Ηνιοχοι, και ηπειρωτικων εθνων ετεροι. *There*

<sup>58</sup> L. 4. c. 118, also c. 106. He mentions one nation only. See Lucian. Toxaris.

<sup>59</sup> P. Mela. L. 3. c. 7. Ινδες ανθρωποφαγους. Schol. in Dionys. v. 626. See Criger. cont. Cels. L. 3. c. 4. Concerning this custom in different places, see Strabo. L. 4. p. 307. L. 11. p. 787.

<sup>60</sup> Scholia in Dionys. v. 624. p. 116.

<sup>61</sup> Contra Manich. L. 1. p. 365.

*are many nations, who do not scruple to kill men, and afterwards to feed upon their flesh. Among these we may reckon the nations of Pontus; such as the Achæans, and the Heniochi; as well as other people upon that coast.* One province in these parts, was that of the Chabareni, who lived near Colchis, and were denominated from their <sup>62</sup> worship. They used to behave very inhumanly to all strangers, whom chance brought upon their coast; and seem to have been very refined in their cruelty.

<sup>63</sup> *Οἱ τῶν ξενικῶν γυναικῶν ὧν ἰσως γενῶνται κυριοί, τιθῆς ὠμῆς ἐσθίεισι, ταδε παῖδια κατευωχῶσι.* They were probably the same, as the Thebeans, called <sup>64</sup> Tibareni, as we may judge both from the names, by which they were distinguished, and from their situation. Some of the Ethiopians are accused of these sad practices, and are accordingly ranked by Agathemerus among the <sup>65</sup> Cannibals. To say the truth, all those, among whom these customs prevailed, may be esteemed Ethiopians. They were all of the Cuthite race; and consequently of Ethiopic original. A society of priests resided in Africa, near a cavern, where they fabled, that the queen of the Lamii was <sup>66</sup> born. The place was situated in a valley, and surrounded with ivy and yew trees, being of an appearance very gloomy; and not ill adapted to the rites, which

<sup>62</sup> The Chabareni were so called from Cha-baren, Domus Arcæ: which was undoubtedly the name of their chief place of residence.

<sup>63</sup> Steph. Byzant. Χαβαρηνοί. See Aristotle: Ethicorum L. 7. c. 6. p. 118.

<sup>64</sup> Thebæi, Tibareni, Chabareni, have all a reference to the same worship of Theba, and Arene.

<sup>65</sup> Αἰθιοπες Ἀνθρωποφάγοι. Geogr. Vet. Gr. vol. 2. p. 41.

<sup>66</sup> Ἀντρον εὐμεγεθές, κίττω καὶ σμίλακι συνηρεφές. Diod. Sic. L. 20. p. 778. See Vol. II. p. 12. of this work.



were practised by the Lamian priests. There is an account of another temple in the same <sup>67</sup> country, which could never be seen twice. The reason undoubtedly was, that whoever came within the purlicus of it, was seized upon and slaughtered. The dread, that these practices caused among those, who lived within the verge of danger, has been the reason, why the accounts have been exaggerated: yet we may be well assured, that there were in general too good grounds for this imputation of cruelty. And however the great family, of which I have been treating, may in other respects appear beneficial and superiour; they were in their rites and religion barbarous to the last degree.

It is true, that there are some accounts in their favour: at least some tribes of this family are represented to more advantage. The poet Chærilus has given a curious history of the Sacæan Cuthites; of whose ancestry he speaks with great honour, when he is describing the expedition of Alexander the Great.

<sup>68</sup> Μηλονομοι τε Σακαι, γενεα Σκυθαι, αυταρ εναιον  
 Ασινδα πυροφορον. Νομαδων γε μιν ησαν αποικοι,  
 Ανθρωπων νομιμων.

Next march'd the Sacæ, fond of pastoral life,  
 Sprung from the Cuthite Nomades, who liv'd  
 Amid the plains of Asia, rich in grain.

<sup>67</sup> Εν δε τη Λιβυη Διονυσον πολλιν ειναι, ταυτην δε εκ ενδεχασθαι δις τον αυτον εξ-  
 ευρειν. Strabo. L. 7. p. 459.

<sup>68</sup> Apud Strabonem. L. 7. p. 464. Anacharsis was supposed to have been of this  
 family. Και τον Αναχαρσιν δε ανθρωπον σοφον καλων ο Εφορος τετα φησιν ειναι τε-  
 γεινες. Ibid.

They from the Shepherd race derived their source,  
Those Shepherds, who in ancient times were deem'd  
The justest of mankind.

Yet we find, that these Sacæ by some have been represented as Cannibals: from whence we may perceive, that people of the same family often differed from one another. Of this Ephorus very justly took notice, as we learn from <sup>69</sup> Strabo. When these colonies came in aftertimes to be so degenerate, there were still some remains of their original sense and ingenuity here and there to be found. This was to be observed in the people of Bætica, as I have shewn from Strabo: and in the character exhibited of Cotys, king of Thrace. The like is taken notice of by Curtius in speaking of the Pontic Scythæ. <sup>70</sup> Scythis non, ut cæteris Barbaris, rudis et inconditus sensus est. Quidam eorum sapientiam capere dicuntur, quantumcunque gens capit semper armata.

There was another custom, by which they rendered themselves infamous, though in early times it was looked upon in a different light. They contracted an uniform habit of robbery and plunder: so that they lived in a state of piracy, making continual depredations. This was so common in the first ages, that it was looked upon with an eye of indifference, as if it were attended with no immorality and disgrace. Hence nothing was more common in those days, when a stranger claimed the rites of hospitality, than to ask him

<sup>69</sup> Εφορος—επι τελει φησιν, ειναι των τε αλλων Σκυθων, και των Σαυροματων της βιης ανομοιαις. Της μεν γαρ ειναι χαλεπης, ωτε και ανθρωποφαγειν της δε και των αλλων ζων απεχεσθαι. Strabo, L. 7. p. 463.

<sup>70</sup> L. 7. c. 8.

with great indifference, whether he was a pirate or a merchant. Oftentimes both characters were included in the same person. This is the question, which Nestor puts to Telémachus and Mentor, after he had afforded them a noble repast at Pylos. <sup>71</sup> *It is now, says the aged prince, time to ask our guests, who they be, as they have finished their meal. Pray, sirs, whence come you, and what business has brought you over the seas? Are you merchants destined to any port? or are you mere adventurers, and pirates, who roam the seas without any place of destination; and live by rapine and ruin?* The same question is asked by other persons in different places; and as the word in the original is *Λησῆες*, which signifies *robbers* or *pirates*, the Scholiast observes, that there was nothing opprobrious in that term, or culpable in the profession. On the contrary, piracy and plunder of old were esteemed very honourable. Thucydides speaks of Greece as devoted to this <sup>72</sup> practice in its early state. He says, that there was no security among the little principalities; and consequently no polity: as the natives were continually obliged to shift their habitations through the inroads of some powerful enemy. But this account of Thucydides relates to hostilities by land, between one clan and another, before the little provinces were in a settled state. But the depredations, of which I principally speak, were effected by rovers at sea, who continually landed, and laid people under contribution upon the coast. Many migrations were made by persons, who were obliged to fly, and leave their wives,

<sup>71</sup> Homer. *Odyss.* Γ. v. 69.

<sup>72</sup> L. i. p. 2.



and effects behind them. Such losses were to be repaired, as soon as they gained a settlement. Hence, when they infested any country, and made their levies upon the natives, one of their principal demands was women : and of these the most noble and fair. Diodorus Siculus makes mention of one Butes in early times, who having been driven from his own country, seized upon one of the Cyclades, and resided there with his companions. <sup>73</sup> Καὶ ἐν ταύτῃ κατοικοῦντα ληΐζεσθαι πολλὰς τῶν παραπλεοντῶν. σπανιζόντας δὲ γυναικῶν περιπλεοντὰς ἀρπαζειν ἀπὸ τῆς χώρας γυναίκας. *Here he took up his habitation, and robbed many of the people, who sailed by that island. And as there was a great want of women among his associates, they used to pass over to the continent, and recruit themselves from thence.* These depredations gave rise to the histories of princesses being carried away by banditti; and of kings daughters being exposed to sea-monsters. The monsters alluded to were nothing more than mariners and pirates, styled Cetei, Ceteni, and Cetones, from Cetus ; which signified a sea-monster, or whale ; and also a large ship. Κητος, εἶδος νεως· Κητινὴ πλοῖον μέγα ὡς Κητος. *By Cetus, says Hesychius, is signified a kind of ship. Cetine is a huge float, in bulk like a whale.* Andromeda, whom some mention, as having been exposed to a sea-monster, is said by <sup>74</sup> others to have been carried away in a Cetus, or ship. The history of Hesione is of the same purport : who was like Andromeda sup-

<sup>73</sup> L. 5. p. 432.

<sup>74</sup> Conon apud Photium. c. 40. p. 447. The term Κητος was by the Dorians expressed Κᾶτος, Catus. Among us, there are large unwieldy vessels called Cats, particularly in the north. Cat-water, near Plymouth, signifies a place for vessels to anchor ; a harbour for Κατοι, or ships.

posed to have been given up as a prey to a <sup>75</sup> Cetus. Palæphatus takes notice of the legend, and tries to give a solution. According to the original story, <sup>76</sup> *there was a sea-monster Cetus, who used to frequent the Trojan coast: and if the natives made him a present of young women, he peaceably retired: otherwise he laid the country waste.* He imagines, that this Cetus was a king of the country, to whom this tribute was paid. But these demands were generally made; and this tribute levied by people of the sea. They landed, and exacted these contributions, as the history expressly tells us. In short, these sea-monsters were not so much the Ceti, as the Ceteans, and Cetonians, those men of honour, the pirates, of whose profession and repute we have made mention before. Some of them settled in Phrygia, and Mysia, where they continued the like practices, and made the same demands. Κητεῖσι, γένος Μυσῶν. *The Ceteans, says Hesychius, are the same people, as the Mysians.* Their history is undoubtedly alluded to by Homer in a passage, which Strabo looked upon as an enigma; and such a one as could hardly be <sup>77</sup> solved. The poet is speaking of Neoptolemus, whose great exploits are related by Ulysses to the shade of Achilles in the regions below. Among other things he seems to refer to some expedition made against the Mysians, who were allies of the Trojans, and their neighbours. These Neoptolemus invaded,

<sup>75</sup> The history generally turns upon three articles. The women are guarded by a dragon, Δρακῶν, chained to a Petra, and exposed to a Cetus: all which are mistaken terms.

<sup>76</sup> Περὶ τῆς Κητὸς ταῦτε λέγεται. ὡς τοῖς Τρώσιν ἐκ τῆς θαλάττης ἐφοῖτα. καὶ εἰ μὲν αὐτῷ δοῖεν κόρας, ἀπὸ ἡγετο· εἰ δὲ μὴ, τὴν χώραν αὐτῶν ἐλυμαίνετο. De Incred. Histor. p. 90.

<sup>77</sup> Αἰνιγματι τοῖς ἡμῶν πολλοὶ, καὶ λέγων τὴν σάβαν. L. 13. p. 915.

and

and slew their king Eurypylus with many of his subjects, in revenge for an unjust tribute, which he had exacted of other people. Ulysses tells Achilles, that he cannot enumerate all the actions of his son,

<sup>78</sup> ΑΛΛ' ΟΙΟΝ ΤΗΛΕΦΙΔΗΝ ΚΑΤΕΝΗΣΑΤΟ ΧΑΛΧΩ  
 ἮΞΩ' ΕΥΡΥΠΥΛΟΝ, ΠΟΛΛΟΙ Δ' ΑΜΦ' ΑΥΤΟΝ ΕΤΑΙΡΟΙ  
 ΚΗΤΕΙΟΙ ΚΤΕΙΝΟΝΤΟ, ΓΥΝΑΙΚΩΝ ΕΝΕΚΑ ΔΩΡΩΝ.

However, says Ulysses, *one action I cannot pass over; which is his encounter with the hero Eurypylus, the son of Telephus; whom he slew: and at the same time made a great slaughter of the Ceteans.* And all this was done <sup>79</sup> γυναικων ἐνεκα δωρων, *on account of the unjust gifts, which they extorted, and which consisted in women.* The passage must have had in it some original obscurity, to have embarrassed a person of Strabo's learning. But when we know, that the Ceteans were people, who used to make these demands; and at the same time, that the Mysians were <sup>80</sup> Ceteans: I think we may be assured of the true meaning of the poet. In short, these Mysians were Cuthites, and by race Nebridæ. <sup>81</sup> Νεβρωδ ὁ κυνηγος και γιγας, ὁ Αἰθιοψ, ἐξ οὗ Μυσοι. *Nimrod, says the author of the* <sup>82</sup> *Chronicon Paschale, that great hunter, and giant, the Ethiopian, was the person from whom the Mysians were descended.* The history of this family is in all parts similar, and consistent.

<sup>78</sup> Odyss. A. v. 518.

<sup>79</sup> The term is here used adjectively. We meet with γυναικα μαζον, Ἑλλάδα στρατον, in the same mode of acceptation, as γυναικα δωρα.

<sup>80</sup> Hesychius above.

<sup>81</sup> P. 28.



I have mentioned, that one of the most considerable colonies, which went from Babylonia, was that of the Indi, or Sindi; who have been further distinguished by the name of the eastern Ethiopians. They settled between the Indus and Ganges, and one of their principal regions was Cuthaia, rendered Cathaia by the Grecians. They traded in linen and other commodities, and carried on an extensive commerce with the provinces to the south. A large body of them passed inland towards the north, under the name of <sup>82</sup> Sacæ and Sacaïans: who ranged very high, and got possession of Sogdiana, and the regions upon the Iaxartes. From thence they extended themselves eastward quite to the ocean. They were of the <sup>83</sup> Cuthic race, and represented as great <sup>84</sup> archers: and their country was called <sup>85</sup> Sacaia and Cutha. The chief city was Sacastan, the Sacastana of <sup>86</sup> Isidorus Characenus. Of their inroads westward we have taken notice <sup>87</sup> before: for they sent out large bodies into different parts; and many of the Tartarian nations are descended from them. They got possession of the upper part of China, which they denominated Cathaia: and there is reason to think, that Japan was in some degree peopled by them. Colonies undoubtedly went into this country both from Sacaia, and the Indus.

<sup>82</sup> Strabo. L. 7. p. 464.

<sup>83</sup> Σακαί. τῆς Σκυθίας ἑτῶ φασι. Steph. Byzant.

Scytharum populi—Perfæ illos Sacas in universum adpellavere. Pliny. L. 6. c. 18. p. 315.

<sup>84</sup> Τὸν μετ' ἐπὶ προχρησιν Ἰαξάρτας ἱερμενται  
Τοῦξά Σακαί πορευόντες.—

Καὶ Τοχάροι, Φρύγες τε, καὶ ἑθρεὰ βαρβάρων Σηρών. Dionys. Περιηγ. v. 749.

<sup>85</sup> By Agathemerus called Σακία. Geog. Vet. vol. 2. p. 44.

<sup>86</sup> Σακαστὰν Σακῶν Σκυθῶν. Isidorus. Geog. Vet. vol. 2. p. 8.

<sup>87</sup> P. 133. of this volume.

The Chinese were the ancient Sinæ, and Seres ; who were so famous for their silk. There is in Pausanias a very curious account of this people, and of their manufacture. The author has been speaking of the fine flax in Elis : and from thence takes an opportunity to digress, and to treat about the nature of silk. *The former, says* <sup>88</sup> *Pausanias, arise from seed: but those fine threads, of which the Seres make use in weaving, are of a different original. In their country is produced an insect, which the Grecians call, Σης, but the natives have a different name for it.—This the Seres attend to with great care, making proper receptacles for its preservation both in summer, and winter.* He then proceeds to give a minute, but inaccurate, account of the silkworm, and the manner of its spinning, which I omit : and concludes with telling us, that *the country, from whence this commodity comes, is an island named Seria, which lies in a recess of the Erythræan Sea. I have been told by some, that it is not properly the Erythræan Sea, but the river Sera, which incloses it, and forms an island, similar to the Delta in Egypt. In short some insist, that it is not at all bounded by the sea. They say also, that there is another island called Seria : and those who inhabit this, as well as the islands Abasa, and Sacia in the neighbourhood, are of the Ethiopian race. Others affirm, that they are of the Scuthic family, with a mixture of the Indic.* The history is in every part very true ; and in it we have described two nations of the Seres ; who were of an Ethiopic, Indic, and Scuthic family. The first was upon the great Erythræan, or Indian, Ocean ; or rather upon the Ganges ; being a province in-

<sup>88</sup> Pausan. L. p. 6. 519.

closed by the branches of that river. There were many islands so formed; and they are by geographers called collectively the <sup>89</sup> Delta of the Ganges. The other region of the Seres was farther removed. It is the same as <sup>90</sup> China, though spoken of by Pausanias, as an island: and it lies opposite to the islands of Japan, called here Abasa and Saccaia. Of the southern Seres upon the Ganges little notice has been taken: yet they will be found upon inquiry to have been a very notable people. They are mentioned by Orosius, who speaks of them as bordering upon the Hydaspes. The Seres of <sup>91</sup> Strabo are of the same part of the world. Marcianus Heracleota, in his <sup>92</sup> Periplus, places them rather to the east of the river, and makes them extend very high to the north, towards Casgar and Thebet. They were the same as the Indic Cathaians, who at different times got access into the lower regions of Seria, or China; and that particular province called now Iünan. The Sacæ likewise, who were of the same family, made large settlements in the upper provinces of that country; which from them was called both <sup>93</sup> Seria and Cathaia. From thence they passed over to the islands of Japan: one of which was from them named Saccaia. It still is so called; and the capital has the same name; and is famous for the worship of the God <sup>94</sup> Dai-

<sup>89</sup> Strabo. L. 15. p. 1026.

<sup>90</sup> Μετα συμπασαν Σκυθια εστι η Σηρικη. Agathemerus. L. 2. c. 6. p. 42. Geog. Vet. Gr. vol. 2.

<sup>91</sup> Strabo. L. 15. p. 1027.

<sup>92</sup> Geog. Græc. vol. 1. p. 28.

<sup>93</sup> Marcianus Heracleota places a nation of Seres to the north of the Sinenfes; where now is the region of Chinese Cathaia. See Periplus. p. 29. Geog. Vet. vol. 1.

<sup>94</sup> Purchas, vol. 5. p. 596. Dai-Maogin is probably Deus Magog, five Deus Magus.



Maogin. Father Lewis de Froes, in a letter quoted by <sup>95</sup> Kæmpfer, takes notice of a terrible earthquake both at Meaco, and in Sacaiia. The names of the Deities in Japan and China, and the form of them, as well as the mythology, with which they are attended, point out the country, from whence they originally came. The prevailing religion in each of these kingdoms, and the most ancient, is the <sup>96</sup> Sinto, or religion of the Sindi. By these are signified the Indi, who first introduced this mode of worship, as is acknowledged by the Chinese themselves. One of the Mohammedan <sup>97</sup> travellers, whose account has been published by the learned Renaudot, assures us, that *the Chinese had no sciences* : that is, I suppose, none, but what were imported. *That their religion and most of their laws were derived from the Indi. Nay, they are of opinion, that the Indians taught them the worship of idols; and consider them, as a very religious nation.*

The people, who introduced these things in the upper region of this country, were the northern Seres, a branch of the Cathaian Sacæ. <sup>98</sup> Σηρες, εθνος βαρβαρον Σινθικον. They were a different people from the Sinæ and Sinenses, though at last incorporated with them. The chief city of the country was occupied by them, which they called after their own name Sera; and they named the region Cathaia. Hence Ptolemy

<sup>95</sup> L. i. p. 104. notes.

Annum in urbe Sacaiio moratus. Epistola Gasparis Vilelæ apud Maffæum. Vide Hist. Ind. p. 401. It occurs often in the letters of these missionaries.

<sup>96</sup> Ibid. p. 203. 204. It is called in China the religion of Fo.

<sup>97</sup> Account of China by Two Mohammedan Travellers in the Ninth Century, p. 36.

<sup>98</sup> Scholia in Dionys. v. 752.

makes mention, <sup>99</sup> Σηρας, της των Σινων Μητροπολεως, of *Sera*, the capital of the *Sinæ*: so that in his time, and indeed long before, the Sinenses and Seres were looked upon as the same. In China the Deity upon the Lotos in the midst of waters has been long a favourite emblem, and was imported from the west. The insigne of the dragon was from the same quarter. The Cuthites worshiped Cham, the Sun; whose name they variously compounded. In China most things, which have any reference to splendour, and magnificence, seem to be denominated from the same object. Cham is said in the language of that country to signify any thing <sup>100</sup> *supreme*. Cum is a fine building, or <sup>1</sup> palace; similar to Coma of the Amonians. Cum is a <sup>2</sup> lord or master: Cham a <sup>3</sup> sceptre. Lastly, by Cham is signified a <sup>4</sup> priest, analogous to the Chamanim and <sup>5</sup> Chamerim of Cutha, and Babylonia. The country itself is by the Tartars called <sup>6</sup> Ham. The cities Cham-ju, Campion, Compition, Cumdan, Chamul, and many others of the same form, are manifestly compounded of the sacred term Cham. Cambalu, the name of the ancient metropolis, is the city of <sup>7</sup> Cham-Bal: and Milton styles it very properly, *Cambalu, seat of* <sup>8</sup> *Cathaian Chan*. By this is meant the

<sup>99</sup> L. 1. c. 11.

<sup>100</sup> Bayer's Musæum Sinicum. vol. 2. p. 146.

<sup>1</sup> Ibid. p. 95.

<sup>2</sup> Ibid. p. 102. The Tartarian princes are styled Cham.

<sup>3</sup> Ibid. p. 98.

<sup>4</sup> Ibid. p. 102.

<sup>5</sup> 2 Kings. c. 23. v. 5. Hosea. c. 10. v. 5.

<sup>6</sup> Herbert's Travels. p. 375.

<sup>7</sup> Civitas Cambalu, in provinciâ Cathai — sonat autem Civitas Domini. Marcus Paulus Venetus. L. 2. c. 1.

<sup>8</sup> Chinam potissimam Cathai partem. Kircher. China Illust. p. 60.

chief.

chief city of the Cuthean Monarch; for Chan is a derivative of Cahen, a prince. It seems sometimes in China and Japan to have been expressed Quan, and Quano. The Lama, and Lamas, those priests of Thebet and Tartary, are of the same original, as the Lamii in the west.

As the religion of this people extended so far, we meet with many noble edifices in various parts of the east, which still afford evidences of their original. Two temples are taken notice of by Hamelton near Syrian in <sup>9</sup> Pegu; which he represents, as so like in structure, that they seemed to be built by the same model. One stood about six miles to the southwards, and was called Kiakiack, or *the God of Gods Temple*. The image of the Deity was in a sleeping posture, and sixty feet in length: and was imagined to have lain in that state of repose six thousand years. *The doors and windows*, says our author, *are always open, and every body has permission to see him. When he awakes, it is said, that the world will be annihilated*. This Temple stands on a high open spot of ground, and may easily be seen in a clear day eight leagues off. The other is situated in a low plain north of Syrian, and at about the same distance. It is called the Temple of Dagon, and the doors and windows of it are continually shut: so that none can enter, but the priests. They will not tell of what shape the idol is; but only say, that it is not of a human form. As soon as Kiakiack has dissolved the frame and being of the world, Dagon, or Dagon, will gather up the fragments, and make a new one. I make no doubt, but the true name of the temple was Iäch-Iach, and dedi-

<sup>9</sup> Hamelton's Account of the East Indies. vol. 2. p. 57.



cated to the same God, as the Iachusi in Japan. Mr. Wise takes notice of the Grecian exclamation to <sup>10</sup> Dionufus, when the terms " Iacche, O Iacche, were repeated : and he fupposes, with great probability, that the Peguan name had a reference to the same Deity. It is very certain that the worship of Dionufus prevailed very early among the nations in the east. The Indians used to maintain, that his rites began first among them. Professor Bayer has shewn, that traces of his worship are still to be observed among the people of these parts: and particularly among the Tamuli of Tranquebar. <sup>12</sup> *They have a tradition that there was once a gigantic person named Maidashuren, who was born at Nisadabura, near the mountain Meru. He had the horns of a bull, and drank wine, and made war upon the Gods. He was attended by eight Pudam, who were gigantic and mischievous dæmons, of the family of those Indian Shepherds, called Kobaler.* In this account we have a manifest reference to the history of Dionufus, as well as that of the Dionufians, by whom his rites were introduced. And we may perceive, that it bears a great resemblance to the accounts

See Jones

<sup>10</sup> See Wise's Treatise of the Fabulous Ages. p. 95.

<sup>11</sup> *Ιακχῆ, ω Ιακχῆ.* Aristoph. Ranæ. v. 318.

<sup>12</sup> Inde Tamuli narrant, Maidashuren fuisse aliquem dictum a Maidham et Ashuren, quasi Taurum Gigantem (Gigantas autem fingunt Heroas suos fuisse) in Nisadabura urbe haud longe a Meru Monte natum, qui Taurina cornua gestarit; carnibusque pastus, tum aliarum animantium, tum vaccarum (quod in Indis summum scelus) et vino ad ebrietatem repleti solitus, Diis bellum intulerit. Ceterum in comitatu habuisse octo Pudam, seu gigantæos et malitiosos Dæmonas, ex familiâ Indicorum Pastorum, quos Kobaler, i. e. Pastores vocant: curru vectum ab octonis leonibus, aut leopardis, aut tigridibus, aut elephantis. Habetis Nysam, ubi natum ferunt Bacchum etiam Græcorum aliqui. Habetis Merum montem, unde Jovis Μῆνος Luciani agitur jocus: habetis Κόβαλλος, et cornua et currum, et quicquid ad fabulam veteris Græciæ desideratis. Bayer, Hist. Bactriana. p. 2. 3.

transmitted

transmitted by the <sup>13</sup> Grecians. What are these Kobaler, who were descended from the Shepherds, but the same as the Cobali of Greece, the uniform attendants upon Dionusius: a set of priests, whose cruelty and chicanery rendered them infamous. <sup>14</sup> Κοβαλοι δαιμονες εισι τινες σκληροι περι τον Διονυσον απατεωνες. *The Cobali were a set of cruel dæmons, who followed in the retinue of Dionusius. It is a term made use of for knaves and cheats.*

The second temple near Syrian is said, in the account above, to have been inaccessible to strangers: so that they could not tell, under what shape the Deity was represented. Thus much they were informed, that it was not human. As the Deity was called Dagon, we may easily conceive the hidden character, under which he was described. We may conclude, that it was no other than that mixed figure of a man and a fish, under which he was of old worshiped both in Palestine and Syria. He is expressed under this symbolical representation in many parts of <sup>15</sup> India; and by the Brahmins is called Wisfnou and Vishnou. Dagon and Vishnou have a like reference. They equally represent the man of the sea, called by Berofus Oannes: whose history has been reversed by the Indians. They suppose, that he will restore the world, when it shall be destroyed by the chief God. But by Dagon is signified the very person, through whom the earth has been

<sup>13</sup> Strabo mentions—Νυσσαις τινας εθνους, και πολλων παρ' αυτοις Νυσσαν, και ορος το υπερ της πολεως ΜΗΡΟΝ. L. 15. p. 1008. Diodorus has a most curious account concerning Dionusius in India, and of the supposed place of his birth.—Ονομαζεσθαι της ορεινης ταυτης τον τοπον τριτον Μηνον. L. 2. p. 123.

<sup>14</sup> Scholia in Plutum Aristophanis. v. 279.

Κοβαλος, κακουργος, πανουργος. Hesych.

<sup>15</sup> Kircher's China. p. 158. Baldæus. Part 2. c. 1.

already restored, when it was in a state of ruin: and by whom mankind was renewed. Dagon and Noah I have *Dagon Noah* shewn to be the same. Vish-Nou is represented, like Dagon, under the mixed figure of a man and a fish: or rather of a man, a princely figure, proceeding from a fish. The name of the district, near which the temples above stand, we find to be called Syrian: just as the region was named, where stood the temples of Atargatus and Dagon. Syrus, Syria, and Syrian, are all of the same purport, and signify Cœlestis, and Solaris, from <sup>16</sup> Sehor, the Sun.

Many travellers have taken notice of the temples in India: which are of a wonderful construction; and to which there is scarce any thing similar in other parts of the world. The great traveller Gemelli mentions a pagoda in the island Sal-fette near Bombay, which is looked upon as a work of great antiquity. It is called the pagod of <sup>17</sup> Canorin: and a tradition prevails among the Indians, that it was constructed by some of the Giant race. It stands towards the east side of a mountain, which consists intirely of a hard rock: and out of this the various edifices are not built, but hewn. Round about are innumerable columns, and many inferiour temples, covered with beautiful cupolas, together with figures of men and animals, all alike formed out of the solid rock. Some of the statues are completely carved: others are in basso relievo; and habited in a peculiar manner; so as to witness great antiquity. There are likewise many caves, and

<sup>16</sup> Syria was supposed to have been denominated from Syrus, the offspring of the Sun.—Εκ Σινωπης και Απολλωνος Συρος. Diodorus. L. 4. p. 273. See p. 446. of this volume.

<sup>17</sup> See Churchill's Voyages. vol. 4. p. 194.



grottos, curiously contrived: and many large tanks of water, commodiously disposed over the area of the inclosure. The author is very copious in his description of this place; and of the pagodas, which are within it. And he assures us, towards the close, that all, which has been hitherto observed, is formed from the rock, without any separation, or addition: every figure still adhering at the basis, to the mass, on which it stands. The whole is desolate, unfrequented, and difficult of access.

At no great distance from Salfette is an island of equal curiosity, called by the Portuguese Elephanto. It is described by our countryman <sup>18</sup> abovementioned, who supposes, *that it was thus named from the figure of an elephant, which is carved upon it, out of a great black stone, about seven feet in height. It is, says he, so like a living elephant, that at two hundred yards distance, a sharp eye might be deceived by its similitude. A little way from this stands an horse, cut out of a stone; but not so proportionable, and well shaped, as the elephant. There is a pretty high mountain standing in the middle of the island, shaped like a blunt pyramid; and about half way to the top is a large cave, that has two large inlets, which serve both for a passage into it, and for light. The mountain above it rests on large pillars, hewn out of a solid rock; and the pillars are curiously carved. Some have the figures of men about eight feet high in several postures; but exceedingly well proportioned, and cut. There is one, that has a Giant with four heads joined; and the faces looking from each other. He is in a sitting posture, with his legs and feet under his body. His right*

<sup>18</sup> Hamelton's New Account of the East Indies. vol. i. c. 22. p. 241.

*band is above twenty inches. There are several dark rooms hewn out of the rock; and a fine spring of sweet water comes out of one room, and runs through the cave out at one of the inlets. I fired a fuzee into one of the rooms; but I never heard cannon or thunder make such a dreadful noise; which continued about half a minute; and the mountain seemed to shake. As soon as the noise was over, a large serpent appeared; which made us take to our heels, and get out of the cave at one door; and he in great haste went out at the other. I judged him to be about fifteen foot long: and two foot about: and these were all that I saw worth observation on that island. I asked the inhabitants of the place, who were all Gentows, or Gentiles, about twenty in number, if they had any account, by history, or tradition, who made the cave, or the quadrupeds carved in stone: but they could give no account.*

We have a like account of these pagodas in Purchas.—  
<sup>19</sup> In Salfette are two temples, or holes rather of pagodes, renowned in all India. One of which is cut from under a hill of hard stone, and is of compassse within about the bignesse of village of foure hundred houses; with many galleries or chambers of those deformed shapes, one higher than another, cut out of the hard rock. There are in all three hundred of these galleries. The other is in another place, of like matter and forme.—In a little island called Pory, there standeth a high hill, on the top whereof there is a hole, that goeth downe on the hill, digged and carved out of the hard rocke; within as large as a cloyster, round beset with shapes of elephants, tygres, Amazons, and other like work,

<sup>19</sup> Purchas from R. Fitch. vol. 5. p. 545.

workemanly cut, supposed to be the Chinois handy worke. But the Portugals have now overthrowne these idol-temples. Would God, they had not set new idols in their roome.

There are descriptions of many other ancient edifices in India ; some of which are of stupendous workmanship : but of all others, that which was visited by the curious traveller Thevenot, seems to be of the greatest extent, and of the most wonderful construction. It is called the pagod of <sup>20</sup> *Elora* : and stands near the city Aurangeabad, in the province of Balagate. He says, that his rout lay up a very rugged mountain, and very hard for the oxen, by which his carriage was drawn, to ascend : though the way, cut out of the rock, was almost every where as smooth, as if it were paved with free-stone. At the top, he discovered a spacious plain of well-cultivated land, with a great many villages and hamlets amidst gardens, and plenty of fruit trees and woods. The first part of this lovely plain was occupied by people of the Mohammedan persuasion. *A little farther westward, says our author, my Pions and I were above half an hour clambering down the rock into another very low plain. The first things I saw were some very high chapels ; and I entered into a porch cut out of the rock, which is of grayish stone : and on each side of that porch, there is the gigantic figure of a man, cut out of the natural rock : and the walls are covered all over with other figures in relief, cut in the same manner. Having passed that porch, I found a square court, an hundred paces every way. The walls are the natural rock, which in that place is six fathom high, and perpendicular to the groundplot ; and cut as smooth*

<sup>20</sup> Thevenot's Travels into the Indies. Part 3. c. 44. p. 74. Translation.



*and even, as if it were plaster smoothed with a trowel. Before all things I resolved to view the outside of that court : and I perceived, that these walls, or rather the rock, hangs : and that it is hollowed underneath : so that the void space below makes a gallery almost two fathoms high, and four or five broad. It hath the rock for a basis : and the whole is supported only by a single row of pillars cut in the rock ; and distant from the extremity of the gallery about the length of a fathom : so that it appears as if there were two galleries. Every thing there is exceeding well cut : and it is really a wonder to see so great a mass in the air, which seems so slenderly underpropped, that one can hardly help shuddering at first entering into it.*

*In the middle of the court there is a chapel, whose walls, inside and outside, are covered with figures in relief. They represent several sorts of beasts, as griffons, and others, cut in the rock. On each side of the chapel there is a pyramid, or obelisk, larger at the basis, than that at Rome : but they are not sharp pointed. They have some characters upon them ; which I do not understand. The obelisk on the left hand has by it an elephant, as big as the life, cut out of the rock, as every thing else is : but his trunk has been broken off. At the farther end of the court I found two staircases cut in the rock ; and I went up with a little Bramin, who seemed to be a knowing person. Being at the top, I perceived a kind of area (if the space of a league and an half, or two leagues, may be called an area) full of stately tombs, chapels, and temples, which they call pagodas, cut in the rock.*

*I entered into a great temple built in the rock. It has a flat roof, and is adorned with figures within, as the walls of it also are. In this temple are eight rows of pillars in length, and six*  
*in*

*in breadth: which are about a fathom distant from each other. The temple is divided into three parts:— in the middle of the third, or extrem, part, upon a very high basis, there is a gigantic idol, with a head as big as a drum; and his other parts proportionable. All the walls of the temple are covered with gigantic figures in relief, and on the outside, all round the temple, are a great many little chapels, adorned with figures of an ordinary bigness in relief, representing men and women embracing one another.*

*Leaving this spot, I went into several other temples of a different structure, built also from the rock; and full of figures, pilasters, and pillars. I saw three temples one over another; which have but one front all three; but it is divided into three stories, supported by as many rows of pillars: and in every story there is a great door for the temple. The staircases are cut out of the rock. I saw but one temple which was arched: and therein I found a room, whereof the chief ornament was a square basin. It was cut in the rock, and full of spring water, which arose within two or three feet of the brim of the basin. There are a vast number of pagods all along the rock: indeed there is nothing else to be seen for above two leagues. He concludes with saying, that he made diligent inquiry among the natives, about the origin of these wonderful buildings: and the constant tradition was, that all these pagodas, great and small, with all their works, and ornaments, were made by Giants: but in what age they could not <sup>20</sup> tell.*

<sup>20</sup> These pagodas have been seen visited by that curious traveller and Orientalist, M. Anquetil Du Perron. In his treatise called *Zend-Avesta*, a very precise account may be found of these buildings, and of their dimensions; also the history, and purport, of the various representations, according to the notions of the Brahmins. See *Zend-Avesta*. vol. i. p. 234.

Many of these ancient structures have been attributed to Ram-Scander, or Alexander the Great: but there is nothing among these stately edifices, that in the least favours of Grecian workmanship: nor had that monarch, nor any of the princes after him, opportunity to perform works of this nature. We have not the least reason to think, that they ever possessed the country: for they were called off from their attention this way by feuds, and engagements nearer home. There is no tradition of this country having been ever conquered, except by the fabulous armies of <sup>22</sup> Hercules and Dionusus. What has led people to think, that these works were the operation of Alexander, is the similitude of the name Ramtxander. To this person, they have sometimes been attributed. But Ramtxander was a Deity, the supposed son of Bal; and he is introduced among the personages, who were concerned in the incarnations of <sup>23</sup> Vishnou.

The temple of Elora, and all the pagodas of which I have made mention, must be of great antiquity, as the natives cannot reach their æra. They were undoubtedly the work of the Indo-Cuthites, who came so early into these parts: and of whose history I have treated at large. They came hither under the name of Indi and Sindi: also of Arabians, and Ethiopians. And that these structures were formed by them will appear from many circumstances; but especially from works of the same magnificence, which were performed by them in other places. For scarce any people could have effected what has been here described, but a branch of that family, which erected the tower in Babylonia, the walls of Balbec, and the pyramids of Egypt.

<sup>22</sup> Strabo. L. 15. p. 1007.

<sup>23</sup> Kircher's China. p. 158.



Marco Polo was in Cathaia in the time of the Tartar Emperour Cublai Chan: and he speaks of the chief city Campion, as of great extent; and mentions a most magnificent temple. He <sup>24</sup> says, that the idols were made of stone, and wood; and some of clay: and there were several overlaid with gold; and very artificially wrought. Among these some were so great, that they contained ten paces in length; and were placed upon the earth in an attitude, as if they lay upright. Near to these stood several smaller idols, which seemed to pay obeysance to the <sup>25</sup> larger: and they appeared all to be greatly revered. Hadgi Mehemet, a great traveller, who discoursed with Ramusio, told him, that he had been at <sup>26</sup> Campion; and mentioned the largeness of the temples. In one of these he saw the statues of a man, and a woman, stretched on the ground: each of which was one piece, forty feet long, and gilded. Campion is probably the same city, which is alluded to by Marco: the same too, which the ancients called Sera, and the moderns Nankin: for the names of places in China are continually changing. In the account of Sha Rokh's embassy to <sup>27</sup> Cathaia, mention is made of a city Kam-ju: and of a temple, whose dimensions were very large. The author says, that each side was five hundred kes or cubits. In the middle lay an idol, as if it were asleep; which was fifty feet in length. Its hands and feet were three yards long; and the head twenty-one feet in circumference. There

<sup>24</sup> Purchas. vol. 3. c. 4. p. 77. See Kircher's China. part 3. c. 2. 3.

<sup>25</sup> This is not unlike the description of the God Nilus, as we meet with it in Gruter, Sandys, and others.

<sup>26</sup> Astley's Collection. vol. 4. p. 639.

<sup>27</sup> From Ramusio. See Astley's Collection. vol. 4. p. 624.

were others at his back, and over his head; about a cubit high: and placed in such attitudes, that they seemed alive. The great image was gilt all over; and held one hand under his head; and the other was stretched along down his thigh. They called it Samonifu. The Babylonians, and Egyptians, and all of the same great family, used to take a pleasure in forming gigantic figures; and exhibiting other representations equally stupendous. Such were the colossal statues at Thebes; and the sphinx in the plains of Cocome. The statue erected by <sup>28</sup> Nebuchadnezzar in the plains of Dura, was in height threescore Babylonish cubits. It was probably raised in honour of Cham, the Sun; and perhaps it was also dedicated to the head of the Chaldaic family; who was deified, and revered under that title. Marcellinus takes notice of a statue of Apollo, named <sup>29</sup> Comeüs; which in the time of the Emperour Verus was brought from Seleucia to Rome. This related to the same Deity, as the preceding. We may also infer, that this temple at Kam-ju was erected to Cham, the Sun, whom the people worshiped under the name of *Sun* Samonifu.

An account is given in <sup>30</sup> Purchas of a Colossus in Japan, made of copper; which was seen by Captain Saris, an Englishman, at a place called Dabis. It represented a man of immense stature, sitting upon his heels. The same person saw at <sup>31</sup> Meaco, a Temple, equal in extent to St. Paul's in

<sup>28</sup> Daniel. c. 23. v. 1.

<sup>29</sup> Simulacrum *Comi* Apollinis, avulsam sedibus, perlatumque Romam. Marcellinus. l. 23. p. 287.

<sup>30</sup> Purchas. vol. 5. p. 595. Saris was in Japan anno 1612.

<sup>31</sup> Ibid.

London, westward of the choir: and in it an idol larger than the former, which reached to the roof of the building. These were the statues of Xaca and Amida, two of the chief Deities of Japan. Herbert takes notice of the temples, and Deities above; and says, that they were called <sup>32</sup> Mannadies. One of these colossal statues was erected by the Emperour Tychozama, the chair, or throne, of which idol, was seventy feet high, and eighty wide. He speaks also of the statue at Dabis; which, though in a sitting posture, was in height twenty-four feet. They were both of copper; or, as he terms it, auricalc.

It is remarkable, that in Japan, the priests and nobility have the title of <sup>33</sup> Cami. The Emperour Quebacondono, in a letter to the Portuguese viceroy, 1585, tells him, <sup>34</sup> *that Japan is the kingdom of Chamis; whom, says he, we hold to be the same as Scin, the origin of all things.* By <sup>35</sup> Scin is probably signified San, the Sun; who was the same as Cham, rendered here Chamis. The laws of the country are spoken of as the laws of Chamis: and we are told by Kämpfer, that all the Gods were styled either <sup>36</sup> Sin, or Cami. The founder of the empire is said to have been Tensio Dai Sin, or *Tensio the God of Light*. Near his Temple was a cavern, religiously visited, upon account of his having been once hid: when no sun, nor stars appeared. He was esteemed the fountain of day,

<sup>32</sup> Herbert's Travels. p. 374. Similar to *Μῆν ἁδης* of the Grecians, whose priests were, *Μαινῆες*, the Mænades.

<sup>33</sup> Kämpfer. L. 2. p. 153.

<sup>34</sup> Organtinus Brixienfis. See Purchas. vol. 3. p. 324.

<sup>35</sup> It was probably pronounced Schin.

<sup>36</sup> Kämpfer above.



and his Temple was called the Temple of <sup>37</sup> Naiku. Near this cavern was another Temple ; in which the Canusi, or priests, shewed an image of the Deity, sitting upon a cow. It was called Dainits No Ray, *the Great Representation of the*  
<sup>38</sup> *Sun.*

One of their principal Gods is Iakusi ; similar to the Iacchus of the west. Kämpfer says, that he is the <sup>39</sup> Apollo of the Japanese : and they describe him as the Egyptians did Orus. His Temple stands in a town called Minnoki : and Iachus is here represented upon a gilt Tarate flower : which is said to be the <sup>40</sup> nymphæa palustris maxima ; or faba Ægyptiaca of Prosper Alpinus. One half of a large scallop shell is like a canopy placed over him ; and his head is surrounded with a crown of rays. I think, that we may perceive, to whom the Temple of Naiku was dedicated : and from what person the town of Minnoki was named, where Iachus was worshiped. They have also an idol Menippe, much revered in different parts. It certainly relates to the same person ; and is a compound of two terms already fully explained.<sup>41</sup>

Kämpfer is a writer of great credit, who was for some <sup>42</sup> time in these parts. He certifies what has been above said by Saris about the idols of this country. He saw the Temple

<sup>37</sup> Kämpfer. L. 3. p. 231.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid. L. 5. p. 493.

<sup>40</sup> Ibid. Kämpfer mentions the image of Amida in Siam, which appeared in an upright posture upon the Tarate flower. He calls it in this passage the Nymphæa magna incarnata. L. 1. p. 30.

<sup>41</sup> Μην Ἰππα. See Vol. II. of this work.

<sup>42</sup> He went to Japan in the year 1690.

of Dabys, which he more truly renders <sup>43</sup> Daibod. He had a sight of it in his first embassy to Jedo ; which city he visited twice. He speaks of the buildings as very spacious : and <sup>44</sup> *at the beginning of the avenue towards it on each side stood the statue of an hero in black, near four fathoms high, and almost naked, having only a loose piece of drapery around him. He had the face of a lion : and was in other respects well enough proportioned. His height was four fathoms; and he stood on a pedestal of one fathom.—The Temple of Daibod was opposite to the gate, and in the middle of the court. It was by much the loftiest building, that we had seen in Japan : and had a double bended stately roof.—The pillars were excessive large; and at least a fathom and a half thick. The idol was gilt all over; and of an incredible size; insomuch that two mats could lie in the palm of his hand. It was sitting, after the Indian manner, cross-legged, on a Tarate flower; which was supported by another flower. The leaves of this stood upwards, by way of ornament : and they were both raised about two fathoms from the floor.* <sup>45</sup> Dai, in the ancient language of the eastern countries, signified *Deus*, and *Divus*, any thing divine. By Dai-Bod was

<sup>43</sup> The same is described by Lewis Almeida, who expresses the name still more precisely, Dai-But. See *Epistolæ selectæ Soc. Jes. apud Massæum Hist. Indic.* p. 428. He also gives a description of the Temple.

<sup>44</sup> L. 4. p. 553.

<sup>45</sup> According to Kämpfer, L. 2. p. 159. Dai signifies a Lord, or Prince. *Dius* and *Divus* were applied in the same manner by the Greeks and Romans : yet they were titles, which properly related to the Gods : and Dai did so likewise. This is apparent from its being always annexed to the names of Deities.

Dai is the same as Dairy, the title of the ecclesiastical monarch. Ibid.

In another part of his work, he says, that Dai signified *great* : Sin, and Cami, *a God, or Spirit*. L. 3. p. 226. But in none of these expositions do I believe him to be precise.

meant the God Budha; whose religion was styled the Budso: and which prevailed greatly upon the Indus, and Ganges. *The origin of this religion, says* <sup>46</sup> *Kæmpfer, must be looked for among the Brahmins. I have strong reasons to believe, both from the affinity of the name, and the very nature of this worship, that the author was the same person, whom the Brahmins call Budha, and believe to have been the essential part of Wistnou. The Chinese and Japanese call him Buds and Siaka. The people of* <sup>47</sup> *Siam represent him under the form of a Moor, in a sitting posture, and of a prodigious size. His skin is black, and his hair curled: by which, I suppose, is meant woolly: and the images about him are of the same complexion. He was not the author of the religion, as our traveller supposes: but the great object, to which the worship was directed. He was supposed by the* <sup>48</sup> *Brahmins to have had neither father, nor mother. By Budha we are certainly to understand the idolatrous symbol, called by some nations Buddo; the same as Argus and Theba. In the mythology transmitted concerning it, we may see a reference both to the machine itself, and to the person preserved in it. In consequence of which we find this person also styled Bod, Budha, and Buddo; and in the west Butus, Battus, and Bæotus. He was said by the Indians not to have been born in the ordinary way; but to have come to light indirectly through the side of his* <sup>49</sup> *mo-*

<sup>45</sup> L. 3. p. 241.

<sup>46</sup> Ibid. L. 1. p. 36. They call him Siaka and Sacka. Ibid.

<sup>47</sup> Ibid.

<sup>48</sup> Socratis Ecclesiast. Hist. L. 1. c. 7.

Buddam per virginis latus narrant exortum.

Retramnus de Nativitate Christi. c. 3.



ther. By Clemens of <sup>50</sup> Alexandria, he is called Bouta : and in the history of this person, however varied, we may perceive a relation to the Arkite Deity of the Sea, called Poseidon : also to Arcalus, and Dionufus; ftyled Bæotus and Thebanus. Kæmpfer has a curious history of a Deity of this fort, called <sup>51</sup> Abbuto ; whose Temple ftood in the province of Bungo upon the fea-shore, near the village of Toma. *About a quarter of a German mile, before you come to this village, fands a famous Temple of the God Abbuto; which is faid to be very eminent for miraculoufly curing many inveterate diftempers : as alfo for procuring a wind, and good paffage. For this reafon, failors, and paffengers, always tie fome farthings to a piece of wood, and throw it into the fea, as an offering to this Abbuto, in order to obtain a favourable wind.* He moreover tells us, that they call him Abbuto Quano Sama, or *the Lord God Abbuto*. But the title more precifely fignifies, if I may form a judgment, *Abbuto the Lord of Heaven*. The fame Deity, but under a different name, was worfhiped in China. He is mentioned by Pierre Jarrige, who calls him the God Camaffono. <sup>52</sup> *On appelle l'Idole Camaffono : et ceux, qui paffent par là, redoutent fort cet Idole ; et de peur, qu'il ne mette leurs navires à fond, ils luy offrent, quand ils font vis à vis de l'ifle, ou du riz, (qu'ils jettent en la mer) ou de l'huile, ou d'autre chofe, qu'ils portent.* The Apis, Mneuis, and Anubis of Egypt, have been often mentioned, and explained ; as well as the Minotaur of Crete. The fame hiero-

<sup>50</sup> Strom. L. 1. p. 359. The MSS. have *ΒΟΥΤΑ* and *ΒΟΥΤΤΑ*.

<sup>51</sup> L. 5. p. 468. Abbutus, pater Butus five Bæotus.

<sup>52</sup> Hift. des Indes. L. 5. c. 51.

glyphics occur in Japan: and we are informed by <sup>53</sup> Marco Polo, that the inhabitants worship idols in different shapes. Some have the head of an ox; some of a swine; and others the head of a dog. The most common representation in this country is that of <sup>54</sup> Godso Ten Oo, or *the Oxheaded Prince of Heaven*.

Lewis Almeida, and other missionaries, give a noble account of Japanese temples: and describe their situation, as uncommonly pleasing. Some of them resided at Meaco, where they visited the pagodas of Cafunga, Cocuba, Facumano, and Daibut. They speak of them as very large, and happily disposed, being situated amid trees of various sorts, particularly planes and cedars: and in places abounding with streams of running water, and lakes of great <sup>55</sup> extent. The subordinate temples in the vicinity, and the houses of the Bonzees, are sheltered by groves. The court before the chief building is generally paved with black and white stones; and the avenue is ornamented with trees, and statues. At the Temple of Facumano, among other things, were observed a number of fine citron trees; and at equal distances between each were <sup>56</sup> roses and other flowers in large vases of porcelaine. The Temple itself was richly ornamented; and abounded with costly lanterns of a fictitious metal gilded: which were beautifully contrived. They appeared in great numbers, and

<sup>53</sup> Colunt Viri Zipangrii varia idola: quorum quædam habent bovis caput; quædam caput porci, et quædam caput canis. Marcus Paulus Venetus apud Kircher. *China Illustr.* p. 143.

<sup>54</sup> Kämpfer. L. 5. p. 418.

<sup>55</sup> See Letters of the Missionaries, particularly of Lewis Almeida. *Massæi Hist. Indic.* p. 427. also of de Froes. p. 441.

<sup>56</sup> Fruteta—jucunda rosarum et florum varietate commista. *Ibid.* p. 428.

burned all night, making a splendid appearance. About the temples, there were seen herds of deer, and flocks of doves : and the latter were so tame as to suffer themselves to be handled : for they were never injured, being sacred to the Deity of the place. All the apartments are represented as very neat and elegant : and the Bonzecs, to whom they belong, very numerous. They keep their heads and beards closely shorn : and go very rich in their attire. Almeida had a view of some of them at the temple of Cafunga ; but it was in a part so sacred, that he was not permitted to come near. *Ex hâc Bonziorum domo porticus admodum pulchra ad usque adyta pertinet fani ; quo nemini patet ingressus, nisi qui ipsius loci antistites sunt : quorum vidimus aliquot intra sedentes, togis amplis e serico indutos, tectosque capita pileis plus dodrantem altis.* The Budso temples upon the mountains were still more romantic and beautiful.

In my second volume I took notice, that the Ark was represented under the symbol of an egg, called the mundane egg ; which was exposed to the rage of Typhon. It was also described under the figure of a Lunette, and called Selene, the Moon. The person, by whom it was framed, and who through its means was providentially preserved, occurs under the character of a steer, and the machine itself under the semblance of a cow or heifer. We have moreover been told, that it was called Cibotus : which Clemens of Alexandria calls Thebotta. Epiphanius mentions it by the name of <sup>57</sup> Idaal Baoth ; and says, that according to an eastern tradition, a person named Nun was preserved in it. The horse of Neptune

<sup>57</sup> Epiphanius. *Heræf. L. 1. p. 78.*



was another emblem; as was also the hippopotamus, or river-horse. The people of Elis made use of the tortoise to the same <sup>58</sup> purpose, and represented Venus as resting upon its back. I repeat these things, because I think, that some traces of these hieroglyphics may be observed in Japan: which were certainly carried thither by the Indic Ethiopians. They introduced the worship of their deified ancestors, and the events of these first ages, which were couched under these well known symbols.

In the account given of the Dutch embassies to Japan, we have a description of several deities and temples, as they occurred to the persons concerned in their journeys to Jeddo. Among other things, there is a curious description of a temple, named Dai-Both, at Meaco: which seems to have been the same, which is called Daibod by Kämpfer. The account is so particular, that I will give it in the words of the author. And I will present it to the reader at large, as there are many things of consequence here observed, which have been omitted by other writers.

<sup>59</sup> Entre les plus beaux bâtimens de la ville de Miaco, on doit compter celui de Dayboth. Il y a peu de temples au Japon et plus grands et plus beaux. La première porte est gardée par deux figures effroyables, armées de javelots dont ils semblent se menacer. De là on passe dans la cour, tout autour de laquelle régné une galerie soutenuë de piliers de pierre; au haut desquels sont enchassées des boîtes transf-

<sup>58</sup> Pausanias. L. 6. p. 515.

<sup>59</sup> Ambassades memorables de la Compagnie des Indes Orientales des Provinces Unies, vers les Empereurs du Japon. Amsterd. 1680. tom. 1. p. 206.

parentes, d'où rejaillit certain éclat dont on est ébloui. La seconde porte est gardée par deux lions de pierre, au milieu desquels il faut passer pour entrer dans le temple. Le premier objet, qui se présente, est une Statuë, qui bien qu'assise les jambes en croix, touche néanmoins à la voute. La matière, dont elle est faite, est un certain bois couvert de plâtre, puis de cuivre doré, à l'épreuve, dit-on, de toutes sortes d'accidens. Ses cheveux sont d'un noir crépu à la manière des Maures ; et ses mains seules sont plus grandes que n'est un homme de médiocre taille, encore sont-elles petites à proportion du reste du corps. Elle ressemble à une femme toute environnée de rayons, entre lesquels sont représentés de petits Cherubins ardents ; et un peu plus bas des deux côtés, quantité de figures faites comme les Saints de Rome. Pendant que nos ambassadeurs visitoient ce temple, où ils étoient entrés en carrosse suivis d'une foule de peuple, que la nouveauté attiroit, quatre de leur trompettes faisoient à la porte des fanfares, que les Japonois admiroient. L'autel de la statuë est un peu élevé de terre, entouré de lampes toujours ardentes ; et de quantité de Pélerins, qui vont incessamment y faire leurs prières, et leurs offrandes. La devotion de ce peuple est telle, qu'il prie d'ordinaire prosterné, et le visage contre terre, ou dans une posture aussi humiliée que celle-là.

De ce temple les ambassadeurs passèrent dans celui du Beuf, ainsi nommé, parce-qu'il s'y voit un beuf d'or massif, ayant sur le dos une tumeur extraordinaire, et au cou un collier aussi d'or, et tout couvert de pierreries. Il est élevé sur un pilastre, dont la superficie est mêlée de gravier et de terre. Il enfonce les cornes dans un œuf toujours nageant

dans l'eau, ce que les prêtres Japonois expliquent comme il suit.

Le monde, disent-ils, avant la creation étoit enfermé dans un œuf, dont la coque étoit de métal. Cet œuf flotta long-temps sur l'eau, et fut enfin par succession de temps enveloppé d'une croûte épaisse, mêlée de terre et de gravier, élevée du fond de la mer par la vertu de la lune. Quoique ce rempart fût assés dur pour résister aux injures du temps, et de l'air, il n'étoit pas néanmoins à l'épreuve de tout autre accident. Le Beuf l'ayant trouvé, il le heurta de telle sorte, qu'il le cassa : et en même temps le monde en sortit. Le Beuf tout essoufflé de l'effort, qu'il venoit de faire, échauffa tout l'air d'alentour, qui pénétra une citrouille, dont en même temps il sortit un homme. A cause de cela les Bonzes nomment la citrouille Pou, et le premier homme Pourang, c'est-à-dire, citrouille, parce-qu'il lui doit sa naissance.

We may here perceive, that they speak of the renewal of the world at the Deluge, as the real creation, which I have shewn to have been a common mistake in the histories of this event. And though the story is told with some variation, yet in all the circumstances of consequence it accords very happily with the mythology of Egypt, Syria, and Greece. It matters not how the emblems have by length of time been misinterpreted : we have the mundane egg upon the waters ; and the concomitant symbol of the moon ; and the egg at last opened by the assistance of the sacred steer ; upon which the world issues forth to day. Instead of the roia, or pomegranate, we find the melon, or pumpkin, substituted ; as abound-



ing equally with feed, and alike adapted to represent the rudiments of all things ; which were supposed to be inclosed, and secreted during the time of the Deluge. The author proceeds afterwards to mention the great veneration paid in these parts to the ox and cow : and to give a further account of the religion. And speaking of the former, he says, that nobody dares to injure them. C'est d'où vient la coutume en plusieurs endroits du Japon de deffendre sur peine de la vie de tuer un de ces animaux ; et peut-être aussi celle, qu'ont les sujets du Grand Mogol, d'aller à <sup>60</sup> Nakarkut pour adorer la Vache dans un beau temple que ces peuples lui ont bâti. Ce temple de Matta (c'est ainsi qu'ils nomment la Vache) est un des plus superbes, et des plus beaux de toutes les Indes. La route, et le pavé, sont tout couverts de lames d'or, et l'autel de perles, et de diamans. He mentions a temple in Japan, which was dedicated to the Universal Creator. The image is described as sitting upon a tree, which rested upon the back of a tortoise. Its hair was black, and woolly ; and the head was ornamented with a pyramidical crown. This Deity had four hands. In the two left he held the flower Iris, and a ring of gold. In the two other were seen a sceptre, and an urn of water, which was continually flowing. The account given of the tree is remarkable. <sup>61</sup> Le tronc de l'arbre, qui la soutient, est de metal ; et, au rapport des Bonzes, c'est où les semences de toutes choses étoient enfermées avant la création. One Deity of the Japanese was <sup>62</sup> Canon, the reputed Lord of the Ocean,

<sup>60</sup> Nacho-Arcet. Noachus-Architis : or Necho Architis, Rex Archæus.

<sup>61</sup> Ibid. p. 207.

<sup>62</sup> Ibid. p. 65. 67.

of whom they had many temples. He was represented in an erect posture, crowned with a flower, and coming out of the mouth of a cetus. Opposite is a person kneeling in the shell of a Nautilus, which seems to be stranded upon the summit of some rocks. This figure is likewise described with the features, and complexion of a Moor, and with the same crisp locks. Though the Indians seem in general to have had strait hair ; yet their deities are often described as woolly. Also among the Siamese, both Budha, and Amida, is represented under a character, which approaches to that of a <sup>63</sup>Negro. We are informed by the writer of the <sup>64</sup>Dutch Embassy, that black in Japan is a colour of good omen. This is extraordinary : for the Japonese are by no means black : nor has their hair any tendency to wool. Those, who imported this notion, and framed these figures, copied their own complexion, and the complexion of their ancestors. The statues abovementioned are said to represent Ethiopians : and they were certainly people of that family, the Indo-Cuthitæ, who came into these parts, and performed what is mentioned. But their national marks have been worn out by length of time ; and by their mixing with the people, who were the original inhabitants.

I have taken notice of the Deity of the Japonese, named Canon, who is described as proceeding from the mouth of a fish. He is represented in the same manner by the natives of India, and named Vishnou, and Macauter : and he is to be found in other parts of the east. It is probable, that the

<sup>63</sup> Kämpfer. L. 1. p. 35. 38. and Ambassades memorables.

<sup>64</sup> Ambassades mem. p. 207. Lewis de Froës mentions the temple of Amida at Meaco ; et circa statuam Amidæ saltantes Æthiopas. Ibid. p. 439.

image of Dagon, as well as that of Atargatus, did not consist of two forms blended together ; but, like the above, was a representation of a person coming out of a cetus. Father Boufhet <sup>65</sup> mentions a tradition among the Indians concerning a flood in the days of Vishnow, which covered the whole earth. It is moreover reported of him, that seeing the prevalence of the waters he made a float ; and being turned into a fish, he steered it with his tail. This person, in the account of the Banians by Lord is called <sup>66</sup> Menow ; which should certainly be expressed Men-Now. It is said, that in the Shaster of this people a like history is given of the earth being overwhelmed by a deluge, in which mankind perished. But the world was afterwards renewed in two persons, called Menow, and Ceteroupa. Vishnow is described under many characters, which he is said at times to have assumed. One of these, according to the Brahmins of Tanjour, was that of Rama Sami. This undoubtedly is the same as Sama Rama of Babylonia, only reversed : and it relates to that great phenomenon, the Iris ; which was generally accompanied with the Dove ; and held in veneration by the Semarim.

As the history of China is supposed to extend upwards to an amazing height : it may be worth while to consider the first æras in the Chinese annals, as they are represented in the writings of Japan. For the Japanese have preserved

<sup>65</sup> La difficulté étoit de conduire la barque.—Le Dieu Vichnou eut soin d'y pourvoir : car sur le champ il se fit poisson, et il se servit de sa queue, comme d'un gouvernail, pour diriger le vaisseau. Lettres Edifiantes. IX. Recueil. p. 21. All these legends took their rise from hieroglyphics misinterpreted.

<sup>66</sup> Lord of the Banians. c. 6. 7.

<sup>67</sup> See Zend-Avesta of Monf. du Perron. vol. 1. p. 250. notes.



histories of China : and by such a collation, I believe, no small light may be obtained towards the discovery of some important truths. Hitherto it has not been observed, that such a comparison could be made.

In the histories of this country, the first monarch of China is named <sup>68</sup> Foki : the same, whom the Chinese call Fohi, and place at the head of their list. This prince had, according to some, the body, according to others the head, of a serpent. If we may believe the Japanese historians, he began his reign above twenty-one thousand years before Christ. The second Chinese emperor was Sin <sup>69</sup> Noo ; by the people of China called Sin Num : and many begin the chronology of the country with him. He is supposed to have lived about three thousand years before Christ : consequently there is an interval of near eighteen thousand years between the first emperor and the second : a circumstance not to be credited. The third, who immediately succeeded to Sin Noo, was Hoam Ti. In this account we may, I think, perceive, that the Chinese have acted like the people of Greece, and other regions. The histories, which were imported, they have prefixed to the annals of their nation ; and adopted the first personages of antiquity, and made them monarchs in their own country. Whom can we suppose Fohi, with the head of a serpent to have been, but the great founder of all kingdoms, the father of mankind ? They have placed him at an immense distance, not knowing his true æra. And I think, we may be assured, that under the character of

<sup>68</sup> Kæmpfer. L. 2. p. 145.

<sup>69</sup> Ibid. p. 146.

<sup>70</sup> Sin Num, and Sin Noo, we have the history of Noah: and Hoam Ti was no other than Ham. According to Kæmpfer Sin Noo was of exactly the same character as <sup>71</sup> Serapis of Egypt. *He was an husbandman, and taught mankind agriculture; and those arts, which relate to the immediate support of life. He also discovered the virtues of many plants: and he was represented with the head of an ox; and sometimes only with two horns. His picture is held in high esteem by the Chinese.* Such is the history of this supposed monarch, according to Kæmpfer: and he might well think, that in Sin Noo he saw the character of Serapis: for this personage was no other than <sup>72</sup> Sar-Apis, the great father of mankind; the same as Men-Neuas of Egypt; the same also as Dionusus, and Osiris. By Du Halde he is called Chin Nong, and made the next monarch after Fohi. The Chinese accounts afford the same history, as has been given above. They mention him <sup>73</sup> *as a person very knowing in agriculture, who first made the earth supply the wants of his people. He invented the necessary implements of husbandry; and taught mankind to sow five sorts of grain. From hence he was called Chin-Nong, or the Divine husbandman.* Whether the etymology be true, I much doubt: the history however is very curious, and corresponds with the Japanese account in all the principal articles. As the

<sup>70</sup> Sin Num, or Sin Noum, is very similar to Noamus: by which name the Patriarch was sometimes called. Num in some degree corresponds with the Nun of Irenæus, and Epiphanius; who is also mentioned by Lilius Gyraldus. *Fuit etiam Nun, quem ad Jaadal Baath natum prodiderunt.* Syntag. i. p. 72.

<sup>71</sup> Kæmpfer. L. 2. p. 146.

<sup>72</sup> This was the true name of the Deity. Sar-Apis signifies Dominus, vel Magnus Pater: also Pater Taurinus.

<sup>73</sup> Du Halde's China. vol. 1. p. 272. octavo.

family of Noah consisted of eight persons inclusive, there have been writers, who have placed some of them in succession; and supposed, that there were three or four persons, who reigned between Sin Noo, and Hoam. But Du Halde<sup>74</sup> says, that in the true histories of the country the three first monarchs were Fohi, Chin Nong, and Hoam, whom he styles Hoang Ti. To these, he says, the arts and sciences owe their invention and progress. Thus we find, that those, who were heads of families, have been raised to be princes: and their names have been prefixed to the lists of kings; and their history superadded to the annals of the country. It is further observable, in the accounts given of these supposed kings, that their term of life, for the first five or six generations, corresponds with that of the<sup>75</sup> Patriarchs after the flood: and decreases in much the same proportion.

The history of Japan is divided into three æras, which consist of Gods, Demigods, and<sup>76</sup> mortals. The person, whom the natives look upon as the real founder of their monarchy, is named<sup>77</sup> Syn Mu; in whose reign the Sinto religion, the most ancient in the country, was introduced. It was called Sin-sju, and Chami-mitsa, from Sin and Chami, the Deities, which were the objects of<sup>78</sup> worship. At this time it is said, that six hundred foreign idols were brought into Japan, and first worshiped in<sup>79</sup> Chumano. To the

<sup>74</sup> Ibid. p. 273.

<sup>75</sup> Du Halde. vol. 1. p. 285. 286. and Jackson. Chronol. vol. 2. p. 435. 438.

439.

<sup>76</sup> Kæmpfer. L. 2. p. 143.

<sup>77</sup> Ibid. L. 2. p. 159.

<sup>78</sup> L. 3. p. 204.

<sup>79</sup> Ibid. p. 159.



Sinto religion was afterwards added the Budso, together with the worship of Amida. This Deity they commonly represented with the head of a <sup>80</sup> dog; and esteemed him the guardian of mankind. This religion was more complicated than the former; and abounded with hieroglyphical representations, and mysterious rites. It is the same, which I have termed the Arkite idolatry: wherein the sacred steer and cow were venerated: the Deity was represented upon the lotus, and upon a tortoise: and oftentimes as proceeding from a <sup>81</sup> fish. In this also, under the character of Buddha, we may trace innumerable memorials of the Ark; and of the person preserved in it. The Author above, having mentioned the eleventh Emperour inclusive from Syn Mu, tells us, that in his time these rites <sup>82</sup> began. *In his reign Budo, otherwise called KOBOTUS, came over from the Indies into Japan, and brought with him, upon a white horse, his religion, and doctrines.* We find here, that the object of worship is made the person, who introduced it; (a mistake, which has almost universally prevailed :) otherwise in this short account what a curious <sup>83</sup> history is unfolded!

The only people, to whom we can have recourse for any written memorials about these things, are the natives of India Proper. They were, we find, the persons, who introduced these hieroglyphics both in China, and Japan. It will therefore be worth while to consider, what they have trans-

<sup>80</sup> Ambasiades memorables, &c. L. 1. p. 102.

<sup>81</sup> Ibid. p. 67.

<sup>82</sup> Kæmpfer. L. 2. p. 163.

<sup>83</sup> See vol. 2. of this work. p. 29. 229. 410. 412. concerning Κίβωτος, and Ἰππὸς Ποσειδῶνος.

mitted concerning their religious opinions ; as we may from hence obtain still greater light towards explaining this symbolical worship. Every manifestation of God's goodness to the world was in the first ages expressed by an hieroglyphic : and the Deity was accordingly described under various forms, and in different attitudes. These at length were mistaken for real transfigurations : and Vishnou was supposed to have appeared in different shapes, which were styled incarnations. In one of these he is represented under the figure before-mentioned, of a princely person coming out of a fish. In another, he appears with the head of a boar, treading upon an evil dæmon, which seems to be the same as the Typhon of the Egyptians. On his head he supports a lunette, in which are seen cities, trees, and towers : in short all that the world contains. In <sup>84</sup> Baldæus we have a delineation, and history given us of this incarnation. Kircher varies a little in his representation, yet gives a similar figure of the Deity, and styles him <sup>85</sup> Vishnou *Barachater*. By this, I should think, was signified *Vishnou, the offspring of the fish*. The Brahmins <sup>86</sup> say, that there was a time, when the serpent with a thousand heads withdrew himself, and would not support the world, it was so overburthened with sin. Upon this, the earth sunk in the great abyfs of waters, and mankind, and all that breathed, perished. But Vishnou took upon himself the form above described, and diving to the bottom of the sea, lifted the earth out of the waters, and placed it together with the ser-

<sup>84</sup> See Baldæus in Churchill's Voyages. vol. 3. p. 748.

<sup>85</sup> China Illust. p. 156.

<sup>86</sup> Baldæus above.

pent of a thousand heads, upon the back of a tortoise. Vishnou occurs often in the pagodas of Elora; and I wish, that the curious Monsieur Perron, instead of his precise mensurations, had given us an accurate description of the statues, and figures, with their concomitant hieroglyphics.

We are however much obliged to him, for what he has afforded us in his translation of the Zend-Avesta, and of other writings, both of the Brahmins, and Parsees. What the Religious of these orders have transmitted concerning the symbolical worship of their ancestors, will most satisfactorily prove all that I have advanced about the like hieroglyphics in other parts: and what I have said will greatly illustrate their mysterious traditions; which in most places would otherwise be quite unintelligible.

In the third volume of Perron's Zend-Avesta, there is an account given of the Creation from the Cosmogony of the <sup>87</sup> Parsees: also an history of those great events, which ensued. We are accordingly informed, that when the Deity Ormisda set about the production of things; the whole was performed at six different intervals. He first formed the heavens; at the second period the waters; and at the third the earth. Next in order were produced the trees and vegetables: in the fifth place were formed the birds and fishes; and the wild inhabitants of the woods: and in the sixth and last place he created man. This was the most honourable of all his productions: and the person thus produced is by the translator styled *l'Homme, et l'Homme Taureau*. He is in

<sup>87</sup> Boun Deheh: Cosmogonie des Parses. See Zend-Avesta par M. Aquetil Perron. 1771. vol. 3. p. 348.



another place spoken of as the first of animal beings. The history is so curious, and the character, under which the first man appears, so particular, that I will give the words of the author, from whom I borrow. <sup>88</sup> Les premières choses de l'espèce des animaux, qui parurent, furent l'Homme, et le Taureau : qui ne vinrent pas de l'union du mâle avec la femelle. L'homme se nommoit Kaïomorts, et le Taureau Aboudad. L'homme nommé Kaïomorts étoit vivant et parlant; et l'Homme Taureau mort (fait pour mourir) et ne parlant pas : et cette homme a été le commencement des générations. In this detail we see the same person differently exhibited, and rendered twofold: the divine part being distinguished from the mortal. The former is styled—<sup>89</sup> sainte et pur ame de l'Homme Taureau : and the latter is exhibited under the semblance of a bull ; and mentioned as the author of all generations. We shall find hereafter, that in this <sup>90</sup> mythology, there were two ancient personages represented under the same character, and named l'Homme Taureau: each of whom was looked upon as the father of mankind. Of the first of these at present it is my business to treat. For some time after his creation there was a season of great felicity :

<sup>88</sup> From *Modgmel el Tavarikh traité de Kaïomorts*. Zend-Avesta. vol. 3. p. 352. n. 1.

<sup>89</sup> Ibid. p. 353.

<sup>90</sup> There is a MS. mentioned by M. Perron, which is said to be in the library of the king of France : from whence, I should imagine, great light might be obtained towards the illustrating of this subject. It is a Treatise of Mythology, said to have been written by Viassén, the son of Brahma. Among other things it contains—L'Histoire de la Création, de la Conservation, et de la Destruction de l'Univers : celle des Métamorphoses de Vishnou ; et l'Origine des Dieux subalternes ; des Hommes, des Geans, &c. Zend-Avesta. vol. 1. p. 250. Here is mentioned—L'Histoire de l'Incarnation de Vishnou sous la Figure de Rama Sami.

and he resided in a peculiar place of high <sup>91</sup> elevation, where the Deity had placed him. At last Ahriman, a Dæmon, corrupted the world. He had the boldness to visit heaven: from whence he came down to earth in the form of a <sup>92</sup> serpent, and introduced a set of wicked beings called Karfesters. The first oxlike personage was infected by him; and at last so poisoned, that he died. <sup>93</sup> Le Taureau ayant été <sup>94</sup> frappé par celui, qui ne veut, que le mal, et par son poison, tomba sur le champ malade; rendit le dernier soupir, et mourut.—Il est dit, que les Dews du Mazendran combattoient contre les étoiles fixes. Pour Ahriman, indépendamment de ce qu'il machina contre Kaïomorts, il forma le dessein de détruire le monde entière.—Les Izeds célestes pendant quatre-vingt-dix jours, et quatre-vingt-dix nuits combattirent dans le monde contre Ahriman, et contre tous les Dews. Ils les défirent, et les précipiterent dans le Douzakh (l'Enfer).—Du milieu du Douzakh Ahriman alla sur la terre. Il la perça, y parut, courut dedans. Il bouleversa tout ce qui étoit dans le monde. Cet ennemi du bien se mêla partout, parut partout, cherchant à faire du mal dessus, dessous.

We may perceive many curious circumstances in the short abstracts above quoted, concerning the introduction of evil into the world. We find it said of the figurative ox-like personage, Le Taureau est appelé l'Homme Taureau, le commencement des generations. He was likewise distinguished

<sup>91</sup> Le Dieu Suprême créa d'abord l'homme, et le Taureau dans un lieu élevé.  
Vol. 1. p. 353. n. 2.

<sup>92</sup> Sous la forme d'une Couleuvre il sauta du ciel sur la terre, p. 351.

<sup>93</sup> p. 354.

<sup>94</sup> Blessé à la poitrine par le poison des Dews. p. 334.

by the title of Le premier Taureau ; and it is further said of him, that he was called <sup>95</sup> Aboudad. At his death Kaïomorts, of whom he had been the representative, <sup>96</sup> died also. Out of the left arm of the deceased proceeded a being named Goschoraun. He is said to have raised a cry, which was louder than the shout of a thousand men. <sup>97</sup> Il s'approcha d'Ormuzd, et lui dit. Quel chef avez-vous établi sur le monde ? Ahriman va briser promptement la terre, et blesser les arbres, les faire sécher avec une eau brûlante. Est ce là cet homme, dont vous avez dit : je le donnerai, pour qu'il apprenne à se garantir du mal ? Ormuzd lui répondit : Le Taureau est tombé malade, ô Goschoroun, de la maladie, que cette Ahriman a portée sur lui. Mais cet homme est réservé pour une terre, pour un temps, ou Ahriman ne pourra exercer sa violence.—Goschoroun fut alors dans la joie : il consentit à ce qu'Ormuzd demandoit de lui ; et dit, je prendrai soin des créatures dans le monde. After this it was determined to put Ahriman to flight, and to destroy all the wicked persons, whom he had introduced upon the earth : for there seemed now to be an universal opposition to the supreme Deity Ormuzd. At this season a second oxlike personage is introduced by the name of <sup>98</sup> Tascchter. He is spoken of both as a star, and as the sun. At the same time he is mentioned as a person upon earth under three forms.

<sup>95</sup> p. 352. By Abou-dad is probably signified in the ancient Indic language Taurus Pater : which is analogous to Sor-Apis of the Egyptians.

<sup>96</sup> Il est dit, que dans le moment où le Taureau, donné unique, mourut, Kaïomorts tomba (fortit) de son bras droit. Après sa mort &c. p. 355.

<sup>97</sup> p. 356.

<sup>98</sup> p. 359.



By Taschter is certainly signified <sup>99</sup> *De Ashter*: the same person whom the Greeks and Syrians represented as a female, and called Astarte. She was described horned, and sometimes with the head of a <sup>100</sup> bull; and supposed to have proceeded from an egg: and they esteemed her the same as Juno, and the Moon. To this Taschter was delegated the bringing on of the Deluge. In the mean time, the promoter of all evil, Ahriman, went on in his rebellion, and was joined by the Darvands, a race devoted to wickedness. The chief of them is made to accost the spirit of iniquity in the following words. <sup>1</sup> O Ahriman, levez-vous avec moi. Je vais dans le monde faire la guerre à cet Ormusd, aux Amschaspands, et les ferrer. Alors celui, qui fait le mal, compta lui-même deux fois les Dews séparément, et ne fut pas content. Ahriman vouloit sortir de cet abattement, ou la vûe de l'homme pur l'avoit réduit. Le Darvand Dje lui dit: levez-vous avec moi pour faire cette guerre. Que de maux je vais verser sur l'homme pur, et sur le bœuf, qui travaille! Après ce que je leur ferai, moi, ils ne pourront vivre. Je corromprai leur lumière: je ferai dans l'eau: je ferai dans les arbres: je ferai dans le feu d'Ormusd: je ferai dans tout, ce qu' Ormusd a fait. Celui, qui ne fait que le mal, fit alors deux fois la revûe de ses troupes.—<sup>2</sup> Il ne resta à Ahriman d'autre ressource, que de prendre de nouveau la fuite, lui, qui vit, que

<sup>99</sup> Both The and De were in the ancient languages a kind of demonstrative particles, and occur very often.

<sup>100</sup> Ἡ δὲ Ἀστάρτη ἐπιθήκε τῇ ἰδίᾳ κεφαλῇ, Βασιλείας παρασημον, κεφαλὴν Ταυροῦ. Sanchon. apud Euseb. P. E. L. 1. c. 10. p. 38.

<sup>1</sup> Vol. 3. p. 350. 1.

<sup>2</sup> Ibid. p. 358.

les Dews disparoîtroient, et qu' il feroit lui-même fans force, parce qu' à la fin la victoire étoit réfervée à Ormuſd, lors de la réfurrection et pendant toute la durée des êtres. In confequence of this Ahriman was put to flight. Upon which it was thought proper to bring over the face of the earth an univerfal inundation ; that all impurity might be waſhed away. And as Taſchter was the perſon appointed to effect this great work, he accordingly ſet about it. <sup>3</sup> Taſchter fut ſecondé de Bahman, de Hom Ized, accompagné du Beni Barzo Ized, et les ames pures veillerent avec ſoin ſur Taſchter ; qui a comme trois corps : le corps d'un homme, le corps d'un cheval, et le corps d'un Taureau. Sa lumiere brilla en haut pendant trente jours et trente nuits : et il donna la pluie ſous chaque corps pendant dix jours.—Chaque goutte de cette eau étoit comme une grande foucoupe. La terre fut toute couverte d'eau à la hauteur d'un homme. Les Kharfeſters, qui étoient dans la terre, perirent tous par cette pluie. Elle pénétra dans les trous de la terre.—<sup>4</sup> En quelle prodigieuſe quantité il la fit pleuvoir ! par gouttes groſſes comme la tête d'un Taureau. At laſt we find, that there was a retreat of the waters ; and they were again reſtrained within their proper bounds. The mountain Albordi in Ferakh-kand firſt appeared ; which the author compares to a tree, and ſuppoſes, that all other mountains proceeded from it. <sup>5</sup> Ormuſd renferma toute cette eau, lui donna la terre pour bornes, et de-là fut formé zaré Ferakh-kand. Tous ces germes des Kharfeſters, qui reſterent dans la terre, y pourirent. Enſuite le

<sup>3</sup> p. 359.

<sup>4</sup> p. 360.

<sup>5</sup> Ibid. p. 359. 361.

vent, pendant trois jours, chassa l'eau de tout côtés sur la Terre. De là Dieu fait couler les autres eaux, reverse ensuite toutes ces eaux dans l'Arg roud, et dans le Veh roud lui, qui est le Createur du Monde.—Ormuzd fit d'abord le Mont <sup>6</sup>Albordj, et ensuite les autres Montagnes au milieu de la terre. Lorsque l'Albordj se fut considérablement étendu, toutes les montagnes en vinrent, c'est-à-dire, qu'elles se multiplièrent toutes, étant sorties de la racine de l'Albordj. Elles sortirent alors de la terre, et parurent dessus, comme un Arbre dont la racine croît tantôt en haut, tantôt en bas.—Il est ensuite parlé de ce développement de la terre.

After this there was a renewal of the world; and the earth was restored to its pristine state. The particular place, where Ormisda planted the germina from whence all things were to spring, was <sup>7</sup>Ferakh-kand: which seems to be the land of Arach; the country upon the Araxes in Armenia. Here another bull was framed, which was the author of all abundance. We are moreover told, that there were two of this species produced, the one male and the other female; and from them all things were derived. <sup>8</sup> Les Izids confierent ou ciel de la Lune la semence lumineuse, et sort de ce Taureau. Cette semence ayant été purifiée par la lumiere de la Lune, Ormuzd en fit un corps bien ordonné, mit la vie dans ce corps, et forma deux Taureaux, l'une mâle, l'autre femelle. Ensuite de ces deux especes deux cens quatre-vingt-deux

<sup>6</sup> Albordi is undoubtedly the same as Al-Barid, and Al-Baris: the mountain on which the Ark rested in Armenia. De cette montagne qu'il possède, montagne donnée d'Ormuzd, il domine sur le monde. Vol. 2. p. 423.

<sup>7</sup> p. 362.

<sup>8</sup> Vol. 3. p. 363.



especes d'animaux furent produites sur la terre ; les oiseaux qui sont dans les nuées, et les poisons dans l'eau. All the seeds and rudiments of the future world had been entrusted to the Moon : and these two oxlike personages seem to have been produced by its influence. <sup>9</sup> La semence du Taureau ayant été portée au ciel de la Lune, y fut purifiée, et de cette semence furent formées beaucoup d'especes d'animaux : premierement, deux Taureaux, l'une mâle, l'autre femelle.

The flood was looked upon as a great blessing : for from thence proceeded the plenty, with which the present world is blest. There seems to have been a notion, which of old prevailed greatly, that the antediluvian world was under a curse, and the earth very barren. Hence the ancient mythologists refer the commencement of all plenty, as well as of happiness in life, to the æra of the Deluge. And as the means by which mankind, and their fruits of the earth were preserved, had been of old described in hieroglyphics ; people in time began to lose sight of the purport ; and to mistake the substitute for the original. Hence instead of the man of the earth, and the great husbandman, they payed their veneration to the symbolical ox : and all that had been transmitted concerning the lunar machine, they referred to the moon in the heavens. This we learn from the prayers of the Brahmins and Parsees ; in which may be discovered traces of some <sup>10</sup> wonderful truths.

<sup>9</sup> p. 371.

<sup>10</sup> This may seem not to precisely coincide with what I have said in the 34th page of this volume ; where I affirmed, that all ancient knowledge was to be derived from Greece. But herein I meant all historical evidence, and not collateral mythology.

## NĒAESCH DE LA LUNE.

*A PRAYER of the PARSEES.*

" Je prie Ormusd, je prie<sup>12</sup> Amfchaspands, je prie la Lune, qui garde la semence du Taureau : je prie en regardant en haut, je prie en regardant en bas.—Que la Lune me soit favorable, elle, qui conserve la semence du Taureau : qui a été créé unique, et dont sont venus des animaux de beaucoup d'especes : je lui fais izeschné, et néaesch, &c. Je prie Ormusd, je prie Amfchaspands, je prie la Lune, qui garde la semence du Taureau, &c. Comme la Lune croît, elle décroît aussi : pendant quinze jours elle croît ; pendant quinze jours elle décroît. Lorsqu' elle croît, il faut la prier : lorsqu' elle décroît, il faut la prier : mais sur-tout, quand elle croît, on doit la prier. Lune, qui augmentes, et diminues, toi Lune, qui gardes la semence du Taureau, qui es sainte, pure, et grande, je te fais izeschné.

Je regarde en haut cette Lune : j'honore cette Lune, qui est élevée : je regarde en haut la lumiere de la Lune : j'honore la lumiere de la Lune, qui est élevée.

Lorsque la lumiere de la Lune répand la chaleur, elle fait croître les arbres de couleur d'or : elle multiplie la verdure sur la terre avec la nouvelle Lune, avec la pleine Lune viennent toutes les productions.

Je fais izeschné à la nouvelle Lune, sainte, pure et grande : je fais izeschné à la pleine Lune, sainte, pure et grande.

Je fais izeschné à la Lune, qui fait tout naître, qui est

<sup>11</sup> Zend-Avesta. vol. 3. p. 17.

<sup>12</sup> Les sept premieres Esprits célestes.

sainte,

sainte, pure et grande ; j'invoque la Lune, qui garde la semence du Taureau, &c.

*A PRAYER of the same Nature to the Sacred BULL.*

<sup>13</sup> Adressez votre priere au Taureau excellent : adressez votre priere au Taureau pur : adressez votre priere à ces principes de tout bien : adressez votre priere à la pluie, source d'abondance : adressez votre priere au Taureau devenu pur, céleste, saint, qui n'as pas été engendré ; qui est saint. Lorsque Djé ravage le monde, lorsque l'impur Aschmogh affoiblit l'homme, qui lui est dévoué, l'eau se répand en haut : elle coule en bas en abondance : cette eau se résout en mille, en dix mille pluies. Je vous le dis, ô pur Zoroastre, que l'envie, que la mort soit sur la terre : l'eau frappe l'envie, qui est sur la terre : elle frappe la mort, qui est sur la terre. Que le Dew Djé se multiplie ; si c'est au lever du soleil, qu'il désole le monde, la pluie remet tout dans l'ordre, lorsque le jour est pur.—Si c'est la nuit, que Djé désole le monde, la pluie rétablit tout au (gâh) Osehen. Elle tombe en abondance : alors l'eau se renouvelle, la terre se renouvelle ; les arbres se renouvellent, la santé se renouvelle ; ce, qui donne la santé, se renouvelle.

<sup>14</sup> Lorsque l'eau se repand dans le fleuve Voorokesché, il s'en élève (une partie, qui tombant en pluie) mêle les grains avec la terre, et la terre avec les grains. L'eau, qui s'élève, est la voie de l'abondance : les grains donnés d'Ormuzd naissent, et se multiplient. Le Soleil, comme un courrier vigoureux, s'elance avec majesté du haut de l'effrayant *Albordj*, et

<sup>13</sup> Vol. 2., p. 424.

<sup>14</sup> P. 425.



donne la lumière au monde. De cette montagne, qu'il possède, montagne donnée d'Ormuzd, il domine sur le monde ; qui est la voie aux deux destins, sur les grains donnés en abondance, et sur l'eau. Soit qu' auparavant vous ayez fait le mal, ou qu' auparavant vous ayez lû la parole excellente, je fais naître pour vous tout en abondance ; moi, qui vous lave alors avec l'eau.—Par l'eau je purifie mille choses, que je vous ai données, &c.

Lorsque l'eau se répand dans le fleuve Voorokesché, il s'en élève une partie, qui tombant en pluie, mêle les grains avec la terre, la terre avec les grains. L'eau, qui s'élève, est la voie de l'abondance, Tout croît, tout se multiplie sur la terre donnée d'Ormuzd. La Lune, dépositaire de la semence du Taureau, s'élance avec majesté du haut de l'effrayant *Albordj*, et donne la lumière au monde. De cette montagne, qu'elle possède, montagne donnée d'Ormuzd, elle domine sur le monde, qui est la voie aux deux destins, sur les grains donnés en abondance, et sur l'eau, &c. &c.

<sup>15</sup> Lorsque l'eau se répand dans le fleuve Voorokesché, &c. —Ce cruel Djé, maître de magie, s'élève avec empire ; il veut exercer sa violence ; mais la pluie éloigne Ascheré ; éloigne Eghouïere, elle éloigne Eghranm, &c. elle éloigne l'envie, elle éloigne la mort.—Elle éloigne la <sup>16</sup> Couleuvre ; elle éloigne le mensonge ; elle éloigne la méchanceté, la corruption, et l'impureté, qu'Ahriman a produites dans les corps des hommes.

<sup>15</sup> p. 475.

<sup>16</sup> In another part of the Zend-Avesta mention is made of this serpent. Ormuzd, le juste Juge, dit à Nériofengh.—Après avoir fait ce lieu pur, dont l'éclat se montrait au loin, je marchois dans ma grandeur ; alors la Couleuvre m'aperçut : alors cette Couleuvre, cette Ahriman, plein de mort, produisit abondamment contre moi, neuf, neuf fois neuf, neuf cens, neuf mille, quatre-vingt-dix mille envies. Vendidad Sadi. vol. 2. p. 429.

We may, from what has preceded, perceive, that the Moon, and the sacred Steer were two principal emblems in the Pagan world. And though the mythology of the more eastern countries has hitherto appeared obscure, and even unintelligible: yet by the light, which we have obtained from the writings of Greece, it is, I think, now rendered sufficiently plain: so that the main purport may be easily understood. It is to be observed above, that there were two persons alluded to under the same character, called in the Zend-Avesta *l'Homme Taureau*: both of whom were looked upon as the authors of the human race. It is probable, that the like was intended in the Apis and Mneuis of Egypt: and that in these characteristics, there was originally a two-fold reference. By the former was perhaps signified our great progenitor, from whom all mankind has been derived: by the other was denoted the Patriarch, in whom the world was renewed.

Some have thought, that the truths, which are observable in Zend-Avesta, Vendidad Sadi, and other writings of these eastern nations, were derived from the disciples of Nestorius, who were found very early upon the coast of Malabar. But this is a groundless surmise. The religious sects, among whom these writings have been preserved, are widely separated, and most of them have no connexions with Malabar, or the Christians of that quarter. The Brahmins and Bani-ans adhere closely to their own rites: and abhor all other persuasions. Many of the Indian Casts will not drink out of the same cup, nor feed out of the same dish, with a person deemed impure: and they hold all as such, excepting their own fraternity. Many are so scrupulous, as not to come  
6 within

within reach of contact with other people. One tribe is that of the Tamuli, who are to be found in the provinces of Calicut, Madura, and Narfinga in Tranquebar: and are nearest to the Christians of those parts. But they have no intercourse with them; and are so zealously attached to their own rites, and doctrines, that the Danish missionaries meet with great difficulty in making proselytes among them. It is scarcely possible, that a people, thus fortified with prejudices, and blinded with notions of their own superior sanctity, should suffer any Christian traditions to be ingrafted upon their ancient theology. It has been shewn, that they have accounts of the origin of the world, the fall of man, and all the evil consequences, which ensued. If this primary knowledge had been introduced by Christians, we should certainly see subjoined some remains of their religion, and doctrines. But neither of Christianity, nor of its Founder, is there any trace to be perceived. We may therefore be assured, that whatever truths may be found in the writings of this people, they were derived from an higher source, and by a different channel.

Upon the whole, I think, it is manifest, that there are noble resources still remaining; if we will but apply ourselves to diligent inquiry. As we have both in India and China, persons of science, and curiosity, it would be highly acceptable to the learned world, if they would pay a little more attention to the antiquities of the countries where they reside. And this is addressed to people not only in those regions, but in any part of the globe, wherever it is possible to gain access. There are in every climate some shattered fragments of original history; some traces of a primitive and universal language.

And

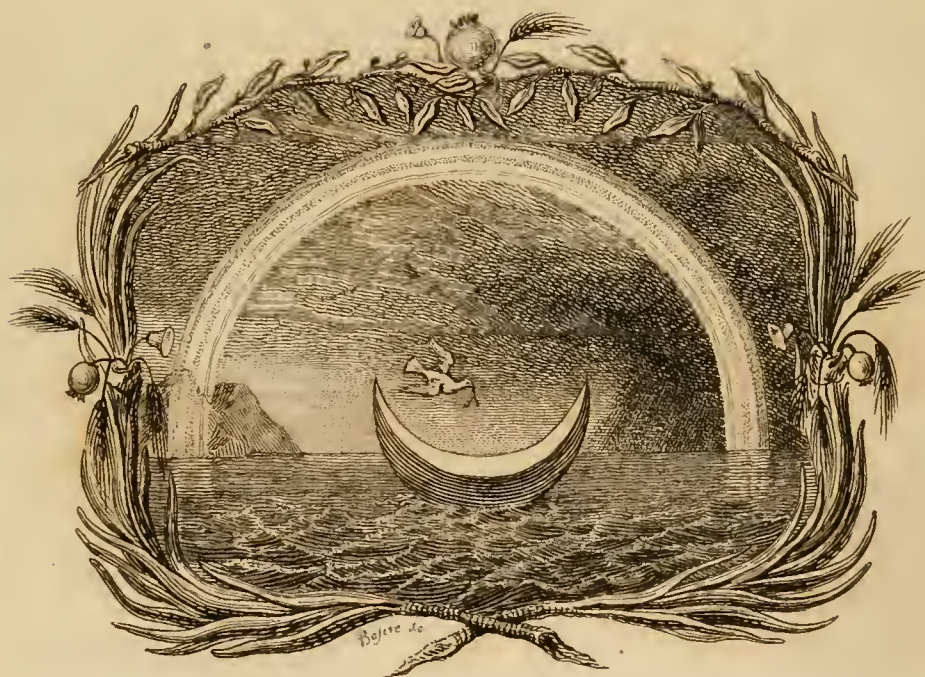
*See Jones and*

*Asiatic researches.*



And these may be observed in the names of Deities, terms of worship, and titles of honour, which prevail among nations widely separated : who for ages have had no connexion. The like may be found in the names of pagodas and temples ; and of sundry other objects, which will present themselves to the traveller. Even America would contribute to this purpose. The more rude the monuments, the more ancient they may possibly prove ; and afford a greater light upon inquiry.

Thus far I have proceeded in the explanation and proof of the system, in which I first engaged. Should any thing still remain, which can afford a further illustration, it must be deferred for a season.



F I N I S.







