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A DISSERTATION
ON
THE
MYSTERIES
OF
THE
CABIRI.
VOL. I.
A DISSERTATION
ON
THE MYSTERIES
OF
THE CABIRI;

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

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

FROM AN
Union of the Rites commemorative of the Deluge with the
Adoration of the Host of Heaven.

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

Η γαρ τον ιεραν προσφαρέζειν, η τα κρυπτα της Ισιδος ευφαίειν, η
το ει αείσων αποθέον δειξείν, η γησειν την Βαρίν, η τα μείλη την Οσι-
ρίδος διασκεδάσειν την Τυφών, η αλλο τη τοιοτον απείλει σωσειν.
Jamb. de Myst. sect. vi. cap. 51.

VOL. I.

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1803.
TO THE
RIGHT REVEREND FATHER IN GOD

SAMUEL
LORD BISHOP OF ST. ASAPH,

THIS WORK,
AS A SMALL TRIBUTE OF VENERATION
JUSTLY DUE

TO SPLENDID TALENTS AND PROFOUND ERUDITION
UNIFORMLY AND SUCCESSFULLY DEVOTED

TO THE
CAUSE OF GENUINE RELIGION;

IS,
WITH PERMISSION,
RESPECTFULLY INSCRIBED,

BY
HIS LORDSHIP'S MUCH OBLIGED
HUMBLE SERVANT,

GEORGE STANLEY FABER.
PREFACE.

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

A 4
therefore more easily overlooked; but yet, when combined together, when viewed in all their different bearings, and when connected with a variety of kindred circumstances, they will be found to afford, if not so palpable, yet certainly a more curious proof of the authenticity of the Book of Genesis.

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

a Horæ Mosniciæ, vol. i. p. 122, 209.
PREFACE.

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

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

faved in the Ark, and those who perished 
beneath the waves. Hence it will follow, 
that the Titans of ancient Mythology ought 
to be divided into two distinct classes: the 
former of which, consisting of Cronus and his 
seven children, mentioned by Sanchoniatho, and enumerated by the Orphic poet, is the 
akrite Ogdoad; while the latter, consisting of 
the other Titans, who are feigned to have 
fought against Jupiter, and to have been 
overthrown by that deity, comprehends all 
the persons who were destroyed by the flood. 
To this division of the Titans I have been 
obliged to have recourse, in order to account 
for the seeming contrariety of their being 
sometimes described as the impious opponents 
of heaven, and sometimes as the great gods 
of the Gentiles: nor do I see how it can be 
accounted for on any other principles, 
though upon this point I differ apparently, 
though I believe not really, from Mr. Bryant. 
In his last letter to me he says, "There 
"seems to me to be no occasion to make 
"any division of the Titans, eight of whom 
"were
were faved in the deluge, when all the rest of that name perished. What you mention concerning the Cabiri appears to me very just: every point is confirmed by history.—I have written a great deal upon the gods of Greece and Rome, and upon the principal female deities, which may possibly be published after my death. It is of large amount, and aims at the same scope, to which you direct your present labours. I have also written concerning the several parts of the world, to which those of the dispersion betook themselves, which were widely separated and far distant: yet the identity of the original people may be plainly in all parts perceived."

I need scarcely observe, how great an acquisition to every serious believer in the truth of the Jewish Scriptures this promised work of Mr. Bryant will be.

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

* I feel a great pleasure however in finding, that the sentiments of Mr. Bryant respecting the Cabiri of Sanchoniatho perfectly accord with my own. See a short chapter upon this subject in Anal. vol. ii. p. 461.
Upon this point however I can with the utmost sincerity adopt the sentiment of Tully; Refellere sine pertinacia, et refelli sine iracundia, parati sumus.

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A DISSERTATION

ON THE

MYSTERIES

OF

THE CABIRI.

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

Perhaps no part of heathen mythology is involved in a greater degree of obscurity, than the Mysteries of the Cabiri. The rites of these highly venerated personages were carefully concealed from the vulgar eye; the authors, who occasionally mention them, seem to shudder with superstitious dread at the thought of revealing their secrets to the profane;
fane; the scattered fragments of their history are full of apparent contradictions; and, in addition to these difficulties, their officiating priests were not unfrequently confounded with the gods whom they worshipped, and both called by the common name of Cabiri.

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

a Θεραπευτας των ἵππων ἔκλειψε Καβερής, καὶ Κοριθαυτας, καὶ Πανισ, καὶ Σατυρος, καὶ Τιτυρος, και του Θεου Βακχον, και της Ρεων Κυλην, και Κυδην, και Δινδυμην. Strab. Geog. lib. x. p. 469. Ετι δ’ αυ της και ταυτα ευροι περι των δαιμονων,—τι αυ αρσοπολοι Θεων μονοι, αλλα και αυτοι Θεοι προσηγοριζονται. Ibid. The priests of the Cabiri were sometimes also styled Camilli, or Mercurii. This interchange of names between the deities and their priests seems to have very frequently taken place. Thus, in addition to the instance of the Cabiric gods and their ministers, we find, that one of the Roman emperors of infamous memory assumed the title of Egli-Baal, which the Greeks expressed Heliogabalus, in honour of Ἡλιό-Αρκτις or Baal, whose priest he had formerly been.
been found utterly irreconcilable with the system, thus too hastily adopted.

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

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

b Horfley's Tracts, p. 44. edit. 1789.
d Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 37, 53. I fully agree with Mr. Cooke, that the Abiri, who seem to have been worshipped at Abury, were the same as the Cabiri: but I cannot think, that they had even the remotest connexion with the doctrine of the Trinity. That the worship of the Samothracian deities was established in Britain, appears from the testimony both of Artemidorus and Dionysius. Artem. apud Strab. Geog. lib. iv. p. 198. Dion. Perieg. v. 565. But concerning these matters more shall be said hereafter. Vide infra chap. iv.

c Indian Ant. vol. iv. p. 707.
f Heb. Lex. Voc. בְּרוּ, תַּבָּר.

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

Reland\(^8\) supposes the Cabiri to be gods of the infernal regions, on account of their connection with Mercury, Ceres, Pluto, and Proserpine.

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

Dr. Shuckford\(^i\) thinks, that the Cabiri were the sons of Mizraim; but despairs of reducing their history to any tolerable consistency, because, as he imagines, most of the

\(^8\) Differt. de Cab. apud Ugol. Thef. ant. sacr. v. 23.
\(^h\) This subject will be considered at large hereafter. Vide infra chap. v.
\(^i\) Conneéf. vol. i. p. 213.
ON THE CABIRI.

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

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

Col. Vallancey adopts the opinion of M. Court de Gebelin concerning pagan mythology in general; and affirms, that the "names and explanations of the Cabiri appear to be all allegorical, and to have signified no more than an almanack of the vicissitudes of the seasons, calculated for the operations of agriculture." Hence he makes the Uranus of Sanchoniatho to be a corruption of the Irish word Aoran, a ploughman; his eldest son Ilus to be weeds, or stones; his second son Betylus to be Biadhtal, food; his third son Dagon to be Dagh, great crops of wheat; and his fourth son Atlas to be Athlus, fallow. In a similar manner, Cronus, whom Sanchoniatho declares to be the same as Ilus, he supposes to be Crainn, a ploughman; Ceres to be Ceara, a flail; and her daughter Proserpine to be Por-Saibhean, the seed of oats. Such is the first part of his system. Afterwards he maintains, that Eon, Cronus, Saturn, and Dagon, are all one person, and all equally the patriarch Adam: and
concludes at length, that the Mysteries of the Cabiri were founded upon the arkite worship. The hypothesis of Bp. Cumberland varies widely from those of Horfley, Cudworth, Cooke, Maurice, Parkhurst, Reland, Shuckford, and Vallancey; being founded partly upon the account of the Cabiri given by Mnaseas in the scholia upon Apollonius Rhodius, and partly upon the narrative of Sanchoniatho preserved by Eusebius in his Praeparatio Evangelica. He supposes, that there were two distinct races of Cabiri, the first consisting of Ham and Mizraim, whom he conceives to be the Jupiter and Dionysus of Mnaseas; the second, of the children of Shem, who are the Cabiri of Sanchoniatho, while their father Sydyk is consequently the scriptural Shem.

It is superfluous to point out the inconsistency of these two genealogies; the Bishop himself is perfectly aware of it, and the reason, which he assigns for the supposed irregularity, is, that the priests carefully concealed the names of the Cabiri, in order that they might...
might occasionally enroll among them any eminent persons although of another family, and thus have it in their power to increase or diminish the number of their gods at pleasure.

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

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

It is scarcely possible, that all recollection of the flood could have been very soon erased from the minds of the Noachidæ; hence it is natural to suppose, that the anniversary either of its commencement, or of its termination, would be duly commemorated by a solemn religious festival. Such a commemoration, in its primitive simplicity, would doubtless be not only innocent, but even serviceable to the cause of piety and morality; but at the same time it would be liable to gross abuse, which in the result proved unhappily
happily to be the case. The commemorative festival, however irreprehensible it might originally have been, was but too soon corrupted; Noah and his family were elevated to the rank of demons or hero-gods; and at length unblushing obscenity usurped the name and garb of religion.

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

"gion,
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"gion, than the idolatrous worship of the " hoft of heaven ".

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

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

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

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

p Gen. x. 10.

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

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

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

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* Gen. x. 11.
* רֵעוֹרֵיו is probably a contraction of דָּרוֹר-כַּלְכָּד.
* Rev. xvii. 5.
it probable, that they had now begun to entertain too excessive a veneration for their arkite ancestors. This veneration was by the degenerate Nimrod soon perverted into gross idolatry, and blended with the antediluvian worship of the host of heaven. Noah and the Sun were henceforth regarded as one divine object; and the Ark, in which he was preserved, was profanely reverenced in conjunction with the Moon. The Chaldeans soon became famous throughout the world for their astronomical researches; and, while they marshalled the stars in a variety of distinct constellations, they contrived to depict upon their sphere the principal events, which are narrated in the history of the deluge.

Noah however was not the only patriarch worshipped along with the Sun; in subsequent ages Ham not unfrequently obtained the same honour. I may here therefore with propriety notice a singular sort of confusion, which will be found very generally to pervade the mythology of the heathens. Noah and his triple offspring are continually represented to us under the character of an ancient deity and his three sons; and yet every one of these three sons is, upon various occasions, confounded with his father. Thus Saturn, Jupiter, Neptune, and Pluto, taken con-
conjointly, are evidently Noah, Ham, Japhet, and Shem; nevertheless, as will hereafter sufficiently appear, Saturn, Jupiter, and Pluto, when considered separately, are all equally the sôlar Noah, while Neptune very frequently seems to be the same patriarch adored as a diluvian god. This remark will equally apply to the Cronus of Sanchoniatho, and his three fons, Cronus the younger, Jupiter-Belus, and Apollo; to the Brahme of Hindoostan, and his children Brahma, Vishnou, and Secva; and to the Bore of Scandinavia, and his triple offspring Odin, Vile, and Ve. Many observations, in the course of the present work will be built upon this curious, though to my own conviction at least undoubted, circumstance.

That the Moon and the Ark were worshipped together will abundantly appear in the sequel. It is not improbable, that this peculiar kind of idolatry might have originated from the following circumstance. When the two great superstitions were united, and when Noah began to be adored along with the Sun, the Chaldéan astronomers, having observed the resemblance of a crescent to a boat, thought that the waning Moon was no unapt symbol of the Ark. Hence they were reverenced conjointly; and hence we find, that
that the very same goddess was sometimes a personification of the one, and sometimes of the other. Varro accordingly affirms, that the Moon, when in the form of a crescent, was called Fana; but Janus is the scriptural Noah, consequently Jana is the Noetic ark or crescent.

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

\[\text{Varr. de Re Rust. lib. i. c. 37.}\]

\[\text{Juno and Minerva are perhaps the only exceptions to this rule.}\]

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

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

*x It is a curious circumstance, that he is represented upon the celestial globe, encountering the arkite bull, which, as we shall hereafter see, was the bull of Europa. His followers seem to have taken this method of describing his attack upon the anti-sabian votaries of the commemorative rites of the ark.
verted into a superstitious idolatry, and was for ever united with the worship of the heavenly bodies. The Mysteries of the Cabiri are in fact nothing more than a mythological account of these events; and they will be found throughout to refer at once to the catastrophe of the deluge, and to the impious rites of that Sabianism, which was united by Nimrod with the arkite superstition.

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

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

Some few broken traditions also of antediluvian events seem to be blended with the general helio-arkite worship of the Pagans. Thus the garden of the Hesperides may possibly allude to the garden of Paradise; and thus Eusebius thinks, that the cry of Eve, used by the Bacchanalians, relates to the name of Eve. All these fables, however, are strangely intermingled with the history of the arkite hero-gods. Many of them have been noticed by me in a former publication. See Horæ Mosaiæ, book i.
I shall very frequently have occasion to notice in the ensuing pages. The most usual symbols of the Sun were a lion, and a serpent; those of Noah, a bull, a horse, and a fish united with a man; those of the Ark, a heifer, a mare, a fish united with a woman, a ram, a boar, a cup, a sea-monster, and a beautiful female, who was sometimes described as a virgin, and sometimes represented as the mother of the gods, and as the comfort, the daughter, the parent, or the sister, of the principal arkite deity. That such emblems were really used, will be shewn hereafter; at present therefore I merely notice them.

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

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

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

3 Herod. lib. ii. cap. 4, 43, &c.
which prevailed in their sacred rites; and Jamblichus plainly declares, that the language, used in the Mysteries, was not that of Greece, but of Egypt and Assyria. Accordingly, he highly censures the folly of those, who imagined that barbarous words possessed no inherent signification; and tells us, that the language of the Mysteries was the language of the gods, the first and most ancient language which was spoken upon earth. Hence we may learn the meaning of that constant and curious distinction, made by Homer, between the dialect of the gods, and the dialect of men. These gods were the famous arkite ogdoad, and their language was Chaldee or Hebrew; while that of mortals was the more modern dialect of Greece. The derivation indeed of the very alphabet, used by that polite and ingenious nation, of-

\[\text{b} \quad \text{Εὐχεραὶ} \quad \text{δὲ} \quad \text{παλαιὰς} \quad \text{ἰδιὰς} \quad \text{διαλέκτος} \quad \text{ὁ} \quad \text{αὐτοχθόνος} \quad (\text{Σαμοθρακῆς}), \quad \text{ίς} \quad \text{σῶλλα} \quad \text{ἐν} \quad \text{ταῖς} \quad \text{Συσίαις} \quad \text{μιχτὶ} \quad \text{τῇ} \quad \text{νῦν} \quad \text{τῆς} \quad \text{τῆς} \quad \text{διαλέκτῳ} \quad \text{Diod. Bibl. lib. v. p. 322.}\]

\[\text{c} \quad \text{It is remarkable, that he styles these nations sacred: τῶν} \quad \text{ἰερῶν} \quad \text{ἔθων,} \quad \text{ὡσπερ} \quad \text{Αἰγυπτίων} \quad \text{τῇ} \quad \text{καὶ} \quad \text{Λατινών.}\]

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

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

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

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

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

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

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

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

"petual
"petual errors, unless he be perfectly ac-
"quainted with both s." This objection
however, I trust, will in a great measure be
found inapplicable to the following remarks
on the Cabiric Mysteries: for, since the the-
ology of Greece is allowedly of Chaldèan,
Phenician, and Egyptian extraction; since
Diodorus Siculus afferts, that the Samothra-
cians used the remains of a very ancient dia-
lect, which was not Greek, in their sacred
rites; and since Jamblichus declares, that the
language of the Mysteries was that of Egypt
and Assyria: I cannot see, why the deriva-
tion of Hellenic mythological terms from the
Punic, or the Coptic, should be thought just-
ly deserving of censure h. I purpose there-
fore almost exclusively to confine my etymo-
logical researches to Greek, Latin, Phenician,
or Iliensian names; and, whenever I venture
to extend them beyond these limits, the rea-
der will judge for himself, how far I am au-

h I have derived some of these terms also from the Sanscreet,
for which I have the authority of Sir William Jones himself,
who has declared, that there is such a resemblance between that
language and the Greek and Latin, "that no philologer could
"examine them all three without believing them to have
"sprung from some common source, which perhaps no longer
authorized to do so by the particular combination of circumstances.

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

Ain¹, A fountain.
Ag, Og, Ac, Oc, Onc, Ong², The Ocean.
Al, El¹, God, or the solar God.
Ai, Aia³, A country.
 Aph⁴, Heat.
Adar, contractedly Dar⁵, Illustrious.
Ani⁶, A ship.
Aran⁷, An Ark.
Ar, Aur, Ur, Or⁸, Light.
Ar⁹, A mountain.
Arc, Arg, Org, Erech, Arech¹⁰, A long ship, or ark.


¹ Heb. יִנוּ.
² Heb. אִגָּנֹ; Gr. Ωκλένος, Ωνυ (Hefych.); Goth. Oggur.
³ Heb. גי; Gr. 'Ηλιος.
⁴ Heb. ג; Gr. איו.
⁵ Heb. גנ; Gr. αἰαπναξ.
⁶ Heb. גג; whence, from its brightness, Lat. Aurum, gold.
⁷ Gr. ρέι; Eng. Burn; Lat. uro.
⁸ Heb. לִי; Gr. ὄφος.
⁹ Heb. גר; Eng. Bark, from the compound P'Arca, or B'Arca.
¹⁰ Heb. פִּיאָשָּם, a long ship; Eng. Bark, from the compound P'Arca, or B'Arca.
¹¹ Heb. פִּיאָשָּם.

As,
As, Ath, Ait, Es, Fire.
Bal, Bel, Bol, Baal, Lord.
Bu, Bo, Boi, Bo, An ox.
Car, Cur, Cor, Sar, Sir, The Sun.
Chan, Chon, Chen, A Priest.
Cal, Cul, Col, Hollow, an epithet of the ark.
Da, The.
Dac, Dag, A fisch.
Du, Dus, Thu, Thus, God.
Ga, Gai, Illustrious.
Ham, Om, Heat, Fire.
Hipha, Siphina, Hiph, Siph, A decked, or covered ship.
Luc, The Sun.

x Heb. שָׂן; Chald. šn; Gr. άσω; Eng. Ashes, Heat; Corn. Etau, a fire-brand.
y Heb. בָּל; Irifh. Bealtine, fires in honour of Belus.
z Heb. בָּאַל; Gr. θεός; Lat. Bos, Bucellus; Eng. Bull, Bugle; Corn. Bouin, Bu; Irifh. Bo; Armor. Byuh.
a Heb. יְזָד, דָּוִד, רֵיתָר, בְּשֵׁל; Persic. Curos (Hefych.); Sanf. Surya; Gr. Σερός, Σερός.
b Heb. בָּל; and, from the union of the regal with the sacerdotal character, Tart. Khan; Germ. Koning; Eng. King.
c Chald. בָּאַל; Gr. Κολός, Κοιλία, Κολός; Eng. Gully, Galley.
d Chald. בָּאַל; Eng. The, pronounced Dbe.
e Heb. בָּאַל; Dutch. Dogger, a fishing-boat.
f Sanf. Dew, Deo, Deva: Lat. Deus, Divus; Gr. Ὁσς; Celt. Du, Dia, Deu.
g Heb. בָּאַל; Gr. Γαύς; Lat. Gaudium; Eng. Gay, Gaudy.
h Heb. בָּאַל; Lat. Amo; Sanf. Cama, the god of love.
i Heb. בָּאַל, בָּאֵל; Eng. Ship; Dutch. Skipper; Gr. Σκέφας, Σκέπω, Σκυφός, Σκητός; Eng. Skiff.
j Hence Gr. Δικαστής, a year or a revolution of Luc; Δικαιος, an
ON THE CABIRI.

Ma, Mai, M' ¹, Great.
Menu, Manes, Mencs ², Noah.
Menah, Men, Monah, Mon ³, Any thing
Noetic, the Ark, the Moon.
Nuh, Nuch, Nuach, Nus, Nau ⁰, Noah.
Ob, Op, Aub ⁴, A serpent.
On, Aun ⁹, the Sun.

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

illa prius creta, mox haec carbene notasti.

Per. Sat. v. ver. 108.

Cressa ne careat pulchra dies nostra.

Horat. Od. lib. i. Od. 36. ver. 10.

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

¹ Heb. וָֽי; Sanf. Maha, Mah, Mai (Hefych. Lex. Vox Mai); Lat. Magnus; Gr. Μεγάλος; from the feminine of which Μεγάλη, old Eng. Mickle.

² Heb. וָֽי, the name of Noah with the addition of the prefix מ, or the particle Ma: thus Ma-Nuh will signify the great Noah.

³ Heb. וָֽי; Gr. Μνή; Lat. Mensis; Eng. Moon.

⁰ Heb. וָֽי.

⁴ Heb. וָֽי; Gr. Οφίς; Span. Cobra.

⁹ Heb. וָֽי. See Bp. Hordley's very valuable and curious remarks upon this radical. (Translat. of Hosea, p. 102.) The word
A DISSERTATION

Patar, Petar q, to dismiss, to open, to let out.
Ph', P', Pu"; The.
Phree, Phri, Phra, Pherah s, The Sun.
Phi t, A mouth, an oracle.
Phont u, A priest.
S' x, A common prefix to an aspirated vowel.
San, Son, Azan, Azon y, The Sun.
Tal, Ital, Aital z, the Sun.

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

q Heb. א"מ.

s Pu vel Pi articulus omnibus nominibus propriis olim praefigebatur, non tantum a vetusfloribus Hebrais, sed et ab AE gyptiis, Arabibus, Chaldæis, cæterisque Orientis populis. Voss. de LXX. p. 409.

x This Coptic word (see Jablon. Panth. AEgypt. lib. iii. cap. i.) is perhaps ultimately derived from the Hebrew ה"ט Phree, to be fruitful; the Sun being the great material cause of fruitification.

The-
ON THE CABIRI.

Theba\(^a\), An ark.
Tin, Tinin\(^b\), A sea-monster.
Tit\(^c\), The diluvian chaos.
Tor\(^d\), A bull.
Yunch, Yoneh, Juneh, Jonah\(^e\), A dove.
Za\(^f\), Greatly.

\(^a\) Heb. יבנה.
\(^b\) Heb. ינון; Gr. θυόνος; Lat. Thynnsus; Eng. Tunny.
\(^c\) Heb. נון.
\(^d\) Chald. ינון; Gr. Ταυφος; Lat. Taurus, Torvus; Celt. Tarw.
\(^f\) Gr. Za.
CHAP. II.

AN ANALYSIS OF THE PHENICIAN HISTORY OF SANCHONIATHO.

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

a Euseb. Præp. Evan. lib. i. cap. 10.
b Schol. in Apoll. Argon. lib. i. ver. 917.
The objections, to which the system of Bp. Cumberland is liable, will best appear from an attentive examination of the Phenician narrative itself. This curious fragment, like many other pagan traditions, is by no means perfectly accurate; nor can it be satisfactorily explained, if we strictly abide by every gradation in the Cabiric genealogy. The obvious import of names, and the peculiar history of each most remarkable descent, must be carefully noticed, or it will be impossible to avoid falling into a variety of errors: for we shall find, that the same person frequently recurs, under different appellations, in the course even of the same genealogy; and that of the two antediluvian families of Seth and Cain the former is entirely omitted. Nor will this confusion be thought wonderful, when we recollect, that the patriarch Noah is evidently deified in the mythology of the heathen world under several distinct characters, allusive to the various actions and circumstances recorded in his history. Deucalion, Ogyges, Saturn, and Janus, are only different names of the same person; and what is observable in the fables of Greece
and Rome applies with equal force to the narrative of Sanchoniatho.

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

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

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

d "There were giants in the earth in those days." Gen. vi. 4.
ing a period of extreme depravity, their mothers living in a state of open prostitution. Usoüs constructed the first rude boat from the trunk of a tree, and consecrated two pillars to Wind and Fire. Next succeeded Agreus and Halieus, the inventors of hunting and fishing; one of whom was the father of Chryṣor or Vulcan. From Chryṣor were born two brothers, Technites and Geinus; who were the parents of Agrerus and Agrus. Agrerus was highly venerated by the Phenicians, and his shrine was drawn about from place to place by a yoke of oxen; while among the Byblians he was esteemed, in an especial manner, even the greatest of Gods. The persons, of whom this generation was composed, were known by the general name of Alette or Titans; and their children were Aymus and Magus. From these were born

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually—The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. vi. 5, 11, 12.

This Vulcan was a totally different character from the Egyptian Vulcan, who is said by Herodotus and Phercydides to have been the father of the Cabiri. His history will be considered hereafter.
Misör and Sydyk. Misör was the father of Taautus, the inventor of letters, who is called by the Egyptians Thoör, by the Alexandrians Thöyth, and by the Greeks Hermes: but Sydyk begot the Dioscori or Cabiri, who are likewise denominated Corybantes and Samothraces. These were the builders of the first complete ship; and from them was descended another generation, who discovered the use of medicinal herbs. Sydyk, in addition to the seven Cabiri, had, by one of the Titanides, a son named Asclepius. He was afterwards added to the number of the Cabiri, and was then styled Esmunus from the circumstance of his being the eighth brother.

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

begot Proserpine and Minerva; and was like-
wife the father of the seven Titanides by his
sister Astarte, and of the seven Titans by his
sister Rhea. He had also three other sons
born to him in Perœa, Cronus the younger, Jupi-
ter-Belus, and Apollo.

Contemporary with these were Pontus, and
Typhon, and Nereus the father of Pontus.
The children of Pontus were Sidon and Neps-
tune.

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

He is also said to have had daughters by his sister Dionê,
but Sanchoniatho does not mention their names. The author
of the works ascribed to Orpheus enumerates Dionê among
the seven Titanides, (Orph. apud Proc. in Tim. lib. v. p. 295.)
and Euripides makes her the mother of Bacchus, or Noah.
(Eurip. apud schol. in Pind. Pyth. iii. ver. 177.) Dionê is
merely a contraction of Da-Ionah, the dove.
Uranus next made war upon Pontus, and leagued himself with Demarōōn: upon which Demarōōn forthwith invaded Pontus; but Pontus speedily put him to flight, and Demarōōn vowed to offer up a sacrifice in case he should escape. Cronus meanwhile, having laid an ambuscade for his father Uranus, castrated him in a certain place in the centre of the earth, in the neighbourhood of rivers and fountains. Then Astartē, and Jupiter-Demarōōn, and Adod the king of the gods, reigned over the country of Phenicia, with the consent of Cronus; and Astartē placed upon her head, as an ensign of authority, the horns of a bull. This is she, whom the Greeks call Aphrodite, or Venus: but to Demarōōn was born Hercules-Melicarthus.

1 The city of A speroth-Carnaim, near which Chedorlaomer defeated the Rephaim, is evidently so denominated from this goddess; a circumstance, which shews the high antiquity of her worship. A speroth Carnaim is equivalent to Astartē the horned.

k Sanchoniatho adds, that Cronus was by the Phenicians called Israel, that he and all his followers were circumcised, and that he sacrificed upon an altar, to his father Uranus, his only son by the nymph Anobret. The whole of this is evidently a corrupted interpolation, which relates entirely to the history of Abraham and Isaac, and which has not the slightest connection with that of Cronus, Sydyk, and the Cabiri. The same remark may be applied to another tradition respecting Cronus, which
After these things Cronus gave the city Byblus to the goddess Baaltis or Dionê, and the city Berytus to Neptune and the Cabiri, who there consecrated the relics of the Ocean. Cronus then, proceeding southward, invested Taautus with the sovereignty of Egypt. All these matters, according to Sanchoniatho, were recorded by the Cabiri the seven sons of Sydyk, and their eighth brother Asclepius, at the command of the god Taautus.

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

**TABLE I.**

*The Line of Protogonus.*

1. Protogonus, Eon. 10. Amynus, Magus.
2. Genus, Genea. 11. Sydyk, Mifor.
7. Chryfor or Vulcan. 7. Chryfor or Vulcan.
8. Technites, Geïnus. 8. Technites, Geïnus.

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

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1 Euseb. Praep. Evan. lib. i. cap. 10.
### TABLE II.

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

<table>
<thead>
<tr>
<th>Eliun</th>
<th>Beruth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ge</td>
<td>Uranus</td>
</tr>
<tr>
<td>Betylus</td>
<td>Dagon</td>
</tr>
<tr>
<td>Minerva</td>
<td>Proserpine</td>
</tr>
<tr>
<td>The 7 Titans</td>
<td>Cronus</td>
</tr>
</tbody>
</table>

### TABLE III.

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

<table>
<thead>
<tr>
<th>Nereus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pontus</td>
</tr>
<tr>
<td>Typhon</td>
</tr>
<tr>
<td>Sidon</td>
</tr>
</tbody>
</table>

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

1. Protogonus.  1. Adam.
2. Genus.  2. Cain.
5. Memrumus.  5. \( { } \)

The flood ends Cain's Line.


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

\[ m \text{ Genus is formed from Cain merely by suffixing the Greek termination.} \]
Bishop, observing this difference in the number of generations, which respectively compose the lines of Seth and Cain, boldly declares, that two patriarchs have been omitted by Moses in the genealogy of Cain between Enoch and Irad; as if it were necessary, that the line of Cain, and the line of Seth, should both equally consist of ten persons. Hence he supposes Agreus to be Irad; Chryfor, Mehujael; Technites, Methusael; Agruerus, Lamech the Cainite; and Amynus, Jabal:

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

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

Gen. iv. 18.
notwithstanding Agreus, Chryfor, Technites, Agruerus, and Amynus, are severally the sixth, seventh, eighth, ninth, and tenth in descent from Protagonus; while Irad, Mehujael, Methufael, Lamech, and Jabal, are only the fourth, fifth, sixth, seventh, and eighth from Adam.

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

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

p Cumb. Sanchon. Table opposite p. 41.
A DISSERTATION

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

Agruerus or Agrotes moreover signifies a

9 Aleťæ is derived from Al-Ait, the god of fire; and Titan, from Tit, the collluvies of the deluge.

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


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

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

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

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

1. Protoponus, Eon. 1. Adam, and Eve.
2. Genus, Genea. 2. Cain, and his wife.
3. Phos, Pry, Phlox. 3. Enoch, and his brethren.
4. Casius, Libanus. 4. Irad, and his brethren.
5. Memramus, Uloüs. 5. Methujael, and his brethren.
7. Chryforcer. 7. Lamech.
8. Technites. 8. Tubal-Cain u.

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

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

Bp.
OF THE CABIRI.

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

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

x Gen. ix. 20.

* Chamum eundem effe volunt cum Zoroaftre Mago. Hujus sententiae primus author, quod quidem sciam, est Pseudo-Clemens,
indeed sufficiently establishes the truth of this supposition: it is evidently the Am-on of the Egyptians, under which title the scriptural Ham seems to have been usually worshipped.

The children of Amynus, according to Sanchoniatho, were Mifor and Sydyk; and the son of Mifor was Taautus. This Taautus was the inventor of the alphabetic mode of writing; and was called by the Egyptians Thoër, by the Alexandrians Thöyth, and by Clemens, qui libro quarto Recognitionum Magiam scribit, hominibus ante diluvium a mulierifis illis angelis traditam, ægyptiorum conditorem Mesraimum didicisse a Chamo patre; et Chamum a posteris, hujus artis admiratoribus, Zoroaëstrem, seu vivum astrum, propter ea fuisse dictum, et pro deo habita. Id sequutus Cassianus collationis 8va cap. 2imo. Quantum, inquit, antique tradiciones ferunt, Cham filius Noë, qui superitionibus istis et sacri legis fuit artibus ac profanis infectus, scens nullum fe posse super his memorialem librum in Arcam profusi inferre, in quam erat cum patre jufto ac sanctis fratribus ingreilurus, seclesta ac profana commenta diversorum metallorum laminis, quæ scilicet aquarum inundatione corrupi non poßent, et durissimis lapidibus inculpfit. Quæ diluvio peræcto cadem qua celaverit curiositate perquirens, sacrilegiorum ac perpetuae necuitæ seminaria tranfmisit in posteros. Inde invaluit hæc opinio Chamum fuisse Magum, et carmine magico patrem, dum dormiebat nudus, ita devotâse et obligâse, ut deinceps ad mulierem non potuerit afectari, et magicos libros scripsisse, quorum partem combusserit Nimus, altera superstitæ. Nam hodieque extat impium opus continens elementa et praxim artis necromantica sub titulo Scripture Chami filii Noë. Bochar. Phaleg. lib. iv. cap. 1.
the Greeks *Hermes*. Hence it manifestly appears, that Misor is the *Mizraim* of Scripture, the father of the Egyptians; a circumstance; which affords an additional proof of the identity of Amynus and Ham, and consequently of Agrerus and Noah.

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

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

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*With Eliun and Beruth the second genealogical table of Sanchoniatho commences. Vide supra p. 40.*
the Cabiri to be his children. He is sensible however of the genealogical difficulties, which attach to this supposition; difficulties, which, I readily allow, cannot be entirely avoided, whatever system be adopted.

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

"And I am glad, that I can cite Grotius, "to abet my opinion in this thus far, that he "faith in his notes on Heb. vii. 1. Melchise-"dec is the man meant by Sydyk in Philo "Byblius: and that Shem had this title of "Mel-
"Melchisedec, or the just king, as Pompey was ordinarily called Magnus, and Octavius called Augustus, is the judgment of the eldest and learnedest Jews, and of many modern learned men in Jewish antiquity, to whose judgment herein I subscribe with great satisfaction."

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

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

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

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

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

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


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

c Gen. x. 22.
d Or Elamites.
e Or Arameans.
f See Herod. lib. i. cap. 94. in which, part of the Lydians are said to have emigrated into Tuscany, through mere fires of famine; but, how very little this nation was habitually addicted to maritime affairs, appears in a striking manner from a story related of Cresus and Bias. See Herod. lib. i. cap. 27.
g Gen. x. 30.
h Gen. x. 5.
haps is impossible to discover a reason, why the most mediterranean of all the descendants of Noah should be exclusively mentioned by Sanchoniatho as the builders of the first ship, and as consecrating at Berytus the relics of the Ocean.

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

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

\[\text{Gen. ix. 23.}\]
allows the direct line to be broken; and when moreover we consider, that the *eight* descents in the family of Cain, not the *ten* in the family of Seth, are enumerated by Sanchonianto.

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

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

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k Gen. vi. 9. Moses indeed expressly applies the very name of Sydyk or Sadik to Noah.ucchini יִשְׁתָּחַי.
Cabiri, whom Sanchoniatho describes as the children of Sydyk, are said to be seven in number; the family of Noah, preserved along with him in the Ark, were also precisely seven in number. The Cabiri are further said to have built the first ship that was ever navigated; and to have received, in conjunction with the marine deity Neptune, a grant from Cronus of the city Berytus, where they solemnly consecrated the relics of the Ocean. The former of these traditions exactly agrees with the construction of the first recorded vessel, the Ark; and the latter is nearly unintelligible, unless it be supposed to have a reference to the events of the deluge.

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

m That it actually has such a reference will appear more evidently when the history of Cronus and Beruth shall have been examined; and when the curious legend of Beroë shall have been analysed. Nonnus informs us, that Beroë and Berith
Here it may perhaps be objected, that since, even according to my own opinion, Amynus is Ham, how is it possible, that Sydyk, whom Sanchoniatho represents as the son of Amynus, can be the Noah of Scripture?

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

The confusion in this part of Sanchoniatho's account might possibly arise in the following...
lowing manner. Having stated the eight generations in the line of Cain, he next mentions Noah and Ham, under the names of Agruerus and Amynus. Finding, however, that there were ten generations in the line of Seth previous to the deluge, and that the first man after that event was an eminently just and pious character, he attempts to comprise all these accounts in one genealogy. For this purpose, at the end of ten generations, he makes a fresh series to commence with Noah; who may at once be esteemed the last or tenth in descent before the flood, and the first after it. Hence, as he had already made Agruerus or Noah to be the son of Technites or Tubal-Cain, in order that he might preserve his genealogical line unbroken; so he now, for the same reason, makes Sydyk, or Noah under another appellation, to be the son of Amynus or Ham. In the midst of this confusion, he still keeps his eye upon the real son of Ham, whom, from records more authentic than his own, he had learned to be Mizraim. Accordingly, while Noah, under the name of Sydyk, occupies the first place after the ten primary generations, Mizraim, under that of Mifor, is with perfect accuracy said to be the son of Ham or Amynus: and though, agreeably to this arrangement, Noah,
as Sydyk, must necessarily stand in the false relationship of brother to Misor or Mizraim, yet, as Agruerus, he still preserves his true relationship of grandfather to him. In short, the whole confusion appears to have arisen from three sources: Sanchoniatho's consciousness that ten generations had actually flourished before the deluge; his perceiving that the line of Cain consisted of only eight descendants; and his certainty that Noah was the first postdiluvian. The following table may perhaps throw additional light upon a supposition, which it is more easy to conceive in the mind, than to express clearly in words.
Sanchioniatho's first genealogical table compared with and adapted to Scripture.

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

1. Adam.
2. Seth.
3. Enos.
5. Mahalaleel.
7. Enoch.
8. Methuselah.
9. Lamech.

10. Amynus-Magus.

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

1. Protagonus.
2. Genus.
3. Phos.
5. Memramus.
6. Agreus.
7. Chryfor.
8. Technites.
10. Amynus.

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

The deluge.

11. Sydyk.
12. Cabiri.


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

Mizraim, and the other grandchildren of Noah.
ON THE CABIRI.

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

\[ \text{Vide supra p. 39.} \]
\[ \text{Plutarch expressly afferts the identity of Typhon and the sea. Plut. de Isis et Osir. p. 363.} \]
\[ \text{Herod. lib. ii. cap. 156.} \]
the Egyptians conceived to be prior to the twelve, whose names and worship were adopted by the Greeks and, in allusion to the origin of the adoration, which was paid to them, they were accustomed to represent them, not standing upon dry ground, but sailing together in a ship.

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

\[\textit{Ibid. cap. 46.}\]

\[\textit{See Bryant's Anal. vol. ii. p. 329.}\]

\[\textit{Adonim, Attinem, Osirim, et Horum, aliud nihil esse quam Solem. Macrob. Saturn. lib. i. cap. 21.}\]

\[\textit{I cannot think with Mr. Bryant, that the word Buto signifies the ark, any further than as it primarily signifies an ox.}\]

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

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

x Butes was the same as Buddha, or Mercury, whose character shall be considered at large hereafter. Vide infra chap. v.
y Dionyf. lib. viii. p. 146.
b Ibid. lib. v. cap. 10.
d Ibid.

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

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

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Σε Ν' εν εθλυθεν αναγκη,
Αλλ' αφετος πελαγεων επεπλεε—

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

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

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

† See Maurice's Ind. Ant. vol. vi.

Callim. Hymn. ad Del. ver. 35.
Illic incumbens cum Palladis arbore palmæ, 
Edidit invita geminos Latona noverca.

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

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

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

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

Στειχετε μακροενει Σικελαν Σατοριαν αιαν, 
Ηδί Αεοραγιαν Κητυλην, ή νασος οχεται.

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h Ovid. Metam. lib. vi. ver. 332. 
i Nonn. Dionylii lib. xxxiii. p. 552. See also Callim. Hymn. 
j Del. ver. 51. For some further remarks on the history of Delos vide infra chap. viii. 
k Ibid. ver. 70. et infra. 
Haste, to the realms of Saturn shape your course,
Where Cotylè's fam'd island wandering floats
On the broad surface of a sacred lake.

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


n The connection of Delphi with the diluvian, as well as with the solar worship, appears from a tradition preserved by Tzetzes, that this oracular city derived its name from Delphus, who was supposed to have been the son of Neptune by Melantho, the daughter of Deucalion. Ἀλλοι δὲ φασὶ Δελφοὺς ἐκ Στέκα απὸ Δέλφων τῷ Ποσειδῶνος καὶ Μελανθί τῆς Δευκαλίωνος ἐγγατος. Tzet. in Lycoph. ver. 208. Deucalion is said by the Greeks to have first landed after the deluge upon the summit of mount Parnassus, at the foot of which Delphi was built. Apollod. Bibl. lib. i. cap. 7.
new settlements were afflicted, vowed tenths to Jupiter, the Cabiri, and Apollo.

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

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

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p This mode of worship shall be considered towards the close of the present chapter.
The second table therefore, when connected with the first, will stand as follows.

| Synchroniatio's second genealogical table. |
| --- | --- |
| 2. Uranus, Ge. | 2. Heaven, Earth. |

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

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<tr>
<td>2. Arinnyus, or Ham.</td>
<td>2. The 7 Titans.</td>
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<tr>
<td>3. Mioen, or Mizraim.</td>
<td>3. The sons of the Cabiri.</td>
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</tbody>
</table>

In this instance, Belus, Apollo, and the younger Cronus, from the circumstance of their being described as the three sons of the elder Cronus, are evidently Shem, Ham, and Japhet; but nevertheless we shall frequently find the great patriarch himself designated by the name of Belus or Apollo. Vide supra p. 16.
Eliun-Hypsiftus being the true God, Sanchoniatho does not attempt to enumerate his progenitors, but simply observes, that a personage, known by that appellation, who was the father of heaven and earth, flourished in the days of Sydyk and the Cabiri. This mode of speaking is evidently metaphorical, implying only, that he was the Creator of the Universe; and the reason, why he is so particularly said by Sanchoniatho to have been contemporary with Sydyk, seems to be on account of his having exerted his power, in a more tremendous and peculiar manner at that period, than at any other.

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

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

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

1 Gen. ix. 8, 11.
inviolable Berith of God, is personified by a female, who is described as his comfort.

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

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

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

1 The process of the renovation of the world after the deluge seems nearly to have resembled that of the primeval creation. See Catcott's Treatise on the Deluge.

6 Hesiod. Theog. ver. 126, 137.
of the pagans rarely extended beyond the epoch of the deluge; they were obliged therefore to ascribe to the first postdiluvian a mythological, rather than a natural origin. Hence Cronus, or Noah, suspended as it were between heaven and earth upon the face of the great deep, is said in the metaphorical language of poetry to be their son.

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

--- Philo de aeris muetis


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

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

2 Hesiod. Theog. ver. 159. e. inceps.
ON THE CABIRI.

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

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

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

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

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

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

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

——qua totum Nereus circumtonat orbem.

"Old Nereus was, according to the Greek and Roman mytho-
logy, constantly attended by fifty daughters, called Nereids, 
"who represented the numerous rivers, that proceed from the "ocean, and run into it again." Heb. Lex. Vox 771.

If Nereus then be allowed to signify the great central abyss, as con-
tradistinguished
ON THE CABIRI.

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

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

Thus Cato directly affirms, that the Italian Saturn was a Phenician deity. Italiæ splendidissima origo fuit, tum tempore, tum origine gentis. Coepit enim aureo sæculo sub principibus diis Jano, Camefe, Saturno gente Phoenica, et Saga, quæ post inundationem terrarum per orbem prima colonias misit. M. Caton. Fragm. de Orig. Fol. 160. Saga was the ancient name of Armenia, the country where the Ark landed; and it is remarkable, that the epithet Araxea, or arkite, was bestowed upon this territory. Omnes historici Graeci, Latini, et Barbari, qui de priscis ante Nimum antiquitatis conscripserunt, unanimi consensu affirmant in prisca Armenia Araxea coepisse genus humanum quacunque via coeperit. Eadem regio prius Aramea Scythia Saga dita fuit. Ann. Viterb. Comment. in Beroï. Antiq. lib. ii. fol. 12. Saga seems to be Z-Ag-Ai, the land of the mighty waters.

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

Caussa ratis superef: Thuscum rate venit in amnem
Ante pererrato falcifer orbe deus.

Ovid. Fast. lib. i. ver. 233.

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

As for Janus, he was depicted holding a

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c Vide infra chap. vi.
f Saturn. lib. i. cap. 7.
g Κρόνος μὲν ὑδωρ. Sall. de Diis et Mundo, cap. 4. Thus also Stobæus; Δαυι μὲν ὑπὶ Κρόνος. Eclog. Phys. lib. i. cap. 9.

h 'Ἡ Πει ΤΟῦ Κρῶν εἰς ἄδηλον διάκοσμον προαγεῖ τὰ γενηματά. Damasc. apud Annot. in Phorm. Theor. sect. 6.
i Ῥ ΑΥ Οὐδός αἰσχρος. Ibid.

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


i Macrobi. Saturn. lib. i. cap. 9.
cal mythology; Conœvius, from his being a husbandman; Quirinus, from Cur, the Sun; and Patuleius, and Clœvius, from the opening and shutting of his gates. The Phenicians represented him under the usual solar emblem the dragon: and Plutarch, in consequence of his being the diluvian patriarch no less than the Sun, speaks of an ancient medal of the doublesided Janus, which had the head or the stern of a ship on the reverse; but he was unable to assign any very satisfactory reason for it. Lastly, Inghiramius, if his authority can be depended upon, notices an Etruscan fragment, in which the identity of Janus and Noah is absolutely asserted. According to this curious relic of antiquity, Vandimon, known by the Latins under the name of Janus, and by the Syrians under that of Noah, came into Hetruria with his son Japhet and his children; where he founded a city, upon which he bestowed the appellation of Cethem. Vandimon, or Oandimon,

m Macrobr. Saturn. lib. i. cap. 9.

n Quæst. Rom. p. 274.

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

As Cronus then is said by Sanchoniatho to

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

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

\(^t\) Beros. Ant. lib. v. fol. 64.

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

8 Vide infra chap. ix. Since Cronus is the same person as Sydyk, the seven Titans will of course be the same as the seven Cabiri; and since Agruerus is also the same person as Cronus or Sydyk, we shall see the exact propriety of Sanchoniatho's assertion, that Agruerus and his family were known by the general name of Titans or Aleœ.
therefore I shall only notice that of Astartē, and her children the Titanides.

Astartē, the mythological consort of Cronus, or Noah, is the same deity as Venus¹, who was usually represented by the poets rising in youthful beauty from the waves of the troubled ocean, and surrounded by fishes and other aquatic animals. She is in short the Noëtic Ark, which by the allegorizing spirit of antiquity was personified in the character of a graceful female. Accordingly we find, that the dove is always said to be the peculiar favourite of Venus; an opinion, which will easily be accounted for, when we recollect, that that bird brought the first tidings of the waters having retired from off the surface of the earth. Hyginus has preserved a curious tradition respecting the Assyrian Venus, in which the arkite dove, and the mundane egg, make a very conspicuous

¹ Τὴν δὲ Ασταρτὴν Φοινικῆς τὴν Ἀφροδίτην εὐκάλυψεν. Ευφ. Πραξ. Evan. lib. i. cap. 10. Astartē is also in fact the same as Rhea. The identity of the heathen goddesses will be shewn in the following chapter.

² Venus, like Ceres, was sometimes also esteemed the earth, and sometimes the moon. Ἀσύριους, apud quos Veneris Architidis—maxima olim veneratio viguit, quam nunc Phœnices tenent: nam Physici terrae superius hemisphaerium, cujus partem incolumus, Veneris appellatione coluerunt. Macrob. Saturn. lib. i. cap. 21.

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

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

Hyg. Fab. 197.

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

Venus then, or Astartè, being a personification of the Ark emerging from the waters of the deluge, and being uniformly attended by the Noetic dove, we shall see the propriety with which the Laconians consecrated a temple to Venus-Juno, on account of a flood supposed to have been occasioned by the river Eurotas. Juno is Juno, the dove; whence Venus-Juno will be equivalent to Venus attended by her dove. To this deluge of the Eurotas, and to such other traditions
of a deluge, as may hereafter be mentioned, I shall apply the judicious observation of Vossius, that from the general flood of Noah were derived all the heathen stories of local and particular inundations e.

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

Καὶ τὸν θεὸν κλαυσθέντα Γαμαντός τῶν, Σχεδη: μεταφαρτοῖν, APENTA, Ἐπι, Κερυτης λαχίω τον ποτ' εκτεινε πέλαργο.

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

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c Voss. de Idol. lib. i. cap. 18.
e Hesych.
f Lycoph. Caflan. ver. 831.
g This I apprehend to be an allusion to the triple division of the world among the sons of Noah. These three divisions are said by the poets to be heaven, earth, and hell; hence Diana upon earth is Luna in heaven, and Hecate in the infernal regions. If we survey the same fable in a different point of view, as relating to the three sons of Cronus, heaven is assigned
nurse of Bacchus or Noah, the visible and the invisible, the tutelary deity of Syria and of Egypt.

——— Αφροδίτην,
Πομηνίης, γενετέρα Θεα, Φιλοπαννυχε σεμην,
Νυκτερα —
Καὶ κατετείς τελαταν μοιραν —
—— Σεμην Βακχοι επερδε,
Φανομεν τ' αφανς —
—— Ειτ' εν Ολυμπω
Ει συ Θεα βασιλεια καλω γηθ'ου προστατω,
Ειτε κατ ευλικνων Συμνης εδος αμφιπελεως,
Ειλε συ γ' εν πεδασι σαν άφρασι χρυσετδρυλος
Αγυμπτα νατεξας k.

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

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

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

i In her character of the Moon.

k Orph. Hymn. 54.

1 Αλλα ιε Σεμιουρας την Βακχολωνης, της κοι πολλα ερς εν τη Ασιη
ιτη, ταυτη κατ τοι το εδος εισαξαι νομιζεις, εικ Ήγη δε εισαξαι,

m Artemid. Oniroc. lib. i. cap. 9. Hence it is evident, that the Syrian goddess is the same as the Venus-Juno of Laconia.
Sanchoniatho and Glycas\textsuperscript{n} to be Venus. Derceto however, or Venus, assumed the form of a fish; and it is remarkable, that her daughter Semiramis was supposed to have been changed into a dove.

—Dubia eft, de te, Babylonia narret, Derceti, quam versa squamis velantibus artus Stagna Palæstinae credunt celebrique figura: An magis ut sumtis illius filia pennis Extremos albis in turribus egerit annos \textsuperscript{o}.

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

\textsuperscript{n} Euseb. Præp. Evan. lib. i. cap. 10.—Glyc. Annal. p. 184.
\textsuperscript{o} Ovid. Metam. lib. iv. ver. 44. See also Athen. Legat. p. 33.
\textsuperscript{p} ὅτεις τε εἰσιν οἱ τῷ μεγάλῳ ἱχθύος εὐγενεῖς, ξερὶ ἕν τοίς ἑξῆς ἔρετο, οἰτίνες Διήκυν τήν Ἀφροδίτην Ἐὐγαμήτα έμπεσον έις θαλάσσαν έσσαν' ὅτε έν τοίς τūγοις τῆς Διάς τῷ Συρίς ἰχθύων απεξείσαται. Schol. in Arat. Phænomen. p. 32.
luge. The fish, which was one of the most usual symbols of the Ark, is represented swallowing the water, which flows from the urn of Aquarius; and it was first seen, according to Ctesias, in a lake near Bambyce. Derceto, or Venus, the Syrian goddess, falling into the lake, was by this fish safely conveyed to the shore. According to Xanthus the Lydian, Derceto had a son, who was denominated Ichthus, or the fish. This Ichthus, I doubt not, was the Dagon, or fish-god of the Philistines, under which name they worshipped the patriarch Noah.

With regard to the seven Titanides, the mythological daughters of Derceto, or Astar-té, we learn from the author of the works ascribed to Orpheus, that their names were Themis, Tethys, Mnemosyne, Thea, Dioné, Phæbè, and Rhea:

9 Οὗτος εστὶν ὁ μεγας καλεμενος Ιξθυς, ὑπὸ καὶ πεπλωμένος τοῦ θυρό τῆς θεόχυνος εκχύσεως. Ἑσορείται δὲ τετελω, ὅς φησι Κτεσίας, ἦν προτέρων έν λιμήν τινα κατά της Βαμβυκης ἐμπεσόντος δέ τος Διευκτες ένας, σωσάσαν αυτὸν, ἢ δέ τετελω τοῦφος εικονος Σωσίας θεος ἀπομακρύναι. Ερατ. Καταφ. Ιξθυς.

7 See Athen. Deipnol. lib. viii. p. 346, where the reader will find a truly Greek derivation of the word Astartatis. It is remarkable, that a particular kind of fish was denominated Bacchus from the deity of that name, who was no other than Noah. Athen. Deipnol. lib. viii. p. 356.
Of these Titanides, Rhea, Phebè, Tethys, and Dionè, are the most remarkable characters.

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

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

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

" Ω παι Διώνυς, ές δύο μεθές Θεος, Διονυσ. Eurip. apud Schol. in Pind. Pyth. iii. ver. 177. She is said by Sanchoniatho to have been one of the wives of Cronus.

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

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

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**Notes:**

x Diana is the Moon worshipped along with the Ark.
y Oniroc. lib. ii. cap. 42.


a Geog. lib. viii. p. 361.

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

--- Εὐδα δε οι κλατα δωματα βευκεοι ΔΙΜΗΝΗΣ,

Χρυσια, μαρμαρίνια, τετελεχαται ---

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

The similar title of *Limnous* was bestowed upon Bacchus, and for the same reason: *Διμαιαν κλαται τον Διονυσον*. Athen. Deipnos. lib. xi. p. 465.

c Grut. p. 37.

d Argon. lib. i. ver. 569.

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A DISSERTATION

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

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

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

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

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

h Egialeus signifies a fisherman dwelling upon the sea-shore. The circumstance of his dying childless may possibly allude to the destruction of the antediluvians, the posterity of Inachus, or Phoroneus, being alone preserved in the Ark.
ON THE CABIRI. 91
daughter of Oceanus. Egialeus was childish; but Phoroneus, espousing the nymph Telodice, begot Apis and Niobè. Apis reigned in a very tyrannical manner, and was slain by Thelxion and Telchin; but from his sister Niobè and Jupiter were born Argus and Pelauges. In the days of Inachus happened the fabulous contest of Neptune and Juno for the sovereignty of Argos; in other words the allegorical contest of the sea, and the Noetic dove, for the possession of the Ark. The matter in dispute was referred to Inachus, who decided in favour of Juno; upon which Neptune immediately deluged the whole country. Juno however at length persuaded him to cause the sea to retire; and the Argives, in gratitude, built a temple to Neptune the Inundator, at the place where the waters first began to abate. Near this

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

k Οικαιου και Τηθυος Ιαχους. Ιαχος και Μελις εις Οικαιον Φορωνιων και Αγιαλευς απας—Φορωνιων δυνατων Πελοπονιους εικ Τηθυ
οδινος νυμφης γεναυ Απιν και Νιενυ. Απις εις τυρανικος ζων αναιρετας ύπο Θελξιονος και Τελχιους—Νιενυς της Απίδος αδελφης και
Δις Αργος, αφ’ εν ίχνος, καλα δε Ακουσθαιν, και Πελασγός συν Αργος.
Schol. in Lycoph. ver. 177. See also Apollod. Bibl. lib. ii. cap. 1.

1 Ενταυθα Πουλίανως εις ιερον επικλησαν Προσκυλευς της γαρ χω-
was the Taphos, or high place of the arkite god Argus, and the temple of the Dioscori, who, according to Sanchoniatho, were the same as the Cabiri.

Both Inachus, and his imaginary son Phoroneus, as well as his grandson Argus, are equally the scriptural Noah. Inachus is a corruption of the Hebrew word Nuach or Nach; and Phoroneus is compounded of Ph' Aron-Nus, the arkite Noah. Hence Pausanias mentions, that Inachus was supposed to have sacrificed to Juno, or the dove, who was ever esteemed the peculiar guardian of Argos. He affirms moreover, that Phoroneus first brought men together into one place, a circumstance, which accurately corresponds with the assembling of the Noachidæ in the Ark; and supposes him, notwithstanding he was the reputed son of Inachus, to have
been the first, who existed in that country. The reason of this is obvious; the whole of the preceding genealogy is a series of repetitions, and both Phoroneus and Inachus are equally appellatives of Noah.

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

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

\[1\] Φορονεύς εν τῇ γῇ ταυτῇ γενεσίᾳ περυτος. Pauf. Corinth. p. 144.

\[2\] Apollod. Bibl. lib. ii. cap. 1.

\[3\] Pelaigus was the reputed ancestor of the Pelaigii, whose history, as connected with the Cabiri, shall be considered hereafter. Vide infra chap. vi.

\[4\] Φασὶ γε Αρκαδεῖς, ὃς Πελάσγος γεννητο εν τῇ γῇ ταυτῇ περυτος. Pauf. Arcad. p. 598.

\[5\] Τῷ δὲ αἰγοπολῶ Λαρίσσαις μὲν καλεσθεν ἀπὸ τῆς Πέλασγος Συγαντίς: ἀπὸ ταυτῆς δὲ καὶ ὅν τῷ εἰ μεθαλακτικά τελεσθεν, ἢ τι ἀπὶ Παλασσοῦ.
When Ceres, in the course of her wanderings, came to Argos, she is said to have been received by this Pelagius. Hence the name Pelagis was given to her; and it is observable, that Isis, who according to Herodotus is the same as Ceres, bore the similar title of Pelagia. The rites of this deity related immediately to the deluge; which will account for her being thus connected with Pelagius.

The Scholiast upon Apollonius Rhodius mentions, that Pelagius was esteemed by some the offspring of Inachus, by others of Neptune and Larissa, and by others of Jupiter and Niobe; a variation, which is alone suffi-
cient to prove, that he is a mythological cha-
character. Staphylus accordingly afferts, that he
was an Argive, or arkite; and his reputed
children the Pelasgi were reckoned a barbarous
nation, who formerly inhabited Thessaly
and Argos.

Pelasgus is said by Apollodorus to have
espoused Melibèa, the daughter of Oceanus.
Their son Lycaon was king of Arcadia; and
his extreme wickedness, according to Ovid,
was one principal cause of the catastrophe of
the deluge. Lycaon was the father of Titans,
and Orchomenus, whose son was the
famous Minyas, the ancestor of the Argo-
nauts.

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

b Πελασγον, των Θεσσαλων, απο Πελασγας τω Ιωαχυ' η απο Πε-
λασγων, εινες βασιλειαι οικητας των Θεσσαλων και το Αργος' η
απο Πελασγας τω Ποσειδωνων ιωαν και Λιμεσως. Σταφυλος δε ο Ναυ-
lib. i. ver. 580.

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

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

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

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

k — εν εἰς οἱ μὲν τον Ορχομενον οἰκηθαί τον αρχαίον ὕπαλαμβάνον· εἰ δὲ Ελευσία, καὶ Αθηναία σαρα τον Τριτάνα ποταμον. Αὐτοῖς καὶ κατὰ Κινετα, ἣν καὶ τῆς Βοιωτίας ὑπὲρ ἀλαμβανεῖ τοις Οργυγίς, αφανοθαι δὲ ταῦτα εὐποροῦσις ὑπερ' γενομαται ἐδ' ἀκτοι καὶ καὶ Ορχομενον κασμα, καὶ δεξαθαι τον Μελαία ποταμον. Strab. Geog. lib.
ON THE CABIRI.

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

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

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


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

It remains only, before I conclude the analysis of the history of Astartê, to offer a few observations on the mythological character of Esculapius, or Asclepius; who is said by Sanchoniatho to have been the son of Sydyk by one of the Titanides, and to have been afterwards added to the seven Cabiri under the title of Eshmun. This deity connects together the first and second tables of the Phenician genealogies, his father Sydyk occupying a conspicuous place in the one, while his mother the Titanis is enumerated among the daughters of Cronus in the other. I am much inclined to think, that the imaginary god of health is, in reality, the very same person as his reputed father Sydyk, both of them being equally the patriarch Noah worshipped in conjunction with the Sun. Macrobius accordingly informs us, that Esculapius was one
of the many names of the solar deity, and that he was usually adored along with Salus, or the Moon n. Salus however was no less a personification of the Ark, than of the Moon; those two great objects of idolatrous veneration being nearly allied to each other, in consequence of the union of the arkite and Sabian superstitions. Thus, while Noah was reverenced as the god of health, and as one of the eight Cabiri, the vessel, in which he was preserved, was honoured with the title of Salus, or Safety o.

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

n Macrobi. Saturn. lib. i. cap. 20.

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


q Ibid.

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

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

Vide infra chap. vii.

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

After giving an account of this temple of Esculapius, Pausanias adds: Ανεξ δε εστιν εν ταις Βρασιαίς μικρα, προεχοντα πρεμα ες την Σαλασσαν, και επ' αυτη χαλκοι ποδιαν ιησχασιν εν μεζονις

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

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

\[\text{πίλες ἐπὶ ταῖς κεφαλαῖς ἱχνεῖς ἐκ οἴδα ἡ Διοσκῦρος σφας, ἡ Κεφυκαῖας νυμφῶν τρεῖς δ' ἐν ἑστὶ πεταῖτος ἔν Αἴνης αγαλμα. Λακων. p. 272.} \]

\[\text{u Apollod. Bibl. lib. iii. cap. 10.} \]

which
which are so common in the fables of the poets. Inachus and his descendant Esculapius are the same great patriarch; Leucippus is Luc-Hiph, the solar God of the Ark; Arfinoè is a variation of Baris-Noè, the Ark of Noab*; Philodicè is Bala-Daga, the lordly fish; and Coronis seems to have derived her name from Cor-On, the Sun. With regard to the fable of the raven, it appears to be an allusion to that, which was sent by Noah out of the Ark. It did not answer the end of its mission, and was therefore esteemed by the heathens an ill-omened, though sacred bird; while the dove, on the contrary, was always reckoned highly propitious. The raven however was believed to be peculiarly sacred to Apollo; and accordingly we learn from Myrphilus, that two ravens were kept tame in the temple of that god, on mount Lepetymnus⁷. The raven, in short, gave his name to the priests of Mithras, the Persian Apollo, who were denominated, from that bird, Coraces, or Hierocoraces⁷.

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

⁷ Antig. Caryft. Mirab. Hist. cap. 17. There were two more of these birds at Cranon in Thessaly; and likewise a brazen chariot, which the inhabitants, in time of drought, were accustomed to strike upon, in order that they might obtain water from their deity. Antig. Caryft. Mirab. Hist. cap. 15.

⁷ Banier's Mythol. vol. i. p. 289.
Although Esculapius was thus venerated by the Greeks, yet the Berytian Esculapius, as we are informed by Damascius, was neither a Greek, nor an Egyptian, but a Phenician deity. He was beloved, like Attis or Bacchus, by the mother of the gods, whom the Phenicians called Astronoe; and, like Attis also, he was reported to have mutilated himself. * Astronoe is clearly a variation of Ashtaroth, or Astarte, which I apprehend to be the compound term As-Tora, the heifer of the Sun; while Astronoe seems to be

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

b The history of this deity shall be considered hereafter.


d I cannot think, that Astarte is derived from After, a star, because it is manifestly the same word as the Hebrew Ashtaroth; and I am the more confirmed in the etymology which I have given of it, because Afterius, the masculine form of Astarte or Afteria, concerning whom more shall be said hereafter, is declared
As-Tora-Noë, the heifer of Noah the Sun. This etymology will perfectly accord with the narrative of Sanchoniatho, who teaches us, that Aftartè was represented with the horns of a bull. The Phenician mother of the gods in fine was merely the Noetic Ark, represented, in the person of Aftartè, under its usual em-
declared by Tzetzes to be the same as Minotaurus, Taurus, Talus, or Italus.

d I am fully aware, that Aßtaroth is written in the Hebrew וֹתֶרֶת, and not וֹתֶרֶת, and also that וֹתֶרֶת signifies אֵשֶׁב in that language; but, as the testimony of Sanchoniatho is so express, and as there does not appear to be any connection between Aftartè and a flock of sheep, I feel myself obliged to conclude, that the Israelites, in expressing the name of this idol, regarded rather the sound than the letters, and thus entirely destroyed the sense. This case is by no means an unusual one. Thus, in a similar manner, instead of Beth-Zan, the temple of the Sun, they wrote בְּתֶרֶת, the temple of the tooth; instead of Beth-Aron, the temple of the Ark, בְּתֶרֶת, the temple of anger; and instead of Air-Ares, the city of the Sun, בר-אֵס, the city of destruction. The LXX render this last name Πολις Ασκείν, the city of righteousness, but why, I will not pretend to determine; Aquila and Theodotion, the city Ares; Symmachus, the city of the Sun; and the Chaldee paraphrafi, the city of the Sun doomed to destruction, which is an evident attempt to retain both the readings, רָה אֵס and רָה אֵס. Bochart was conscious, that the history of Aftartè accorded much better with her being represented under the form of a heifer, than under that of a sheep: hence he conjectures, that the Hebrew word וֹתֶרֶת signifies even as well as אֵשֶׁב. Boch. Canaan. p. 709. The whole difficulty however is removed by simply supposing, that the Israelites wrote וֹתֶרֶת instead of וֹתֶרֶת אֵס.
blem, the heifer; while her lover Escolapius was the solar Noah. Hence he had a temple in Achaia, denominated Curos, which was a name of the Sun; and at the same time, in allusion to his diluvian character, was intitled Archagetes or Archa-Ga-Theus, the illustrious god of the ark.

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

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*e αὐτός ὁ τῷ Μυστικῷ ἱερῷ Ἀσκληπιον κλαυμενον Κυρὸς. Paus. Achaic. p. 236. I am much inclined to think, that the proper reading in this passage is καλομενον Κυρῳ; for Curos is, in reality, not the name of the temple, but of the deity.


Schol. in Apoll. Argon. lib. i. ver. 917.
and a temple of Minerva: that of Jupiter
the Preserver stood at the entrance of the har-
bour, and near it was a promontory called
Minoa h. With a reference to the arkite wor-
ship, Minerva was surnamed Ergane from
Ereg or Erech, the ark; under which title she
was venerated both in Laconia¹, and in
Beotia. She had in this last country a tem-
ple conjointly with Plutus, or Pluto k; who
was one of the Cabiri of Mnæseas, and the
same person as Adonis and Osiris, titles, un-
der which the scriptural Noah received idolat-
rous honours from his posterity. She was
likewise called Taurobolos, or Toro-Bolah, the
sovereign mistress of the tauriform Ark¹; Bu-
dea, or Bu-Dea, the goddess of the heifer; and
Ethbyia, or the sea-gull.

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


k Τὸν δὲ Ἀθίνη τὴν Εσχάρη, καὶ αὐτὴν καὶ Πλοῦτον οἱ παρεγκοντα

¹ Taurobolos, ἡ Αθηνα. Suid. Lexic. Hence likewise the pagan
ceremony of regeneration was called Taurobolium. For an ac-
count of this, vide infra chap. x.

H ἧωλα
Tzetzes informs us, that her title 
[Buda] alluded to her having yoked oxen together in 
the plow; while her other name [Ethia] was 
given to her, because she first taught men the 
art of navigation. In consequence of the 
introduction of the Sabian superstition, Minerva 
was no less celebrated under solar than un-
der arkite appellatives. Thus Minerva [Coria] 
had a temple in Arcadia; Minerva [Corypha-
 sia], another at Pylos; and Minerva [Larifsia], 
a third on the river Larisus between Achaia 
and Elis.

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

\[m\] Lycop. Castr. ver. 359.

\[n\] Tzet. in loc. *Athis* is a species of sea-bird, which dives be-
neth the waves; and the name seems to have been metaphor-
ically applied to Minerva, from the circumstance of her being 
a diluvian goddess.

\[o\] Ναος και αγαλμα Αθηνας Κοριας. Pauf. Arcad. p. 639.

\[p\] Επιτευχθεῖν εἰρων εἰς Αθηνας επικλησιν Κορυφασίας. Pauf. MeSSen. 
P. 371.

\[q\] Αχαιοις δ' ἐδώ καὶ Ηλληνοις τῆς χώρας τῶν τοταμίων τῷ Λαρίσσῳ, καὶ 

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

\[\begin{align*}
\text{Clem. Alex. Cohort. ad Gent. p. 24. } & \text{ See also Jul. Firm. de Err. Prof. Rel. p. 32. et Cic. de Nat. Deor. lib. iii. cap. 23.}
\end{align*}\]
course in the bay of Priene, at the temple of Juno, surnamed the Mediatrix. The singular termination of this mythological voyage seems to intimate, that, when the Ark guided by the divine wisdom ceased to float upon the surface of the waters, Juno or the dove was employed by Noah to bring him tidings how far the earth was habitable.

The tradition of Minerva's having failed

It is proper however to remark, that this tradition may possibly relate to Hercules, and not to Minerva. The Greek is unfortunately so ambiguous, that, at the beginning of the passage, Paufanias appears to be speaking of the statue of Minerva; but at the conclusion of it, he seems rather to mean Hercules. The Latin translation annexed to the edition of Kuhnius makes the statue to be that of Minerva, and not of Hercules. Erythris praeterea Herculis, et Priene Minervae delubra magna cum voluptate visas; hoc certe propter deae signum, illud ob vetustatem. Ipfum fane simulacrum, non iis que Aeiginæ vocantur—But whether Hercules or Minerva be the deity failing in the ship, the import of the tradition will remain unaltered; for Hercules, as shall be shewn hereafter, was equally a marine or arkite god.
from Tyre perfectly accords with Sanchoniatho's narrative. That writer, as I have just observed, speaks of her as the daughter of Cronus, the Phenician Noah, and as the sister of Persephone or Proserpine. Hence Ulysses, who conveyed away the sacred statue of Minerva from the citadel of Troy, is styled by Lycophron, the stealer of the Phenician Goddess:

Δελφινοσθευν κλωπο θεοις θεος.

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

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

*t* Lyc. Cafl. ver. 658. The history of the Palladium and Dardanus will be considered in a future page more at large. The Greek Athenè seems to have derived her name from Ath-Ain, the fountain of fire; while the Latin Minerva is Menah-Rabah, the great Noetic deity, B and V being letters of the same organ.
ture, we shall find that Beth-El is the usual patriarchal name for sacred structures of this nature.

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

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

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a Gen. xxviii. 18.

x The Greeks retained some knowledge of these Betulia, as connected with Saturn or Noah, though they have strangely perverted the original tradition. They feigned, that, when Saturn was about to devour his son Jupiter, Rhea gave him, instead of the infant, a stone named Beylus. Βαυτήλος, ἐτεθὲς ἐναντίον τοῦ Ἐθνος τῷ Κρόνῳ ἀντὶ Δίας. Hefych.
were, in all probability, sacred rocking stones; numbers of which, erected by the Druids, are to be found in various parts of our own island.

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

For an account of the connection between the Druids and the ancient Patriarchs see Stukeley's Abury and Stonehenge; Cooke's Inquiry into the Patriarchal and Druidical Religions; and Borlaf's Antiq. of Cornwall, book iii. chap. 2. and 4. This last author gives the following account of a very remarkable stone of the Betulian kind on the island of St. Agnes in Scilly. "The under rock is ten feet six high, and 47 feet in circumference round the middle, and touches the ground with no more than half its base. The upper rock rests on one point only, so nice, that two or three men with a pole can move it; it is eight feet six high, and 47 in girt. On the top is a large basin, three feet eleven in diameter, (at a medium) at the brim wider, and three feet deep: by the globular shape of this upper stone, I guess that it has been rounded by art at least, if it was not placed on the hollow surface of the rock it rests upon by human force, which to me appears not unlikely."
of names, allusive to various parts of his history. The astronomical solar superstition, as I have already observed, was very soon ingrained upon the commemorative rites of the Ark: hence Atlas is described, as supporting the heavens upon his shoulders; a circumstance, which, when stripped of its poetical dress, points out to us the attention paid by the early postdiluvians to the motions of the heavenly bodies. Thus, we are informed by Heraclitus, that Atlas was the first astronomer, and that the fiction of his sustaining the heavens arose from his predicting the rising and setting of the stars.

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

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2 τοὺς Δάλλας, μεθ' ὅν ὁ Προμηθέας καὶ ὁ Επιμηθέας, εἴληθον αὐτῷ ὡς το ᾿Ουκενω καὶ Κλυμένης τῆς το ᾿Οικενω ὕψαρχος. Schol. in Arat. Phænom. p. 35.
Oceanus; and Proclus describes him, and his two brothers, as the children of Iapetus, either by Afope, or Clymenè, or Themis. With regard to Prometheus, and Epimetheus, they each seem to be the same person as Atlas, or the helio-arkite Noah; Prometheus being Phra-Ma-Theus, the great solar deity, and Epimetheus, Ippa-Ma-Theus.
great deity of the Ark: the descent however of Atlas from Iapetus is a precise inversion of his real genealogy; for Iapetus, or Japhet, was the son, not the father, of Noah.

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

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

The words priest of On seem to have been added by the sacred historian as explanatory of the title Potipherah. A priest of On is a priest of the Sun; and Potipherah is Petah-Phrah, which signifies likewise a priest of the Sun.
to bestow idolatrous honours upon the solar Noah. Hence we find, that, in the language of the Mysteries, all things were said to have sprung from one fire; by which nothing more was meant, than that Noah, who was worshipped in conjunction with the Sun, was the universal father of mankind.

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

The Lydians, according to Herodotus, asserted, that the great eastern continent borrowed its title from Asius, the son of Cotys, the son of Manes. —Δεδοτι, φαμενοι απο Ασιου, τον Κοτυνο, τον Μανον, κειληθεσαι την Ασιαν. Herod. lib. iv. cap. 45. This Asius I take to be Nimrod, so called from his having introduced the worship of fire. His father Cotys is Cufh, or, as the Babylonians styled him, Cuth; and Manes is Menus, the Noah of Scripture. In this genealogy Ham has been omitted between Manes and Cotys.

\[\text{\textsuperscript{2}}\text{Ειςων σωτα πορος εος εγεγωνα. Orac. Magic. p. 22.}\]

\[\text{\textsuperscript{3}}\text{Ονοματα βασιλεα μη ποτ' αλλαξψ. Ibid. p. 70.}\]

\[\text{\textsuperscript{4}}\text{Τετεθει, εις\ νον ονοματα πας' εκατων εδεις ιοσπαραδοτα, δυναμεν εις ται\ τελεταις αγιητων εχειτα. Μη υπ\ μητ' \alphaλλαξψ αυτα εις την Ελ-}\]
be one of these sacred names, being compounded of At-Al-As, the fiery god of heat, or the Sun, in the conjunction with which the patriarch Noah was idolatrously reverenced.

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

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

"Ελληνικός διάλεκτος. Ptel. Schol. in Orac. Magic. p. 70. Plato speaks to the same purpose in his Cratylus: Ἑνήορ γὰρ, ὅτι πολλὰ οἱ Ἐλληνίς νοοματα, ἀλλὰ τι καὶ οἱ ὅπο τοὺς βασιλείους νοοντες, τινὸς τῶν βασιλείων ενιφασι.—Εἰ τις εἶτι ταῦτα κατὰ τὴν Ἐλληνικὴν φω- 	m, ὡς εἰς ἔκκοσμον κενται, ἀλλὰ μὴ κατ' εἴκεινην, εἰ ἣ το ὅνομα τυγχαίναι 
σ, οὐδὲ ὅτι ἀποφει ἄν. See also Jamblichus cited in the preceding chapter. These extracts will sufficiently shew the propriety of deriving the terms of Greek mythology from the oriental dialects.

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

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*Εἰ ὁτε Μελη
Συγγενον Ἡλεκτρην Τιτηνίους ἴσον Ατλαυς. 1

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

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

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

The names both of Dagon and Atargatis are purely descriptive, the former being Dag- On, the solar fish-god, in other words Noah worshipped in conjunction with the Sun; and the latter being a corruption of Adar-Daga, the illustrious fish. In allusion to this symbo-
lical mode of representation, Rabbi Kimchi, commenting upon the passage in Scripture, which relates the overthrow of Dagon before the ark of God, observes, that, after his head and his hands had been broken off, nothing was left but the figure of a fish.

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

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

"deep broken up—In the self-same day entered Noab—into the "Ark."

† Seld. de Diis Syr. Synt. ii. cap. 3.

‡ Alex. Polyhist. apud Syncelli Chronog. p. 29.
As for the Vishnou of Hindoostan, he is said to have assumed, in the first of the Avatars, precisely the same form as that, in which Dagon and Derceto are ordinarily depicted; and, from the conspicuous part, which he bears in the Hindoo account of the deluge, there can be little reason to doubt of the connection of Dagon also with the same event.

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

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

*y* To μεν ἀλλο σώμα εἰς ἵχθυος, ὑπὸ δὲ τὴν κεφαλὴν παραπτερικοῖς ἀληθεὶς κεφαλῆς ὑποκατω τῆς τῷ ἰχθῦος κεφαλῆς, καὶ ποιεῖς ὑμοῖς αὐτῷ ἔμμετρα, παραπτερικοίς δὲ ἐκ τῆς θαλάσσης τῷ ἰχθυός. Εἰναι δὲ αυτῷ φωνὴν ἀνθρωποῦ τὴν δὲ εἰκόνα αὐτῷ εἰς τὸν διαφυλάσσει. Beros. apud Seld. de Diis Syris, Synt. ii. cap. 3.

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

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

* signifies a large ship. Κυνος, πλοιον μεγα ως κυτος. He-sych.

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

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

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

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

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

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\(^d\) *Βεταγων* ὁ Κρόνος ὑπὸ Φοινικῶν.

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

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

*h* Vide infra chap. vi.

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

*Hercules-Melicarthus also, and Pofidon or
Neptune*[^1], seem, as will appear in the se-
quel, to be, no less than *Cronus* or *Dagon*,
titles of Noah. The former of these de-
ties is said to be the son of Demaroön, or
Da-Ma-Aron, *the great arkite*; and the lat-
ter, of Pontus, or *the sea*. *Hercules accord-
ingly, when considered in one point of view,*
is the Sun, but, when considered in another,
is the god of the Ark; while Neptune is al-
legorically represented as the offspring of the
ocean, and as enjoying a grant of Berytus in
conjunction with the Cabiri. The Latin ti-
tle of *Neptune* is perhaps compounded of Nu-
Hiph-Tanin, *the Hippian Fish-god Noah*; and
his Greek name *Pofidon* seems to be Bos-
Adon, *the lordly bull*. In perfect conformity
with these appellations, he is supposed to have
assumed, at different times, the several forms
of a horse[^k], a dolphin[^l], and a bull[^m]; all
which animals were used as symbols of the
principal god of the Ark. Hence he is *deno-

[^1]: Vide supra p. 16.
[^k]: Ovid. Metam. lib. vi. ver. 118.
[^l]: Ibid. ver. 120.
[^m]: Ibid. ver. 115.
minated by Hesiod the tauric god; and is celebrated by him as the defender of Thebah, or the Ark.

— _Ταύρεσις Εὔνοστιάσιος,_

'Ος Ὀθησ ἔχεις νησεμνόν εὖς, μετα τέ ωλη ταν.\(^n\)

Upon which Tzetzes observes, that the tauric Neptune was highly venerated in Beotia, or the land of the heifer, and particularly at Oncheftus, or the city of the Ocean.\(^o\)

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

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\(^n\) Hef. Scut. Here. ver. 104.

\(^o\) Tzet. Schol. in loc.

\(^p\) Vide infra chap. v.
ter to have exercised a sort of authority over the Cabiri, commanding them to write those memoirs, from which the Phenician mythologist professes to have copied his narrative.

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

**TABLE I.**

**REAL PERSONS.**

<table>
<thead>
<tr>
<th>Eliun-Hypsitus</th>
<th>God the Most High</th>
</tr>
</thead>
</table>

*Antediluvian Line of Cain.*

<table>
<thead>
<tr>
<th>1. Protagonus</th>
<th>1. Adam</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Genus</td>
<td>2. Cain</td>
</tr>
<tr>
<td>3. Phos</td>
<td>3. Enoch</td>
</tr>
<tr>
<td>4. Caffius</td>
<td>4. Irad</td>
</tr>
<tr>
<td>5. Memrumus</td>
<td>5. Mehujael</td>
</tr>
<tr>
<td>6. Agreus</td>
<td>6. Methufael</td>
</tr>
<tr>
<td>7. Chryfor</td>
<td>7. Lamech</td>
</tr>
<tr>
<td>8. Technites</td>
<td>8. Jabal</td>
</tr>
</tbody>
</table>

*Postdiluvian Line of Noah.*

<table>
<thead>
<tr>
<th>First generation</th>
<th>Second</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agruerus</td>
<td>Noah</td>
</tr>
<tr>
<td>Sydyk</td>
<td></td>
</tr>
<tr>
<td>Asclepius</td>
<td></td>
</tr>
<tr>
<td>Taautus</td>
<td></td>
</tr>
<tr>
<td>Cronus</td>
<td></td>
</tr>
<tr>
<td>Dagon</td>
<td></td>
</tr>
<tr>
<td>Atlas</td>
<td></td>
</tr>
<tr>
<td>Demaroön</td>
<td></td>
</tr>
<tr>
<td>Melicarthus</td>
<td></td>
</tr>
<tr>
<td>Neptune</td>
<td></td>
</tr>
</tbody>
</table>


A DISSERTATION

Second generation. 

\[
\begin{aligned}
&\text{Amynus-Magus.} \\
&\text{Cronus Junior.} \\
&\text{Jupiter-Belus.}
\end{aligned}
\]

Ham. 

Shem. 

Ham. 

Japhet. 

The family of Noah.

Third generation. 

\[
\begin{aligned}
&\text{Apollo.} \\
&\text{The seven Cabiri.} \\
&\text{The seven Titans.} \\
&\text{Mitor.} \\
&\text{Sons of Cabiri.}
\end{aligned}
\]

Mizraim. 

Grandchildren of Noah.

TABLE II.

ALLEGORICAL PERSONS.

<table>
<thead>
<tr>
<th>Person</th>
<th>Allegory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beruth.</td>
<td>The divine covenant.</td>
</tr>
<tr>
<td>Uranus.</td>
<td>Heaven.</td>
</tr>
<tr>
<td>Ge.</td>
<td>Earth.</td>
</tr>
<tr>
<td>Betylus.</td>
<td>Beth-El.</td>
</tr>
<tr>
<td>Minerva.</td>
<td>The divine wisdom.</td>
</tr>
<tr>
<td>Dionè.</td>
<td>The dove.</td>
</tr>
<tr>
<td>Astartè.</td>
<td>The Ark worshipped in conjunction with the Moon.</td>
</tr>
<tr>
<td>Proserpine.</td>
<td></td>
</tr>
<tr>
<td>Rhea.</td>
<td>The diluvian ocean.</td>
</tr>
<tr>
<td>Nereus.</td>
<td></td>
</tr>
<tr>
<td>Pontus.</td>
<td></td>
</tr>
<tr>
<td>Typhon.</td>
<td></td>
</tr>
</tbody>
</table>

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

The identity of the Cabiri, Corybantes, Curetes, Dioscori, Anactes, Dii Magni, Dei Dactyli, Telchines, Lares, Penates, Manes, Titans, and Alethæ; and the mythological character of the heathen goddesses.

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

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

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

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

d According to the author of the works ascribed to Orpheus, the names of the seven arkite Titans were Cēus, Crēus, Phorcys, Cronus, Oceanus, Hyperion, and Iapetus.

Kosoi tε, Kρειου tε μεγας, Φερκυ tε κραταιος,
Kai Kρειου, Ωκεανος S', Τιτιον t', Ιαπετος tε.


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

The Cabiri were also worshipped under the various titles of Dioscori, Corybantes, Curetes, Idēi Daëtyli, Anaëtes, and Telchines. Sanchoniatho himself ascribes to them the two first of these appellations; and his authority is corroborated by the testimony of Strabo, and Clemens Alexandrinus. Julius Firmicus, speaking of the murder of one of the Corybantes by his two brethren, afferts, that he was a Cabirus; and Suidas mentions it as the prevailing opinion, that the term Curetes was only another name of the Corybantes.

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


"Καθείροις δὲ των Καρυβαντας καλετες καὶ τελετὶς Καθείρινας καταγίλλουσιν. Clem. Alex. Cohort. ad Gent. p. 16.
"More shall be said of this murder hereafter.
"They were reckoned the guards of Jupiter, and, like the Titans,
Panuianias informs us, that the inhabitants of Amphiffa in Phocii celebrated mysteries in honour of the Anaetes, who were supposed to be the Dioscori, the Curetes, or the Cabiri; the ancient Scholiaant upon Aratus declares the Curetes, the Corybantes, and the Idei Dactyli, to be the same; and Nonnus joins together the Corybantes, the Cabiri, the Idei Dactyli, and the Telchines.

Corybantes, the Curetes, and the Cabiri, were the children of Rhea. Enoi ος Κορυβαντας, και τους Κορυβαντας της αυτης ετυληφασι ειναιν ουν δε Διος τραφες ειτοι και φιλακες της ουν τοις ειτοι διικα φασι αλλοις δε ειναι ειτοι δε της Ρειας σωαδες. Suid. Lex. Vox. Korubantes.

k Anyrς δε και της τελευτης οι Αμφιηαυας Ανακτων καλυμνων πατιδων. Οιτις δε θευς εις δε Ανακτως σωαδες, και οι ανακτως ταυτα είς εις εικομαιναν εκ και μεν εις διοςκυρως, και δε Κορυβας, και οι δε πλευν την την πασαθαν τοις πατιντας Καλημενις λεγον. Phoc. p. 896.

ON THE CABIRI.

Πυθάνος, Ἰδειος τε σακεσσαλος, οίς ἀμα ταῖνων Κυσίας εισαλα Φυλα περανυμοσ ὠπλισε Κυμης, Καὶ Θένεροι Τελχινες ετηλυδες ετι μοὴν Ἰνδων Εἰ βυθες κενεωνο αολιζοντο Θαλατης. Καὶ δοληκη πιλαμη δονεων περαμησεν αιμην Ηλιη Αλιος καὶ Κελμις εφεσσετο Δαμναρενηι, Πατελον ιδιων Ποσιθιον αεμα Θαλατης III.

To these authorities may be added the inscription, preserved in the palace Grimani at Venice, to which place it was carried from Aquileia. Γαιος Γαιου Αχαρνευς ιερευς γενομενος Θεων Μεγαλων Διοσκυρων Καθηρων των ετι Διουνσιε τυ μετα Δικισκοι αρχοντος εμαυτω ιδρυσατο*.

"Gaius, the son of Gaius, an Acarnanian, "the priest of the Dii Magni, Dioscori, Ca- "biri", erected this monument, during the "archons'hip of Dionysius, the successor of "Lyceiscus."

The Cabiri were likewise denominated Lares, and Penates. Hence Theodoret affirms, that the Dioscori were the same, as the Ephestii, and Anaestes; while Hyginus main-

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m Nonni Dionysf. lib. xiv. p. 231.

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

* Similar to this is an ancient inscription mentioned by Gruter, p. 319. Θεων μεγαλων, Διοσκυρων, Καθηρων.

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

q Καὶ μετ τω, καὶ Τυνκαρδας θεω εκαλεσαν Ελληνες, και Διοσκυ-
tains the identity of the Corybantes, the Curetes, and the Lares. Hence also Virgil unites the Penates, with the Dii Magni, or Cabiri;

— Feror exul in altum,
Cum fociis, natoque, Penatibus, et Magnis Dis.

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

Hinc Augustus agens Italos in prælia Cæsar,
Cum patribus, populoque, Penatibus, et Magnis Dis,
Stans celsa in puppi.

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

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

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thracios,

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

\[ ^u \text{ Arnob. adv. Gent. lib. iii. p. 124.} \]
\[ ^x \text{ Vide infra chap. v.} \]
\[ ^y \text{ Phæd. sect. 60, 61, 62.} \]
feminine Mania, like the Menu of Hindostan, the Minos of Crete, the Mneuis and Menes of Egypt, the Mannus of Germany, and the Menes of Lydia, are equally derived from the scriptural appellative Nuh or Noah. Mania in short is the Noetic Ark; and her allegorical children, the Manes, however their history may have been corrupted, are no other than the patriarch and his family.

With regard to the genealogies of the Cabiric gods, Nonnus represents the Corybantes as the fons of Mercury, the Telchines as the children of Neptune, and the Cabiri as the fons of Vulcan; Tzetzes describes the Curetes as the offspring of Apollo and Danais; Apollodorus makes the Corybantes the children of Apollo and Thalia; Hesiod affirms, that the Curetes and the Satyrs were descended from Hecateus, and a daughter of Phoroneus; and Sanchoniatho informs us, that the Titans were the fons of Cronus, and the Cabiri of Sydyk. Some deduced the origin of

z Nonni Dionys. lib. xiii. p. 233.
a Nonni Dionys. lib. xiv. p. 251. See the whole passage cited above, p. 132.
b Κυρής, Δαιαίδος νεφέως Κρήσωκς καί Απολλώνος παιδείς. Schol. in Lycophr. ver. 78.
c Θαλίας δε καί Απολλώνος γειοντο Κορυβαντες. Apollod. Bibl. lib. i. cap. 3.
the Corybantes from the Sun and Minerva; others, from Cronus, or Saturn; and others from Jupiter and Calliopè: all however agreed in esteeming them the same as the Samothracian Cabiri; and many, with great propriety, supposed them to be the servants of Hecatë, or the Ark. Acusilaus the Argive affirms, that Camilus, or Mercury, was the son of Vulcan and Cabira, and the father of the three Cabiri, from whom were born the three Cabirides: and lastly Pherecydes mentions, that the Corybantes were the children of Apollo and Rhytia, and that they inhabited Samothrace; while the three Cabiri and the three Cabirides were the offspring of Vulcan, by Cabira the daughter of Proteus.

It has been observed, that the seven Titans are the same as the seven Cabiri, and that Cronus is said to be the father of the seven Titanides; we may therefore naturally ex-
pect, that these last would be esteemed Cabiriæ. Accordingly we learn from an inscription of Methapus the Athenian, who was supposed to have instructed the Thebans in the arkite Mysteries, that some of the Cabiric deities were reckoned goddesses.

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

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

2 Δημήδος Κασιτίδας και Κορής ετέρ αδεσ—Paul. Bœot. p. 758. Ceres is, in reality, the same as her daughter Proserpine, who is said by Sanchoniatho to be the offspring of Cronus, and the sister of Minerva.

3 Mnæ. apud Schol. in Apoll. Argon. lib. i. ver. 917.
for the same, that their several mythological histories appear, almost universally, to relate partly to the catastrophe of the deluge, and partly to the worship of the heavenly bodies. The World rising from the midst of the waters, the Ark wandering over their surface, and, upon the introduction of Sabianism, the lunar Crescent, seem to be alike described in the diversified characters of all and each of them. Their names moreover are perpetually interchanged; so that one goddess is not uniformly a personification of the Ark, another of the Moon, and a third of the Earth; but, on the contrary, all these various objects of worship are frequently symbolized, upon different occasions, by one and the same deity. Thus, Venus, Derceto, Isis, Ceres, Proserpine, and Latona, are severally and equally the Moon, the renovated Globe, and the Ark of Noah. I know not of any exceptions to this general rule, except perhaps Juno, and Minerva; the former of whom usually, though not always, signifies the dove, and the latter the divine wisdom.

The adoption of such an opinion, however visionary it may at first appear, will alone satisfactorily remove our astonishment at finding the identity of these goddesses so repeatedly maintained by mythological writers. He-
rodotus affirms, that Isis and Ceres are the same; Laéntantius remarks the similarity between their respective mysteries, observing, that, as Osiris is the object of search in those of Egypt, so is Proserpine in those of Eleusis; and Pausanias mentions, that in the neighbourhood of Hermione was a temple of Serapis and Isis, within the sacred inclosure of which the mysteries of Ceres were celebrated. According to Heliodorus, Isis was a personification of the Earth; according to Plutarch she was Minerva, and Proserpine; and according to Apuleius, she was Venus, Diana, the Moon, and Proserpine. In a similar manner Servius affirms, that Diana,

\[1 \text{ Isis } \delta i \varepsilon i \kappa a t a \tau \nu \varepsilon \iota \nu \iota \iota \eta \nu \varphi \lambda o \kappa o \tau o n \Delta \eta m \eta \tau \tau \eta \in v a l e u s. \text{ Herod. lib. ii. cap. 59.} \]

\[k \text{ Sacra vero Ceres Eleusinæ non sunt his dissimilia. Nam sicut ibi Osiris puer planctu matris inquiritur: ita hic ad incelsium patrui matrimonium rapta Proserpina. Laët. de Fal. Rel. lib. i. cap. 21.} \]

\[1 \text{ 'O } \delta i \varepsilon i \tau a \pi i \delta i \varphi \iota \omega d o m e n t a c k i n } \iota \varsigma i \delta i \varsigma \varsigma, k a i \sigma e r e b o l o o m e g a l o u m \lambda \varepsilon \iota \nu \lambda o g a d w v \varepsilon i o v \varepsilon i t o s } \varepsilon i d e a t o u n, i k a e d r a w i n a p o e f e t a } \Delta \eta m \eta \tau \tau \iota \iota \iota \varsigma. \text{ Pauf. Corinth. p. 193. Hermione seems to have been so called in honour of Armi-Ionah, the dove of Armenia, in which country the Ark landed.} \]

\[m \text{ } \Pi r o s t o u s } \mu e t a z } \iota \iota \varsigma } \tau \nu \gamma \nu \nu. \text{ Heliod. Æthiop. lib. ix. p. 424.} \]

\[n \text{ Plut. de Isid. et Osir. p. 354, 361.} \]

\[o \text{ Regina Cæli, sive tu Ceres Alma frugum parens originalis,—} \text{ sive tu coelestis Venus,—} \text{ sive Phœbi sors,} \text{—sive nocturnis ululatibus horrenda Proserpina. Apul. Metam. lib. ii.} \]

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

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

\(^p\) Luc. de Dea Syra.

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

\(^r\) Jure Junoni addixerunt Calendas, lunam ac Junonem eandem

\(^s\) Aug. de Civ. Dei, lib. iv. cap. 11. et lib. vii. cap. 2. Mena is Menah, *the Noetic Moon or Ark*, and Levana is evidently the Hebrew Lebanon (\(71327\)), *the Moon*.

\(^t\) et Jure Junoni addixerunt Calendas, lunam ac Junonem eandem
tians\textsuperscript{a}. Plutarch mentions, that some believed her to be Juno, and others Venus\textsuperscript{x}; Lucian affirms, that she was likewise esteemed the same as Rhea\textsuperscript{y}; and the author of the Chronicle Paschale maintains the identity of this last deity and Semiramis\textsuperscript{z}. Hence we perceive the reason, why Semiramis is said by Hyginus to be daughter of Derceto\textsuperscript{a}, and why she is reported to have been changed into a dove. Hence also there is reason to believe that Semiramis is the same as Juno; or, in other words, that they are both equally the dove of Noah. The arkite Venus, or Atargatis, the Dea Cabira of the Saracens, was also called Urania, and Mylitta, or, as the Arabs inflected the word, Alitta\textsuperscript{b}. Urania however is said by Olympiodorus to have

dem putantes. Mac. Saturn. lib. i. cap. 15.
\textsuperscript{a} Τὴν Ἑρμιαν Ἀταργατίν τοτοῦ θεοῦ καλουσιν, καὶ τὴν Ἐσσὶν οἱ Αἴγυπτιοι, ὡς αὐλλων θεον ἰδιοτήτας περιγράμασι. Simp. in Arist. Auct. Phys. lib. iv.
\textsuperscript{x} Plut. in Vit. Craffi, p. 553.
\textsuperscript{y} Luc. de Dea Syra.
\textsuperscript{z} —Σεμιραμίς, καὶ τὴν Ρειαν καλομενάν ἀρα Ασσυρίως. Chron. Pasch. p. 36.
\textsuperscript{a} Semiramis Dercetis filia in Syria (condidit) Babylonem. Hyg. Fab. 275.
\textsuperscript{b} Εὐπημεναθηκεὶ δὲ τῇ Οὐρανῇ θεῖῃ (ὁ Πέρσαι) παρὰ τοι Ἀσσυρῶν μαθοίς καὶ Ἀραβῖοι καλοῦσι δὲ Ἀσσυρίως τὴν Ἀφροδίτην Μυλίαν, Ἀραβίκοι δὲ Ἀλίττα. Herod. lib. i. cap. 131.

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

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

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\[c\] Περὶ αὐτῆς τινὸς περατολογίας, επιστεύσαντος τῷ ἵσυ τοῦ πῶλου, μελλὼν αὐτὸν βούλεσθαι. Οὔγανος δὲ τῷ φανερῷ παρὰ τῶν πάνων καλεῖναι. Olymp. ap. Phot. Bibl. p. 193. The Cabiric star, which is usually represented as propitious, but which Olympiodorus describes as wearing a threatening aspect, seems to be the same as the star of Astartè, or the comet, if the hypothesis be allowable, which occasioned the catastrophe of the deluge. Urania was worshipped along with Bacchus, or Noah. Διονυσος μὲν μὲνον καὶ τὴν Ουρανίαν ἄγεοται ἐνιαί. Herod. lib. iii. cap. 8.

\[d\] Ἡ Μυλίττα is the Hiphil participle מולדא Mulidah, or the Chaldee inflexion מולדה Mulidta, the causer of generation.

\[e\] Ἡ Μυλίττα. For various derivatives from this root see Parkhurst's Heb. Lex.

\[f\] Jablon. Panth. Αἴγυπτ. lib. iii. cap 1. 

\[deity\]
deity. Hence we find, that the name of Mater Antëa was indifferently applied both to Ceres and Rhea.

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

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

5 Perséphone δι, και Ιτις, η Γα, και Πηλαία, και Παιδερα, και ἤτερα μηρα δομομάζεται. Schol. in Lycoph. ver. 707.
6 Orph. Hymn. 40.
7 Apoll. Argon. lib. i. ver. 1123, 1141.
Hence, in succeeding years, soft Phrygia’s sons, With sounding timbrels and revolving wheel, Their goddess’s honour; while the mighty mother, Renown’d Antëa, pleas’d their zeal holds.

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


— Απολλωνος δὲ καὶ Αρτεμις, Διόνυσς καὶ Ισίως λεγομαι εἰμι παιδας.—Ἀγγελετης δὲ Απολλων μεν Ωρος’ Δημητρις δε Ισις’ Αρτεμις δε βασιης. Ex tunc de tue loghe, και ουδενος αλλος, Αισχυλος δ Εισφοριως ηρπασε το εγω Φρασω, μενος δι ποιησις των παραγενομενων’ εποιησε γαρ Αρτεμιν εως Συγαλια Δημητρας. Herod. lib. ii. cap. 156. Hence, in the citadel of Phlia sia there was a temple dedicated to Ceres, Proserpine, and Diana. Ex δε τη ακροπολει και αλλω ετεριδος εσιν ιερος Δημητρος. En δε αυτω καος τε και αγαλμα Δημητρος και της παιδος’ το δε της Αρτεμιδος (εσι γαρ και Αρτεμιδος εταυτα χαλκιν αγαλμα) εφαινετο αρχαιον ειμι μοι. Pausan. Corinth. p. 141.


VOL. I. I. Mater
Mater Antea of Orpheus and Apollonius, and as the Anea or Nanèa mentioned by the author of the history of the Maccabees, Strabo, and Josephus. All these various appellations are probably mere corruptions of Ani-Dea, the goddess of the arkite ship.

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

n 1 Macc. vi. 1, 2. 2 Macc. i. 13, 14.
o Geog. lib. xvi. p. 738.
q Anèa or Nanèa is evidently the same as the Anu, Nane, or An-Eirean, of the ancient Irish. See Collect. de Reb. Hibern. vol. v. p. 490, 498.
人心 Io is evidently the dove; and Isis, perhaps originally written Isis, may be considered as a yet further corruption of the same radical. Hence the cry of Io Bacche.

Dion. Bibl. lib. i. p. 21.

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

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


u Ifi Phoroneis quondam stabulata sub antris,
Nunc regina Phari, numenque Orientis anheli.

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

y Rhamnusia is Ram-Nula, the illustrious Noctic Ark.

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

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

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

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2 Apul. Metam. lib. xi.

A Latona is said by the scholia upon Hesiod to be the same as deathlike oblivion, and night. The reason of this will plainly appear, when the mystic Hades is taken into consideration. Vide infra chap. v. Ἄνθρωποι ἄνθρωποι ἤ λυγκόν, καί ἤ νεκρόν. Schol. in Hes. Theog. ver. 406.

b The particular history of Nemesis will be resumed hereafter.
Parcae. In her right hand she held a sceptre, in her left a distaff. Her head was encircled with rays of glory, and crowned, like that of Cybelè, with turrets; while her waist was girt with the cestus, which is usually given only to Venus Urania c.

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

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

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

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

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

b Plut. de Isid. p. 356.

c I am aware, that this legend has been applied to the history of Moses; and there are doubtless some circumstances, which favour such an opinion: (see Plut. de Isid. p. 357.)
place on the seventeenth day of the month Athyr\(^d\), the very day on which Noah is said to have embarked. In a similar manner, a ship was the peculiar emblem of Isis\(^e\); and, while the symbolical bull was alike dedicated both to this goddess, and to her mythological consort\(^f\), the history of her wanderings presents to us the image of the erratic state of the Ark upon the surface of the waters: yet there is no doubt, that the Sun was worshipped by the Egyptians under the title of Osiris, and the Moon under that of Isis\(^g\), or Ceres\(^h\). This singular union of the two

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

\(^d\) Plut. de Isid. p. 356.


\(^f\) Μενεις βασις Αιγυπτιοι Ἡλιος πασιν ἵεος επει του γε Ἀτων αυτ-

\(^g\) Συμα ειναι Σελήνη λεγομενη. ΑΕλιαν. de Animal. lib. xi. cap. i.i.

\(^h\) Τυττον (σιλ. Ατων) Αιγυπτιοι ημων Σελήνη, και ἵεος κατ᾽ ὅσον ἐς της

\(^i\) Σελήνης, ἄνευ ὧν Μενεις τι Ηλιου. Συιδ. νος Μεμφις. Ὅ δε ἐν

\(^j\) Ηλιος πωλει τρεφομενοι βους, ὃν Μενειν καλεσιν, μελαε ενι. Plut. de

\(^k\) Ισιδ. p. 364. Τος δε ταυρος τος ἵεος, τον τε ονομαζομενον Ατων, και

\(^l\) τον Μενειν Οσιςδι καθερωθησκαι. Diod. Bibl. lib. i. p. 19.

\(^m\) Ὑπολαεθίν ειναι δυο Θεος αἰδίας τε και πρωτος, τον τε Ἡλιον και

\(^n\) τεν σεληνην, ως τον μεν Οσις, τον δε Ισιν ονομασαι. Diod. Bibl.

\(^o\) lib. i. p. 10.

\(^p\) Isis, as I have already observed, was not only esteemed the

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

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

1 Plut. de Iisid. p. 366.
2 Ibid. p. 368.
3 Ibid.
the Ark was considered by the ancient mythologists as a state of death and darkness; and their quitting it, as a restoration to life and light. Hence, the death of Osiris, his confinement within an ark, and his entrance into the Moon, all equally signified the entrance of Noah into the Ark.

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

\[ \text{This subject shall be discussed at large hereafter. Vide infra chap. v.} \]

\[ \text{Oσίρης ουτά καὶ Αδώνι κατὰ τὴν μυστικὴν Σεικρασίαν. Damas.} \]

\[ \text{Vit. Isid. apud Phot. Bibl. p. 1049. Αλέξανδρος ετυμογαλο Οσίρις ουτά καὶ Αδώνι ὑμ. Suid. Lex. vox ἡμαίνησ. The μυστικὴ Σεικρασία, or mystic intercommunication of deities, mentioned by Damascius, I apprehend to be the same as that, which I am at present attempting to shew really existed in the polytheism of antiquity.} \]

\[ \text{Διονυσὸς τινες Αττιν περαιαγγευθείσαν Ἵλυσιν. Clem. Cohort. ad Gent. p. 16.} \]

\[ \text{Adonim, Attinem, Osirim, et Horum, aliud non esse quam Solem.} \]
ON THE CABIRI.

Bacchus, Osiris, Phanac, Dionusus, Liber, and Adoneus, were one and the same deity.

Ogygia me Bacchum vocat;
Osirin Ægyptus putat;
Myfi Phanacem nominant;
Dionuson Indi existimant;
Romana sacra Liberum;
Arabica gens Adoneum.\(^9\)

In a similar manner the author of the works of Orpheus declares, that \(\textit{Jupiter}\), \(\textit{Pluto}\), and \(\textit{Bacchus}\), were only different names of the Sun;

\(\textit{Eis Zώς, eis Αἴδης, eis Ἡλίος, eis Διονυσός}.\)\(^8\)

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

---\(\textit{Vos, O clarissima mundi}\)
\(\textit{Lumina, labentem cœlo qui ducitis annum,}\)
\(\textit{Liber, et alma Ceres}.\)---


\(\text{\textsuperscript{9}}\) Aulòn. Epig. 30: \textit{Adoneus} was a name of Pluto or Hades, and the same title as \textit{Adonis}. They are both Adon-Nus, \textit{the lord Noah}.

\(\text{\textsuperscript{7}}\) Hence the solar Jupiter was called by the Mylaffenians \textit{Carus}, from \textit{Car}, \textit{the Sun}. \(\textit{Ἄγετω καὶ Καρος} \textit{ἔνω γας ὁ Ζεὺς πασα Μυλασεντι τιμαται}.\) Steph. Byzant. de Urb. p. 449.


\(\text{\textsuperscript{1}}\) Georg. lib. i. ver. 6.

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

Ω τινι πυσαλων αζρων
Χορευτε, και νυχιαν
Φεγματων επισκοπε,
Παε Διος γενεθλον,
ΠροΦανηθε σοι Ναξιας
Σωυς Θυασι πρωπολοισ,
Αι δε σε μανυμεναν
Πανυχοι χοροισι
Τον πεμιαν ιαχοιν".

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

Franccklin.

Diodorus and Suidas concur with Macrobius

u Antig. ver. 1162.

x This line stands in Dr. Francklin's translation;
"Immortal leader of the maddening choir;"
which is certainly very inaccurate; I have therefore taken the liberty to alter it. Sophocles describes Bacchus as the leader of "the fire-breathing stars," not of "a maddening choir" of mortal followers.

and
ON THE CABIRI.

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

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

\[\text{As Bacchus then and Osiris were merely titles of the great solar patriarch, so we find, that another of his appellations was Ptha or Vulcan; Jamblichus accordingly describes this.}\]
deity as being the same person as Osiris. Hence, on account of the connection of the arkite and the solar worship, the Cabiri were sometimes esteemed the sons of Vulcan, and as such received divine honours in Egypt. We learn from Pherecydes, that Vulcan espoused Cabira the daughter of Proteus, who bore to him the three Cabiri, and the three Cabirae. In this tradition, the union of the two superstitions is pointed out in a very remarkable manner. The *Vulcan* of Pherecydes and his family exactly complete the number eight; he himself is Noah adored in conjunction with the Sun; and his consort is the offspring of a marine deity. Herodotus mentions, that the statues of this Vulcan, and his children the Cabiri, were in form like the Pataici. These were

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a Ἐλληνες δέ, εἰς Ἡφαίστου μεταλαμβάνοντο τοὺς θεοὺς τοὺς τεχνικοὺς μονοπροσδιαλλούτες οὐκ ἔκασθεν εἰς ποιητικοὺς ὑπὸ Ὀσίρις κεκληται. Jamb. de Myst. sect. viii. cap. 3.


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

Ω νόμες, πι πεισομεθάν, νυν αγιων μεγας:
ΛΑΧ' ει πις ύμων εν Σιμοθρακη τυγγαναι
Μεμυμπενος, νυν εσιν ουφανδη καλον c.

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

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

e Aríst. Iren. ver. 275.

f Οι εν καινοις γεισμοινι, επεκαλυπτο τελους τους δαιμονις τους εν Σιμοθρακη, τους τε Κορεβατας, και των Έκατην, ει τας και διακονης τη ζημιθον αιτες, ενθα ταυτη σφαγαι και ελευθερουντο. Μεμυμπενος. Τα μυηγεια του Καβειρον. Δικαιω γαρ οι μυημινι ταυτα δικαιο
The solar patriarch was worshipped also under the name of *Pan*. This deity, however his history might be afterwards perverted by the mythologizing Greeks, is plainly declared by Herodotus to be one of the eight great gods of Egypt, and even the most ancient of those eight gods. Hence Diodorus Siculus informs us, that he was the same as Serapis, Osiris, Dionysus, Pluto, Ammon, and Jupiter. Accordingly, while he is styled by Livy *Lycæus* from Luc, the *Sun*; by Phor-
nutus, Surtus from Sur-Thus, the solar deity; and by Nonnus, Parrbafuus from P' Ares, the Sun: he is denominated by Livy, and Macrobius, Inuus, or Junus, from his connection with Juneh, the dove; was worshipped by the Egyptians under the name of Mendes, or Men-Deva, the divine Noab; and is described by Virgil as having gained the affections of the Moon. He is further said by Hyginus to have advised the gods to assume the forms of different animals, when in danger from the attack of Typhon, or the diluvian Ocean; upon which occasion he metamorphosed himself into a monster compounded of a goat and a fish. He was also brought up along with Jupiter in Crete; and assisted him in his war against the Titans, or diluvians, by sending among them what are termed from him Panic terrors. As the Sun, Pan was represented with a pipe of seven reeds, in allusion

\[ \text{Phorn. de Nat. Deor. cap. 27.} \]
\[ \text{P. 537.} \]
\[ \text{Liv. Hist. lib. i. cap. 5.} \]
\[ \text{Macrob. Saturn. lib. i. cap. 22.} \]
\[ \text{Herod. lib. ii. cap. 46.} \]
\[ \text{Georg. lib. iii. ver. 391.} \]
\[ \text{Hyg. Fab. 196.} \]
\[ \text{Hyg. Poet. Astron. lib. ii. cap. 28.} \]
\[ \text{Eratof. Catast. cap. 27.} \]
to the imaginary music of the spheres\(^x\); and, as an arkite god, he was said to be the son of Mercury\(^y\), and to have been worshipped in Daunia\(^z\). For the same reason, the word *Pan* was esteemed synonymous with Cetus, a sea-monster\(^a\).

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

\(^x\) Macrobi, Saturn. lib. i. cap. 22.

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


\(^a\) *Paus ixh̄v χαλείδω χητωδές*. Suid. Lex.

\(^b\) Plut. de Isid. et Osir. p. 368.

\(^c\) Macrobi, Saturn. lib. i. cap. 21.

\(^d\) Κιφαλή εχει μεγαλον το ζώον, και τας μεν κορας ουρωδεις, το δε πέσωτον σρυφύλοι, και σιει αυτο ακτινετεις τριχας, κατα μιμησιν άλιου ειθω και ύπο τον Ξρονον τον Ωρον, λεοντας υποτιθειας, δικοιντει το χρος τον Ωρον τον ζωου συμβολον. Horapollinis Hierog. lib. i. c. 71.
failing in a ship^; and was supposed to have encountered Typhon, or the sea, from whose fury he saved himself, by taking refuge in the floating island near Buto^.

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

c 'O δὲ δ' ἐπὶ τῶν κατεπλήκτων τὴν διαξιδομένην τοῦ κόσμου ἑπικηρυκεῖν χαρίσσει. Ὅπερ ἦν δ' ἱεροπρόκειται χαρίσσει ἐν τῇ νεε, τῶν καταλλαίων αὐτῶς ἑπικηρύσσει, ἐν πρὸς τοῖς οἰκίαῖς τοῦ κόσμου πάντως ἑπικηρύσσει. Jamblic. de Myst. sect. vii. cap. 2.

I have cited this passage only to shew, that Horus was thus depicted, for I cannot assent to the reason given by Jamblichus.

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

g Ἡρωδ. lib. ii. cap. 156.

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

k Heb. רָצָה, רָצוֹ, רְזוּ, or perhaps רוּ הָאֵל, a prince.

1 Κυρος Ὁ Ἱλιώς πυρά Περσαῖς. Hesych.

m Σειρος, Ὁ Ἱλιώς. Hesych. Σιρ, Σιρός, Ὁ Ἱλιώς. Suid.

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

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

ac-
account of its resemblance to the tapering flame, which the inhabitants denominated *Apollo Carinus*.

Under the similar name of *Corynthus* this deity was worshipped by the Messenians, and under that of *Carnius* by all the Doric tribes; while his festival was styled *Carnia*.

Accordingly we find that a grove was consecrated to *Apollo Carnius* near Pharæ; and a cell, at Sicyon. There was

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

\[ \text{Εὐχεὶο Καρνίῳ τελεῖν σέθεας Απόλλωνι} \]

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

\[ \text{Ἄξομαι εὐκεφαλὴς ἐτερῆς κυνᾶς, ἐς αὐτήλλης} \]

\[ \text{Ἠ杼ων ἐς εχώνε εμὸς Καρνίῳς Απόλλων} \]

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

\[ \text{——Λυσαῖος,——} \]

\[ \text{Τὸν ποτὲ Κυρήνης κειμαδοσίος Αρτέμις ἀλλη} \]

\[ \text{Φοίηθης Φιλοθητίς λευκόφωνος τεκε νυμφή} \]

Aristēus is Ares-Thus, the divine Sun, and he is reported to have been educated in the cave of Chiron \(^c\). Curenē herself was carried off

or Cur-Es, the solar fire. —Διοσκοῦν ναὸς Κρισεον——. Paul. Corinth. p. 164.

\(^x\) Paul. Lacon. p. 265.
\(^a\) Nonni Dionys. lib. xvi. p. 290.
\(^b\) Ibid. lib. xiii. p. 240.
\(^c\) Apoll. Argon. lib. ii. ver. 512.
by Apollo from Aimonia, or Ai-Monah, the land of the arkite Moon; whence her son Aristæus was particularly venerated by the Aimoniants.

With a similar allusion to the worship of the Sun, Esculapius the eighth Cabir of Sanchoniatho had a temple in Achaia denominated Curos, and was reckoned in the Grecian mythology, the son of Apollo by Coronis daughter of Phlegyas.

\[\Omega\ \mu\varepsilon\gamma\aupsilon\ \chi\alpha\mu\omega\nu\ \beta\rho\varepsilon\tau\omicron\omega\iota\upsilon\ \beta\lambda\alpha\zeta\omega\nu\ \Lambda\omicron\kappa\lambda\nu\tau\iota\pi\epsilon\iota\nu\ \pi\omega\upsilon\nu'\]
\[\'Ον \Phiλεγυνις \epsilon\pi\kappa\tau\eta\iota\ ευ\μη \Phiιλατητι \mu\iota\epsilon\iota\iota\upsilon\nu\]
\[Ιμεροσωτα \Καρω\nu\iota\iota \epsilon\iota\nu\ \κα\varepsilon\\nu\alpha\iota\ \Επιδαυρο\ς.\]

Apollo had likewise a son called Coronus; which name, as well as that of his mistress

d Apoll. Argon. lib. ii. ver. 506. Curenè was supposed to have given her name to the city Curenè in Africa, which was deemed peculiarly sacred to Apollo Carneus. Thus Callimachus:

\[Σπαρτη \tauοι, \Κερε\iota, \το\delta επωτις\upsilon \iota\delta\upsilon\]
\[\Deltaι\upsilon\tauι\varepsilon\nu \Ουρι, τρι\tau\iota\tauο\nu \gamma \muι\nu \alpha\upsilon \ Κυριν.\]

\[\text{Hymn. ad Apoll. ver. 71.}\]

In the same hymn is particularized the fountain Cure, which, according to the scholiastics, was at Curenè. Ibid. ver. 88. I shall resume the consideration of the history of Aristæus hereafter. Vide infra chap. x.

e Pauf. Achaic. p. 236.


g Ibid. p. 123
Coronis, is derived from the compound, Cor-On, *the solar deity*. Hence Esculapius himself was denominated *Curos*; and hence likewise may be deduced the etymology of the city *Curtones* in Beotia, where was a temple and grove of Apollo<sup>h</sup>. In consequence of the solar worship being ingrafted upon the commemorative rites of the deluge, while Diana, or the lunar Ark, the mythological sister of Apollo, was on the one hand esteemed a Titanis, she bore also on the other hand the solar names of *Saronia*<sup>i</sup>, *Cora*, and *Coria*<sup>k</sup>. She was also called *Perasitia*<sup>1</sup>, from *P'Ares, the Sun*; and was said to have been brought by Latona to *Corisius*, a city of Ephesus<sup>m</sup>. It is observable, that her mother Ceres, in reference to the same solar worship, was by the Cnidian denominates *Curle*<sup>n</sup>.

<sup>h</sup> Pauf. Bæot. p. 757.  
<sup>i</sup> Σαρωνια Άρτεμις. Hesych.  
<sup>k</sup> Ἡ μὲν τοι Προῖτος γε δὲν εκαθίσσατο μυς,  
       Ἀλλος μὲν Κόριας  
<sup>1</sup> Ει τοις Καραβαλοῖς εἰς το τῆς Πειρασίας Άρτεμιδος ἱερόν. Strab. Geog. lib. xii. p. 537.  
<sup>m</sup> Κόρισσος πολύς τῆς Ἐφεσίως, δια το τὴν Αντώ τενουσά, καὶ τὴν Ἀρτέμιν κομιζόταν γενομενο κατὰ τὸν τόπον. Steph. Byzanz. de Urb. p. 466.  
<sup>n</sup> Apud Cnidios *Cyre* vocatur Ceres. Coel. Rhodig. Left. Ant. lib. xvii. cap. 27. Several other instances will hereafter be
The celebrated city of Corinth appears to have derived its name likewise from the prevailing worship of Cor, the Sun. It was supposed to have been founded by Aletes, one of the Heraclidæ or Heliadæ; whence Pindar calls the Corinthians παίδες Αλετας, the children of Aletes. These Heraclidæ, Aletes, or Titans, so celebrated throughout the whole world, are said by Sanchoniatho, as we have already observed, to be the children of Cronus or Agruerus, the scriptural Noab: and it is remarkable, that, as the Titans were denominated Heliadæ, so the two great Rajah families in Hindoostan styled themselves Surya-Bans and Chandra-Bans, or children of the Sun and be produced of the Ark being designated by titles derived from the several appellations of the Sun.

Αλετης γεγενητο της αυτοις των Ἡρακλειδων, οτι οι Ἡρακλειδαι κατηγαν τις Πιλοποιημονι, και αυτος εις αν των Ἡρακλειδων — Οὕτως καταγενος Κορινθε. Schol. in Pind. Olymp. xiii. ver. 17. Κρατει δ' Αλετης, και ανεµατων αντικοινονισταν. Schol. in Pind. Nem. vii. ver. 155. Aletes is merely Al-Ait, the god of fire, and he is the same mythical character as his supposed ancestor Hercules. In reference to the union of the two superstitions, he is said to have been the son of Hippotes, or Hippodus, the god of the Ark. Conon. Narrat. 26. Corinthus is Cor-Ain-Thus, the divine solar fountain of heat.


9 Their father Hercules is Erech-El, the arkite deity; and he is the same person as Osiris, as shall be shewn hereafter.

Ang. Children of the Sun.
Moon. The same notion prevailed in Peru, the Yncas of which boasted of their descent from the two great luminaries of heaven, or, in other words, from Noah and the Ark, worshipped in conjunction with the Sun and Moon. Nor shall we wonder at this similarity of religious opinion, when we consider the very remote period, at which the union of the solar and arkite worship took place; a period so remote, that we cannot fix it later, than the age of the tower of Babel, which seems in fact to have been erected for the purposes of this very idolatry. Such then being the import of the word Corinth, we shall be at no loss to understand the meaning of the contest between Neptune and the Sun, which was reported to have been carried on for the isthmus of that city. It evidently alludes to the resistance made, in the early ages, to the union of the two primeval superstitions. Accordingly, as I shall take occa-

5 Ἀποκαλ. τε καί τοῦ Κορινθίου Περσείδου εἰς Ἡλίαν περὶ τῆς γῆς ἐν αἰορίσεύσιν. Παυλ. Corinth. p. 112.

7 The ancients had a variety of similar legends respecting contests between their gods, which I think may be divided into two classes, as allusive to two entirely different events, the deluge, and the union of the two superstitions. I have already noticed the contest of Neptune and Juno for the sovereignty of Argos, and have referred it to the first of these events. That of Minerva and Neptune for the territory of Athens has a similar
fion to shew hereafter, we find in the history of the Corinthians, traces no less of the arkite, than of the solar worship.

From the same adoration of Cor or Cur, Crete was formerly called Curetis", and a

milan allusion to the history of the deluge. Hence, in both these instances, Juno and Minerva are equally described, not as vanquished, but as having gained the superiority over Neptune. The Trezenians however preserved a tradition, which seems to be a corrupted compound both of the contest which relates to the flood, and of that which describes the union of the two superstitions. They esteemed Horus the first of men; and believed, that a contest for their country between Neptune and Minerva took place during the reign of Althepus, the son of Neptune, and successor of Horus. This is evidently the counterpart of the Athenian legend, and is consequently to be referred to the history of the deluge, Minerva being a personification of the divine wisdom, which preferred the Ark; but, when we find, that the issue of the Trezenian contest was not a victory gained by Minerva over her adversary, but an agreement between the parties jointly to possess the country, this part of the tradition seems rather to allude to the junction of the arkite worship with that of the Sun. Paul. Corinth. p. 181.

u Diosades eam a Creta nympha Hesperidis filia, Anaximander a rege Curetum, Philistides Mallotes Crates primum Areian diictam, deinde postea Curetin. Plin. Nat. Hist. lib. iv. cap. 12. Oi μεν φασιν ἀπὸ τὴν κορῆς Κρενην, καὶ Κρενην κατὰ συγκοπὴν ὑπὸ δὲ ἀπὸ Κριτος τῆς Δίως καὶ Ιδαιας νυμφῆς παιδος, ὑπὸ δ' ἀπὸ Κριτος μιας τῶν 'Ἐσπερείδων, ὑπὸ δ' ἀπὸ τινος γνωστος Κριτος. Steph. Byzant. de Urb. p. 479. Crete is the same word in reality as Curetis; for, as Stephanus justly observes, Crete is merely the syncopated form of Curete. The same observation may be extended to the supposed earth-born monarch Cres, who
district in Asia Minor Caria. It is remarkable, that the citadel of Megara was likewise denominated Caria, as it was supposed from Car the son of Phoroneus, in the time of whose father Inachus the deluge happened. In a similar manner, and with a similar allusion to the united superstitions, a city of Chios, which bore the name of Carides, was said to have been built by Macar, and the persons, who escaped from the flood of Deucalion.

Another title of the Sun, to return from this digression respecting the syllable Cur, or Cor, was Phaëthon, or Ph’Aith-On, the burning solar orb. Thus Sophocles:

Πν ἔτε κεραυνοι Διός, η
Πν Φαεθών Αλιος,
Ει ταυτ’ εφορωντε
Κουπτεύειν ἐκηλοι 2,

Where is thy lightning, Jove? and where thy power,

is evidently the solar deity Cures. The mythological history of Crete will be resumed hereafter, chap. vi.


y Καρίδες πειρ Χιον την υπον. Εφορος ει τη σφωνη ἵπορη, κτισαι φαγκων αυτη της διαφωνητας ει τε επι Δευκαλιωνος γειομενου κατακλυσμα μετα Μακαρος και μεχρι μν του τοπου καλειδαι Καριδεις. Ibid. p. 451. Macar is Ma-Car, the great Sun.

z Elect. ver. 825.
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All-seeing Phaëthon? if this foul deed
Be unrequited.

Phaëthon indeed is usually described as the son of Apollo, but this is merely one of the instances of genealogical repetition so common in the mythology of the ancients. The history of his birth seems to be founded on the junction of the two primitive modes of worship: thus, he was supposed to be the offspring of the Sun by Clymenë the daughter of Oceanus and Tethys; who is said by Nonnus to have been born in the neighbourhood of Nusa, the scene of the fabulous exploits of Bacchus, and who in fact was no other than Cula-Mena, the hollow Noetic Ark.

Ωξεανος κελαδων μιτρεμενος αν τυγα κοσμη
Ικμαλεμω περα Νυσαν αγαν γαποχον ύδαη,
Τηθυνοι αρχεγονοιν ὀμιλησας ύμεναιοις
Νυμφιοις υδατοις Κλυμενω τεκεν,—

—ης επι μοιρη,—
Καμενε πυρος πολινε έτερω πυελ b.—

The solar Noah was adored likewise under the name of Ares or Mars. Hence the title

a Clymenë is also said to have been the mother of Atlas, and for the very same reason. Vide supra p. 113, 115.

Ares, in the compound form of *Dus-Ares*, was given to Bacchus; and hence, as we learn from Macrobius, Mars was esteemed the same as Bacchus, and the Sun. The Accitani adorned the head of his statue with rays of glory, and denominated him *Neton*, a word possibly compounded of *Nu-Ait-On*, *Noah the burning Sun*: his worship however seems to have come originally from the East, for, according to the author of *the Chronicon Paschale*, Ares was an ancient king of Assyria, the son of Sames, the brother of Rhea. He was the same as the Babylonian Belus or Baal, the word *Ares* signifying the *solar orb*; and, in a similar manner, his imaginary father Sames was also the Sun: hence, in reference to the union of the two superstitions, he was described as the brother of Rhea, or the lunar Ark.

*Deusque ter Dionyson.* Hefych.


*Sames is השם, and Ares is דָּרוֹן.*

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Another title of the same import was *Hercules*, who, considered in one point of view is Arech-El, *the God of the Ark*, and in another, is a personification of the glorious luminary of day. Thus, while Apollodorus describes him as failing over the vast ocean in a golden cup, which he had received as a gift from Apollo; Macrobius expressly affirms, that this cup was nothing more than a ship, and yet declares, that Hercules was a name of the Sun. Hence, he was worshipped by the Beotians under the appellation of *Charops*, or Car-Op, *the solar serpent*.

It is remarkable, that although the word *Titan* properly signifies *a diluvian*, yet, as we are assured by the author of the Orphic hymns, it was likewise a title of the Sun.

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8 Ο δὲ (Ἡλιος) τὴν αἰδρειαν αὐτῷ (Hρακλείας) ἡμιμασας, χρυσοι ἐδωκεν δίπας, et τον Ὀκεανον διεταφε. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnol. lib. xi. p. 470.

h Ego tamen arbitror non poculo Herculem maria transvectum, sed navigio, cui scypho nomen fuit. Saturn. lib. v. cap. 21. Praeterea facrorum administrationes apud Α'gyptios multiplici aedibus multiplicem dei afferant potestatem, significantes Herculem hunc esse τον εἰ πασὶ καὶ διὰ παιτῶν ἡλιον. Ibid. lib. i. cap. 20. The twelve labours of Hercules most probably signify nothing more, than the passage of the Sun through the twelve signs of the zodiac.

The reason of such an application of the name *Titan* was evidently the joint adoration of the diluvian Noah and the solar orb.

The whole of the preceding observations are decidedly confirmed by Nonnus, who pronounces Hércules, Belus, Ammon, Apis, Cronus, Jupiter, Serapis, Phaëthon, Mithras, and Apollo, to be all equally the same solar deity.

In fine, the Clarian Apollo directly asserts his identity with the Sun, with Horus, with Osiris, and with Bacchus.

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'hλίς,
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From these remarks on the polyonymy of the solar Noah, I shall all proceed to treat of the union of the two great primitive superstitions; which event I apprehend to have been the cause, why we sometimes find the principal deity of the Gentiles represented as the Sun, and sometimes described as having been inclosed within an ark, or having failed in a ship over the waters of the diluvian Ocean.

Symbolical imagery was very much in use among the ancients, and will be found to provide the whole of their heterogeneous mythology. A heifer seems to have been adopted as perhaps the most usual emblem of the Ark, and a serpent as that of the Sun; while the great patriarch himself was sometimes worshipped under the form of a bull, and sometimes, in consequence of his union with the Sun, hieroglyphically described as a serpent having the head of a bull.

That the heifer was an emblem of the Ark appears from a very curious passage in the


n Mont. Ant. vol. ii. p. 204.
Etymologicon Magnum, the author of which informs us, that Theba, in the Syrian dialect, signified a heifer; and he further observes, that Thebes, the capital of Bcotia, owed its name to the circumstance of Cadmus being led by an animal of that species to the place where the city was afterwards built. The import however of Theba, in the Hebrew language, is an ark; and the only reason, why a heifer was designated by the same appellation, was the circumstance of its being used as an arkite emblem. The whole tradition indeed respecting Cadmus is founded upon the union of the two symbols now under consideration. Europa, who is the very same mythological character as Astarte, Venus, or the lunar Ark, notwithstanding she has borrowed her name from Eur-Op, the solar serpent, is violently

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\(^0\) Θέα Συρις λέγεται η βες: ἢδει εὐλογήσαν αὐ Θέας ύπο τον Καδμος κτίσεις, ὃς ζητοῦ την αἰσθήσει, χρυσὸν ἱκάκε κατοικήσαι, ὅτε ἡ Ἑσ ταυτὴ καταδροῦ. Etym. Mag. vox Θέα. The same observation is made by Tzetzes: Θέη γας ἡ βες κατα Συρις. Schol. in Lycoph. ver. 1206.

\(^p\) Lucian informs us, that the priests of Hierapolis assured him, that Astarte and Europa were the same person; accordingly, as Europa was feigned to have been carried away by a bull, so Astarte was represented with the horns of that animal. The application of the solar epithet Europa to the Ark is a species of mythological impropriety by no means uncommon. Thus Ceres, Proserpine, and Venus, were called Curè, Coria, and Persebea, from Cur, and P'Ares, the Sun, notwithstanding they
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carried away from Phenicia upon the arkite bull. Jupiter, her lover, who is said to have assumed the form of that animal, is the Noetic Sun; whence he is supposed to have conveyed his prize into Crete, the ancient Curi- tis, or Cur-Ait, the land sacred to the orb of day. Cadmus, or Cadm-On, the oriental solar deity, comes, in search of his sister, to Beotia, the country of Buto, or the tauriform Ark; where he founds Theba, being con- they were each a personification of the Ark; while Rhea and Diana bore the names of Ops, and Oupis, words derived, like Europa, from Op or Ob, the solar serpent. Callim. Hymn. ad Dian. ver. 204. Ampelius gives the title Ops to Diana, as well as to Rhea. Tertia, quae vocatur Ops, de Glauc. Amp. cap. 9. Persitheia seems to be Perazi-Thea, the goddess of the Perazites, or worshippers of the Sun. Persiteam invenio Venerem nuncupatam. Cæl. Rhodig. Lect. Ant. lib. xviii. cap. 18. Περσιθεία κ' Ἀφροδίτη. Hefych. With a similar allusion to P'Eres, the Sun, the cock, who loudly hails the approach of day, received the appellation of Per- flcus. Περσίκος οὖς ὧ αλέκηνων. Hefych. Περσίκος οὖς ὧ αλέκηνων. Suid.

9 Europa is said by Pindar to have been the daughter of Tityus, (Pyth. Od. 4.) and by Herodotus to have been the mother of Minos. (Herod. lib. i. cap. 173.) Both these accounts are perfectly accurate, Tityus being only a personification of the deluge, (vide infra chap. v.) and Minos being the patriarch Noah.

7 The bull of Europa was the same as the Cretan Talus, Italo- lotus, or Minotaur. Vide infra chap. vi.

s More will be said of Cadmus hereafter. Vide infra chap. vii.

5 Buto is Bu-Do, or Bu-Du, the divine tauriform Ark.
duced by a heifer, and having encountered in battle a tremendous serpent.

The traditional history of Thebes perfectly accords with this interpretation of the fable of Cadmus. Ogyges, the supposed son of Neptune and Alidtra, was esteemed its most ancient sovereign; and in his time a great deluge hap-

The continent of Europe derived its name from the worship of Eur-Op, the serpent of the Sun, not from the fabulous Europa. Herodotus justly explodes the notion of its being so called from the Phenician princes, observing very naturally, that he never once saw the region, which the Greeks denominated Europe, but that she was conveyed from Tyre into Crete, and from Crete into Africa. Herod. lib. iv. cap. 45. Some other fables respecting the origin of the word Europe may be found in Tzet. in Lycoph. ver. 1283.

Both Ogyges and Cadmus however are reported to have come from Thebes in Egypt. Tzet. in Lycoph. ver. 1206. The fact is, that the Grecian Thebes was a mere transcript of the Egyptian Thebes. In both, the rites of the Ark equally prevailed, and both equally derived their respective names from Theba. The first wife of Agenor is said to have been Damno, the daughter of Belus; and the second, Argiopè, the daughter of the river Nile, who was the mother of Cadmus. Pherec. apud Schol. in Apoll. Argon. lib. iii. ver. 1185. Damno and Argiopè are in fact the same mythological character; for Damno is Da-Meno, the Noetic Ark, and Argiopè is Arg-Opa, the opbite Ark. It is worthy of observation, that Ogyges, according to Corinna, was the son of Beotus. Beotus, as we shall hereafter see, was the same as Boötes, Areas, Buddha, or Mercury; in other words, the principal deity of Bu-Do, the divine cow. Κόρινα δὲ τον Ογγρέα Βεωτοῦ υἱὸν εἶπεν. Schol. in Apoll. Argon. lib. iii. ver. 1177.

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pened, which Varro ascribes to an inundation of the sea. After the flood of Deucalion, Jupiter, according to Lycus, became the father of Thebah, by Iodama daughter of Tithonus; but, according to another account, Thebah was the concubine of Jupiter, and the mother of Egyptus, whose daughter was named Carchê; while a third legend represents Thebah as the offspring of Cilix, and the wife of Corybas, who was the father of the Cabiric Corybantes. All these variously perverted traditions relate equally to one event: Alistra is Al-Es-Tora, the arkite heifer of the Sun; Iodama is Io-da-Maia, the great mother Io, or Isis; Tithonus is Tit-On-Nus, the helio-diluvian Noah; and Carchê is G'Archa, the illustrious Ark. With a similar allusion to the deluge, Arne, a town of Beotia, is said to have received its name from Arno, the nurse of Neptune. Arno however is merely Aran-No, the Ark of Noah; and she is the same mythological character as Hippa, who was feigned to be the nurse of Bacchus.

The rape of Europa then signifies nothing more than the junction of the two primitive

\[ Varr. \text{ de Re Rust. lib. iii. cap. 1.} \]
\[ Tzet. \text{ in Lycoph. ver. 1206.} \]
\[ Diod. Sic. Bibl. lib. v. p. 323. \]
\[ Tzet. \text{ in Lycoph. ver. 644.} \]
superstitions, which appears to have been accomplished by violence; and I apprehend, that the fable of Coronis being ravished by Butes is a legend of precisely the same import. The name of Coronis, who is also described as the concubine of Apollo, is derived from Cor-On, the solar orb, as that of Europa is from Eur-Op, the solar serpent; while the appellation of her allegorical lover Butes is merely the compound Bu-Dus, the god of the arkite heifer.

As the ancients were accustomed to represent the union of the two modes of worship under the image of a rape, so the circumstance of the Ark being sometimes considered as the mother, sometimes as the daughter, and sometimes as the comfort of its builder, seems to have given rise to several wild traditions respecting incestuous connections. A curious legend of this nature has been preserved by Herodotus, in which the symbolical bull makes a very conspicuous figure. He informs us,

\[\text{c Kόρουδα θε ἄρπαγμαινεν εὐναγκαδηκή τῷ Βετῷ συνικισεν.} \]
\[\text{Diod. Bibl. lib. v. p. 324.} \]

\[\text{d Butes is the same as Buddha or Mercury. He was worshipped at Athens in conjunction with Vulcan, Neptune, and Erechtheus. His character will be more particularly examined, when I treat of the history of Mercury. Vide infra chap. v.} \]

that
that an ancient king of Egypt, named Mycerinus, violently committed incest with his own daughter; and afterwards, when she died of grief in consequence of the crime, inclosed her body in a wooden figure of an ox, which bore between its horns a representation of the Sun. Mr. Bryant is of opinion, that the ox is no other than the sacred ox of Osiris, and that Herodotus is totally mistaken in applying it to the fable of Mycerinus. The first of these suppositions I fully admit, but I am much inclined to doubt the propriety of the second. The history of the early Egyptian princes, like that of the Hindoo sovereigns, seems to be entirely fabulous, consisting only of allusions to the rites of the united Sabian and arkite idolatry. Such I conceive to be the case with the story of Mycerinus. This imaginary king is simply Ma-Car-Nus, the great solar Noah; while his daughter, and the wooden image, are the two most usual symbols of the Ark, a woman, and an ox. With regard to the figure of the Sun placed

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*e* Herod. lib. ii. cap. 131, 132.

f As Theba indifferently signifies either an ark, or a heifer; so, in a similar manner, Soros, a coffin, is derived from נב Sor, a bull, the Ark, as we shall hereafter see, being considered in the Mysteries as the coffin within which the Noetic family was inclosed.
between the horns of the animal, it evidently relates to the solar worship so early ingrafted upon the commemorative rites of the Ark.

The symbol of the ox occurs also in the mythological history of Busiris, one of the ancient heroes of Egypt. In *the Etymologicon Magnum* his name is derived from the circumstance of his having yoked oxen together for the purposes of agriculture: but I am rather inclined to think it a compound of Busir, *the belio-arkite bull*. I doubt not, but that this Busiris was the same as Osiris, or Noah, to whom, as I have already observed, the bull was esteemed peculiarly sacred.

There are several other traditions of a similar nature. Thus Procris is said to have borne Aglaurus, or Agl-Aur, (ἁλιὰρ) *the solar bull*, to her father Erechtheus, or Erech. *Thus, the god of the Ark*. Hyg. Fab. 253. Thus also Hippodamia, or Hippa-Da-Maia, *the arkite mother*, is feigned to have committed incest with her allegorical father Oinomaus; Ibid. and Menephron is reported to have been guilty of the same crime with his mother at Cyllenë in Arcadia. Ovid. Metam. lib. vii. ver. 386. The word *Oinomaus* signifies *a desire of wine*, and alludes to the circumstance of Noah's having planted a vineyard; Menephron is Men-Hiph-Aron, *the arkite Noab*; and Cyllenë was famed for the birth of the diluvian god Mercury. Cyllenë in Arcadia seems to have been so called in honour of Culah-Nah, *the Ark of Noab*.

*Herod. lib. ii. cap. 61. compared with the preceding citation.*

*Etym. Mag. vox Βοτις.*

Hence,
Hence, in reference to the events of the deluge, this animal, the well-known symbol of the great patriarch, is represented, in the upper compartment of the Bembine table, standing in the sacred Baris, or ship of Isis, and accompanied by two human figures.

The bull then being emblematical of Noah, and the heifer of the Ark, we shall perceive the reason, why the Greeks called a particular kind of ships by the name of Taurocercuri; why Bubartis signified a galley; and why Diana, or the arkite Moon, was denominated Taurionè. According to Suidas, she received this title, because she rode upon bulls; but, in reality, Taurionè is a mere compound of Tor-Ionah, the tauric or arkite dove. In a similar manner, Minerva, another diluvian goddess, was sometimes styled Taurobolos, as being Toro-Bolah, the sovereign mistress of the Ark; and sometimes Budia, and Ethyia.

The

k "Δαυτοκερός, οταν μια χλαδ. Suid. Lex.
1 "Βουμπής, πονν ούαμα παρα Φιλαμφ. Hesych. From Bo, an ox, the Greek Cibatous, and the English Boat, seem equally to be derived.

m "Ταυρίων, — η αυτη τη Σελήνη ερί, και επορχεσαι ταπος. Suid.

n "Ταυρόβολος, η Αθηνα. Ibid.

o LycoPh. Caffin. ver. 359.
The former of these two last titles, as we learn from Tzetzes, was thought to allude to her having yoked oxen together in the plow; and the latter to her having first taught men the art of navigation. Budia however is a word of the very same import as Buto, being the compound term Bu-Dea, the goddess of the Ark; and Ethyia is the name of a species of sea-bird, applied, as it appears, metaphorically to Minerva, on account of her being a diluvian goddess.

As the heifer was emblematical of the Ark, so was the serpent of the Sun. Hence the Egyptian Osiris, and the Persian Mithras, were alike depicted encompassed in the volumes of a snake. Accordingly we are informed by Macrobius, that a dragon was used as a symbol of the Sun; on which account it was placed at the feet of the statues of Esculapius and Salus, Esculapius being a personification of the Sun, and Salus of the Moon. This declaration is very remarkable; for it is not easy to conceive, why Salus, or

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p Tzet. in loc.

q Simulacris Æsculapii et Salutis draco subjungitur, quod hi ad Solis naturam, Lunæque referuntur.—Virescunt dracones per annos singulos pelle senectutis exuta, propter ea et ad ipsum Solem species draconis refertur; quia Sol semper, velut a quaedam imæ depressionis senecta in altitudinem suam, ut in robust revertitur juventutis. Macrobi. Saturn. lib. i. cap. 20.
should be supposed by the ancient mythologists to be descriptive of the nature of the Moon, unless from the circumstance of the Ark being adored in conjunction with that planet.

The name, by which the solar serpent was usually designated, was Ob or Op; whence the Greeks borrowed their word Ophis. This will point out to us the reason, why Coropè in Thessaly, according to Nicander in Stephanus of Byzantium, was esteemed sacred to Apollo. Coropè is Cor-Op-Ai, the land of the solar serpent; and the ophite superstitition was no doubt established there. The solar title Corybas seems to have the same relation to the emblematical worship of the snake. I have already observed, that the eldest Apollo was, like the Cabiri, the son of Vulcan; and the second, of Corybas. Vulcan however and Corybas were both equally names of the

\[ \text{Sun;} \]
Sun; for, as Vulcan is the solar fire, so Corybas, or Curbas, (as the word is written contractedly) is Cor-Ob-As, the fiery solar serpent.

The author of the Orphic hymns accordingly attributes to him the assumption of a serpentine form, and styles him the double god, the gloomy Cures.

Apollo himself is Ab-Baal-On, father Baal the Sun; and his title Phebus, or, as the Greeks express it, Phoibos, seems to be compounded of Ph'Ob-As, the fiery serpent: whence some tradition of a snake is invariably interwoven with the mythological history of this deity. Considered as the Baal of the East, he is very properly said by Nonnus to be no other than the Assyrian Belus, who, in allusion to the union of the two superstitions, was described

*u These expressions allude to Noah's having beheld two worlds, and to his having been confined within the gloomy cavity of the Ark.

x Orph. Hymn. 38.
as the son of the diluvian Neptune by Libya daughter of Epaphus; while Epaphus himself was supposed to be the offspring of the arkite heifer Io, the Isis or Ceres of Egypt.

Hence we find, that, although Baal be the Sun, yet he was not unfrequently represented under the form of the Noetic symbol, the bull; while the goddess Baaltis, or Baalah, bore the figure of a heifer. Baal and Baaltis are the same mythological characters as Osiris and Isis, whose symbols were, in a similar manner, a bull and a heifer, and who, as I have already observed, were Noah, and the

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2 Τῇ Βααλ τῇ δαμαλῇ. Tobit. i. 5. See also Sanchoniatho's account of Astartē.

Ark,
Ark, adored in conjunction with the Sun and Moon. The tauriform idol Moloch is another instance of the introduction of the arkite emblem into the worship of the Sun. The image of this deity had the head of a bull; and, in reference partly to the number of the planets, and partly to that of the Cabiri, the hollow space contained within his body was divided into seven partitions, for the purpose of receiving victims of different degrees of dignity.

I have observed, that Bacchus or Dionysus was one of the many titles of the helio-arkite Noah; accordingly in his person the two emblems at present under consideration will be found to be eminently united. The Athenians, as we learn from Arrian, worshipped him as the son of Jupiter and Proserpine; and

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*a* Doctissimi Pauli Fagii verba de Moloch, in Chaldaeam paraphrasin Levitici scripta, et ex Ebræorum etiam monimentis sumpta, adjungam. Fuit autem Moloch Imago concava habens septem conclavia; unum aperiebant simile offerendae; aliud turturibus; tertium ovi; quartum arieti, quintum vitulo; sextum bovi. Qui vero volebat offerre filium, huic aperiebatur septimum cubiculum, et facies hujus idoli erat ut facies vituli. Seld. de Dis Syr. Synt. i. cap. 6.

*b* Αὐτοὶ Αἰνατος τοῦ Διος καὶ Κορης συζύγιος. Arrian. de Exped. Alex. lib. ii. cap. 16. This Bacchus, the son of Jupiter and Proserpine, is said by Diodorus Siculus to have been born in Crete or Curetis, and to have been torn in pieces by the Titans. Τὸν δὲ τοῦ θεον γαρονακας φασιν ex Διος καὶ Περσεφονος κατα
the author of the *Etymologicon Magnum* mentions him under the name of *Zagreus*, the terrestrial or infernal Dionysus: he is the same therefore as Pluto or Hades. Jupiter however accomplished the rape of Proserpine under the figure of a dragon; and Bacchus is universally described as bearing some resemblance to a bull.

*Hv παρα μενεας νεον Διονυσον οτεζιν,
Ταυροφυες μιμημα πολασφενοι Διονυσω,
Αινομορφοι Ζαγρηνοι εχαν ἥθεν ἢμιμεδαν Ζαμ:
Οὐ τεκε Περσεφονεις δρακοντεσιν Διος ευνί*. 

κατα την Κρήτην ὅν Ορφεὺς κατα τας τελευς αποδεικνυμενοι ὕπο των Τιτανων. Diod. Bibl. lib. v. p. 342. Bacchus was sometimes supposed to be the son of Semelé; and it is a curious circumstance, that the scholiast upon Hesiod affirms, that Semelé was nothing more than a vine. *Σεμέλην ὁ αρπέλος. Schol. in Theog. ver. 940.* The history of Bacchus indeed is replete with allusions to the first planting of the vineyard by Noah.

*Ζαγρηνος ὁ Διονυσος μορφα τοις ποινταις οικε γας ὁ Ζεὺς μιμηναι τη Περσεφονη, εξ ὡς Χρυσος ὁ Διονυσος. See also Nonni Dionys. paffim.*


birus, whom Ampelius describes as the father of Bacchus, we ought undoubtedly to read Cabirus.*

*Nonni Dionys. lib. v. p. 110.*

Hence
Hence we shall see the reason, why, in the Bacchic Mysteries, the bull was celebrated as the parent of the dragon, and the dragon as the parent of the bull.

The whole history indeed of Bacchus is full of allusions to the symbols of the bull, and the serpent. Thus we learn from Nonnus, that the Corybantes inclosed him, when young, in ox-hides, having received him in charge from Rhea, or the Ark:

Παιδοκομοι Κορυβάντες αἴξομενοι Διὸνυσῷ:
Οἱ Φευγόν κολτον εκοντες οἰςοτιπολυμ παις Ρη
Νηπίων ευτετι Βακχοι εκυλωσαντο βοεις.

Thus also Euripides introduces a chorus of Bacchantes inviting him to appear in the shape of a bull, a dragon, or a lion:

Φανθτι ταυρος, η πολυκεανος γ ιδεω
Δεκαων, η υμεοφελειαν
Οργιωδο λεων
193 οι Βακχη.

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3 Nonni Dionys. lib. xiii. p. 233. These words indeed may perhaps mean, that they danced in a circle round Bacchus, having thongs of ox-hide in their hands; but whichever interpretation be adopted, the allusion to the emblematical bull will still remain.

1 Eurip. Bacch. ver. 1015.

And
And thus the author of the Orphic hymns styles him, the deity with two horns, having the head of a bull, even Mars-Dionysus, revered in a double form, and adored in conjunction with a beautiful star.

For the same reason Plutarch inquires, why the women of Elis were accustomed to invoke Bacchus in the words of the following hymn.

"Come, hero Dionysus, to thy holy temple on the sea-shore; come, heifer-footed deity, to thy sacrifice, and bring the graces in thy train! hear us, O bull worthy of our veneration; hear us, O illustrious bull!"

After attempting to solve this question in a variety of different ways, he concludes with asking, whether the title of bull might not be given to Bacchus, on account of his being the inventor and patron of agriculture.
A DISSERTATION

Bacchus, when considered as the Sun, is called by the author of the works ascribed to Orpheus, Phanes, and Eubuleus: the former of which terms is Ph Ain-Es, the fountain of fire; and the latter, Ob-El, the serpent deity.

Tykou aiexa dou, akxntou per ecou, 
Egyepeuin Jeviis onxw xaiixtou ideexv, 
'On de nyn xalewSit fontwa te xai Dianwou, 
Evexlou x' avwGwv, xai xartwv xeiwGwv. 
Allois A, allo kalxov epitlGouw aiatwaGwv. 
PeatoS A, es xacS hlS, DianwouGwv x' epiwlkGv, 
OnwKwv aivGw at, apivxouw maweGwv Olympou n.

Phanes accordingly is described, as producing from himself a monster having the head and hair of a man, and the winding volumes of an immense snake.

Av de xanw aitlw weveGw tewwGwto deiwGw 
Nevos ex ieriv, axwGwdevn voxelGwtov ekidwGwv, 
'He xalwGwv mev apGw xawGwS xalw te xwGwGwS xalwGwv 
Nv esidevn, tv de loiwv mevph voxelGwvoGw draxwGwS 
AuwGwGwS ex aitlw 0.

As for Eubuleus, he was one of the most ancient Dioscori, or Cabiri, who are said by Cicero, in allusion to the triple offspring of Noah, to be three in number, the children of

the most ancient Jupiter and Proserpine. Hence the Orphic writer celebrates Proserpine as being the mother of Eubuleus;

Μὴτερ ἐνδημητος χωλυμορφος Εὐκῆνος.

and describes his birth as ineffably mysterious.

Εὐκῆν Ευπολευλε, Διὸς καὶ Περσεφόνεις
Ἀρητοίς ἀντρῴαν τεκνοφεῖς.

It is observable however, that, in consequence of Ceres and Proserpine being both equally the lunar Ark, Eubuleus is said by the author of the Orphic hymns to be the son, not only of Proserpine, but likewise of Ceres, who, in her character either of the Earth or of the Ark, is celebrated as the fruitful parent of mortals and of immortals.

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p Primi tres, qui appellantur Anactes, Athenis ex Jove regantiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysus. Cic. de Nat. Deor. lib. iii. cap. 21. Noah and Ham are perpetually confounded together in the mythology of the Gentiles. Thus, in the present instance, Eubuleus, considered as one of the three Anactes, seems to be Ham; nevertheless he is also described as the very same person as Bacchus or Noah. The same remark is equally applicable to Jupiter, who was also called Eubuleus.

q Hymn. 28.

r Hymn. 29.

These immortals were the arkite ogdoad, or the eight Cæciris gods of Egypt. In allusion to the two principal symbols,
It is also observable, that notwithstanding Bacchus and Eubuleus are the very same person, the great patriarch worshipped in conjunction with the Sun; yet Bacchus is sometimes described, even by the Orphic poet himself, as the son of Eubuleus.

This however is merely an instance of the genealogical repetition so frequent in the mythology of paganism; and is equivalent to the

Ceres herself is represented as having first joined oxen together for the purposes of agriculture, and as riding in a chariot drawn by dragons.

\[\text{Σημιπ Αυτης} - \]
\[\text{Η πρωτη ζυζ̄ατα Βεον αροτηρα τειωτα},\]
\[\text{Αμα δεκκοτειοιν ὑπεζιεατα χαλινος.}\]

The name *Eubuleus* was not confined solely to Bacchus: Jupiter, who was equally the solar Noah, bore the same title. Adonis was likewise called *Eubuleus*; the reason of which was simply his identity with the Cabiric Bacchus. Hence, in allusion to the symbolical ox, the Orphic writer styles him the deity with two horns; and describes him as being the lover both of Venus and Proserpine.

As Bacchus, considered in one point of view, is the Sun; so we find a circumstance recorded in his mythological history, which

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{y} Hence also, in allusion to the solar serpent, he was called by the Persians *Abobas*, or *Ab-Ob-As*, the great fater the fiery serpent. *Aeobas*, ὁ Ἀδωνὶς ὑπὸ Περσαίων. Hesych.

{z} Orph. Hymn. 55.
plainly shews, that, in his human capacity, he is, like Osiris, no other than the great patriarch. According to Pausanias, he and his mother Semelē were inclosed by Cadmus in an ark, and were thus thrown into the sea. They reached the shore at Braiaē near Epidaurus; and Ino, or Isis, in the course of her wanderings, having come to the same place, became the nurse of Bacchus. The cave, where she performed her office, was still shewn in the days of Pausanias.

There are several other fables extant, which precisely resemble the preceding tradition re-

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a Os de aiōρντοι λεγοντι εσται νεανια,—ώς Σεμελῆ τεκνοι τον παιδα εικ διος, καθ' ὑπο της Καδμης φωάνοντα εις λαρνακα αυτη και Διονυσος με- ελθεν' και την λαρνακα ὑπο την υλωνιος εκπονετος φαην εις την σφι- τερα.—Πρασιωτερ δε και ταδε επιλεγοντι. Ιων οφειν εις την χειραν, αφικενθη τοιαυτα χειρομενον' ελθοντι δε εδικται τι της Διονυσος γενεσθαι τρε- φον' και αποφαινοντι μεν το αυτον, ενδα τον Διονυσον εφεισεν Ιων. 
Paufl. Lacon. p. 271. The ancient mysteries were generally connected with some sacred cave, as I shall have occasion to notice in a subsequent chapter. The same tradition respecting Bacchus is preserved by Diodorus Siculus, excepting only that he supposes the ark to have landed at Delos. Bibl. lib. v. p. 332. The name of this island, which was peculiarly sacred to Apollo, is a mere variation of Talos, one of the titles of the Sun. The reader will recollect the observations, which have been already made upon the once floating isle of Delos. With a similar reference to the rites of the Ark, Bacchus is represented by Philostratus as falling in a ship decked with vine-leaves and ivy. Philostr. Icon. lib. i. cap. 19.
specting Bacchus, and which I doubt not have the very fame allusion to the circumstance of the solar Noah entering into the Ark. The subject of one of these legends is Perseus. This hero is described as the son of Danaë by Jupiter; and in the account of his birth, which the scholiast upon Apollonius gives us from Pherecydes, he represents Acrisius as bringing his daughter before the altar of Jupiter Eræus, in order that she might be obliged to acknowledge who was the father of her child. Upon her confession, he placed her along with her son in an ark, and cast them into the sea; but they were at length thrown upon land in the island Seriphus. Acrisius himself was king of Argos, from which place he afterwards fled to Larissa through fear of Perseus. The whole of this history is founded upon the junction of the two great

b Δαίας καταγε συν τῷ παιδί ἐπὶ τοῦ ὦτο τοῦ Ἐρειν Δίος Βήμαν. Schol. in Apoll. Argon. lib. iv. ver. 1091. See also Tzet. in Lycoph. ver. 838.

c Σερίφος δ' εσσ, τον ή τα περι τον Δικτυν μεμισμυται, τον απλακυστα την λαρισκα τοις δικτυους, την σερικυχαν τοις Περσα, και της μπαρα Δαιας, καταπεπτομενες υπ' Ακρισω της στατος Δαιας. Strab. Geog. lib. x. p. 487. In a similar manner Nonnus:

Οὐ Δαίας λαχεσ οἰκον Ολυμπιον ἕγραφορ δε
Λαριακος ενδον ευσε Διος καυτιλετο νυμφη
Μεμφομεν ζυγιαν απατηλιον ομφαν εμιτων.

Dionyl. lib. xxv. p. 425.
primitive superstitious. Perseus is P'Ares-Zeus, *the Sun*; accordingly Tzetzes plainly informs us, that *Perseus* was merely a title of the solar deity[^d]: his allegorical mother Danaë is Da-Nauê, *the Noetic Ark[^e]*: the epithet *Ercius*, applied to Jupiter in the preceding narrative, and the name of the city *Argos*, are both equally derived from Erech, or Arag, *the Ark*: the island *Seriphus* owes its appellation to the worship of Ser-Oph, *the solar serpent*: and Larissa is Lares-Ai, *the land of the Cabiric Lares*. In allusion to the symbolical snake, Perseus is said to have been

[^d]: Ὄ γενει τος Περσέως δ ἵλιος ἐτώ καλεμένος. Schol. in Lycoph. ver. 17. Περσέως δ ἵλιος εστι. Ibid. Perseus was sometimes feigned to have had no father, but to have been born of a virgin. Juft. Mart. Dial. cum Tryph. p. 297. This virgin is his mythological mother the Ark; from which, in the language of allegory, he was said to have been produced without the cooperation of a father. Precisely the same fable is told of the Chinefe Fohi, and of the Indian Buddha. Mart. Hift. Sin. lib. i. p. 21.—Katramn. de Nat. Christi, cap. 3. Perseus, the imaginary son of Perseus, from whom the Persians are feigned to have received their appellation, was, like his father, no other than the Sun. Περσίως τοι ἵλιον λαγει. Schol. in Hel. Theog. p. 269.

[^e]: According to Apollodorus, Acrisius confined Danae in a subterraneous brazen vault. Apoll. Bibl. lib. ii. cap. 4. This cavern was one of the same nature as that in which the Phigaleans placed the statue of Ceres-Hippa, or the Ark. Vide infra chap. vii.
armed with the head of Medusa, the hair of which was composed of serpents; and as for the deliverance of Andromeda from the sea-monster, it is only a corrupted tradition of the escape from the deluge, the fifth being emblematical of the Ark.

A similar story is told by Strabo respecting Telephus. He was the son of Augè, the daughter of Aleus, by the diluvian god Hercules, and was exposed at sea in an ark along with his mother; but, by the providential care of Minerva, the ark reached the mouth of the Caicus in safety. Telephus, like Perseus, is only a title of the solar deity, being compounded of Tel-Oph, the serpent of the Sun; while the name of his allegorical mother Augè is derived from Og, or Aug, the ocean. Augè was afterwards married to Teuthras king of the Myfians, who adopted Telephus as his son. Strabo however mentions another fable, in which Teuthras is said to have espoused the daughter of Arcas, or the Ark-god. This tradition is in fact the same

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f Ευρίπιδης δ’ οπο Αλεξ ζησε τι της Αυγής ματές εις λάρνακα την Αιγήν καταπληκτόηα αμα τη παιδι Τηλέφω καταπλήθανα, φορασάτος την ε’ Ηρακλεις ζωγος. Αδηνας δ’ ηροοις την λάρνακα περαιωθείαν εκπέμιεν εις το σώμα την Καϊκη. Strab. Geog. lib. xiii. p. 615.

5 Αλλην δ’ ην γηνοσαι συμπεραιωθή, δ’ ην τη Αρκαυδ Συγατηρ τη Μυσαν βασιλεις συγκλη. Ibid. In reference to the arkite worship,
as the former; for it matters little whether Augè, or the Ark, be the mythological daughter of Aleus, the solar Noah, or of Arcas, the great god of the Ark. It is not improbable, that Teuthras may be the same person as the Taaautos of Sanchoniatho, the Teut or Thoth of Egypt, the Theutates of Gaul, and the Hermes of Greece. Taaautos is said to have been the inventor of symbols, and is connected by the Phenician mythologist with the Cabiri, as Hermes also was by the Samothracians with the same deities under the name of Caf-milus.

The history of Rheo and Anius is another legend of the same import. Staphylus, the son of Bacchus, had a daughter called Rheo, who became pregnant by Apollo. Her father, having discovered the illicit commerce, cast her into the sea inclosed within an ark; but she landed safely in Eubèa, and entering into

ship, Augè is feigned to have come along with her son from Arcadia. 'Ο τε Τηλεφος ἐκ τῆς Ἀρκαδίας αφίξθαι νεκρίζοι αν μετὰ τοῦ ματρός. Ibid. lib. xii. p. 572. According to Tzetzes, Arcas saved the nymph Chryfopeleia from the fury of a wintery torrent, and afterwards espoused her. Schol. in Lycoph. ver. 480. Chryfopeleia is literally the golden dove. It is perhaps almost superfluous to observe, that this tradition relates to the preservation of the dove by the arkite god from the horrors of the yet unabated waters.

b Schol. in Apoll. Argon. lib. i. ver. 917.
a cave there brought forth her son Anius. Rheo is the same as Rhea, a mere personification of the Ark; Apollo is the solar Noah; and Anius is also the great patriarch, under the title of Aniun, the naval deity. Rheo is feigned after this event to have married Zarex, the grandson of Chiron; and it is remarkable, that the daughters of her son Anius are said to have been metamorphosed by Bacchus into doves. Zarex is Z'Arech, the great arkite, and his ancestor Chiron, as shall hereafter be shewn, is the patriarch Noah.

Upon the union of Sabianism with the arkite mysteries, the various emblems of this compound superstition soon occupied distinguished places in the sphere. Hence the constellations of the Fishes and the solar Lion were placed among the signs of the zodiac; and hence the three Hyads were fixed in the

1 Σταφυλι τι τιν Δινυη Θυγατρ γινεται Ροιω, η εμινη Απολλων.

2 rex Anius, rex idem hominum, Phœbique facerdos.

k Annius is from An, a ship. His relationship to Apollo is a mere genealogical repetition.
The Hyads, as we learn from Euripides, were the daughters of Erechtheus, and the nurses of Bacchus, who was himself, according to Euphorion, denominated *Hyas*. Erechtheus and Hyas are equally the patriarch Noah; the former being compounded of Erech-Theus, the god of the Ark, and the latter signifying the deity of rain, a title allusive to the dreadful torrents of rain, which fell at the time of the deluge.

Erechtheus was supposed to have been an ancient king of Athens; whence we find, that in that city there was a temple called *Erechthium*, within which, in reference to the junction of the two superstitions, were altars dedicated to Neptune, Butes, and Vulcan.

Upon the altar of Neptune they sacrificed to Erechtheus. At this place there

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*Hyas* is said by Tzetzes to be the same both as Jupiter and Neptune, or in other words the solar-diluvian Noah: *Erechthius*, *Poeidion*, or *Zeus*. Schol. in Lycoph. ver. 158. while Hezychius, and Athenagoras, both agree in making him to be Neptune. *Erechthius* *Poeidion*
was also a sacred well, containing sea-water, and upon the rock the mark of a trident. The contest between Neptune and Minerva for the territory of Attica is said to have been here decided; and a tradition of a deluge still continued to prevail in the days of Apollodorus. I have little doubt of Erichtheus being the same person as Erichthonius, another ancient Athenian sovereign, whom some accounted the son of Hephestè, daughter of Cranaè, and others of Vulcan, and the Earth. His form is said to have been that of a man terminating in the tail of a serpent. Minerva inclosed him in a chest or ark, and committed him to the care of one of the daughters of Cecrops. Her sisters opened the chest, through the impulse of curiosity; and, struck with terror at the sight of him, threw themselves headlong from the top of the citadel. He afterwards espoused a Naiad, and became

Ποσειδών ο Αθηναίος. Ἡσυχ. ὁ δὲ Αθηναίος ἔρηξεν Ποσειδών ο εὐ. Αθην. Λεγ. πρὸς Χριστ. καπ. 1.

* Apollodorus mentions, that the place, where Neptune struck his trident into the ground, was afterwards called Erechthia; and he adds, that the god, indignant at the preference shewn to Minerva, inundated the whole land of Attica. Apoll. Bibl. lib. iii. cap. 13.

* This happened in consequence of Vulcan's attempt to ravish Minerva, the usual allegory, under which the violent junction of the two modes of worship was represented.

the
the father of Pandion; in whose reign Ceres and Bacchus came into Attica⁹. The word *Erichthonius* is compounded of Erech-Ath-On, *the helio-arkite deity*; and accordingly, like Bacchus and Osiris, he was reported to have been shut up in an ark. His semi-dragonian form alludes to the solar idolatry, and his marriage with a Naiad to the arkite. His supposed ancestress Cranaè is G'Arn-Nauè, *the illustrious Noetic Ark*; and Cecrops, to the care of whose daughter he was delivered, is Za-Cur-Op, the illustrious solar serpent.

As for the celestial bull, he is supposed by some to be that, which conveyed Europa into Crete, and by others, to be the heifer Io, or Isis⁸. The import of both these different opinions amounts nearly to the same; for, as the symbolical heifer is the Ark, so the symbolical bull is the god of the Ark. Hence

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⁸ The raven, which I have already noticed in considering the history of Esculapius, is introduced likewise into this legend of Erichthonius. When the three daughters of Cecrops looked into the ark, that contained the dragon form of that fabulous monster, the raven hastened to carry the intelligence to Minerva; and was, in recompense, for ever shut out of the Athenian citadel. Antig. Caryft. Mirab. Hist. cap. 12.

Lycophron informs us in plain terms, that the Curetes, or Cabiri, carried off Europa in a ship formed like a bull.

The great constellation of the dragon is another instance of the introduction of the sacred emblems into the sphere. We learn from the scholia upon Aratus, that the dragon is Jupiter, who, according to a Cretan tradition, assumed the form of that reptile, in order to avoid the fury of Saturn; the

\[\text{\textsuperscript{1}}\] I apprehend, that the title Capri, which is bestowed by Lycophron upon the Idèi Daeyli, is precisely equivalent to Cabri or Cabiri. The name Caprus or Cabrus seems to have been given to the boar on account of its being an arkite symbol. Hence we find, that Vishnou or Noah was feigned by the Hindoos to have metamorphosed himself into a boar, and in that shape to have faved the world from the destructive ravages of the deluge. With the same allusion to the appellation of the Cabiric gods, the goat, into which Bacchus was supposed to have metamorphosed himself when the deities were attacked by Typhon, was called by the Latins Capre, or Cadre; while the he-goat, which was feigned to have suckled Jupiter, was de-nominated Capra or Cabra.

\[\text{\textsuperscript{u}}\] Lycoph. Cassian. ver. 1296.
same Jupiter in short, who, in the very same form, violated his daughter Proserpine, and by her became the father of Bacchus.

The two symbols of the bull and the serpent were no less familiar to the inhabitants of the north of Europe, than to those of Greece, Italy, and Egypt; and there is reason to believe, that the theology of the ancient Celts was the same in its import, as that of perhaps every other Gentile nation. From the concurrent testimony of several different authors, the Hyperboreans appear to have formerly had a considerable intercourse with the Greeks, and like them to have celebrated the mysterious rites of the arkite and ophite superstitions. Herodotus has preserved a curious legend, which it is not very easy to understand unless upon such a supposition. Two Hyperborean virgins, whose names were Argis and Opis, are said by this historian to have come, at a very remote period of antiquity, to Delos, bringing offerings to Lucina, in gratitude for the safe delivery of the females

\[\text{Schol. in Arati Phænom. p. 11. It may not perhaps be improper to remark, that the dragon of ancient mythology was not the imaginary monster described by the moderns, but merely a large serpent.}\]
of their country. Nor did these virgins travel unprotected; the gods themselves were their attendants. They never returned to the north, but remained at Delos till the time of their deaths. Although it is difficult to determine the precise import of this tradition, yet I have little doubt that the two virgins borrowed their respective names from Arg and Op, the Ark and the serpent. As Herodotus brings the two virgins to Delos from the land of the Hyperboreans; so Mnasæas afferts, that this people were formerly called Delphians, and Hecatæus mentions, that Apollo was greatly venerated among them. Delphi is Tel-Phi, the oracle of the Sun; whence the descriptive title Delphians will signify votaries of the oracular Sun. We learn from Cicero, that the third Apollo, the son of Jupiter and Latona, was supposed to have come to Delphi from the country of the Hyperboreans; and Diodorus Siculus informs

\[\text{VOL. I.}\]

\[p\]
A DISSERTATION

informs us, that the Hyperboreans were seated in Britain, where they worshipped Apollo in a vast circular temple. The title, which they bestowed upon him, was Balenus or Belis; and he seems to have been the same as Cernunnos, a deity of the Gauls. Belis is manifestly the Baal of the east; and Cernunnos I take to be Ceren-On-Nus, *the horned Noah the Sun*. Accordingly, as the Druids worshipped the solar orb, so we find that they held the serpent in peculiar veneration, and even built some of their temples in the shape of that animal. Of these the most remarkable was that of Abury, which was constructed in the form of a serpent passing through a circle; and I doubt not but that Abury was so called, in consequence of its vast temple being dedicated to *the Abiri*, who were the same as the Cabiri.

With regard to the devotion of the Hyperboreans to the arkite mysteries, we are plainly informed by Dionysius, that the rites of

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c Diod. Bibl. lib. ii. p. 130. *It is possible, that Stone-henge may be the very temple mentioned by Diodorus.*

d Borlase's Cornwall, b. ii. chap. 16.

e This deity was actually represented with horns, like Bacchus. See Borlase's Cornwall, b. ii. chap. 15.

f Plin. lib. xxix. cap. 3.

g Stukeley's Abury.

Bac-
Bacchus or Noah were duly celebrated in Britain. Hence arose their veneration for the bull, the constant symbol of the deity of the Ark. "By this God made of brass," says Dr. Borlase, "the Cimbri, Teutones, and Ambrones, swore to observe the articles of capitulation granted to the Romans, who defended the Adige against them. After their defeat, Catulus ordered this bull to be carried to his own house, there to remain as the most glorious monument of his victory. This God is ranked with Jupiter, Esus, and Vulcan, being called Tarvos Trigaranus, from three cranes perching, one on his head, one on the middle of his back, and the third on his hinder parts."

The introduction of the diluvian superstition into Britain will account for the preva-
lence of arkite names observable in these dominions. One of our Scottish isles still retains the Egyptian title Buto, while its neighbour Arran seems to have received its appellation in honour of Aran, the Ark. In a similar manner, Mona, or Anglesey, the grand seat of the Druidical worship, and its frith Menai, are probably mere variations of Men-Ai, the land of Menu.

Dauntless on his native sands
The dragon-son of Mona stands;
In glittering arms and glory drest,
High he rears his ruby crest.
There the thundering strokes begin,
There the press, and there the din;
Talymaltra's rocky shore
Echoing to the battle's roar.
Check'd by the torrent tide of blood
Backward Menai rolls his flood;
While, heap'd his master's feet around,
Prostrate warriors gnaw the ground.

k See Rowland's Mona Antiqua, and that exquisitely beautiful drama of Mason, Caractacus.

l "The red dragon is the device of Cadwallader, which all his descendants bore on their banners."

m Gray's Triumphs of Owen. A variety also of solar names occur in different parts of Britain. There is a lofty hill in the neighbourhood of Leeds in Yorkshire, which may perhaps have been one of the high places of the Druidical Baal. It still retains the name of Balin, or Billing; to which, by way of dif-
ON THE CABIRI.

As the Druids were accustomed to venerate the solar serpent, so we find them equally attached to the mystic circle, that most natural and most expressive emblem of the Sun. In this shape their maffy temples were universally built, and their sacred dances, in honour of the solar deity, performed. With similar reverence the Samothracians, whose devotion to the Cabiric rites is well known, regarded their magical rings. These were of distinguishing it from other Belins, the name of Razudon, the village near which it stands, is usually added. A few miles higher up the valley is another place of a similar nature. A bold natural fortification of rocks, which forcibly remind the mythologist of the gloomy worship of the Cuthites amidst the romantic scenes of the Thebais, overlooks a village called Baildon, a compound possibly of Baal-Don, the bill of Baal. However this may be, the Druids at least have certainly frequented that tract of country, as appears from many of their stone monuments yet in existence. One of these may be seen, not far from Byngley; and another, an immense Logan stone, a few miles from Bolton Abbey. Fewstone, i.e. fire-stone, seems to have derived its Norman name from the rites of the solar deity celebrated in its vicinity; and above all, Brimham rocks, near Knaresborough, merit the attention of the curious inquirer. For a more particular account of these Yorkshire relics of Druidical antiquity, see King's Munimenta Antiqua, vol. i.

Circus and Circulus are both derived from Cir, or Cur, the Sun.

Even Abury is no exception; its figure is that of a snake passing through a circle.

the nature of amulets, and were believed to have a power of averting danger.

In confirmation of the preceding conjectures respecting the theology of the Druids, I shall add, to the testimony of Dionysius concerning the introduction of the Bacchic mysteries into Britain, the authority of Artemidorus concerning those of two other Cabiric deities. "In an island," says he, "close to Britain," (by which in all probability he means Anglesey) "Ceres and Proserpine are venerated "with rites similar to the orgies of Samothrace." This island, the history of which I shall notice more particularly hereafter, was dedicated, as we learn from Mnafeas, to the Cabiri; and he further informs us, that Ceres, Proserpine, and Bacchus, were reckoned in the number of those deities. Hence it evidently appears, that the gods of Britain were the same as the Cabiri of Samothrace;


1 Peri de τις Δημητρίως και της Κορης, τω τω Κορνη, εψιτερας ὑπ Φησιν (Αρτεμιδωρος) ενας νυσιν σπός της Βρετανικης, και ἐν αυτικια τοις εν Σαμωθρηκη σερι των Δημητριων και της Κορην ιεροποιηται. Strab. lib. iv. p. 198.

3 Vide infra chap. vi.

4 Schol. in Apoll. Argon. lib. i. ver. 917.
and consequently whatever observations are applicable to the latter, are no less applicable to the former.

If from Britain we pass into Germany, we shall find, that part of the Suevi sacrificed to Isis, a circumstance which Tacitus was unable satisfactorily to account for; though, from a ship's forming the symbolical part of their worship, he was induced to conclude, that the emblem had been adopted, in memory of their having borrowed their superstition from some foreign country. It cannot however be reasonably doubted, but that this ship was merely the sacred Baris, the perpetual concomitant of the worship of Isis or Ceres; and that it was used by the Germans in the same sense as it was by the Egyptians.

In memory of the Ark, the ancients were not only accustomed to carry about small navicular shrines, but sometimes even built their temples in the form of ships. Diodorus Siculus mentions, that Sesostiris constructed a ship, which was 280 cubits long: and adds, that it was made of cedar; that it was covered with plates of gold and silver; and that it was dedicated to Osiris or Noah at the city of Theba or the Ark. It is sufficiently

"Tac. de Mor. Germ. cap. 9.

x Diod. Bibl. lib. i. p. 52.

p 4 evident
evident both from the preceding description of this ship, from its being dedicated to Osiris, and from its being placed in the inland district of the Thebais, that it never was designed for a voyage at sea. It was in fact an immense navicular temple, built in imitation of the Ark, and destined for the solemn performance of the diluvian Mysteries. Hence the Greeks designated a temple and a ship by the very same word Naus or Naos; and hence, what is doubtless a relic of the primeval arkite idolatry, we still call the body of a church, in contradistinction to the chancel, the nave or ship.

As the Hyperboreans then worshipped Isis, and introduced into their Mysteries the symbolical Baris, we shall not be surprized to find, that they occasionally constructed their temples in the figure of ships. The ruins of a very curious temple of this nature are yet remaining in the neighbourhood of Dundalk in Ireland. Its form, even in its present mutilated state, is precisely that of a galley; and its very name sufficiently points out the idea, which was impressed upon the mind of its architect. According to Colonel Vallancey, Faghs na ain eighe, the appellation by which it is usually distinguished, is a corruption of Faghas na hvum Naoi, which may signify the remains
remains of the only ship. I fully agree with Governor Pownall, that this curious temple was a representation of the ship Skidbladner; but at the same time I am persuaded that the prototype of Skidbladner was the Ark of Noah. Skidbladner is said to have been built by a race of men called Nani, and to have been sufficiently large to contain all the deities of the Gothic mythology, who are represented failing in it, precisely in the same manner as the Egyptians described their gods, not standing upon dry land, but failing together in a ship. These Nani I apprehend to be the Noachidæ, for Nanus is equivalent to Noah, being indeed the name of that patriarch without any other variation than the reduplication of the first letter: accordingly, as the Ark was esteemed the consort of Noah, so the magna mater of the Irish, whom I conceive to be the same as Cybelè, Antèa, Anèa, or Nanèa, was called, as we learn from Col. Vallancey, Anu, Nana, or An-Eireann.

Tacitus mentions also another rite preva-
lent among the Germans, in which we behold the great goddess connected, as in the mysteries of Egypt, with the small lake, the consecrated island, and the symbolical ox.

"In an island in the Ocean," says he, "is a sacred grove, and in it a chariot covered with a garment, which the priest alone can lawfully touch. At particular seasons, the goddess is supposed to be present in this sanctuary; she is then drawn in her car by heifers with much reverence, and followed by the priest. During this period unbounded festivity prevails, and all wars are at an end, till the priest restores the deity to the temple, satiated with the conversation of mortals. Immediately the chariot, the garments, and even the goddess herself, are plunged beneath the waters of a secret lake."

This portable shrine, drawn by oxen, was one of the same nature as that of Agruerus or Noah, mentioned by Sanchoniatho. The reader will recollect, that Agruerus is said to have been venerated by the Byblians as the greatest of gods, and to have had a small temple, which was drawn about from place to place by a yoke of oxen. It is not improbable, that the mode, which the Philistines

b Tac. de Mor. Germ. cap. 40. adopt-
adopted of sending home the ark of God, was borrowed from this very superstition. Wishing to pay it all possible honour, they conveyed it, like the shrine of the great Phenician deity Agruerus, in a cart drawn by cows.

"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away that it may go."

It is remarkable, that a portable shrine of the same sort as that, in which the statue of Agruerus was drawn about, was used by the ancient idolatrous Irish. This shrine they denominated *Arn-Breith*, which is evidently *Arn-Berith, the Ark of the covenant*, and which was the very same as the Isiac ship venerated by the Suevi.

We find likewise among the Germans the same religious veneration for the mystic solar circle, as appears from the following descrip-

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1 Sam. vi. 7.

tion, given by Verftigan from Johannes Pomarius, of the Gothic idol Seater, who, like the classical Saturn, is manifestly the patriarch Noah.

"First, on a pillar was placed a pearch, on " the sharp prickled back whereof stood this " idol. He was lean of visage, having long " hair, and a long beard; and was bare-head- " ed, and bare-footed. In his left hand he " held up a wheel, and in his right he car- " ried a pail of water, wherein were flowers " and fruits. His long coat was girded unto " him with a towel of white linen."

The conjunction of the fish, the wheel, and the water, is a fresh instance of the wide prevalence of that idolatry, which originated from an union of the two most ancient super-" fitions."

There is moreover another circumstance in the mythology of the Germans, which is not unworthy of our attention. Tacitus informs us, that the Eftyi worshipped the mother of the gods, and that the symbol, which they used, was a boar. Rhea, or the mother of

e Verft. Reflit. of decayed Intell. p. 64.

f Most of the Hindoo gods are represented, holding a circle in one of their numerous hands.

g Ergo jam dextro Suevici maris litore Eftyorum gentes alluuntur—Matrem deum venerantur. Insigne superstitionis formas aprorum gestant. Tac. de Mor. Germ. cap. 45.
the gods, as it has been abundantly shewn, was the same as Ceres, Venus, Isis, or Derceo. She was in short the Ark of Noah, from which issued all the hero-gods of paganism. With regard to the boar, used by this German tribe as an emblem, we find it introduced very conspicuously into many of those legendary traditions, which relate to the great event of the deluge. It appears to have been one of the symbols of the Ark, although not adopted so generally as the mare or the heifer. In the first Hindoo Avatar Vishnou assumes the form of a fish, and in the third that of a boar, when he is represented as emerging from the midst of the Ocean, and supporting the world upon his tusks. Both these incarnations, as well as the second, are supposed by Sir Wm. Jones to allude to the history of the flood; whence, as we have already seen that a fish was emblematical of the Ark, it is not unreasonable to conclude,

\textsuperscript{h} Perhaps, if the matter be expressed with perfect accuracy, we ought rather to say, that a boar was symbolical of Noah, and a sow of the Ark. Hence we find, that, as Vishnou was feigned to have metamorphosed himself into a boar; so the nurse of the arkite Jupiter, or in other words the Neotic ship, is said by Agathocles to have been a sow. Agath. apud Athen. Deipnoph. lib. ix. p. 375.

\textsuperscript{i} Maur. Hist. of Hind. v. i. p. 577.

that
that the boar may be so likewise. Accordingly, in the account, which Plutarch gives us of the Egyptian Osiris, he mentions, that Typhon, or the deluge, being in pursuit of one of those animals, found the Ark, which contained the body of Osiris, and rent it asunder. In strict analogy with the preceding tradition, Hercules, who was the same mythological character as Osiris, is said also, like him, to have been slain by Typhon. Hence he is enumerated by Pausanias and Strabo among the Idéi Dactyli or Cabiri, and connected with the Cabiric goddesses Ceres. The boar is sometimes fabled to have been beloved by Typhon; who, in reference to the union of the solar and arkite superstitions, was esteemed, what is very remarkable, a personification of heat, no less than of the Ocean. This union of the two modes of worship seems to have procured for the lake, into which Typhon was supposed to have been precipitated, the name of Serbonis; a word

\[ \text{\textsuperscript{k}} \text{O Typhon ὑπὸ διωκόν ἄγος την \textsuperscript{π}αντιλιπον εἶναι τὴν \textsuperscript{ξ}υλικὴν σορον, επὶ τὸ σώμα την \textsuperscript{Ο}σιρίδος εἰσεῖτο, καὶ δειριζότεν. Plut. de \textit{Ibid.} p. 354.} \]

\[ \text{\textsuperscript{l} Jablonf. \textit{Panth. \textsuperscript{̄}Egypt.} lib. ii. cap. 3.} \]

\[ \text{\textsuperscript{m} Paus. \textit{Bocot.} p. 763.—Strab. \textit{Geog.} lib. viii. p. 355, and lib. x. p. 473.} \]

\[ \text{\textsuperscript{n} Plut. de \textit{Ibid.} p. 354, 357.} \]

\[ \text{\textsuperscript{o} Ibid. p. 364.} \]

\[ \text{\textsuperscript{p} Διωκὴ δὲ \textsuperscript{Σερβώνις, καὶ χώρα, ὥσπερ ἦν φασὶ τὸν Τυφώνα κεκρυφθαι, ἀληθινό.} \]
derived, like Osiris, from Sir, Cur, or Cor, the Sun. For the same reason the bed of that allegorical monster was denominated Coricus, which I apprehend signifies nothing more than the great central abyss; accordingly, a tradition prevailed, that fountains had formerly burst forth from it. With a similar allusion to the compound idolatry introduced by Nimrod, while Adonis, or Noah, was called Ciris by the Lacedemonians, and Cirrhis by the Cyprians; he at the same time conferred his name upon a particular species of fish, and was feigned to have been killed by a boar, which called forth the yearly lamentations of the women of Byblos. The death of Adonis, like that of Bacchus, Osiris, and Hercules, is a mere allegory, and relates solely to the mythological death of Noah, his confinement within the Ark; whence it is said to have been occasioned by the symbolical boar. According to Nonnus, Mars himself assumed

\[ \text{the} \]
A DISSERTATION

the shape of that animal, and under it flew the beautiful favourite of Venus.

— Ἑπεὶ σὺν εὐπορίᾳ μορφής
Ἀργός καρχαρόειν, Θανατηρόθον ἰον ἰαλλών,
Τὴλεμαχῆς ημεῖς ἵππεν Ἀδωνίδι πότῳν ὑφαλείν τ.

The tradition here however appears, in one respect, to have been somewhat corrupted, for Mars and Adonis are in reality the same person, both being equally the patriarch adored in conjunction with the Sun.

† Dionyf. lib. xli. p. 700.
The connection of the fabulous Hades with the mysteries of the Cabiri.

It has been intimated, that the arkite deity Bacchus, or Adonis, was the same as Adonius, or Pluto. In consequence of this cir-

a Phornutus has preserved a curious list of the titles of Pluto, which he has resolved, according to the manner of the Greeks, into his own language, but which appear in reality to be oriental appellations. He informs us, that this deity was called Diallation, or Di-Al-At-On, the divine solar fire; Clymenus, or Cula-Menus, the arkite Noab; Polydeites, or Bol-Dagon, the lordly fish-god; Polydegion, or Bol-Dagon, the lord Dagon; and Polyaarchus, or Bol-Archa, the lord of the Ark. Phorn. de Nat. Deor. cap. 35. The last of these titles is said by the scholiast upon Apollonius to have been bestowed by the Samothracians upon Dardanus; and Diodorus Siculus declares, that the language, used in the Mysteries of those islanders, was not Greek. Schol. in Apoll. Argon. lib. i. ver. 916—Diod. Bibl. lib. v. p. 322. Dardanus, as I shall hereafter attempt to shew, is Dar-da-Nus, the illustrious Noab. Vide infra chap. vi. To the preceding appellations of Pluto may be added the name Orcus, which seems to be derived from Orech, the Ark. Age porro Jovem et Neptunum deos numeras: ergo etiam Orcus, fraterorum, deus. Cic. de Nat. Deor. lib. iii. cap. 17. Davies, in his note upon this passage, cites a variety of authorities to shew, that Orcus was a title of Pluto.
circumstance, Adonis is said by Clemens Alexandrinus and Theocritus to have been beloved by Proserpine. The fact is, that Bacchus, Pluto, Ceres, Proserpine, and Mercury, were all names, as we are informed by Mnaesus, of the Cabiric deities. Thus it necessarily follows, that the Cabiri were gods of the infernal regions, the cause of which was simply this: the Ark, that floated upon the surface of the mighty waters, was considered in the light of a coffin, which contained the relics of universal nature; while the Hades of the Mysteries was nothing more than the vast central cavity of the earth, from which principally issuing the waters of the deluge, when the fountains of Tartarus or the great abyss were broken up, and when a death-like obscurity was diffused over the face of the deep. Hence the Phenician word Aron, and its Greek derivative Larnax, signify either an

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c Schol. in Apoll. Argon. lib. i. ver. 917.
d I cannot think with Mr. Bryant, that the Hades of the mysteries was the interior of the Ark, because it is represented as containing things, which it was impossible that the Ark should have contained: namely, the four rivers of hell, the Stygian lake, and the Titanic hoth that perished beneath the waves of the deluge.
ark or a coffin: and hence the inclosure of the Noetic family within the gloomy inte-

Tzetzes indifferently uses the terms Larnax and Soros to describe the ark or coffin, in which the infant Jasion was inclosed. (Tzet. Chil. 7. Hist. 96.—Schol. in Lycoph. ver. 175.) Larnax seems to be compounded of El-Arn-Ac, the divine Ark of the ocean, and Soros to be derived from Sor (ἦς), a bull or beiser. With regard to the word Aron, it is constantly used in Scripture to denote the ark of the covenant, and as such is uniformly rendered by the LXX. Cibotus, a boat. It occurs likewise in the last verse of Genesis, where it is properly translated a coffin. I am much inclined to think, that the sacred ark or boat of God, overshadowed by the protecting wings of the Cherubim, has the very same commemorative allusion to the Noetic Ark, as the Baris of Egypt. It is perpetually called the ark of the covenant, with a primary reference, I apprehend, to the covenant vouchsafed by God to Noah, though, doubtless, with a secondary reference to that same covenant renewed in a particular manner with the seed of Abraham. Hence, in the Jewish tabernacle, it was surmounted by the mercy-seat and the Cherubim; as the mercy of God rested upon the diluvian ark, and as his providence guarded it from surrounding dangers. In all the sacred processions, and in all the marches of Israel through the wilderness, it was borne aloft upon the shoulders of the priests, exactly in the same manner as the Baris of the Egyptian Ogdoad: but there was this essential difference between them: the ark was consecrated to the service of the Most High, and served perpetually to remind his chosen people of the most signal instance of divine mercy and justice; while the primitive use of the Baris was miserably perverted to the purposes of a base and degraded idolatry. Nor is the sacred symbol of the ark confined to the mysteries of the Levitical dispensation: St. Peter compares the water, upon which it floated, to the cleansing streams of baptism (1 Pet. iii. 20. 21); and the Anglican Liturgy mentions it, as an expressive emblem.
rior of their divinely constructed vessel, was represented under the image of death and darkness; and their quitting it, under that of a restoration to life and light. From this emblem of the church of Christ, tossed about upon the waves of the troublesome world, yet secure beneath the fostering wings of the Almighty. (Office of baptism.) It is a singular circumstance, that, as the stone tables, on which were written the ten commandments, were kept within the ark of the covenant, so the Chinese were accustomed to preserve in a sacred ark their books of divination. (Mart. Hist. Sin. lib. iv. p. 105.)

It is evident from the scriptural account, that the interior of the Ark could have had no light, excepting that of lamps or torches; for in the whole of that immense vessel there was only a single window, and that no more than a cubit square.

This idea is so natural and obvious, that it occurred to the excellent Abp. Leighton, even when considering the Ark solely in a theological point of view, and without the most remote design of establishing a system. "Noah," says he, "seemed to have rather entered into a grave, as dead, than into a safe-guard of life, in going into the Ark; yet, being buried there, he rose again, as it were, in his coming forth to begin a new world." Comment. on 1 Peter iii. 21. The same thought, as far as the deep gloom attendant upon the deluge is concerned, is beautifully expressed by Mr. Gisborne:

---One morn the heavens
Grew dark with wings; earth with unnumber'd feet
Sounded; bird, beast, in long procession sought
Their destin'd refuge. With his kindred train
The builder next ascended. From the gloom
Of congregating clouds put forth, a Hand
The entrance clos'd. Then darkness cover'd all,
Deathlike, unsum'd, as though primeval night
Return'd her empire---Walks in a Forest, p. 125.
notion originated the several mysteries of Bacchus, Adonis, Osiris, Ceres, Rhea, and the Cabiri; in which we uniformly find, that some ancient personage was first bewailed as being dead, or as having descended into Hell, and that afterwards his supposed revivification was celebrated with the most violent and frantic expressions of joy. It further appears from Jamblichus, that the Mysteries professed to disclose certain curious secrets, which treated of the bursting asunder of the heavens, the bringing to light the hidden things of Isis, the displaying the ineffable wonders of the great abyss, the resting of the sacred Baris, and the scattering of the limbs of Osiris to the rage of the monster Typhon. If then

In a similar manner, Milton:

Meanwhile the south wind rose, and with black wings
Wide hovering, all the clouds together drove
From under heaven; the hills to their supply
Vapour and exhalation, dusk and moist,
Sent up amain; and now the thicken'd sky
Like a dark ceiling stood; down rush'd the rain
Impetuous, and continued till the earth
No more was seen.———Paradise Lost, b. xi.

h For a more particular account of these mysteries, vide infra chap. x.

i Ἡ γαρ τοῦ ἔρανος σφοσαραξιν, η τα κεντα της Ἰσιδος εκφανε, η το εν αὐστη ταφήντον δουξειν, η γυσειν την Βαφην, η τα μαλ λυ τη Οσι-

α 3
Osiris be Noah, Typhon the Ocean, and Isis the Ark, these particulars, mentioned by Jamblichus, will evidently relate to the events of the deluge.

It may perhaps however be said, that, although the entrance of Noah into the Ark might possibly be described under the image of death, and his quitting it, under that of a restoration to life; yet the circumstance of the principal deity of the Gentiles having descended into Hell does not precisely accord with the supposition. that the *Hades* of the Mysteries was the central abyss, because Noah never descended into that abyss.

This no doubt is literally true; but the answer to such an objection is sufficiently obvious. Since the streams of Tartarus, as I am about to attempt to shew, were merely the deluge, it was evidently impossible for the ancient mythologists to represent the Ark as floating upon their surface, without at the same time placing it, and consequently the persons whom it contained, in their fabulous Hell; although the infernal rivers had then by a supernatural impulse quitted their gloomy station, and had overflowed the whole ha-

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*Jamb. de Myst. sect. vi. cap. 5.*

*bitable*
bitable globe. If we consider moreover what must have been the state of the Ark during so dreadful a convulsion as the flood, when the waves were breaking over it in all directions, and when ever and anon it was "carried down to the deep," we may without impropriety put into the mouth of the great patriarch the prayer of the prophet Jonah.

"I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of Hell cried I, and thou hearest my voice. For thou hast cast me into the deep, in the midst of the seas, and the floods compassed me about: all thy billows and thy waves passed over me—The waters compassed me about even to the soul, the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God."

k Psalm cxi. 26.

1 Jonah ii. 2. It is remarkable, that our Lord himself makes the history of Jonah a type of his own sepulture and resurrection; and that baptism, which is considered by St. Peter as having some analogy to the deluge, is directly compared by St. Paul to the burial of the body. "Buried with him in baptism, wherein also ye are risen with him through the faith..."
I do not mean however to assert, that such was the general opinion respecting the infernal regions; the vulgar, I believe, really supposed, that they were the abode of the souls of the deceased. At present therefore, let it be understood, I am speaking only of the Hades of the Mysteries, the Hades described by Virgil in the 6th book of his Eneid, which Bp. Warburton supposes to contain a description of the orgies of the Eleusinian Ceres. To this supposition I very fully assent in the abstract, though at the same time I can in no wise adopt the system, which he has built upon it; namely, that the sole end of the mysteries was to expose the absurdity of the prevailing polytheism, and to declare to a few select epoptæ the unity of the godhead. The ques-

"of the operation of God, who hath raised him from the dead." Coloss. ii. 12. See also Rom. vi. 4.

m Div. Leg. book ii. sect. iv. p. 149. Thus far I agree with Bp. Warburton, that the mere humanity of the hero-gods was doubtless revealed in the Mysteries, as indeed it necessarily must be, upon the supposition, that those Mysteries treated of the events of the deluge; but I cannot believe, that such a disclosure was made with any particular view of depreciating the established religion. It is evident however, that this disclosure alone, with whatever view it might be made, will sufficiently account for the following remarkable language of Cicero, without obliging us to adopt the hypothesis of Bp. Warburton.

Quid? totum propè cœlum, ne plures perlequar, nonne humano genere completum est? Si vero scrutari vetera, et ex his ea,
tion is, what was the import of the ancient Mysteries? If they relate to the helio-arkite superstition, whatever they are connected with must likewise necessarily relate to the same helio-arkite superstition; consequently, if they be connected with the 6th book of the Enecd, that mythological episode must of course also relate to the same helio-arkite superstition. We have already seen, that the great god of the Gentiles, whether denominated Bacchus, Pluto, Osiris, Hercules, Mars, or Adonis; and that the great goddess of the Gentiles, whether intitled Ceres, Proserpine, Isis, Venus, Rhea, Latona, Diana, or Hecate; were partly diluvian, and partly astronomical deities: that they were also the Cabiri, and the gods of the infernal regions, is evident.


Although Mnafeas does not enumerate Mars among the Cabiri, yet Nonnus represents Samothrace, the principal seat of the Cabiric superstition, as being sacred to him.

Ἡμαῖς Ὀξεῖόσαι εὐχὰ Σαμοὺς Αργοὺς ἵδον.
Dionys. lib. iii. p. 58.

The cave Zerinthus in Samothrace was sacred to Hecatê. Suid. Lex.

both
both from the testimony of Mnæseas, and from the tenor of their respective histories: their character therefore of infernal deities must in some manner be connected with their character of diluvian or arkite deities; in other words, the fabulous Hades must have some relation to the rites of the Ark. This train of reasoning may be thrown into a different shape. Osiris and Bacchus are each the scriptural Noah; Bacchus is the same as Pluto, therefore Pluto is Noah; but Pluto is the great god of the infernal regions, therefore Noah is the great god of the infernal regions: in a similar manner, Ceres or Proserpine is the lunar Ark; but Ceres or Proserpine is the great goddess of the infernal regions; therefore the lunar Ark is the great goddess of the infernal regions.

Since then Bacchus, Osiris, Adonis, and Hercules, are all equally the patriarch Noah, they are likewise all equally feigned to have descended into hell; by which nothing more is meant, than that they were all enveloped in the darkness of the diluvian chaos, and that they all entered into the gloomy interior of the Ark. The place, where Bacchus was supposed to have descended, was Lerna p; the fa-

bulous history of which will form no improper introduction to a dissertation on the Hades of the Mysteries.

Lerna I apprehend to be a contraction of El-Aran-Ai, the land of the Ark-god, and it was so called in allusion to the entrance of Noah into the Ark. It was situated near the sea; and was at once the scene both of the metamorphosis of Io into the symbolical heifer ἡ, and of the mythological rape of Proserpine. Hence we are informed by Pausanias, that mysteries were celebrated there, in honour of the Lernæan or arkite Ceres'. In these mysteries we find her connected with a person styled Aras, who was reported to have been the first of men, and to have flourished in the neighbourhood of Sicyon and Phliun. He was an autochthon, or geennes; and was

† Εἰςδος de μονή και ἔρεις διαγραφοι
Ησαυ, κερας δ', ὡς ἡρατ', οξυγομυ
Μυστι χριστειο', ερμηνευ ευχεται
Ηίσσον προς ευτοτον τε Κερκυνας βεος
 Lexeris ακρον τε' βουκολος δε γυγεινς
Ακρατος οφυν Αργος ωμαρτει.——

† Περίδολος εις λιθων' και τον Πλωτινα αρπασαντα, ως λεγεται,
κορη την Δημητρος, καταθεηαι ταυτη φασιν ει την ὑπογεων νομοθεμιν
αρχην' ὡς και λεγει εις, ως και τα προτερα εγει μοι τα λογια, προς Θα-
contemporary with Afopus the son of Neptune, and with Prometheus the son of Iapetus. Aras is merely Ares, *the solar Noah*, and Ceres is a personification of the Ark; whence Aras and his children, or, in other words, Noah and his family, were always invoked previous to the celebration of the mysteries of Ceres. This ancient personage bestowed his name upon the country, in which he was supposed to have lived; but it was afterwards called Phliasia, from Phlias, the son of Bacchus, who was one of the Argonauts: whence we find, that the Phliaians, being connected with the history of the deluge on the one hand, and with the solar superstitious

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4 Διονυσού δε οιδα καλομενον (κελι. Φλιαντα), και των πλευσανων επι της Αργος και τους γενοιε οι ερασια λεγομενοι. 'Ομολογη δε μοι και του 'Ροδιου πατου τη ιπτη

Φλίαντα αυτ' εις τοις Αρασιανευθαν Ικανη,
Ενθ' αφείως εναε Διωνυσει έκητη
Πατρος έσε η πυρσαν εφεσις Ασωποι.

Paul. Corin. p. 139.
on the other, particularly venerated Juno, the arkite dove, and her son Mars, or M'Ares, the great Noitic Sun

As Lerna was thus peculiarly devoted to the diluvian Mysteries, we shall see the propriety with which Lycophron represents Io or Isis to have been carried off from that place by the Phenicians of Carnè:

Oλώντο ναιτας πρωτα Καρυτας κυνες,
Οι την βοώτιν ταυροπαρθένον κοισιν,
Δεσμης ανηρειαντο Φαρδηγοι λυκοι,
Πλατω πωρουσα κηρα Μεμφιτη πτρωμαχ.

In return for which act of violence, the Curetes, as I have mentioned above, stole away Europa.

Considered as the land of the arkite God,

"Ολοων δε εκ Ήρας εγε ομω πετωμενα, τραβηκς την Ήραν ὑπο των Μαωων, εναι δε ις παιδοις Αργοι το και Ειδήν. Παρα δε φλασιος
τη δεω ταυτη και αλλω ειμι, και μεγεθυνο το σε τους ναιτας ειι δε
δωκαι γαρ δε αδιαν εισαχθην ιντανουν' λυθετες δε ις δεσμωται τας
This deliverance of the slaves in honour of Juno may possibly relate to the deliverance from the confinement of the Ark.
The history of the Argonauts, as allusive to the helio-arkite worship, shall be considered hereafter. Vide infra chap. viii.

Car-Ain-Ai, the land of the fountain of light.

Lycoph. Caflan. ver. 1291. The title Boipsis here applied to Io, is the same as that, which Homer continually bestows upon Juno. It is usually translated ox-eyed, but it appears in reality to be compounded of Bo and Op, an ox and a serpent, the emblems of the two great superstitions.

Lerna
Lerna was naturally dedicated to Neptune, the ruler of the Ocean. It was situated moreover in Argolis, or *the country of the Ark*; and was originally called *Amymomē*, from one of the daughters of Danaus, who was the concubine of Neptune.

Teftis Amymome, latices cum ferret in arvis, Compressa, et Lerne pulsa tridente palus.

This Amymomē, according to Hyginus, was the mother of the Argonaut Nauplius; but the scholiaist upon Apollonius represents him as only a remote descendant of Amymomē through the line of her son Archēus. The whole however of his genealogy is a mere series of repetitions; and all the various persons, who occur in it, are equally the patriarch Noah. Thus, Danaus is Da-Nau; Archēus is Arechi; Nauplius and Naubolus are each equally Nau-Bal; and Lernus is El-Aran-

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a Propert. lib. ii. ver. 20.


c Ναυπλιος απογοιος του Αρχαίου του Ποσείδωνος νεος, και Αμυμο-μης της Δαναος. Schol. in Apoll. Argon. lib. i. ver. 136.

Nus.
Nus
d. It is worthy of notice, that Nonnus makes Amymomè to be the same as the Phenician Beroë, whom I shall hereafter shew to be the Beruth of Sanchoniatho, and the Berith or covenant mentioned in Holy Scripture
e.

Tradition ascertained, that Danaus failed from Egypt in the ship Argo\f, and that he first landed in Argolis upon the coast of Lerna, where he built a temple to Neptune the generator\g, and consecrated a shrine to the arkite Minerva. In the sacred grove were the statues of Bacchus and Ceres, or Noah and the Ark; and in another temple the images of Bacchus the preserver, and Venus floating upon the sea, that Venus, who, no

\d Apoll. Argon. lib. i. ver. 133. This genealogy, must necessarily be mythological; for, since the Argo is said to have been the ship in which Danaus made his escape from Egypt, so remote a descendant from him as Nauplius could never have been engaged in the Colchian expedition, and that in the very same vessel, if the voyages of Danaus and Jason be taken as genuine historical facts.
\f Vid. infra chap. ix.
\g Schol. in ibid. ver. 4. The history of the Argo, or Ark, will be considered at large hereafter.

Vid. infra chap. ix.
Schol. in ibid. ver. 4. The history of the Argo, or Ark, will be considered at large hereafter.
less than Ceres, was a personification of the 
vessel, in which the great patriarch made his 
escape. The institutor of the Lernæan mys-
teries is said to have been Philammon; and 
they were the same as those of Ceres at 
Eleusis.

Lastly, it was at Lerna also, that Hercules 
flew the famous water-serpent; as he had 
contended in Crete with the bull, at Nemèa 
with the lion, and in Arcadia with the 
boar.

Herculis antiustrare autem si facta putabas, 
Longius a vera multo ratione ferere. 
Quid Nemæus enim nobis nunc magnus hiatus 
Ille leonis osfeiet, et horrens Arcadius sus?

\[\text{h} \text{ Eutus } \text{de } \text{tv } \text{ul} \text{ces, a} \text{gal} \text{mata } \text{ei} \text{ } \text{me} \text{n } \text{Dæ} \text{m} \text{up} \text{t} \text{ros } \text{Pro} \text{uo} \text{m} \text{t} \text{is}, \text{ } \text{ei } \text{ } \text{de} \\
\text{Dionysus } \text{ka} \text{di} \text{m} \text{e} \text{io} \text{n } \text{ag} \text{al} \text{ma } \text{ou } \text{m} \text{e} \text{ga.} \quad \text{Eteor } \text{de } \text{i} \text{ai} \text{m} \\
\text{Dionysos } \text{Saw} \text{t} \text{os } \text{ka} \text{di} \text{m} \text{e} \text{i} \text{on } \text{æ} \text{os}, \text{ } \text{ka} \text{i } \text{A} \text{ph} \text{ro} \text{d} \text{e} \text{ti} \text{a } \text{ag} \text{al} \text{ma } \text{e} \text{ti } \text{A} \text{ph} \text{lo} \text{se} \\
\text{a} \text{bo} \text{e} \text{mm} \text{e } \text{de } \text{a} \text{uto } \text{to } \text{S} \text{n} \text{y} \text{a} \text{t} \text{e} \text{fi} \text{as } \text{le} \text{g} \text{o} \text{ou } \text{t} \text{o} \text{u} \text{D} \text{a} \text{n} \text{a} \text{os} \text{D} \text{a} \text{n} \text{a} \text{os } \text{de} \\
\text{a} \text{uto } \text{to } \text{i} \text{e} \text{ro } \text{e } \text{ti } \text{P} \text{o} \text{nt} \text{i} \text{w } \text{to} \text{npas } \text{ti } \text{A} \text{theias } \text{ka} \text{ta} \text{p} \text{h} \text{p} \text{ka} \text{d} \text{e} \text{i } \text{e } \text{ti } \text{to} \\
\text{to} \text{n } \text{L} \text{e} \text{r} \text{n} \text{a} \text{os } \text{to} \text{t} \text{e} \text{le} \text{tt} \text{n } \text{phi} \text{la} \text{mm} \text{e} \text{n} \text{a } \text{fas. } \text{I} \text{b} \text{i} \text{d. } \text{p} \text{. } \text{198. } \text{Es} \text{ch} \text{yl} \text{us } \text{and} \\
his } \text{S} \text{cho} \text{l} \text{i} \text{a} \text{i} \text{st make } \text{D} \text{a} \text{n} \text{aus } \text{the } \text{fifth } \text{in } \text{de} \text{sc} \text{ent } \text{f} \text{rom } \text{Io, and } \text{the} \\
immediate } \text{son } \text{of } \text{Belus. } \text{Prom. } \text{Vin} \text{c} \text{t. } \text{ver. } \text{3} \text{52. } \text{This } \text{genealogy} \\
is entirely fabulous, but it serves to shew the 
connection between Io and Danaus, the Ark and the god of the Ark.

\[\text{i} \text{It is not unworthy of notice, that, according to some of the} 
\text{ancient mythologists, Cadmus was the person who flew the} 
\text{hydra of Lerna. } \text{Palaeph. } \text{de-} \text{incred. } \text{Hist. } \text{c. } \text{6. } \text{The fact is,} 
\text{that Cadmus and Hercules were one and the same person,} 
\text{Noah worshipped in conjunction with the Sun. More will be} 
\text{said respecting Cadmus hereafter. Vide infra chap. vii.} 
\]

Denique
Denique quid Cretæ taurus, Lernæaque pestis
Hydra venenatis poslet vallata colubris.

All these different monsters however, which
make so prominent a figure in ancient poetry,
were merely the symbols of the helio-arkite
worship: while Hercules himself, like the
infernal Bacchus, was Erech-El-Es, or, as the
Phenicians called him, Arcles, the solar god of
the Ark. Hence Nonnus addresses him as the Sun:

Αφρωχίτων Ἑρακλεας, ανάξ πυρος, ὀρχαμε κόσμως.
'Ἡλίε, βροτείο βίω δολιχοσκε ποιμήν.

All-hail, thou brilliant orb of heavenly fire,
Majestic in thy star-bespangled robe,
The world's dread sovereign, mighty Hercules.

while Apollodorus describes him, as failing
over the vast Ocean in a golden cup, which

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k Lucret. de Rer. de Nat. lib. v. ver. 22. Apollodorus
speaks of the Hydra having nine heads, eight of which were
mortal, and the last immortal. Εἰκε δὲ ἡ 'Υδα ιπτεμενίδες σωμα,
κεφαλας εκει ενεα, τας μεν οκτω ἤπτας, την δὲ μεση αδαιτον.

I know not what this tradition can mean, unless it allude to the mortality of the arkite og-

dead as individuals, and to their immortality in the continued
stream of their posterity.

1 Hence the Cretan bull is said to have been that which car-

m Dionys. lib. xl. p. 683.
had been presented to him by Apollo⁹, and which Macrobius pronounces to be nothing more than a ship⁰.

Hercules then, being the solar Noah, was naturally esteemed one of the Idēi Daétyli, or Cabiri, and as such was joined with the great infernal or arkite goddesses Ceres and

⁹ ὁ δὲ (Ἡλιὸς) τὴν άιδριαν αὐτῷ (Ἡρακλέως) Σαῦμακας, χρυσοῦ ἐδώκε δίπας, εἴ τιν Οκεανοὶ διεπερατεῖο—Ἡρακλῆς οὐδεμιᾶς ταῖς βωῖς εἰς τὸ δίπας, καὶ διαπλυναῖς εἰς Ταρτασσόν, Ἡλιῷ παλιν απεδώκε το δίπας. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnophil. lib. xi. p. 470. Tarcessius, where Hercules was supposed to have restored his cup to the Sun, was a Phenician colony; and it seems to have derived its name from Tar, or Tor, a bull. Stephanus of Byzantium says, that it was so called from the river Tarcessius, which flows from the mountain Argyrus. If we suppose these to be Phenician appellations, which is certainly the most probable, Argyrus, or Arg-Ar, will be equivalent to the mountain of the Ark; but, if it be a Greek word, it will signify silver. I am aware, that both gold, silver, and tin, abounded formerly in Spain, which by a singular fatality was the Peru both of Tyre and Carthage; (Pomp. Mel. de Situ Orb. lib. ii. cap. 6.) the title Argyrus therefore may undoubtedly relate to that circumstance: but concerning this let the reader form his own judgment. A variety of Punic names however certainly occur in ancient Spain, whatever may be the most proper explanation of Argyrus. Pomponius Mela in a single sentence mentions the city of Tarracon or Tara-Chon, the priest of the heifer; of Eluro or El-Ur, the burning god; of Betullo or Beth-El, the house of god; of Barcino or P'Arca-No, the Ark of Noah; and of Telobi or Tel-Ob, the solar serpent. Pomp. Mel. lib. ii. cap. 6.

⁰ Saturn. lib. v. cap. 21.
Proserpine; the latter of whom was honoured by the Arcadians, under the title of the Saviour. Hence he was feigned to have descended into hell, and upon his return to have been initiated into the mysteries of the Eleusinian Ceres, whose peculiar emblem, like that of Isis, was a boat or ship. Accordingly in a curious picture of the mystic infernal regions, mentioned by Pausanius, we find two figures introduced, the one of a man named Tellis, and the other of a female denominated Cleobea, who was reported to have first brought the rites of Ceres to Thasus. She was painted, holding upon her knees a boat, like those, which, Pausanias observes, were usally consecrated to Ceres. Tellis is

P Ai de esti aî megalai Íeas Δημητης kai Kosh—tov Kosh de

Συμερν καλεσιν oi Arkades—Eis de kai Ἡρακλης παέα τη Νημητης

µεγάς μαλιστα στοχυν τετοκ του Ἡρακλην ειναι των θαυμων καλεσιν


q Meu, τω Ἡρακλην δοτι εμαυθη εν Ἑλεσθιν τα δ’ αυτον λεγομενα

μυσια μυσκηρια. Tzet. in Lycoph. ver. 13.28. It is remarkable,

that Hercules is sometimes said to have been the son of Iapetus and Thornax. Pauf. Arcad. p. 658. The paternal side of this genealogy is evidently a precise inversion, for Iapetus was the son, not the father, of Noah; but the maternal side, if considered mythologically, is perfectly accurate, Thornax being Tor-Nach, the tauric Ark of Noah.

Tellis meν ὑλιναν εφθει γεγονος φανης αν, Κλεοθεις δ’ ετι παρ-

θενος εχει δε εν τωι γονασι κεκωνον, ὅτωνας ποιεισιν νομίζωσιν Δημητης.
Tel-Es, the Noetic Sun; and Cleobèa, whose name signifies the illustrious heifer, seems, like Ceres, to be merely the Ark personified under the character of a woman.

From these general remarks on the mythological history of Lerna, as connected with the descent of Bacchus and Hercules, the mysteries of Ceres, the rape of Io, the landing of Danaus, and the worship of the diluvian Neptune, I shall proceed to examine the grotesque machinery, which the ancient fabulists have introduced into their imaginary Hell.

Justin Martyr, Eusebius, and Clemens Alexandrinus, have preserved a very ancient hymn ascribed to Orpheus, which Bishop Warburton, and I think very justly, supposes to have been chanted by the mystagogue for the instruction of those, who were about to be initiated. This hymn is addressed to a person denominated Musèus, who is styled the offspring of the resplendent Moon; and it contains a formal declaration of the unity of the godhead, in opposition, as I apprehend, to the arkite Cabiri.


5 To this Musèus the Orphic Argonautics are likewise addressed.

Φεγγομαι
ON THE CABIRI.

Museus, I doubt not, is the same as Noah. The title itself signifies a person in the midst of water, from the Coptic Mu or Mo, water; whence the cognate name of Moses was bestowed upon the Jewish legislator, in memory of his exposure upon the Nile. This Museus is celebrated as the son of Mena, or the Moon; the cause of which was simply the joint adoration of the Moon and the Ark. Hence, when he is denominated the son of the Moon, nothing more is meant than that he was the allegorical son of the Ark. It is worthy of observation, that in the war of Jupiter with the Titanic giants, which relates, I apprehend, to the catastrophè of the deluge, a person, named Museus, is said to have vo-

2 Μω, το φωνήρ. Helych.
luntarily quitted the cause of his rebellious brethren, and in return to have received from the gods proportionable honours.

As the *Musæus* of the Epoptæ was the patriarch Noah, so, as I have already observed, the mystic Hades was merely the vast central abyss, from which issued those mighty streams, that reduced the earth to its original chaos. Hence Virgil, with strict propriety, opens his description of the infernal regions by an invocation of Chaos and Phlegethon.

\[Di, quibus imperium est animarum, umbræque filentes;\]
\[Et Chaos, et Phlegethon, loca nocte silentia latè,\]
\[Sit mihi fas audita loqui: sit numine vestro\]
\[Pandere res alta terra et caligine mersas.\]

In a similar manner the author of the Orphic Argonautics joins together the overthrow of the giants or diluvians by Bacchus and Apollo, the dire necessity of the archèan or arkite Chaos, Cronus or Noah, the wanderings of Cybelè or the Ark, and the illustrious orgies of the Cabiri.

\[— Baücoio και Απολλανως ανακτος\]
\[Κεντρω ελαυνομενος, φρικωδεα κηλ επιφασκον,\]

\[x Diod. B' bl. lib. v. p. 338.\]
\[y Αeneid. lib. vi. ver. 263.\]
Epiphanus in short plainly informs us, that Chaos was the very same as the vast abyss. Xaos de kai Hades tiv ex an saphes eis, om to omadhmen kentetai; a

Closely connected with the diluvian Chaos were the Stygian pool, the rivers of Hades, and the mighty Ocean, from which the waters of Styx were supposed to issue. These waters, I apprehend, were no other than the waters of the deluge, as will sufficiently appear from an attentive examination of their mythological history.

The Ocean, which is introduced so very conspicuously into the genealogies of the hero-gods, and which was supposed to have been the origin of all things, obviously derived

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2 Orph. Argon. ver. 9.

a Epiph. adv. Hær. vol. i. p. 164. This was true at the time of the deluge, because the waters of the abyss were then no longer confined to the central cavity of the earth, but overflowed the whole habitable globe.
its name from the radical Oc, Og, Aug, Ag, Onc, Ong; for it is indifferently written in all these various, though kindred, forms. The primary signification of Oc is undoubtedly the Ocean, of which word it accordingly composes the first syllable; and, in consequence of such signification, it involves also the idea of antiquity. Hence Hesychius informs us, that Ogen is the Ocean; Ogenidae, the daughters of the Ocean; Oganon, a stream of water; Ogenion, any thing ancient: while Suidas mentions Ogenus, an ancient or archèan god; Ogyris, a lake; Ogè, a mound, or dam; Ogygion, any thing very ancient, from Ogyges the first reputed king of Thebah, or the Ark, in whose time, according to Varro, a great deluge happened. Ogyges, or Ogygisan, as we learn from Pseudo-Berosus, was a title of Noah. It seems to have been bestowed upon him descriptively, for Ogygi-San is equivalent

b Thus the Greek words Arcèè and Arcèèus, which signify the beginning, and old, seem to be derived from Archa, the Ark.

c Ογνις, οκιανὸς—Ογεινᾶη, οκιανὰ—Ογεινὸς, παλαιὸς—Ογαῖος, χαμάς.

d Ογνιος, αέχαιος ἔδος, οὖν Ογεινᾶη καὶ Ογεινὸς αρχαιὸς—Ογυρις, λίμη—Ογυγιος, αρχαιος, δια το Ογυγιον πρωτον αεξαι των Θεών—Ογς, διαφιάζεις.

e Varr. de Re Rust. lib. iii. cap. 1.

to the solar-diluvian god: whence also Bacchus, who was at once the patriarch and the Sun, was styled Ogygius. With a similar reference to Og, the Ocean, Thasus, celebrated for the mysteries of Ceres or the Ark, bore the additional name of Ogygia. The island of Calypso was also called Ogygia. This nymph is said by Apollodorus to have been the daughter of Nereus and Doris, children of the Ocean; and she is styled by Ovid the maritime goddess: but Homer makes her the offspring of Atlas.

Calypso I take to be Cal-Hippa, the hollow Hippa or Ark; whence she is sometimes represented as the daughter of the sea-god Nereus, and sometimes of the astronomer Atlas, whom we have already seen to be the solar Noah. The same title of Ogygia was given

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5 Ovid. Epist. x. ver. 48.
7 Apoll. Bibl. lib. i. cap. 2.
9 Odyss. lib. vii. ver. 244.
10 Homer accordingly describes her father Atlas, as being well
by the Egyptians, from whom the Greeks borrowed the principal part of their theology, to the far-famed city of Thebah, the prototype of the capital of Beotia, and devoted like it to the mystic rites of the Ark.

Ταν μετὰ καλλιτοσιο κατερχεται ἱδατα Νείλω.
Καὶ τὴν μὲν πολλοὶ τε καὶ ὀλίγοι ανδρῶς εχαστι
�能 ὅσι Ὡκῆων εἰμικύδεα ναιστασί,
Ὡκῆων Ὀγγίνην εκατομπυλον.——

As Thebes bore the name of Ogygia, so Minerva, or the divine wisdom by which the Ark was preferred, was worshipped there under the title of Ogga or Onga, *the marine goddess*. Hence she is said to have been the

acquainted with all the depths of the sea; and represents Calypso herself as dwelling in an island, which was the Omphalus or navel of the Ocean. This insular Omphalus, like that near the Egyptian Buto, was nothing more than an arkite Om-Phi-Al, or an oracle of the helio-diluvian god.

——'*Odι τ' ομφαλὸς ἐς Ἰαλασσᾶς,
Νυσσὸς δεικτοστα' Σεα δ' εν δώματι ναίει
Ἀτλαντὸς Συνατὴς ὁλοφερνώς, ὅς Ἰαλασσᾶς
Πιασό βέλθεα οἴεν.' ——— Odyss. lib. i. ver. 50.

* Dionys. Perieg. ver. 246.

p Oγγα, Ἀδνα ἐν Ὑβέαισ. Hesych. The Scholia at Ephychus says, that Onca was a Phenician name of Minerva, introduced by Cadmus: (Schol. in Sept. adv. Theb. ver. 169.) and Tzetzes informs us, that Thebes itself was called Onca, from the worship of Onca. Ἕτι καὶ Ὀγγά καὶ Ὕξων, ὡς Καδμος Ἀδνας ἀγαλμα ἰδεστο. Tzet. in Lycoph. ver. 1225.

daugh-
daughter of the diluvian Neptune, and the lake Tritonis; and to have placed herself under the protection of Jupiter, in order that she might be preserved from the wrath of her father: and hence the city of Thebah, or the Ark, was esteemed sacred to her, and denominated Tritonian.

We learn from Lycophron, that Ceres, or the Ark, was styled Onca; and from Pausanias, that Apollo, or the solar Noah, was called Onceates. The author of the Etymologicon Magnum mentions an ancient personage named Oncus, or Ogcus, from whom some towns in Arcadia, or the land of the Ark, received their appellations. Stephanus of Byzantium makes him a king of Arcadia, and that with perfect propriety, for he seems to have been no other than the great diluvian patriarch. He

q Herod. lib. iv. cap. 180.
† This Minerva, along with her father Neptune, is said to have instituted chariot races at Barce. See Hesych. vox Βαρκείαις εόρτας. Barce seems to be the land of the Ark.

s Apoll. Argon. lib. iv. ver. 259.
i Caffian. ver. 1225. See Tzet. in loc.
\u Arcad. p. 651.
\x Oγκαί, σταῖν ἐν Ἀρκαδίᾳ απὸ Ογκαί τινος οὐρανοῦ. Steph. de Urb. p. 602.
was the same, I apprehend, as Ogoa, the marine god of the Carians, under whose temple the sea was artificially conducted; and as the arkite Hercules, who was intitled by the ancient Gauls Ogmius, or the deity of the Ocean. We have already seen this hero traversing the sea in a golden cup, and descending into the infernal regions; but the Gauls ascribed to him those attributes, which classical writers usually give to Mercury. He was represented drawing after him a number of men by small golden chains, fastened at one end to their ears, and at the other to his own tongue. The men however do not follow him reluctantly, but with evident pleasure, for the chains are described as being slack. From such a mode of representation, it is clear, that the Gauls considered him as the god of eloquence, like the Mercury of the Greeks and Romans. He was in fact the very same as Mercury, who like him was supposed to be an infernal deity, and who like him was no other than the patriarch Noah. The Gauls bestowed also upon Hercules the name of


Macusani,
Macufan, as appears from a medal struck in the reign of the Emperor Commodus. This word, which is nearly of the same import as Ogmius, is compounded of M'Ogu-San, the great helio-diluvian: accordingly we find Hercules-Macufan depicted, holding a dolphin in his right hand, and in his left a two-grained sceptre; on one side of him is a blazing altar, and on the other a small sea-monster b. Olaus Rudbeck derives the appellative Ogmius from the Celtic Oggur, which signifies powerful by sea c; but the word Oggur itself is ultimately deducible from the primitive radical Og d.


d I am aware, that Col. Vallancey supposes the Celtic Hercules to have been denominated Ogmius from Ogham, or Ogbma, by which name the Irish expressed a particular mode of writing that prevailed among them. This was frequently, though I believe not always, disposed in the form of a circle. He informs us, that Ogb signifies a circle; and, in consequence of the circle being thus used to convey knowledge, that its derivative Eag signifies wisdom. (Vindication of the Ancient Hist. of Ireland, Collect. de Reb. Hibern. vol. v. p. 82.) Hence, I apprehend, according to this etymology Ogmius will be equivalent to the wise one. Granting the propriety of these remarks, I may still be allowed to ask, whether the primitive of Ogb or Ogham be not Og, the Ocean. Every person, in the least degree acquainted with the genius of the oriental languages, knows that they are almost entirely ideal: that is, in the formation of derivatives from primitives, certain leading ideas run through the
This maritime Hercules was the same as Palemon, whom Ovid describes as the son of Athamas king of Thebes. Palemon and his mother Ino are reported to have been terrified with serpents by the goddess Juno, to such a degree, that they plunged into the Ocean.

the several ramifications of the original word. The primitive Og signifies the Ocean. From the circular appearance of the sea when land is out of sight springs Ogh, a circle. All post-diluvian knowledge of antediluvian events has been conveyed to us through the medium of the Ogenidae, or oceanic Noahidæ: hence Minerva was styled Ogga, partly as a marine goddess, and partly as the goddess of wisdom; and hence the Chaldeans affirmed, that they owed all their knowledge of the creation to the amphibious Oannes. For the same reason the Greek word Nus, intelligence, and the corresponding words in Greek, Latin, and English, Gnoō or Ginosco, Nosco, and to know, may all be traced to the name of the patriarch Noah. It is remarkable, that the Irish arrive at their word Eag, wisdom, by following a somewhat different chain of ideas. Ogh is a circle; but their literature was disposed in the form of a circle; therefore Eag is wisdom, or mental application. That the preceding remarks may not be esteemed too fanciful, I shall trace the ramification of two Hebrew radicals. Gal signifies to roll; Galiun, a book; that is a roll or volume; Gali, waves of the sea from their being rolled round; Gal, a spring of water; Galah, the bowl of a candlestick, from its rotundity; Gal, to exult, i.e. to testify joy by dancing round; Gal, a round heap of stones; Agal, a drop; Magal, a sickle; Gelilim, rings or bracelets; Gelilah, a boundary; Galal, dung; Galgal, a wheel; Galgalath, the skull. Aleph signifies to lead; Aleph, a chieftain; Aleph, a thousand; Aleph, an ox; Aleph, to teach.

"Παλαμων, ὁ Ἡφαίστης. Ηφυχ. Palemon is Bal-Am-On, Baal the burning Sun."
Neptune however, interposing, saved them from destruction; and afterwards, at the request of Venus, enrolled them among the deities of the sea. The name of Palemon, prior to his apotheosis, was Melicerta. This is evidently the same title as Melicarthus, or the king of the city, under which appellation the

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5 Ovid. Metam. lib. iv. ver. 478. et infra.

6 Melicarthus is מְלִכְארְתָּס מֶלֶךְ קיראט, rex urbis; Athamas is Ath-Am-As, the blazing Sun; and Ino is the same as Io, Iris, or the Ark. Ino was feigned to be the nurse of Bacchus, the scriptural Noah; and, during the continuance of the sacred mania sent upon her by that deity, she was supposed to have rambled wildly through the forests of mount Parnassus. Hyg. Fab. 4. This celebrated hill was a high place of P'Arn-As, the fiery god of the Ark; and was accordingly dedicated to Apollo, the solar Noah. Hence we find, that Deucalion and his wife Pyrrha were thought to have landed, after their escape from the deluge, upon mount Parnassus. Apollod. Bibl. lib. i. cap. 7. Deucalion is Du-Cal-Ionah, the god of the arkite dove, and Pyrrha seems to have derived her name from the worship of P'Ur, the Sun. For the same reason the Hindoo Menu, who was faved from the waters of a flood with seven other holy persons, was styled Vivaswata, or the offspring of the Sun. Aiat. Ref. vol. ii. p. 117. According to Hellanicus, Parnassus was so called from the hero Parnassus; but Andron with greater propriety afferts, that it was originally denominated Larnassus, on account of the Larnax, or Ark, of Deucalion having landed there, and that its name was afterwards changed to Parnassus. Schol. in Apoll. Argon. lib. ii. ver. 713. The inhabitants of Delphi, celebrated for being the seat of the principal oracle of Apollo, were sometimes called Lycoreans, from Lycoerus, an imaginary son of that deity. Lycoerus however, no less than his
Tyrians worshipped Hercules. Sanchoniatho makes him the son of Demaroön; but, as I have already observed, both he, and his imaginary father, are equally the scriptural Noah. Hence we find that Hercules, or the arkite god, is said to have been swallowed by a Cetus, or whale. The Cetus however was nothing more than the Ark, represented under its usual symbol of a fish; and accordingly we are informed by Hesychius, that its derivative Cetene is a large ship. In allusion to the Noetic ogdoad, Hercules is said by Pindar to have had eight children by his wife Megara; and, with a reference to the triple

his father, is Luc-Or, the fury Sun. Athamas, after the supposed death of Palemon, adopted Coronus and Haliartus, who became the founders of the two Boeotian cities, called after their respective names. Pauf. Boeot. p. 779. Coronus is Cor-On, the Sun; and Haliartus is the marine deity.

1 Κυτους, αλοιον μεγα ως κητος. From the same root comes the English word Cat, a kind of fish. Johnson's Dictionary.

2 Ο δε Πινδαρος ουλω λεγει παιδας Μεγαρας και Ἡρακλεως. Tzet. in Lycoph. ver. 38.
offspring of the patriarch, Herodotus describes him as becoming the father of three sons by a monster compounded of a woman and a serpent. This last affair happened in Scythia; consequently the person, mentioned by the Greek historian, must be the Hercules Ogminus of the Celts. From the same root Oc, or Og, I am inclined to think, that we may derive the numeral Octo or Ogdoas, eight. In this case, the literal signification of Oc-Toï will be the gods of the Ocean, that is, the eight persons

1 Herod. lib. iv. cap. 9. Hercules left with this woman, at his departure, a bow, and a belt with a cup suspended to it; and gave directions, that the son, who could bend the bow, should have the belt, and along with it the sovereignty of the whole country. The cup here mentioned was a model of the golden cup, in which Hercules failed over the Ocean, in other words, of the Ark. Parthenius says, that the name of this paramour of Hercules was Celtine, and that of her father, Britannus. Parth. Nic. Erot. cap. 30. Celtine is Cal-Tinin, the ark-ite sea-monster, and I think it by no means improbable, that the original form of this goddess was compounded, like the image of Derceto, of a woman and a fish; while Britannus may perhaps be Brit-Tan-Nus, the fish-god Noah the covenanter. Should this etymology be allowable, our own island will be Brit-Tan-Nu-Aia: it may be proper however to mention, that Bochart gives a different derivation of Britannia. According to another tradition, the great ancestor of the Goths was not Hercules, but Targitaus, who yet, like Hercules, was the father of three sons. Herod. lib. iv. cap. 5. I am much inclined to think, that Targitaus is a corruption of Atar-Gat, as Atar-Gat is of Adar-Dag, the illustrious fish-god.
preserved in the Ark. If written hieroglyphically, it would probably be expressed by the symbol of *eight men sailing together in a boat on the sea*. Accordingly, the character, by which the Chinese designate a *ship*, consists of a *boat*, a *mouth*, and the number *eight*. Two of these characters, the *eight*, and the *mouth*, added to that by which water is designated, presents to their minds the idea of a *prosperous voyage* m. The radical *Onc* appears to enter also into the language of China, no less than into those of Greece, Italy, and Gaul. Thus the allegorical Puoncu, who is said to have sprung from the mundane egg, is perhaps a compound of Pu-Oncu, *the oceanic god* n. The same radical, in its kindred form of *Ag*, or *Aug*, occurs likewise in the Hebrew word, Agam, *a pool of standing water* o: and, in the Chaldaic cosmogony, the chaotic mass previous to its reduction into order and regu-

m Bryant's Anal. vol. iii. p. 9. *The mouth*, which makes a part of this hieroglyphic, seems to mean *an oracular mouth*. Thus *Pbi* signifies either a *mouth*, or an *oracle*. The Argo, or Ark, was always supposed to be an oracular vessel. Erat. Cataft. cap. 35—Callistrat. Stat. cap. 10—Val. Flac. Argon. lib. i.


o [228 Stagnum—R. Sal. scribit, [228 est collectio aquarum non fluentium neque fluentium, sed stantium in uno loco. Buxt. Heb. Lex. rarity,
larity, is called *Omoroca*; a term, which seems to be compounded of *Om-Or-Oc*, a *confused mixture of fire and water*, whence Syncellus informs us, that it signifies *the sea*.

The Ocean then of the Grecian mythology, from which all the hero-gods derived their origin, and which was supposed to have been the parent of Styx, is the vast mass of waters, whether supernal or infernal, which constitutes so large a portion of our planet. Plato accordingly fixes Tartarus, and the four rivers of hell, in the centre of the earth, closely connecting them with the Ocean; the mighty streams of which, as we learn from the inspired historian, issuing from the great central abyss, principally occasioned the catastrophe of the deluge.

As the Ocean, to adopt the scriptural expression, is *the gathering together of the waters*, so his allegorical daughter Styx seems to be a personification of the flood. Hence we find,

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*q* Phæd. Sect. 60, 61, 62.

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Accordingly the Scholiast upon Hesiod declares, that Styx was the water, which proceeded from the lowest parts of the earth, and occasioned the phenomenon of the rainbow. Στυγχ νῦν λέγει τοὺς τάλαγως τῶν ὑδάτων, καὶ τὰς ὥκεας τας ἀπὸ τῶν καθ᾽ ὑπὸ αὐτῶν αναλύομενας,—καὶ ποιεῖσας ἔκλα. Schol. in Hef. Theog. ver. 776.
that he makes a very conspicuous figure in the history of the Titans. We are informed by Apollodorus, that Jupiter ordained every oath taken by Styx, the daughter of Oceanus to be inviolable; because he wished to pay her the highest honour, on account of her having assisted him, with all her children, in his war against the Titans. In a similar manner Lycophron represents Jupiter as making a libation of the waters of Styx, and swearing a tremendous oath, when about to attack the Titans, and the giants.

Στυγος κελαίνης νασμον, ενθα τεμειευς
Ορχωμοτας ετευγεν αφθιοις ἐδρας,
Λοιθας τ' αφισσων χρυσεις πελλαις γανος
Μελλων γιγαντας, κατι Τιτνας περαν.

5 Το τε της Στυγος ἐδρα, εν ψεπρας εν ἀδου βρον, Ζευς επονητεν ἄρκοι,
tautην αυτη τιμην άδες, και άρον αυτα κατα Τιτνας μετα των παιδων
συμμαχησαιν. Apollod. Bibl. lib. i. cap. 2. The children of the diluvian Styx are evidently the rivers and fountains; accordingly these are, with perfect propriety, enumerated by Hyginus in his list of the offspring of Styx and Pallas. Hyg. Fab. p. 8.

7 Cæsian. ver. 706. Tzetzes applies this to the war of Jupiter with the other gods, which however is in fact the very same as the Titaniac conflict. Schol in loc. The arkite ogdoad being the great gods of the Gentiles, these gods are almost universally said to be descending from the Ocean; and to this very cause Aristotle, in a remarkable passage, ascribes the oath by the waters of Styx. Εινει δε τυης, ει και παραπαλαιν, και ποιω
περι της ην γενεσις, και πρωτος θεολογησαντας, ουτω οικται περι της

Φυσιως
These Titans seem to have been the whole race of mankind living at the era of the deluge, both those who perished beneath its waves, and those who were preserved in the Ark. Accordingly, they are sometimes described as warring against the majesty of heaven, but overpowered by the waters of Styx or hatred, those waters by which the Almighty testified in so eminent a manner his hatred of sin; and at other times, as being seven in number, the children of Cronus or Noah, and the same as the Cabiri. In this last case one of them is said to have been called Iapetor. If then the Titans be the diluvians, the Styx must be the deluge, and consequently the inviolable oath of Jupiter must refer to the oath of God, that he would no more drown the world; for which reason, Iris the rainbow, the daughter of Thaumas, is represented by Hesiod as hovering over the broad surface of the Ocean, when this oath of Jupiter was taken. Now that such a pheno-

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menon appeared immediately after the deluge, we are expressly informed by Moses; and it is observable moreover, that it was made a special sign of God's oath to Noah. Thaumas may possibly have derived his name from Thaum, the abyss. He seems to be the same as the scriptural Thammuz, under which title Adonis, or the great diluvian patriarch, was worshipped in Palestine. It is remarkable, that Thaumas is supposed by Ptolemy Hephestion to have had another daughter called Arca, who assisted the Titans, during their tremendous conflict with Jupiter. The explanation of this fable is perfectly obvious. The Ark, in the usual strain of oriental allegory, is said to be the daughter of Noah, and the sister of the rainbow; while the Titans, whom she is feigned to have assisted, are evidently, not the impious, but the Noetic Titans.

In consequence of Styx being a personification of the deluge, Parthenius the Phocensian assigns to her the epithet Ogenia, and connects her with the marine deity Tethys; while, to perpetuate the memory of that aw-

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\[v \text{ Gen. ix. 13.} \]
\[z \text{ H \& Aper \Thetaαυμαρτως \& Συναθης, his η αδιλοφ Ιεσ. Ptol.}\]
\[\text{Heph. Nov. Hist. lib. vi.}\]
\[a \text{ Parth. apud Steph. Byzant. de Urb. p. 766.}\]
ful event, the title of Styx was conferred upon a fountain in Arcadia, or the land of the divine Ark. Paufanias informs us, that Styx flowed from a lofty crag near the ruins of Nonacris; a small town, which was so called from the wife of Lycaon. This prince is said by Ovid to have been king of Arcadia immediately before the flood; and his presumptuous impiety towards Jupiter was one principal cause of that catastrophe. As the Arcadian Styx then received its appellation in memory of the diluvian waters of hatred, so its branch Titarefius evidently derived its name from Tit, the coluvies of the flood.

Oi τ' αμφ' ἱμερτον Τιταρεφίου εγ' ενεμοντο, Ὅσ' ἔσ Πυνειων τρειει καλλιρέων ὕδαρ, Ουδ' οὖν Πυνεων συμμαίγεται ἀργυρόδην, Ἀλλα τε μιν καὶ Τυτερέθεν επισθέει, ὡτ' ἐλαιον. Ὅρκος γαρ δεν Στυγος ὕδατος ετιν απορρόφη.

Or where the pleasing Titarefius glides,
And into Peneus rolls his easy tides;
Yet o'er the silver surface pure they flow,
The sacred stream unmix'd with streams below,
Sacred and awful! from the dark abodes
Styx pours them forth, the dreadful oath of gods.

Pope.

Styx at length empties itself into the river Crathis, near which is also a mountain denominated Crathis. Here we find a temple of Diana Pyronia, from which the Argives were wont, in old times, to bring fire for the mysteries of Lerna. Diana, as we have seen, is the same as Isis, or Ceres; and her name Pyronia relates to the worship of P'Ur-On, the blazing Sun: while Crathis was so called in honour of Car-Ath, the solar beat.

It has been stated, that Bacchus was worshipped by the Arabs under the title of Dus-Ares, the divine Sun; and it may now be observed, that, as he was the Noah of scripture, so we meet with a river Styx also in Arabia. Tradition asserted, that, when Bacchus was
furiously pursued by Lycurgus, he plunged for safety into the Erythrean sea. It is probable, that Lycaon and Lycurgus are merely different names of the same person, or rather indeed persons, for they seem to represent all the diluvians, considered as one great body. Both these appellations are derived from Luc, the Sun, the grand object of the primitive antediluvian superstition.

According to Hesiod, Styx was the wife of Pallas; but, according to Empedocles, she espoused Piras, and by him became the mother of the serpent Echidna. The purport of both these fables is exactly the same; for, as Pallas is P’Al-As, the god of fire, so Piras is P’Ares, the solar deity. The allegorical nuptials therefore of Styx and Piras, and the birth of their daughter Echidna, allude only to the union of the two superstitions, and to the emblematical serpent of the Sun. We learn from Hyginus, that the mythological children

k Nonni Dionys. lib. xx. p. 361.

1 The history of Bacchus plunging into the Erythrean sea will be resumed hereafter. Vide infra chap. ix.

m Ειςαὶ δὲ τὴν Στύγα Χασιώδης μεν ἐν Θεογονίᾳ ἐτώντων—πτησίμων μὲν ἐν εἰς ἐνταὐθα Οἰκείων Θυγατέρας τὴν Στύγα, γυναικα δὲ αὐτέν εἰς Παλλαίτως—Εμπετέρας δὲ τὸ Κρίς εἰναι μεν καὶ ὅτε Θυγατέρα Οἰκείων τὴν Στύγα ἐτώντως, συνοίκους δὲ αὐτῶν ἐν Παλλαίτι, ἀλλὰ εἰς Πιερίατος Εὐχίσταν τεκεν, διὸς δὲ τὸ Πιερίας εἰσιν. Pauf. Arcad. p. 634.
of Styx and the giant Pallas were Strength, Jealousy, Power, Victory, Fountains and Lakes; and that the offspring of Echidna and Typhon were Gorgon, Cerberus, Scylla, Chimera, the dragon which guarded the golden fleece, the Theban Sphinx, the Hydra of Lerna, and the serpent of the Hesperides. In this singular assemblage we repeatedly behold the combination of the emblematical snake of the Sun with the waters of the diluvian Ocean; and, what is worthy of our particular attention, we perceive moreover, that these various monsters are all connected with each other, though placed by the poets in widely separated countries. The snaky locks of Gorgon and the Colchian dragon, equally

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a Ex Pallante gigante et Styge, [Scylla.] Vis, Invidia, Potterias, Victoria, Fontes, Lacus. Fab. p. 8. Scylla seems to have crept erroneously into the text, for she is shortly after by the same author said to be the daughter of Typhon and Echidna.

o Or the Ocean.

p Ex Typhone et Echidna, Gorgon, Cerberus, Draco, qui pellem auream arietis Colchis servabat: Scylla quae superiorem partem femine, inferiorem canis habuit, quam Hercules interemit: Chimæra, Sphinx, quæ fuit in Boeotia: Hydra serpens, quæ novem capita habuit, quam Hercules interemit: et draco Hesperidum. Ibid. p. 12.

q Strangely as the Greeks have corrupted the history of Gorgon, we are plainly told by Palephatus, that she was the same as Minerva, or the divine wisdom which preserved the Ark.
relate to the solar superstition; while the terrific Scylla, like the arkite Derceto of Palestine, was represented as terminating in the tail of a fish, and was supposed to occupy a cave near the dreadful whirlpool of Charybdis. However the history of Scylla may have been corrupted, I suspect, that she was originally the same as Isis, Venus, Derceto, or the Ark, and that the title of Charybdis was bestowed upon the Sicilian whirlpool from its resemblance to the agitated waves of the deluge. The word Scylla is accordingly derived from Saul, the infernal regions; and Charybdis from Chor-Obdan, the pit of destruction. Some relics of the primitive tradition appear to have reached even the days of Virgil. That poet describes Helenus as enjoining his hero

He adds, that her father was called Phorcyn. Palæph. de Incred. Hist. cap. 32. Hence I conjecture, that Gorgon derived her name from G'Orga, the illustrious Ark, and that she was decorated with snakes for the very same reason that Hecatè and Ceres were. Apoll. Argon. lib. iii. ver. 1214.—Pauf. Arcad. p. 686. As for her supposed father Phorcyn, he seems to be no other than Ph'Orc-Chen, the priest of the Ark.

This will plainly appear, when the history of the Argonautic expedition is considered.

Scylla is שִׂיגלוֹת, and Charybdis שִׂיגלוֹת. See Boch. Canaan, lib. i. cap. 28. Bochart chooses rather to derive Scylla from דִּשְׁדָּח, destruction; but I prefer the other etymology.
to pray, in an especial manner, to Juno, the propitious dove, when passing through the tremendous straits.

Dextrum Scylla latus, lævum implacata Char- rybdis
Obsidet: atque imo barathri ter gurgite vaftos Sorbet in abruptum fluctus, rursusque sub auras Erigit alternos, et fidera verberat unda.
At Scyllam cæcis cohiet spelunca latebris, Ora exertantem, et naves in faxa trahentem.
Prima hominis facies, et pulchro pectore virgo Pube tenus: postrema immane corpore prælis, Delphinum caudas utero commissa luporum¹.

Unum illud tibi, nate dea, præque omnibus unum
Prædicam, et repetens iterumque iterumque monebo.
Junonis magnæ primum prece numen adora:
Junoni cane vota libens, dominamque potentem Supplicibus supera donisᵐ ———

Far on the right her dogs foul Scylla hides: Charybdis roaring on the left presides; And in her greedy whirlpool fucks the tides: Then spouts them from below; with fury driven

¹ Compare with this Lucian's description of Derceto. Ἀπειρετές δε εἰδε εἰς φοινικὴ ἑπισάμυν, Ἰημα γινον ῥασεν μεν γυνη το δι άουσεν ει μηνον ει ακρες ποδας, Χυνος μην ἀποτείνετε. Luc. de Dea Syra.

ᵐ Αἰνειδ, lib. iii. ver. 420.
The waves mount up and wash the face of heaven.
But Scylla from her den with open jaws,
The sinking vessel in her eddy draws;
Then dashes on the rocks: a human face,
And virgin bosom, hides her tail's disgrace.
Her parts obscene below the waves descend,
With dogs inclos'd, and in a dolphin end.
Do not this precept of your friend forget,
Which therefore more than once I must repeat.
Above the rest great Juno's name adore:
Pay vows to Juno; Juno's aid implore.

Dryden.

The history of Bellerophon and the Chimera, who is described as the sister of Scylla, is entirely founded upon the union of the two superstitions. The Chimera was compounded of a lion, a goat, and a serpent; and she is said to have been encountered by Bellerophon riding upon the winged horse Pegasus, which sprung from the blood of Gorgon*. The consideration of this legend however must be reserved for a future page; at present therefore, since I have been obliged to touch upon it, on account of its connection with the Chimera, and consequently with her allegorical father Typhon, I shall merely observe, that

* Fulgen. Mythol. lib. iii. cap. 1.
Bellerophon or Bellerophontes is a title of Noah, compounded of Bel-Ur-Oph-Phonty, the priest of Bel the bright solar serpent, while the horse Pegafus is no other than the symbolical arkite Hippa.

Nearly related to the Chimera was the Theban or arkite Sphinx. This monster had the face of a virgin, the feet of a lion, and the wings of a sferaph, or flying serpent; and she is said by Lycus to have been sent into Boetia by Dionysus, the Noah of Scripture. Palephatus informs us, that the Sphinx was the wife of Cadmus, the founder of Thebah, and the slayer of the dragon; and he further adds, that she was an Amazon: she is closely connected therefore with Harmonia, who is also described as the wife of Cadmus, and the mother of the Amazons. She seems in fact to have been nothing more than an hieroglyphical representation of the two united superstitions, by means of their sym-

2 Schol. in Hesiod. Theog. p. 261.
3 Καδμος εχων γυναικα Αμαζωνδα, η ονιμα Σφιγξ, ηδειν εις Θη-ες, και αποκτινας ταν δρακοντα, την τετο βασιλειαν παρελαθη. Palæph. de Incred. Hist. cap. 7.
4 Schol. in Apoll. Argon. lib. ii. ver. 992. The history of Cadmus and Harmonia shall be resumed hereafter. Vide infra chap. 7.
bols, the woman, the lion, and the serpent: hence Palephatus, with great propriety, styles her an Argive, or arkite c, as well as an Amazon, or worshipper of the Sun d. The whole fable was most probably ingrafted upon the emblematical theology of the Cuthites, whom the Greeks denominated Ethiopians: accordingly we learn from Pifander, that the Sphinx was sent by Juno out of Ethiopia, for the punishment of Laius and the Thebans e.

As for the story of the serpent of the Heperides, some traditional remembrance of Paradise and the fall seems to have been superadded to the prevailing solar superstition. Such were the mythological descendants of Styx, of Piras, of Echidna, and of Typhon.

It is observable, that Styx was also the name of an ill-omened bird of night, into which Polyphonte was metamorphosed. She is said to have been the offspring of Thrasia, the daughter of Mars by Terina; but Mars, as we have seen, was the Sun; and Terina, who was the reputed child of the river Strymon, seems to be Tora-Nah, the arkite heifer of Noah. A strange story is told by Antoninus

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d The Amazons received their name from the worship of Am-Azon, the burning Sun.
* Schol. in Eurip. Phoeniss. ver. 1789.

Libe-
Liberalis respecting this Polyphontē. Venus, offended at her neglect, inspired her with an unnatural passion for a bear; and she was afterwards changed by Diana into the bird Styx. The whole of this legend is built upon a perversion of the primitive diluvian tradition. The word Polyphontē is Bol-Oph-Phonta the priestess of Baal the solar serpent; and the Greek term for a bear happens to be Arētos: hence that ingenious people, whose attachment to the marvellous is well known, converted the union of the solar and arkite worship into the fable of a nymph falling in love with a bear. Some traces of the primitive signification of Arētos may still be found in the circumstance of its being also the name of a fish; and I apprehend, that it was with a similar allusion to the Ark, that Rhea was venerated in a mountain denominated Arc-ton.

I have mentioned, that the Cabiri were sometimes called Telchines, or priest of the Sun; as such, they were of course connected

\[ f \text{ Anton. Liber. Metam. cap. 21.} \\
\[ g \text{ Arift. apud Scap. Lex.} \\
\[ h \text{ Kai τοῦ μεν δαίσ' αμφι θεᾶς θεαν εἵσιν Αρκτῶν,} \\
\text{ Μελποντες 'Ειςω πολυπότηνων —} \\
\text{ Apollon. Argon. lib. i. ver. 1150.} \\
\[ i \text{ Telchin is Tel-Chen, a contraction of Ait-El-Chen, a priest of the burning deity.} \]
with Styx, or the deluge. Strabo accordingly informs us, that they were magicians, who sprinkled the Stygian waves with sulphur, in order that they might bring destruction both upon animals and vegetables. Now, since the Cabiri are the Noetic family, and since Styx is the deluge, this destruction must evidently relate to the destruction of the primitive world; while the sulphur, here mentioned by Strabo, may perhaps allude to those desolating balls of fire, which, according to Cedrenus, were the prelude to that catastrophe.

With regard to the four infernal rivers, they are each, in reality, the same as the diluvian Styx. Phlegethon, which from a misinterpretation of its title the Greeks represented as a stream of liquid fire, is Peleg-Ethan, the ocean of the solar Noah; Lethè, and

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1 Cedren. Hist. Comp. p. 10. Upon the supposition of a comet's having been the natural cause of the deluge, I am almost led to conjecture, that the tradition of these balls of fire took its rise from the too near approach of one of those bodies in a state of high ignition. Perhaps also the poetical account of the overthrow of Typhon, or the diluvian ocean, in the midst of flames, thunder, and lightning, may have originated from the same circumstance.
Cocyttus, derive their respective names from the oblivion of death, and from the loud lamentations of despair, which were heard during the increase of the waters; and Acheron is Ac-Aron, the ocean of the Ark. Hence Suidas very properly describes Acheron, as the great central abyss, the reservoir of rivers and fountains; and hence he is said by some to have been the son of Ceres, or the Ark, and by others the offspring of Titan and the Earth. The original Palus Acherusia was in Egypt; and it seems to have received its appellation, like the Arcadian Styx, in memory of the deluge. For the same reason we find so many different lakes and rivers all equally bearing the name of Acherusis or Acheron. Thus, there was a lake Acherusis and a river Acheron in Epirus; a river

\[\text{m} \, \text{A} \chi \varepsilon \rho \upsilon \nu, \tau \omicron \omicron \omicron \, \tau \iota \varsigma \varsigma \varsigma \, \mu \iota \varsigma \varsigma \tau \omicron \omicron \varsigma, \varepsilon \nu \, \phi \, \alpha \iota \alpha \iota \mu \iota \varsigma \varsigma, \varepsilon \tau \eta \upsilon \delta \alpha \tau \omicron \upsilon \nu \, \kappa \alpha \iota \kappa \alpha \tau \alpha \pi \omicron \sigma \varsigma \varsigma. \] I cannot believe with Mr. Bryant, that the infernal river Acheron is nothing more than the fly-god Accaron, or Achor, whom Ahaziah consulted during his last illness. The river Acheron, which both Plato and Suidas place in the centre of the earth, and the Phoenician god Accaron, or Baal-Zebub, seem to me to be two entirely distinct and different characters. For Mr. Bryant's remarks on this subject, see his Observations on the Plagues of Egypt, p. 72.


\[\text{o} \, \text{Diod. Sic. Bibl. lib. i. p. 86.}\]

\[\text{p} \, \text{Plin. Nat. Hist. lib. iv. cap. 1.}\]
ON THE CABIRI.

Acheron in Italy \(^9\); and a supposed place of descent into hell denominated Acherusia, at Tenarus in Laconia\(^7\). There was an Acheron moreover in the land of the Mariandyni, and another supposed place of descent into the infernal regions.

\(\Gamma \nu \ Μ α \rho \iota \alpha \nu \eta \upsilon \nu \alpha \nu \nu \varepsilon \nu \varepsilon \upsilon \nu \varepsilon \tau \eta \omega \varsigma \iota \varepsilon \tau \eta \varsigma \)  
\(Ευτα \ \mu \nu \ \varepsilon \ ι \ \ Αι \delta \alpha \ \kappa \alpha \tau \alpha \iota \varepsilon \tau \iota \sigma \iota \varepsilon \ \kappa \varepsilon \lambda \varepsilon \vartheta \omicron\)  
\(Αυτη \ \tau\iota \ \pi \rho \βλης \ Α\chi\varepsilon\rho\varepsilon\iota \varsigma\iota \varsigma \ \upsilon \\omicron \omicron \ \tau \epsilon \nu \eta \)  
\(\Delta\iota \nu \eta \iota \varsigma \ τ\iota \ \Α\chi\varepsilon\rho\varepsilon\iota \ \omega \tau \theta \iota \nu \ \delta\iota \ \nu \epsilon \iota \omicron \omicron \ \tau \epsilon \nu \iota \nu \)  
\(Α\upsilon \gamma \eta \ι \ \epsilon \ \mu \epsilon \gamma \alpha \lambda \nu \iota \ \pi \rho \epsilon \chi\omicron\omega\varsigma \ \iota \varsigma \ \Phi \alpha \rho \alpha \gamma \upsilon \lambda \iota \varsigma \) \(^8\).

Andron mentions an ancient king of that country named Acheron, whose daughter Dardanis was feigned to be the concubine of the arkite Hercules\(^7\). Dardanis is Dar-Da-Nah, the illustrious Noetic Ark; and is a word of the same origin as Dardanus, whose history shall be considered hereafter.

I shall next proceed to analyse the mythological character of Charon\(^a\). The waters

\(^7\) Tzet. in Lycoph. ver. 90.
\(^8\) Apoll. Argon. lib. ii. ver. 352.
\(^7\) Schol. in ibid. ver. 354.
\(^a\) Bp. Warburton observes, that Charon "was a substantial "Egyptian, fairly existing in this world." This may be perfectly true without invalidating the present hypothesis; for as the Mysteries were a scenical representation of the events of the deluge,
of Styx, or hatred, as we have seen, are the waters of the deluge; hence, as we learn from Virgil, the golden branch, sacred to the infernal Juno, grew upon its banks.

--- Latet arbore opaca
Aureus et foliis et lento vinine ramus,
Junoni infernæ dictus facer. x---

--- In the neighbouring grove
There stands a tree; the queen of Stygian Jove
Claims it her own; thick woods, and gloomy night,
Conceal the happy plant from human sight.
One bough it bears; but, wondrous to behold;
The ductile rind, and leaves, of radiant gold.

Dryden.

This branch, thus dedicated to Juno the arkite dove, and flourishing in the vicinity of the retiring deluge, is evidently the olive-branch, by means of which Noah learned, that the waters had abated y. Accordingly Eneas, the hero of the mysteries celebrated by Virgil, is led to it by the propitious doves of his supposed mother Venus, or the Ark.

deluge, so doubtles those, who personated Osiris, Isis, Charon, and Typhon, were all living characters.

x Æneid, lib. vi. ver. 136.

y The olive has ever since been the emblem of peace and reconciliation.
ON THE CABIRI.

Vix ea fatus erat, geminæ cum fortē columbæ
Ipśa sub ora viri cœlo venere volantes,
Et viridi sedere solo: tum maximus heros
Maternas agnoscit aves——
Inde ubi venere ad fauces graveolentis Averni,
Tollunt se celeres, liquidumque per aera lapfæ,
Sedibus optatis gemina super arbore sidunt,
Discolor unde auri per ramos aura refulsit 2.

Scarce had he said, when full before his flight
Two doves, descending from their airy flight,
Secure upon the grassy plain alight.
He knew his mother's birds———
———They led him on
To the low lake; whose baleful stench to shun,
They wing'd their flight aloft; then stooping low,
Perch'd on the double tree, that bears the golden bough:
Through the green leaves the glittering shadows glow.

Dryden.

The stern Charon, who had before refused to admit Enèas into his bark, immediately relents
at the sight of the branch, and wafts him over
in safety to the opposite shore.

Si te nulla movet tantæ pietatis imago,
At ramum hunc (aperit ramum qui vesthe la-
tebat)
Agnoscas. Tumida ex ira tum corda residunt:

2 Æneid, lib. vi. ver. 190.
Nec plura his. Ille admirans venerabile donum Fatalis virgæ, longo post tempore vifum, Cæruleam advertit puppim, ripæque propin-quat a.

If neither piety, nor heaven’s command,
Can gain his passage to the Stygian strand,
This fatal present shall prevail at least;
Then shew’d the shining bough conceal’d within her vest.
No more was needful: for the gloomy god
Stood mute with awe, to see the golden rod:
Admir’d the destin’d offering to his queen;
(A venerable gift so rarely seen ;)
His fury thus appeas’d, he puts to land.

Dryden.

If Styx then be the deluge, the god, who
floats upon its surface in a ship, must necessarily be the great patriarch; and the crowd of ghosts, that throng the banks, vainly soliciting admission into his vessel, must consist of those, who miserably perished beneath the waves of the flood. Hence we find, that the sum of money, which Charon extorted from his passengers, was, from Da-Nach, or Noah, denominated Danacê b. As the situation of

a Æneid, lib. vi. ver. 405.
b Αχιλλεία εις λυμν εν Αιδο, εν διαποδημωνται οι τελευτωτης, το ημισμα, υπερ Δαναη καλεται, τον πορθμει δοντις. Suid.

the
the Stygian ferryman shews him to be the second progenitor of mankind, so his name Car-On points him out to be that progenitor worshipped in conjunction with the Sun.  

Enèas, having crossed the Stygian lake, forthwith encounters the three-headed dog Cerberus, who is said to have been dragged.

Antigonus Carystius mentions, that those deep natural orifices, which probably are openings into the central abysis, were called Charonia. Kai pollocha de eisv, to, te ton bapthwv kalamhoxov, kai Xarōnou eisai genos. Ant. Car. Hiift. Mirab. cap. 135. It is somewhat remarkable, that, in the dialect of Macedon, Charon signified a lion. Xarōn, o lew kala Makedonac. Tzet. in Lycoph. ver. 455. This arose, I conjecture, from the circumstance of a lion being a symbol of the Sun.

I perfectly agree with Bp. Warburton, that the introduction of the dog Cerberus into the Mysteries is alluded to by Pletho, when he speaks of κυνώδη πινα φασματα, certain canine phantoms, rising from the bowels of the earth, and exhibiting themselves to the initiated. These infernal dogs are declared, in the Chaldæan oracles, to be not realities, but mere appari-
from his infernal den by Hercules, and whose tail was an immense snake, while his back was covered with the heads of serpents. Here we behold the principal solar emblem, united with the form of a dog, a compound by no means unusual. Thus the Egyptian Anubis who was the same as Cronus or Noah, was depicted with the head of a dog, and with the caduceus, round which two snakes were intwined, in his hand. In a similar manner, Diana or Hecatê, the lunar Ark, is described by the author of the Orphic

Argon. lib. iii. ver. 1211.

It is a curious circumstance, that a dog was no less a tenant of the Gothic, than of the Grecian Hades. See Gray's Descent of Odin.


There is a print of this deity in Montfaucon's Antiquity explained, vol. ii. part ii. p. 197. in which he is represented with the head of a dog, and holding the caduceus, round which two snakes are twisted, in his hand. Beneath his feet is a crocodile, under his arm a globe, and by his side the head of an ox bearing the Egyptian modius.
Argonautics, as having the heads of a dog, a horse, and a lion.

As for Cerberus, he is often represented upon medals at the feet of the Egyptian Serapis, who was esteemed the same as Osiris, Pluto, and the Sun. Hence, in allusion to the solar worship, that deity was depicted with a serpent twisted round his body; while, in reference to the arkite superstition, he was not unfrequently represented also with the head of a bull, and described as failing

\[\text{h Orph. Argon. ver. 973.} \]
\[\text{i Mont. Ant. vol. ii. part ii. p. 189.} \]
\[\text{k Ibid. p. 186.} \]
\[\text{l Plut. de Ibd. p. 361, 362.} \]
\[\text{m Eidem Ægypto adjacens civitas, quae conditorem Alexandrum Macedonem gloriatur, Sarapin atque Ifin cultu poene attonitae venerationis observavit: omnem tamen illam veneracionem Soli se sub illius nomine texitatur impendere, vel dum calathum capiti ejus infigunt, vel dum simulacro signum tricipitis animantis adjungunt; quod exprimit medio eodemque maximó capite leonis effigiem; dextera parte caput canis exoritatur manueta specie blandientis; pars vero laeva cervicis rapacis lupi capite finitur; easque formas animalium draco conneclit volumine suo capite redeunte ad dei dexteram, qua compecitur monfrum. Macrob. Saturn. lib. i. cap. 20.} \]
\[\text{n Mont. Ant. Supplem. p. 211.} \]
\[\text{o Ægyptios certè Osridem seu Solem bovino capite. Kirch. China} \]
in a boat, along with Isis, and some other goddesses, who holds in her right hand a cornucopia, and in her left a rudder. He was sometimes joined with Isis, Apollo, and Cerberus; and sometimes with Isis, and Minerva, while Cerberus reclines at his feet. All these, as I have repeatedly observed, are heliarkite deities; and even Cerberus himself is a mere hieroglyphic of the Sun, from which circumstance indeed his name Cerberus or Cer-Abor-As, the illustrious solar orb, is apparently derived. Nor let this interpretation be deemed fanciful: Porphyry, who was deeply versed in the mythology of the pagans, makes the very same assertion. "Cerberus," says he, "is described with three heads, in reference to the rising, the meridian altitude, and the setting of the Sun."
As the office of Charon was to convey the souls of the deceased over the Stygian pool, so that of Mercury was to conduct them from the supernal to the infernal world. This deity, like most of the principal gods of the heathens, is the solar Noah; whence he was intitled M’Erech-Ur, or the great burning divinity of the Ark. He was the same as Arcas, Boötes, Butes, Buddha, Budido, Fohi, Odin, Wudd, Hermes⁵, and Taut; and we shall invariably find his history connected with some tradition of the deluge.

I have observed, that the sphere is replete with constellations allusive to this event, one markable, that Cerberus was sometimes, like Pluto, denominated Orcus. Illatrat jejunis faucibus Orcus. Sil. Ital. lib. xiii. ver. 845.

⁵ Hermes seems to be a corruption of Hermon, or Ar-Mon, the deity of the lunari-arkite mountain. From the same compound radical springs Armenia, the country where the Ark landed, which is called by Jeremiah Minni, and by the Chaldee Paraphrafruit Ar-Minni, (Jerem. li. 27.) Harmonia, the supposed wife of Cadmus, is another word of similar signification; and Cadmus himself is declared by Tzetzes to be no other than Hermes or Mercury. (Tzet. in Lycoph. ver. 219.) Cadmus was worshipped by the Phenicians sometimes under the title of Cadm-On, the oriental Sun, and sometimes under that of Baal-Heron, the lord of the lunari-arkite mountain. Hence the author of the Book of Judges mentions a hill sacred to Baal-Hermon, in the country of the Hivites or Ophites, near mount Lebanon, which in a similar manner derived its appellation from Lebanon (לכון), the arkite crescent. Judg. iii. 3.
of the most remarkable of which is that of Arctos, or the great bear. Lycaon, whose wickedness was fabled to have hastened the destruction of the old world, was the father of Callisto. Her charms engaged the affections of Jupiter, and she became by him the mother of Arcas; but his jealous confor, having discovered the amour, changed her into a bear, in which shape she was placed by her immortal lover in the sphere. Juno however yet remained implacable, and prevailed upon her nurse Tethys, the wife of Oceanus, to withhold from the new catastase-rism the privilege of setting beneath the waters of the sea. Close to this constellation is that of Boötes or Arcophylax, who is described as the guardian of the bear, and who was generally supposed to be Arcas, the son of Callisto.

1 Hyg. Fab. 176, 177.
3 Hyg. Poet. Astron. lib. ii. cap. 1. Nonnus however affirms, that Boötes was Icarius:

Iκαριος δε γεμοντα συννυποδα γειτον κερρ
Εις πολον αστέροφατω αγων ονομασε Βοωτην.
Dionys. lib. xlvii. p. 802.

and yet, in another passage, he makes Arcas to be the constellation Boötes:

—— Αρκαδινόι σαλιμ Άρκαδος' ον ποτι μπυν
Καλλισω Διϊ τιτε' παντρ δε μιν εις πολον αγων

Στηνιχας
ON THE CABIRI.

This story is founded upon the same version of the word *Arinos* as the preceding fable of Polyphontë. Callisto, the Arcadian princess, is a personification of the Ark; hence she is called *Call-Efto*, or *the Ark of the solar Noah*; and hence she is feigned to have been metamorphosed by the dove Juno into *Arc-tos*, which the Greeks rendered a bear. The circumstance of the Ark floating upon the surface of the waters, and never sinking beneath them, is astronomically described under the allegory of Tethys refusing to suffer the bear to set in the Ocean; while her son Boötes, or Arcas, is the principal deity of the Ark symbolized by a bull.

Στηριξας εκαλισε χαλαζίνα Βοώτη.

Diony$. lib. xiii. p. 240.

This difference is more apparent than real, for, as Arcas is Arc-As, *the solar god of the Ark*, so Icarius is only a variation of Car, *the Sun*, from which radical it is formed in the same manner as Inachus is from Nach.

*Boötes* is the same mythological character as Beotus, or Boiotus, who was supposed to have given his name to Beotia, and who is said by Hyginus to be the son of the diluvian Neptune. Hyg. Fab. 157, 186. The word *Boötes*, whether pronounced Beotus, Butes, Buddba, Budo, Buto, or Budo, is compounded of Bu-Deo, or Bu-Deva, *the god of the arkite heifer*. From the same root Bu, Hercules was called Buzuges. Βούζγης, ὁ Ἡρευς. Suid. He was likewise entitled *Buphagus*, and was reported to have been dismissed by the Argonauts from their crew on account of his voracity. Ban. Mythol. vol. iv. p. 120. Buzuges is Bu-Z'Og, *the great arkite diluvian*; and Bu-
Arcas then, being the grandson of the antediluvian Lycaon, and the son of Callisto or the Ark, must necessarily be the patriarch Noah, by whose instrumentality the ancients supposed the arts and sciences of the old world to have been introduced into the new. Hence Arcas is represented as having learned the art of weaving from Adriata, or Adar-Esta, *the illustrious Vesta*, and that of making bread from Triptolemus the favourite of Ceres, who is said by Apollodorus, in allusion to the worship of the Sun, to have rode in a chariot drawn by winged dragons.

The wife of Arcas was the Naiad Erato, by whom, like Noah, he had three children, Azan, Aphidas, and Elatus, among whom, at his death, he divided his dominions. The Buphagus, upon which term the Greeks founded the preceding ridiculous story, is Bu-Ph'Ag, *the arkite diluvian*.

*z* Apollod. Bibl. lib. i. cap. 5.

names of these sons all relate to the solar worship: Azan is As-Ain, the fountain of fire; Aphidas is Aph-Ad-As, the one fire God; and Elatus is El-Ait, the burning deity. Arcas himself was reported to have been buried near the altar of Juno, the dove, at Mantinea.

Boötes, or Butes, seems to be the same as the Buddha of Hindostan. Buddha was the ninth incarnation of Vishnou, who had previously appeared in the form of a man, issuing from the mouth of a fish; and he is represented as a mild and beneficent prince, averse from bloodshed and violence. He is also said to have espoused Ila, whose father had been preserved in an ark from the waters of an universal deluge. Ila is evidently the mythological daughter of Ilus, the name assigned by Sanchoniathe to Cronus. The Hindoo tradition indeed appears, at the first point of view, to make Buddha the son of Noah, rather than Noah himself; but this I apprehend is not really the case. I have already observed, that most of the pagan goddesses are

\[b\] An inscription upon a gem of Serapis is mentioned by Montfaucon, (Ant. vol. ii. p. 188.) which nearly resembles this. 

\[E\ell; \Sigma e v s \Sigma a r a p i s , \ One \ Jupiter \ Sarapis.\]

\[c\] Πρὸς δὲ τῆς Ἡρας τῷ βασιλεῖ καὶ Ἀρκάδος ταφὸς τῆς Καλλικρῆς εἰς Παυφ. Arcad. p. 616.

personifications either of the Earth emerging from the waves of the flood, of the Ark, of the Dove, or of the divine preserving Wisdom. Agreeably to this notion, Ila was supposed to be the daughter of Cronus, because the Ark was built by Noah; and Buddha was the reputed husband of Ila, on account of his connection with the Ark.

The same deity was worshipped in Japan under the name of Buddho, or, as the word was pronounced with some variation of the breathing, Fotoké. "I have strong reasons " to believe," says Kämpfer, "both from the " affinity of the name, and the very nature of " this religion, that its author and founder is " the very same person, whom the Brachmins " call Buddha, and believe to be an essential " part of Wifthnou, or their deity, who made " his ninth appearance in the world, under " the name, and in the shape of this man."

Buddha is also the Fo-bi of the Chinese.

c The Ark, as I have stated in the preliminary observations, was indifferently reckoned the wife, the mother, or the daughter of the great patriarch.


g Ibid.

h " The Buddha of the Hindus is unquestionably the Foe of " China; but the great progenitor of the Chinese is also named " by them Fo-bi, where the second monosyllable signifies, it " seems, a victim." Sir Wm. Jones's Discourse on the Chi-
This prince was their first emperor, and he is said never to have had any father; but as his mother was walking on the bank of a lake, she was suddenly encompassed by a rainbow, and having conceived in consequence of it, she brought forth Fohi. The Chinese moreover relate, that Fohi bred seven different kinds of animals for the purpose of sacrifice; and that he was born in the province of Xensi, or Shenfi, which, excepting Sisan, is the most westerly, and consequently the nearest to mount Ararat, of all the districts of China. In this fable, the mother of Fohi, surrounded as she was by the rainbow, is evidently an allegorical parent, and signifies nothing more than the Ark; and the seven classes of pure animals forcibly remind us of the clean beasts and birds, which Noah was directed to take into the Ark along with him by sevens.

nefe; Asi. Ref. vol. ii. p. 375. Perhaps the epithet victim, joined with the name Fo, may allude to the Noetic sacrifice immediately after the deluge.

k Le Compte's Mem. of China, p. 313.
m Couplet mentions, that Fohi had the body of a serpent, and his son Shin Nungh the head of an ox; on which account he esteems them fabulous personages, and omits them in his catalogue of the Chinese kings. Coup. Præf. ad Tab. Chron.
It is more than probable, that Odin or Woden, the great God of the northern nations, was another variation of Buddha. The Goths certainly followed their predecessors the Celts from those parts of Asia, which border upon Persia and Hindostan: hence Odin and his children are constantly styled Asie or Asiatics. Our ancestors speak of a deluge in the days of the giant Ymer, who is described as a monster of wickedness; and affirm, that in it all the families of the giants perished, one only excepted, who escaped in his bark. At this era was produced a vast cow, and from

p. 3. The serpent however and the ox are merely the usual emblems of the solar and arkite worship; and, as Fohi is Noah, so I apprehend his imaginary son to be the very same patriarch, Shin Nungh being Sen-Nuh, Noah the Sun.

"The Scythian and Hyperborean doctrines and mythology may also be traced in every part of these eastern regions; nor can we doubt, that Wod or Odin, whose religion, as the northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddh, whose rites were probably imported into India nearly at the same time, though received much later by the Chinese, who softened his name into Fo." Sir Wm. Jones' third Anniv. Disc. Asiatic. Ref. vol. i. p. 425.

"Herodotus mentions a Scythian tribe, who were called Budini, most probably from their worship of Buddha or Odin. Herod. lib. iv. cap. 108.

Edda in Proœem.

"Edda, Fab. 2, 4."
ON THE CABIRI.

her was born Bure, the father of Bore, who begot three sons, Odin, Vile, and Ve.

The cow of the Gothic mythology is plainly the sacred heifer of Egypt, the constant emblem of the Ark; and the allegorical children assigned to her are Noah and his triple offspring. The scriptural history is indeed corrupted in this tradition, much in the same manner as it is in the fable of Saturn and his three sons; and Odin, like Pluto, is made the son of Noah, instead of being represented as the patriarch himself: but the cause, which has been already assigned for the one perversion, will equally serve to point out the origin of the other.

The wife of Odin is said to have been Frea, or Venus. Frea is evidently the same as the Rhea, or Cybele, of Phrygia. She seems also to be the same as another Gothic goddess denominated Freya; who was described as the daughter of Niord, the ruler of the winds and waves, who dwelt in a place called Noatun. Freya married Oder, and by him became the mother of Nofsa. Oder however left her, and travelled into remote countries; since which

1 Vile, or Vilus, is probably a mere variation of Ilus; and both Bure and Bore seem to spring from the radical Bu, an or.
2 Edda, Fab. 3.
3 Vide supra p. 15.
time Freya has wandered over the whole world in quest of him. Hence she had a great variety of names, each people, among whom she came, giving her a different one.

The whole of this fable appears to me precisely the same as that of Ceres and Isis. Freya, the daughter of the Gothic Neptune, is no other than the Ark; and, accordingly, she is said to have been born at Noatun, or the city of Noah. Her mythological husband Oder is the Egyptian Osir, or Osiris; and the wanderings of Freya, in quest of the former of these deities, are equivalent to those of Isis, in quest of the latter. Hence the many-named Freya is the Isis myrionymos; while her daughter Nojfa seems to be the same as Nusfa, or the Ark, the supposed nurse of Bacchus.

As the classical Mercury was at once the reputed inventor of letters, and one of the Cabiric or infernal deities; so we find the discovery of the Runic characters ascribed to

* Edda, Fab. 12, 13, 18.
* Tun is the old Saxon mode of writing Town; thus the modern name of Townley was ancienully spelt Tunlay. Whi-ker's Hist. of Whalley, p. 321.
* It is observble, that one of the names of Freya was Syra, the Syrian Goddess. Edda, Fab. 18. Lat. Verl. Snor. Sturl.
Odin, and his descent into hell celebrated with all the wild solemnity of the northern muse.

Uprose the king of men with speed,
And saddled straight his coal black steed;
Down the yawning steep he rode,
Which leads to Hela's drear abode.
Him the dog of darkness spied,
His shaggy throat he open'd wide,
While from his jaws, with carnage fill'd,
Foam and human gore distill'd.

In allusion to the solar devotion, Odin is said to have been the father of Balder, or Bal-Ador, the illustrious Baal, whose eyes were so piercing, that they seemed to dart forth rays of light. He is also described as the father of Thor, concerning whom a variety of wild fables are recited in the Edda, which render it extremely probable, that the ancient idolaters had preserved some remembrance of the fall of man, the garden of Eden, and the promise that the seed of the woman should bruise the head of the serpent. These circumstances however they seem almost invariably to have confounded with their tradi-

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* Gray's Descent of Odin.
* Edda, Fab. 12.
tions of the deluge, and their superstitious veneration for the solar orb. Hence I conceive that Thor, perverted as his history may be, was originally no other than the Tauric Noah.

That Odin, and Buddha, were likewise the Mercury of the Greeks and Romans, appears from the circumstance of the very same day of the week being uniformly designated by their several names. Thus the Gothic Wednesday, or Wodin's day, was called by the Latins dies Mercurii, and by the Hindoos Bhood-War. Hence Tacitus, speaking of Odin the great god of the Goths, very justly styles him Mercury.

The genealogy of Mercury, like that of Minerva, is variously stated, which gave rise to the notion of there being four different Mercuries, though they are all in reality one and the same person. Sometimes he was esteemed the son of Jupiter and Maia, and sometimes of Bacchus and Proserpine; while at other times he was supposed to be the

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c Some of these traditions I have noticed in a former publication: see Horae Mosaicae, vol. i. p. 73. et infra.
e Deorum maximè Mercurium colunt. Tac. de Mor. Germ. cap. 9.
offspring of Uranus and Hemera\(^1\), of Cronus and Maia, of Jupiter and Cyllene, or of Valens and Phoronis\(^2\).

With regard to his history, he was, like Adonis, Bacchus, and Pluto, the lover of Proserpine. He was moreover the grandson of Atlas, the conductor of ghosts into the infernal regions, and the slayer of Argus\(^3\). This Argus was an ancient king of Arcadia, who was fabled to have had his body entirely covered with eyes\(^4\). He is said to have encountered a tremendous bull, and the serpent

\(^{1}\) Ang. the heaven and the day.

\(^{2}\) Corvilius quatuor Mercurios esse scribit; unum Jovis et Maiae filium; alterum coeli et diei; tertium Liberi et Proserpinae; quartum Jovis et Cyllenae, a quo Argus occidit est. Quem ipsum ob hanc causam Graeci profugum dicunt, Aegyptiis autem literas demonstrasse. Ergo Liberi et Proserpinae filium dicunt animas evocare. Schol. in Stat. Theb. lib. iii. ver. 483. Alter Valentinis et Phoronidis filius, is, qui sub terris habetur, idem Trophonius. Cic. de Nat. Deor. lib. iii. cap. 22. Nonnulli quatuor Mercurios tradunt, unum coeli et diei filium, amatorum Proserpinae; alterum Liberi patris et Proserpinae filium; tertium Jovis et Maiae; quartum Cyllenii filium, cujus mater non proditura arcu clam occisa est. Serv. in Æn. lib. iv. ver. 577. These last words are corrupted, and should most probably be read, cujus mater non proditur; a quo Argus clam occidit est. Mercurii quatuor; primus coeli et diei filius; secundus Jovis et Croniae filius, vel Proserpinæ; tertius Croni filius et Maiae, qui est inventor Lyræ. Quartus Quilleni filius. Ampel. cap. 9.

\(^{3}\) Echid-
Echidna; and to have slain them both. He afterwards wore the hide of the bull as a trophy. He was likewise the guardian of Io or Isis, who, as we have seen, was the daughter of Inachus, though Hesiod and Acusilaus make Piren to be her father; and in that capacity he was killed by Mercury, who thence acquired the title of Argiphontes i.

Mercury then, as we have just seen, was sometimes supposed to be the son of Bacchus and Proserpine. As such he had the office bestowed upon him of conducting the dead into Hades; or, in other words, of consigning his impious contemporaries to a watery grave. Accordingly, while Mnaeas asserts that the Cabiri were the infernal deities Pluto, Proserpine, and Ceres, he adds Mercury to them as a fourth, under the name of Casmilus k. In a similar manner Tzetzes mentions, that Cadmilus was the Beotic title of Mercury l; and Macrobius informs us, that the Tuscs worshipped that deity under the cognate appellation of Camillus m. The same assertion is

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i Apoll. Bibl. lib. ii. cap. 1.

k Schol. in Apoll. Argon. lib. i. ver. 917.

l Καδμιλος δ’ Ερυμ Βαωτικος. Schol. in Lycoph. ver. 162.

This Cadmilus was the same person as the Phenician Cadmus. Ibid. ver. 219.

m Statius Tullianus de vocabulis rerum libro primo ait, dixisse
made by Servius; and he further observes, that the priests and priestesses of the great gods were named from them Camilli and Camillae, as the priests of the Cabiri were themselves called Cabiri\textsuperscript{n}. Thus likewise Dionysius of Halicarnassus remarks, that, as, among the Tuscanst and Pelaëgi, those, who were initiated into the mysteries of the Curetes and Dii Magni, were styled Cadoli; so, among the Romans, they were denominated Camilli\textsuperscript{o}.

dixisse Callimachum Tuscos Camillum appellare Mercurium; quo vocabulo significant præministrum deorum; unde Virgilius ait, Metabum Camillam appellas, filiam, Dianæ scilicet præministram. Nam et Pacuvius, cum de Medea loqueretur; Cavitum Camilla exspectata advent, salve hospita. Romani quoque pueros et puellas nobiles et investes Camillos et Camillas appellant. Macrob. Saturn. lib. iii. cap. 8.


Varro speaks, as follows, of the word Camillus: Dicitur in nuptiis Casmillus, qui Cummerum fert, in quo quid sit in ministerio plerique extrinsecus nequit; hinc Casmillus nominatur in
Mercury was sometimes also esteemed the son of Valens and Phoronis. This descent is virtually the same as the preceding one, for Valens, no less than Bacchus, is Bal-Ain, *Baal the fountain of light*, while Phoronis is Ph'Aron, *the Ark*.

He was also supposed to be the offspring of Jupiter and Cyllenè. Here likewise he, and his imaginary father, are equally the sôlar Noah; while Cyllenè, like Phoronis, is Cula-Nah, *the Noëtic Ark*.

With the same double allusion to the two great superstitions, we sometimes find him represented as the grandson of Atlas, and the son of Cronus or Jupiter by Maia. Atlas, the allegorical astronomer, is At-El-As, *the sôlar god*; and Maia, who was feigned to be one of his seven daughters, borrowed her name from the ancient word Maia, *a mother*. If we recur to the Brahminical theology, we

in Samothraces mysteriis *Dius quidam adminifer Diis Magnis*. Varro de Lin. Lat. lib. vi. p. 72. It is remarkable, that the priest or Mercury of the Irish great gods was called *Cadmnaol* or *Cesinaol*. See Vallancey's Vindication apud Collet. de Reb. Hib. vol. v. p. 494.

*It is almost superfluous to mention the convertibility of the two letters *V* and *B*.*

These seven daughters were the same as the seven Cabirae or Titanides. *Vide infra chap. vi.*

*Μαία, πατρὸς καὶ μητέρα μητῆρί. Hesych.*

shall
shall learn, that the mother of Buddha, the Hindoo Mercury, was called Maha-Maya. She was feigned to be the wife of the rajah Sootah Dannah; but this rajah nevertheless was not the father of Buddha, who was esteemed on the contrary to be an incarnation of the god Vishnou⁶. Maha-Maya is literally the great mother; and she was no doubt the same mythological character as Cybele, or the Ark, the magna mater of classical antiquity. Her husband Dannah I take to be the Grecian Danaus, or Da-Nau, and consequently, like Buddha, the great diluvian patriarch: for Noah, as I have already intimated, is indifferently described, as the father, the son, or the husband, of the vessel which he constructed; the father, as having built the Ark, the son, as having issued from it, and the husband, as being closely connected with it. As the allegorical parent of Mercury was denominated Maia, and that of Buddha Maha-Maya, so the mother of the Chinese Fohi was called Moye, or Maia⁷; a circumstance, which completely establishes the identity of these different deities. Ratramnus mentions, that the Brahmins believed Buddha to have been born

of a virgin. This is merely the counterpart of the Chinese tradition, that Fohi was born without a father, and of the Greek legend, that a virgin was the mother of Perseus. Perseus, like Buddha and Fohi, was the patriarch Noah; and the virgin, in all these several cases, was simply the Ark. Hence Buddha was supposed to have remained in his mother's womb ten months and ten days, which was the precise duration of Noah's confinement in the Ark, provided we calculate by the ancient year of ten months, instead of the more modern one of twelve. This Hin-

An certe Bragmanorum sequemur opinionem, ut, quemadmodum illi seetae suae autorem Buddham per virginis latus narrant exortum, ita nos Christum fuisse prae dicemus? Ratramn. de Nat. Christi, cap. 3. For Buddam, we ought undoubtedly to read Buddam.


z "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month,—in the self-same day entered Noah—into the Ark." Gen. vii. 11, 13. "In the second month, on the seven and twentieth day of the month—" Noah went forth with his sons." Gen. viii. 14, 18. I must not however suffer myself to be so far led away by the love of hypothesis, as to dissemble the assertion of Calmet, that the Jewish year always consisted of twelve months. Whether the Hindoo year was ever confined to ten, I am not sufficiently master of Sanscrit literature to be able to determine; if it were, it is evident that the preceding supposition will hold equally good, whatever number of months the Jewish year might contain.
do deity is further said to have been attacked by the Aflboors, the Titans of the Brahminical theology, and in his distress to have invoked the assistance of the earth. She immediately attended to his summons, and poured forth such an inundation, as compelled the Aflboors to make a precipitate retreat. It is observable, that, in the third Avatar, which is generally thought to relate to the deluge, these Aflboors, whom I conjecture to be, like the Titans, the impious antediluvians, are introduced churning the waters of the troubled sea with a huge mountain.

From the genealogy of Mercury, as connected with that of Buddha and Fohi, I shall proceed to consider some particulars of his fabulous history. Whether the heifer Io, of whom Argus was supposed to be the guardian,
be esteemed the daughter of Inachus, or of Pirene, she will still be equally a personification of the Ark; for Inachus is Noah, and Pirene or Pirenus is P'Aron-Nus, the arkite Noah. In a similar manner her keeper Argus also, who was feigned to be a king of Arcadia, is the god of the Ark; and his combat with the bull and the serpent relates only to the violent union of the two religions, of which those animals were the constant symbols: but it does not appear, at the first glimpse, quite so evident, why he should be fabled to have been killed by Mercury; especially since Argus, Arcas, Mercury, and Boötes, were all one and the same mythological character. The whole of this tradition however is a mere perversion of a sacred title of the arkite deity. He was called Arga-Phont, the priest of the Ark, which the Greeks changed into Argiphontes, the slayer of Argus, and thence concluded, that Mercury had killed some prince of the name of Argus.

There is a story related by Antoninus Liberalis concerning a person denominated Battus, which induces me to think, that he exhibits to us another variation of the term Boötes, Buto, or Buddha. Argus, the son of Phrixus by Perimela daughter of Admetus, begot Magnes, who was the father of Hymenæus.
Apollo was greatly attached to this youth; insomuch that he left the oxen, which he was feeding, in his pastoral capacity, that he might enjoy the pleasure of his society. Mercury thereupon, watching his opportunity, stole the cattle, and drove them away. In the course of his journey he met with Battus, and bribed him to secrecy. Wishing however to prove his fidelity, he returned in disguise; and offered him a reward, provided he would discover the thief, and point out the course which he had taken. Battus immediately assented; and Mercury, to punish his treachery, changed him into a stone.

This fable has originated partly from a perversion of the history of the two superstitions, and partly from a misconception of a well-known symbol of Mercury. Argus is the god of the Ark: and he is the same person as his supposed father Phrixus, or Ph’Erech-Zeus, the arkite Jupiter; his grandfather Admetus, or Ad-Am-Ait, the solar deity; his son Magnes, Manes, or Menes, the great Noah; and his grandson Hymenèus or Ham-On-Nus, the burning Noetic Sun. Phrixus is said to have crossed the Hellespont upon a ram

^c Anton. Liber. Metam. cap. 22.
^d Hyg. Fab. 3.

which
which was one of the symbols of the Ark: accordingly the scholiast upon Apollonius informs us, that this ram was merely a ship. Its golden fleece afterwards occasioned the Argonautic expedition, which has been most ably shewn by Mr. Bryant to relate to the Ark and the deluge, and which, in its proper place, I shall attempt to prove to be no less connected with the worship of the Sun. The mother of Phrixus, like the mother of the fabulous Centaur, was supposed, in allusion to the allegorical birth of Noah amidst rain and fogs, to be Nephele or Nebula, a cloud, his father was Athamas; and his brother was

\[ e \text{ Εὐνὸς ἔτι θαυμάζωσ χαφάς πλευσι. Schol. in Argon. lib. i. ver. 256. It is not impossible, that the introduction of this particular symbol into the mythology of the Greeks might have been occasioned by the following coincidence. They had heard of the principal arkite deity being saven in an Aran, or ark; and hence they feigned, that Phrixus escaped on the back of a lamb, in the Greek Arnos. It is almost superfluous to observe, that from the Greek ἄρνος, a lamb, the Latin Aries, a ram, is evidently derived. The Arcadian tradition respecting the fountain of Arnè may be accounted for in a similar manner. When Rhea, the great arkite mother of the gods, had brought forth Neptune, she is said to have placed him in the midst of a flock of lambs, which were feeding near a fountain; and from that circumstance the fountain acquired the name of Arnè. Paufl. Arcad. p. 613. This fable, like most of the other fables of Arcadia, arose merely from the connection of Rhea and Neptune with Aran, the Ark.}

\[ f \text{ Hyg. Fab. 3.} \]
ON THE CABIRI.

Orchomenus or Orca-Menu, *the arkite Noah*. This Phrixus was commissioned by Athamus to put to death Ino, and her son Melicerta or Hercules, whose history has been noticed above; but Bacchus surrounded him with a thick mist, and delivered his nurse Ino from the danger. The four sons of Phrixus were Argus, Phrontis, Melas, and Cylindrus or Cutorus; the whole however of his genealogy, as the reader will have already perceived, is a mere series of repetitions. Phrontis is Ph' Aron-Dus, *the god of the Ark*; Melas is M' El-As, *the great god of fire*; Cylindrus is Cula-Nah-Ador, *the illustrious arkite Noah*; and Cutorus is compounded of the name of the patriarch Cuth or Cuth, and Or, *light*: while Apollo, or the Sun, who is introduced into the preceding fable as tending the oxen of Admetus, is the solar Noah united with the symbolical arkite heifer.

The only part of the legendary history of Battus, which now remains to be accounted for, is that which represents him to have been

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*e* Hyg. Fab. 1.

h Ibid. Fab. 2.

metamorphosed into a stone; a tradition, which seems to have originated from the circumstance of the god Mercury being usually worshipped under that form. Pausanias notices several different instances of this peculiar superstition. On the gateway of Ithome, which led to Arcadia, was fixed a square stone statue of Mercury, of Attic workmanship; and in the gymnasium of Ptolemy at Athens were placed a number of similar stones. The Athenians called them Hermes, and pretended to have been the first inventors of this mode of imagery. The Hermes were used as landmarks, and accordingly we find them erected at the territorial boundaries of the Lacedemonians, the Argives, and the Tegeatae. Mercury however was not the only deity repre-

\[k\] Εὐστή δὲ αὐτ' Ἀρκαδίας ἐς Μεγάλην πόλιν, ἐν ταῖς πυλαίς Ἑρμηνεῖ τεχνὴ τὸς Ἀττικὸς. Ἀθηναῖοι γὰρ τὸ σχήμα τοῦ πολύγυρον εἰρήνει ταῖς Ἑρμαῖς, καὶ καταφέρει τῶν μεμαθηκαίον οἱ ἀλόοι. Παυ. Μεσσ. p. 361.

\[1\] Εἰ δὲ τῷ γυμνασίῳ τῆς ἁγορᾶς απεκοντὶ εἰς πόλιν, Πτολεμαῖος δὲ απὸ τοῦ κατεσκευασμένου καλυμμένον λίθον τῇ ῥήσει Ἑρμαῖς, ἔξω αὔξουσι. Παυ. Αἰτ. p. 39. Περί τοῦ μὲν γὰρ Ἀθηναίων εὐφωνιασκόν Εὔτατον, πρῶτοι δὲ ακολούθες Ἑρμαῖς. Ἴβιδ. p. 56.

\[m\] Αἰατενείοι δὲ ὑπὲρ τας λαμπάς ὁρῶν, σαρ' ὁ καὶ Ἀκαδαιμονίων εὐρ' αὐτῶν ἄρης Ἀργαῖων ὄροι, καὶ Τεγεατάς ἐς τού τιος ὁρῶν Ἑρμαῖς ὁδεῖ, καὶ τῷ χώρῳ τοῦ ουραμα' ὕπειρ' αὐτῶν σωτηρίου καλυμμένος Ταύρος' εἰς γὰρ ὅτι ὅταν τοῦ Παρνασοῦ κατεισὶ διόν διὰ τῆς Ἀργαίας. Παυ. Κοριν. p. 202. The Parnon here mentioned was so called from Π'Αρν-Ον, the solar god of the Ark.
fented in this manner; Apollo, being in fact the same mythological character, was sometimes also worshipped under the same symbol of a square stone, as were likewise Minerva, Neptune, and Hercules; a remarkable instance of which occurs in the temple of the great goddesses, or Cabirae, at Megalopolis in Arcadia. A large black stone was also the emblem of the Hindoo Buddha, and a square stone of the Arabian Manah, or Venus; for, considered as the Ark, Venus was of course connected with Buddha or Noah, whose rites were not unknown to the Arabs, and who by them was denominated

n Esti de estos te peribole ton megallon theon kai Aeporotekis hevov tov mou oin tis exode, zousa ein agkhias, 'Hera kai Apolloj te kai Mevaw—tov de episelasa to the (Icil. Aeporotek) Mevawov etheto—Epykafei de kai anbriastes en oikamati, Kallignwte te kai Mevaw, kai Sotynov te kai Polis. Katagwstisei de esto Megalopolitais le- xonta prouton ton megallon theon ton telitex, kai ta dromeya ton en Ellinism en ethymadria. Kestai de estos te peribole theon tous agh- mata allon, to tetragewon paraxomena schexia, 'Ephes te episelasa Agisthe, kai Apollon, kai Athesis te kai Posidnon' eti de 'Hilios epo- wmatos exwos swth de einai, kai 'Hraakles. Diagwntas de kai sfeitos hevov meugei megas, kai agwsin entwda ton telitex ton theon. Paul. Arcad. p. 665. In this striking assemblage of Cabiri or arkite Gods, we have Venus the Mechanic, in allusion to the building of the Ark; Juno, the dove; Mercury, surnamed Agetor, or Ag-Ait-Or, the fiery god of the ocean; Apollo, Minerva, Neptune, the Sun, Hercules, Ceres, and Proserpine.


Wudd or Wodin. Manah is Menah, the Noetic Ark; and the stone, by which she was symbolized, was at length demolished by Saad in the eighth year of the Hejira. In a similar manner Theus-Ares, or Dus-Ares, the Arabic Bacchus, was worshipped under the same form of a square stone; and, if we direct our attention to the North, we shall find, that a cube was no less the emblem of the Gothic Odin. The whole of this peculiar symbolical adoration most probably took its rise from the Betulia, or stone pillars, mentioned by Sanchoniatho, the first of which, after the deluge, was the altar erected by Noah; and I am much inclined to suspect, that the tra-

9 "The adoration of stones, and the name of the idol Wudd, " may lead us indeed to suspect, that some of the Hindoo sup-
" perititions had found their way into Arabia." Sir W. Jones 
7 Hence the Arabs, before the time of Mahomet, very natu-
really invoked the arkite Monah, when they wished to procure 
rain. Monah idolum venerabantur Arabes eo consilio, ut plu-
p. 92.
2 Sale's Prelim. Disc. to Koran, p. 18.
1 Suid. Lex. vox θεος-Αρης.
4 "A cube was the symbol of Mercury." Borlase's Cornwall, p. 108. "Thorstein upon his arrival entered into the " temple. In it was a stone, which he had been accustomed to " worship; he prostrated himself before it, and prayed to it." Bartholin. lib. iii. cap. 11. apud Mallet.
dition of Deucalion and Pyrrha throwing stones behind them, after their escape from the perils of the deluge, originated from the same source.

The last particular, which I shall mention respecting the classical Mercury, is one which completely proves his identity with Cronus, Sydyk, and Noah. He is celebrated by Nonnus, as the father of the seven Corybantes, or Cabiri, by the nymph Combè.

With regard to Taut, or Taautus, the Egyptian Mercury, he is usually described, like his classical counterpart, as the inventor of letters; and, in allusion perhaps to the triple offspring of Noah, he was adored under the title of Trismegistus. Sanchoniatho, as I have already observed, erroneously represents him as the son of Misor or Mizraim; but he is nevertheless said by that author to have exercised a sort of authority over the Cabiri, commanding them to write those memoirs, from which the Phenician mythologist professed to have copied his narrative.

*x It is possible however that this fable may have arisen from another cause. The legend of the conversion of the stones into men and women may have been founded upon a mistake of the word Abenim, stones, for Benim, children.


*z This Taautus or Thoth was worshipped by the Irish under the
At the entrance into Hades, Virgil places the centaurs, the gorgons, and the harpies;

the name of Tat or Tatb. Hence, as the first month of the Egyptians, which commenced on the calends of August, was called Tboth in honour of Taaatus, so the first day of August was called by the Irish la Tat. (Vallancey apud Collect. de Reb. Hib. vol. iv. p. 469.) This Tat, Toth, or Tot, seems to be the same as Tit, or Titan, the diluvian; a name, by which the Sun was sometimes called, in consequence of his being worshipped along with the great diluvian Noah. Accordingly in the Irish, Tath is a lion, because a lion was symbolical of the Sun; Teith, beaT; Tethin, the Sun; Taithneadh, to thau, or melt; and Taith, the course of the Sun. Vallan. Ibid. p. 471. The Irish sometimes stylized their god Tath, Coll; (Vallancey's Vindication apud Collect. de Reb. Hib. vol. v. p. 82.) by which they meant nothing more, than that he was a diluvian. (Vide infra chap. vii.) For the same reason Mercury was denominated by the Chaldèans Calis; (Plantavit. Heb. Lex. apud Vallancey ut supra;) and Hercules, by the old Spaniards, Goles. (De Laftonofoa ibid. p. 291.)

It is almost superfluous to observe at the close of this lengthened analysis of the history of Mercury, that I can in no wise adopt the opinion of the very learned Huetius, that this deity was Mofes, that the Mysteries of Samothrace were a corrupted transcript of the Levitical law, and that the Cabiric island Imbrus derived its name from Amram. That great man clearly saw the undoubted truth, that Mercury, Adonis, Thammuz, Osiris, Bacchus, Apis, Serapis, Horus, Anubis, Vulcan, Zoroaster, Pan, Eculapius, Prometheus, Minos, Proteus, Perseus, Aristæus, Musæus, Orpheus, Linus, Amphion, Eumolpus, Janus, and the principal god of the Penates and Lares, were all one and the same person: but he unfortunately supposed that person to be the Jewish lawgiver, instead of Noah; while, in direct opposition to the unanimous voice of antiquity, he supposed Hercules from the preceding deities, and conjectured that he
and joins them with Scylla, Briareus, Geryon, the Chimera, and the Hydra of Lerna. Some of these fabulous monsters, such as Medusa, Scylla, the Chimera, and the Hydra, have already been considered as only various modifications of the solar and arkite emblems: the hundred-armed giant Briareus seems to be a personification of all the impious antediluvians, whose history is more particularly detailed in the legend of the Titans waging war against Jupiter: and Chiron, who was he was Joshua. This mode of interpretation, which has been adopted by other writers as well as Huetius, seems principally to have arisen from the circumstance of both Noah and Moses having been inclosed within an ark; there appear to me however to be insuperable objections to it. I can neither believe, that the lawgiver of a despised and detested nation should have been erected into the great god of Egypt; nor can I comprehend how it is probable, not to say possible, that Moses, or Mercury according to Huetius, should have been venerated from China and Hindostan to Britain and Gaul, from Egypt and Phenicia to Greece, Germany, and Scandinavia. See Huet. Demon. Evan.

For somewhat similar reasons I can as little adopt the opinion of Bochart, that Mercury was Canaan. (Boch. Phal. lib. i. cap. 2.) If such be the case, Canaan will likewise be the same as Bacchus, Osiris, and all the above-mentioned deities, for each of them is severally the same as Mercury: in other words, Canaan will be the great god of the whole world from north to south, and from east to west; of that god, who is usually described as having been inclosed within an ark. The whole of this appears to me utterly incredible.
feigned to have constructed a sphere for the Argonauts, and to have been the offspring of a cloud, is one of the many gentile deities, under whose names the patriarch Noah was worshipped; hence his title *centaur* is compounded of Chen-Tor, *the priest of the arkite ox*<sup>a</sup>. As for the three-headed Geryon, he appears, as far as concerns his figure, to be an oriental representation of the principal arkite god united with his three sons.

Qualis Atlantiaco memoratur littore quondam
Monstrum Geryones immane tricorporis iræ,
Cui tres in pugna dextræ varia arma gerebant
Una ignes sævos, ait altera pone sagittas
Fundebat, validam torquebat tertia cornum
Atque uno diversa dabat tria vulnera nisu<sup>b</sup>.

Thus on the coast, from hoary Atlas nam'd,
Stood triple Geryon: in his three right hands
Three weapons fierce he brandish'd, vengeful fire,
Unerring arrows, and a ponderous lance.

Nearly such is the form of the great triple deity of the Hindoos, the vast bust of Brahma, Vishnou, and Seeva; a triad, which is

<sup>a</sup> The history of Chiron shall be resumed hereafter. Vide infra chap. viii.
aid to have been produced from a fourth yet superior god, named Brahmè. Brahmè may possibly be Bu-Rama, *the lofty divinity of the arkite heifer*; his son Brahma (whose name nearly resembles that of his father, much in the same manner as the son of the Phenician Cronus was also denominated Cronus,) is styled Narayen, or *he that moves on the surface of the water*; Vishnou is immediately connected with the deluge, and is the same as the *Dagon of Palestine*; while the peculiar emblems of Seeva, like those of the Egyptian Osiris, are a serpent and a bull. This triad in short is composed of Shem, Ham, and Japhet, the three great gods, whose history is more or less preserved in the annals of every nation; and yet, like the *Jupiter, Neptune, and Pluto* of the western world, Brahma, Vishnou, and Seeva, when taken separately, are each the patriarch Noah worshipped in conjunction with the Sun. Accordingly, while the tri-

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*c* Instit. of Menu, cap. i.—Asiat. Ref. vol. i. p. 242.

*d* Instit. of Menu, cap. i.

*e* See Sir Wm. Jones on the gods of Greece, &c. Asiat. Ref. vol. i. p. 250. and the Print prefixed to Maurice's Indian Antiquities, vol. i. in which Seeva is depicted holding a serpent in his hand.

*f* The lotus, from its well-known quality of always floating above the surface of the water, seems to have been adopted very generally as a symbol of the Ark. Hence we find, that the
the diluvian god Brahma was represented sitting upon one of these plants; and hence we may observe, that in the third Indian Avatar a small figure is introduced in precisely the same attitude, and described as looking towards a rainbow. (See the Prints of the first and third Avatar in Maur. Hist. of Hind. vol. i.) If from Hindoostan we pass to Egypt, we shall learn from Jamblichus, that a man sitting upon the lotus, surrounded with mud, was an emblem of the Sun; (Jamb, de Myft. sect. vii.) and from Plutarch, that the Sun was represented under the symbol of an infant sitting upon this same plant. (Plut. de Iisd. p. 555.) It is manifest, notwithstanding the physical refinements of Jamblichus and Plutarch upon these hieroglyphics, that something more must be meant by them than merely the natural Sun; and I apprehend, that, in both cafes, the person, who sits upon the lotus, is the great solar patriarch, and that, in the latter, he was represented as a child, in allusion to his mystical second birth. The same symbol of the lotus occurs also in the mythology of Japan. Kämpfer has given us a curious representation of the goddess Quanwon sitting upon this aquatic plant. In one part of his work he describes her, as having eight little children placed round her head, six of whom formed a sort of crown, while the two others were larger than the rest; (Kämpfer's Japan, p. 595.) and in another part of the same work, speaking of a different statue of the same goddess, he observes, that "seven smaller idols " adorned her head, like a crown or garland, whereby is de-

noted, that she was the happy mother of many a deified hero : "nay, the Japanese look upon this idol, as an emblematical repre-
sentation of the birth of the gods in general." (Kämpfer's Japan. p. 542.) From these remarks of Kämpfer it is sufficiently evident, that the goddess Quanwon is the Magna Mater of the western world, and the very same person as Isis or Atargatis, whom Simplicius describes as the receptacle of the gods. (Vide supra p. 141.) The eight children, two of whom
in one compound figure, Noah and his off-

come delineated larger than the rest, are the Noetic family; and
the seven, which are annexed to the other statue of the god-
defs, are the seven Cabiri. The reader will hereafter find,
(Vide infra chap. viii.) that Quanwon is also the same as the
Hindoo Sita; and that the circumstance of her being an em-
blematical representation of the birth of the gods is precisely
equivalent to the bursting asunder of Sita, and to the egress of
the hero-gods from her womb.

These remarks will prepare us for what I conceive to be the
proper explanation of the famous Siberian medal, now devo-
sited in the imperial cabinet at Petersburg. On one side of
this medal is represented a deity with three heads, and six
arms. He sits cross-legged, not surely upon what Dr. Parfons
calls a lotus-fopha, but, as will evidently appear to any person
who examines the fac-simile, upon the symbolical lotus. On
the reverse of the medal is an inscription, which Col. Grant,
with what justice I will not pretend to say, afferts to be ancient
Irish or Celtic, and of which he gives the following transla-
tion. "The sacred image of God in three images: by these
collect the holy will of God from them: love him." The
medal itself was in all probability brought either from the em-
pire of the Dalai-Lama, or from Hindostan, in both which
countries a notion of three gods closely connected together has
immemorially prevailed. Hence I think we may reasonably
conclude, that the deity represented upon it is the same as that
revered throughout the Lama dominions, as the triple god of
Japan described by Kircher, (see his China) and as the Brab-
ma-Vishnou-Seeva of Hindostan. Col. Grant and Dr. Parfons
both conceive, that the deity in question is descriptive of the
Trinity; (See Parfons' Remains of Japhet, chap. 7.) and the
very ingenious Mr. Maurice embraces their supposition, con-
jecturing at the same time, that not only this triad, but that
the triad of Brahma, Vishnou, and Seeva, and in short all the
other triads of the Gentile world, are corruptions of the catho-
lic
the doctrine of the Christian church. I had once adopted the same opinion, (see Horæ Mosaiicæ, vol. i. p. 44, 48, 57, 60.) but a more attentive survey of Pagan mythology has obliged me, however unwillingly, to relinquish it; and I cannot help suspecting, that the various triads of the Gentiles, discussed at large by Dr. Cudworth and Mr. Maurice, may be ultimately traced to the triple offspring of the great patriarch. The same remark will of course apply to the elaborate, and ingenious, though fanciful Treatise of Mr. Hutchinson on the Names and Attributes of the Trinity of the Gentiles; and to the fifth Section of Von Strahlenberg's Introduction to his Description of Siberia. If Brahma, Vishnou, and Seeva relate to the Trinity, it will not be easy to assign a reason, why they should be represented as springing from a fourth yet superior god; and if Vishnou be the Dagon of Palestine, he certainly cannot, as such, have any connection with God the Son. Mr. Maurice presents his readers with three very curious representations of Vishnou encompassed with the volumes of a serpent, the head of which is placed beneath the heel of the deity. Agreeably to the system, which he has adopted, he conjectures, that this mode of describing Vishnou originated from the first-recorded prophecy, that the seed of the woman should bruise the head of the serpent, but that it should bruise his heel. I much doubt however, whether the framers of this celebrated hieroglyphic had even the most remote idea of our blessed Saviour impressed upon their minds, at the time that they constructed it. Vishnou, in his human capacity, is the great fish-god of ancient mythology, or in other words the patriarch Noah; while, in his divine character, he is the Sun. Hence we may naturally expect to find him connected with the symbolical serpent; and hence, for precisely the same reason, the helio-Noetic Osiris was represented precisely in the same manner. (See the Plate in Montfaucon's Supplem. to Antiq. p. 211.) Such also was the mode of designating the Persian Mithras; (Ban. Mythol.
an hieroglyphic, of the solar god. "At night, thol. vol. ii. p. 104.) and, as the head of the serpent is placed under the heel of Vishnou, so Macrobius, having first informed us, that a dragon was emblematical of the Sun, adds, that upon this account it was placed at the feet of Esculapius. (Macrobi. Saturn. lib. i. cap. 20.) With regard to the belief of the Hindoos, that Vishnou was saved amidst a promiscuous slaughter of infants, that certainly cannot have originated from patriarchal barbarity, which was most probably brought into the East by the Chriftians of St. Thomas.

Before I entirely dismiss this subject, I shall notice a single legend, which Mr. Maurice adduces in support of his system. It relates to a triple god compounded of Sree Mun Narrin, a beautiful woman named Maha Letchimy, and a serpent. "These persons are by the Hindoos supposed to be wholly indivisible; "the one is three, and the three are one." (Ind. Ant. vol. iv. p. 750.) Sree appears, like Surya, to be the usual solar title Sur; Mun is the abbreviated form of Munah or Menu; and Narrin or Narayan, a title of Brahma, signifies moving on the waters: consequently Sree-Mun-Narrin is equivalent to the solar Noah moving on the waters. In a former work, Horse Mosaic, I supposed the epithet Narayan to relate to the incubation of the Spirit during the process of reducing the primeval chaos to form and order; and I still think, that there is some allusion to the creation in the beginning of the Institutes of Menu: but I am now persuaded, that most of the ancient cognomones are confounded, in a greater or less degree, with traditions of the deluge. Maha Letchimy, the beautiful woman, is merely the Venus, Isis, Cybele, Derceto, or Latona, of the western nations, in other words, the Ark; and the serpent is the usual solar emblem. As for the indivisibility and unity of these deities, it relates, as in the case of the immense bull of Brahma, Vishnou, and Seeva to the mode of representing the idol, not to his nature. It may be proper to observe, that Brahma
"and in the west, the Sun is Vishnou; he is 
Brahma in the east, and in the morning; 
" from noon to evening he is Seeva". Hence, 
in allusion to the solar worship, Brahma is said 
to be armed with fiery shafts; while, in reference to the arkite superstition, Vishnou, in 
the form of a fish, guards the ark of Menu, and 
descends, like Bacchus, Osiris, Adonis, and Hercules, into the infernal regions of She- 
thanaga, king of serpents. The genealogy 
of Geryon connects him with both the ancient superstitions. From Neptune, and Meduha, sprung Chrysaor, and the horse Pegasus; and from Chrysaor, and Callirhoe daughter of Oceanus, was born the monster Geryon.

Chrysaor is a title of the Sun, compounded of Chryzos, gold, and Or, light, whence it is con-

Brahma is sometimes described as the god of creation, but that I apprehend is merely in the same manner as what the classical Jupiter is.

" They confess unanimously, " that the Sun is an emblem or image of their three great de- 
ties, jointly and individually, that is of Brah, or the su- 
preme one, who alone exists really and absolutely, the three " male divinities themselves being only Maya, or illusion."

Afiat. Ref. vol. iii. p. 144.

Ibid. vol. i. p. 248.

Ibid. p. 233.

Ibid. p. 249.

Ibid. vol. i. p. 248.

Ibid. vol. i. p. 248.

Ibid. p. 233.

Ibid. p. 249.

Ibid. vol. i. p. 248.

Ibid. vol. i. p. 248.

Apol. Bibl. lib. ii. cap. 4.

tinually
continually bestowed by Homer upon Apollo; the horse Pegasus is the Hippa-P'Aga, or diluvian Ark; and, in allusion to the symbolic heifer, Geryon is said to have been famed for his breed of oxen, which Hercules at length drove away from him, notwithstanding they were guarded both by the giant himself, and his two-headed dog. The name of this animal, according to Apollodorus, was Orthrus; and he was born of the diluvian Typhon, and the serpent Echidna m, who were likewise the parents of the dragon of the Hesperides n: but Julius Pollux calls him Gargittius, and says, that he was the brother of Cerberus o. Orthrus is Or-Athr, the illustrious Sun; and Gargittius is G'Arg-Ait, the great burning god of the Ark. Hercules is said by Conon to have carried off the oxen into Italy p, or Ait-Al-Aia, the land of the blazing Sun q; and Ptolemy Hephestion introduces Juno, the dove,

m Apoll. Bibl. lib. ii. cap. 5.

n Ibid.

o 'O de Γερυων κυνι, δ τας βας φελαττων, αδελφος τι τι Κερτερου, 

apoxvai de ὥρμανεις. To de ơνωμα αυτω Γαργιττής. Onomast. 

lib. v. cap. 5.

p Conon. Narrat. cap. 3.

q The history of Italy, as connected with Minos and the worship of the solar orb, will be resumed hereafter.
affisting Geryon in his combat with that hero. As for the name of Geryon, it is variously written Geryon, Geryones, and Geryoneus; and it seems to be a compound of G'Aron-Nus, the illustrious arkite Noah.

If we next turn our attention to the fabulous fates and furies, we shall find, that they also, being introduced into the infernal regions, are connected with the Mysteries of the Ark. The furies were by the Greeks called Erinnues, a word derived from Aron-Nus, the Ark of Noah; whence the Cabiric Ceres, or the Ark, is said to have changed herself into an Erinnus, in the neighbourhood of Styx or the deluge, and in that form to have received the embraces of the Hippian Neptune. The fates were denominated Parcae, a title similarly derived from P'Arca,

1 Juno is perpetually introduced into the history of Hercules, though she is generally represented as hostile to him; but Ptolemy Hephelion has preferred a curious tradition, in which Hercules Nilus is said to have delivered her from the attack of two giants. Νείλος ὁ Ἑρακλῆς ἀπὸ γενεσίως φασὶν εὐκλείτο εἰτε ὡς Ἑραὶ ἐσώσει, ἐπεὶ χρημάζεις αὐτῇ αἰτίαν τοῦ Ἀνωμοῦ καὶ Περιπενοῦ γιγαντία, εἰτεῖν διὰ τὸ απαλακέων τῆς Ἡρας τοῦ φελέμον, μετέβαλς τὴν κλήσιν. Ptol. Heph. lib. ii.

2 Λεγεται δὲ καὶ Γηρυῆς, καὶ Εὐρυτης, καὶ Γερυόνες. Euslath. in Dionys. Perieg. ver. 561.

3 Apoll. Bibl. lib. iii. cap. 6.
the Ark; accordingly, they were supposed to be the sifters of Venus, and the Erinnues, and the children of Cronus or Noah.

With regard to the three judges of Hell, Minos, Rhadamanthus, and Eacus, they seem, if taken conjointly, to be the three sons of the patriarch; if separately, each will be discovered to be the patriarch himself. Minos, the imaginary king of Crete, is the Menu, of Hindostan, and the Menes of Egypt; his brother* Rhadamanthus is Rada-Man-Thus, the god of the lordly Ark; and Eacus, or, according to the Greek pronunciation, Aiacus, the mythological son of Jupiter and Egina, seems to have borrowed his name from Ai-Ac, the coast of the Ocean. Hence we find, that Eacus, like Noah, was supposed to have had three sons, Telamon and Peleus by the daughter of the centaur Chiron, and Phocus by the daughter of Nereus. Telamon, Peleus, and Phocus, appear, in fact, to be the same as the

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Schol. in Ædip. Colon. ver. 42.

* Plut. in Vit. Thef.

Æacus Æginam genereticis nomine dixit.

Ovid. Metam. lib. vii. ver. 474

See also Apollod. Bibli. lib. iii. cap. ii.

Apoll. Bibli. lib. iii. cap. ii. The first of these fabulous heroes accompanied Hercules in his adventure with the Cetus on the coast of Troy.
Corybantes, or Cabiri. Accordingly, as one of these is said by Clemens Alexandrinus to have been killed by his two brothers, so, in a similar manner, Phocus was supposed to have been slain by Peleus and Telamon. Telamon, after the murder of his brother, fled to Salamis, the sovereignty of which was conferred upon him at the death of his predecessor Cychreus, who was the son of Neptune by Salamis daughter of Asopus. This Cychreus was reported to have slain an immense serpent, which committed depredations on his kingdom. The serpent however is merely the usual solar emblem; and hence we find, that the imaginary grandfather of Cychreus was called Asopus, or As-Op, the fiery dragon.

From Peleus the brother of Telamon, and the sea-goddess Thetis, was born the celebrated Achilles, who is feigned to have been plunged beneath the waters of the diluvian Styx, and thence rendered invulnerable. I strongly suspect, that Achilles is a mere mythological character; and that his name is a compound of Ac-El-Es, the burning god of the Ocean. He was also called Pyriskoit, from

a Cohort, ad Gent. p. 15.

b Apollod. Bibl. lib. iii. cap. 11.

c Ibid.
ON THE CABIRI.

the circumstance, as we learn from Ptolemy Hephestion, of his having been saved from the fire, into which he had been cast by his mother. The same fable is mentioned by Lycophron, who adds to it, that Thetis bore seven sons to Peleus, and cast them all into a fire, from which Achilles alone was preserved.

Πελαισγικον Τηφωνα γενωσα των, 
Λο έπτα παιδων φεσαλω σποδεμενων, 
Μανου φενγωσαν εξαλυζαντα σποδον.

I am much inclined to think, that this was originally the same legend, as that noticed by Herodotus of Sesostris and his wife burning their children; and that they both equally allude to the dreadful human sacrifices, which were offered to the Sun. The seven children of Peleus and Thetis seem in short to have been no other than the seven Cabiri, Corybantes, or Titans; hence we find, that some writers supposed Thetis to be the daughter of Chiron, or Noah.

As the oceanic Achilles was dipped in the diluvian waters of Styx, so his fabulous rival

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\( ^e \) Caffan. ver. 177.
\( ^f \) Herod. lib. ii. cap. 107.
\( ^g \) Schol. in Apoll. Argon. lib. i. ver. 558.

Y 2

Aga-
Agamemnon, as we are plainly told by Tzetzes, was no real person, but the very same deity as the Ercean, or arkite Jupiter; that Jupiter, before whose altar Danaë, the mother of Perseus, was brought by Acrisius. In a similar manner, Athenagoras observes, that Helen, Hector, Jupiter-Agamemnon, and Erechtheus, were all adored as gods along with the marine deity Neptune. What may serve to confirm the propriety of these remarks, Peleus and his brethren are described as being contemporaries of the Dioscori or Cabiri. Perhaps it may be too bold, with Mr. Bryant, absolutely to deny the existence of any siege of Troy; but I cannot but be persuaded, that the poem of Homer at least is a mere mythos, which very probably however is ingrafted upon the history of some predatory war between the Greeks and the Iliens."
After all that has been written upon the subject, we can never build with any confidence upon a series of facts, which are said to have happened, as all allow, in the fabulous or uncertain age. The truth, in this, like most other controversies, seems to lie somewhere in the middle: hence, while we admit the probability of some Trojan war having really happened, credulity itself can scarcely believe, that the Iliad contains any thing like a true account of it.

In the very lowest region of hell, surrounded by the Tartarcan Phlegethon, Virgil places the impious race of the diluvian Titans, those, who by a long repetition of the most enormous crimes called forth at length the vengeance of offended heaven. This lowest region however, as we have seen from Plato, was simply the centre of the earth, from which proceeded the mighty waters that occasioned the deluge.

Here likewise along with the Titans, the poet stations the huge monster Tityus. This giant was the son of Jupiter by Elara daughter of Orchomenus, and was born in the centre of the earth, Jupiter having there concealed his mother through fear of Juno. At length he emerged from his dark confinement, and immediately attempted to ravish
Latona. Tityus derives his name from the same root as Titan, and is, like Typhon, nothing more than a personification of the deluge. Hence he is said to issue from the great central abyss, and to attempt the chastity of Latona, or the Ark. His fictitious ancestor Orchomenus is Orca-Menu, the arkite Noah. The reader will remember, that this Orchomenus was an ancient king of Arcadia, son of Pelasgus, and brother of Lycaon, in whose days happened the deluge; that he gave his name to the city Orchomenus, which was reported to have been swallowed up by a flood; and that one of his brothers was called Titynas. He was moreover the father of Minyas, and through him connected with the Argo- nautic expedition.

Here also in the depths of Hades Virgil places Phlegyas, and describes him as exhorting all men to reverence the gods, and to adhere to the paths of rectitude and virtue. Now, were this man literally in hell, it would be absurd in the poet to represent him as inculcating justice, because his audience would be composed of the damned alone, who could

m Apollod. Bibl. lib. i. cap. 4.

n Tityus was sometimes feigned to be the father of Europa, or the Ark. Vide supra p. 179.

o Anton. Liber. Metam. cap. 10.
not have any motive to induce them to repent; whence we may conclude, that Phle- 
gyas was no other than a well-known charac-
ter in the Mysteries, whose office was to per-
sonate one of the wicked antediluvians, and 
in that capacity solemnly to admonish the 
initiated. Phlegyas seems to have been so 
called from Peleg, the Ocean; and his chil-
dren the Phlegyæ were said to have come 
from the land of Minyas, and in the pride 
of their heart to have quitted the city of the 
Orchomenians, or arkites. This defection 
from the Minyæ, or Noachidæ, proved the 
cause of their destruction, for it was in reality 
the separation of the antediluvian giants, or 
Titans, from the family of Noah. They re-
 fused to imitate the piety of that patriarch, 
and were consequently excluded from the 
Ark by their own wickedness. Accordingly

p This argument is used by Bp. Warburton to prove, that 
the sixth book of the Eneid related to the mysteries of Eleusis. 
Though I cannot adopt his explanation of the Mysteries, yet, 
whatever their import may be, the argument, so far as it con-
cerns the intention of Virgil in writing that part of his poem, 
will hold equally good.

q Phlegyas is said to have been the father of Coronis, who 
was the concubine of Apollo, and the mother of Esculapius. 
Vide supra p. 101.


s Ibid. p. 782.

Y 4

Non-
Nonnus represents them as being overwhelmed by Neptune with the waters of the Ocean.

From its deep rooted base the Phlegyan isle
Stern Neptune shook, and plung'd beneath the waves
Its impious inhabitants.

It is not unworthy of notice, that the very crimes, which, as we learn from Ovid, disgraced the iron age, and eventually produced the catastrophe of the deluge, are those, which Virgil supposes the damned to have been guilty of.

--- Tartarus ipse
Bis patet in præceps tantum, tenditque sub um-bras,
Quantus ad ætherium cæli suspectus Olympum. Hic genus antiquum terræ, Titania pubes, Fulmine dejecti, fundo volvuntur in imo.

Nec non et Tityon, Terræ omniparentis alum-num
Cernere erat; per tota novem cui jugera corpus Porrigitur; rostroque immanis vultur obunco Immortale jecur tendens, secundaque poenis

1 Nonni Dionyf. lib. xviii. p. 319.
ON THE CABIRI.

Vifcera, rimaturque epulis, habitatque sub alto Pectore; nec fibris requies datur utta renatis.

Hic, quibus invis fratries, dum vita manebat; Pulsatufve parens, aut fraus innexa clienti; Aut qui divitiis soli incubuere repertis,
Nec partem potuere suis, quae maxima turba est; Quique ob adulterium caesi, quique arma secuti
Impia, nec veriti dominorum fallere dextrae:
Inclusi pœnam exspectant—

—— Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
“Discite justitiam moniti, et non temnere di-
“vos.”

Vendidit hic auro patriam, dominumque poten-
tem
Imposuit; fixit leges pretio, atque refixit.
Hic thalamum invasit natæ, vetitosque hym-
naeos.
Ausi omnes immane nefas, ausoque potiti.

The gaping gulph low to the centre lies;

It is not improper to observe, that Bp. Warburton sup-
poses Thefeus, and not Phlegyas, to have pronounced this so-
lemn exhortation, making Phlegyas the accusative case plural
from Phlegyas, instead of the proper name of a man. The in-
terpretation however, which I have given of this part of the
Mysteries, will remain equally unaffected, whether the Bifhop’s
mode of rendering the passage be adopted, or whether the com-
mon translation be preferred.

Æneid. lib. vi. ver. 576

And
A DISSERTATION

And twice as deep as earth is distant from the skies.
The rivals of the gods, the Titan race,
Here sing'd with lightning, roll within the unfathom'd space.

There Tityus was to see, who took his birth
From heaven, his nursing from the foodful earth.
Here his gigantic limbs, with large embrace,
Infold nine acres of infernal space.
A ravenous vulture in his open'd side
Her crooked beak and cruel talons tried:
Still for the growing liver dug his breast;
The growing liver still supplied the feast.

Then they, who brothers' better claim disown,
Expel their parents, and usurp the throne;
Defraud their clients, and to lucre sold
Sit brooding on unprofitable gold:
Who dare not give, and ev'n refuse to lend
To their poor kindred, or a wanting friend:
Vaft is the throng of these; nor lefts the train
Of lustful youths, for foul adultery slain.
Hosts of deserters, who their honour sold,
And basely broke their faith for bribes of gold:
All these within the dungeon's depth remain,
Despairing pardon, and expecting pain.

——— Phlegyas warns the world with cries;
(Could warning make the world more just or wise,)

"Learn
"Learn righteousness, and dread the avenging "deities."
To tyrants others have their country fold, Imposing foreign lords, for foreign gold. Some have old laws repeal'd, new statutes made; Not as the people pleas'd, but as they paid. With incest some their daughters' bed prophan'd; All dar'd the worst of ills, and what they dar'd, attain'd.

Dryden.

Emerging from the deep gloom of Tartarus, Encas and the Sibyl next enter into the Elyfian plains, which afford a wonderful contrast to the terrific scenes they had last beheld. From darkness they pass into light, from danger to safety, and from the regions of death to the land of life. This passage, as exhibited in the Eleusinian orgies, is thus described by Themistius.

"Entering now into the mystic dome, the "aspirant is filled with horror and amaze- "ment. He is seized with solicitude, and a "total perplexity. He is unable to move a "step forward, or how to begin right the road, "that is to lead him to the place he aspires "to, till the prophet or conductor lays open "the vestibule of the temple. Being tho- "roughly purified, he now discloses to the "initiated a region all over illuminated, and "shining with a divine splendor. The cloud "and
“and thick darkness are dispersed; and the mind emerges, as it were, into day, full of light and cheerfulness, as before, of disconsolate obscurity.”

After citing this curious description, Bp. Warburton observes, that such a succession from Tartarus to Elysium, makes Aristides call these rites most horrible, and most ravishingly pleasant.” All the ancient writers indeed, who treat of the Mysteries, unanimously assert, that they began in sorrow, and ended in joy.

The passage then from Tartarus to Elysium was only another mode of describing the death and revivification of Bacchus, Osiris, or Adonis. It represented the egress of the Noachidae from the gloom of the Ark, surrounded as they had long been with clouds and darkness, to the cheerful light of heaven.

From what has been said we may now see the reason, why the Cabiri were esteemed infernal deities; why they were sometimes styled Manes and Lares, words usually supposed to signify the souls of the deceased; and why their mythological mother was called Mania. Manes is derived from Menes, or Manes, the name of the diluvian patriarch,
and, when used plurally, is equivalent to Noachidae; Lar is a contraction of El-Ar, the god of light; and Mania, or Manah, is the Noetic Ark.
CONCERNING THE VARIOUS COUNTRIES, WHICH WERE DEVOTED TO THE CABIRIC SUPERSTITION; PARTICULARLY ITALY, CRETE, SAMOTHRACE, AND TROAS.

SINCE the Mysteries of the Cabiri relate entirely to the helio-arkite superstition, we shall not be surprized to find them introduced into a variety of different countries; while the deities, in whose honour they were celebrated, were known by the several names of Corybantes, Curetes, Idēi Dacīlyli, Cabiri, or Telchines. As some remembrance of the flood seems to have been preserved by all the posterity of Noah, though it was frequently represented as partial and confined to a particular distri¢t, instead of being universal and unbounded; so the Cabiri, notwithstanding their being the general ancestors of all mankind, were continually viewed in the light of mere local and appropriated deities. Thus, while Sanchoniathon places them in Phenicia⁵; Herodotus makes them the sons of the Egyp-

⁵ Euseb. Præp. Evan. lib. i. cap. 10.
tian Vulcan by Cabira the daughter of Proteus, and yet affords, that their obscene rites were communicated by the aboriginal Pelasgi to the Samothracians and Athenians. Nor are these the only variations with respect to their country. Strabo mentions, that some deduced the origin of the Curetes from Acarnania, some from Etolia, some from Crete, and others from Eubœa. Pleuronia also was inhabited by them, and was thence called Curetis; Chalcis was another of their settlements; and, under the name of Idæi Dactylis, they bore a conspicuous part in the mysteries of the Phrygian Cybelē. They were likewise worshipped at Lemnos; and from

b Herod. lib. ii. cap. 51.
d Τὴν Πλευρονίαν ἢπο Κυρηνίων οἰκυμέαν, καὶ Κυρηνίων προσαγορευμένην. Ibid. p. 465.
e Αρχεμάχος δ' ὁ Εὐβοῖς οἰντὶ τῆς Κερπτας ἐν Χαλκίδι συνοικεῖαι. Ibid.
f Τινας δαίμονας τὰ προστάλεις Ἰδίῳ τῆς Κερπτας φασίν· οἱ δὲ σιαμπαδιστὶς τὰ Κρήτην καὶ τὰ Φεργία ἱερογλύφοις τινὶς εμπεπλεγμένοι, ταῖς μὲν μυσίνας, ταῖς δὲ αἰλὼς, περὶ τε τὶς τῆς Δίως παιδοφύλειαν τὴν τὸν Κρῆτην, καὶ τὰς τῆς μυτέρος τῶν Ἰδίων οργαναμεῖς ἐν τῷ Φεργίας, καὶ τες τέτει τὶς Ἰδαί τὴν Τρῳκίαν τοπία. Ibid. p. 466.
g Καὶ τα ἑδα προτεν τίνα κοινοτεινοῦσαί, ταῦτα τε, καὶ τῶν Σαμεθρακῶν, καὶ τὰ ἐν Λεμνῷ, καὶ ἀλλα πελεῖς. Ibid. The Tyrrhenians, who afterwards colonized Tuscany in conjunction with the
Samothrace, Crete, and Phrygia, their rites were carried to Rome, the citizens of which were thence denominated Quirites, or Curetes.

The History of this last transaction is one of the most curious portions of ancient mythology, and is closely connected with the fabulous history of Troy. According to Dionysius of Halicarnassus, Atlas was the first king of Arcadia; a country, which derived its name from Arcas, son of Callisto, and the successor of that Nuætimus during whose life a great deluge is said to have happened. Atlas had seven daughters, denominated Pleiades; one of whom, Electra, was the concubine of Jupiter, and the mother of Dardanus and Iasus, or, as he was sometimes called, Iasion.

the Pelasgi, and brought along with them the rites of the Ca-biri, first inhabited Lemnos. — Λημνος. Τερπνοι γαρ αυτοι πρωτοι οικησαν. Schol. in Apoll. Argon. lib. i. ver. 608.


i Tzetzes supposes, that this deluge commenced at Helicè and Bura. Schol. in Lycoph. ver. 72. Helicè received its name from the nymph Helicè, one of the nurses of Jupiter, who was afterwards placed in the constellation of the lesser bear; (Hyg. Poet. Astron. lib. ii. cap. 2.) and in Bura we find the radical Bu, an ox, the usual arkite symbol. As for Nuætimus, he is evidently Nuch-Tam, the perfect man Noah. See Gen. vi. 9.
Iasus remained unmarried; but Dardanus took to wife Chryse, the daughter of Palas, and by her became the father of Idæus, and Dimas, who inherited the kingdom of Arcadia from their great-grandfather Atlas. In their days a flood having inundated the plains, half of the inhabitants fled to the mountains; while the other half migrated to an island on the coast of Thrace, to which they gave the name of Samothrace. After they had remained there a short time, the greatest part of them crossed over into Asia, under the command of Dardanus; and at length Idæus, the son of that prince, led his division of the colonists into the mountainous country of Ida, where he established the worship and mysteries of the mother of the Gods, which afterwards became famous throughout all Phrygia. It is remarkable, that Dardanus is said by Tzetzes to have left Samothrace, no less than Arcadia, on account of a flood; a cir-

k Other writers however, as we shall presently see, do not agree with Dionysius in this particular; but speak of Iasus, as the husband of Ceres, or Cybelé.

† Dionyf. Ialia. Ant. Rom. lib. i. cap. 61.

m Ἑλέκτρας γαρ τῆς Ατλαντῆς καὶ Διὸς, Ιασών καὶ Δαρδανοῦ—
Δαρδανοῦ δὲ κατακλυσμὸν γεγονότος εἰς Σαμοθράκην εἰς αὐτῷ ἐγένετο ἡν περιούσιαι, καὶ τὴν τοῦ Τρείαν ἐμεῖλεν κτίσειν. Schol. in Lycoph. ver. 29.

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cum-
cumstance not mentioned by Dionysius: and it is highly worthy of observation, that this flood was the very same as that of Deucalion or Noah. Accordingly we find, that the Phrygian Cybelè, or the Ark, whose rites he introduced into Troas, was no other than Hecatè, the deity worshipped in Samothrace.

The fabulous confort of Atlas was Pleionè, the daughter of the Ocean, or, according to Dictys Cretenensis, of Danaus. The purport however of both these genealogies is precisely the same; for Danaus, as I have repeatedly observed, is merely the compound title Da-

Nau.

With regard to the seven daughters of Atlas and Pleionè, they are said to have been pursued by Orion, during the space of five whole years, through the country of Beotia. At length, having invoked the assistance of the gods, they were changed into doves; and Jupiter, pitying their calamity, placed them among

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n —Δαρδάν, δε ως επι τη κατακλυσμη, —diapera sa iepi t\(\varepsilon\) την Ηλιον, καταλειψας το κατακλυσμα των Κορυδανων. Τητο δε επισης ως επι την γην ο Ζευς επι τη Διθωλινος. Schol. in Lysoph. ver. 69.

o Το Θεσσαλον καταλυσας σπηλαιον της 'Ριας, η της Ἐκατης, ο Δαρδανος. Ibid. ver. 77.

among the constellations, under the name of the Pleiades 9.

Atlas himself, according to Sanchoniatho, was the brother of Cronus, and Dagon; or, according to the scholiast upon Aratus, the brother of Prometheus and Epimetheus, and the son of Uranus by Clymenè, daughter of Oceanus 7. He was in short, as I have already stated, the great solar patriarch, and the same mythological character as his brethren Cronus, Dagon, Prometheus, and Epimetheus. Hence he was the reputed son of Clymenè, or Cula-Menah, the Noetic Ark; and hence Clymenè herself was supposed to be the offspring of the Ocean 8.

Since Atlas then is the patriarch Noah, and the same as Cronus or Sydyk, his seven daughters must necessarily be the same as the seven Cabiræ, or the seven Titanides; and the history of their being changed into doves in the land of Beotia, or the arkite heifer, must re-

7 Schol. in Arat. Phœn. p. 35.
8 For a more particular account of the genealogy of Atlas, vide supra p. 113.
late entirely to the Noetic dove and the Ark. Accordingly the name of their supposed mother Pleionè, or Peleionè, is compounded of Belah-Ionah, the lordly dove; while their own appellation Pleiades is evidently a contraction of Peleiaades'.

I am inclined to think, that the fable of their being pursued by Orion points out to us the particular era, when the violent union of the two great superstitions was accomplished. We are informed by Cedrenus, that Orion is the mighty hunter Nimrod; who, as we learn from Scripture, first attempted to establish an universal empire, and to build a lofty tower in honour of the host of heaven. Hence he is universally supposed to have been the principal introducer of idolatry, the grand author of postdiluvian apostasy. Eratosthenes teaches us from Hesiod, that he was the son of Neptune by Euryalè the daughter of Minos; that he possessed the faculty of walking upon the sea, as if it were dry land; and that he was a mighty hunter of wild beasts in the

1 Gr. Πελειαδες.


3 See this subject discussed at large in Horæ Mosaiæ, vol. i. p. 207. and for a description of the tower see Herod. lib. i. cap. 181.
island of Crete. Supposing Minos to be the scriptural Noah, Orion will hold nearly the same place in the postdiluvian genealogy, that Nimrod does; and as for the power of walking secure upon the waves, it seems to have been erroneously ascribed to him, in consequence of his devotion to the arkite worship. I have observed, that the union of the two superstitions is frequently represented under the image of a rape; in consequence of this we find, that Orion is said to have been slain by Diana in the isle of Delos, on account of his offering violence to Opis, one of the Hyperborean virgins, whose history has been already considered.

Atlas moreover was the father of Hyas, and

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the Hyades\textsuperscript{a}; which, in the sphere, are placed upon the forehead of the bull \textsuperscript{b}, as the Pleiades are in his neck \textsuperscript{c}. The Hyades were seven in number, and were supposed to have been the nurses of Bacchus, who accordingly takes his station near them under the title of Hyas \textsuperscript{d}. They were the same mythological characters as the seven Cabiræ, the seven Pleiades, and the seven Titanides. It is remarkable, that although the scholiaft upon Aratus represents the Hyades as the offspring of Atlas, yet, according to Euripides, they were the daughters of Erechtheus\textsuperscript{e}. There is no real discrepancy however between these two genealogies, for as Atlas is the solar Noah, so Erechtheus is the god of the Ark; hence Hyginus, with perfect propriety, afferts, that Beotia was the mother of the Hyades\textsuperscript{f}.

\textsuperscript{a} Ex tunc de tv Atlantis phasis ei μυθοι και τας Ἰάδας γενεται, και τὸν ὄνομ 'Ὑατα — Ζεὺς ἐς αἰσχρα αὐτας πατοικε, τὰς καλομενας Ἰάδας. Schol. in Arat. Phoen. p. 35.

\textsuperscript{b} This bull, as I have already observed, was the bull of Europa.

\textsuperscript{c} Τοῦ δὲ Ταυροῦ τὸ μετώπων σὺν τῷ προσωπῳ αἰ Ἰάδας καλομεναι περιχεισι, πρὸς τῇ αυτοτης τῆς ἑαυτῆς, ἀ τις πλειας εἰσιν, αἰσχρα ἐκχύσα ἵππα. Erat. Cataf. Taurus.


\textsuperscript{e} Schol. in Arat. Phoen. p. 25.

\textsuperscript{f} Hyg. Poet. Afrom. lib. ii. cap. 21.
I just observed, that Electra, the parent of Jasion and Dardanus, was a Pleiad. In consequence of this circumstance, we find her connected with the city of Thebah, or the Ark, one of the seven gates of which received its name from her. Another of the Pleiads was Maia, the mother of Mercury. Thus it appears, that the history of Hermes, Boötes, Buddha, or Fohi, is very nearly related to that of the Pleiads and Dardanus. This prince

5 The seven gates of Thebes were called Electra, from El-Oc-Tora, *the divine oceanic heifer*; Ogygia, from Og, *the Ocean*; Pretis, from Berith, *the covenant*; Oenais, from One, *the Ocean*; Hyphasis, from Hip-Zësta, *the great solar Ark*; Crenis, from Car-Ain, *the fountain of light*; and Homolois, from Ham-El, *the burning god*. Apoll. Bibl. lib. iii. cap. 6. These derivations appear to be allowable, because we learn from the scholiast upon Eschylus, that Cadmus used the Egyptian dialect in the sacred rites, which he established at Thebes, and that the names of the gates were to be sought for in that language. 

4 The constellation of the Pleiads consists of only six stars, which Hyginus accounts for in the following manner. Electra, the seventh Pleiad, wild with grief at the destruction of Troy, started from her appointed station; and rambling with dishevelled hair through the Arctic circle, was changed into a comet. Poet. Astron. lib. ii. cap. 21. From this fable we evidently learn, that at the time, when the constellation of the Pleiads was first noted,
in short, who quitted the land of the Cabiri on account of a flood, and who was styled by the Samothracians, in the ancient language of the Mysteries, Polyarches, or Bol-Arca, the lord of the Ark\(^k\), like perhaps every fabulous founder of a primitive monarchy, is simply Dar-da-Nus, the illustrious Noah\(^1\). Accordingly, his mythological wife was called Arisba or Batea\(^m\); the first of which titles is Ares-Ba, the heifer of the solar god, and the second Bu-Dea, the divine heifer.

With regard to the posterity of Dardanus, it is certainly a mere series of genealogical repetitions. Dardanus is said to have been the father of Ilus, and Erichthonius; Erichthonius, of Tros; and Tros, of Ilus the younger, and Asfaracus\(^n\). All these apparently different persons are in fact one and the same noted, a comet appeared in its vicinity, which was then too hastily reckoned the seventh Pleiad.

\(^k\) — Δαρδανος, εν και Πολυαρχα φασι λεγεται ύπο των εξωμιων. Schol. in Apoll. Argon, lib. i. ver. 916. The language of the Samothracians, as we learn from Diodorus, was not Greek; consequently the etymology of the word Polyarches must be sought for in the sacred dialect of the Mysteries. See Diod. Bibl. lib. v. p. 322.

\(^1\) Dar-da-Nus is the contracted form of Adar-da-Nus, as Derceto is of Ader-Ceto, or Atargatis.

\(^m\) Lycoph. Caff. ver. 1308. and Tzet. in loc.

\(^n\) Apollod. Bibl. lib. iii. cap. 11.

mytho-
ON THE CABIRI.

mythological character. Erichthonius, like the imaginary Athenian sovereign of that name, is the deity of the Ark, worshipped equally at Troy, and at Athens; Tros is Toros, the Noetic bull; Affaracus is As-Arach, the helio-arkite god, who was adored by the Babylonians under the appellation of Nisroch or Asjarach o; and Ilus, as we are plainly informed by Sanchoniatho p, is the same as Cronus q, whence, in the theology of Hindoostan, Ila, the daughter of Satyavrata or Noah, is feigned to be the wife of Buddha r. What decidedly confirms the propriety of this supposition is, that the story of the founding of Thebes by Cadmus is repeated without any variation in the narrative of the building of

o Vide supra p. 123.

p Eufeb. Præp. Evan. lib. i. cap. 10.

q M. Court de Gebelin observes very justly, that this Ilus was the same as the Phenician Ilus or Saturn; but I cannot assent to his supposition, that the whole history of the founding of Troy is a mere agricultural allegory. (Monde Primitie, tom. i. p. 166, 419.) The whole of his work indeed is founded upon the erroneous principle of converting the mythology of the pagans into a series of physical allegories. This mode of interpretation was doubtless adopted by Jamblichus, Porphyry, and the later heathens, when pressed by the arguments and ridicule of the Christians; but we have no reason to think, that it was the original idea of paganism.

r It is almost superfluous to observe, that from Ilus is derived Ilium.

Troy
Troy by Ilus. This prince was commanded by an oracle to follow a spotted heifer, and wherefover it should lie down, there to found his intended city. The divine injunction was implicitly obeyed; and, in pursuance of it, Ilium was built upon the hill of the Phrygian Ate. The sacred Palladium, or image of Minerva, was now miraculously sent down from heaven; of that Minerva in fine, whom Lycophron denominates the Phenician Goddes, and whom Sanchoniatho describes as the daughter of Ilus or Saturn. The Palladium, I apprehend, was nothing more than a personification of the divine wisdom, which preserved the Ark: whence it was supposed to have a peculiar influence over the destiny of Troy.

As the city of Ilium was founded by Ilus,

---Δοντος αυτῷ (τῷ Ιλῷ) τῷ βασίλεως κατὰ χειρόμοιν καὶ βιων ποιεῖν καὶ φρασαντες εἰς ὑπερ αυτῆς κυλή τοπῆς, πολίν κτιζειν, εἰπετο τῷ βοί. Ἡ δὲ αφικομεν εἰς τὸν λεγομένου τῆς Φρυγίας Ατης λόφον, κλίνεται. Εἰθα πολίν κτισας Ιλος, ταυτη μεν Ἰλιὼν εκαλεε. Apollod. Bibl. lib. iii. cap. 11. In allusion to this circumstance, Lycophron styles the hills, upon which Troy was built, 

Ατης απ' ακριν βουλανοκτισμον λόφων,
Τοιων δ' απ' αρχοις ηρχ' Ἀλεξάνδρα λεγων.

Lycoph. Caff. ver. 29.

The same story of the heifer is related by his scholiast Tzetzes without any variation. Tzet. in loc.

² Apollod. Bibl. lib. iii. cap. 11.
so its walls are feigned to have been built by Neptune and Apollo, or Noah considered in his twofold character of a diluvian and a solar god; while the Cetus, sent by the former of these deities, and conquered by Hercules, when engaged with Telamon in the Argonautic expedition, was merely a symbol of the Ark: hence Hercules is said by Hyginus to have given the kingdom of Troy to Podarces, or Bud-Arc, *the tauriform god of the Ark*, who was afterwards called Priam u. The early history indeed of the Ilienses, like that of perhaps all other aboriginal nations, is simply a fabulous detail of the events of the deluge. Accordingly we are informed by Apollodorus, that Ilus or Cronus, the supposed son of Dardanus, espoused Eurydice the daughter of Adрастus; and that she bore to him Laomedon, the father of Podarces or Priam, and Tithonus, the paramour of Aurora x. This Tithonus however, the imaginary brother of Priam, Apollodorus afterwards asserts to have been, not the lover of Aurora, but her son by Cephalus; and he adds, that he was the father of Phaëthon, and the ancestor of Adonis or Noah y. It is sufficiently evident therefore,

u Hyg. Fab. 89.
x Apollod. Bibl. lib. iii. cap. 11.
y Ibid. cap. 13.
that Tithonus is purely a mythological character. He is in fact Tithon-Nus, *the Titanc Noah*: while Eurydicè is Ura-Daga, *the fish sacred to the Sun*; and Adrafftus, Adar-As-Theus, *the illustrious deity of fire*. The very name of Troy itself alludes to the arkite superstition, Troia being a contraction of Tor-Aia, *the land of the bull*: and, with a similar allusion to the solar devotion, its citadel seems to have been called Pergamus, in honour of P'Ur-Cham, *the blazing Sun*; and the country, in which it was situated, Phrygia, as being Ph'Ur-G'Aia, *the land of the illustrious fire*.

The early history of Troy then being thus entirely mythological, we shall not wonder to find a curious legend preserved among the Ilienses, which precisely resembles those of Perseus, Telephus, Anius, and Bacchus. We learn from Conon, that Tennes and Hemithea were the children of Cynus king of Troas. This prince, having lost his first wife, espoused a second, who conceived an adulterous passion for her son-in-law. Tennes however refused to comply with her desires; upon which the

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2 Hence the following kindred words have all a relation to fire or dryness.  ἓρως, η ἑρωτήσει και ἐρωτα—Φιριγία, ἦ δορυγεσο—Φεροτόν, η εὐυγερον—Φυλέτα, ἐφορκα—Φυλέτα, εὐρυκεῖα εὐρυσεια. ἐρυζας, καυσί. Heßych.
enraged queen accused him to her husband of the very crime, of which she herself had been guilty. Cycnus immediately apprehended his son, and inclosed him within an ark, along with his sister Hemithea, who had too unguardedly expressed her sorrow at the misfortunes of her brother. The ark was cast into the sea, and at length drifted on shore upon an island, which from Tennes, or Ten-Nus, the fish-god Noah, was afterwards called Tenedos a.

I shall now return to Iasus or Jasion, the brother of Dardanus. This prince is said by some to have been struck with lightning for attempting the chastity of Ceres b; but others suppose him to have been beloved by that goddess c, who bore him a son named Plutus d. Plutus or Pluto e was one of the Cabiri, and

a Conon. Narrat. 29.
b Ιασιου μετὰ Δημητρίου θεότητις περασθεὶς περασκονταί. Tzet. in Lycoph. ver. 29.
e That Plutus was the same as Pluto appears from the united testimony of Cicero, Fulgentius, and Julius Firmicus. Cic.
the same person in fact as his imaginary father, whom I apprehend, like his brother Dardanus, to be no other than the great patriarch. Jason is also the same as Triptolemus, or Tor-Ip-Tol-Am, the solar deity of the Ark; whence they are both said to have been favourites of Ceres, and both to have first sowed the earth with grain. He seems moreover to be nearly allied to the fabulous leader of the celebrated Argonautic expedition; whence he is even called Tafon, both by Conon, and by Clemens Alexandrinus. The name, however varied and corrupted, is compounded of As-On, the blazing Sun.

It is remarkable, that Io or Isis, though generally esteemed the daughter of Inachus, is also described as the offspring of a person de-


g Δασδανος καὶ Ιασων παιδες ησιν Δηγος εἰς Ηλικτρις της Ατλαντιδος, φοιην Σαμοθρκην την νησον. Con. Narrat. 21.

h Ἐπὶ δὲ Ιασων Δημητρ. Clem. Alex. Cohort. ad Gent. p. 28.

i This point will be discussed more fully hereafter. Vide infra chap. viii. Jason was also called Ταύτιον, which is a word of the very same import; Ait-On being only the Chaldaic form of As-On.
nominated Iasius, who was the son of Triops. The father of this Triops was Phorbas; Phorbas and Pirafus were the children of Argus; Argus was the grandson of Phoroneus; and Phoroneus was the son of Inachus. The whole of the preceding genealogy is entirely mythological. Inachus, Phoroneus, and Argus, are all equally the patriarch Noah; Pirafus is P’Ares, the Sun; Phorbas is Ph’Or-Ob-As, the burning solar serpent; Triops is Tor-Op, the ophite god of the tauric Ark; Agenor is Ag-Ain-Or, the solar deity of the ocean; and lastly Io, or Isis, is the Ark.

Diodorus Siculus informs us, that Jasion espoused Cybelè, who is the same as Ceres, and by her became the father of Corybas and the Corybantes. After his transflation into heaven, his brother Dardanus, Cybelè, and Corybas, brought the Samothracian mysteries into Phrygia. It appears then, that Jasion

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\(^{1}\) Hence, in the progress of genealogical repetition, she is said to have been the daughter of Argia and Inachus. Hyg. Fab. 145. Argia however and Io are equally the Noetic Ark.

\(^{m}\) Φαςι δε την Ιασιωνα γημαινα Κυδιλην γενησαι Κορεβαίτας. Ιασιωνος
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is the father of the Cabiri, and consequently the Sydyk or Noah of Sanchoniatho. Hence we find, that his supposed son Corybas is fabled to have espoused Thebah, or the Ark, the daughter of Cilix; and to have given the title of Corybantes to the priests of his mother Cybelè. From Jasion or Jasus, the bay of Priene, celebrated for the mythological voyage of the Phenician statue, received its name of Jasus.


This Cilix was the son of the Phenician Agenor, and the brother of Cadmus, and Europa. He was supposed to have given his name to Cilicia. Apollod. Bibl. lib. iii. cap. i. Hence we plainly see the reason, why Thebah was feigned to be his daughter; and why the inhabitants of Cilicia affirmed, that the fabulous monster Typhon was produced from a cave in their country. Typhon, as we have repeatedly observed, was merely the diluvian ocean.

Τὸν γαγινήν τῇ Κηλικίᾳ οἰκτορὰ
Ἀντρῶν ἵδιον ματείρα, δαίων τεράς
Ἐκατεναχερίσον σφος βίας σχερομείνον
Τυφών τὸν θεοῦν, πασιν ὡς αὐτοῖς θεοῖς,
Συμμερθαίοι γαμφῆλαιοι συμβένων φων.


ο Vide supra p. 108.

As
ON THE CABIRI.

As for Samothrace, the land of Jason, Dardanus, and the Cabiri, it was anciently called 
Samos, and was inhabited by a primitive race of men. These had a peculiar language of their 
own, which prevailed in their sacred rites: whence originated the injunction of the Magian oracle, not to change barbarous names; and the declaration of Plato, that the Greeks borrowed many words from the barbarians, the etymology of which would be vainly sought for in their own tongue. The Samothracians, in the time of Diodorus, had faithfully preserved an account of the deluge, which overflowed their country, and obliged Dardanus to migrate into Troas. This circumstance is mentioned by Nonnus, but, like Tzetzes, he esteems the Samothracian flood the third which had happened; a mistake

P Samos was so denominated in honour of Sames, the Sun. It was esteemed peculiarly sacred to Juno, or the dove. Apoll. Argon. lib. i. ver. 187.


r Εχκατε δε παλαιαν ειςοι διαλεκτον οι αυτοχθονις, η σολυν εται δυναιες μεχρι τε πον τηρηται. Ibid. p. 322.

s Vide supra p. 116.

t Vide supra p. 117.

easily accounted for, when we recollect, that most nations have changed the primitive tradition of an universal deluge, into a belief of one, that was only partial and appropriate.

Γλαυκος κηρον ελευθεν εχειν και σκηττα Καζειρων
Δαρδανος,—

ῖτε τριτας χυσις ομέρω
Κυμασι πυργωθεισα κατεκλυσεν ἐδρανα κατομβα.

Jason moreover was not only connected with Dardanus, but, as we are expressly informed by Pausanias, was one of the Idēī Daētyli, Curetes, or Cabiri; and the brother of Hercules, Peonius, Epimedes, and Idas⁷. Hence he is said by Apollodorus to have espoused Clymenè, or Cula-Menah, the Noëtic Ark; who was supposed to be the daughter of Minyas, or Menu, the ancestor of the Minyæ.⁸ By her he became the father of the huntress Atalanta.⁹

⁸ Nonni Dionys. lib. iii. p. 59.
⁷ Διος δὲ τεχνειος επιθέται Πειαν τε παιδας της Φερας τοις Ἰδαῖοις Δακυλοις, καλεμενος δὲ τοις αυτοις τετοιον και Κυρηυνι αφικεσθαι δε αυτις εξ Ιδης της Κηπτικης, Ηρακλεα, και Παιονιοι, και Επιμηθην, Ἰασιων 71, και Ιδαν. Pauς. i. Eliac. p. 391.
⁹ Apollod. Bibl. lib. iii. cap. 9.

Her history must be referred, till the radical Ἰπβ is taken into consideration. Clymenè, as we have seen, was also the reputed mother of Atlas, and the daughter of Oceanus.

There
He is likewise feigned to be the son of Argus, and the brother of Piranthus, or P'Aran-Thus, the god of the Ark; while Io, whom we have already considered, both as his daughter, and as the daughter of Inachus, is further said by Hesiod and Acusilaus to be the offspring of Piren. These varying accounts can only be reconciled upon the supposition, that such ancient genealogies are in reality mere fables. Io, being the Ark, is indifferently described as the child of Inachus, or Noah; of Jasion, or the patriarch worshipped in conjunction with the Sun; and of Pirenus, or the arkite Noah. She is uniformly however said to be the daughter of a king of Argos, and the priestess of Juno, the dove; by whom she was changed into a heifer, or, according to Eschy-

There is no real discrepancy however between the two accounts.

Callim. Hymn. in Dian. ver. 215.


Io χαλιως των Αργεων και Θυγατρις. Palæph. in Incred. Hist. cap. 43. The name Io seems to be a contraction of Ionah, the dove; whence also Ionia, which Apollodorus says was so called from Io. Bibl. lib. ii. cap. 1. I have already noticed the intercommunion of the heathen goddesses.
lus, into a monster compounded of a woman and a heifer.

\[
\text{Brutisi} \delta' \text{oi yas to} \pi\sigma\alpha\nuv \varepsilon\nu\nu\mu\omicron, \\
\text{Xlao\i} \text{o} \text{d}e\mu\iota\taui \Upsilon\mu\omicron \\
P\alpha\lambda\lambda\nu, \sigma\nu\nu \alpha\nu\Theta\nu, \\
\text{Vaton esopon} \text{tes} \upsilon\chi\varepsilon\rho\epsilon\sigma\mu\epsilon\nu\mu\omicron\epsilon\rho\sigma\tau\omicron, \\
T\alpha\nu \mu\epsilon\nu \beta\omicron\omicron, \\
T\alpha\nu \delta' \text{wv} \gamma\nu\nu\alpha\iota\nu\nu\sigma\tau\epsilon\varphi\alpha\sigma\nu \tau\epsilon\varphi\alpha\sigma\nu \delta' \varepsilon\Theta\alpha\mu\iota\mu\epsilon\beta\alpha\nu \epsilon\nu.
\]

This compound figure is an hieroglyphic of the same import and nature, as that of Der-ceto: the only difference between them is, that, in one case, the symbolical ox, and, in the other, the symbolical fish, is joined to the woman. In this shape Io rambled through Ionia, and several other countries both of Europe and Asia. At length, in Egypt, she recovered her pristine form; and became the mother of Epaphus, and the wife of Telegonus. The wearisome journey, to which she was compelled by the divine impulse of Juno,

\footnote{Supplic. ver. 574.}

\footnote{Apollod. Bibl. lib. ii. cap. 1. According to Strabo however, she became a mother in Eubea. Strab. Geog. lib. x. P. 445.}

\footnote{\text{Είμα δὲ τῇ βοί οίσφον εὐθαλλυ.} Apollod. Bibl. lib. ii. cap. 1. Eichylus introduces Io, bewailing, in a very striking manner, the fatal impulse, which compelled her to wander.}

\[A \alpha, \varepsilon\nu \epsilon\alpha:
\text{ξεῖε} \text{tis} \text{ai} \mu\epsilon \text{talanai} \text{ai} \sigma\iota\rho\omicron, \\
\text{ε\iota}d\iota\iota\iota\iota\iota \text{A}ρ\iota\nu \gamma\nu\gamma\iota\iota\iota \text{a}λ\epsilon\nu \omega \delta\alpha, \\text{Φωβορμα} \]

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relates, I apprehend, only to the voyage of the Ark; and her marriage with Telegonus, or Tel-Og-On, the solar god of the ocean, is merely the allegorical nuptials of the Ark and the arkite deity.

Such is the history of the mythological founders of Troy; a history connected at once with the Argonautic expedition, and with the Hellenic fables respecting the princes of Argolis and Arcadia. Let us next proceed to trace the introduction of the Cabiric mysteries into Italy, by the Pelasgi, the Lydians, the Cretans, the Iliensians, and the Argonauts.

I have observed, that Pelasgus, the reputed father of the Pelasgi, was the patriarch Noah;
and I conjecture, that, in allusion to the deluge, he derived his name from Pelagim, streams of water. With regard to his supposed descendants, the Pelasgi, all ancient writers, as we learn from Strabo, unanimously allow, that they formerly spread themselves over the whole of Greece, and particularly over that district of Thessaly, which was possessed by the Eolians. Ephorus thinks, that they were originally Arcadians\(^k\); and that they adopted a military, in preference to a pastoral life. They sent colonies into Crete; and all that part of Thessaly, which lies between the river Peneus and Thermopylae, as far as the mountainous country in the neighbourhood of Pindus, bore the appellation of Pelasgic Argos, on account of the empire which they had there established\(^1\). Homer represents them, as seated at Larissa\(^m\), or Lares-Ai, the land of the La-

\(^k\) That is, worshippers of the Ark.

\(^1\) Τοις δὲ Πελασγοῖς, ὅτι μὲν αἰγαίον τὸ φύλον κατὰ τὴν Ἑλλάδα παρατίπωσας, καὶ μᾶλλον παρὰ τοῖς Αἰολίσσι τοὺς κατὰ Θεσσαλίαν, ὄμολογες τὸν ἀπαντήν ὕπεδων τι. Νομίζειν δὲ φησιν Ἐφορος, τὸ αἱκαδεῖν Ἀρκάδας οὔτως ἐλεύθερα στατιωτικὸν βιοῦ — Τῆς Κρήτης εποίκοι χροιασ- σία — Καὶ οἱ Πελασγικῷ ᾿Αργοῖς, ἡ Θεσσαλία λεγέται, τὸ μεταξὺ τῶν ἐμελουν τοῦ Πηνείου, καὶ τῶν Θεσποτέλων, ἕως τῆς ορινός τῆς κατὰ Πινδοῦ, διὰ τὸ ἐπαρχεῖν τὰν τοπῶν ταῦταν Πελασγοῖς. Strab. Geog. lib. v. p. 220.

\(^m\) Ἰππιδοῦς δ’ αὖ γε φιλα Πελασγων εγγειομερεὺς,

Των οἱ Δαρίσσων ἐμελολακα χαιτασκοῦν. — Iliad. ii. 840.
res or *solar Cabiri*; Eschylus affirms, that they came originally from Argos in the neighbourhood of Mycenæ; Ephorus mentions, that Peloponnæus was also denominated *Pelasgia*; Euripides says, that the Pelasgi received their more modern title of *Danai* from Danaus, who migrated from Egypt to Argos; and Anticlides relates, that they first inhabited Lemnos and Imbrus, whence some of them failed into Italy along with Tyrrenhus the son of Atys. According to Strabo, they were the most ancient people of Greece; from which assertion we are led to conclude, that they were the aboriginal inhabitants of that peninsula, being seated there long before the arrival of the Egyptian colonists.

n Lar is El-Ar, *the Solar God.*

o Αἰσχύλος δ’ εἰς τοὺς περὶ Μυκηναίας Ἀργεὺς φησὶν εἰς Ικετισιν τὴν Δαναῖ—σι το γένος αὐτῶν. Καὶ τὴν Πελοποννησιὸν δὲ, Πελασγίαν φησὶν Ἐφορος κλαθμαίναι καὶ Εὐριπίδης δ’ εἰς Ἀρχελαὸν φησὶν, ὅτι Δαναοῖς, δ’ πεντηκοντα ὁματερῶν πατήρ, Ἐλᾶν εἰς Ἀργος, φησεν Ἰακχυ παλιν. Πελασγιῶν τὰς δ’ ψυχαμεμένους το πρὶ, Δανικοῦς καλεισθαί νομοί εὕηκεν. 

Antiquiδις δὲ πρῶτος φησιν αὐτοὺς τα περὶ Λιμνοῦ καὶ Ιμέρου κτισαι καὶ το περὶ τινας, καὶ μετὰ Τυρηνίων τοῦ Ἀτνος εἰς Εἰταλίαν συνήρα. Strab. lib. v. p. 221.

p Οἱ δὲ Πελασγοί των περὶ τὴν Ἑλλάδα δυναμιστῶν ἀρχαίοντων λέγονται. Strab. lib. vii. p. 327. The whole indeed of Greece was formerly called *Pelasgia*—τῆς νῦν Ἑλλάδος, πρῶτον δὲ Πελασγίας καλομενης τῆς αὐτῆς ταυτῆς.—Herod. lib. ii. cap. 56.
supposition is confirmed by the express declaration of Herodotus, that they spoke a totally different language from the Hellenes. Hence I conceive the ancient Pelaægi to have been the children of Japhet, by whom the isles of the Gentiles were peopled; while the Hellenes, as it appears from the unanimous consent of Historians, came from Egypt, and must therefore be esteemed the progeny of Ham.

1 Herod. lib. i. cap. 57.
2 I cannot assent to Mr. Bryant's supposition, that the Pelaægi were an Ammonian race.

The very learned and ingenious Col. Vallancey supposes on the one hand, that the Pelaægi penetrated, along with the descendants of the Dodanim, into Ireland; and on the other hand, that they were the same race as the scriptural Philistines; while the no less ingenious Capt. Wilford conjectures, that the Philistines were a colony of the Indian Palli. These several opinions will be found perfectly compatible with the system, which I have adopted respecting the Pelaægi. I apprehend this people to be a Celtic or Japhetic tribe, and the aboriginal inhabitants of Greece. Accordingly, as they were termed Pelagim, or Pelagians, partly from their devotion to the arkite Mysteries, and partly from their planting the isles of the Gentiles; so the Celtæ, Galli, or Galatae, derived their name either from Cal, the Ark, or from Galim, the waves of the sea. (The radical Cal or Cul will be discussed at large hereafter. Vide infra chap. vii.) With regard to the Palli, I conceive them to have been a branch of the Celto-Scythians, for they are
The Pelasgi are said to have been joined, in their expedition to Italy, by the Tyrrheni, or Lydians; whence the two nations naturally became connected with each other, and were evidently considered as a distinct race from the Hindoos. Such also was the case with the Philistines. Hence the LXX. well knowing, that they were of a different line from the Canaanites the descendants of Ham, invariably denominate them Allophylus, or men of another tribe, that is to say, of another tribe than those of the Canaanites, Perizzites, or Hivites. Thus far I have the happiness of agreeing with Col. Vallancey; but I doubt whether the Danai were the same as the Irish Dadanas, or scriptural Dodanim; for, if there be any truth in history, the Danai came from Egypt, not from Chaldæa. It is proper for me to observe, that Col. Vallancey derives the word Pelasgi from the Irish or Celtic Felafge, a wanderer. Such an appellation certainly describes their character very accurately; the reader therefore will judge for himself, whether he prefers this etymology, or the former one. It is possible, that the Phallus received its name from the Palli, Pelasgi, or Palestini. How much the Pelasgi were addicted to the phallic worship, the reader will shortly be informed. Miphletzeph, the idol of Maachah, (1 Kings xv. 13.) seems to be Ma-Phallasath, the great phallic goddess. I think, that she was rather Venus or Mylitta, than Priapus, as Selden supposes. (See Seld. de Diis Syris, Synt. ii. cap. 5.) Perhaps however we ought to derive Palli, Pelasgi, Palestini, neither from Peleg nor Felafge; but to deduce these several appellations from Phallus, rather than, what I just observed, vice versa. It certainly is not improbable, that those nations were so called from their worship of the Phallus, since the Hindoos assure us, that the Ionians or Yonijas received their name from their devotion to the mysteries of the Yoni.
sometimes, as we learn from Dionysius of Halicarnassus, even considered as one and the same people". Sophocles accordingly, in a fragment of the tragedy of Inachus, mentions them as such.

Inachus γενατωρ, παί κρινων  
Πατρος Οκεανος, μεγα χρηστηνων  
Αργυρος τε γνωσις, Ήρας τε παγοις,  
Και Τυρρηνοις Πελασγοις x.

Hail Inachus, thou son of hoary Ocean!  
Great is thy name throughout Junonian Argos,  
And dear to the Tyrrhenian Pelasgi.

In Italy, they feated themselves upon the banks of the lake Cotylè, the floating island of which I have already conjectured to be of the same nature as that in the vicinity of the Egyptian Buto y. Here, during the prevalence of a famine with which their new settlements were afflicted, they vowed tenths to Jupiter, Apollo, and the Cabiri.

The leader of the Pelasgi and the Lydians, in this expedition, was Tyrrenenus or Tyrse- 

nus, who was supposed by some to have been

u Εκαλευτο δε ἐπο των αλλων αἰδεωτων, της τε χωρας ετυλησειν αφ' ἐς εξαισησων, και του παλαιου γενεσ μυθη, δι αυτοι Τυρρηνοι και Πε- 


x Soph. apud Dion. Halic. Ant. lib. i. cap. 25.  

y Vide supra p. 61, 65.
the son of Atys or Attis king of Lydia\(^2\); by others, of Hercules\(^a\); and by others of Telephus, who, as we have seen, was born of Hercules and Augè, and was exposed along with his mother in an ark. The second son of Telephus was Tarchon\(^b\).

With regard to these varying genealogies it may be observed, that Hercules, Attis, and Telephus, are in fact one and the same person, being all equally the patriarch Noah: accordingly we find, that Attis is represented as the paramour of Cybelè, the great arkite mother of the hero-gods. Attis in short was no other than Bacchus\(^c\); and the shameless rites, attached to his service, appear to have originated, partly perhaps from a tradition of the crime committed by Ham against his father, but principally from a notion, that the Ark was the confort of Noah. The ancient mythologists considered this vessel in the light of an universal mother to the renovated human species, and the patriarch in that of a

\(^2\) Τεφσκος, και Λευκος, Ατυς πιδες παρ, του Λυδων βασιλευς. Tzet. in Lycoeph. ver. 1351.
\(^a\) Tyrrhenus Herculis filius. Hyg. Fab. 274.
\(^b\) Τυρσα χε η Ιταλια, απο Τυρσιου του Τηλιφου νιου—Ηρα δελεους και Αγγης της Συγατρις Αλεου, πατς Τηλιφου, Τηλιφου και Ἰφισα, Ταρχων και Τυρσας. Tzet. in Lycoeph. ver. 1237, 1242.
\(^c\) Του Διονυσου τους Ατην πρωταγοριωνεαι θελεουν, αιδουν ετηριμεσε. Clem. Alex. Cohort. ad Gent. p. 16.
father: whence they were adored in the Mysteries under symbols, by which, not only genuine religion, but even common decency, was most scandalously outraged.

De origine superstitionis phallicæ, a famoso quodam libello, non minus impio quod ad fidem Christianam, quam spurco et impudico quod ad bonos moresattinet, prorsus differtio. In hoc sic licet libello, phalli mystleria ad univer seræ naturæ vim genialem paffim referuntur: mihi vero contra ad diluvium omnino pertinere videntur; ficut enim Arcae vulva, ita Noaci phallus erat symbolum. Inter Tyrrhenos igitur five Lydos, Pelasgorum socios, necnon inter Indos, Hierapolitanos, atque Corybanticos, invaluere quædam fabulae, unde apertè liquet mystleria phallica cadem esse quæ mystleria Cabirica five archica.

"Apud Timotheum non ignobilem theologorum virum," verba sunt Arnobii, "necon apud alios æque doctos, super magna deorum matre, superque facris ejus, origo haec sita "est, ex reconditis antiquitatum libris et ex intimis eruta, "quemadmodum ipsè scribit, infimuatque mystleris. In Pyry- "giae finibus inaudita per omnia vastitatis petra, inquit, est "quædam, cui nomen est Agdus, regionis ejus ab indigenis sic "vocata: ex ea lapides sumptos, ficit Themis mandaverat "præcinens, in orbem mortalibus vacuum Deucalion jactavit "et Pyrrha: ex quibus cum cæteris et haec, Magna quæ di- "citur, informata est Mater, atque animata divinitus."—Re- liqua pars fabulae minimè patet, donec infortunium Agdestidis narrat Arnobius. "Fit, ut insolita re (nempe vino) viëtus, "Agdestis soporem in altissimum deprimatur. Adeò ad ini- "dias Liber, ex fetis scientiissime complicatis unum plantæ in- "jicit laqueum, parte altera proles cum ipsis genitalibus occu- "pat: exhalata ille vi meri corripit se impetu, et adducente "nexus planta, suis ipse se viribus, eo, quo fuerat, privat sexu." (Arnob. adv. Gent. lib. v. p. 157.) In hac fabula quanquam in-
The Pelasgi are said by Herodotus to have

interesse quoddam Agdestidi Liber videtur, nihilominus Agdestis iste deviratus procul dubio est Attis five Bacchus. Hinc recte Clemens: "Ten Dianun tuis Attiv pectus ejusdem Nekeus, AIIOIOIV ESTEMPHMENON." (Cohort. ad Gent p. 16.) Hinc etiam Ovidius:

Deque viro vias nec femina, nec vir, ut Attys,
Et quattis mollis tympana rauca manu.

Ibis, ver. 455.

Hinc idem Clemens: "Tanta oi Thebes telos xeron Athiti, kai Ke-
Elen, kai Korteathn." (Cohort. p. 13.) Sicut igitur Agdestis five Attis Noacus, ita Cybelē magna mater five Areα. Vo-
cula autem Agdestis vel Agdes est Ag-Dus, deus Oceanī; lapif-
que Agdis, nihil aliud quam cubus archai Mercurii.

Valent etiam apud Indos eadem mysteria phallicar-
chica. Inter diluvium scilicet to Yoni, five vulva, formam
navis Arghae, (hoc est Areα Noeticae,) fertur induisse, Lingam
interea five Phallo mali officium sibi vindicante. (Aśiāt. Ref.
vol. vi. p. 523.) Notandum est Phallum Maha-Deva, qui
Osiris vel Noacus solaris procul dubio est, facrum in primis ha-
beri; (Maur. Ind. Ant. vol. ii. p. 158, 166.) unde in sacello
speluncae Elephanticae apud Bombaian symbolum hoc impu-
rum adhuc videre licet. (Ibid. p. 156.) Hinc evenit, ut
Maha-Deva Noeticus, in tabellis Indicus, media nave Argha
haud raro sefe erigat, viceque mali aut ithyphalli ipse gerat.
(Aśiāt. Ref. vol. vi. p. 523.)

Eadem necnon mysteria apud Hierapolitanos invaluere; fa-
maque crebra pervulgata fuit, quod quidem animadversione est
praecipue dignum, a Baccho Seu Noaco fuisset instituta in per-
petuum Deucalionis diluvii memoriam. Ta δε αποτυλαια του
'irei, ει αιμων Βορεύν αποκεριμαι, μεγεθος όσον τε ικατων οργυνων.
Εν τοις τοις αποτυλαιοι και οι Φαλλοι έχασι, τοις Dianus εγχεαθο,
κλικην και εις τρικεσων οργυνων.—Εις τοις τοις ένα Φαλλοι αιμρ
ικατοι εντοι δει αιρεχηται, οικει τε ει αιμω τω Φαλλοχροι εντα ής-
ειρων. Tot nempe dies inter singulos ex area columbæ volatus
inter-
interfuerunt.—Alloisi de docevit et tade Deukaliumus eureka poeni-
Dai, euneis epiphosphos munasta, ókote ei akrhontes et ta orpha kai et ta
peripikia taw deúfrwv kisav, to xwllon édrw efwdeuntes. (Luc. de
Dea Syra, sect. 28.) In Hierapolí ædes fuit celeberrima Deæ
Syrae, a Lydo Attide Rhea dicata; Attis scilicet orgia Phrygibos,
Lydis, et Samothracibus, traditit: alii vero se persuasos
habuerunt a Semiramide conditum fuillum templum, matrice
Derceto dicatum. (Ibid. sect. 14, 15.) Hæc autem Derceto
five Rhea, scinti jam antea monstravimus, Venus est marina,
id est Arca Noctica; Semiramisque, columba. Bene ergo do-
cet Hesychius; Σεμιραμως, πιεσερα ὀρφες.
Quoniam igitur phallicam superstitio a diluvio originem
duxit, apud mylæas veneratione habita est maxima arca qua-
dam, veretrum Bacchi continens, haud alter quan navis Ar-
gha phallum Maha-Devæ. Hanc nefandam idololatriam se-
cum in Hetruriam tulerunt sacerdotes Corybantici. Kadhirtha
de tov Korhántas kaloutes, kai téleutia Kadhímnik kataxyllieon'
autw gar de tìtwv tw adlhronwv, twi nysxv aiolikav, en ò to tw Di-
exouswv aiolov apteioto, ef Tophiav kataxyllwv, evklesivw emporoi for-
tie' kynantia diexogown, fivakl epti, tw polutropon evseias; di-
daskalias, aidea kai nysxv, Ëpofenwv paraDjmenwv Tudoewwv. (Clem.
Alex. Cohort. ad Gent. p. 16.)
Hæc Phalli ìysteria, tèste Herodoto, primum apud Graios
instituit Melampus, Bacchi five Noaci honoris caufa: ipfo
nempe Melampo a Cadmo, Pheniciaiis, initiatio. Orgia
autem phallico-Cabirica prius nota crant Pelasgis, quam in
Greciam seè contulerunt Ægyptiaci Hellenes. 'Ellwv gar de
Melampow evwv ò epignakhuev tw Diovwv tovnom, kai tw
Eutu, kai twv popwv tov xallou.—Pwvhdai de mei docev xalata Melampw-
v tw ta pei twv Diovwv xara Kadmu tw tov Tereus, kai twv suv au-
tw ev Ëphinwv athismenov ev tw wv Bouwian xalatmenw xórfwv.—To
de 'Ereus tw xagwmatara orða exwv se aiolwv poievwv, ouv on Ai-
gwptów xermináksw, allv opos Pelasgwv, pètwv mev 'Ellwvov apan-
twv Ëdhiaiow xarmallóitéwv, para de tètwv xhllov. AÐhiaiow gar de
fvii.
there established the mysteries, which they

Therein was established the mysteries, which they
afterwards, in conjunction with the Tyrreni, carried into Italy. Hence the term Casmilus, the Samothracian title of Mercury, was well known to the ancient Etrurians; hence also we have every reason to suppose, that the names of those, who conducted the expedition of the Pelașgi and the Lydians into Italy, would be fragments of the old sacred dialect of Samothrace; and hence we shall have no reason to be surprized, if we find the whole country replete with appellations allusive to the united worship of the Sun and the Ark. Accordingly Tyrstenus is Tor-San-Nus, the helio-tauric Noah; Tarchon is Tor-Chon, the priest of the bull; Attis is At-Es, the burning Sun; Telephus is Tel-Oph, the solar serpent; Augè is Auga, the oceanic Ark; and her imaginary mother Neëra, who was descended from Arcas, is Nera, the marine Ark. In a similar manner, the Etrurian city Perusia is P'Eres-

certè antiqua phallica five Bacchi, five Osiridis, five Attidis, five Maha-Devæ, five Cabirorum, ad diluvium, ut videtur, jure sunt referenda.

* Herod. lib. ii. cap. 51.

f Hence Jupiter or the Sun is called Zan; Zαν, Ζευς. Hesych. Our own word Sun is the same ancient term. Zan or San appears to be a contraction of As-On, the solar orb.

g Apollod. Bibl. lib. iii. cap. 9.

h From the same radical Ner we may also deduce Nereus.


Aia,
Aia, the land of the Sun; while the Italian river Ciris\(^k\); and the Italian city Siris, in the neighbourhood of which a colony of the Ionians, or worshippers of the dove, fixed their residence\(^1\), derived their respective names from Car, or Sir, the Sun. Italy itself, according to Tzetzes, was originally called Argeșia, or the land of the Ark. It was afterwards denominated Saturnia, from Saturn or Noah; Aufonia, from Aufon, or As-On, the solar fire; Tyrrhenia, from Tor-San, the helio-tauric god; and lastly Italia, from Italus, or Taurus, the helio-Noitic bull\(^m\). This Italus, as we shall

\(^k\) Кіς ις Κυλίσαριος, ποταμοι εις ιταλικας. Tzet. in Lycoiph. ver. 946.

\(^1\) Σωις και Λευταρία πολεις ιταλικας. Ibid. ver. 978. Ινες, κατα Αθηναίοις, προ των Τρώικων ελθοντες εις ιταλικας, ονησσαν της Σιμή. Ibid. ver. 967.

\(^m\) — Ιταλικας, η πρεπει Αργεσια εκαλειτε εις Σατουρνα, απο του Κρονον—ειται απο τοις Αυστονος, Αυστονας ειται Τυρρηνης ειται αντοις Ιταλιον, η αρ' εινας ταυρου—Ιταλια η χωρα εκληθη. Ibid. ver. 1232. Italus is Ait-Δι or Tal, the Sun; and in consequence of the solar deity being worshipped along with the Tauric Noah, the word Italus, in the ancient Etruscan dialect, signified a bull. Τυρρηννοι γαρ Ιταλον τον ταυρον εκαλοσι. Apollod. Bibli. lib. ii. cap. 5. It had the same meaning also in the old language of Greece. Græcia antiqua, ut scribit Timeus, taurus vocabat Italus. Varro de Re Ruff. lib. ii. cap. 5. And yet Hesychius asfures us, that Talos is the Sun. Ταλος, ἕ γε αυτος. Italy was likewise called Janicula from Janus-Oenotrius, and Camefena from Camefes, or Cam-Es-Es, the intensely burning god. Italia complura a diis et dicipus fortita fuit nomina, a Jano quidem

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hereafter fee, was the same mythological character as the Cretan Talus or Italotus; in other words, the tauric Noah worshipped in conjunction with the Sun. We find also evident vestiges of the introduction of the diluvian superstition in the fabulous history of the foundation of Mantua. This city is said to have been built by Ocnus the son of Manto, who was a reputed prophetess, and was feigned to have fled from Thebes into Italy: hence Mantua was always considered as a Theban colony. The circumstance of this colony

\[ Janicula, \text{ quem quidam Oenotrium dictum exstitimant, quia inventum vinum et far: Camefena a Camefe, et a Saturno Saturnia, Salumbrona quoque a gentilibus. M. Caton. Fragm. de Orig. fol. 165. Camefes et Saturnus rate Thufcum venerunt in annem ad eundem Janum, uti Berosus, Trallianus, Hyginus, et Macrobius in primo Saturnalium, et Ovidius in primo de Fatis afferunt. Anin. Viterb. Comment. in Caton. Fragm. fol. 166. It is remarkable, that Janus-Oenotrius is said by Myrillus to have been an Arcadian, or arkite, and by his commentator Annius, to have been the son of Jafius, the brother of Dardanus. (Myrfl. de Bello Pelaou. fol. 146.) Pseudo-Berosus however plainly afferts, that Janus was no other than Noah;} \]

\[ (Beros. Ant. lib. iii. fol. 25.) a circumstance, which greatly corroborates the preceding remarks on the mythological history of Troy. Cato mentions a town in Italy supposed to have been founded by this Janus, and thence called Arin-Janus. (Cat. Fragm. fol. 162.) This name is evidently Aron-Jain, the Ark of the wine god. I was mistaken in a former etymology which I gave of Janus. See Horæ Mosaiæ, vol. i. p. 167. \]

\[ ^{n} Ocnus Mantuam dicitur condidisse, quam a matris nomi- \]
having come from Thebes or Thebah sufficiently points out the import of the tradition: accordingly Ocno is Oc-Nus, *the oceanic Noah*; and Manto is Man-To, *the divine Ark*. The same helio-diluvian worship seems likewise to have been carried into several of the Italian islands. Hence Elian speaks of a terrific dragon, which was adored in Malta; hence Corsica was called by the Greeks *Cur-nus*, from Cur-Nus, *the solar Noah*; and hence Sardinia received its appellation of Sar-Adon-Aia, or *the land of the lord Sun*. In the last of these islands was a city built by the Carthaginians, and denominated *Carnalis*, in honour of Car-Ain-Al, *the solar fountain of fire*.

I shall now proceed to consider the mytho-

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*ne appellavit: nam fuit filius Tyberis et Mantus Thyreseæ Thebani vatis filiæ, quæ post patris interitum ad Italian venit. Serv. in Æneid. lib. x. p. 587. Thebani ab Ocno missi. M. Caton. Fragm. de Orig. fol. 188. Mantua suo conditore Ocno illustris. Ibid. fol. 172. Servius however informs us also, that *Mantus* was a title of Pluto. Mantuam autem ideo nominatam, quod Etrusca lingua *Mantum* Ditem patrem appellant, cui etiam cum cæteris urbibus et hanc consecravit. The reason of this is obvious; Pluto is Noah, and, as Manto is the Ark, fo Mantus is Man-Thus, *the god of the Ark*.

*Ælian. de Anim. lib. xi. cap. 17. In the apocryphal story of Bel and the Dragon we find the solar god Baal accompanied by his usual emblem the serpent.*

logy of Crete, which was one of the principal settlements of the Cabiric priests, and from which a colony was supposed to have migrated into Italy, under the command of Cleolaus the son of Minos.

In Crete then we find the Cabiri worshipped under the title of Curetes, Idēi Dactylī, or Telchines; the import of which last word is priests of the Sun, the priests frequently bearing the names of the gods, whom they served. These Telchines are said by Nonnus, in allusion to the deluge, to be the sons of Neptune: Diodorus however varies, in some slight measure, from the poet of the Dionysiacs, though, according to his account also, they were allied to the ocean. They first, he informs us, inhabited Rhodes, and were reported to be the children of the sea. Neptune was committed to their care when an infant by his mother Rhea; and they brought him up, in conjunction with Caphira, or Cabira, the daughter of Oceanus.

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* Solin. Polyhist. cap. 2.
* Tal-Chon is a contraction of Ait-Al-Chon, as Italia is of Ait-Al-Aia.

* Σωματα Τελχινων τυμβωσατε γειτων ποινης,
Πατει Ποσειδανι μεμπλωτα.—
* Caphira is evidently a mere variation of Cabira, the great god.
ON THE CABIRI,

They were celebrated for many useful inventions: and several ancient statues of the gods were ascribed to their workmanship; such as the Telchiniaph Apollo of Lindus, Juno and the Telchiniaph nymphs of Jalus, and Juno Telchina of Camira. They were also reckoned magicians, who could produce clouds and rain at pleasure; and are even said to have foretold a deluge. When this catastrophe took place, a few persons only escaped, among whom were the sons of Jupiter. As for the Telchines, they were dispersed; and one of them went into Lycia, where he built a temple to Apollo upon the river Xanthus,

goddess; and, like Venus, or Isis, she was a personification of the Ark.


x Παρον μεν γαρ Λινθοις Απουλλων Τελχινοι προσαγορευομειναι, παρα δι ψαλισις Ηραν και νεμας Τελχινας, παρα δε Καμερενοι Ηραν Τελχιναι. Ibid.

y Δειγαοται δε ετοι και γονιες γεγονειναι, και παζαγειν εις Βολωνι τετι και ομβρες και χαλαζας. Ibid.

z Χρονος δε υπεροφυιδομενως των Τελχινας των μελοντα γινεται κατακινωμεν, εκλυσαειν την νησον, και διασπαρεια. Ibid. p. 327.

a Ibid.
so called from Zan-Thus, or Zan-Dus, the solar deity.

The Telchines are further said to have had a sister, denominated Halia. She was the concubine of Neptune; and bore to him six sons, and one daughter, from whom the island Rhodos or Rhodes was supposed to have received its name. This happened at the period of the Titanic or diluvian war; whence we find a prevailing tradition, that there were giants at that time in the isle of Rhodes. These giants were, in fact, the same as the impious race of the Titans, who perished beneath the waves. They are accordingly said to have been subdued by Jupiter, who afterwards espoused the nymph Imalia, and by her became the father of Spartæus, Cronius, and Cutus.


d Vide infra chap. ix.

ON THE CABIRI.

In the posterity of Neptune by Halia, we may again observe the number seven occur; the number equally of the Titans, the Corybantes, and the Cabiri; the number in short of the persons preserved in the Ark, exclusive of the head of their family: while in the three sons of Jupiter we recognize the triple offspring of Noah, excepting only that Cush, or Cuth, is erroneously introduced among them.

With regard to Rhodos, the daughter of Neptune, she is said to have been beloved by the solar deity, and to have borne him seven sons and a daughter, who were styled Heliadæ. These seven Heliadæ, for the number seven here again makes its appearance, are the same as the seven Titans, Cabiri, or Corybantes; and their father is the great patriarch worshipped in conjunction with the Sun. Hence their names are all significant. Ochimus is derived from Oc, the Ocean; Cercaphus from Cer-Oc-Aph, the solar god of the Ocean; and Macar from Ma-Car, the great Sun. Actis signifies a

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f This circumstance arose from the confusion among the heathen deities, which I have noticed above. Jupiter was sometimes Noah, and sometimes Ham; hence, while a triple offspring is assigned to him, Cutus or Cuth is mentioned as one of that offspring.

g Car or Macar was also the name of the son of Phoroneus, the founder of Megara. Paul. Attic. p. 95.
solar ray; Genages is Chen-Ag, a priest of the Ocean; Triopas is Tor-Op, the bull-serpent; Candalus is Chan-Tal, a priest of the Sun; and lastly, the virgin Elektryonè, who is joined with her seven brothers, is El-Oc-Tor-Ionah, the divine tauric dove of the Ocean.

I have observed, that one of the Corybantes was supposed to have been slain by his two brothers. This imaginary murder I apprehend to be the very same circumstance as the death of Bacchus, Osiris, or Adonis; in other words, it was nothing more than the allegorical death of Noah, his entrance into the Ark. A similar tradition occurs also in the history of the Telchines. Apis, of the line of Inachus, is said by Apollodorus to have been killed by Thelxion and Telchin; and yet, with a variation not unusual among the ancient mythologists, Apis is also made the son of Telchin, the grandson of Europes, and the

\[h\] Chan-Tal is the same as Tel-Chin; the radicals being merely inverted.

\[i\] Vide supra p. 131.


great
great grandson of Egialeus, who was reckoned by the Sicyonians an autochthon, or aboriginal. This Egialeus, the fabulous founder of Sicyon, is supposed by Clemens Alexandrinus to have flourished at the era of the flood of Ogyges; and to have been contemporary with Phoroneus the son of Inachus, and with Cres the first king of Crete. It is very remarkable, that, while Apis is fabled on the one hand to be the son of Telchin, or the descendant of Inachus, he is described on the other as the son of Jason the Argonaut; and yet is further declared to be the same as the Egyptian Serapis. Hence it appears, that three several genealogies are ascribed to Apis: he is descended from Inachus; from Telchin, and Europs; and from Jason. This apparent discrepancy can only be accounted for, upon the system, adopted throughout the whole of the

m Αγιαλέως δι Ευφωτα γενεκας φασιν, Ευφωτος δε Τελχίως, Τελχίως δε Απιν. Pauf. Corin. p. 123.

n Ην δὲ κατα την Ἑλλάδα, κατα μεν Φορωνια του μετ' Ιανχον, δ επ' Ωγυγη κατακλυσμος, και ἢ εν Σικυων βασιλεια, πρωτου μεν Αγιαλεως, ετα Ευφωτος, ελα Τελχιως και ἢ Κριδος εν Κρητη. Ακουιλιαος γαρ Φορωνια πρωτου αιθρωτον γενεθαι λεγει οθεν και ὁ της Φορωνιος ποιησις, εναι αυτον εφ' ετερα Ηνταν αιθρωτων. Clem. Alex. Strom. lib. i. p. 380.

o Απιν τον Ιακονος. Pauf. i. Eliac. p. 376.

present work. The genealogies, and the per-
sions contained in them, are equally fabulous,
relating on the one hand to the events of the
deluge, and on the other, to the introduction
of the solar superstition. Thus, while Apis
is supposed to be the descendant of Inachus,
Phoroneus, or Jason; he is likewise the great
god of the Egyptians, and the offspring of
Telchin, the priest of the Sun, and Europs, the
fiery serpent ⁹.

Strabo informs us, that the Telchines were
originally settled in Crete; whence they mi-
grated, first into Cyprus, and afterwards into
Rhodes. He mentions likewise, that they
were excellent artificers in brass and iron, and
that they made the sickle of Cronus ⁹. In

⁹ This Egyptian tauriform god Apis was worshipped also in
Italy. Duravit Saturnia nomen totidem ferme annis quot ante
aurea ætas usque ad Apim, deorum Italiorum ultimum, ut Antioc-
chus Syracusanus scribit, a quo Apenina, quam Tauricam idem
interpretatur. M. Caton. Fragm. de Orig. fol. 166. Osiris,
being the same as Saturn or Janus, is likewise said to have come
into Italy, and there to have conquered the giants. Osiris de-
prestit gigantes, qui jam tyrannidem cepserant—Osiris tota
Italia potitus, decem annos illam tenuit, et a se nominavit in

⁶ Ελλην ʹ ἐν Κρήτῃ (τοῦς Τελχίνας) εἰς Κυπρὸν πρωτον, εἰς εἰς
'Ρόδων' πρωτον; δ' ἠγάσασθαι σιδηρον τε καὶ χάλυκαν καὶ δὴ καὶ τὴν
We have already seen, from the same author, the connection
of these Telchines with the river Styx, or the deluge; in alu-
consequence however of the wide diffusion of the helio-arkite superstition, many different places, and those in many different countries, were called after the name of the Telchines, and the solar god Tel or Tal. Thus Telchis was a city in Ethiopia; and Telchinia was the ancient title both of Crete and Sicyon. In a similar manner, Telamon was a town in Tyrsenia; Telanœ was the oldest city of Syria, being founded by Ninus; Telmera and Telmissa were cities of Caria; and Telphusa was a city of Arcadia. One of the colonies of the Telchines is said by Pausanias to have come from Cyprus into Boeotia, the land of the arkite bull, and there to have built a temple to Minerva Telchinia. Rhodes was from

sion to which event they were supposed to have forged the trident of Neptune.

--- Megas θεος ερεχθειν
Αφι τριγλυχις, το οί Τελχίνες ετειξαν.


From this circumstance of the Cabiri or Abiri being esteemed artificers, while they were at the same time thought to be the sons of Vulcan, I suspect that the Latins termed all artificers in general Fabri, which seems to be Ph'Abiri, and contrastedly Ph'Abri.

t Ibid. p. 701.
u Ibid. p. 702.
x Κεφ. Αθινας εν Τελμησσω Τελχιναις εσιν ἑσον, αγαλμα αυν εχον.
Ει δι την επικηναν αυνης εσιν εικοζειν, ὅς των εν Κυπρὶ ποτε εικησαται.
them called Telchinis; and before their time, it bore the name of Ophiusa, on account of the serpent worship which had been established in it. We find a people denominated Talaeres in Thessaly, and in Caria we meet with a soothsayer, intitled Telmifus, or a priest of the Sun. Another of these Cabiric priests was called Telondes; and he flourished at the time, when Pelarge was fabled to have restored the Cabiric worship, which had been interrupted by a Theban war. Pelarge I take to be Bela-Arge, the lordly Ark; and the war was probably that, which preceded the union of the two superstitions, and which the Greeks had translated into their own country.

The Telchines then being thus seated in Crete, we shall find also, in the same country, the Curetes, and the Idë Daëtyli. The first of these, when they quitted the island, are

tων Τελχινων αφικομεν μοίζα εἰς Βοιωτίαν, ἵπτον ἔρῳσατο Αθήνας Τελ-
χινας. Παυσ. Βεοτ. p. 746.

γ Εξάλειτο δ' ἡ Ροδίσ στροτερον Οφίσα καὶ Σταυδία, εἰτα Τελχίνας
ἀπὸ τῶν οἰκταιτῶν Τελχίνων τὴν περιο. Στραβ. Περιπ. Θήρ. κτλ. xiv.
p. 653.

Telarifes Θεσσαλον. Ibid. lib. ix. p. 434.

τοῦ Τελμίου εἰς Καραγ. Κλεμ. Αλεξ. Στρομ. lib. i. p. 400.

Τελωδῆς δ' εἰς τὸν γενοὺς Καβεριτῶν εἰποντον, κατεθύσαν
καθ' εἰς τὴν Ἐνθιθικὴν. Πελαργον μὲν δὲ κατα μαστεμα εἰς Δαδα-
νας καὶ ἄλλα εμμελες εἰς τιμίων καταγγελθαι, καὶ οἱ Θεσία λίθον εἰς τὴ
γατρὶ ἵπτον. Παυσ. Βεοτ. p. 759.

said
said to have settled in Caria. Much about the same time, Inachus was busied in searching for his daughter Io, in which service he employed Curnus; who, at length despairing of success, took up his abode in Caria, where he built a city of his own name. A variety indeed of countries, as well as a variety of genealogies, is attributed to the Curetes, or Cabiri; and the chronological order of their migrations is equally confused. The fact is, each particular nation, from a vain desire of acquiring the reputation of superior antiquity, pretended, that the Cabiri had first resided among them; and had afterwards proceeded to other parts of the world: accordingly we find, that they are sometimes said to have come from Crete to Rhodes, and sometimes from Rhodes to Crete. With similar inconsistency, the author of the Phoronis mentions, that the Curetes were Phrygian musicians;
and yet immediately after declares, that the Corybantes were Phrygians, and the Curetes, Cretans. He afferts moreover, that they first invented brazen weapons in Eubèa; but others supposèd, that they originally came from Bactriana, and that they were given by the Titans to Rhea, as her servants. Some were of opinion, that they were gegenis, or persons sprung from the earth; and some believed them to be Colchians. In the Cretici Logi, they are said to be the guardians of Jupiter, and to have accompanied Rhea from Phrygia into Crete; while many very justly maintained the identity of the Curetes, and Telchines.

We have already seen, that Crete was not only denominated Telchinis, but also Curetis, and thence contracledly Crete. It was so called from the worship of Cur-Ait, the solar orb: accordingly, the most ancient king of the island was supposèd to have been named

*C. Cres;*
Cres; and the first inhabitants were from him denominated *Eteo-Cretes*. These are undoubtedly the same as the Idēi Daetyli, who, considered in the light of priests to the gods from whom they borrowed their name, were generally esteemed the aborigines of Crete. Sometimes however, as it has been observed, they were placed in Phrygia; from which country, as we are informed by Ephorus, they

*Oi μεν γὰρ τὴν Κρήτην κατωκώντες φασίν αρχαιοτάτους πατέρα αυτοῦ γινεῖσαι τῆς ονομαζομένου *Eteo-Krētāς autōkhōnou; ὠν τῶν μὲν βασιλεὰς Κρήτης καλομένοι, ἄλλοι γὰρ καὶ μακρὰ κατὰ τὴν θεσον εἰσὶν τὰ διαφορὰ τῶν κειμῶν τῶν αὐτῶν βίον ὑφελπον. Diod. Sic. Bibl. lib. v. p. 333. Both Cres and the Eteo-Cretes were *autokhōbones*, a name generally applied to all the diluvians: hence, while Diodorus, as we have just seen, terms the Eteo-Cretes *autokhōbones*, Marcianus Heracleotes bestows, in a similar manner, the title of *autokhōbon* upon their imaginary monarch Cres.

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Εφερες φησι τε

Ἔπωνεσον τὴν θεσον απὸ Κρήτης τῶν,

Τὴ δὲ γενομένου βασιλέως αὐτοχθόνου.


Crete was also called *Aēria*, as well as *Curetis*, from Aur-Aia, *the land of the Sun*. Solin. Polyhist. cap. 11. The same appellation was likewise bestowed upon Egypt, and for the same reason. Steph. Byzant. de Urb. p. 38. When the two superstitions were united, words expressive of the arkite worship were naturally introduced. Hence we find in Crete the hill *Argimus*, (Schol. in Apoll. Argon. lib. ii. ver. 299.) and the city *Arcades*; (Steph. de Urb. p. 166.) while in Phenicia we meet with a town denominated *Arcē*. (Ibid. p. 167.) There was likewise an *Arcadius* in Egypt, (Ibid.) and an island called *Arconēs* on the coast of Caria. Ibid. p. 168.
accompanied Minos into Europe. They were reckoned magicians, and inventors of the Mysteries; and, during their abode at Samothrace, they are said to have greatly terrified the natives by their incantations. In Crete they discovered the use of fire, and the art of metallurgy; and one of them bore the name of Hercules. They were occasionally supposed to be ten in number, from some imaginary connection with the fingers of Cybele, the word Daedalus happening in the Greek language to signify a finger; and they were afterwards increased to an hundred, which is the square of ten. The name Daedalus how-

8 Πρωτοι τεκνα των εις μεναν παραδεδομενων φηκαν της Κριτης περι την Ίδιν οι προσαγαγοιδεντες Ιδιοι Δακτυλοι.—Εποιει δ’ ισορωσιν, ειν εις και Εφορος, τως Ιδιαις Δακτυλοις γινεσθαι μεν κατα την Ίδιν την εν Φυγμα, διαθηναι δε μετα Μινως εις την Ευρωπην υπαρκαντας δε γνωται, επειδησαν τας τα επιθες και τελης και μυσφα ται, και περι Σαμοδακτην διατριβαντας, η μεταξιοι ενιαυτοι εκπλητειν της εγχερειας. Diod. Sic. Bibl. lib. v. p. 333.


k Οι δ’ εις φασιν, οτι Ιδιαις Δακτυλοις εκλυσθαι, οτι ειτως Ιδιοι ευι-χωτες τη' Περι εξεισαγαγω την την, και των δακτυλων αυτης εγκαινοντο. Schol. in Apollon. Argon. lib. i. ver. 1129.


ever,
ever, as applied to the Cabiri, has not the slightest reference to the human finger; but is one of the many instances of the strange confusion, which the Greeks have introduced, by perverting the terms of ancient mythology into words of a similar sound in their own dialect. Dactylus is Dag-Tal, the solar fish-god; a compound of the very same signification as Dag-On, the idol of the Philistines. These both equally allude to the worship of Noah, united as it was with the Sabian idolatry. Accordingly we find, that the Idèi Dactyli are sometimes said to have been the children of Dactylus and Ida, and to have borrowed their title from the name of their father. As Dactylus then is Dag-Tal, so their imaginary mother Ida seems to be nothing more than Aida, the thick vapour or fog, in which the Ark was enveloped during the prevalence of the diluvian waters. For a similar reason, the Centaur, or the tauric priest Noah, was supposed to be the offspring of Nephele, or a cloud.

m Ως δὲ Μνασεας εν πρωτη πεζι Ασιας, Ιδαιοι Δακτυλοι λεγονται, απο τω πατρου Δακτυλου και της μητρου Ιδης. Schol. in Apollon. Argon. lib. i. ver. 1129. It may be proper to observe, that the Idèi are not always described as being ten: their number varies very considerably. See Schol. ut sup.

n Heb. הֵרִים.

Not-
Notwithstanding the identity of the Idēi Dačtyli, and the Curetes, with an inconsistency by no means unusual in the pagan records, the latter are represented by Diodorus as being posterior in point of time to the former. All knowledge of the truth however was not absolutely lost; for, while some supposed the Curetes to be the children of the Idēi Dačtyli, others with more propriety afferted them to have been gégenis, or aborigi-
nals o.

In the time of the Curetes flourished the Titans, who are said by the author of the works ascribed to Orpheus, to have consisted of seven brothers, and seven sisters p. These, as we have seen, were generally supposed to be the children of Cronus: some however deduced their origin from Heaven, and Earth; while others believed them to be the offspring of Titēa, and one of the Curetes q. They

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q Múðolojexi gar oî Kertes geýeôdaí kata twn twn Kertov ἡλικιαν twn kalumémonous Titaiakos' ὑπαρξαθεὶ δὲ τὸν αἰθὼν ἕδρας, πεντε δὲ γυναικας, οι δὲ μὲν τινες μυθολογεῖτον, Ομβαίοι καὶ Γῆς οἶκαι: οἱ δὲ τινες φασιν, εκ τινος των Κερτων, και μητέρος Τιταιας, αὖ̇ οἱ αὐτοὺς ταυτας τετυχένας της προστοχριμας. Αρσενας μὲν οὐν γείνεσθαι τὸν τις Κροὶς καὶ ῥήματια καὶ Κοος, eti dé Iapetov καὶ Κροος, καὶ τὸ τελευταῖον Οκταίοις ἀδελφας δὲ τουτω ἐν τῷ τῷ Ῥεῖν καὶ Θημίν καὶ Ῥημοῦ.
were, in fact, as I have before observed, the same as the Corybantes, the Cabiri, or the Curetes; in other words, they were the arkite navigators, exclusive of the illustrious head of their family.

In consequence of the identity of the Titans, and the Idèi Dactyli, Apollonius calls one of the latter of these deities, Titias, and represents him as the brother of Cyllenus.

— Αμφι δε Φυλλοις  
Συμφαμενοι δρόινοις Συμπολισς εμελοντο,  
Μητέρα Δινδῦμιν σωλυστιναν ευκαλεουτες,  
Ευκεστίν Φεργίης, Τιτίν Θε αμα, Κυλλινον τε:  
Οι μονι χολεων μεγηγετας, ηδε παρεδροι  
Μητέρας Ιδαις κεκλημαται, ἄσσοι εαυς  
Δακτυλαι Ιδαιει Κρητασες: ἐς πτετε νυμφη  
Αγχιαλη Δικταιου ανα σπεος, αμφοτερκην  
Δραζαμενη γαιης Οιαξιδος εναληγεο τ.

They rear an altar next on rising ground,  
Of stones that readiest lay, and wide around  
Dispose the branches of the sacred oak;  
And Dindymus's deity invoke,  
The guardian power of Phrygia's hills and woods;  
The venerable mother of the gods.  
On Titias and Cyllenus too they call,  
Of all her priests most lov'd, and honour'd most of all.
For skill prophetic they alone are fam'd;
Idèan Daëtyli these priests are nam'd;
Both whom Anchiala in Diecé's cave
Brought forth, where chill Oaxis rolls his wave.

Faxekes.

Titias is a word of the same import as Titan,
for they both equally signify a diluvian; and
Cyllenus is Cula-Nus, the arkite Noab. This
Cyllenus is evidently the same person as Mer-
cury Cynenius⁸, who was worshipped along
with the other Cabiri by the name of Casmi-
lus; and who, as I have shown in a former
page, was the great oceanic patriarch. Hence,
under the title of Socus, or Z'Ocus, the migh-
ty god of the Ocean⁹, he is celebrated by Non-

⁸ Apollod. Bibl. lib. iii. cap. 10.—Virg. Æneid. lib. viii.
ver. 138.

⁹ Vide supra p. 283. et infra.

ᵫ Socus was an ancient appellation of Mercury. Σους, Ἕρως. Suid. Lex. Σοῦς ἐπιστροφος Ἑρως. Hom. Ilid. lib. xx.
ver. 72. Though the primary signification of Socus is the great
diluvian, yet we find that the title was likewise applied to the
crocodile; for Socus seems to be the same term as Suchus or
Suchus, which, as Damascius informs us, was a name of that
animal. (Damas. Vit. Isid. apud Phot. Bibl. p. 1048.) This
supposed identity of the two words Socus and Suchus will ap-
ppear in a sufficiently striking point of view, if we call to our
recollection, that Anubis or the Egyptian Mercury was repre-
sented standing upon a crocodile: (see the Print of this deity
in Mont. Ant. Exp. vol. ii. part ii. p. 197.) a mode of repres-
entation adopted, no doubt, because the crocodile was one of
the
nus as being the father of the seven Corybantes, or Cabiri, by the nymph Combè.

The many symbols of the Ark, as is evident from the circumstance of the Egyptians denomiating it Campsà, (Herod. lib. ii. cap. 60,) which Hesychius assures us signifies an ark or chest. Καμψά, Ἱππαν.

Whether Mr. Bryant's very curious remarks upon the allegory of Cupid and Pfuchè rest upon any solid foundation, I will not venture to determine; but I cannot forbear adding to them a conjecture, which will hold equally good, whatever opinion may be entertained respecting his interpretation of that allegory. As the arkite crocodile, which saved the life of Menes, Menu, or Noah, (see Diod. Bibl. lib. i. p. 80.) was called Suebus; so it is possible, that the Greek term Pfuchè, which signifies life or soul, may be nothing more than the feminine of Suebus, or, with a slight variety of pronunciation, Psuebus.
The Corybantes, guards of youthful Bacchus, Led on the hardy troops of fam'd Eubea; Brave Primneus, Mimas, and undaunted Acmon, Ocythoüs, Damneus, and with waving plume Melisseus, and Idëus stern in fight. These from their sea-girt country their dread fire Socus once banish'd far; nor did he spare The partner of his bed, the beauteous Combe, But with her sons the exil'd mother fled. Crete first receiv'd the wanderers, Phrygia next, Then Athens; till at length the pitying Cecrops Socus compell'd his children to restore, Safe to their home, Abantian Eubea.

From this citation it appears, that the Corybantes were supposed to have migrated from Eubea to Crete, from Crete to Phrygia, from Phrygia to Athens, and from Athens back again to Eubea; a series of journeys completely imaginary, and relating only to the establishment of the Cabiric superstition in these different countries.

With regard to the Abantes, whom Nonnus places in Eubea, they are said to have come originally from Thrace, and to have derived their name from Abas, an ancient

x Nonni Dionys. lib. xiii. p. 233.
king of Argos, the son of Neptune and Arethusa. Hence Acrisius, the father of Danaë, and the grandfather of Perseus, was styled Abantiades. The same appellation was also given to Perseus; and Argos itself was denominated Abantian. From the Abantes moreover the island Eubèa was called Abantis; though it sometimes also bore the title of Macris. The superstition of the Abantes then, being thus connected with Perseus, Danaë, and Argos, must necessarily be likewise connected with that of the Cabiri, and consequently must relate to the same events. Accordingly Abas is Ab-As, the father fire.
and he is reported to have been an Argive, or arkite; Macris is derived from Ma-Car, the great solar deity; and Eubea received its name in honour of the sacred symbolical heifer. Thus, we are informed by Strabo, that it was so called, because Epaphus, the son of the heifer Io, was born there.

It is observables, that two of the appellations, which are given by Nonnus to the Corybantes, namely Damnameneus and Acmon, are applied by the author of the Phoronis to the Idæi Dactyli. To these he adds a third, whom he calls Celmis; and represents them as being magicians, the servants of Adrastia.

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4 Ahas being a solar title, we shall not be surprized to find a city Abanta, near Parnassus, in which was a temple of Apollo. Hesych. vox Ἄβαρα.

5 The title Macrobius, which is applied by Dionysius to the Ethiopians, and which the Greeks have made to signify long-lived, is another word formed from the same root. Ma Car-Ob is the great solar serpent; and Ethiop is Aith-Op, the burning serpent. Dion. Perieg. ver. 560. This mode of derivation will account for the remark of Strabo, that a people upon the borders of Pharmacia and Chaldæa, called Sanni, were once denominated Macrones. (Strab. Geog. lib. xii. p. 548.) Sanni and Macrones are in fact synonyms, the import of both being equally worshippers of the Sun. The Sanni assumed their name in honour of San, Son, or Azon; and the Macrones, in honour of Ma-Car-On.


7 Adrastia is Adar-Afta, the illustrious goddess of fire.

and
and the inventors of the art of working iron.

— Euθα γοντες,

Ιδαιω θυργες ανδρες ορεστεροι οικε εναιον,
Κελμις, Δαμναμενευς τε μεγας, και υπερεχος
Ακμων,

Ενταλαμει θεραποντες ορεις Αδειαν,
Οι ορωτοι τεχνην σωλωμητιος Ἡφαιστοι
Ευθον ει πρέπει ναπαίης, οιντα σιδηρον,
Εσ τωρ τη ηνεγκαν, και αριτρεπεσ εργον εδειξαν.

Celmis however is called Telmis by Eusebious, and Delas supplies the place of Acmon; so that the three Idēi Dastryli of this last author are Telmis, Damnameneus, and Delas. I am inclined to think, that such is the more proper reading, on account of the connection of the Idēi Dastryli and the Telchines. Telmis and Delas are both derived from Tal, the Sun; the former being Tel-Am-Es, the burning Sun; the latter, Tel-As, the solar fire.

\[h\] Phoron. apud Schol. in Apoll. Argon. lib. i. ver. 1129.

\[i\] Τελμίς τε και Δαμναμενευς οἱ τῶν Ιδαιων Δακτυλοῖ, πρωτοι εἰν Κυ-

ποι σιδήρῳ εὑρον. Διδας δὲ αὐτὸς Ιδαιος εἴπε χαλκον κρασίν. Euseb.

Præp. Evan. lib. x. cap. 6.

\[k\] Virgil calls one of the three Cyclopes, Pyramon. These, like the Egyptian Cabiri, were the sons of Vulcan; and most probably are nearly connected with those discoverers of metallurgy, the Telchines. Æneid. lib. viii. ver. 424. The Cyclopes seem to have received their name from Za-Cul-Op, the great arkite σέρπετο: hence the scholastic upon Eсхylus makes the
The circumstance of the Telchines being seated in Crete will enable us at once to account for the singular fable of Talus, and for the name of Italia. Talus is described, in the wild language of fiction, as being a brazen man, and as having only a single vein, which reached from his neck to his heel. He was the servant of Minos, and ran thrice each day round the whole island. He was likewise called Taurus, or the bull, and Asterius, or Astor, the solar bull; and he is said to have opposed the landing of the Argonauts on the shore of Crete. Apollodorus represents him as being a present from Vulcan to Minos; but Apollonius affirms, that he was given by the names of the Cyclopes to be Brontes, Steropes, and Argus; and describes them as assailing Jupiter in his war with the Titans or antediluvians. Schol. in Prom. Vinct. ver. 351. Hence also Hyginus, and the scholiast upon Aratus, agree in maintaining, that the altar, upon which Jupiter swore an oath previous to his attacking the Titans, was the workmanship of the Cyclopes. Hyg. Poet. Afron. lib. ii. cap. 39.—Schol. in Arat. Phænom. p. 52.

1 Tzet. in Lycoph. ver. 1301.

m Καλυγονται (οι Ἀργοκαυται) Κρήτη σέρισισθεν ὅπως Τάλω. Τουτων, οἱ μὲν, τοὺν Χάλκου γένεσι εναι λεγονται' οἱ δὲ, ὡς 'Ἡρακλειον Μινώῳ δοθηκαί', δι' τὴν χαλκίνην αυτῆς οἱ δὲ, Ταυρον αὐτον λεγοντων' εἰσε δὲ φλόθω μιας ἀπὸ αὐτῆς καταστένοσαν αχεί ποιδῶν κατα δὲ τὸ διήμα τοῦ χαλκοῦ ὡς ἀνίμητο χάλκους. Οὕτως δὲ Τάλως τρεῖς ἑκατόν ἡμέρας τὴν οὔσθαν στερεοθεταί εἶπες. Apollod. Bibl. lib. i. cap. 9. See also Plat. Minos, p. 588.
Jupiter to Europa, in order that he might perform the office of a guard to the island. With regard to his genealogy, Rhadamanthus, according to Cinethon, was the son of Vulcan, Vulcan of Talus, and Talus of Cres; while, according to Ion, Talus was the offspring of Oinopion, and accompanied his father from Crete to the isle of Chios. By Agatharchides he is called Italotus, instead of Talus; and that with perfect propriety, for Talus is the contracted form of Ait-Al, the god of fire: whence, as we have seen, Talus is said by Hesychius to signify the Sun. The whole tradition in short is founded upon the union of the two superstitions: in one point of view, Talus is the bright luminary of day performing his accustomed revolutions through the wide expanse of heaven; and in another, he is the Noetic bull of Europa. Hence Nonnus, celebrating him under the cognate name of Tulus, feigns, that he tasted death, and afterwards experienced a wonder-

\[\text{n} \quad \text{Apollon. Argon. lib. iv. ver. 1643.}\]
\[\text{o} \quad \text{Κιναϊᾶ θε θὲ εν τοῖς εποιεῖται έποιεῖται, ως Ῥαδαμανθὸς μεν Ἡφαίστε, Ἡφαίστες δ' ειν} \text{Talos, Talus} \text{δι Κρήτας παιδα. Pauf. Arcad. p. 707.}\]
\[\text{p} \quad \text{Οινοτία αι τεν Χίων καταραί ναυσιν εκ Κρήτης, αφίκεσθαι δι ο; τες παιδας Ταλος κ. t. λ. Pauf. Achaic. p. 532.}\]
\[\text{q} \quad \text{Agath. apud Phot. Bibli. p. 1328.}\]
ful revivification, during the time that Cybelè was in labour. This death and revivification of Tulus are the very same as the death and revivification of Osiris, Bacchus, and Adonis; in other words, the entrance of Noah into the Ark, and his subsequent egress: accordingly the miracle is said to have taken place during the time that Cybelè, or the Ark, was in the pangs of her allegorical parturition.

I have mentioned, upon the authority of Tzetzes, that Italy received its name from a person called Italus or Taurus. This person is evidently no other than the Talus, Italotus, or Taurus of Crete; whence it will follow, that the word Italia is compounded of Ital-Aia, or Ait-Al-Aia, the land of Italus or Talus, the solar bull. In a similar manner Talium or Italium, in the territory of the Samnites, and Italica, in the island of Eubèa, the country of

\[\text{Nonni Dionyf. lib. xxv. p. 439. et infra.}\]

\[\text{Vide supra p. 369.}\]


\[\text{Ex tē Eikōs ἄ, κατὰ τὴν Ιταλικὴν, τὴν συνειδοταν τὴν Χαλκίδι, ἐν τοῖς μονοῖς, Κερων καὶ Νῆπες. Antigoni Caryt. Hist. Mirab. cap. 84. According to Lycophron and Eschylus, the Ionian gulph received its name from the heifer Io; but others derived it from Io an Italian. It is remarkable, that the sea between Gaza and Egypt was likewise called Ionian, and Gaza itself Ionah. See Schol. Euf. in Dionyf. Perieg. ver. 92. Ioan the Italian was no other than the tauric or arkite dove.}\]
the Corybantes, both equally derived their respective appellations from the worship of Talus. The same remark may be applied to the Teleboæ, the ancient inhabitants of the isle of Taphos. These are said by the scholiast upon Apollonius to have originally inhabited Acarnania; and he describes them as coming to Argos, and fighting with Electryon, the father of Alcmene, for his oxen. Electryon was the son of Perseus and Andromeda; from Hippothoe, the daughter of his brother Mestor, and Neptune, sprung Pterelas; and from Pterelas, Taphius, and Teleboas the father of the Teleboæ. Alcmene afterwards married Amphitryon, and at length became the mother of Hercules by Jupiter. All these names are significant. Teleboas is compounded of

* Apollodorus and Johannes Diaconus represent Taphius as the son, not of Pterelas, but of Neptune. This variation however is of little consequence, for his whole genealogy is purely fabulous. Johannes Diaconus supposes, after the manner of the Greeks, that the Teleboæ were so called, because Taphius ἀμφὶ τὰ ἀγέλα; never considering, that a person, named Teleboas, was their reputed ancestor. Apollod. Bibl. lib. ii. cap. 4.—Johan. Diac. in Hes. Scut. Herc. ver. 11. Homer assigns the appellation of Mentes to the chief of the Taphians. Odyss. lib. i. ver. 105. This I apprehend to be a sacred mythological title, the same as the Egyptian Mendes, or Pan. Herod. lib. ii. cap. 46. Mentes or Mendes is Men-Deva, the divine Noah.

v Schol. in Apoll. Argon. lib. i. ver. 747.
Tel-Ob-Bou, the helio-tauric serpent; and Electryon is derived from El-Oc-Tor-Ion, the divine tauric dove of the ocean. In a similar manner, Alcmenè is Al-Oc-Mena, the lunar deity of the sea; Amphitryon is Am-Phi-Tor-Ion, the oracular god of the bull and the dove; Meftor is M'Es-Tor, the great solar bull; Pterelas is P'Tor-El-As, the bull the god of fire; and Hippothoë, the concubine of Neptune, is Hippo-Thea, the divine Hippian Ark. The contest in short was between the votaries of the two great superstitions, and was that which preceded their final union. A colony of these Teleboæ, according to Virgil, formerly inhabited Capreæ in the bay of Naples; and he mentions one of their ancient sovereigns named Telon, who was the father of Oebalus.

Nec tu carminibus nostris indiustus abibis
Oebale, quem generasse Telon Sebethide nymphas
Fertur : Teleboum Capreas cum regna teneret
Jam senior.—

Telon or Tel-On is the Sun; and his supposed offspring Oebalus is Ob-Al, the serpent deity.
I have observed, that a Cretan colony was led into Italy by Cleolaus, the son of Minos.
The name, which they assumed in their new settlement, was that of Daunii; a title, which seems to be of the same origin as the word Danaus, and I apprehend, that it is precisely equivalent to Noachidae, or descendents of Noah. Minos therefore, the father of Cleolaus, will be the same as the Menu of Hindoostan, or the Menes of Egypt, in other words, the great patriarch; and accordingly he is feigned to have been very powerful at sea. Hence, from the knowledge which all nations must have had of their common progenitor, we find so many places called Minoa. Thus Megara, the citadel of Argos, bore the additional name of Minoa. Thus also there was a Minoa in Crete; and a promontory, denominated Minoa, between Megara and Attica, which formed the port Nisèa. This country was

b Hence Sir Wm. Jones very happily conjectures, that the Institutes of Menu may possibly be no other than the far celebrated, though long lost, Laws of Minos. Pref. to Inftit. of Menu, p. 9.
d Minae òμειοι, ὑμοιοι καί αὐτή τῇ Μεγαρίῃ. Ibid. lib. viii. p. 368.
e Ibid. lib. x. p. 475.
f Μία δὲ τὰς Ξειρινδας πυγας, ακρα προελθαι Μινώς, ποιευα τοι ἐν τῇ Νίσεα λιμνα. Ibid. lib. ix. p. 391.
formerly possessed by the Ionians, or worshippers of the dove. There was also a Minoan in the island of Amorgus; a Minoan, which was otherwise called Heraclia, in Sicily; and a Minoan, in Siphnus, where likewise was the fountain Minoa. Gaza was once called Minoan; there was a Minoan moreover in Arabia; and an island of the same name not far from Megara. The ancient appellation of Paros was Minoan; and lastly, what is somewhat remarkable, Minoa was a particular species of vine.

Minos then being the scriptural Noah, he is very properly represented by the poets as the son of the tauric Jupiter and the arkite Europa. He is further said to have espoused Pasiphae, the sister of Persis and Circè. Per-

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h Siphnus seems to have been so called from Siph-Nus, the arkite Noah.

Paros itself is derived from P'ares, the Sun.

k Μινωα πολις εν Αμοργη τη υσφυ, μεν των Κυκλαδων. δευτερα σπο-

lis Σικελιας' τριη εν Σιφνο, μεν Κυκλαδων' εχει δε Μινωων καλον-

μενυ χειραν' εκαλετο και τη Γαα Μινωα' εγι και Λετοιας' εγι και

Κρηης' εγι και αληη υσφυ, ευ σφρωυ Μεγαραν' και τη Παρος Μινωα.


Paros dicit. Solin. Polyhist. cap. 11. "Ηρεξελεια σπολη υπερ Σι-

κελιαν' η λαγομεν Μινωα." Suid.

1 Μινωα ενοος αμπελουν. Hesych.

m Vide supra p. 178.
sēis was the concubine of the Sun; and she bore to him Eētes, who was the king of Colchī, and the father of Medēa. These therefore were all contemporary with the Argonauts; and likewise with Phrixus, who is feigned to have crossed the Hellespont on the back of the ram, so much celebrated in Epic poetry for his golden fleece. This fleece he brought to the court of Eētes, and there espoused his daughter Chalciopē; by whom he became the father of Argus, Melas, Phrontis, and Cutorus. Phrixus I apprehend to be Ph'Erech-Zeus, the solar god of the Ark; and as for the ram, which he employed in crossing the Hellespont, it was one of the several animals, under which the Ark was typified.

n Notwithstanding Persēis is said to have been the concubine of the Sun, and the fister of Circe and Pasiphaē; yet both Circe and Pasiphaē were themselves supposed to be daughters of the Sun.

Proxima Circae raduntur littora terrae;
Dives inacessīos ubi Solis filia lucos
Affiduo resōnat cantu.—
Æneid. lib. vili. ver. 10.

Hyginus somewhat varies from Apollodorus, and thereby makes the genealogy more consistent. According to him, Perē was the wife of the Sun, and Eētes, Persēis, Circe, and Pasiphaē, their children. Hyg. Fab. in Praf.

* Apollod. Bibli. lib. i. cap. 9.

P Ἐνεοὶ δὲ Χαῖνιν αὐτον (Σείλ. Ἐρέξω) ἐπὶ κριττρωρω κακῆς πλευσαί.
Schol. in Apoll. Argon. Bibli. lib. i. ver. 256.

Hence
Hence we find, that Phrixus was supposed to be the son of Nebula, or a cloud, and the brother of Hercules-Melicerta, whose history has already been considered.

With regard to Pasiphaë, the wife of Minos, she is said, in the language of fable, to have entertained an unnatural passion for a bull, and in consequence of it to have produced the monster denominated Minotaur. This bull however, the imaginary paramour of Pasiphaë, was not of the ordinary race of those animals, but was miraculously sent by Neptune from the abyss of the sea. When therefore we recollect, that Pasiphaë was the daughter of the Sun, that a bull was the most common emblem of Noah, and that the union of the two superstitions was very frequently represented under the image either of a rape or of a marriage; we shall find no difficulty in understanding the true import of this fiction, but shall immediately perceive, that the Minotaur is simply Menu-Tor, the bull Noah. Additional light moreover will be thrown upon it by recurring to the history of Europa, the parent of Minos, whom I have already

9 Hyg. Fab. 1.
1 Vide supra p. 254, 304.
3 Apollod. Bibl. lib. iii. cap. 1.

shewn
shewn to be the same as His or the Ark. Agenor, the father of that fabulous heroine, was the son of Neptune, and her mother was Telephassa. The latter accompanied her son Cadmus, and Thasus another of the children of Neptune, in their search for Europa; and at length arrived along with them in Thrace, on the coast of which lies Samothrace, the island of the Cabiri. Meanwhile Rhadamantius, the mythological brother of Minos, and who was afterwards constituted one of the infernal judges, fled to Beotia, where he espoused Alcmene, the mother of Hercules. Now it is remarkable, that the Cretan bull, which Hercules subdued in his seventh labour, is said by Acusilaus to be the very same as that, which carried Europa from Phenicia; while other writers have supposed it to be the bull of Pasiphaë, which Neptune sent from the depths of the ocean. Upon the whole therefore I conclude, that all these are mere variations of one tradition, built upon the principal arkite symbol: and that Italus, Italotus, and Talus; the Cretan bull, the bull of Europa, and the bull of Pasiphaë; the Mi-

\[\text{\textsuperscript{u}}\text{ Vide supra p. 178.}\]
\[\text{\textsuperscript{x}}\text{ Apollod. Bibl. lib. iii. cap. 1.}\]
\[\text{\textsuperscript{y}}\text{ Ibid.}\]
\[\text{\textsuperscript{z}}\text{ Ibid. lib. ii. cap. 4.}\]
notaur, Afterius\(^a\), and even Jupiter himself\(^b\); are all one and the same mythological character, the great tauric patriarch worshipped in conjunction with the Sun.

The Cabiric superstition appears in the early ages to have been attended with circumstances of very great cruelty. Hence originated the fable that Minos compelled the Athenians to send seven youths, and seven virgins, to be yearly devoured by the Minotaur\(^c\). This, as we have repeatedly seen, was the precise number of the Corybantes, the Titans, and the Cabiri; in other words, the

\(^a\) Tzetzes plainly tells us, that Talus or Afterius was the Minotaur. \(\text{"Ω Ἀτεριός ἀπὸς έτιν ὁ καὶ Μινόταυρος εἶξε δὲ, ὥς φασι, ταυροῦ προσωποῦ.}\) Tzet. in Lycoiph. ver. 1301. This Afterius, Talus, or Minotaur, was the supposed son of Anac, concerning whom more will be said hereafter. Pauf. Attic. p. 87.—Pauf. Achaic. p. 524. Talus or Taurus was likewise the same person as Eryx, who is said to have been the son of the arkite Venus by Butes, (Hyg. Fab. 260.) or, according to some writers, by Neptune. (Apollod. Bibl. lib. ii. cap. 5.—Serv. in \AEneid. lib. v. p. 356.—Tzet. in Lycoiph. ver. 866.) Hence Eryx, who is no other than Erechi, \textit{the god of the Ark}, as his imaginary father is Bu-Dus, \textit{the tauriform deity}, is styled by Lycoiphron \textit{Taurus}.

\(^b\) \(\text{"Ἔτερος δὲ ταυροῦ γιγαντας, κακοένως.}\) Παληὶς κοινωάς.—Caffan, ver. 866. Upon which Tzetzes observes, \(\text{Tαυρός δὲ τόν Ερυκα} \ θανοῦ.\)

\(^c\) Apollod. Bibl. lib. iii. cap. 14.
complement of the Ark, exclusive of Noah: and the story of their being devoured relates, I doubt not, to the horrid human sacrifices, with which the idolatry of the early ages was polluted. The seven facella, in which victims were offered up to the bull Moloch, were constructed with a similar allusion to the number of the Cabiri, and the number of the planets; while Moloch himself was evidently the same deity as the Minotaur

Before the mythology of the Cretans be dismissed, it will be proper to notice a remarkable personage, who was highly venerated by them, under the name of Britomartis, or Dietynna. Britomartis is represented by Apuleius as being the same goddess as Diana, Rhea, or Venus; and she is said by Nonnus to have been the daughter of the Ocean: but Pausanias makes her the offspring of Jupiter by Carmenta the daughter of Eubulus. This Eubulus was supposed by the Cretans to be the son of Carmanor, who purified Apollo after the slaughter of the serpent

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d Vide supra p. 190.
• Οφρα γυν Βριόμαρτις ενω φυγοδιμος ακουσω,
'Ην τοτε Ποιτος ετιτε.

D d 3 Python:
Python: but, according to Cicero, he was one of the Dioscori or Cabiri, and the son of Jupiter, and Proserpine; or, according to the Orphic poet, and Diodorus Siculus, of Ceres. Hence the connection between the Cabiri, and Britomartis, is sufficiently evident. But the fullest account of her is given by Antoninus Liberalis. This writer informs us, that Carmenta, her mother, was the daughter of Phenix, the son of Agenor king of Tyre; and that her father was Jupiter. She was born in Phenicia, whence she came to Argos. She next proceeded to Cephallenia, where she was worshipped under the title of Laphria; and afterwards went into Crete. Here she was pursued by Minos, whose affections she had gained; and, in order to escape him, she hid herself among the nets of

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h Δικτυαριον εἰτιαν ἀποῦδ Γραισι μυθολογία πολλικας οὐδέναι. Primi tres, qui appellantur Ανάστατος, Αθήναις ἐπὶ Εὔβουλος αὐτοῖς, Τριτοπάτρεας, Εὔβουλος, Διονυσίους. Cic. de Nat. Deor. lib. iii. cap. 21.

i Orph. Hymn. 40.

fome fishermen: a circumstance, which procured her the name of Diélynnæ. At length she fled to Egina, and was no more seen by mortal eyes. The inhabitants of the island erected a shrine to her in the temple of Diana, and bestowed upon her the appellation of Apbae¹.

Britomartis, being the same mythological character as Diana, Venus, or Rhea, must evidently, like them, be a personification of the Ark worshipped in conjunction with the Moon. Hence her wanderings, like those of Venus in quest of Adonis, of Isis in quest of Osiris, and of Ceres in quest of Proserpine, will relate to the erratic state of the Ark upon the surface of the waters. Accordingly she is sometimes represented as the daughter of the Ocean, and sometimes as the daughter of Jupiter or the tauric Noah; and is feigned, in the course of her travels, to have arrived at Argos, or the city of the Ark. Solinus informs us, that her title Britomartis signified, in the Cretan language, the sweet virginᵐ; and the name seems to have been bestowed upon her in consequence of the same allegorical mode


of fabulizing, as that which supposes a virgin to have been the mother of Fohi, Buddha, and Perseus. With regard to her other appellation Diëlynna, which the Greeks, agreeably to their usual custom, derived from a word in their own language, it is compounded of Dag-Tinin, a sea-monster; one of the most usual symbols of the Ark, as we have repeatedly seen, being a huge fish. Considered then as the Ark, Britomartis is described as being beloved by Minos, or Menus, the patriarch Noah; and as being descended from Agenor the father of Europa, and from the Cabiric deities Eubulus, Jupiter, Ceres, and Prosperpine: while, considered as the waning Moon, she is celebrated under the title of Aphaè, and is supposed to have concealed herself from the sight of men.

We have now seen the introduction of the Cabiric rites into Italy by the Pelasgi, the Lydians, and the Cretans; it will next be proper to notice Enèas, and the Iliensians. This hero, after his departure from Troy, is said by Livy to have first landed in Macedon; whence he proceeded to Sicily,

n It may be observed by the way, that Diëlys, a net, from which the Greeks derived Diëlynna, probably springs from the same Hebrew root Dag, a fish.
and afterwards took up his final abode in Italy. Along with him he brought the Cabiric Penates, or, as Virgil styles them, the Great Gods. Of these deities Dionysius of Halicarnassus has given us a very particular account. He informs us, that the Penates were called in the Greek language, Patroï, Genethlii, Ctesii, Muchii, or Ercii; and he describes the Trojan Gods, as being very ancient statues of two young men, holding spears in their hands, and inscribed with the word Denas; which he conceives to be equivalent

O Liv. Hist. lib. i. cap. 1.

p The import of Muchius seems to be the great diluvian. Hence we find that Hercules was denominated Macbius; (Orph. Argon. ver. 24.) and that the great god both of the Irish and the Persians was called Much, and Ireland itself Muchinis, or Much-Innis, the island of Much. (See Collect. de Reb. Hiber. vol. iv. p. 77. Pref.) A small island upon the coast of Scotland is likewise called Muck, most probably from the same god Much; whose name appears to enter also into the composition of Mucena, a town usually celebrated in conjunction with Argos.

q Τοις ὑπὸ Ἡτοιμοῦ Ἑρεκους μὲν Πεταλας καλουσιν' οἱ δὲ ἐξ ἐξιηπονοµῖς εἰς τὴν Ἑλλάδα γιλσοφαν τουνοµα, οἱ μὲν Παῖρεος αποφανησιν', οἱ δὲ Γενέθλιους εἰσὶ δ' οἱ Κτεσίους, ἀλλοὶ δὲ Μυκίους, οἱ δὲ Ἐρεκτόνες. Dion. Hal. Ant. Rom. lib. i. cap. 67. Erecius is derived from Erech, the Ark; and Patroiius, from Patar (ῬαῈ), to dismiss, to open, or to let out, in allusion to the egress from the Ark. For some further observations upon this word, vide infra chap. viii.

r Denas seems to be Da-Noas.
to Penas, the found of the letter P not hav-
ing been then discovered. For a further ac-
count of them he refers to Callistratus, who
compiled a history of Samothrace; to Saty-
rus, an old mythological writer; and to the
poet Aratinus, from whose works he has ex-
ttracted the following particulars.

Chrysè, the daughter of Palas, having
espoused Dardanus, brought him as a marriage
portion the Palladia, and the Mysteries of the
Great Gods. These Mysteries, when the
Arcadians left Peloponnese on account of a
deluge 5, Dardanus established in Samothrace,
enjoining at the same time the strictest secre-
ey respecting the names of the deities, to
whose honour they were devoted 6. After-
wards he carried the greatest part of the peo-
ple with him into Asia; leaving however the
Mysteries in possession of the islanders, while
he conveyed away the Palladia, and the sta-
tues of the Gods. In process of time, his
posterity founded Ilium, and removed to it
the rites of the same Great Gods. These they
preserved with the utmost care, building for
them a temple in their citadel, and consider-
ing them in the light of their peculiar guar-

5 Vide supra p. 337.
6 Dionyfius mentions, that these rites still continued even in
his time to be celebrated by the Samothracians.
When at length the city was taken by the Greeks, Enèas carried off the Mysteries of the Great Gods, and the remaining Palladium into Italy, the other having been stolen by Ulysses and Diomede.

Such is the account given by those ancient mythologists: and, upon their authority, Dionysius pronounces the statues of the Cabiri, which were seen by himself, to be the same as those worshipped in Samothrace; and affirms, that the Palladium was still religiously preserved in the temple of Vesta.

The figures of the two young men are undoubtedly those of the Dioscori, of whom more shall be said, when I come to treat of the Argonautic expedition; and with regard to the Palladium, the reader will recollect, that, according to Lycophron, it came originally from Phenicia.

Several different opinions however were entertained respecting the Trojan Penates. Nigidius, and Cornelius Labeo, seem to think, that they were Apollo and Neptune, by whom the walls of Ilium were built; Macrobius is inclined to believe them to be Jupiter, Juno, and Minerva, who were worshipped in the capitol, in one and the same temple, first built.

\[\text{Dion. Halic. Ant. Rom. lib. i. cap. 67, 68, 69.}\]
by Tarquinius Priscus, a prince deeply conversant in the Samothracian mysteries; and Cassius Hemina scruples not to assert the identity of the Penates, and the Gods of Samothrace. Servius maintains, that the Great Gods, who were worshipped at Rome, and whom Enèas brought with him from Samothrace, were Jupiter, Minerva, and Mercury; Tertullian describes the Samothracian Cabiri, as being three in number, though he does not mention their names; and Dionysius of Halicarnassus observes, that many were of opinion, that the Cabiric rites of Troy and Samothrace were preserved in the temple of Vesta, during the reign of Numa. Accord-

x Macrob. Saturn. lib. iii. cap. 4. See also Arnob. adv. Gent. lib. iii. p. 123.


z Tres are trinis diis parent, magnis, potentibus. Eosdem Samothracas existimant. Tertull. de Spectac. cap. 8.

a Οἱ μὲν, ἐκ τῶν ἐν Σαμοθρακίᾳ λεγομένων ἱερῶν μοιχαῖς εἰσιν τῶν Αἰναῖος φυλαττόμενην τὴν εὐδαί τινας κτυπέον πολλας ἐκ τῆς ἱερᾶς μετενέκαμενον. Αἰνείου δὲ, ότε ἐφυγε ἐκ τῆς Τρακάς, ἀμα τὰς αἰλίς καὶ ταῦτα κομίσαντος εἰς Ιταλίαν. Οἱ δὲ τοῦτο παλαιοῖς ἀποφαίνοντες εἰσιν τὸ παρὰ Ηλληνικόν γενομένον. Ant. Rom. lib. ii. cap. 66. This circumstance induces me to think, that the Arician forest, in which Numa held his nocturnal conferences with the nymph Egeria, was so denominated by some of the Pelasgic or Cretan settlers from Arech, the Ark.
ing to Mnaseas, the Cabiri of Samothrace were called Axieros, Axiosersa, and Axiosersus. Axieros was Ceres; Axiosersa, Proserpine; and Axiosersus, Pluto. To these a fourth was added, by the name of Casmilus, or Mercury. Some however supposed, that there were originally only two Cabiri; the elder being Jupiter, and the younger, Bacchus.

There will be no great difficulty in reconciling these various opinions, when we call to mind the observations, which have been already made respecting the polyonymy of the

Extinctum Latiaeque nurus, popululique, patresque,
Deslevere Numam; nam conjux urbe relieta
Vallis Aricinæ densis latet abdita fylvis.

Ovid. Metam. lib. xv. ver. 486.

Dionysius speaks likewise of a temple of Venus at Actium, near which was another temple, dedicated to the Great Gods, and said to have been built by the followers of Enæas, in the course of their voyage to Italy. En Actio mev Aproditiis Auiiadii
īres, kai plastos aióni òwv òwv megallon, a kai eis eis eis. Ant. Rom. lib. i. cap. 50. The word Actium seems to have derived its name from Ac, the Ocean.

b Musilia de vi in sàmaΘékà thōs Kαβύρωs, óv Mvaseas òpsi kai thà oiojatá. Testas Pet iou των aριδων Aξieros, Aξiosersa, Aξios-
kersos. Aξieros mev ouv eis h Ἀμηνίντη Aξiosersa de, h Pερσεφόνη
Aξiosersos de, o Aίðes. O de προσπηθεμένος τεταμός Καφυραος, o' Ερ-
μας etv, ois ístotai Diokosodwos — Kαβύρου de òdakos προσπηθεμένος ἄπο
Kαβύρων των κατά Θεμιας ὁμι, etis eis òtwv metaxóthtais. Οi de duo eisai tòis Kαβύρών φατι προτέρου πρεσβύτερον mev Δια, me-
τέρων de Dionysou. Schol. in Apoll. Argon. lib. i. ver. 917.
solar deity, and the intimate connexion, which subsists between the apparently different goddesses of heathen mythology. The rites of the Cabiri are in fact a symbolical history of the union of the arkite and solar superstitions; and hence we shall not be surprised to see the Dove, the Ark, the Ocean, and the divine Wisdom, worshipped in conjunction with the bright luminaries of heaven.

In consequence of the Iliensian Mysteries being thus early imported into Italy, we shall find, in the account of the ancient kings of Latium, several Trojan, or, to speak more properly, Phenician names. Thus Ascanius, the son of Enèas, is As-Chan, the priest of fire; and his other appellation, Ilus, is the very same as that by which the Phenicians designated their god Cronus. In a similar manner, the mother of Romulus and Remus, the fabulous concubine of Mars or M'Ares, the great Sun, is indifferently denominated Ilia, and Rhea Sylvia; and one of their ances-

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tors bears the title of Atys, which was also the name both of Bacchus, and of a king of Lydia, whose son Tyrsenus led the first colony into Etruria⁵. Thus also Acca Larentia, the nurse of Romulus, seems to have derived the first of her names from Ac, the Ocean, and the second from El-Aran, the divine Ark⁶; while the Palatium, which was fortified by that prince, was probably so called from Palas, the father-in-law of Dardanus, as Palas himself received his appellation from P'Al-As, the god of fire. What Livy says upon this subject is much to the same purpose: he deduces the word Palatium from Pallantèus, a city of Arcadia; and mentions the rites, which were there instituted in honour of the Lycean Pan by Evander's colony of Arcadians⁷.

The introduction of the Cabiric rites into Italy will likewise account for the tradition, which brings the arkite Hercules into that country, and represents him as the guest of Evander⁸. To this circumstance a class of priests, instituted by Numa, and denominated Argèan,

⁵ Liv. Hist. lib. i. cap. 5.
⁷ Liv. Hist. lib. i. cap. 5.
⁸ Ibid. cap. 7.
owed their origin, being so called, according to Varro, from the chieftains, who accompanied the Argive Hercules, and settled in Saturnia. The Argean plain at Rome also, as we learn from Fabius Pictor, received its appellation from the Argive Hercules; who is said by Pseudo-Berosus to have been the son of Osiris, and to have been surnamed Arnus, Lubarnus, or Musarnus. All these titles relate to the arkite worship. Arnus is Arn-Nus, the arkite Noah; Musarnus is Mus-Arn-Nus, the diluvian arkite Noah; and Lubarnus is Lubar-Nus, the Noah of the Armenian hill Lubar. Epiphanius accordingly mentions, that in the high tract of country in Armenia, called the Gordyean hills, where, as we learn from Josephus, the Ark rested, one mountain in particular, loftier than the rest, bore in his days the name of Lubar, which, in the Armenian language, signifies the descending place.

It is possible also, that the preceding obser-
vations, may throw some light upon the very obscure history of the Palici. These are said by Macrobius to have been two in number; and he very highly applauds the poet Virgil, for his accuracy in having recorded them.

Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clarus Ibera,
Insiginis facie; genitor quem miserat Arcens
Eductum matris luco Symetia circum
Flumina, pinguis ubi et placabilis ara Palici p.

The son of Arcens shone amid the rest,
In glittering armour, and a purple vest.
Fair was his face, his eyes inspiring love,
Bred by his father in the Martian grove:
Where the fat altars of Palicus flame,
And sent in arms to purchase early fame.

_Dryden._

Of the history of these Palici Macrobius gives us the following particulars. The nymph Thalia, having conceived by Jupiter near the Sicilian river Symetus, besought the earth to open, in order that she might escape the vengeance of Juno. Her prayer was answered, and she brought forth her offspring beneath the surface of the ground; who, afterwards emerging to open day, acquired the

p _Aeneid. lib. ix. ver. 582._
name of Palici. Near this place were certain lakes of an immense depth, which the inhabitants highly venerated, esteeming them the brethren of the Palici. The water contained in them was strongly impregnated with sulphur; and if any person swore by them, his oath was deemed peculiarly obligatory, insomuch that they constituted a kind of ordeal for the purpose of deciding differences. Macrobius adds, that, according to Polemo, the Palici were reckoned autochthones, or aboriginals; and he observes, that Eschylus the Sicilian particularly notices their passing from darkness into light: Hesychius however main-

1 Ato τη βαλιν ἴδοις.

2 Antigonus Carystius mentions, that there was a small building near the Palician lake, in which if any person lay down, he immediately died; but if he remained in an upright posture, he experienced no inconvenience. Τῆς Σικυλίας ἐν Παλικίων εἰκοδυμαίναι τοπού εἰς ὄν ὅτις ἄπειθη, ἐς μὲν κατακλίθῃς, αποθνῄςτες καὶ το πριπατοῦν, ἕνα παραχεῖ. Antig. Caryst. de Hist. Mir. cap. 133. This place was evidently of the same nature with the famous grotto del cano; in both cases, the sulphureous vapour rose only to a certain height, and thus suffocated persons in a reclining posture, while those, who were erect, remained uninjured. Springs of water were always deemed sacred by the ancients, but particularly those impregnated with sulphur; hence the very name of sulphur, διόσ, signifies something divine.


4 Ψηλίος ἐν αὐτοῖς εὐπομα τρίσθαι β' ὄτοι;

Σμυκοὺς Παλικοὺς θεὺς εὑρεῖ καλεῖν, tains,
tains, that the Palici were the children of Adranus. This Adranus I apprehend to be Adar-Nus, the illustrious Noah: whence I think it probable, that the Palici were the same as the Dioscori; that the oath by their consecrated lakes, like that by the waters of Styx, alludes to the postdiluvian oath of God; and that their connection with Juno, and their emerging from night into day, relates to the dove on the one hand, and to the passing of the Noëtical family from the obscurity of the Ark, on the other. The consecrated lake was a very usual appendage of Cabiric devotion, as sufficiently appears from those of Buto and Cotylè, and as will hereafter be made yet more evident from a variety of other instances.

The very early introduction of the Cabiric Mysteries into Italy further appears from the

H και Παλικων ευλογοι μενει φατις;
Παλις γας ικνε' εκ σκοτος τοδ' ες φαος.

Æschyl. apud Macrobi. Ibid.

Παλικωι. Ἀδρανος δυο γενναλια υιοι Παλικοι, οι ινι της Συμανωιας
εις κρατηρια οι καλομενοι Παλικοι, οι και καταγιαντες αυτη.

* Vide infra chap. x. It is possible, that Palas, Pallas, and the Palici, may have derived their respective titles from the Indian tribe of the Palli; who seem to have given to the holy land its name of Palestine, and to have been the original inventors of the history of the Theban Edipus. See a very curious Dissertation on Egypt, &c. by Captain Wilford. Asiat. Ref. vol. iii.
fiction of the Argonautic voyagers having touched there. The miraculous vessel, in which they failed, is said to have declared with a human voice, that they would find no termination of their troubles till they reached Aufonia. Accordingly, after coasting along the shore of Etruria, they at length arrived at Eēa, where they were purified by Circe. Hence we find an Italian port named Eētas, where the Argo was feigned to have anchored; and near it a place called Circēum, and a river denominated Titon.

— Ἀμφι Κιρχαύς ναπας,
 Ἀργας τε κλεινον ὅρμον Αιτήν μεγαν,
 Λυμνὴς τε Ἐφρυς Μαρσιανίδως πότα,
 Τιτανίου τε Χέμα ².

Upon the banks of Crathis, another Italian river, which was reported to have the peculiar property of changing the hair of those, who bathed in it, into a fiery colour, the

⁷ Η γας φεργαται, μη λυτιν την ὀργην του Διος, ει μη πορινθες eis την Αυστον.—οι δι—πραβεποιμενοι Τυρφοιναι, ἐλθον εις Αιαιν, κινδα Κιρχη ἱκεται γενεμενοι καθαροται. Apollod. Bibl. lib. i. cap. 9.

² Lycoph. Cassian. ver. 1273. Upon which Tzetzes remarks: Αιτνς λιμαν ειν Ιταλις—Τιτων ποταμος Ιταλιας, εγραυς Κιρχαω, ο Κιρχαιον απο της Κιρχας καλεσαι. Κραθις, ποταμος Ιταλιας, των λυμενων το ύδρο αυτο συρταινων τας χαις. Tzet. in Lycoph. ver. 1021. This Italian river Crathis received its name from the Arcadian Crathis, into which
Colchians, sent in pursuit of Media, were feigned to have built cities.

Κραθις de γειτων, ηδε Μυλακων ορεις
Χωρος συνεκευς δεξεται Κελχων Πολαις,
Μασηρας δε Ευγατρος εσειλεν βαρος
Αιας, Κορινθιον τ' αεχος, Ειδωλες σωσις b.

We have hitherto traced the introduction of the Cabiric rites into Italy by the Pelasgi, the Tyrrheni, the Cretans, the Trojans, and the fabulous Argonauts: let us now extend our researches into the ancient empire of Hindostan.

It has been observed, upon the authority of Mnafeas, that one of the Samothracian Cabiri was Pluto, or Aidoneus, who is said by Fulgentius, Cicero, and Julius Firmicus, to be the same as Plutus, the god of riches c. In

which the fountain Styx emptied itself. Vide supra p. 264. note h.

b Lycoph. Caff. ver. 1021. Πολαις, πολεις εις την πευρον, ετε Κελχων κλεισειςαι.—το δ' εξες ωτις: 'Ο Κραθις de χωρος δεξεται αιες
Σερικης, η γειων ταις πολαις των Κελχων, και ταις των Μυλακων ορεις.
Τzet. in loc. In consequence, I apprehend, of the introduction of the Cabiric worship into Italy, a tradition prevailed, that Jason buried Medea at Buthrotum, and that their son reigned over the Marși. Medeam ab Jasonae Buthroti sepultam, filiumque ejus Maris imperâsse. Solin. Polyhist. cap. 2. The Marși seem to have been so called from their worship of M'Arș, the great Sun.

c Quartum etiam Plutonem dicunt terrarum praefulem:
a similar manner, the Hindoo Plutus is deno-
minated Cuvera\textsuperscript{d}, or Cubera, which is evident-
ly a mere variation of the word Cabir; and
he is supposed moreover, like Cronus, Sydyk,
and Mercury\textsuperscript{e}, to be joined with seven other
genii, though he is, at the same time, esteem-
ed inferior to the three great gods, Brah-
ma, Vishnou, and Seeva\textsuperscript{f}.

The most singular proof however, that the
Cabiri were not unknown to the Hindoos, is
adduced by Captain Wilford. "In the Ad-
"buta-Cofa," says he, "we find the follow-
ing legends, which have an obvious relation
"to the deities worshipped in the mysteries
"of Samothrace.

"In Patala, or the infernal regions, resides
"the sovereign queen of the Nagas, (large
"snakes or dragons:) she is beautiful, and her

\textit{\textgreek{d}lvou\textit{\textgreek{t}}}\textit{\textgreek{t}}: enim \textit{\textgreek{g}re}e divit\textit{\textgreek{t}}\textit{\textgreek{i}}\textit{\textgreek{a}} dicuntur, solis terris credentes di-
vitas deputari. Fulg. Mythol. lib. i. cap. 4. Thus likewise
Cicero: Terrena autem vis omnis atque natura Diti patri dedi-
cata est: qui Dives, ut apud \textit{\textgreek{g}re}cos \textit{\textgreek{p}la\textit{\textgreek{h}l}\textit{\textgreek{e}}}, quia et recidant
cap. 26. And Julius Firmicus: Dives rusticus, cui propter
divitias \textit{\textgreek{p}la\textit{\textgreek{h}l}\textit{\textgreek{e}}} fuit nomen. Jul. Firm. de Err. Prof. Rel.
p. 17.

\textsuperscript{d} Cuvera is the same as Cubera, \textit{\textgreek{v}} and \textit{\textgreek{b}} being letters of
the same organ.

\textsuperscript{e} Vide supra p. 389.

\textsuperscript{f} \textit{\textgreek{a}fiat. Ref.} vol. i. p. 247.

"name
"name is Asyoruca. There, in a cave, she
performed Tapasya with such rigorous au-
ferity, that fire sprang from her body, and
formed numerous agni-tiraths, (places of
sacred fire) in Patala. These fires, forc-
ing their way through the earth, waters,
and mountains, formed various openings,
or mouths, called from thence the flaming
mouths, or juala-much'i. By Samudr, or
Oceanus, a daughter was born unto her
called Rama-Devi. She is most beautiful;
she is Lacshevi; and her name is Asyotcer-
sba or Asyotcrista. Like a jewel she re-
 mains concealed in the ocean.
The Dharma-Rajah, or king of justice,
has two countenances; one is mild and full
of benevolence: those alone, who abound
with virtue, see it. He holds a court of
justice, where are many assistants, among
whom are many just and pious kings: Chi-
tragupta acts as chief secretary. These holy
men determine what is just or unjust. His
(Dharma-Rajah's) servant is called Carma-
la: he brings the righteous on celestial cars,
which go of themselves, whenever holy
men are to be brought in, according to the
directions of the Dharma-Rajah, who is the
sovereign of the Pitris. This is called his
divine countenance, and the righteous alone
" do
do see it. His other countenance or form
is called Yama; this the wicked alone can
see. It has large teeth, and a monstrous
body. Yama is the lord of Patala; there
he orders some to be beaten, some to be
cut to pieces, and some to be devoured by
monsters. His servant is called Kashmala,
who, with ropes round their necks, drags
the wicked over rugged paths, and throws
them headlong into hell. He is unmerci-
ful, and hard is his heart: every body trem-
bles at the sight of him.

According to Mnafeas, as cited by the
scholiaft of Apollonius Rhodius, the names
of the Cabirian gods were Axieros, or Ce-
res; Axiocerfa, or Proserpine; Axiocerfo,
or Pluto: to whom they add a fourth
called Casmilus, the same with the infernal
Mercury.

Axieros is obviously derived from Afi-
ruca, or rather from Afiyru, or Afiyorus;
for such is the primitive form; which sig-
nifies literally, she whose face is most beauti-
ful.

Axiocerfa is derived from Afiyocerfa, a
word of the same import with the former,
and which was the sacred name of Proser-
pine. This is obviously derived from the
Sanskrit Presarparni, or she who is surrounded
by
"by large snakes and dragons. Nonnus represents her as surrounded by two enormous snakes, who constantly watched over her. She was ravished by Jupiter in the shape of a dragon. She was generally supposed to be his daughter; but the Arcadians, according to Pausanias, insisted that she was the daughter of Ceres and Neptune; with whom the ancient mythologists often confound Oceanus.—

"Axiocerfs, or in Sanscrit Asyotcerfa, or Asyotcerfas, was Pluto or Dis, and was meant for Vishnou. Vishnou is always represented as extremely beautiful; but I never found Asyotcerfa among any of his titles: he is sometimes called Atcerfa, a word of the same import.

"Cashmala or Cashmalas is obviously the Casmilus of the western mythologists. The appellation of Cabiri, as a title of these deities, is unknown to the Hindoos.—The Cuveras or Cuberas, as it is generally pronounced, are a tribe of inferior deities, possessed of immense riches, and who are acquainted with all places under or above ground, abounding with precious metals and gems. Their history, in the Puranas, begins with the first Menu; and no mention is made in it of floods, at least my vol. i.
learned friends tell me so—Diodorus Siculus says, that the invention of fire, and the working of mines, was attributed to the Cabiri: and we find a Cabirus represented with a hammer in his hand."

In this portion of Hindoo mythology, we may observe the very same allusion to the union of the two superstitions, which pervades the whole classical history of the Cabiri. Asyoruca is described as the queen of serpents, and the consort of Oceanus; while her daughter Asyotcerhsa remains concealed like a jewel in the bosom of the sea. There is likewise the same reference to the fabulous infernal regions; and the office of the Samothracian Cafmilius is accurately assigned to the Hindoo Cafhmala.

From Hindoostan I shall proceed to Armenia, which is generally allowed to be the country, in which the Ark first landed after the catastrophe of the deluge; hence, according to Nicolaus Damascenus, a tradition had constantly prevailed there, that some ancient personage had been conveyed in an Ark to the summit of mount Baris. This hill, denominated Lubar by Epiphanius, was one

* Asiat. Ref. vol. v.

of those, which composed the chain of mountains called Cordylan, from Cor-Du, the solar god, who was there worshipped in conjunction with the arkite deities, or Cabiri. The superstition continued to flourish even in the days of Strabo; for he mentions a city in Armenia, which bore the name of Cabira, and in which was a temple of the arkite Moon, intitled Pharnacum, from Ph Arn-Ac, the Ark of the ocean. In allusion to the postdiluvian oath of the Most High, an oath by the fortune of the king and the temple Pharnacum was, like that by the waters of Styx, deemed peculiarly sacred and obligatory.

We meet with some traces of the Cabiri also in Pamphylia, the inhabitants of which country had a god, whom they styled Caber. He seems, like all the other Cabiri, to have been a diluvian, or marine deity; and accordingly his sacrifices consisted of small salted fish.

1 Phaselitas in Pamphylia legimus, pisciculis sace conditis placare deos consuevissi; in primis vero Cabro Deo salfamen-
The territory of Pergamus likewise was sacred to the Cabiri; and its inhabitants preserved a tradition, that their gods were originally Arcadians, or Arkites, who came into Asia along with Telephus. This Telephus, as we have already seen, was the son of Hercules and Augè; and he was feigned to have been exposed along with his mother in an ark.


m Ἦν δενομονταὶ οἱ Περγαμῖνοι, Καθείρων ἤςαν φασὶ το αρχαῖον. Ἀδεις τε Αρκαῖοι ἑδέλεσίν εἰσιν τῶν ὅμω Τηλεύς διαβαίνον εἰς τὴν Ἀσίαν. Pauf. Attic. p. 12.

END OF VOL. I.