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DISSERTATION  
ON  
THE MYSTERIES  
OF  
THE CABIRI.

VOL. I.

A



A  
DISSERTATION

ON

THE MYSTERIES

OF

THE CABIRI;

OR THE

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

BEING

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

FROM AN

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

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

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Ἡ γὰρ τὸν θρανον προσαραξείν, ἢ τὰ κρυπτά τῆς Ἰσιδος ἐκφανεῖν, ἢ  
τὸ ἐν ἀβυσσῶ ἀπορρήτων δείξειν, ἢ ἔησειν τὴν Βαρίν, ἢ τὰ μέλη τῆς Ὀσι-  
ριδος διασκεδάσειν τῷ Τυφῶνι, ἢ ἄλλο τι τοιοῦτον ἀπειλεῖ ποιήσειν.  
Jamb. de Myst. sect. vi. cap. 51.

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VOL. I.

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1803.



Wrote Mrs

TO THE  
RIGHT REVEREND FATHER IN GOD  
SAMUEL  
LORD BISHOP OF ST. ASAPH,  
THIS WORK,  
AS A SMALL TRIBUTE OF VENERATION  
JUSTLY DUE  
TO SPLENDID TALENTS AND PROFOUND ERUDITION  
UNIFORMLY AND SUCCESSFULLY DEVOTED  
TO THE  
CAUSE OF GENUINE RELIGION,  
IS,  
WITH PERMISSION,  
RESPECTFULLY INSCRIBED,  
BY  
HIS LORDSHIP'S MUCH OBLIGED  
HUMBLE SERVANT,  
GEORGE STANLEY FABER.



# PREFACE.

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

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

With respect to the Titans, whom the reader will find to make a very prominent figure in the ensuing pages, it is proper to observe, that in elucidating their History I have been obliged to dissent entirely from the system adopted in that eminently learned work, *the Analysis of ancient Mythology*. I have long suspected, that the Titanic war, so celebrated in Grecian story, relates to the events of the deluge, and not to the miraculous overthrow of Nimrod and his followers in the plains of Shinar. This I intimated in a former publication<sup>a</sup>; 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

<sup>a</sup> *Horæ Mosaicæ*, vol. i. p. 122, 209.



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

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

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

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

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



In the following attempt to elucidate the Mysteries of the Cabiri, I have ventured to dissent from *the Analysis of ancient Mythology*, in various matters, besides my account of the Titanic war<sup>c</sup>. 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 entitle 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

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

system.

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

OXFORD, O<sup>r</sup>. 22, 1802.



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# CONTENTS.

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## VOL. I.

---

### CHAP. I.

PRELIMINARY Observations. p. 2.

### CHAP. II.

An Analysis of the Phenician History of Sanchoniatho. p. 32.

### CHAP. III.

The identity of the Cabiri, Corybantes, Curetes, Dioscori, Anaetes, Dii Magni, Idèi Daçtyli, Telchines, Larès, Penates, Manes, Titans, and Aletæ ; and the mythological character of the heathen goddesses. p. 129.

### CHAP. IV.

The polyonymy of the Sun ; and the union of the arkite and the solar worship. p. 150.

### CHAP. V.

The connection of the fabulous Hades with the Mysteries of the Cabiri. p. 225.

CHAP.

## CHAP. VI.

Concerning the various countries, which were devoted to the Cabiric superstition ; particularly Italy, Crete, Samothrace, and Troas. p. 334.

---



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 VOL. II.
 

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## CHAP. VII.

CONCERNING the sacred terms *Hiph* or *Siph*, and *Cul* or *Col* ; and the various traditions founded upon them. p. 2.

## CHAP. VIII.

The connection of the Argonautic voyage with the helio-arkite superstition. p. 68.

## CHAP. IX.

The war of the Titans. p. 239.

## CHAP. X.

The identity and import of the several Mysteries of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and the Cabiri.—A dissertation on the Mithratic cavern. p. 320.





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## PRELIMINARY OBSERVATIONS.

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

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

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

<sup>a</sup> Θεραπευτας των ιερων εκαλεον Καβειρας, και Κορυβαντας, και Παναας, και Σατυρας, και Τιτυρας, και τον θεον Βακχον, και την 'Ρεαν Κυβελην, και Κυβην, και Δινδυμνην. Strab. Geog. lib. x. p. 469. Ετι δ' αν τις και ταυτα ευροι περι των δαιμονων, — ετι ου προσπουλοι θεων μονον, αλλα και αυτοι θεοι προσηγορευθησαν. 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 *לַעֲזַב-לַעֲזַב* the *belio-arkite* or *Baal*, whose priest he had formerly been.

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

Bp. Horsley<sup>b</sup>, Dr. Cudworth<sup>c</sup>, Mr. Cooke<sup>d</sup>, and Mr. Maurice<sup>e</sup>, 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<sup>f</sup> 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*<sup>g</sup>, and from the circumstance of those

<sup>b</sup> Horsley's Tracts, p. 44. edit. 1789.

<sup>c</sup> Cudworth's Intell. System, p. 451, 547.

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

<sup>e</sup> Indian Ant. vol. iv. p. 707.

<sup>f</sup> Heb. Lex. Voc. כַּבֵּר, אֲבֵר.

<sup>g</sup> כַּבִּירִים Cabirim, *the mighty ones*.



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

Reland<sup>g</sup> 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<sup>h</sup>.

Dr. Shuckford<sup>i</sup> 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

<sup>g</sup> Dissert. de Cab. apud Ugol. Thes. ant. sacr. v. 23.

<sup>h</sup> This subject will be considered at large hereafter. Vide infra chap. v.

<sup>i</sup> Connect. vol. i. p. 213.

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

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

Col. Vallancey adopts the opinion of M. Court de Gebelin concerning pagan mythology in general; and asserts, that the “names and  
“ explanations of the Cabiri appear to be all al-  
“ legorical, and to have signified no more than  
“ an almanack of the vicissitudes of the sea-  
“ sons, calculated for the operations of agricul-  
“ ture.” 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 *Biadhthal*, *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<sup>k</sup>.

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

It is superfluous to point out the inconsistency of these two genealogies<sup>n</sup>; 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

<sup>k</sup> Collect. de Reb. Hibern. No. 13. Præf. Sect. 5.

<sup>l</sup> Append. de Cabiris ap. Orig. Gent. p. 364, 376.

<sup>m</sup> Ibid. p. 357.

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





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

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

“gion, than the idolatrous worship of the  
“hoft of heaven<sup>n</sup>.”

With this fuperftition the patriarch Ham feems to have been tainted, and to have conveyed the knowledge of it to his own particular defcendants. Although he had been mercifully preferved in the ark, along with the other members of his family, yet his fubfequent conduct plainly fhewed, that he was not only ignorant of the fanctifying influence of pure religion, but that he was a ftranger to the laws even of common decency. This leaven of the ancient idolatry lay fecretly working in the bofoms of his pofterity, during the fpace of near four hundred years<sup>o</sup>;

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

<sup>o</sup> It is not eafy to fix the precise era of the building of the Babylonian tower, because the facred historian does not connect it with any of the various dates that he fpecifies. I cannot think however, that this ftupendous work was undertaken at

fuch



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

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

At length that venerable patriarch was removed by the hand of death ; and the mighty hunter of men, the tyrannical Nimrod, rose, like a baleful comet, above the political horizon. He was the grandson of Ham, and the son of Cush ; and he appears to have been the first avowed postdiluvian apostate. We are informed by the sacred historian, that “ the beginning of his kingdom was Babel, “ and Erech, and Accad, and Calneh in the “ land of Shinar<sup>p</sup>.” 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 Pseudepig. vol. i. p. 344.

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

<sup>p</sup> Gen. x. 10.



establifh an univerfal monarchy, and an univerfal religion ; which produced a ftruggle between him, and the defcendants of Afhur, whofe dominions he had invaded. The refult of the conteft was, that Afbur was compelled to quit his territory, and to provide for himfelf elfewhere. “ Out of that land went  
 “ forth Afhur, and builded Nineveh, and the  
 “ city Rehoboth, and Calah, and Refen, be-  
 “ tween Nineveh and Calah<sup>q</sup>.”

The very name indeed of *Nimrod*, which apparently fignifies *a rebellious panther*<sup>r</sup>, points out the nature of his offence ; and we are juftified in concluding, that the *firft* poftdiluvian idolatry was openly eftablifhed at his metropolis Babylon, becaufe that city, when its name is myftically applied to papal Rome, is ftyled *the MOTHER of harlots and abominations of the earth*<sup>s</sup>. The analogy is obvious : as the pure worfhip of the patriarchs was firft authoritatively corrupted at Babel, fo was the divine religion of Chrift at Rome.

Previous to the building of the tower then, I conceive, that all mankind were accuftomed folemnly to commemorate the cataftrophè of the deluge ; but, at the fame time, I think

<sup>q</sup> Gen. x. 11.

<sup>r</sup> נמר is probably a contraction of נמר-מר.

<sup>s</sup> Rev. xvii. 5.

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

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



conjointly, are evidently Noah, Ham, Japhet, and Shem; nevertheless, as will hereafter sufficiently appear, Saturn, Jupiter, and Pluto, when considered separately, are all equally the solar Noah, while Neptune very frequently seems to be the same patriarch adored as a diluvian god. This remark will equally apply to the *Cronus* of Sanchoniatho, and his three sons, Cronus the younger, Jupiter-Belus, and Apollo; to the *Brahmè* of Hindostan, and his children Brahma, Vishnou, and Seeva; 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 Chaldèan astronomers, having observed the resemblance of a crescent to a boat, thought that the waning Moon was no unapt symbol of the Ark. Hence they were revered conjointly; and hence we find, that





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From this union of the two primitive superstitions originated the custom of bestowing the names of the hero-gods upon the celestial catasterisms. Modern astronomy still continues to retain the same titles; and Nimrod himself, the founder of this compound idolatry, still holds a conspicuous place in the sphere, and still overlooks the affairs of mortals, from the brilliant constellation of Orion<sup>x</sup>. 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-

<sup>x</sup> 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<sup>y</sup>.*

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

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

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



I shall very frequently have occasion to notice in the ensuing pages. The most usual symbols of the Sun were a lion, and a serpent; those of Noah, a bull, a horse, and a fish united with a man; those of the Ark, a heifer, a mare, a fish united with a woman, a ram, a boar, a cup, a sea-monster, and a beautiful female, who was sometimes described as a virgin, and sometimes represented as the mother of the gods, and as the consort, 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

been obliterated from the annals of the Gentiles<sup>z</sup>.

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<sup>a</sup>. 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,

<sup>z</sup> The treatises of Jamblichus *upon the Mysteries*, and of Porphyry *upon the cave of the nymphs*, are remarkable instances of this.

<sup>a</sup> Herod. lib. ii. cap. 4, 43, &c.



which prevailed in their sacred rites<sup>b</sup>; and Jamblichus plainly declares, that the language, used in the Mysteries, was not that of Greece, but of Egypt and Assyria<sup>c</sup>. 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<sup>d</sup>. 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-

<sup>b</sup> Εσχηκασι δε παλαιαν ιδιαν διαλεκτον οι αυτοχθονες (Σαμοθρακες), ης πολλα εν ταις θυσιαις μεχρι τϑ νυν τηρειται. Diod. Bibl. lib. v. p. 322.

<sup>c</sup> It is remarkable, that he styles these nations *sacred*: των ιερων εθνων, ωσπερ Αιγυπτιων τε και Ασυριων.

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

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

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



cient kings and heroes are, for the most part, mere variations either of the word *Noah*, or of the titles of the solar deity. Hence it will follow, that the long genealogies of these imaginary personages, which occur so frequently in the writings of the Greek mythologists, are purely fabulous, and can never be esteemed any part of genuine and authentic history. When carefully examined, they will be found to be nothing more than a series of repetitions; inasmuch 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<sup>e</sup>. The greatest part

<sup>e</sup> 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.





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

<sup>g</sup> Sir Wm. Jones's ninth Anniv. Disc. Asiatic. Res. vol. iii. p. 430.

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

thorized to do so by the particular combination of circumstances.

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

Ain<sup>i</sup>, *A fountain.*

Ag, Og, Ac, Oc, Onc, Ong<sup>k</sup>, *The Ocean.*

Al, El<sup>l</sup>, *God, or the solar God.*

Ai, Aia<sup>m</sup>, *A country.*

Aph<sup>n</sup>, *Heat.*

Adar, contractedly Dar<sup>o</sup>, *Illustrious.*

Ani<sup>p</sup>, *A ship.*

Aran<sup>q</sup>, *An Ark.*

Ar, Aur, Ur, Or<sup>r</sup>, *Light.*

Ar<sup>s</sup>, *A mountain.*

Arc, Arg, Org, Erech, Arech<sup>t</sup>, *A long ship, or ark.*

Ares, Eres<sup>u</sup>, *The Sun.*

<sup>i</sup> Heb. עין.

<sup>k</sup> Heb. אגן; Gr. Ωκεανος, ΩΓην (Hesych.); Goth. Oggur.

<sup>l</sup> Heb. אל; Gr. ἥλιος.

<sup>m</sup> Heb. איה; Gr. Αια.

<sup>n</sup> Heb. אה; Gr. αναπτω, to kindle a fire; φεψαλος, a spark.

the φ in φεψαλος is merely the common prefix.

<sup>o</sup> Heb. אדר.

<sup>p</sup> Heb. אני.

<sup>q</sup> Heb. ארן; Gr. λαρναξ.

<sup>r</sup> Heb. אור; whence, from its brightness, Lat. Aurum, gold; Gr. π'υρ; Eng. Burn; Lat. uro.

<sup>s</sup> Heb. אר; Gr. Ορος.

<sup>t</sup> Heb. ארכה ספינה, a long ship; Eng. Bark, from the compound P'Arca, or B'Arca.

<sup>u</sup> Heb. ארם.



As, Ath, Ait, Es <sup>x</sup>, *Fire.*

Bal, Bel, Bol, Baal <sup>y</sup>, *Lord.*

Bu, Bo, Boi, Bo <sup>z</sup>, *An ox.*

Car, Cur, Cor, Sar, Sir <sup>a</sup>, *The Sun.*

Chan, Chon, Chen <sup>b</sup>, *A Priest.*

Cal, Cul, Col <sup>c</sup>, *Hollow, an epithet of the ark.*

Da <sup>d</sup>, *The.*

Dac, Dag <sup>e</sup>, *A fish.*

Du, Dus, Thu, Thus <sup>f</sup>, *God.*

Ga, Gai <sup>g</sup>, *Illustrious.*

Ham, Om <sup>h</sup>, *Heat, Fire.*

Hipha, Siphina, Hiph, Siph <sup>i</sup>, *A decked, or covered-ship.*

Luc <sup>k</sup>, *The Sun.*

<sup>x</sup> Heb. אש; Chald. אֶשׁ; Gr. Αἶθω; Eng. Ashes, Heat; Corn. Etau, a *fire-brand.*

<sup>y</sup> Heb. בעל; Irish. Bealtine, *fires in honour of Belus.*

<sup>z</sup> Heb. בוקר; Gr. Βεῖς; Lat. Bos, Bucellus; Eng. Bull, Bugle; Corn. Bouin, Bu; Irish. Bo; Armor. Byuh.

<sup>a</sup> Heb. צהר, זהר, חרה, שער; Persic. Curo (Hesych.); Sans. Surya; Gr. Σειρος, Σειριος.

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

<sup>c</sup> Heb. כול; Gr. Κοιλος, Κοιλια, Κωλον; Eng. Gully, Galley.

<sup>d</sup> Chald. דא; Eng. The, pronounced *Dbe.*

<sup>e</sup> Heb. דוג; Dutch. Dogger, *a fishing-boat.*

<sup>f</sup> Sans. Dew, Deo, Deva; Lat. Deus, Divus; Gr. Θεος; Celt. Du, Dia, Deu.

<sup>g</sup> Heb. גאה; Gr. Γαιω; Lat. Gaudium; Eng. Gay, Gaudy.

<sup>h</sup> Heb. אה; Lat. Amo; Sans. Cama, *the god of love.*

<sup>i</sup> Heb. אפינה, שפה; Eng. Ship; Dutch. Skipper; Gr. Σκαφη, Σκεπω, Σκυφος, Ἴππος; Eng. Skiff.

<sup>k</sup> Hence Gr. Λυκαβας, *a year or a revolution of Luc*; Λυκειος,

Ma, Mai, M' <sup>l</sup>, *Great*.

Menu, Manes, Menes <sup>m</sup>, *Noah*.

Menah, Men, Monah, Mon <sup>n</sup>, *Any thing*  
*Noetic, the Ark, the Moon*.

Nuh, Nuch, Nuach, Nus, Nau <sup>o</sup>, *Noah*.

Ob, Op, Aub <sup>p</sup>, *A serpent*.

On, Aun <sup>q</sup>, *the Sun*.

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

*Illa prius creta, mox hæc carbone notâsti.*

*Perf. Sat. v. ver. 108.*

*Cressa ne careat pulchra dies nota.*

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

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

<sup>l</sup> Heb. מַגֵּן ; Sans. Maha, Mah, Mai (Hesych. Lex. Vox Mai) ; Lat. Magnus ; Gr. Μεγα ; from the feminine of which Μεγαλη, old Eng. Mickle.

<sup>m</sup> Heb. מַנּוּחַ, the name of Noah with the addition of the prefix נוּ, or the particle *Ma* : thus Ma-Nuh will signify *the great Noah*.

<sup>n</sup> Heb. מְנַחֵם ; Gr. Μην ; Lat. Mensis ; Eng. Moon.

<sup>o</sup> Heb. נוּחַ.

<sup>p</sup> Heb. נָחָשׁ ; Gr. Οφίς ; Span. Cobra.

<sup>q</sup> Heb. שֶׁן. See Bp. Horsley's very valuable and curious remarks upon this radical. (Translat. of Hosea, p. 102.) The word



Patar, Petar <sup>q</sup>, *to dismiss, to open, to let out.*

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

Phree, Phri, Phra, Pherah <sup>r</sup>, *The Sun.*

Phi <sup>t</sup>, *A mouth, an oracle.*

Phont <sup>u</sup>, *A priest.*

S' <sup>x</sup>, *A common prefix to an aspirated vowel.*

San, Son, Azan, Azon <sup>y</sup>, *The Sun.*

Tal, Ital, Aital <sup>z</sup>, *the Sun.*

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

<sup>q</sup> Heb. פטר.

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

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

<sup>t</sup> Heb. פ.

<sup>u</sup> Phont is also a Coptic word. Jablon. Panth. Ægypt. Pars I. p. 139.

<sup>x</sup> Thus *Hindus*, and *Sindus*; *Hipba*, and *Sipba*; ἄλς, and *Sal*; ἄλλομαι, and *Salio*; Sans. *Naga*, and Eng. *Snake*; ἄλλος, and *Saltus*; ἄρπω, and *Sarpo*; ἔδω (2 Fut. Ion. ab ἔζω), and *Sedeo*; ἡμισυς, and *Semi* (used in composition); ἑπτα, and *Septem*; ἕξ, and *Sex*; ἔρπω, and *Serpo*; ὑπο, and *Sub*; ὑπερ, (Eng. *Upper*) and *Super*; ὑπερβίος, and *Superbus*.

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

<sup>z</sup> Ταλος, ὁ ἥλιος. (Hesych.) Ital, or Aital, is compounded of Ait-Al, *the god of beat*. Tal is the contracted form.

The-



Theba<sup>a</sup>, *An ark.*

Tin, Tinin<sup>b</sup>, *A sea-monster.*

Tit<sup>c</sup>, *The diluvian chaos.*

Tor<sup>d</sup>, *A bull.*

Yunch, Yoneh, Juneh, Jonah<sup>e</sup>, *A dove.*

Za<sup>f</sup>, *Greatly.*

<sup>a</sup> Heb. תבה.

<sup>b</sup> Heb. תנין; Gr. Θυννος; Lat. Thynnus; Eng. Tunny.

<sup>c</sup> Heb. טיט.

<sup>d</sup> Chald. תור; Gr. Ταυρος; Lat. Taurus, Torvus; Celt. Tarw.

<sup>e</sup> Heb. יונה; Sans. Yoni. Vocola hæc Indica valet *natura muliebris*. Brachmanni fingunt, το Yoni inter diluvium formam columbæ induisse. Fabula procul dubio ad nefanda phalli pertinet mysteria.

<sup>f</sup> Gr. Ζα.

THE most detailed account of the Cabiric deities is given in *the Phœnician history* of Sanchoniatho, which Eusebius has happily preserved in his *Præparatio Evangelica*<sup>a</sup>. 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 Phœnician mythologist describes as the sons of Sydyk, are the children of Shem, and the brethren of Arphaxad. Mnaseas however, according to the scholiast upon Apollonius Rhodius, having pronounced, that Jupiter and his son Dionusus were the most ancient Cabiri<sup>b</sup>, 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-

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

<sup>b</sup> Schol. in Apoll. Argon. lib. i. ver. 917.

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## A DISSERTATION

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

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

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

<sup>c</sup> “ 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.

<sup>d</sup> “ There were giants in the earth in those days.” Gen. vi. 4.  
ing



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

<sup>e</sup> “ 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.

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



*Misor* and *Sydyk*. *Misor* was the father of *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*<sup>g</sup> from the circumstance of his being the eighth brother.

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

<sup>g</sup> Heb. השמוני, *oſtavus*. See also *Damaſ. vit. Iſid. apud Phot. Bibl. p. 1073.*



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

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

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

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



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

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

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



After these things Cronus gave the city Byblus to the goddess Baaltis or Dionè, and the city Berytus to Neptune and the Cabiri, who there consecrated the relics of the Ocean. Cronus then, proceeding southward, invested Tautus 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 Tautus<sup>1</sup>.

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

## TABLE I.

*The Line of Protogonus.*

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

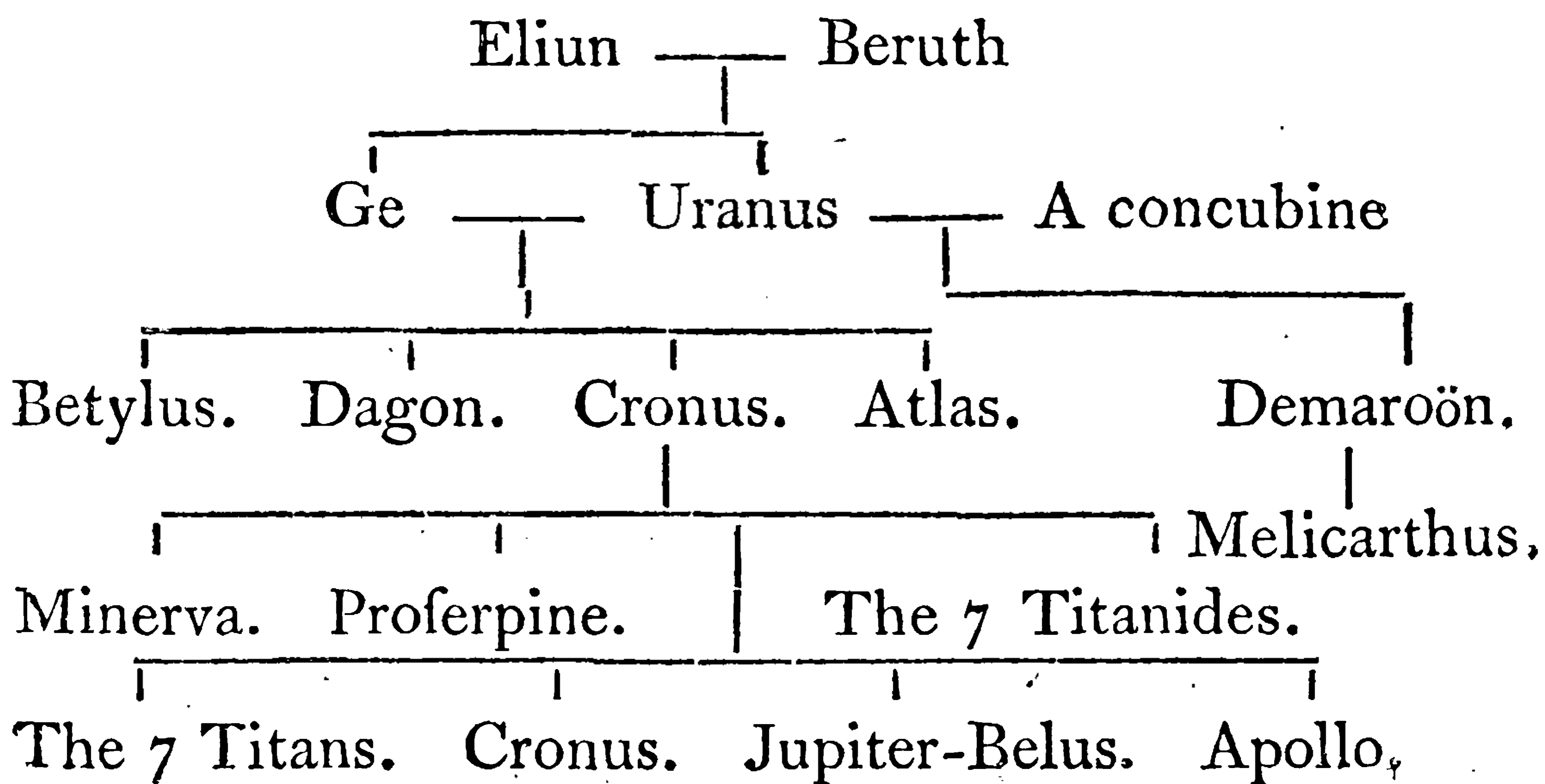
which has been also preserved by Sanchoniatho: he is said to have slain with his sword his own son Sadid.

<sup>1</sup> Euseb. Præp. Evan. lib. i. cap. 10.



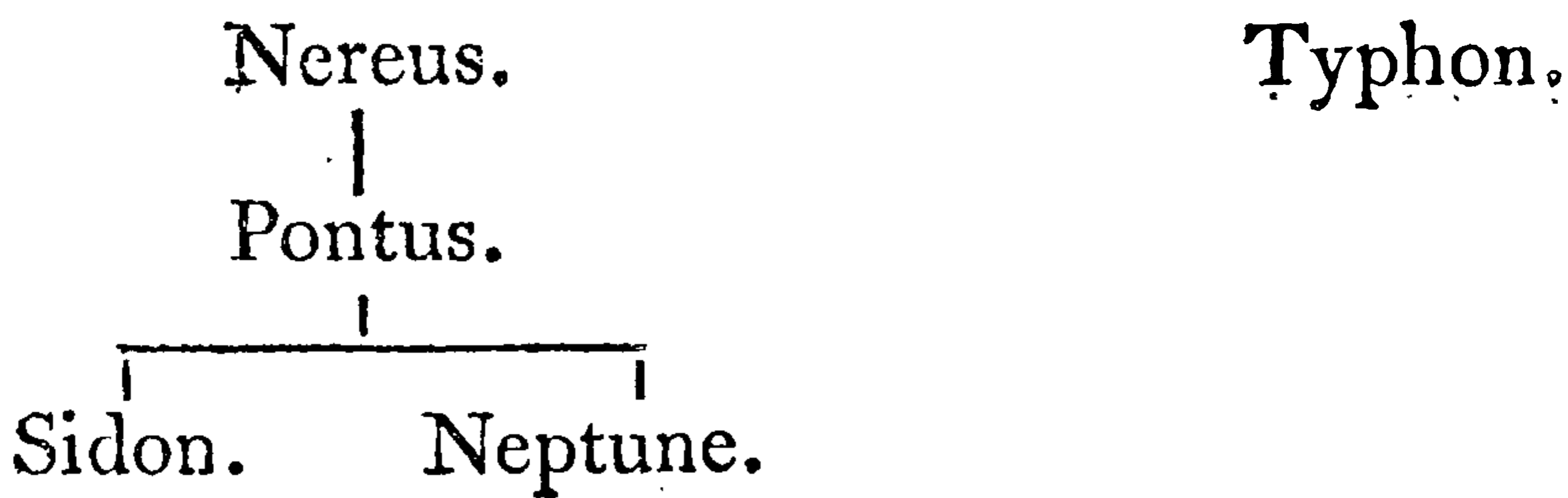
## TABLE II.

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



## TABLE III.

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



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





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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<sup>n</sup>. Hence he supposes Agreus to be Irad; Chryfor, Methujael; Technites, Methufael; Agruerus, Lamech the Cainite<sup>o</sup>; and Amynus, Jabal:

<sup>n</sup> “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.

<sup>o</sup> Gen. iv. 18.



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

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

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

<sup>P</sup> Cumb. Sanchon. Table opposite p. 41.



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

Agruerus or Agrotos moreover signifies *a*

<sup>q</sup> *Aletes* is derived from Al-Ait, *the god of fire*; and *Titan*, from Tit, *the colluvies of the deluge*.

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

<sup>s</sup> Gen. iv. 23. Vide Lowth de sacra Poesi Hebræor. Præl. iv. p. 53.

<sup>t</sup> Gr. ἐξαιρέτως.



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

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

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

The generations of Cain enumerated in  
Scrip-



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

1. Protogonus, Eon.
2. Genus, Genea.
3. Phos, Pyr, Phlox.
4. Cassius, Libanus.
5. Memrumus, Ufoüs.
6. Agreus, Halieus.
7. Chryfor.
8. Technites.

1. Adam, and Eve.
2. Cain, and his wife.
3. Enoch, and his brethren.
4. Irad, and his brethren.
5. Mehujael, and his brethren.
6. Methufael, and his brethren.
7. Lamech.
8. Tubal-Cain <sup>u</sup>.

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

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



Bp. Cumberland separates the ten first generations of Sanchoniatho from those which follow, and places them before the flood; yet this division is entirely arbitrary, the Phœnician 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 Agrotès 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<sup>x</sup>. Agruerus was venerated by the Phœnicians 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 forcery, and to have instructed his son Mizraim in the same nefarious practices<sup>y</sup>. The very name *Amynus*

<sup>x</sup> Gen. ix. 20.

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



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

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

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





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

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

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



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

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 Sancho-  
 “ niatho my author : for he tells us, that Sy-  
 “ dyk and Misor were the sons of Magus and  
 “ Amynus ; which consists not with Sydyk’s  
 “ being Shem, because he was the son of  
 “ Noah, who is Uranus in our writer, and is  
 “ in a line distinct from that wherein Amy-  
 “ nus 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 al-  
 “ tered between his time and the time of  
 “ those Cabiri, that were Sydyk’s children)

<sup>a</sup> Cumb. Sanchon. p. 173.



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

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-

<sup>b</sup> Cumb. Sanckon. p. 176.



inventors of the art of navigation. *Five* only of his sons are recorded in Scripture; Elam, Ashur, Arphaxad, Lud, and Aram<sup>c</sup>. These appear plainly to have been the respective ancestors of the Persians<sup>d</sup>, the Assyrians, the Hebrews, the Lydians, and the Syrians<sup>e</sup>; all which nations, with the solitary and slight exception of the Lydians<sup>f</sup>, 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<sup>g</sup>,” 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<sup>h</sup>.” Hence it per-

<sup>c</sup> Gen. x. 22.

<sup>d</sup> Or Elamites.

<sup>e</sup> Or Aramèans.

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

<sup>g</sup> Gen. x. 30.

<sup>h</sup> 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<sup>i</sup>. Shem accordingly is never once styled *The just man*; and even if his identity with Melchisedec could be proved, it would not be sufficient to establish the Bishop's position, unless there was *some* resemblance at least between the histories of Shem and Sydyk.

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

<sup>i</sup> Gen. ix. 23.



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

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

If we consult the sacred records, we shall be informed, that Noah was saved from the destruction occasioned by the deluge, because he was “*a just man, and perfect in his generations*<sup>k</sup> :” 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

<sup>k</sup> Gen. vi. 9. Moses indeed expressly applies the very name of *Sydyk* or *Sadik* to Noah. נח איש צדיק.



Cabiri, whom Sanchoniatho describes as the children of Sydyk, are said to be seven in number<sup>1</sup>; 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<sup>m</sup>.

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

<sup>m</sup> 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





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



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



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

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

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

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

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

*The deluge.*

9. Agruerus.
10. Amynus-Magus.
11. Sydyk.
12. Cabiri.

11. Mifor.

13. Sons of the Cabiri.

9. or 11.  $\text{dNh}^u$ .
10. or 12. Ham, and the rest of the family of  $\text{Ah}$ .

11. or 13. Mizraim, and the other grandchildren of  $\text{Ah}$ .

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



I have 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<sup>o</sup>. 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<sup>p</sup>, 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<sup>q</sup>. These eight gods

<sup>o</sup> Vide supra p. 39.

<sup>p</sup> Plutarch expressly asserts the identity of Typhon and the sea. Plut. de Isid. et Osir. p. 363.

<sup>q</sup> Herod. lib. ii. cap. 156.



the Egyptians conceived to be prior to the twelve, whose names and worship were adopted by the Greeks<sup>q</sup> 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<sup>r</sup>.

As for the floating island mentioned by Herodotus, it was probably only a large raft constructed in imitation of the Ark<sup>s</sup>; while Horus, whose temple was built upon it, was the same person as his supposed father Osiris<sup>t</sup>, 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<sup>u</sup>, whence the city *Buto* will signify *the city of the arkite heifer*. The word occurs very frequently both in the mythology and

<sup>q</sup> Ibid. cap. 46.

<sup>r</sup> Τες δε Αιγυπτίως τες δαιμονας ἀπαύτας εκ ἔσαναυ επι σφερες, αλλα παντας επι πλοίου. Porphyr. apud Cudworth's Intell. Syst. p. 249.

<sup>s</sup> See Bryant's Anal. vol. ii. p. 329.

<sup>t</sup> Adonim, Attinem, Osirim, et Horum, aliud nihil esse quam Solem. Macrobian. Saturn. lib. i. cap. 21.

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



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

————— δκ επι ΒΥΤΗΣ

Αργος ακοιμητοις πολυσπερεσιν οπωπαις  
Κλεψιδαμ Κρονιδαο νεωτερα λεκτρα φυλασσει<sup>γ</sup>.

There was a city called *Buta* in Achaia <sup>z</sup>; a seaport intitled *Butua* in Dalmatia <sup>a</sup>; and a town, which bore the name of *Butbos*, in Egypt <sup>b</sup>. There was likewise a city of Illyricum, upon which Cadmus, as we are informed by Stephanus of Byzantium, bestowed the appellation of *Butboè* from the Egyptian *Buto* <sup>c</sup>; and another town in Ionia, or *the land of the arkite dove*, which was called *Butbia* <sup>d</sup>. 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

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

<sup>γ</sup> Dionys. lib. viii. p. 146.

<sup>z</sup> Diod. Bibl. lib. xx. p. 828.

<sup>a</sup> Plin. Nat. Hist. lib. iii. cap. 22.

<sup>b</sup> Ibid. lib. v. cap. 10.

<sup>c</sup> Steph.-Byzant. de Urb. p. 236.

<sup>d</sup> Ibid.



Aran, or *the ark*<sup>e</sup>. 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<sup>f</sup>.

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

— Σε δὲ εἰκ ἐθλίψεν ἀνάγκη,  
 Ἀλλ' ἀφ' ἑτοῦ πελαγεῶσιν ἐπεπλέεσ—<sup>g</sup>.

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

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

<sup>e</sup> 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.

<sup>f</sup> See Maurice's Ind. Ant. vol. vi.

<sup>g</sup> Callim. Hymn. ad Del. ver. 35.





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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<sup>m</sup>. 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*<sup>n</sup>. 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

<sup>m</sup> Plin. Nat. Hist. lib. iii. cap. 12.

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



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

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

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

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

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

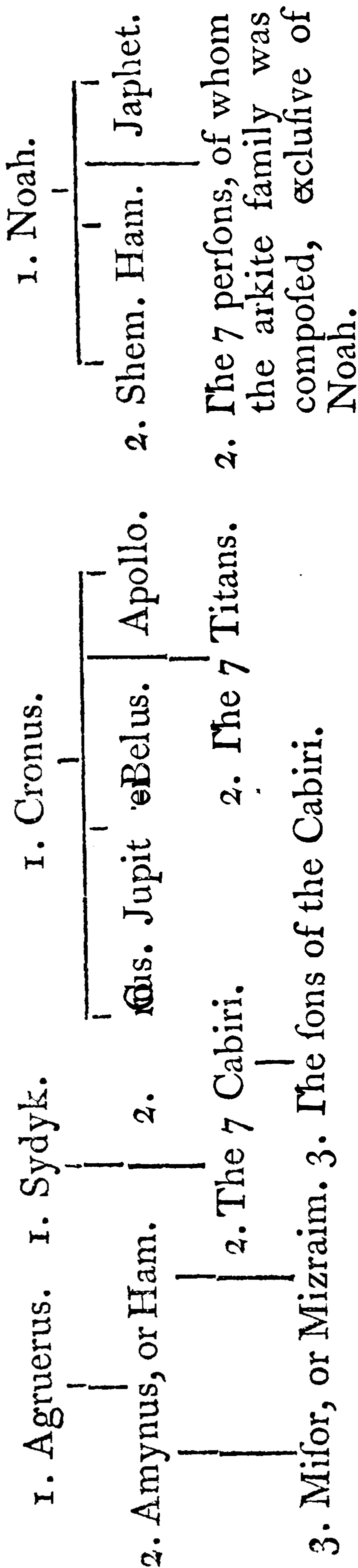


The second table therefore, when connected with the first, will stand as follows.

*Sanctionato's second genealogical table.*

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

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



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



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

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

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

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

<sup>r</sup> Gen. ix. 8, 11.



inviolable *Berith* of God, is personified by a female, who is described as his consort<sup>s</sup>.

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

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<sup>u</sup>. Such a descent is doubtless allegorical. The traditions

<sup>s</sup> 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 *Prithu*, who was the tenth in descent from the first created pair Adim and Iva, and who is described as the inventor of agriculture. Captain Wilford, and I think very justly, supposes Prithu to be Noah. (*Asiat. Res.* vol. v. p. 254.) The word *Prithu* may possibly be compounded of Berith-Thu, *the god of the covenant*.

<sup>t</sup> 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.

<sup>u</sup> 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<sup>x</sup>. 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<sup>y</sup>. Hence we are informed by He-

——— Φίλιξ δ' ἀπο μηδ' α ποίητος

Εσσυμένως ηγήσατο ———. Hesiod. Theog. ver. 180.

<sup>y</sup> 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<sup>z</sup>, that it was the earth, which brought this calamity upon the heavens.

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

<sup>z</sup> Hesiod. Theog. ver. 159. e .incept.





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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<sup>b</sup>.

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

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

But oh ! the earthquake's dreadful force forefend !

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

—qua totum Nereus circumtonat orbem.

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

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



A general notion seems to have prevailed, that Saturn or Janus, for they are in fact one deity, the same as the Phenician Cronus or Noah<sup>c</sup>, visited Italy<sup>d</sup>: 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.

<sup>c</sup> Thus Cato directly asserts, that the Italian Saturn was a Phenician deity. *Italiae splendidissima origo fuit, tum tempore, tum origine gentis. Cœpit enim aureo sæculo sub principibus diis Jano, Cameſe, Saturno gente Phœnica, et Saga, quæ post inundationem terrarum per orhem 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 Græci, Latini, et Barbari, qui de priſcis ante Ninum antiquitatibus conſcripserunt, unanimi conſenſu affirmant in priſca Armenia Araxea cœpiſſe genus humanum quacunque via cœperit. Eadem regio prius Aramea Scythia Saga dicta fuit. Ann. Viterb. Comment. in Berof. Antiq. lib. ii. fol. 12.* Saga seems to be Z-Ag-Ai, *the land of the mighty waters.*

The symbolical mode of representing the pagan deities is ascribed by Sanchoniatho to Taautus or Thoth, who is said to have designated the Phenician Saturn, in a manner 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.*

<sup>d</sup> *Causſa ratis ſupereſt; Thuſcum rate venit in amnem  
Ante pererrato falcifer orbe deus.*

*Ovid. Faſt. lib. i. ver. 233.*



after take occasion to shew<sup>e</sup>, 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*<sup>f</sup>; and Sallust, in reference perhaps to the connection of Noah with the watery element, affirms, that Cronus is water<sup>g</sup>. He is represented in the Latin, no less than in the Phenician theology, as the parent of three sons, and as the consort of Rhea or Opis, by whom he became the father of the seven Titans. Rhea however is simply a personification of the lunar Ark: whence, as we learn from Damascius, the commencement of a new order of things, or a kind of new creation, was ascribed to Saturn and Rhea<sup>h</sup>; 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<sup>i</sup>.

As for Janus, he was depicted holding a

<sup>e</sup> Vide infra chap. vi.

<sup>f</sup> Saturn. lib. i. cap. 7.

<sup>g</sup> Κρονον μεν υδωρ. Sall. de Diis et Mundo, cap. 4. Thus also Stobæus; Δακρυ μεν εστι Κρονος. Eclog. Phys. lib. i. cap. 9.

<sup>h</sup> 'Η 'Ρεα του Κρονου εις αλλην διακοσμησιν προαγει τα γεννηματα. Damasc. apud Annot. in Phorn. Theor. sect. 6.

<sup>i</sup> Τη 'Ρεα η Ουδοαυ προσηκει. Ibid.



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

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

<sup>l</sup> Macrobius Saturn. lib. i. cap. 9.



cal mythology ; *Consivius*, from his being a husbandman ; *Quirinus*, from *Cur, the Sun* ; and *Patulcius*, and *Clusivius*, from the opening and shutting of his gates<sup>m</sup>. The Phenicians represented him under the usual solar emblem the dragon<sup>m</sup> : and Plutarch, in consequence of his being the diluvian patriarch no less than the Sun, speaks of an ancient medal of the doublefaced Janus, which had the head or the stern of a ship on the reverse ; but he was unable to assign any very satisfactory reason for it<sup>n</sup>. 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*<sup>o</sup>. Vandimon, or Oandimon,

<sup>m</sup> Macrob. Saturn. lib. i. cap. 9.

<sup>n</sup> Quæst. Rom. p. 274.

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



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

As Cronus then is said by Sanchoniatho to

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

<sup>p</sup> The history of Oannes or Dagon shall be considered at the latter end of the present chapter.

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

<sup>r</sup> Berof. Ant. lib. v. fol. 64.



have had three fons, 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 fons by Rhea, and of seven daughters by Astartè. These last of his children were called *Titans*, and *Titanides*; whence it will follow, that the war of the Titans, so celebrated in Grecian story, relates to the deluge, and not to the events which took place at Babel. The traditional history indeed of the Titans is involved in some degree of confusion, because the name is equally applied to all, who lived at the era of the deluge, both those who were destroyed by that 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<sup>s</sup>; at present

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





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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 sat doves<sup>x</sup>; and out of it was at length produced that Venus, who was afterwards styled the *Syrian goddess*<sup>y</sup>. The same writer, upon the authority of Diogenetes Erythrèus, mentions the peril to which Venus was exposed by the attack of the monster Typhon, or the sea<sup>z</sup>.

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

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

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



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

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

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

<sup>a</sup> Diogenetes Erythræus ait, quodam tempore Venerem cum Cupidine filio in Syriam ad flumen Euphratem venisse, et eodem loco repente Typhona giganta apparuisse. Venerem autem cum filio in flumen se projecisse, et ibi figuram piscium forma mutasse: quo facto periculo esse liberatos. Hyg. Poet. Astron. lib. ii. cap. 30.

<sup>b</sup> Ἦρας δὲ ἱερὸν ὑπερχείρας κατὰ μαντείαν ἐποίηθη, τὲ Ἐυρωτὰ πολυτῆς γῆς σφισιν ἐπικλυζούτος· ἕοανον δὲ ἀρχαίον καλεσὶν Ἀφροδίτης· Ἦρας. Paus. Lacon. p. 239.



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

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

Και τον θεα κλαυθεντα Γαυαντος ταφον,  
 Σχοινιδι μεσοφθαρτον, ΑΡΕΝΤΑ, ΞΕΝΗ,  
 Κραντηρι λυκω τον ποτ' εκτανε πλελας<sup>f</sup>.

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*<sup>g</sup>, the

<sup>c</sup> Voss. de Idol. lib. i. cap. 18.

<sup>d</sup> Strab. Geog. lib. xvii. p. 800.

<sup>e</sup> Hesych.

<sup>f</sup> Lycoph. Cassan. ver. 831.

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





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

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

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

<sup>n</sup> Euseb. Præp. Evan. lib. i. cap. 10.—Glyc. Annal. p. 184.

<sup>o</sup> Ovid. Metam. lib. iv. ver. 44. See also Athen. Legat. p. 33.

<sup>p</sup> Οὗτοι τε εἰσιν οἱ τὰ μεγάλα ἰχθύος ἐκγονοί, περὶ ἃ ἐν τοῖς ἐξῆς εἶρη, οἵτινες Δερκεὴν τὴν Ἀφροδίτης θυγατέρα ἐμπεσθσαν εἰς θάλασσαν ἐσωσαν· ὅθεν εἰς τιμὴν τῆς θεᾶς ὁ Συριοὶ ἰχθύων ἀπεχόνται. Schol. in Arat. Phœnom. p. 32.



luge. The fish, which was one of the most usual symbols of the Ark, is represented swallowing the water, which flows from the urn of Aquarius; and it was first seen, according to Ctesias, in a lake near Bambycè. Derceto, or Venus, the Syrian goddess, falling into the lake, was by this fish safely conveyed to the shore<sup>q</sup>. 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<sup>r</sup>.

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

<sup>q</sup> ΟΥΤΟΣ ΕΣΤΙΝ Ο ΜΕΓΑΣ ΚΑΛΩΜΕΝΟΣ ΙΧΘΥΣ, ΟΥ ΚΑΙ ΠΙΕΙΝ ΛΕΓΗΣΙ ΤΟ ΎΔΩΡ ΤΗΣ ΎΔΡΟΧΟΡΕ ΕΚΧΥΣΕΩΣ. ΊΣΟΡΕΙΤΑΙ ΔΕ ΠΕΡΙ ΤΑΥΤΩ, ΩΣ ΦΗΣΙ ΚΤΗΣΙΑΣ, ΕΙΝΑΙ ΠΡΟΤΕΡΟΝ ΕΝ ΛΙΜΝΗ ΤΙΝΙ ΚΑΤΑ ΤΗΝ ΒΑΜΒΥΚΗΝ· ΕΜΠΕΣΘΗΣ ΔΕ ΤΗΣ ΔΕΡΚΗΤΟΣ ΝΥΚΤΟΣ, ΣΩΣΑΙ ΑΥΤΗΝ, ΗΝ ΟΙ ΠΕΡΙ ΤΗΣ ΤΟΠΗΣ ΟΙΚΗΝΤΕΣ ΣΥΡΙΑΣ ΘΕΟΝ ΩΝΟΜΑΣΑΝ. Erat. Catast. Ιχθυς.

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



Ἐπὶ μὲν εὐεΐδεις κέρας, ἔπὶ δὲ παῖδας ἀνακίας.  
 Θυγατέρας μὲν Θέμιν, καὶ εὐφρονα Τηθύω,  
 Μνημοσύνην τε βαθυπλοκάμον, Θεῖαν τε μακάρων,  
 Ἥ τε Διώνην τιχτεν ἀριπρεπες εἶδος ἔχουσαν,  
 Φοῖβήν τε, Ῥεῖήν τε Διὸς ἡμετέρων ἀνακτος<sup>s</sup>.

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<sup>t</sup>; 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<sup>u</sup>.

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

<sup>s</sup> Orph. apud Proclum in Timæum, lib. v. p. 295.

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

<sup>u</sup> Ὡ παῖ Διώνης, ὅς ἐφύς μέγας θεός, Διονύσει. Eurip. apud Schol. in Pind. Pyth. iii. ver. 177. She is said by Sanchoniatho to have been one of the wives of Cronus.





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temple at Bargylia in Caria. According to Strabo and Polybius, while the rain fell in torrents around it, the sacred edifice, protected by a supernatural influence, remained perfectly dry<sup>e</sup>. 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<sup>f</sup>.

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

<sup>e</sup> Πλησιον δε εστι των Βαργυλιων το της Αρτεμιδος ιερον της Μινδυαδος, οπερ πεπιστευκασι περιυεσθαι. Strab. Geog. lib. xiv. p. 658. Πεπιστευται παρα μεν τοις Βαργυλιηταις, διοτι το της Κινδυαδος Αρτεμιδος αγαλμα καιπερ ον υπαιθριον ετε νεφεται το παραπαν, ετε βρεχεται. Polyh. lib. xvi.

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

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

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

<sup>h</sup> 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.

daugh-



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

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

<sup>k</sup> Ωκεανὸς καὶ Τηθύος Ἰναχός. Ἰναχὸς καὶ Μελίας τῆς Ωκεανὸς Φορωνεύς, καὶ Αἰγιάλευς ἀπαις — Φορωνεύς δυναστεύων Πελοποννήσῃ ἐκ Τηλοδικῆς νυμφῆς γενναίᾳ Ἀπίνῃ καὶ Νιοβῆν. Ἀπὶς ἐν τυραννικῶς ζῶν ἀναίρειται ὑπὸ Θελξίου καὶ Τελχίνου — Νιοβῆς τῆς Ἀπίδος ἀδελφῆς καὶ Διὸς Ἀργός, ἀφ' ἧς ἡ χώρα, καὶ ἄρα δὲ Ἀκυσίλαον, καὶ Πελασγὸς σὺν Ἀργῶ. Schol. in Lycoph. ver. 177. See also Apollod. Bibl. lib. ii. cap. 1.

<sup>l</sup> Ἐνταῦθα Ποσειδῶνος ἐστὶν ἱερόν ἐπικλήσιν Προσκλυσίῃ· τῆς γὰρ χω-



was the Taphos, or high placē of the arkite god Argus, and the temple of the Dioscori, who, according to Sanchoniatho, were the same as the Cabiri<sup>m</sup>.

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<sup>n</sup>, who was ever esteemed the peculiar guardian of Argos. He asserts moreover, that Phoroneus first brought men together into one place, a circumstance, which accurately corresponds with the assembling of the Noachidæ in the Ark<sup>o</sup>; and supposes him, notwithstanding he was the reputed son of Inachus, to have

ρας του Ποσειδωνα επικλυσαι την πολλην, οτι Ηρας ειναι και εκ αυτου την γην Ιναχος, και οι συνδικασαντες, εγνωσαν. Ηρα μεν δη παρα Ποσειδωνος ευρε το απελθειν οπισω την θαλασσαν. Αργειοι δε υθεν το κυμα ανεχωρησεν, ιερον Ποσειδωνι εποιησαν Προσκλυσιω. Paus. Corinth. p. 161.

<sup>m</sup> Προελθοντι δε ε πολυ ταφος εστιν Αργε, Διος ειναι δοκυνλος και της Φορωνεως Νιοβης. Μετα δε ταυτα, Διοσκυρων ναος. Ibid.

<sup>n</sup> Corinth. p. 144.

<sup>o</sup> Φορωνευσ δε ο Ιναχου τους ανθρωπους συνηγαγε πρωτον εις κοινον, σποραδας τεως, και εφ' εαυτων εκασοτε οικηντας. Ibid. p. 145.

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

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

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

<sup>u</sup> Λεγεται ἐν, ὡς Δημητρα εἰς Ἀργὸς ἐλθούσαν Πελασγὸς δεξαίτο οἰκῶ. Paus. Attic. p. 34.

<sup>x</sup> Δημητρος ἐστὶν ἱερὸν ἐπικλήσιν Πελασγίδος, ἀπο τῆ ἰδρυσάμενης Πελασγῶ. Paus. Corinth. p. 160.

<sup>y</sup> Ἰσις δὲ ἐστὶ κατὰ τὴν Ἑλληνῶν γλῶσσαν Δημητηρ. Herod. lib. ii. cap. 59.

<sup>z</sup> Ἐς δὲ τὸν ἀκροκορινθῶν τρίτον ἀνίσσιν, ἐστὶν Ἰσίδος τεμενῆ ὧν τὴν μὲν Πελαγίαν, τὴν δὲ Αἰγυπτίαν αὐτῶν ἐπονομαζούσιν. Paus. Corinth. p. 121. Pelasgus, Pelasgis, and Pelagia, are all equally derived from Pelagim, *streams of water*; whence also the Greek and Latin word Pelagus, *the sea*.

<sup>a</sup> Vide infra chap. x.



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

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

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 pretended, that he was a native of their country; but Nonnus informs us, that he was a Pheni-

<sup>b</sup> Πελασγων, των Θεσσαλων, απο Πελασγυ τϛ Ιναχϛ' η απο Πελασγων, εθνης βαρβαρικϛ οικησαντος την Θεσσαλιαν και το Αργος' η απο Πελασγυ τϛ Ποσειδωνος υιϛ και Λαρισσης. Σταφυλος δε ο Ναυκρατίτης Πελασγον φησιν Αργειον το γενος. Schol. Apoll. Argon. lib. i. ver. 580.

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

<sup>d</sup> Apollod. Bibl. lib. iii. cap. 8.

<sup>e</sup> Anton. Liber. Metam. cap. x.



cian deity, coëval with Oceanus and Tethys, and worshipped in conjunction with a star <sup>f</sup>. 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 <sup>g</sup>; another in Arcadia <sup>h</sup>; a third in Beotia; and a fourth in Thessaly <sup>i</sup>. 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 <sup>k</sup>.

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

<sup>g</sup> Περὶ Καρυστον δ' ἦν τις Ορχομενός. Strab. Geog. lib. ix. p. 416.

<sup>h</sup> Strab. Geog. lib. x. p. 338.

<sup>i</sup> Plin. Nat. Hist. lib. iv. cap. 8.

<sup>k</sup> — ἐν οἷς οἱ μὲν τὸν Ορχομενὸν οἰχεῖσθαι τὸν ἀρχαῖον ὑπελαμβάνουσι οἱ δ' Ἐλευσίνα, καὶ Ἀθήνας παρὰ τὸν Τριτῶνα ποταμὸν. Λέγεται καὶ κατὰ Κεκροπᾶ, ἠνίκά τῆς Βοιωτίας ὑπερῆξε καλυμμένης τότε Ὠκυγίης, ἀφανισθῆναι δὲ ταύτας ἐπικλυσθεῖσας ὑστερον γενεσθῆναι δὲ φασὶ καὶ κατὰ Ορχομενὸν χασμα, καὶ δεξασθῆναι τὸν Μελανὰ ποταμὸν. Strab. Geog. lib.





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

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



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

Captain Wilford supposes, that the *Esculapius* of classical mythology is the Hindoo *Afwiculapa*, or *the chief of the race of the horse*; and he further intimates, that *Afwiculapa* was very nearly related to two hero-gods, who are evidently the same as Castor and Pollux<sup>p</sup>. 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<sup>q</sup>.

<sup>n</sup> Macrob. Saturn. lib. i. cap. 20.

<sup>o</sup> 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.

<sup>p</sup> Asiat. Research. vol. iii. p. 168.

<sup>q</sup> Ibid.



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

We find Esculapius connected with the Dioscori or Cabiri, no less in the mythology of Greece than in that of Hindóstan. Pausanias mentions a temple of this deity at Brafiæ 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<sup>t</sup>. I make

<sup>r</sup> Vide infra chap. vii.

<sup>s</sup> 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.

<sup>t</sup> After giving an account of this temple of Esculapius, Pausanias adds: *Ἀκρὰ δὲ εἰν ἐν ταῖς Βρασιαῖς μικρὰ, προεχόντα ἡρεμῶς εἰς τὴν θάλασσαν, καὶ ἐπ' αὐτῇ χαλκοῖ ποδῶν ἐσηκασίη οὐ μείζονες*





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

<sup>x</sup> Arfinoè is the same as Venus. Vide supra p. 84.

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

<sup>z</sup> Banier's Mythol. vol. i. p. 289.



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

<sup>a</sup> 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.

<sup>b</sup> The history of this deity shall be considered hereafter.

<sup>c</sup> Ὁ ἐν Βηρυτῶ Ἀσκληπιὸς οὐκ ἐστὶν Ἕλληνας, εὐδὲ Αἰγυπτίος, ἀλλὰ τις ἐπιχωριὸς Φοινιξ. Σαδουκῶ γὰρ ἐγενοντο παῖδες, ἕς Διοσκουροὺς ἑρμηνεύσιν καὶ Καβείρης· ὀγδοὺς δὲ ἐγένετο ἐπὶ τούτοις ὁ Ἐσμουνός, ὃν Ἀσκληπιὸν ἑρμηνεύουσιν. Οὗτος καλλίστος ὦν θεῶν, καὶ νεανίας ἰδεῖν ἀξιαγάθος, ἐρωμένος γέγονεν, ὡς φησὶν ὁ μυθός, Ἀστρονὸς θεῶν Φοινισσῆς, μητρὸς θεῶν· εἰώθως τε κυνηγετεῖν ἐν ταῖς δὲ ταῖς ναπαῖς, ἐπεὶ δὴ εἰδεῖσάτο τὴν θεὸν αὐτὸν ἐκκυνηγετούσαν, καὶ φεύγοντα ἐπιδιωκούσαν, καὶ ἤδη καταληψομένην, ἀποτεμνεί πελέκει τὴν αὐτὸς αὐτοῦ παιδοσπορον φύσιν. Damasc. vit. Isid. ap. Phot. Bibl. p. 1073.

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



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

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

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

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

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

<sup>i</sup> Paus. Lacon. p. 251.

<sup>k</sup> Την δε Αθηνην την Εργανην, και αυτην και Πλουτον οι παρεστηκοτα εποιησε. Paus. Beot. p. 761.

<sup>l</sup> Ταυροβολος, η Αθηνα. Suid. Lexic. Hence likewise the pagan ceremony of regeneration was called *Taurobolium*. For an account of this, vide infra chap. x.



Ἡ πολλὰ δὴ Βυδείαν, Αἰθυσίαν, Κορίαν,  
 Ἀρωγὸν αὐδαξάσα<sup>m</sup>—

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

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

<sup>m</sup> Lycoph. Cassan. ver. 359.

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

<sup>o</sup> Ναός και ἀγάλμα Ἀθηνᾶς Κορίας. Paus. Arcad. p. 639.

<sup>p</sup> Ἐν Πύλῳ εἶναι ἱερὸν ἐστὶν Ἀθηνᾶς ἐπικλησὶν Κορυφασίας. Paus. Messen. p. 371.

<sup>q</sup> Ἀχαιοῖς δὲ ὄροι και Ἠλαιοῖς τῆς χώρας ποταμὸς τε Λαρισσός, και Ἀθηνᾶς ἐπὶ τῷ ποταμῷ ναὸς ἐστὶ Λαρισσαίος. Paus. Achaic. p. 564.



the daughter of Vulcan; the second, of the Nile; the third, of Cronus; the fourth, of Jupiter, whom the Messenians denominated *Coryphasia* from her mother; while the fifth was the offspring of Pallas, and Titanis daughter of Oceanus<sup>r</sup>. The descent of this last deity is very remarkable: her father Pallas is P'Al-As, *the God of fire*; and, from what has been already said respecting the Titanides, it is evident, that, in the maternal part of her genealogy, she is immediately connected with the deluge, and consequently with the Cabiri. Such I conceive, to be the reason, why she was represented, in her temple at Prienè, sailing in a ship, like the Egyptian Isis; a mode of imagery, which originated, according to Pausanias, from the following curious legend. The goddess, 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

<sup>r</sup> Εἰσι δὲ οἱ πέντε Ἀθίνας ὑπολιθύνται· τὴν μὲν, Ἡφαίστου, τὴν Ἀθηναίαν· τὴν δὲ Νείλου, τὴν Αἰγυπτίαν· τρίτην, τοῦ Κρόνου, τὴν πολεμοῦ εὐρετὴν· τετάρτην, τὴν Δίος, ἣν Μεσσηνιοὶ Κορυφασίαν ἀπο τῆς μητρὸς ἐπικλησασιν· ἐπὶ πᾶσι, τὴν Παλλάντος καὶ Τιτανίδος τῆς Ὠκεάνου. Clem. Alex. Cohort. ad Gent. p. 24. See also Jul. Firm. de Err. Prof. Rel. p. 32. et Cic. de Nat. Deor. lib. iii. cap. 23.





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

Δελφίνοσημων κλωπει Φοινίκης Θεας<sup>t</sup>.

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-

<sup>t</sup> Lyc. Cass. ver. 658. The history of the Palladium and Dardanus will be considered in a future page more at large. The Greek Athenè seems to have derived her name from Ath-Ain, *the fountain of fire*; while the Latin Minerva is Menah-Rabah, *the great 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 morn-  
 “ ing, 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, say-  
 “ ing, 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<sup>x</sup>. These

<sup>u</sup> Gen. xxviii. 18.

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



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<sup>y</sup>.

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

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





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

<sup>b</sup> Ἰαπετῦ δὲ καὶ Ἀσιας τῆς Ωκεανῦ, Ἀτλάς, ὅς ἐχσὶ τοῖς ὠμοῖς τοῦ Οὐρανοῦ. Apoll. Bibl. lib. i. cap. 2. Hyginus agrees with Apollodorus in making Atlas the son of Iapetus, excepting only that he assigns Clymenè to him as a mother instead of Asia. Hyg. Præf. Fab.

<sup>c</sup> Ὁ δὲ Προμηθεὺς ἦν παῖς Ἰαπετῦ καὶ Ἀσωπῆς, ἢ Κλυμένης, ἢ Θεμεδος. Proc. in Hesiod. p. 23.

<sup>d</sup> Hence Prometheus is said to have been a Cabirèan, and a priest of Ceres, or the Ark. Paus. Bœot. p. 758.

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

Αἰωνὸς Κρονε παγγενετῶρ, Κρονε ποικιλομυθῶ

Γαῖης τε βλαστῆμα καὶ ἔρανη ἀστεροεντος

Γεννα, Φυη μειωσι, Ῥεας ποσι, σεμνε Προμηθευ.

Orph. Hymn. xii. .

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

wife



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

The mother of Atlas, as we have just seen, is sometimes said to be Clymenè, sometimes Themis, sometimes Afopè, and sometimes Asia. Clymenè is a contraction of Cula-Me-nah; *the Noëtic Ark*; Themis was one of the seven Titanides; and Afopè 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

“wise conferred the same title on their kings, and on their  
 “priests. In the first book of Moses, Pharaoh gives Joseph to  
 “wife the daughter of *Potipherah*, priest of On. In the book  
 “of Jeremiah a king of Egypt is styled *Pharaoh-Hophra*; and  
 “it is not a very improbable conjecture, that the title of *Pba-*  
 “*raoh*, given to successive kings of Egypt, is a corruption of  
 “the word *Pbrau*, or *Prau*, in its original sense signifying  
 “*the Sun*, and applied to the sovereign and priesthood, as the  
 “representatives on earth of that splendid luminary.” *Asiat.*  
*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<sup>f</sup>. Hence we find, that, in the language of the Mysteries, all things were said to have sprung from one fire<sup>g</sup>; 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<sup>h</sup>: concerning which injunction it is observed by Pfellus, 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<sup>i</sup>. The word *Atlas* I apprehend to

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

<sup>g</sup> Εισιν παντα πυρος ενος εγσειγαστα. Orac. Magic. p. 22.

<sup>h</sup> Ονοματα βαρβαρα μη ποτ' αλλαξης. Ibid. p. 70.

<sup>i</sup> Τυτεςιν, εισιν ονοματα παρ' εκαστοις εθνεσι θεοπαραδοτα, δυναμιν εν ταις τελεταις αρεστητον εχοντα. Μη εν μητ' αλλαξης αυτα εις την





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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.

——— Εἰ ποτε Μαιη  
Συζῳνον Ηλεκτρην Τιτηνιος ηροσεν Ατλας<sup>l</sup>.

He is further said to have been the first king of Arcadia, or *the land of the divine Ark<sup>m</sup>*; the husband of Pleionè, or Bala-Ionah, *the lordly dove<sup>n</sup>*; and the father of the seven Pleiades<sup>o</sup>, 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<sup>p</sup>.

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

<sup>l</sup> Dionys. lib. iv. p. 72.

<sup>m</sup> Dionys. Halic. Ant. Rom. lib. i. cap. 61.

<sup>n</sup> Dict. Cret. de Bel. Troj. lib. i. cap. 9.

<sup>o</sup> Schol. in Arat. Phœn. p. 35.

<sup>p</sup> 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*<sup>9</sup>. Accordingly, we are informed by Xanthus the Lydian, that Ichthus, or Dagon, was supposed to be her son<sup>r</sup>; 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*<sup>s</sup>. In allusion to this symbo-

<sup>9</sup> Την Συριαν Αταργατιν τοπον θεων καλεσιν. Simp. in Arist. Aufc. Phys. lib. iv.

<sup>r</sup> Athen. Deipnos. lib. viii. p. 346.

<sup>s</sup> This deity had a temple in one of the islands of the Delta, called *Atarbecbis*, or *Adar-Beth*, *the house of Adar*; the *Tb* in *Betb* being changed into *C*, as in the similar reading of *Bal-Bec* for *Bal-Beth*, *the house of Baal*. Ονομα τη πολει Αταρβηχ.ς εν δ' αυτη Αφροδιτης ιρον αγιον. Herod. lib. ii. cap. 41. She seems to have given her name *Adar* or *Athyr* to the second of the Egyptian months; the very month, in short, on the seventeenth day of which Osiris was inclosed in the Ark, when pursued by the fury of Typhon, or the Ocean. “ In the six hundredth “ year of Noah’s life, in the *second month, the seventeenth day of “ the month*, the same day were all the fountains of the great “ deep



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

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

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

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

<sup>t</sup> Seld. de Diis Syr. Synt. ii. cap. 3.

<sup>u</sup> Alex. Polyhist. apud Syncelli Chronog. p. 29.





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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<sup>a</sup>. 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<sup>b</sup>. 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<sup>c</sup>. If the opinion of this learned and ingenious writer be well founded, the reason of the similarity between Vishnou and Dagon will appear in a yet more striking point of view.

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

*ster*, signifies a large ship. Κητηνη, πλοιοσ μεγα ως κητος. Hesy-  
sych.

<sup>a</sup> 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.

<sup>b</sup> Instead of ὁ Δαγων he wrote Ωδακων. Vide Seld. de Diis Syris, Synt. ii. cap. 3.

<sup>c</sup> Wilford on Egypt in Asiatic 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<sup>d</sup>. He confounds indeed the temple with the deity, to whom it was consecrated, *Betagon* being evidently a compound of *Beth-Dagon*; but, when this slight inaccuracy has been rectified, his assertion will no less tend to prove the identity of *Dagon* and *Cronus*, and consequently of *Dagon* and *Noah*.

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

<sup>d</sup> Βηταγων, ὁ Κρονος ὑπο Φοινικων.

<sup>e</sup> See *Calmet's Dict. Vox Nisroch*.



and Nifroch to be Nus-Aroch, *the arkite Noah*. Kircher thinks, that Nifroch was represented as a man sailing in a ship; and observes, that the Rabbins derived the word from Nefra-Noacha (נסר-א-נוח) *the plank of Noah*<sup>f</sup>. I prefer however the former etymology, which appears to me more easy and natural. The LXX. in one part of their translation, express *Nifroch* by *Mejorach*; and, in another, by *Afarach*<sup>g</sup>. 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 Afarach is As-Arach, *the arkite solar deity*, and Me-forach is M'Es-Orach, *the great arkite solar deity*. I am persuaded, that this Nifroch or Afarach is the very same mythological character as the Trojan Affaracus, who is described as the brother of Ilus, the son of Tros, the grandson of Erichthonius, and the great-grandson of Dardanus. The whole of this famous genealogy is a mere series of repetitions, as I shall hereafter shew at large<sup>h</sup>. At present therefore I shall content myself

<sup>f</sup> Kirch. Panth. apud Beyer. Addit. ad Seld. de Dis Syris, p. 323.

<sup>g</sup> See Seld. de Dis Syris, Synt. ii. cap. 10.

<sup>h</sup> Vide infra chap. vi.





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

—— Ταυρέος Εννοσιγαίος,

‘Ὅς Θηβης κρηδεμνον εχει, ρυεταμ τε πολληα<sup>n</sup>.

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

Sanchoniatho concludes his narrative with informing us, that the circumstances detailed in it were recorded by the seven Cabiri, and their eighth brother Esculapius, at the command of the God Tautus. As for this Tautus 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<sup>p</sup>, all these ancient personages are equally the patriarch Noah. Hence Tautus, although Sanchoniatho very erroneously describes him as the son of Misōr or Mizraim, is nevertheless said by that wri-

<sup>n</sup> Hef. Scut. Herc. ver. 104.

° Tzet. Schol. in loc.

<sup>p</sup> Vide infra chap. v.



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

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

TABLE I.

REAL PERSONS.

Eliun-Hypsistus.

God the Most High.

*Antediluvian Line of Cain.*

- |                |               |
|----------------|---------------|
| 1. Protegonus. | 1. Adam.      |
| 2. Genus.      | 2. Cain.      |
| 3. Phos.       | 3. Enoch.     |
| 4. Cassius.    | 4. Irad.      |
| 5. Memrumus.   | 5. Mehujael.  |
| 6. Agreus.     | 6. Methusael. |
| 7. Chryfor.    | 7. Lamech.    |
| 8. Technites.  | 8. Jabal.     |

*Postdiluvian Line of Noah.*

- |                        |   |       |
|------------------------|---|-------|
| First genera-<br>tion. | } <ul style="list-style-type: none"> <li>Agruerus.</li> <li>Sydyk.</li> <li>Asclepius.</li> <li>Taautus.</li> <li>Cronus.</li> <li>Dagon.</li> <li>Atlas.</li> <li>Demaroön.</li> <li>Melicarthus.</li> <li>Neptune.</li> </ul> | Noah. |
|------------------------|---|-------|



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

## TABLE II.

## ALLEGORICAL PERSONS.

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

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.





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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<sup>b</sup>, the *arkite* Titans are represented as the great gods of the Gentiles, and as the offspring of Cronus and Rhea<sup>c</sup>. 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<sup>d</sup>.

<sup>b</sup> This will be shewn at large in a subsequent chapter.

<sup>c</sup> 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.

<sup>d</sup> According to the author of the works ascribed to Orpheus, the names of the seven *arkite* Titans were Cèus, Crèus, Phorcys, Cronus, Oceanus, Hyperion, and *Iapetus*.

Κόϊον τε, Κρόϊον τε μέγαν, Φορκυν τε κραταίον,  
Και Κρόνον, Ωκεανον θ', Ὑπερίωνα τ', Ιαπέτον τε.

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

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



The Cabiri were also worshipped under the various titles of *Dioscori*, *Corybantes*, *Curetes*, *Idèi 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<sup>e</sup>, and Clemens Alexandrinus<sup>f</sup>. Julius Firmicus, speaking of the murder of one of the Corybantes by his two brethren<sup>g</sup>, asserts, that he was a *Cabirus*<sup>h</sup>; and Suidas mentions it as the prevailing opinion, that the term *Curetes* was only another name of the Corybantes<sup>i</sup>.

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 Brahmadas, and the seven Rishis, are the same, and make only seven individual persons. The seven Brahmadas were prajapatis, or lords of the prajas, or creatures. From them mankind were born, and they are probably the same with the seven Menus—These seven grand ancestors of the human race were—created for the purpose of replenishing the earth with inhabitants.” Asiatic Res. vol. v. p. 246. The mutual resemblance of the Cabiri, the Titans, the Rishis, and the Noëtic family, is too striking to be the effect of mere accident.

<sup>e</sup> Τῆς Κορυβαντας οἱ μὲν τε Διὸς καὶ Κάλλιοπης φασὶ, τῆς αὐτοῦ τοῖς Καβειροῖς. Strab. Geog. lib. x. p. 472.

<sup>f</sup> Καβειρος δὲ τῆς Κορυβαντας καλεῖντες, καὶ τελετὴν Καβειρικὴν κατὰ γυμνασίαν. Clem. Alex. Cohort. ad Gent. p. 16.

<sup>g</sup> More shall be said of this murder hereafter.

<sup>h</sup> Jul. Firm. de Error. Prof. Rel. p. 23.

<sup>i</sup> They were reckoned the guards of Jupiter, and, like the  
Titans,



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

Πρωτὰ μὲν ἐκ Λημνοῖο Πυργωχίνοσ ἐριπνῆσ  
 Φημὴ ἀελληεῶσα Σαμὲ παρὰ μυσιδὶ πευκῆ,  
 Τίεασ Ἡφαιστοῖο δὺω θωρηξέ Καβειρῶσ,  
 Ουνομα μητροσ ἐχοντασ ὁμογνῖον· ἕσ παρὸσ ἀμφῶ  
 Ουρανῶ χαλκῆϊ τεκε Θρηῖατα Καβειρῶ,  
 Ἀληῶν, Ευρυμεδῶν τε δαῖμονεσ ἐχαρεῶνοσ.  
 Καὶ βλοσυροὶ Κρητηθεν ἀολιζόντο μαχῆται·  
 Δακτυλοὶ Ἰδαῖοὶ Κρηναῖησ ναετηρεσ ἐριπνῆσ,  
 Γηγενεεσ Κορυβαντεσ ὁμηλυδεσ· ὧν ποτε Ῥεῖη  
 Ἐκ χθονοσ αυτοτελεσον ἀνεβλασησε γενεθλίω.

Καὶ ᾠρομοσ ἡγεμονῶε χοροπλεκεῶν Κορυβαντων

Titans, were the children of Rhea. Ἐνιοὶ τῶσ Κρητασ, καὶ τοὺσ Κορυβαντασ τῶσ αὐτῶσ ὑπειληφασιν εἶναι· ἦσαν δὲ Δίοσ τραφεῖσ οὗτοὶ καὶ φυλακεσ· τινεσ δὲ αὐτῶσ δεκα φασιν· ἄλλοι δὲ ἐννεα· ἦσαν δὲ τῆσ Ῥεασ παιδεσ. Suid. Lex. Vox. Κορυβαντεσ.

<sup>k</sup> Ἀγασὶ δὲ καὶ τὴν τελετὴν οἱ Ἀμφισσεισ Ἀνακτων καλεμενων παιδων. Οἵτινεσ δὲ θεων εἰσιν οἱ Ἀνακτεσ παιδεσ, ἔ κατὰ ταυτα εσιν εἰρημενον, ἀλλὰ οἱ μὲν εἶναι Διοσκερεσ, οἱ δὲ Κουρητασ, οἱ δὲ πλεον τι ἐπιφασθαι νομιζόντεσ, Καβειρῶσ λεγασι. Phoc. p. 896.

<sup>l</sup> Κρητεσ δὲ, καὶ Κορυβαντεσ, καὶ Ἰδαῖοὶ Δακτυλοὶ, οἱ αὐτοὶ εἰσιν. Schol. in Arat. Phœn. p. 9.





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tains the identity of the Corybantes, the Curetes, and the Lares<sup>r</sup>. Hence also Virgil unites the Penates, with the Dii Magni, or Cabiri ;

— Feror exul in altum,

Cum fociis, natoque, Penatibus, et Magnis Dîs<sup>s</sup>.

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

Hinc Augustus agens Italos in prœlia Cæsar,

Cum patribus, populoque, Penatibus, et Magnis Dîs,

Stans celsa in puppi<sup>t</sup>.—

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

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

ρῆς ὠνομασαν, καὶ Ἐφεσίους, καὶ Ἀνακας. Theod. Græcan. Affect. lib. viii.

<sup>r</sup> Græce *Curetes* sunt appellati; alii *Corybantes* dicuntur; hi autem *Lares* appellantur. Hyg. Fab. 139.

<sup>s</sup> Æneid lib. iii. ver. 11.

<sup>t</sup> Ibid. lib. viii. ver. 678.



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

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 <sup>x</sup>. 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 <sup>y</sup>, 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

<sup>u</sup> Arnob. adv. Gent. lib. iii. p. 124.

<sup>x</sup> Vide infra chap. v.

<sup>y</sup> Phæd. sect. 60, 61, 62.



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

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

<sup>z</sup> Nonni Dionys. lib. xiii. p. 233.

<sup>a</sup> Nonni Dionys. lib. xiv. p. 251. See the whole passage cited above, p. 132.

<sup>b</sup> Κερήϊες, Δαναίδος νυμφης Κρησσης και Απολλωνος παιδες. Schol. in Lycoph. ver. 78.

<sup>c</sup> Θαλειας δε και Απολλωνος εγειοντο Κορυβαντες. Apollod. Bibl. lib. i. cap. 3.

<sup>d</sup> Hesiod. apud Strab. Geog. lib. x. p. 471.





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

Ἡγνισα δὲ Ἑρμοιο δομῆς τε κελύθῃ  
 Πάτρος καὶ πρωτογονῆς κερῆς· ὅθι Φασι  
 Μεσσηνίῳ θείναι μεγαλαῖσι θεαῖσιν ἀγῶνα<sup>f</sup>.

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*<sup>g</sup>; and hence both Ceres and Proserpine are enumerated by *Mnaseas* in his list of the Cabiri<sup>h</sup>. Most indeed of the ancient goddesses are so

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

<sup>g</sup> Δημήτριος Καβειρίας καὶ Κόρης ἐστὶν ἄλσος—Paus. 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.

<sup>h</sup> Mnas. apud Schol. in Apoll. Argon. lib. i. ver. 917.



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

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



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

<sup>i</sup> *Ἴσις δὲ ἐστὶ κατὰ τὴν Ἑλληνῶν γλῶσσαν Διμήτηρ.* Herod. lib. ii. cap. 59.

<sup>k</sup> *Sacra vero Cereris Eleusinæ non sunt his dissimilia. Nam sicut ibi Osiris puer planctu matris inquiritur: ita hic ad incestum patris matrimonium rapta Proserpina.* Lact. de Fal. Rel. lib. i. cap. 21.

<sup>l</sup> *Ὁ δὲ Σεραπίδι ἀκοδομηταὶ καὶ Ἰσιδι, καὶ περιβολοὶ μεγάλων λίθων λογαδῶν εἰσιν· ἐντὸς δὲ αὐτῶν, ἱερά δρῶσιν ἀπορρήτα Διμήτρει.* Paus. Corinth. p. 193. Hermionè seems to have been so called in honour of Armî-Ionah, *the dove of Armenia*, in which country the Ark landed.

<sup>m</sup> *Πρὸς τοὺς μῦθους Ἰσὶν τὴν γῆν.* Heliod. Æthiop. lib. ix. p. 424.

<sup>n</sup> *Plut. de Isid. et Osir. p. 354, 361.*

<sup>o</sup> *Regina Cœli, sive tu Ceres Alma frugum parens originalis,—seu tu cœlestis Venus,—seu Phœbi soror,—seu nocturnis ululatibus horrenda Proserpina.* Apul. Metam. lib. ii.





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tians<sup>u</sup>. Plutarch mentions, that some believed her to be Juno, and others Venus<sup>x</sup>; Lucian asserts, that she was likewise esteemed the same as Rhea<sup>y</sup>; and the author of *the Chronicon Paschale* maintains the identity of this last deity and Semiramis<sup>z</sup>. Hence we perceive the reason, why Semiramis is said by Hyginus to be daughter of Derceto<sup>a</sup>, 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*<sup>b</sup>. *Urania* however is said by Olympiodorus to have

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

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

<sup>x</sup> Plut. in Vit. Craffi, p. 553.

<sup>y</sup> Luc. de Dea Syra.

<sup>z</sup> — Σεμιραμιν, και την Ρεαν καλεμενην παρα Ασσυριοις. Chron. Pasc. p. 36.

<sup>a</sup> Semiramis Dercetis filia in Syria (condidit) Babylonem. Hyg. Fab. 275.

<sup>b</sup> Επιμεμαθηκασι δε τη Ουρανη θθειν (οι Περσαι) παρα τε Ασσυριων μαθοντες και Αραβιων· καλεσσι δε Ασσυριοι την Αφροδιτην Μυλιτια, Αραβιοι δε Αλιττα. Herod. lib. i. cap. 131.

been



been likewise the name of the star of the Dioscori, or Cabiri<sup>c</sup>; while *Mylitta* may be plainly traced to the Hebrew root *Ilad*<sup>d</sup>. The Gothic tribes denominated this goddess *Frea*, a title, which like that of *Rhea* is most probably derived from Phree, *to be fruitful*<sup>e</sup>; 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<sup>f</sup>.

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

<sup>c</sup> Περὶ ἀστέρων τίνος τερατολογεῖ, ἐπιβρισάντος τῷ ἰσῖω τοῦ πλοίου, μέλλειν αὐτὸν βυθίζεσθαι· Οὐρανίαν δὲ τὸ φανεῖν παρὰ τῶν ναυτῶν καλεῖσθαι. Olymp. ap. Phot. Bibl. p. 193. The Cabiric star, which is usually represented as propitious, but which Olympiodorus describes as wearing a threatening aspect, seems to be the same as the star of *Astartè*, or the comet, if the hypothesis be allowable, which occasioned the catastrophe of the deluge. Urania was worshipped along with Bacchus, or Noah. Διονύσου δὲ θεοῦ μόνου καὶ τὴν Οὐρανίην ἡγεοντάς εἶναι. Herod. lib. iii. cap. 8.

<sup>d</sup> מִלִּידָה *Mylitta* is the Hiphil participle מולידה *Mulidah*, or the Chaldee inflexion מולידתא *Mulidta*, *the causer of generation*.

<sup>e</sup> פֶּרֶה. For various derivatives from this root see Parkhurst's Heb. Lex.

<sup>f</sup> Jablon. Panth. Ægypt. lib. iii. cap. 1.



deity <sup>g</sup>. Hence we find, that the name of *Mater Antèa* was indifferently applied both to Ceres and Rhea.

Ανταια βασιλεια, θεα, πολυωνυμε μητερ  
 Αθανατων τε θεων ηδε θνητων ανθρωπων,  
 Ἡ ποτε μασδύσασα πολυπλαγκτω ἐν ανιη,  
 Νησειαν κατεπαυσασ Ελευσινος γυαλοισιν,  
 Ηλθες τ' ες Αιδίω προς αγαυλω Περσεφονειων <sup>h</sup>.

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

————— Αμφι δε φυλλοις  
 στεψαμενοι δρυϊνοισι θυηπολιης εμελοντο,  
 Μητερα Δινδυμιλω πολυποτνιαν εγκαλεοντες,  
 Ενναετιν Φρυγιης, Τιτιλω θ' αμα, Κυλληνον τε.

————— Ενθεν ες αιει  
 Ῥομβω και τυπανω Ῥειην Φρυγες ιλασκονται.  
 Ἡ δε πρ ευαγγελωσιν επι φρενα θηκε θυηλαις  
 Ανταιη δαιμων <sup>i</sup>. —————

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

<sup>g</sup> Περσεφονη δε, και Ισις, η Γη, και Ῥεα, και Ἐστια, και Πανδωρα, και ἕτερα μυρια ονομαζεται. Schol. in Lycoph. ver. 707.

<sup>h</sup> Orph. Hymn. 40.

<sup>i</sup> Apoll. Argon. lib. i. ver. 1123, 1141.

Hence,





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

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

<sup>n</sup> 1 Macc. vi. 1, 2. 2 Macc. i. 13, 14.

<sup>o</sup> Geog. lib. xvi. p. 738.

<sup>p</sup> Joseph. Ant. lib. xxii. cap. 13.

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

<sup>r</sup> Την δε Ιω δια τρι πελαγος εις την Αιγυπτον αναγαγων Ισιν ποιησον. Luc. Dial. Deor. p. 123.

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

<sup>t</sup> Diod. Bibl. lib. i. p. 21.



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

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 <sup>x</sup>, Proserpine, Ceres, Juno, Bellona, Hecatè, Rhamnusia <sup>y</sup>, and Isis, to be all one and the same mythological character.

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

<sup>u</sup> Isi Phoronæis quondam stabulata sub antris,  
Nunc regina Phari, numenque Orientis anhel.

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

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

<sup>y</sup> *Rhamnusia* is *Ram-Nusa*, *the illustrious Noëtic Ark*.



Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine reginam *Isidem*<sup>z</sup>.

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<sup>a</sup>.

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<sup>b</sup>, and the

<sup>z</sup> Apul. Metam. lib. xi.

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

<sup>b</sup> The particular history of Nemesis will be resumed hereafter.





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## C H A P. IV.

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

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

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



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

If the several histories of the principal deities, revered by most of the ancient nations, be considered, we shall find them at once allusive to the Sabian idolatry, and to the 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<sup>a</sup>. Accordingly, we learn from Plutarch, that Osiris was a husbandman, a legislator, and a zealous advocate for the worship of the Gods<sup>b</sup>; that Typhon, or the sea, conspired against him, and compelled him to enter into an ark<sup>c</sup>; and that this event took

<sup>a</sup> 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.

<sup>b</sup> Plut. de Isid. p. 356.

<sup>c</sup> 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<sup>d</sup>, the very day on which Noah is said to have embarked. In a similar manner, a ship was the peculiar emblem of Isis<sup>e</sup>; and, while the symbolical bull was alike dedicated both to this goddess, and to her mythological consort<sup>f</sup>, 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*<sup>g</sup>, or *Ceres*<sup>h</sup>. 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*.

<sup>d</sup> Plut. de Isid. p. 356.

<sup>e</sup> Tac. de Mor. Germ. cap. 9. Paus. Phoc. p. 866.

<sup>f</sup> Μνευιν βεν Αιγυπτιοι 'Ηλιου φασιν ιερον' επει τον γε Απιν αναδημα ειναι Σεληνη λεγουσιν. Ælian. de Animal. lib. xi. cap. 11. Τυτον (scil. Απιν) Αιγυπτιοι τιμωσι Σεληνη, και ιερος ην οδε ο βες της Σεληνης, ωσπερ ο Μνευις τη 'Ηλιου. Suid. vox Μεμφις. 'Ο δε εν 'Ηλιου πολει τρεφομενος βους, ον Μνευιν καλουσιν, μελας εστι. Plut. de Isid. p. 364. Της δε ταυρης της ιερης, τον τε ονομαζομενον Απιν, και τον Μνευιν Οσιριδι καθιερωθηται. Diod. Bibl. lib. i. p. 19.

<sup>g</sup> Υπολαβειν ειναι δυο θεες αιδιες τε και πρωτες, τον τε ηλιον και την σεληνην, ων, τον μεν Οσιριν, τον δε Ισιν ονομασαι. Diod. Bibl. lib. i. p. 10.

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





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the Ark was confidered by the ancient mythologifts as a ftate of death and darknefs; and their quitting it, as a reftoration to life and light<sup>m</sup>. Hence, the death of Ofiris, his confinement within an ark, and his entrance into the Moon, all equally fignified the entrance of Noah into the Ark.

As the Egyptian Ofiris was primarily Noah, and fecondarily the Sun, fuch alfo we fhall find to be the cafe with the other great gods of the heathens; for, notwithstanding their apparent variety, they are in fact mere fynonyms of Ofiris. Thus Damafcius and Suidas affert the identity of Ofiris and Adonis<sup>n</sup>; and Clemens Alexandrinus, that of Dionufus and Attis<sup>o</sup>: while Macrobius informs us, that Adonis, Attis, Ofiris, Horus, and Liber, were all equally the Sun<sup>p</sup>; and Aufonius, that

<sup>m</sup> This fubject fhall be difcuffed at large hereafter. Vide infra chap. v.

<sup>n</sup> Οσίριν οντα και Αδωνιν κατα την μυσικην θεοκρασιαν. Damaf. Vit. Ifid. apud Phot. Bibl. p. 1049. Αλεξανδρεις επιμησαντο Οσίριν οντα και Αδωνιν ὄμν. Suid. Lex. vox Ἡραϊσκος. The *μυσικη θεοκρασια*, or myftic intercommunion of deities, mentioned by Damafcius, I apprehend to be the fame as that, which I am at prefent attempting to fhew really exifted in the polytheifm of antiquity.

<sup>o</sup> Διονυσον τιμει Αττιν προσαγορευεσθαι θελγουσιν. Clem. Cohort. ad Gent. p. 16.

<sup>p</sup> Adonim, Attinem, Ofirim, et Horum, aliud non esse quam Solem.



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

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

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

Εἰς Ζῆυς, εἰς Αἰδης, εἰς Ἥλιος, εἰς Διονυσοῦς<sup>s</sup>.

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

—Vos, O clariffima mundi  
 Lumina, labentem cœlo qui ducitis annum,  
 Liber, et alma Ceres<sup>t</sup>.—

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

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

<sup>r</sup> Hence the folar Jupiter was called by the Mylaffentians *Carius*, from *Car*, *the Sun*. Λεγεται καὶ Καριος· ἐτω γὰρ ὁ Ζεὺς παρὰ Μυλασσευσι τιμαται. Steph. Byzant. de Urb. p. 449.

<sup>s</sup> Oiph. Fragm. p. 364. Edit. Gesn.

<sup>t</sup> Georg. lib. i. ver. 6.



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

Ω πῦρ πνεοντων ασρων  
 Χοραγε, και νυχιων  
 Φθεγματων επισκοπε,  
 Παυ Διος γενεθλον,  
 Προφανηθι συν Ναξιαις  
 Σαις Θυασι προαπολοις,  
 Αι δε σε μαινομενα  
 Παννυχοι χορδισι  
 Τον ταμιαν Ιακχον<sup>u</sup>.

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

Diodorus and Suidas concur with Macrobius

<sup>u</sup> Antig. ver. 1162.

<sup>x</sup> 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*.





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

<sup>a</sup> Ἕλληνες δὲ, εἰς Ἡφαιστον μεταλαμβάνουσι τὸν Φῦλα, τῷ τεχνικῷ μόνου προσβάλλοντες· ἀγαθῶν δὲ ποιητικὸς ὡν Οσίρις κεκληταί. Jamb. de Myst. sect. viii. cap. 3.

<sup>b</sup> Pherec. apud Strab. Geog. lib. x. p. 472.

<sup>c</sup> Ἐς δὲ δὴ καὶ Ἡφαιστοῦ τὸ ἱερόν ηλθε (Καμβύσης), καὶ πολλὰ τῶν γαλματι κατεγέλασε· ἐστὶ γὰρ τὸ Ἡφαιστὸς τῶν γαλμα τοῖσι Φοινικηίοισι Παταϊκοῖσι ἐμφερέστατον, τοὺς οἱ Φοινικὲς ἐν τῆσι πρυφῆσι τῶν τριηρέων περιελάσσει. Ὅς δὲ τῆστις μὴ ὀπώπῃ, ἐγὼ δὲ οἱ σημαίνω· πύγματι ἀνδρὸς μίμησις ἐστὶ. Ἐσηλθε δὲ καὶ ἐς τῶν Καβείρων τὸ ἱερόν, ἐς τὸ οὐ δεμίτον ἐστὶ εἶναι ἄλλον γὰρ ἢ τὸν ἱερέα· — ἐστὶ δὲ καὶ ταῦτα ὅμοια τοῖσι τοῦ Ἡφαιστὸς τούτου δὲ σφῆας παιδῶν λεγούσι εἶναι. Herod. lib. iii. cap. 37. Hesychius agrees with Herodotus in making Vulcan the father of the Cabiri: Καβείροι — πάντῃ τιμῶνται ἐν Δημῶν ὡς θεοί, λεγόνται δὲ εἶναι Ἡφαιστοῦ παῖδες.



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

Ω' ἄνδρες, τί πείσομεθα; νῦν ἀγῶν μέγας·  
 Ἀλλ' εἰ τις ὕμων ἐν Σαμοθρακῇ τυγχάνει  
 Μεμυημένος, νῦν ἐσὶν εὐζαΐα καλὸν<sup>e</sup>.

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

<sup>d</sup> Pataïcus appears to be compounded of Patah-Ος, *the priest of the Ocean*.

<sup>e</sup> Arist. Iren. ver. 275.

<sup>f</sup> Οἱ ἐν κινδύνοις γενομένοι, ἐπεκαλοῦντο τοὺς τοὺς δαιμόνας τοὺς ἐν Σαμοθρακῇ, τοὺς τε Κορυβάντας, καὶ τὴν Ἑκατὴν, ἐξ ἧς καὶ διαβοητοῦν τὸ Ζηρινθὸν αἶτρον, ἐνθα ταυτὴ ἀργιάζου καὶ ἐλευθεροῦντο. Μεμυημένος. Τα μυστηρια τοῦ Καβείρου. Δοκοῦσι γὰρ οἱ μυημένοι ταῦτα  
 δικαιο



The solar patriarch was worshipped also under the name of *Pan*<sup>g</sup>. 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<sup>h</sup>, and even the most ancient of those eight gods<sup>i</sup>. Hence Diodorus Siculus informs us, that he was the same as Serapis, Osiris, Dionusus, Pluto, Ammon, and Jupiter<sup>k</sup>. Accordingly, while he is styled by Livy *Lycèus* from Luc, *the Sun*<sup>l</sup>; by Phor-

δικαιοί τε εἶναι, καὶ ἐκ δεινῶν σωζέσθαι, καὶ ἐκ χειμῶνων. Schol. in loc. Zerinthus seems to have derived its name from Z'Aranthus, *the great god of the Ark*. Hence Venus was worshipped in this cave, and denominated *Zerinthia*. Ἐν Θράκη αὐτὸν εἶναι, ἐν ᾧ ἡ Ζηρυνθία Ἀφροδίτη τιμαται. Tzet. in Lycoph. ver. 449. With a similar allusion she was called *Zirenè* by the Macedonians. Ζειρηνη, Ἀφροδίτη ἐν Μακεδονία. Hesych.

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

<sup>h</sup> Τὸν Πάνα τῶν οὐκτώ θεῶν λογιζομένῳ εἶναι οἱ Μενδησιοί. Herod. lib. ii. cap. 46.

<sup>i</sup> Παρ' Αἰγυπτίοισι δὲ, Παν μὲν ἀρχαιοτάτος, καὶ τῶν οὐκτώ τῶν πρώτων λεγομένων θεῶν εἶναι. Ibid. cap. 145.

<sup>k</sup> Τὸν δὲ Οσίριν οἱ μὲν Σαραπιν, οἱ δὲ Διονύσον, οἱ δὲ Πλῆτωνα, οἱ δὲ Ἀμμῶνα, τινὲς δὲ Δία, πολλοὶ δὲ Πάνα, νενομικασί. Diod. Bibl. lib. i. p. 22.

<sup>l</sup> Liv. Hist. lib. i. cap. 5.

nutus,





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

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

<sup>x</sup> Macrob. Saturn. lib. i. cap. 22.

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

<sup>z</sup> Lactan. Placid. Narrat. Fab. 11.

<sup>a</sup> Πανα ιχθυον καλειομαι κητωδη. Suid. Lex.

<sup>b</sup> Plut. de Isid. et Osir. p. 368.

<sup>c</sup> Macrob. Saturn. lib. i. cap. 21.

<sup>d</sup> Κεφαλην εχει μεγαλην το ζων, και τας μεν κορας πυρωδεις, το δε προσωπον στρογγυλον, και περι αυτο ακτινοειδεις τριχας, κατα μιμησιν ηλιου· ιδεν και υπο τον θρονον του Ωρου, λεοντας υποτιθεασι, δεικνύντες το προς τον θεον του ζου συμβολον. Horapollinis Hierog. lib. i. lect. 71.



sailing in a ship<sup>e</sup>; 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<sup>f</sup>.

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<sup>g</sup>. 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<sup>h</sup>, so Corybas is represented as the head of the Corybantes, and as the husband of Thebah, or the Ark<sup>i</sup>.

*καὶ ὁ δὲ ἐπὶ πλοίου ναυτιλλόμενος τὴν διακυβερνώσαν τὸν κόσμον ἐπικρατείαν παρήτησιν. Ὡσπερ ἐν ὁ κυβερνήτης χωριστὸς ὡν τῆς νεώς, τῶν πηδαλιῶν αὐτῆς ἐπιβέβηκεν, ἔτω χωριστὸς ὁ ἥλιος τῶν οἰακῶν τοῦ κόσμου πάντος ἐπιβέβηκεν. Jamblic. de Myst. sect. vii. cap. 2.*  
I have cited this passage only to shew, that Horus was thus depicted, for I cannot assent to the reason given by Jamblichus.

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

<sup>g</sup> Ναὶ μὲν Ἀπολλῶνα, ὁ μὲν Ἀριστοτέλης, πρῶτον Ἡφαίστου καὶ Ἀθηνᾶς, δευτέρου ἐν Κρήνῃ, τὸν Κορυβανίτου. Clem. Alex. Cohort. p. 24.

<sup>h</sup> Pherec. apud Strab. Geog. lib. x. p. 472.

<sup>i</sup> Diod. Sic. Bibl. lib. v. p. 323.



It will be proper for me here to offer a few observations upon the radical syllable *Car*, *Cur*, *Cor*, or *Sar*, which enters alike into the word *Corybas*, and into a great variety of epithets bestowed upon Apollo. This ancient solar title seems to be originally deducible from the Hebrew *Ser*, *Tzer*, or *Seir*<sup>k</sup>: the Persians preserved it in the form *Cur*<sup>l</sup>: the Greeks lengthened it into *Sirus*, or *Sirius*<sup>m</sup>; the Celts into *Cearas*, *Croith*, or *Curoith*<sup>n</sup>; 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*<sup>o</sup>, and the Egyptians, the similarly compounded name of their god *Serapis*. With regard to the Grecian Apollo, Pausanias mentions, that at Megara there was a pyramidal stone, a shape peculiarly sacred to the Sun on

<sup>k</sup> Heb. זָהָר, צָהָר, שָׁעִיר, or perhaps שׂוֹר *a prince*.

<sup>l</sup> Κυρος ὁ ἥλιος παρὰ Περσῶν. Hesych.

<sup>m</sup> Σειριος, ὁ ἥλιος. Hesych. Σειρ, Σειρος, ὁ ἥλιος. Suid.

<sup>n</sup> Croith or Curoith' is Cur-Ath, *the burning Sun*.

<sup>o</sup> Heb. שָׂרָף. 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.





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

ΕΥΧΕΟ ΚΑΡΝΙΩ ΤΕΛΕΕΙΝ ΣΕΒΑΣ ΑΠΟΛΛΩΝΙ<sup>z</sup>.

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

ΑΞΟΜΩΙ ΕΚ ΣΠΑΡΤΗΣ ΕΤΕΡΟΣ ΚΙΩΑΣ, ΕΣ ΑΤΙΤΑΛΛΕΙ  
ΗΪΘΕΩΝ ΕΣ ΕΡΩΤΑ ΕΜΟΣ ΚΑΡΝΕΙΟΣ ΑΠΟΛΛΩΝ<sup>a</sup>.

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

—Αρμισαιος, —

Τον ποτε Κυρῆωη κεμαδοσσοος Αρτεμις αλλη  
Φοιβειη φιλοτητι λεοντοφονος τεκε νυμφη<sup>b</sup>.

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

or *Cur-Es*, *the solar fire*. —Διονυσου ναος Κρησιου—. Paus. Corinth. p. 164.

<sup>x</sup> Paus. Lacon. p. 265.

<sup>y</sup> Paus. Arcad. p. 670.

<sup>z</sup> Orac. Vet. Orfop. p. 41.

<sup>a</sup> Nonni Dionys. lib. xvi. p. 290.

<sup>b</sup> Ibid. lib. xiii. p. 240.

<sup>c</sup> Apoll. Argon. lib. ii. ver. 512.



by Apollo from Aïmonia, or Ai-Monah, *the land of the arkite Moon*; whence her son, Aristèus was particularly venerated by the Aïmonians<sup>d</sup>.

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

Ω μεγα χαρμα βροτοισ βλασων Ασκληπιε πασιν  
 'Ον Φλεγυηϊς επικτεν εμη φιλοτητι μιγειςσα  
 Ιμεροεσσα Κορωνις ενι κρηναη Επιδαυρω<sup>f</sup>.

Apollo had likewise a son called *Coronus*<sup>g</sup>; which name, as well as that of his mistress

<sup>d</sup> 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 Carnèus. Thus Callimachus :

Σπαρτη τοι, Καρνειε, τοδε πρωτισον εδεθλον,

Δευτερον αυ Θηρη, τριτατον γε μεν ασυ Κυρηνη.

Hymn. ad Apoll. ver. 71.

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

<sup>e</sup> Paus. Achaic. p. 236.

<sup>f</sup> Orac. Apoll. apud. Paus. Corinth. p. 171.

<sup>g</sup> 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 *Persia*<sup>l</sup>, from *P'Ares*, *the Sun*; and was said to have been brought by Latona to *Corissus*, a city of Ephesus<sup>m</sup>. It is observable, that her mother Ceres, in reference to the same solar worship, was by the Cnidians denominated *Cure*<sup>n</sup>.

<sup>h</sup> Paus. Bæot. p. 757.

<sup>i</sup> Σαρωνια Αρτεμις. Hesych.

<sup>k</sup> Η ΜΕΝ ΤΟΙΣ ΠΡΟΙΤΟΣ ΓΕ ΔΥΩ ΕΚΑΘΙΣΣΑΤΟ ΝΗΣΣ,  
ΑΛΛΟΝ ΜΕΝ ΚΟΡΙΗΣ ———

Callim. Hymn. ad Dian. ver. 233.

<sup>l</sup> ΕΝ ΤΟΙΣ ΚΑΣΑΒΑΛΟΙΣ ΕΣΤΙ ΤΟ ΤΗΣ ΠΕΡΑΣΙΑΣ ΑΡΤΕΜΙΔΟΣ ΙΕΡΟΝ. Strab. Geog. lib. xii. p. 537.

<sup>m</sup> Κορισσος πόλις της Εφεσιας, δια το την Λητώ τεκουσαν, και την Αρτεμιν κομιζουσαν γενομενην κατα τον τοπον. Steph. Byzan. de Urb. p. 466.

<sup>n</sup> Apud Cnidios *Cyre* vocatur Ceres. Cæl. Rhodig. Lect. Ant. lib. xvii. cap. 27. Several other instances will hereafter be





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*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<sup>s</sup>. It evidently alludes to the resistance made, in the early ages, to the union of the two primeval superstitions<sup>t</sup>. Accordingly, as I shall take occa-

<sup>s</sup> Λεγουσι δε και οι Κορινθιοι Ποσειδωνα ελθειν Ἡλιω περι της γης ες αμφισβητησιν. Paus. Corinth. p. 112.

<sup>t</sup> The ancients had a variety of similar legends respecting contests between their gods, which I think may be divided into *two* classes, as allusive to *two* entirely different events, *the deluge*, and *the union of the two superstitions*. I have already noticed the contest of Neptune and Juno for the sovereignty of Argos, and have referred it to the *first* of these events. That of Minerva and Neptune for the territory of Athens has a similar



sion to shew hereafter, we find in the history of the Corinthians, traces no less of the arkite, than of the solar worship.

From the same adoration of Cor or Cur, Crete was formerly called *Curetis*<sup>u</sup>, and a

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

<sup>u</sup> Dosiades eam a Creta nymp̄ha Hesperidis filia, Anaximander a rege Curetum, Philistides Mallotes Crates primum *Æriam* dictam, deinde postea *Curetin*. Plin. Nat. Hist. lib. iv. cap. 12. .Οἱ μὲν φασὶν ἀπὸ τῆς κορῆς Κορητην, καὶ Κρητην κατασκευαστην· οἱ δὲ ἀπὸ Κρητος τῆς Διὸς καὶ Ἰδαίας νυμφῆς παίδος· οἱ δ' ἀπὸ Κρητῆς μίας τῶν Ἑσπερίδων· οἱ δ' ἀπὸ τινὸς γηγενεὺς Κρητος. 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<sup>x</sup>. 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<sup>y</sup>.

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 :

Πῶς ποτε κεραυνοὶ Διός, ἢ  
 Πῶς Φαεθῶν Ἄλιος,  
 Εἰ ταυτ' εφορωντες  
 Κρυπτοσιν ἔκηλοι<sup>z</sup>,

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.

<sup>x</sup> Ἐκαλεῖτο δὲ καὶ ἡ Μεγαρῶν ἀκροπολις Καρία ἀπὸ Καρὸς τῆς Φορωνεύως. Steph. Byzant. de Urb. p. 449.

<sup>y</sup> Καριδὲς περὶ Χίου τὴν νῆσον. Ἐφορος ἐν τῇ πρώτῃ ἰστορίᾳ, κτίσασαι Φασκῶν αὐτῆς τῆς διασωθέντας ἐκ τῆς ἐπὶ Δευκαλιωνοῦ γενομένου κατακλυσμῶ μετὰ Μακαρὸς καὶ μεχρὶ νῦν τὸν τόπον καλεῖσθαι Καριδᾶς. Ibid. p. 451. Macar is Ma-Car, *the great Sun*.

<sup>z</sup> Elect. ver. 825.





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*Ares*, in the compound form of *Dus-Ares*, was given to Bacchus<sup>c</sup>; 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*<sup>d</sup>: 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<sup>e</sup>. 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<sup>f</sup>: hence, in reference to the union of the two superstitions, he was described as the brother of Rhea, or the lunar Ark.

<sup>c</sup> Δεσαφην τον Διονυσον. Hesych.

<sup>d</sup> Quæ de Libero patre dicta sunt, hæc Martem eundem ac Solem esse demonstrant, siquidem plerique Liberum cum Marte conjungunt.—Accitani etiam, Hispana gens, simulacrum Martis radiis ornatum maxima religione celebrant, *Neton* vocantes. Macrobius Saturn. lib. i. cap. 19. Mars is evidently Ma-Ares, *the great Sun*.

<sup>e</sup> Μετα δε Νινου βασιλευσεν Ασσυριων Θερρας ονοματι, οντινα μειωνομασεν ο τουτου πατηρ Ζαμης εκ της Ρεας αδελφης Αρεα. Chron. Pasch. p. 37.

<sup>f</sup> Sames is שָׁמַשׁ, and Ares is שֶׁשֶׁת.



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

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.

<sup>g</sup> Ὁ δὲ (Ἡλῖος) τὴν ἀνδρείαν αὐτῆς (Ἡρακλῆος) θάυμαστος, χρυσεὸν ἔδωκεν δέπας, ἐν ᾧ τὸν Ὠκεανὸν διεπεράσει. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnos. lib. xi. p. 470.

<sup>h</sup> Ego tamen arbitror non poculo Herculem maria transectum, sed navigio, cui scypho nomen fuit. Saturn. lib. v. cap. 21. Præterea sacrorum administrationes apud Ægyptios multiplici actu multiplicem dei asserunt potestatem, significantes Herculem hunc esse τὸν ἐν πασὶ καὶ δια παντῶν ἥλιον. 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.

<sup>i</sup> Ἀνωτέρω δὲ εἰσὶν Ἡρακλῆος Χαροψ ἐπικλήσιν· εὐταυθα δὲ οἱ Βοιωτοὶ λέγουσιν ἀναξῆσαι τὸν Ἡρακλῆα ἀγοντα τὸν τῆς ἀδῆς κύνα. Paus. Bæot. p. 779.



Τίταν χρυσαυγης Ὑπεριων, θεανιον φως,  
 δεξιε μεν γενετωρ ηης, ευωνυμε νυκτος,

Φωσφορε, αιολοδεκτε, φερεσβιε, καρπιμε Παιαν,  
 Αιεθαλες, αμιαντε, χρονσ πατερ, αθανατε Ζωσ<sup>k</sup>.

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

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

Ασροχιτων Ἡρακλες, αναξ πυρος, ορχαμε κοσμος,  
 Ἡελιε, βροτειο βισ δολιχοσκιε ποιμνω,

Βηλος επ' Ευφρηταο, Λιβυς κεκλημενος Αμμων,  
 Απισ εφυσ Νειλωος, Αραψ Κρονος, Ασυριος Ζωσ<sup>o</sup>

Ειτε Σαραπισ εφυσ Αιγυπθιος, αννεφελος Ζωσ,  
 Ει Κρονος, ει Φαεθων πολυωνυμος, ειτε συ Μιθρας,  
 Ἡελιος Βαβυλωνος, εν Ἐλλαδι Δελφος Απολλων<sup>1</sup>.

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

<sup>k</sup> Hymn 7.

<sup>1</sup> Nonni Dionys. lib. xl. p. 683, 684, 685.





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

ὁ Θηβα Συρισι λεγεται ἡ βεσ' ὁθεν ελληθησαν αἱ Θηβαι ὑπο του Καδμου κτιθεισαι, ὅτι ζητων την αδελφην, χρησμον ελαβε κατοικησαι, ὅπερ ἡ βεσ εαυτην καταθησει. Etym. Mag. vox Θηβα. The same observation is made by Tzetzes: Θηβη γαρ ἡ βεσ κατα Συρις. Schol. in Lycoph. ver. 1206.

<sup>p</sup> Lucian informs us, that the priests of Hierapolis assured him, that Astartè and Europa were the same person: accordingly, as Europa was feigned to have been carried away by a bull, so Astartè was represented with the horns of that animal. The application of the solar epithet *Europa* to the Ark is a species of mythological impropriety by no means uncommon. Thus Ceres, Proserpine, and Venus, were called *Curè*, *Coria*, and *Perfithea*, from Cur, and P'Ares, *the Sun*, notwithstanding they



carried away from Phenicia upon *the arkite bull*<sup>q</sup>. Jupiter, her lover, who is said to have assumed the form of that animal, is the Noëtic Sun<sup>r</sup>; whence he is supposed to have conveyed his prize into Crete, the ancient Curetis, or Cur-Ait, *the land sacred to the orb of day*. Cadmus, or Cadm-On, *the oriental solar deity*<sup>s</sup>, comes, in search of his sister, to Beotia, *the country of Buto, or the tauriform Ark*<sup>t</sup>; where he founds *Theba*, being con-

they were each a personification of the Ark; while Rhea and Diana bore the names of *Ops*, and *Oupis*, words derived, like *Europa*, from Op or Ob, *the solar serpent*. Ουπι ανασσ', ευωπι, φαεσφορε—. Callim. Hymn. ad Dian. ver. 204. Ampelius gives the title *Ops* to Diana, as well as to Rhea. Tertia, quæ vocatur *Ops*, de Glauco. Amp. cap. 9. Perfithea seems to be Perazi-Thea, *the goddess of the Perazites, or worshippers of the Sun*. *Perfitheam* invenio Venerem nuncupatam. Cœl. Rhodig. Lect. Ant. lib. xviii. cap. 18. Περσιθεα ἡ Αφροδιτη. Hesych. With a similar allusion to P'Eres, *the Sun, the cock*, who loudly hails the approach of day, received the appellation of *Perficius*. Περσικος ορνις ὁ αλεκτριων. Hesych. Περσικος ορνις ὁ αλεκτριωρ. Suid.

<sup>q</sup> 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.

<sup>r</sup> The bull of Europa was the same as the Cretan Talus, Italos, or Minotaur. Vide infra chap. vi.

<sup>s</sup> More will be said of Cadmus hereafter. Vide infra chap. vii.

<sup>t</sup> Buto is Bu-Do, or Bu-Du, *the divine tauriform Ark*.



ducted by *a beifer*, and having encountered in battle a tremendous *serpent*<sup>u</sup>.

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

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

<sup>x</sup> 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 Noëtic Ark*, and Argiopè is Arg-Opa, *the opbite Ark*. It is worthy of observation, that Ogyges, according to Corinna, was the son of Beotus. Beotus, as we shall hereafter see, was the same as Boötes, Arcas, Buddha, or Mercury; in other words, the principal deity of Bu-Do, *the divine ox*. Κοριννα δε του Ωγυγον Βοιωτην υιον ειπεν. Schol. in Apoll. Argon. lib. iii. ver. 1177.

pened,





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superstitions, which appears to have been accomplished by violence; and I apprehend, that the fable of Corónis being ravished by Butes is a legend of precisely the same import<sup>c</sup>. 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*<sup>d</sup>.

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

<sup>c</sup> Κορωνίδα δε ἄρπαγείσαν συναναγκασθῆναι τῷ Βεῦτῳ συνοικίσει. Diod. Bibl. lib. v. p. 324.

<sup>d</sup> 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<sup>e</sup>. 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<sup>f</sup>. With regard to the figure of the Sun placed

<sup>e</sup> Herod. lib. ii. cap. 131, 132.

<sup>f</sup> As Theba indifferently signifies either *an ark*, or *a beifer*; so, in a similar manner, Soros, *a coffin*, is derived from שׁוֹר Sor, *a bull*, the Ark, as we shall hereafter see, being considered in the Mysteries as the coffin within which the 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<sup>g</sup>.

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

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

<sup>h</sup> Herod. lib. ii. cap. 61. compared with the preceding citation.

<sup>i</sup> Εργεται παρα το βοσ ερειν. Etym. Mag. vox Βεσιρις.

Hence,





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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<sup>p</sup>. *Budæa* however is a word of the very same import as *Buto*, being the compound term Bu-Dea, *the goddess of the Ark*; and *Etbyia* is the name of a species of sea-bird, applied, as it appears, metaphorically to Minerva, on account of her being a diluvian goddess.

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

<sup>p</sup> Tzet. in loc.

<sup>q</sup> Simulacris Æsculapii et Salutis draco subjungitur, quod hi ad Solis naturam, Lunæque referuntur.—Virescunt dracones per annos singulos pelle fenestutis exuta, propterea et ad ipsum Solem species draconis refertur; quia Sol semper, velut a quadam imæ depressionis fenestâ in altitudinem suam, ut in robur revertitur juventutis. Macrobi. Saturn. lib. i: cap. 20.



*safety*, should be supposed by the ancient mythologists to be descriptive of the nature of the Moon, unless from the circumstance of the Ark being adored in conjunction with that planet.

The name, by which the solar serpent was usually designated, was *Ob* or *Op*<sup>r</sup>; 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<sup>s</sup>. *Coropè* is *Cor-Op-Ai*, *the land of the solar serpent*; and the ophite superstition was no doubt established there. The solar title *Corybas* seems to have the same relation to the emblematical worship of the snake. I have already observed, that the eldest Apollo was, like the Cabiri, the son of Vulcan; and the second, of *Corybas*<sup>t</sup>. *Vulcan* however and *Corybas* were both equally names of the

<sup>r</sup> Οὐκ is properly *an oracular serpent, or a divining ventriloquist*.

<sup>s</sup> Κορωπη πολις Θεσσαλιας. Νικανδρος εν Θηριακοις.

— ἡ εν Απολλων

Μαντειας Κοροπαιος εδηκατο, και Σεμιν ανδρων.

Steph. Byzan. de Urb. p. 469.

<sup>t</sup> Apollinum antiquissimus is, quem paulo ante a Volcano natum esse dixi, custodem Athenarum: alter Corybantis filius, natus in Creta. Cicer. de Nat. Deor. lib. iii. cap. 23.



Sun ; for, as Vulcan is *the solar fire*, so Corybas, or Curbas, (as the word is written contractedly) is Cor-Ob-As, *the fiery solar serpent*.

The author of the Orphic hymns accordingly attributes to him the assumption of a serpentine form, and styles him *the double god, the gloomy Cures*<sup>u</sup>.

Κικλησικω χθονος αενας βασιληα μεγατον  
Κυρβαντ' ολβιομοιρον, αρηιον, απροσορατον,  
Νυκτερινον Κερητα —

Αιολομορφον ανακτα, θεον διφυη; πολυμορφον,  
Φοινιον, αιμαχθεντα κασιγνητων υπο διωτων.

Δηξς, ος γνωμαισιν εναλλαξας δεμας αγνον

Θηροτυπη· θεμενος μορφω δνοφεροιο δρακοντος<sup>x</sup>.

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

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

<sup>x</sup> Orph. Hymn. 38.





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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<sup>a</sup>.

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<sup>b</sup>; and

<sup>a</sup> Doctissimi Pauli Fagii verba de Moloch, in Chaldæam paraphrasin Levitici scripta, et ex Ebræorum etiam monumentis sumpta, adjungam. Fuit autem Moloch Imago concava habens septem conclavia; unum aperiebant similæ offerendæ; 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 Dîs Syr. Synt. i. cap. 6.

<sup>b</sup> Ἀθηναῖοι Διονύσον τὸν Διὸς καὶ Κόρης σέβουσιν. Arrian. de Exped. Alex. lib. ii. cap. 16. This Bacchus, the son of Jupiter and Proserpine, is said by Diodorus Siculus to have been born in Crete or Curetis, and to have been torn in pieces by the Titans. Τῆτον δὲ τοῦ θεοῦ γεγόνεσθαι φασὶν ἐκ Διὸς καὶ Περσεφῶνης



the author of *the Etymologicon Magnum* mentions him under the name of *Zagreus*, the terrestrial or infernal Dionufus<sup>c</sup>: he is the fame therefore as Pluto or Hades<sup>d</sup>. Jupiter however accomplished the rape of Proferpine under the figure of a dragon<sup>e</sup>; and Bacchus is univerfally defcribed as bearing fome refemblance to a buil.

Ἡδὴ γὰρ μιν εὐαίνε νεὸν Διονύσον ἀέξειν,  
 Ταυροφύες μίμημα παλαιγενέος Διονύσου,  
 Αἰνομορῶ Ζαγρηὸς ἔχων πόθον ὑψιμέδων Ζεὺς.  
 Ὀν τεκε Περσεφονεία δράκοντι Διὸς εὐνή<sup>f</sup>.

κατὰ τὴν Κρήτην, ὃν Ὀρφεὺς κατὰ τὰς τελετάς παρεδῶκε διεσπῶμενον ὑπὸ τῶν Τιτανῶν. Diod. Bibl. lib. v. p. 342. Bacchus was fometimes fupposed to be the fon of Semelè; and it is a curious circumftance, that the fcholiaft upon Hefiod afferts, that Semelè was nothing more than a vine. Σεμελή, ἡ ἀμπέλος. Schol. in Theog. ver. 940. The hiftory of Bacchus indeed is replete with allufions to the firft planting of the vineyard by Noah.

<sup>c</sup> Ζαγρεὺς ὁ Διονύσος παρὰ τοῖς ποιηταῖς δοκεῖ γὰρ ὁ Ζεὺς μιγῆναι τῇ Περσεφονῇ, ἐξ ἧς χθονίος ὁ Διονύσος. See alfo Nonni Dionyf. paffim.

<sup>d</sup> Οὗτος δὲ Αἰδὸς καὶ Διονύσος. Clem. Cohort. p. 30.

<sup>e</sup> Poftea etiam Proferpinam filiam fuam fub draconis fpecie violavit, et Dionyfum ex ea genuit. Athenag. Legat. pro Chrift. p. 20. Liberi quinque. Primus ex Jove et Proferpina: hic agricola, et inventor vini, cujus foror Ceres — Tertius de Cabito, qui regnavit in Afia. Amp. cap. 9. For *Cabitus*, whom Ampelius defcribes as the father of Bacchus, we ought undoubtedly to read *Cabirus*.

<sup>f</sup> Nonni Dionyf. 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<sup>g</sup>.

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:

Παιδοκομοὶ Κορυβάντες ἀεζόμενος Διονυσῶς  
Οἱ Φρυγὰ κολπὸν ἔχοντες ὄρεσιπολῶ παρὰ Ῥεῖῃ  
Νηπιὸν εἰσέτι Βακχὸν ἐκυκλώσαντο βοείαις<sup>h</sup>.

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

Φανήθῃ ταυρὸς, ἢ πολυκερανοσ γ' ἰδεῖν  
Δρακῶν, ἢ πυρροφλεγῶν  
Ὀρεῶν λεῶν.  
Ἴθ' ὦ Βακχεῖ<sup>i</sup>.—

<sup>g</sup> Sequitur adhuc aliud symbolum, quod pro magno miserorum hominum credulis auribus traditur, Ταυρὸς δρακόντος, καὶ δρακῶν ταυρὸς πατήρ. Jul. Firm. de Error. Prof. Rel. p. 52.

<sup>h</sup> 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.

<sup>i</sup> Eurip. Bacch. ver. 1015.





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

Τηκων αιθερα διον, ακινητον περ εοντα,  
 Εξανεφηνε θεοις ωραν καλλισον ιδεαται,  
 'Ον δη νυν καλεσοι Φανητα τε και Διονυσον,  
 Ευβεληα τ' ανακτα, και Ανταυγην αειδηλον.  
 Αλλοι δ' αλλο καλεσιν επιχθονιων ανθρωπων.  
 Πρωτος δ' ες φαιος ηλθε, Διονυσος τ' επικληθη,  
 Ουνεκα δινεται κατ' απειρονα μακρον Ολυμπον<sup>n</sup>.

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

Αν δε Φανης αλλω γενειω τεκνωσατο δεινιον  
 Νηδυος εξ ιερης, προσιδειν φοβερωπον εχιδναν,  
 'ΗΣ χαιται μεν απο κρατος καλον τε προσωπον  
 Ην εσιδειν, τα δε λοιπα μερη φοβεροιο δρακοντος  
 Αυχενος εξ ακρη<sup>o</sup>.—

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

<sup>n</sup> Orph. Frag. ap. Macrob. Saturn. lib. i. cap. 18.

<sup>o</sup> Orph. Frag. ap. Athenag. Apol. p. 72.



the most ancient Jupiter and Proserpine <sup>P</sup>. Hence the Orphic writer celebrates Proserpine as being the mother of Eubuleus ;

Μητερ ερβρεμετα πολυμορφα Ευβουληος <sup>9</sup>.

and describes his birth as ineffably mysterious.

Ευβουλ' Ευπολβουλε, Διος και Περσεφονειης  
Αρρητοις λεκτροιοι τεκνωθεισ <sup>1</sup>.——

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 <sup>s</sup>.

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

<sup>9</sup> Hymn. 28.

<sup>1</sup> Hymn. 29.

<sup>s</sup> These immortals were the arkite ogdoad, or the eight Cabiric gods of Egypt. In allusion to the two principal symbols,



Ανταία Βασιλεία, θεά, πολυώνυμε μητέρα  
 Αθηνάων τε θεών ηδὲ θνητῶν ἀνθρώπων·  
 Ἢ ποτε μάσθουσα πολυπλαγκτῶ ἐν ἀνίῃ,  
 Νησεῖαν κατεπαύσας Ἐλεύσιος γυαλοῖσιν,  
 Ἠλθεσ τ' ἐς Αἰδῶν πρὸς ἀγαυῶν Περσεφονείαν,  
 Δυσάγνος παῖδ' ἀγνον ὀδηγήθηρα λαχούσα,  
 Μλωυτήρ' ἀγίων λείπτρων χθονίῃ Διὸς ἀγνῆ,  
 Εὐβυλον τέξασα θεὸν θνητῆς ἀπ' ἀναγκῆς<sup>t</sup>.

It is also observable, that notwithstanding Bacchus and Eubuleus are the very same person, the great patriarch worshipped in conjunction with the Sun; yet Bacchus is sometimes described, even by the Orphic poet himself, as the son of Eubuleus.

Θεσμοφορον καλεω ναρθηκοφορον Διονυσον,  
 Σπερμα πολυμνησον πολυωνυμον Εὐβυλληος<sup>u</sup>.

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.

Σεμνή Δημητερ —

- - - - -

Ἢ πρώτη ζευξάσα βῶν ἀροτήρα τενόντα,

- - - - -

Ἄρμα δράκοντείοισιν ὑποζευξάσα χαλινοῖς.

Orph. Hymn. 39.

<sup>t</sup> Hymn. 40.

<sup>u</sup> Hymn. 41.





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plainly shews, that, in his human capacity, he is, like Osiris, no other than the great patriarch. According to Pausanias, he and his mother Semelè were inclosed by Cadmus in an ark, and were thus thrown into the sea. They reached the shore at Brafiæ 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<sup>a</sup>.

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

<sup>a</sup> Οἱ δὲ ἀνδρῶποι λεγῶσιν ἐνταυθα, — ὡς Σεμελή τεκοῖ τὸν παῖδα ἐκ Διός, καὶ ὑπο τῆ Καδμῆ φωραθεῖσα εἰς λαρνακὰ αὐτῆ καὶ Διονύσος ἐμ-  
 ἔληθει· καὶ τὴν λαρνακὰ ὑπο τῆ κλυδῶνος ἐκπέσειν φασὶν εἰς τὴν σφε-  
 τεραν. — Βρασιῶται δὲ καὶ ταδε ἐπιλεγῶσιν. Ἰνώ σφισιν ἐς τὴν χώραν  
 ἀφικεσθῆαι πλανωμένην· ἐλθεσαν δὲ ἐδέλησαι τῆ Διονύσῳ γενεσθῆαι τρο-  
 φον· καὶ ἀποφαινοῦσιν μὲν τὸ ἀντρον, ἐνθα τὸν Διονύσον ἐθρέψεν Ἰνώ.  
 Paus. Lacon. p. 271. The ancient mysteries were generally  
 connected with some sacred cave, as I shall have occasion to  
 notice in a subsequent chapter. The same tradition respecting  
 Bacchus is preserved by Diodorus Siculus, excepting only that  
 he supposes the ark to have landed at Delos. Bibl. lib. v.  
 p. 332. The name of this island, which was peculiarly sa-  
 cred to Apollo, is a mere variation of Talos, one of the titles  
 of the Sun. The reader will recollect the observations, which  
 have been already made upon the once floating isle of Delos.  
 With a similar reference to the rites of the Ark, Bacchus is re-  
 presented by Philostratus as sailing in a ship decked with vine-  
 leaves and ivy. Philost. Icon. lib. i. cap. 19.



specting Bacchus, and which I doubt not have the very same allusion to the circumstance of the solar Noah entering into the Ark. The subject of one of these legends is Perseus. This hero is described as the son of Danaë by Jupiter; and in the account of his birth, which the scholiast upon Apollonius gives us from Pherecydes, he represents Acrisius as bringing his daughter before the altar of Jupiter Ercius, in order that she might be obliged to acknowledge who was the father of her child<sup>b</sup>. 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<sup>c</sup>. The whole of this history is founded upon the junction of the two great

<sup>b</sup> Δαναην καταγει συν τῷ παιδί ἐπὶ τοῦ ὑπο τοῦ Ἐρκίᾳ Διὸς βωμοῦ. Schol. in Apoll. Argon. lib. iv. ver. 1091. See also Tzet. in Lycoph. ver. 838.

<sup>c</sup> Σεριφος δ' ἐστίν, ἐν ἣ τα περὶ τὸν Δικτυν μεμυθεύεται, τὸν ἀνελευσαντα τὴν λαρνακὰ τοῖς δικτυοῖς, τὴν περιεχούσαν τὸν Περσεά, καὶ τὴν μητέρα Δαναην, καταπεποντωμένους ὑπ' Ἀκρίσιος τὸ πατρός Δαναῆς. Strab. Geog. lib. x. p. 487. In a similar manner Nonnus:

Οὐ Δαναὴ λαχεν οἶκον Ὀλυμπιον· ὑγροπορεῖ δὲ  
 Λαρνακὸς ἐνδοῦ εἴσα Διὸς ναυτιλλετο νυμφῆ  
 Μεμφομένη ζυγίων ἀπατηλίου ὀμβρον ἐρωτῶν.

Dionys. lib. xxv. p. 425.



primitive superstitions. Perseus is P'Ares-Zeus, *the Sun*; accordingly Tzetzes plainly informs us, that *Perseus* was merely a title of the solar deity<sup>d</sup>: his allegorical mother Danaë is Da-Nauë, *the Noëtic Ark*<sup>e</sup>: 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

<sup>d</sup> Ὁ γὰρ Περσεύς, ὁ ἥλιος ἔτω καλεῖται. Schol. in Lycoph. ver. 17. Περσεύς ὁ ἥλιος ἐστίν. Ibid. Perseus was sometimes feigned to have had no father, but to have been born of a virgin. Just. Mart. Dial. cum Tryph. p. 297. This virgin is his mythological mother the Ark; from which, in the language of allegory, he was said to have been produced without the cooperation of a father. Precisely the same fable is told of the Chinese Fohi, and of the Indian Buddha. Mart. Hist. Sin. lib. i. p. 21.—Ratramn. de Nat. Christi, cap. 3. Perfes, 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. Περσην τον ἥλιον λεγει. Schol. in Hes. Theog. p. 269.

<sup>e</sup> According to Apollodorus, Acrisius confined Danaë in a subterraneous brazen vault. Apoll. Bibl. lib. ii. cap. 4. This cavern was one of the same nature as that in which the Phigalians placed the statue of Ceres-Hippa, or the Ark. Vide infra chap. vii.





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as the former; for it matters little whether Augè, or the Ark, be the mythological daughter of Aleus, *the solar Noah*, or of Arcas, *the great god of the Ark*. It is not improbable, that Teuthras may be the same person as the *Taautus* of Sanchoniatho, the *Teut* or *Tboth* of Egypt, the *Theutates* of Gaul, and the *Hermes* of Greece. *Taautus* is said to have been the inventor of symbols, and is connected by the Phenician mythologist with the *Cabiri*, as *Hermes* also was by the Samothracians with the same deities under the name of *Casmilus*<sup>h</sup>.

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. Ὁ τε Τηλεφος εκ της Αρκαδίας αφιχθαι νομιζοιτ' αν μετα της μητρος. Ibid. lib. xii. p. 572. According to Tzetzes, Arcas saved the nymph Chrysopeleia from the fury of a wintery torrent, and afterwards espoused her. Schol. in Lycoph. ver. 480. Chrysopeleia is literally *the golden dove*. It is perhaps almost superfluous to observe, that this tradition relates to the preservation of the dove by the arkite god, from the horrors of the yet unabated waters.

<sup>h</sup> Schol. in Apoll. Argon. lib. i. ver. 917.



a cave there brought forth her son Anius<sup>i</sup>. 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 Anion, *the naval deity*<sup>k</sup>. 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<sup>l</sup>. 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

<sup>i</sup> Σταφυλῶν τε υἱὸς Διονύσου θυγατὴρ γίνεταί Ῥοίω, ἣ ἐμύγη Ἀπολλῶν. Γενεὸς δὲ τούτου ὁ Σταφυλὸς, βάλων εἰς λαρνακὰ, πρὸς τὴν θάλασσαν ἀφῆκεν. Ἡ δὲ προσεπελάσθη τῇ Εὐβοίᾳ, καὶ ἐξελθῆσα τῆς λαρνακῆς, παρὰ τι ἀντρὸν γεννᾷ παιδᾶ, καὶ Ἀνιον καλεῖ. Schol. in Lycoph. ver. 570. Anius is described by Virgil, according to the ancient patriarchal custom, as being both a king and a priest.

Rex Anius, rex idem hominum, Phœbique sacerdos.

<sup>k</sup> Anion is אַנִּיּוֹן, from אַנִּי Ani, *a ship*. His relationship to Apollo is a mere genealogical repetition.

<sup>l</sup> Lycoph. Cassan. ver. 580.—Tzet. Schol. in ibid.—Ovid. Metam. lib. xiii. ver. 674.



head of *the symbolical Bull*. The Hyads, as we learn from Euripides, were the daughters of Erechtheus, and the nurses of Bacchus, who was himself, according to Euphorion, denominated *Hyas*<sup>m</sup>. Erechtheus and Hyas are equally the patriarch Noah; the former being compounded of Erech-Theus, *the god of the Ark*, and the latter signifying *the deity of rain*, a title allusive to the dreadful torrents of rain, which fell at the time of the deluge. Erechtheus was supposed to have been an ancient king of Athens; whence we find, that in that city there was a temple called *Erechtheum*, within which, in reference to the junction of the two superstitions, were altars dedicated to Neptune, Butes, and Vulcan. Upon the altar of Neptune they sacrificed to Erechtheus<sup>n</sup>. At this place there

<sup>m</sup> Φερονται αι Υαδες εν τω μετωπω τῶ Ταυρος, — ἡ δε προσωνυμια εστιν, οτι τον Διονυσον ανεθρεψαντο. Υης δε ο Διονυσος. Ευφοριων,

Υη ταυροκερωτι Διονυσσω κοτεσσασα.

Ευριπιδης μεν εν εν Ερεχθει, τας Ερεχθεις θυγατερας Υαδας φησι γενεσθαι τρεις υσας. Schol. in Arat. Phæn. p. 25.

<sup>n</sup> Εστι δε και οικημα Ερεχθειον καλεμενον — εισελθουσι δε εισι βωμοι Ποσειδωνος, εφ' ε και Ερεχθει θυσιεν εκ του μαντευματος, και ηρωος Βυτε, τριτος δε Ηφαιστ. Paus. Attic. p. 62. Erechtheus is said by Tzetzes to be the same both as Jupiter and Neptune, or in other words the solari-diluvian Noah: Ερεχθευς, ο Ποσειδων, η ο Ζευς. Schol. in Lycoph. ver. 158. while Hesychius, and Athenagoras, both agree in making him to be Neptune. Ερεχθευς

Ποσειδων





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the father of Pandion ; in whose reign Ceres and Bacchus came into Attica<sup>q</sup>. 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-dra-gontian 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 Noëtic Ark*; and Cecrops, to the care of whose daughter he was delivered, is Za-Cur-Op, the illustrious solar serpent<sup>r</sup>.

As for the celestial bull, he is supposed by some to be that, which conveyed Europa into Crete, and by others, to be the heifer Io, or Isis<sup>s</sup>. 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

<sup>q</sup> Apollod. Bibl. lib. iii. cap. 13.

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

<sup>s</sup> Ταυρος λεγεται εν τοις αστροις τιθεναι, δια το Ευρωπην αγαγειν εκ Φοινικης εις Κρητην—ετεροι δε φασι βην ειναι της Ιεσ μιμημα, χαριν δε εκεινης επιμηθη το αστρον. Eratof. Catast. Ταυρος.



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

Αυθις γαρ ὑβεν τῶν βαρβαν ἄρπαγης  
 Κρητες αντιποινον Ἰδαίσι καπροι<sup>t</sup>  
 Ζητῶντες, αἰχμαλωτον ημπεδυσαν ὄροιν,  
 Ἐν ταυρομορφῶ τραμπιδος τυπωματι  
 Σαργαπῆαν, δικταιον εἰς ανακτορον,  
 Δαμαρτα Κρητης Ἀσερω σερπηλατη<sup>u</sup>.

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

<sup>t</sup> I apprehend, that the title *Capri*, which is bestowed by Lycophron upon the *Idèi Daçtyli*, is precisely equivalent to *Cabri* or *Cabiri*. The name *Caprus* or *Cabrus* seems to have been given to the boar on account of its being an arkite symbol. Hence we find, that Vishnou or Noah was feigned by the Hindoos to have metamorphosed himself into a boar, and in that shape to have saved the world from the destructive ravages of the deluge. With the same allusion to the appellation of the Cabiric gods, the goat, into which Bacchus was supposed to have metamorphosed himself when the deities were attacked by Typhon, was called by the Latins *Caper*, or *Caber*; while the she-goat, which was feigned to have suckled Jupiter, was denominated *Capra* or *Cabra*.

<sup>u</sup> Lycoph. Cassan. ver. 1296.



same Jupiter in short, who, in the very same form, violated his daughter Proserpine, and by her became the father of Bacchus<sup>x</sup>.

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

<sup>x</sup> Φερεται δε περι τε δρακοντος και Κρητικος μυθου, ως αμα επιοντος ποτε τε Κρονε ο Ζευς ευλαβηθεις, εαυτον μεν εις δρακοντα μετεμορφωσε. Schol. in Arati Phænom. p. 11. It may not perhaps be improper to remark, that the dragon of ancient mythology was not the imaginary monster described by the moderns, but merely a large serpent.





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informs us, that the Hyperboreans were seated in Britain, where they worshipped Apollo in a vast circular temple<sup>c</sup>. The title, which they bestowed upon him, was *Balenus* or *Belis*<sup>d</sup>; 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*<sup>e</sup>. Accordingly, as the Druids worshipped the solar orb, so we find that they held the serpent in peculiar veneration<sup>f</sup>, 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<sup>g</sup>; 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

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

<sup>d</sup> Borlase's Cornwall, b. ii. chap. 16.

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

<sup>f</sup> Plin. lib. xxix. cap. 3.

<sup>g</sup> Stukeley's Abury.



Bacchus or Noah were duly celebrated in Britain<sup>h</sup>. 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<sup>i</sup>.”

The introduction of the diluvian superstition into Britain will account for the preva-

<sup>h</sup> Ἀλλὰ δ' Ὠκεανοιο παρὰ βορρωτιδᾶς ακτᾶς  
 Δισσαὶ νησοὶ εἰσὶ Βρετανίδες, ἀντία Ῥήνου·  
 Κεῖθι γὰρ ὑδατὶν ἀπερευγεται εἰς ἅλα δίνην.  
 Ταῦν τοὶ μεγέθος περιωσίον· οὐδὲ τις ἄλλη  
 Νησοὶς ἐν πάσῃσι Βρετανίσις ἰσοφάρει.  
 Ἀγχι δὲ νησιαδῶν ἕτερος πορὸς, ἐνθα γυναῖκες  
 Ἀνδρῶν ἀντιπερηθεὺν ἀγαυῶν Ἀμνιταῶν  
 ὄρνυμεναι τελεῖσσι κατὰ νομὸν ἱερά Βακχῶ,  
 στεψαμεναι κισσοῖο μελαμφυλλοῖο· κορυμβεῖς,  
 Ἐννυχίᾳ· παταγῆς δὲ λιγυθρίος ὄρνυται ἦχη.

Dionys. Perieg. ver. 565.

<sup>i</sup> Borlase's Cornwall, book ii. chap. 16.



lence of arkite names observable in these dominions. One of our Scottish isles still retains the Egyptian title *Buto*, while its neighbour *Arran* seems to have received its appellation in honour of *Aran, the Ark*. In a similar manner, *Mona*, or Anglesey, the grand seat of the Druidical worship<sup>k</sup>, and its frith *Menai*, are probably mere variations of *Men-Ai, the land of Menu*.

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

<sup>k</sup> See Rowland's *Mona Antiqua*, and that exquisitely beautiful drama of Mason, *Caractacus*.

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

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





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the nature of amulets, and were believed to have a power of averting danger <sup>q</sup>.

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<sup>r</sup>.” This island, the history of which I shall notice more particularly hereafter<sup>s</sup>, was dedicated, as we learn from Mnaseas, to the Cabiri; and he further informs us, that Ceres, Proserpine, and Bacchus, were reckoned in the number of those deities<sup>t</sup>. Hence it evidently appears, that the gods of Britain were the same as the Cabiri of Samothrace;

<sup>q</sup> Samothracios hos annulos αλεξιφθορον vim habere credidit antiquitas, ut et Græcorum φυσικας δακτυλις, intus pervios et cassos, quemadmodum scripsit Artemidorus. Annot. ad Plin. Nat. Hist. lib. xxxiii. cap. 1.

<sup>r</sup> Περὶ δὲ τῆς Δημητρὸς καὶ τῆς Κορῆς, πιστοτέρα ὅτι φησὶν (Ἀρτεμίδωρος) εἶναι νῆσον πρὸς τῇ Βρετανικῇ, καὶ ἦν ὁμοία τοῖς ἐν Σαμοθρακῇ περὶ τὴν Δημητράν καὶ τὴν Κορὴν ἱεροποιεῖται. Strab. lib. iv. p. 198.

<sup>s</sup> Vide infra chap. vi.

<sup>t</sup> Schel. in Apoll. Argon. lib. i. ver. 917.

and



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<sup>u</sup>. 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 Sesostris constructed a ship, which was 280 cubits long: and adds, that it was made of cedar; that it was covered with plates of gold and silver; and that it was dedicated to Osiris or Noah at the city of Theba or the Ark<sup>x</sup>. It is sufficiently

<sup>u</sup> Tac. de Mor. Germ. cap. 9.

<sup>x</sup> Diod. Bibl. lib. i. p. 52.



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

As the Hyperboreans then worshipped Isis, and introduced into their Mysteries the symbolical Baris, we shall not be surpris'd to find, that they occasionally constructed their temples in the figure of ships. The ruins of a very curious temple of this nature are yet remaining in the neighbourhood of Dundalk in Ireland. Its form, even in its present mutilated state, is precisely that of a galley; and its very name sufficiently points out the idea, which was impressed upon the mind of its architect. According to Colonel Vallancey, *Faghs na ain eighe*, the appellation by which it is usually distinguished, is a corruption of *Faghas na beum Naoi*, which may signify *the remains*





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lent among the Germans, in which we behold the great goddesses connected, as in the mysteries of Egypt, with the small lake, the consecrated island, and the symbolical ox.

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

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

<sup>b</sup> Tac. de Mor. Germ. cap. 40.



adopted of sending home the ark of God, was borrowed from this very superstition. Wishing to pay it all possible honour, they conveyed it, like the shrine of the great Phœnician deity Agruerus, in a cart drawn by cows.

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

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* <sup>d</sup>, 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-

<sup>c</sup> 1 Sam. vi. 7.

<sup>d</sup> Vallancey's Vindication apud Collect. de Reb. Hiber. vol. v. p. 460.



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

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

The conjunction of the fish, the wheel, and the water, is a fresh instance of the wide prevalence of that idolatry, which originated from an union of the two most ancient superstitions<sup>f</sup>.

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<sup>g</sup>. Rhea, or the mother of

<sup>e</sup> Verst. Restit. of decayed Inteli. p. 64.

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

<sup>g</sup> Ergo jam dextro Suevici maris litore Æstyorum gentes alluuntur—Matrem deum venerantur. Insigne superstitionis formas aprorum gestant. Tac. de Mor. Germ. cap. 45.





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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<sup>k</sup>. 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<sup>l</sup>. Hence he is enumerated by Pausanias and Strabo among the Idæi Dactyli or Cabiri, and connected with the Cabiric goddesses Ceres<sup>m</sup>. The boar is sometimes fabled to have been beloved by Typhon<sup>n</sup>; 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<sup>o</sup>. 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*<sup>p</sup>; a word

<sup>k</sup> Ὁ Τυφῶν ἔνδιωκων πρὸς τὴν πανσεληνον εὗρε τὴν ξυλιυην σορον, ἐν ἣ τὸ σωμα τῆς Οσιριδος ἐκειτο, καὶ διερξεν. Plut. de Isid. p. 354.

<sup>l</sup> Jablonf. Panth. Ægypt. lib. ii. cap. 3.

<sup>m</sup> Paus. Bœot. p. 763.—Strab. Geog. lib. viii. p. 355. and lib. x. p. 473.

<sup>n</sup> Plut. de Isid. p. 354, 357.

<sup>o</sup> Ibid. p. 364.

<sup>p</sup> Λιμνη δὲ Σερβωνις, καὶ χώρα, περὶ ἣν φασὶ τὸν Τυφῶνα κεκρυφθαι, πηλοσιον



derived, like Osiris, from Sir, Cur, or Cor, *the Sun*. For the same reason the bed of that allegorical monster was denominated *Coricus*, which I apprehend signifies nothing more than the great central abyfs; accordingly, a tradition prevailed, that fountains had formerly burst forth from it<sup>q</sup>. 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<sup>r</sup>, and was feigned to have been killed by a boar, which called forth the yearly lamentations of the women of Byblos<sup>s</sup>. The death of Adonis, like that of Bacchus, Osiris, and Hercules, is a mere allegory, and relates solely to the mythological death of Noah, his confinement within the Ark; whence it is said to have been occasioned by the symbolical boar. According to Nonnus, Mars himself assumed

πλησιον εσαν τε προς τω Πηλειω Κασια ορες. Eustath. in Dionys. Perieg. ver. 253.

<sup>q</sup> Senec. Quæst. Nat. lib. iii. cap. 10.

<sup>r</sup> Κιρις, Αδωνις, Λακωνες. Hesych. Αδωνις, ιχθυς θαλασσιος. Ibid. Κιρῆις, ὁ ιχθυς — ὁμοίως δὲ λεγεται παρα Κυπριοις Κιρῆις ὁ Αδωνις. Etym. Mag.

<sup>s</sup> Luc. de Dea Syra.



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

— Επει συος εικονι μορφης  
 Αρης κερχαροδων, θανατηφορον ιον ιαλλων,  
 Ζηλομανης ημελλεν Αδωνιδι ποτμον υφαινειν †.

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.

† Dionys. lib. xli. p. 700.





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cumstance, Adonis is said by Clemens Alexandrinus and Theocritus to have been beloved by Proserpine<sup>b</sup>. The fact is, that *Bacchus*, *Pluto*, *Ceres*, *Proserpine*, and *Mercury*, were all names, as we are informed by Mnaseas, of the Cabiric deities<sup>c</sup>. Thus it necessarily follows, that the Cabiri were gods of the infernal regions, the cause of which was simply this: the Ark, that floated upon the surface of the mighty waters, was considered in the light of a coffin, which contained the relics of universal nature; while the *Hades* of the Mysteries was nothing more than the vast central cavity of the earth, from which principally issued the waters of the deluge, when the fountains of Tartarus or the great abyss were broken up, and when a death-like obscurity was diffused over the face of the deep<sup>d</sup>. Hence the Phenician word *Aron*, and its Greek derivative *Larnax*, signify either *an*

<sup>b</sup> Ἐπι Ἀδωνιδὶ Φερσεφάτῃα. Clem. Alex. Cohort. p. 29. Ὁ τριφιλατος Ἀδωνις, ὃ κεν Ἀχερουτὶ φιλεῖται. Theoc. Idyll. xv. ver. 86.

<sup>c</sup> Schol. in Apoll. Argon. lib. i. ver. 917.

<sup>d</sup> I cannot think with Mr. Bryant, that the *Hades* of the mysteries was the interior of the Ark, because it is represented as containing things, which it was impossible that the Ark should have contained: namely, the four rivers of hell, the Stygian lake, and the Titanic host that perished beneath the waves of the deluge.



*ark* or a *coffin*<sup>e</sup>: and hence the inclosure of the Noëtic family within the gloomy inte-

<sup>e</sup> Tzetzes indifferently uses the terms *Larnax* and *Soros* to describe *the ark* or *coffin*, in which the infant Jason was inclosed. (Tzet. Chil. 7. Hist. 96.—Schol. in Lycoph. ver. 175.) *Larnax* seems to be compounded of El-Arn-Ac, *the divine Ark of the ocean*, and *Soros* to be derived from Sor (ἄρ), *a bull or beifer*. With regard to the word *Aron*, it is constantly used in Scripture to denote *the ark of the covenant*, and as such is uniformly rendered by the LXX. *Cibotus*, *a boat*. It occurs likewise in the last verse of *Genesis*, where it is properly translated *a coffin*. I am much inclined to think, that the sacred ark or boat of God, overshadowed by the protecting wings of the Cherubim, has the very same commemorative allusion to the Noëtic Ark, as the *Baris* of Egypt. It is perpetually called *the ark of the covenant*, with a primary reference, I apprehend, to the covenant vouchsafed by God to Noah, though, doubtless, with a secondary reference to that same covenant renewed in a particular manner with the seed of Abraham. Hence, in the Jewish tabernacle, it was surmounted by the mercy-seat and the Cherubim; as the mercy of God rested upon the diluvian ark, and as his providence guarded it from surrounding dangers. In all the sacred processions, and in all the marches of Israel through the wilderness, it was borne aloft upon the shoulders of the priests, exactly in the same manner as the *Baris* of the Egyptian Ogdoad: but there was this essential difference between them: the ark was consecrated to the service of the Most High, and served perpetually to remind his chosen people of the most signal instance of divine mercy and justice; while the primitive use of the *Baris* was miserably perverted to the purposes of a base and degraded idolatry. Nor is the sacred symbol of the ark confined to the mysteries of the Levitical dispensation: St. Peter compares the water, upon which it floated, to the cleansing streams of baptism (1 Pet. iii. 20, 21.); and the Anglican Liturgy mentions it, as an expressive emblem



rior<sup>f</sup> 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<sup>g</sup>. 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.)

<sup>f</sup> 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.

<sup>g</sup> 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 safeguard of life, in going into the Ark; yet, being buried there, he rose again, as it were, in his coming forth to begin a new world.” Comment. on 1 Peter iii. 21. The same thought, as far as the deep gloom attendant upon the deluge is concerned, is beautifully expressed by Mr. Gisborne:

—————One morn the heavens

Grew dark with wings; earth with unnumber'd steps

Sounded; bird, beast, in long procession sought

Their destin'd refuge. With his kindred train

The builder next ascended. From the gloom

Of congregating clouds put forth, a Hand

The entrance clos'd. Then darkness cover'd all,

Deathlike, unshinn'd, as though primeval night

Resum'd her empire—————

*Walks in a Forest*, p. 125.





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

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

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

ριδος διασκεδασειν τω Τυφωνι, η αλλο τι τριουτου αποειλει ποιησειν.  
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<sup>k</sup>,” we may without impropriety put into the mouth of the great patriarch the prayer of the prophet Jonah.

“ I cried by reason of mine affliction unto  
 “ the Lord, and he heard me: out of the  
 “ belly of Hell cried I, and thou heardest my  
 “ voice. For thou hadst cast me into the  
 “ deep, in the midst of the seas, and the  
 “ floods compassed me about: all thy billows  
 “ and thy waves passed over me—The wa-  
 “ ters 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<sup>l</sup>.”

<sup>k</sup> Psalm cvii. 26.

<sup>l</sup> 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 bap-  
 “ tism, 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*<sup>m</sup>. The ques-

“ of the operation of God, who hath raised him from the dead.”  
Coloff. ii. 12. See also Rom. vi. 4.

<sup>m</sup> 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 persequar, nonne humano genere completum est? Si vero scrutari vetera, et ex his  
ea,





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

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

<sup>p</sup> Paus. Corinth. p. 200. Strab. Geog. lib. viii. p. 371.



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

*Lerna* I apprehend to be a contraction of *El-Aran-Ai*, *the land of the Ark-god*, and it was so called in allusion to the entrance of Noah into the Ark. It was situated near the sea; and was at once the scene both of the metamorphosis of *Io* into the symbolical heifer<sup>q</sup>, 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*<sup>r</sup>. 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 *gegeues*; and was

<sup>q</sup> Εὐθύς δὲ μορφή και φρενὲς διαστροφὸς  
 Ἦσαν, κερασις δ', ὡς ὄρατ', οὐξυτομῶ  
 Μυωπὶ χρισθεῖς, ἐρμανεὶ σκίρτηματι  
 Ἠισσον πρὸς εὐποτον τε Κερχνεῖας ῥέος  
 Λερνῆς ἀκρῆν τε· βουκόλος δὲ γηγενῆς  
 Ἀκρατος οργῆν Ἀργὸς ᾤμαρτει.—

Æsch. Prom. Vinc. ver. 674.

<sup>r</sup> Περιβόλος ἐστὶ λίθων· και τὸν Πλατῶνα ἀρπασάντα, ὡς λέγεται, κορῆν τὴν Δημητρός, καταβῆναι ταύτη φασὶν ἐς τὴν ὑπογῆαν νομιζομένην ἀρχὴν· ἣ δὲ Λερνα ἐστίν, ὡς και τὰ προτέρα εἶχει μοι τὰ λόγια, πρὸς θαλάσσην, και τελετὴν Λερναίαν ἀγασσιν ἐνταυθα Δημήτρι. Paus. Corinth. p. 198.



contemporary with Asopus 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<sup>s</sup>. 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<sup>t</sup>: whence we find, that the Phliasians, being connected with the history of the deluge on the one hand, and with the solar superstition

<sup>s</sup> Εν τη γη ταυτη γενεσθαι πρωτον Αραντα φασιν, ανδρα αυτοχθονα και πολιν τε ωκισε περι τον βυνον τετον, ος Αραντινος ετι καλειται, και ες ημας.—και απ' αυτου το αρχαιον η γη και η πολις Αραντια εκληθησαν. Τετω βασιλευοντι Ασωπος Κηγλησης ειναι λεγομενος και Ποσειδωνος εξευρε του ποταμου το υδωρ, οντινα οι νυν απο του εφροντος καλεσιν Ασωπον. Paus. Corinth. p. 138. Asopus is As-Op, *the solar serpent*. Πρω της τελειης εν τω Δημητρος αδελφω Αραντα, και τους παιδας καλουσιν επι τας σπονδας. Ibid. p. 139. Φλιασιοι γαρ Προμηθει γενεσθαι τω Ιαπετω καια τον αυτον χρονον φασιν Αραντα. Ibid. p. 143.

<sup>t</sup> Διονυσου δε οίδα καλουμενον (scil. Φλιαντα), και των πλευσαντων επι της Αργους και τουτον γενεσθαι λεγομενον. Ομολογει δε μοι και του Ροδίου ποιητου τα επη:

Φλιας αυτ' επι τοισιν Αραιθυρεθεν ικανεν,

Ενθ' αφρειος εναιε Διονυσοιο εκητι

Πατρος εου πηγησιν εφεσιος Ασωποιο.

Paus. Corin. p. 139.





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

Testis Amymome, latices cum ferret in arvis,  
Compressa, et Lerne pulsa tridente palus <sup>a</sup>.

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

<sup>z</sup> Λερνη κρηνη του Αργουσις ιερη Ποσειδωνος. Schol. in. Apoll. Argon. lib. iii. ver. 1240. Αμυμωμη δε τούτω (Ποσειδωνι) συνευνασζεται και αυτη Ποσειδων τας εν Λερνη πηγας εμηνυσεν. Apollod. Bibl. lib. ii. cap. 1.

<sup>a</sup> Propert. lib. ii. ver. 20.

<sup>b</sup> Nauplius Neptuni et Amymomes Danaï filiæ filius Argivus. Hyg. Fab. 14.

<sup>c</sup> Ναυπλιος απογονος του Αρχαιου του Ποσειδωνος υιου, και Αμυμωμης της Δαναου. Schol. in Apoll. Argon. lib. i. ver. 136.



Nus<sup>d</sup>. It is worthy of notice, that Nonnus makes Amymomè to be the same as the Phœnician Beroè, whom I shall hereafter shew to be the *Beruth* of Sanchoniatho, and the *Berith* or *covenant* mentioned in Holy Scripture<sup>e</sup>.

Tradition asserted, that Danaus sailed from Egypt in the ship *Argo*<sup>f</sup>, and that he first landed in Argolis upon the coast of Lerna, where he built a temple to Neptune the generator<sup>g</sup>, 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

<sup>d</sup> 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, to 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.

<sup>e</sup> Vid. infra chap. ix.

<sup>f</sup> Schol. in ibid. ver. 4. The history of the *Argo*, or *Ark*, will be considered at large hereafter.

<sup>g</sup> Ἐστὶ δὲ ἐκ Λερνῆς καὶ ἕτερα παρ' αὐτὴν ὁδὸς τὴν θάλασσαν ἐπὶ χωρίον, ὃ Γενεσίον ὀνομαζέσσι. Πρὸς θάλασση δὲ τῆ Γενεσίῃ Ποσειδῶνος ἱερόν ἐστὶν ἡ μεγα—γῆς δὲ εὐταυθα πρῶτον τῆς Ἀργολίδος Δαναὸν σὺν τοῖς παισὶν ἀποβῆναι λέγουσι. Paus. Corin. p. 201.



less than Ceres, was a personification of the vessel, in which the great patriarch made his escape. The institutor of the Lernæan mysteries is said to have been Philammon; and they were the same as those of Ceres at Eleufis<sup>h</sup>.

Lastly, it was at Lerna also, that Hercules slew the famous water-serpent<sup>i</sup>; as he had contended in Crete with the bull, at Nemæa with the lion, and in Arcadia with the boar.

Herculis antistare autem si facta putabis,  
Longius a vera multo ratione ferere.

Quid Nemæus enim nobis nunc magnus hiatus  
Ille leonis obesset, et horrens Arcadius sus?

<sup>h</sup> Εντος δε τῶν ἄλλων, ἀγάλματα εἰσι μὲν Δημητρος Προσυμνης, εἰσι δε Διονυσε και Δημητρος καθήμενον ἀγάλμα ου μεγα.—Ἐτερω δε ναυ Διονυσος Σαωτης καθήμενον ξοανον, και Αφροδιτης ἀγάλμα επι θαλασση λιθου· ἀναδειναι δε αυτο τας θυγατερας λεγουσι του Δαναου· Δαναον δε αυτο το ἱερον επι Ποντικῶ ποιησαι της Αθηνας· κατασησαδαι δε των Λερναϊων τῶν τελετην Φιλαμμωνα φασι. Ibid. p. 198. Eschylus and his Scholiast make Danaus the fifth in descent from Io, and the immediate son of Belus. Prom. Vincit. ver. 352. This genealogy is entirely fabulous, but it serves to shew the connection between Io and Danaus, the Ark and the god of the Ark.

<sup>i</sup> It is not unworthy of notice, that, according to some of the ancient mythologists, Cadmus was the person who slew the hydra of Lerna. Palæph. de incred. Hist. c. 6. The fact is, that Cadmus and Hercules were one and the same person, Noah worshipped in conjunction with the Sun. More will be said respecting Cadmus hereafter. Vide infra chap, vii.





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had' been presented to him by Apollo<sup>n</sup>, and which Macrobius pronounces to be nothing more than a ship<sup>o</sup>.

Hercules then, being the solar Noah, was naturally esteemed one of the Idèi Dactyli, or Cabiri, and as such was joined with the great infernal or arkite goddeffes Ceres and

<sup>n</sup> Ὁ δὲ (Ἡλῖος) τὴν ἀνδρείαν αὐτῶ (Ἡρακλῆος) θαυμασας, χρυσεὸν ἔδωκε δεπας, ἐν ᾧ τὴν Ὠκεανὸν διεπερασε—Ἡρακλῆς ἐνθήμενος τὰς βοῶς εἰς τὸ δεπας, καὶ διαπλευσας εἰς Ταρτησσοῦν, Ἡλίῳ πάλιν ἀπέδωκε τὸ δεπας. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnos. lib. xi. p. 470. Tartessus, where Hercules was supposed to have restored his cup to the Sun, was a Phenician colony; and it seems to have derived its name from Tar, or Tör, *a bull*. Stephanus of Byzantium says, that it was so called from the river *Tartessus*, which flows from the mountain *Argyrus*. If we suppose these to be Phenician appellations, which is certainly the most probable, *Argyrus*, or Arg-Ar, will be equivalent to *the mountain of the Ark*; but, if it be a Greek word, it will signify *silver*. I am aware, that both gold, silver, and tin, abounded formerly in Spain, which by a singular fatality was the *Peru* both of Tyre and Carthage; (Pomp. Mel. de Situ Orb. lib. ii. cap. 6.) the title *Argyrus* therefore may undoubtedly relate to that circumstance: but concerning this let the reader form his own judgment. A variety of Punic names however certainly occur in ancient Spain, whatever may be the most proper explanation of *Argyrus*. Pomponius Mela in a single sentence mentions the city of Tarracon or Tara-Chon, *the priest of the heifer*; of Eiuro 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.

<sup>o</sup> Saturn. lib. v. cap. 21.

Proserpine;



Proserpine ; the latter of whom was honoured by the Arcadians, under the title of *the Saviour*<sup>P</sup>. Hence he was feigned to have descended into hell, and upon his return to have been initiated into the mysteries of the Eleusinian Ceres<sup>Q</sup>, whose peculiar emblem, like that of Isis, was a boat or ship. Accordingly in a curious picture of the mystic infernal regions, mentioned by Pausanias, we find two figures introduced, the one of a man named *Tellis*, and the other of a female denominated *Cleobèa*, who was reported to have first brought the rites of Ceres to Thasus. She was painted, holding upon her knees a boat, like those, which, Pausanias observes, were usually consecrated to Ceres<sup>R</sup>. *Tellis* is

<sup>P</sup> Αἱ δὲ εἰσὶν αἱ μεγάλαι θεαὶ Δημητρὸς καὶ Κορῆς—τὴν Κορῆν δὲ Σωτείραν καλεσθῆναι οἱ Ἀρκάδες—Ἐστὶ δὲ καὶ Ἡρακλῆς παρὰ τῇ Δημητρὶ μέγας μάστιγα πηχυν' τρίτον τὸν Ἡρακλῆν εἶναι τῶν Ἰδαίων καλεμένων Δακτυλῶν, Ονομακρίτος φησὶν ἐν τοῖς ἐπέσι. Paus. Arcad. p. 664.

<sup>Q</sup> Μυστῶν τῷ Ἡρακλεῖ διότι ἐμυήθη ἐν Ἐλευσίνι τα δὲ αὐτοῦ λεγόμενα μικρὰ μυστήρια. Tzet. in Lycoph. ver. 1328. It is remarkable, that Hercules is sometimes said to have been the son of Iapetus and Thornax. Paus. Arcad. p. 658. The paternal side of this genealogy is evidently a precise inversion, for Iapetus was the son, not the father, of Noah; but the maternal side, if considered mythologically, is perfectly accurate, Thornax being *Tor-Nach*, *the tauric Ark of Noah*.

<sup>R</sup> Τελλις μὲν ἤλικιαν εφηβὸς γεγονώς φαίης αὐτῆς, Κλεοβοῖα δ' ἐτι παρθένος· ἔχει δὲ ἐν τοῖς γόνασι κίβωτον, ὅποιας ποιεῖσθαι νομίζουσιν Δημητρὶ.



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*<sup>s</sup>, 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.

—Κλεοβοίαν ἐς Θάσον τα ὄργια τῆς Δημητρος ἐνεγκειν πρώτην ἐκ Πάριον. Paus. Phoc. p. 866.

<sup>s</sup> To this Musèus the Orphic Argonautics are likewise addressed.





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luntarily quitted the cause of his rebellious brethren, and in return to have received from the gods proportionable honours\*.

As the *Musèus* of the Epopææ 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.

Dî, quibus imperium est animarum, umbræque  
silentes ;

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 archæan or arkite Chaos, Cronus or Noah, the wanderings of Cybelè or the Ark, and the illustrious orgies of the Cabiri.

— Βακχοιο και Απολλωνος ανακτος  
Κεντρω ελαυνομενος, Φρικωδεα κηλ' επιφασκον,

\* Diød. B'bl. lib. v. p. 338.

† Æneid. lib. vi. ver. 263.



Ἀρχαίᾳ μὲν πρώτῃ Χάος ἀμεγάρτον ἀναγκήν,  
καὶ Κρόνον, —————

————— ἠδ' ἐργ' αἰδήλα

Γηγενέων, —————

————— ὄρεσσιδρόμῃ τε λατρείαν

Μήτηρος, —————

————— ἠδ' ἀγλαὰ δῶρα Καβείρων<sup>z</sup>.

Epiphanius in short plainly informs us, that Chaos was the very same as the vast abyss. *Χάος δὲ καὶ Βυθός τινι ἔκ ἀν σαφές εἶη, ὡς το ὄμω-  
νυμὸν κελκτῆται<sup>a</sup>;*

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

<sup>z</sup> Orph. Argon. ver. 9.

<sup>a</sup> 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*<sup>b</sup>. Hence Hesychius informs us, that *Ogen* is *the Ocean*; *Ogenidæ*, *the daughters of the Ocean*; *Oganon*, *a stream of water*; *Ogenion*, *any thing ancient*<sup>c</sup>: while Suidas mentions *Ogenus*, *an ancient or archæan god*; *Ogyris*, *a lake*; *Ogè*, *a mound, or dam*; *Ogygion*, *any thing very ancient*, from *Ogyges* the first reputed king of Thebah<sup>d</sup>, or *the Ark*, in whose time, according to Varro<sup>e</sup>, a great deluge happened. *Ogyges*, or *Ogygisân*, as we learn from Pseudo-Berosus<sup>f</sup>, was a title of Noah. It seems to have been bestowed upon him descriptively, for *Ogygi-San* is equivalent

<sup>b</sup> Thus the Greek words *Archè* and *Archèus*, which signify *the beginning*, and *old*, seem to be derived from *Archa*, *the Ark*.

<sup>c</sup> Ωγην, ωκεανος—Ωγενιδαι, ωκεανιδαι—Ωγενιον, παλαιον—Ωγανον, αμαρη.

<sup>d</sup> Ωγενος, αρχαιος θεος, οθεν Ωγενιδαι και Ωγενιοι αρχαιοι—Ωγυρις, λιμνη—Ωγυγιον, αρχαιον, δια το Ωγυγον πρωτον αρχαι των Θηβαιων—Ωγη, διαφραξις.

<sup>e</sup> Varr. de Re Rust. lib. iii. cap. 1.

<sup>f</sup> Berof. Ant. lib. ii. fol. 13.





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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.

Τῶν μεσα καλλιροιο κατερχεται ὕδατα Νειλῦ.  
 Καί τὴν μὲν πολλοὶ τε καὶ οὐβιοὶ ἀνδρες ἐχουσιν·  
 Ἡ μὲν ὅσοι Θηβῶν ἐρικυδέα ναίετασσι,  
 Θηβὴν Ὠκυγιὴν ἑκατομπυλον<sup>ο</sup>. —

As Thebes bore the name of *Ogygia*, so Minerva, or the divine wisdom by which the Ark was preserved, was worshipped there under the title of *Ogga* or *Onga*, *the marine goddess*<sup>p</sup>. 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*.

——— Ὅδι τ' ομφαλὸς ἐστὶ θαλασσης,  
 Νησοῦ δένδρηεσσα· θεὰ δ' ἐν δωμασὶ ναίει  
 Ἀτλαντὸς θυγατρὴ οὐλοφρονος, ὅση θαλασσης  
 Πιστῆς βενθεὰ οἶδεν. ——— Odyss. lib. i. ver. 50.

• Dionys. Perieg. ver. 246.

<sup>p</sup> *Ogga*, Ἀθῆνα ἐν Θηβαίς. Hesych. The Scholiast upon Eschylus says, that *Onca* was a Phœnician name of Minerva, introduced by Cadmus: (Schol. in Sept. adv. Theb. ver. 169.) and Tzetzes informs us, that Thebes itself was called *Onca*, from the worship of *Onca*. Εἰσι καὶ Ὀγκαι κωμῆ Θηβῶν, ἔ Καδμὸς Ἀθῆνας ἀγαλμα ἰδρυσάτο. 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<sup>q</sup> : and hence the city of Thebah, or *the Ark*, was esteemed sacred to her, and denominated *Tritonian*<sup>r</sup>.

Εστὶ γὰρ πλοοῦσ ἀλλοῦ, ὃν ἀθανάτων ἱερεῖα  
Πεφραδόν, οἱ Θεῆης Τριτωνίδος ἐκγεγρασσιν<sup>s</sup>.

We learn from Lycophron, that Ceres, or the Ark, was styled *Oncèa*<sup>t</sup> ; and from Pausanias, that Apollo, or the solar Noah, was called *Oncceates*<sup>u</sup>. 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<sup>x</sup>. Stephanus of Byzantium makes him a king of Arcadia<sup>y</sup>, and that with perfect propriety, for he seems to have been no other than the great diluvian patriarch. He

<sup>q</sup> Herod. lib. iv. cap. 180.

<sup>r</sup> This Minerva, along with her father Neptune, is said to have instituted chariot races at Barcè. See Hesych. vox Βαρκαιοῖς οχοῖς. Barcè seems to be P'Arc-Ai, *the land of the Ark*.

<sup>s</sup> Apoll. Argon. lib. iv. ver. 259.

<sup>t</sup> Cassan. ver. 1225. See Tzet. in loc.

<sup>u</sup> Arcad. p. 651.

<sup>x</sup> Ουγκαι, πόλεις ἐν Ἀρκαδίᾳ ἀπὸ Ουγκοῦ τίνος ονομαθῆναι.

<sup>y</sup> 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<sup>z</sup>; and as the arkite Hercules, who was intitled by the ancient Gauls *Ogmios*, 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<sup>a</sup>. 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

<sup>z</sup> Θαλασσης δε αναφαινεσθαι κυμα εν τω ιερω τουτω (scil. Ποσειδωνος) λογος εστιν αρχαιος· εοικωτα δε και Αθηναιοι λεγουσιν ες το κυμα το εν ακροπολει· και Καρων οι Μυλασα εχοντες, ες του θεου το ιερον, ου φωνη τη επιχωρια καλουσιν Ογωα. Paus. Arcad. p. 619.

<sup>a</sup> Lucian apud Ban. Mythol. vol. iii. book vi. chap. 6





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This maritime Hercules was the same as Palemon<sup>c</sup>, whom Ovid describes as the son of Athamas king of Thebes. Palemon and his mother Ino are reported to have been terrified with serpents by the goddess Juno, to such a degree, that they plunged into the Ocean.

the several ramifications of the original word. The primitive Og signifies *the Ocean*. From the circular appearance of the sea when land is out of sight springs Ogh, *a circle*. All post-diluvian knowledge of antediluvian events has been conveyed to us through the medium of the Ogenidæ, or oceanic Noachidæ: hence Minerva was styled *Ogga*, partly as a marine goddess, and partly as the goddess of wisdom; and hence the Chaldæans affirmed, that they owed all their knowledge of the creation to the amphibious Oannes. For the same reason the Greek word Nus, *intelligence*, and the corresponding words in Greek, Latin, and English, *Gnoö* or *Ginosco*, *Nosco*, and *to know*, may all be traced to the name of the patriarch Noah. It is remarkable, that the Irish arrive at their word *Eag*, *wisdom*, by following a somewhat different chain of ideas. Ogh is *a circle*; but their literature was disposed in the form of a circle; therefore *Eag* is *wisdom*, or *mental application*. That the preceding remarks may not be esteemed too fanciful, I shall trace the ramification of two Hebrew radicals. Gal signifies *to roll*; Galiun, *a book*, that is *a roll* or *volume*; Gali, *waves* of the sea from their being rolled round; Gal, *a spring of water*; Galah, *the bowl of a candlestick*, from its rotundity; Gal, *to exult*, i. e. to testify joy by dancing round; Gal, *a round heap of stones*; Agal, *a drop*; Magal, *a sickle*; Gelilim, *rings* or *bracelets*; Gelilah, *a boundary*; Galal, *dung*; Galgal, *a wheel*; Galgalath, *the skull*. Aleph signifies *to lead*; Aleph, *a chieftain*; Aleph, *a thousand*; Aleph, *an ox*; Aleph, *to teach*.

<sup>c</sup> Παλαιμων, ὁ Ἡρακλῆς. Hesych. 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 dieties of the sea<sup>f</sup>. The name of Palemon, prior to his apotheosis, was *Melicerta*. This is evidently the same title as *Melicarthus*, or *the king of the city*<sup>g</sup>, under which appellation the

<sup>f</sup> Ovid. *Metam.* lib. iv. ver. 478. et infra.

<sup>g</sup> Melicarthus is מֶלֶךְ קִרְיָת Melech Kirjath, *rex urbis*; Athamas is Ath-Am-As, *the blazing Sun*; and Ino is the same as Io, Isis, or the Ark. Ino was feigned to be the nurse of Bacchus, the scriptural Noah; and, during the continuance of the sacred mania sent upon her by that deity, she was supposed to have rambled wildly through the forests of mount Parnassus. Hyg. *Fab.* 4. This celebrated hill was a high place of P'Arn-As, *the fiery god of the Ark*; and was accordingly dedicated to Apollo, *the solar Noah*. Hence we find, that Deucalion and his wife Pyrrha were thought to have landed, after their escape from the deluge, upon mount Parnassus. Apollod. *Bibl.* lib. i. cap. 7. Deucalion is Du-Cal-Ionah, *the god of the arkite dove*, and Pyrrha seems to have derived her name from the worship of P'Ur, *the Sun*. For the same reason the Hindoo Menu, who was saved from the waters of a flood with seven other holy persons, was styled *Vivaswata*, or *the offspring of the Sun*. *Asiat. Res.* vol. ii. p. 117. According to Hellanicus, Parnassus was so called from the hero Parnassus; but Andron with greater propriety asserts, that it was originally denominated *Larnassus*, on account of the Larnax, or *Ark*, of Deucalion having landed there, and that its name was afterwards changed to *Parnassus*. Schol. in Apoll. *Argon.* lib. ii ver. 713. The inhabitants of Delphi, celebrated for being the seat of the principal oracle of Apollo, were sometimes called *Lycoreans*, from Lycoreus, an imaginary son of that deity. Lycoreus however, no less than his



Tyrians worshipped Hercules. Sanchoniatho makes him the son of Demaroön ; but, as I have already observed, both he, and his imaginary father, are equally the scriptural Noah. Hence we find that Hercules, or *the arkite god*, is said to have been swallowed by a Cetus, or whale<sup>h</sup>. The Cetus however was nothing more than the Ark, represented under its usual symbol of a fish ; and accordingly we are informed by Hesychius, that its derivative *Cetenè* is *a large ship*<sup>i</sup>. In allusion to the Noëtic ogdoad, Hercules is said by Pindar to have had eight children by his wife Megara<sup>k</sup> ; and, with a reference to the triple

his father, is Luc-Or, *the fiery Sun*. Athamas, after the supposed death of Palemon, adopted Coronus and Haliartus, who became the founders of the two Beotian cities, called after their respective names. Paus. Bœot. p. 779. Coronus is Cor-On, *the Sun* ; and Haliartus is *the marine deity*.

<sup>h</sup> Στας ωπλισμενος (ὁ Ἡρακλῆς) περι το σομιον, ὡς κεχηνος επηρει το κητος, αθρωως τῷ τριτῷ εμπεπηδηκε σοματι· τρισι δε ἡμεραις ενδοθεν κατακοπτων αυτος, εξηλθεν αποβεβληκως και την της εαυτου κεφαλῆς τριχωσιν. Tzet. in Lycoph. ver. 34. This exploit of Hercules was performed, when he delivered Hesione, upon which occasion he was attended by Telamon, or Tel-Am-On, *the burning Sun*. The story is a mere repetition of that of Perseus and Andromeda.

<sup>i</sup> Κητηνη, ωλοιον μεγα ὡς κητος. From the same root comes the English word Cat, *a kind of ship*. Johnson's Dictionary.

<sup>k</sup> Ὁ δε Πινδαρος οκτω λεγει παιδας Μεγαρας και Ἡρακλεως. Tzet. in Lycoph. ver. 38.





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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*<sup>m</sup>. 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*<sup>n</sup>. The same radical, in its kindred form of *Ag, or Aug*, occurs likewise in the *Hebrew* word, *Agam, a pool of standing water*<sup>o</sup>: and, in the *Chaldaic cosmogony*, the chaotic mass previous to its reduction into order and regu-

<sup>m</sup> Bryant's Anal. vol. iii. p. 9. *The mouth*, which makes a part of this hieroglyphic, seems to mean *an oracular mouth*. Thus *Pbi* signifies either *a mouth, or an oracle*. The *Argo, or Ark*, was always supposed to be an oracular vessel. Erat. Catast. cap. 35—Callistrat. Stat. cap. 10—Val. Flac. Argon. lib. i.

<sup>n</sup> Martin. Hist. Sin. lib. i. p. 13.

<sup>o</sup>  *Stagnum*—R. Sal. scribit,  est collectio aquarum non scaturentium neque fluentium, sed stantium in uno loco. Buxt. Heb. Lex.



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* <sup>P</sup>.

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 <sup>Q</sup>.

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 <sup>R</sup>. Hence we find,

<sup>P</sup> Ομορωκα' είναι δε τὸ Χαλδαϊστὶ μὲν θαλατθ, Ἑλληνιστὶ δε με-  
θερμηνευεται θαλασσα. Syncel. Chronog. p. 29.

<sup>Q</sup> Phæd. Sect. 60, 61, 62.

<sup>R</sup> Accordingly the Scholiast upon Hesiod declares, that Styx was the water, which proceeded from the lowest parts of the earth, and occasioned the phenomenon of the rainbow. Στυγα νυν λεγει τους θαλαγγυς των υδατων, και τας ψεκαδας τας απο των κατω τοπων αναδιδομενας, — και ποιισας ιριδα. Schol. in Hes. Theog. ver. 776.



that she makes a vary conspicuous figure in the history of the Titans. We are informed by Apollodorus, that Jupiter ordained every oath taken by Styx the daughter of Oceanus to be inviolable; because he wished to pay her the highest honour, on account of her having assisted him, with all her children, in his war against the Titans<sup>s</sup>. In a similar manner Lycophron represents Jupiter as making a libation of the waters of Styx, and swearing a tremendous oath, when about to attack the Titans, and the giants.

Στυγος κελαινης νασμον, ενθα τερμειυς  
 Ορκωμοτῆς ετευξεν αφθιτοις εδρας,  
 Λοιβας τ' αφυσσων χρυσεαις πελλαις γανος  
 Μελλων γιγαντας, καπι Τιτηνας περαν<sup>t</sup>.

<sup>s</sup> Το δε της Στυγος ὕδωρ, εκ πετρας εν ἀδου ῥεον, Ζευσ εποιησεν ὄρκον, ταυτην αυτη τιμην διδεις, ανθ' ὧν αυτη κατα Τιτανων μετα των παιδων συνεμαχησεν. Apollod. Bibl. lib. i. cap. 2. The children of the diluvian Styx are evidently the rivers and fountains; accordingly these are, with perfect propriety, enumerated by Hyginus in his list of the offspring of Styx and Pallas. Hyg. Fab. p. 8.

<sup>t</sup> Cassan. ver. 706. Tzetzes applies this to the war of Jupiter with the other gods, which however is in fact, the very same as the Titanic contest. Schol in loc. The arkite ogdoad being the great gods of the Gentiles, these gods are almost universally said to be descended from the Ocean; and to this very cause Aristotle, in a remarkable passage, ascribes the oath by the waters of Styx. Εισι δε τινες, οἱ καὶ παμπαλαιος, και πολυ προ της νυν γενεσεως, και πρωτους θεολογησαντας, οὕτω διονται περι της φυσεως





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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<sup>y</sup>. Thaummas may possibly have derived his name from *Thaum*, *the abyss*. He seems to be the same as the scriptural Thammuz, under which title Adonis, or the great diluvian patriarch, was worshipped in Palestine. It is remarkable, that Thaummas is supposed by Ptolemy Hephestion to have had another daughter called *Arca*, who assisted the Titans, during their tremendous conflict with Jupiter<sup>z</sup>. The explanation of this fable is perfectly obvious. The Ark, in the usual strain of oriental allegory, is said to be the daughter of Noah, and the sister of the rainbow; while the Titans, whom she is feigned to have assisted, are evidently, not the impious, but the Noëtic Titans.

In consequence of Styx being a personification of the deluge, Parthenius the Phocensian assigns to her the epithet *Ogenia*, and connects her with the marine deity *Tethys*<sup>a</sup>; while, to perpetuate the memory of that aw-

<sup>y</sup> Gen. ix. 13.

<sup>z</sup> Ἡ δὲ Ἀρκὴ Θαυμααντος τῆν θυγατρὴν, ἣς ἡ ἀδελφὴ Ἰγίς. Ptol. Heph. Nov. Hist. lib. vi.

<sup>a</sup> Farth. 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*<sup>b</sup>. Pausanias informs us, that Styx flowed from a lofty crag near the ruins of Nonacris; a small town, which was so called from the wife of Lycaon<sup>c</sup>. 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<sup>d</sup>. As the Arcadian Styx then received its appellation in memory of the diluvian waters of hatred, so its branch Titaresius evidently derived its name from Tit, *the colluvies of the flood*<sup>e</sup>.

Οἱ τ' ἀμφ' ἱμερτον Τιταρησιον ἐργ' ἐνεμοντο,  
 Ὅς ῥ' ἐς Πηνειον προΐει καλλιρροον ὕδωρ,  
 Οὐδ' ὄγε Πηνειῶ συμμισγεται ἀργυροδίνῃ,  
 Ἀλλὰ τε μιν καθυπερθεν ἐπιρρέει, ἢ ἔτ' ἐλαιον.  
 Ὅρκια γὰρ δεινὰ Στυγος ὕδατος ἐσὶν ἀπορρώξ<sup>f</sup>.

Or where the pleasing Titaresius glides,

<sup>b</sup> Περὶ τε ἐν Ἀρκαδίᾳ Στυγος ὕδατος ἔτω φασιν. Ptol. Hephæst. Nov. Hist. lib. iii. See also Stob. Eclog. Phys. lib. i. p. 130.

<sup>c</sup> Τοῦ μὲν ἔθ' ἀρχαίου Νωνακρῆς πόλις ἦν Ἀρκαδῶν, καὶ ἀπὸ τῆς Λυκαόνος γυναικὸς τὸ ὄνομα εἰληφεί· τὰ δὲ ἐφ' ἡμῶν ἐρείπια ἦν—Τῶν δὲ ἐρείπιων ἔ πορῶ κρημνὸς ἐστὶν ὑψηλὸς—καὶ ὕδωρ κατὰ τὰ κρημνὰ γαζεῖ· καλεῖσιν δ' Ἕλληνας αὐτὸ ὕδωρ Στυγος. Paus. Arcad. p. 634.

<sup>d</sup> Metam. lib. i. ver. 165.

<sup>e</sup> Whence also *Titan*.

<sup>f</sup> Iliad. lib. ii. ver. 751.



And into Peneus rolls his easy tides ;  
 Yet o'er the silver surface pure they flow,  
 The sacred stream unmix'd with streams below,  
 Sacred and awful ! from the dark abodes  
 Styx pours them forth, the dreadful oath of gods.

Pope.

Styx at length empties itself into the river *Crathis*<sup>g</sup>, 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<sup>h</sup>. Diana, as we have seen, is the same as Isis, or Ceres ; and her name *Pyronia* relates to the worship of P'Ur-On, *the blazing Sun* : while *Crathis* was so called in honour of Car-Ath, *the solar heat*.

It has been stated, that Bacchus was worshipped by the Arabs under the title of *Dus-Ares, the divine Sun* ; and it may now be observed, that, as he was the *Noah* of scripture, so we meet with a river Styx, also in Arabia<sup>i</sup>. Tradition asserted, that, when Bacchus was

<sup>g</sup> Paus. Arcad. p. 635.

<sup>h</sup> ——— επι το ορος αγουσης την Κραθιν' εν τω τω ορει τω ποταμω της Κραθιδος εισιν αι πηγαι — απο τω τω ορει δε καλειται τω Κραθιδος και εν Ιταλια ποταμος εν τη Βρεττιων. Εν δε τη Κραθιδι τω ορει, Πυρωνιας ιερον εστιν Αρτεμιδος' και τα ετι αρχαιοτερα παρα της θεσ ταυτης απηγοντο Αργειοι πυρ ες τα Λερναια. Paus. Arcad. p. 632.

<sup>i</sup> Της Αραβιας και το Στυγαιον υδωρ κατειβομενον απεδημησεν εις τα Βοσρα. Damasc. Vit. Isid; apud Phot. Bibl. p. 1060.

furi-





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of Styx and the giant Pallas were Strength, Jealousy, Power, Victory, Fountains and Lakes<sup>n</sup>; and that the offspring of Echidna and Typhon<sup>o</sup> 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<sup>p</sup>. 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<sup>q</sup> and the Colchian dragon, equally

<sup>n</sup> Ex Pallante gigante et Styge, [Scylla,] Vis, Invidia, Potestas, Victoria, Fontes, Lacus. Fab. p. 8. Scylla seems to have crept erroneously into the text, for she is shortly after by the same author said to be the daughter of Typhon and Echidna.

<sup>o</sup> Or the Ocean.

<sup>p</sup> Ex Typhone et Echidna, Gorgon, Cerberus, Draco, qui pellem auream arietis Colchis servabat: Scylla quæ superiorem partem fœminæ, inferiorem canis habuit, quam Hercules interemit: Chimæra, Sphinx, quæ fuit in Bœotia: Hydra serpens, quæ novem capita habuit, quam Hercules interemit: et draco Hesperidum. Ibid. p. 12.

<sup>q</sup> 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<sup>r</sup>; 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*<sup>s</sup>. Some relics of the primitive tradition appear to have reached even the days of Virgil. That poet describes Helenus as enjoining his hero

He adds, that her father was called Phorcyn. Palæph. de Incred. Hist. cap. 32. Hence I conjecture, that Gorgon derived her name from G'Orga, *the illustrious Ark*, and that she was decorated with snakes for the very same reason that Hecatè and Ceres were. Apoll. Argon. lib. iii. ver. 1214.—Paus. Arcad. p. 686. As for her supposed father Phorcyn, he seems to be no other than Ph'Orc-Chen, *the priest of the Ark*.

<sup>r</sup> This will plainly appear, when the history of the Argonautic expedition is considered.

<sup>s</sup> Scylla is שַׂאוּלָה, and Charybdis חַוֵּר-אוֹבְדָן. See Boch. Canaan, lib. i. cap. 28. Bochart chooses rather to derive Scylla from שַׂקוּל, *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 Charybdis

Obfidet : atque imo barathri ter gurgite vastos  
Sorbet in abruptum fluctus, rursusque sub auras  
Erigit alternos, et sidera verberat unda.

At Scyllam cæcis cohibet spelunca latebris,  
Ora exertantem, et naves in saxa trahentem.  
Prima hominis facies, et pulchro pectore virgo  
Pube tenus : postrema immâni corpore pristis,  
Delphinum caudas utero commissa luporum<sup>t</sup>.

- - - - -  
Unum illud tibi, nate dea, præque omnibus  
unum  
Prædicam, et repetens iterumque iterumque  
monebo.

Junonis magnæ primum prece numen adora :  
Junoni cane vota libens, dominamque potentem  
Supplicibus supera donis<sup>u</sup>.——

Far on the right her dogs foul Scylla hides :  
Charybdis roaring on the left presides ;  
And in her greedy whirlpool sucks the tides :  
Then spouts them from below ; with fury driven

<sup>t</sup> Compare with this Lucian's description of Derceto. Δερκετες δὲ εἶδος ἐν Φοινικῇ ἐθνησαμνῇ, θηρία ξενον' ἡμισση μὲν γυνή· το δὲ ὄκοσεν ἐκ μητρῶν ἐς ἀκρῆς ποδάσ, ἰχθυος ὕψη ἀποτείνεται. Luc. de Dea Syra.

<sup>u</sup> Æneid, lib. iii. ver. 420.





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Bellerophon or Bellerophontes is a title of Noah, compounded of Bel-Ur-Oph-Phont<sup>y</sup>, *the priest of Bel the bright solar serpent*, while the horse Pegasus 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 seraph, or flying serpent; and she is said by Lycus to have been sent into Beotia by Dionusus, the *Noah* of Scripture<sup>z</sup>. 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<sup>a</sup>: she is closely connected therefore with Harmonia, who is also described as the wife of Cadmus, and the mother of the Amazons<sup>b</sup>. She seems in fact to have been nothing more than an hieroglyphical representation of the two united superstitions, by means of their sym-

<sup>y</sup> *Phont* in the Coptic is a *priest*. Jablonfk. Panth. Ægypt: Pars I. p. 139.

<sup>z</sup> Schol. in Hesiod. Theog. p. 261.

<sup>a</sup> Καδμος εχων γυναικα Αμαζονιδα, η ονομα Σφιγξ, ηλθεν εις Θηβας, και αποκτεινας τον δρακοντα, την τετρα βασιλειαν παρελαβε. Paleph. de Incred. Hist. cap. 7.

<sup>b</sup> 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*<sup>c</sup>, as well as an *Amazon*, or *worshipper of the Sun*<sup>d</sup>. The whole fable was most probably ingrafted upon the emblematical theology of the Cuthites, whom the Greeks denominated *Ethiopians*: accordingly we learn from Pisander, that the Sphinx was sent by Juno out of Ethiopia, for the punishment of Laius and the Thebans<sup>e</sup>.

. As for the story of the serpent of the Hesperides, some traditional remembrance of Paradise and the fall seems to have been superadded to the prevailing solar superstition. Such were the mythological descendants of Styx, of Piras, of Echidna, and of Typhon.

It is observable, that *Styx* was also the name of an ill-omened bird of night, into which Polyphontè was metamorphosed. She is said to have been the offspring of Thrassa, the daughter of Mars by Terina: but Mars, as we have seen, was the Sun; and Terina, who was the reputed child of the river Strymon, seems to be Tora-Nah, *the arkite beifer of Noah*. A strange story is told by Antoninus

<sup>c</sup> Σφιγξ—ἡ Ἀργεῖα. Palæph. de Incred. Hist. cap. 7.

<sup>d</sup> The Amazons received their name from the worship of Am-Azon, *the burning Sun*.

<sup>e</sup> Schol. in Eurip. Phœniss. ver. 1789.



Liberalis respecting this Polyphontè. Venus, offended at her neglect, inspired her with an unnatural passion for a bear; and she was afterwards changed by Diana into the bird Styx<sup>f</sup>. The whole of this legend is built upon a perversion of the primitive diluvian tradition. The word *Polyphontè* is Bol-Oph-Phonta *the priestess of Baal the solar serpent*; and the Greek term for *a bear* happens to be *Arctos*: hence that ingenious people, whose attachment to the marvellous is well known, converted the union of the solar and arkite worship into the fable of a nymph falling in love with a bear. Some traces of the primitive signification of *Arctos* may still be found in the circumstance of its being also the name of a fish<sup>g</sup>; and I apprehend, that it was with a similar allusion to the Ark, that Rhea was venerated in a mountain denominated *Arcton*<sup>h</sup>.

I have mentioned, that the Cabiri were sometimes called *Telchines*, or *priests of the Sun*<sup>i</sup>; as such, they were of course connected

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

<sup>g</sup> Arist. apud Scap. Lex.

<sup>h</sup> Καὶ τότε μὲν δαίτ' ἀμφὶ θεᾶς θεσάν εἰρεσιν Ἀρκτων,  
Μελποντες ῥεῖην πολυπότνιαν——

Apollon. Argon. lib. i. ver. 1150.

<sup>i</sup> Telchin is Tel-Chen, a contraction of Ait-El-Chen, *a priest of the burning deity*.





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Cocytus, derive their respective names from the oblivion of death, and from the loud lamentations of despair, which were heard during the increase of the waters; and Acheron is Ac-Aron, *the ocean of the Ark*. Hence Suidas very properly describes Acheron, as the great central abyfs, the reservoir of rivers and fountains<sup>m</sup>; 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<sup>n</sup>. The original *Palus Acherusia* was in Egypt<sup>o</sup>; and it seems to have received its appellation, like the Arcadian Styx, in memory of the deluge. For the same reason I apprehend we find so many different lakes and rivers all equally bearing the name of *Acherusia* or *Acheron*. Thus, there was a lake *Acherusia* and a river *Acheron* in Epirus<sup>p</sup>; a river

<sup>m</sup> ΑΧΕΡΩΝ, ΤΟΠΟΣ ΤΙΣ ΜΕΣΟΣ ΤΟΥ ΠΑΝΤΟΣ, ΕΝ ᾧ ΑΝΑΜΙΣΙΣ ΕΣΤΙΝ ὕδατων καὶ καταποσίς. I cannot believe with Mr. Bryant, that the infernal river Acheron is nothing more than the fly-god Accaron, or Achor, whom Ahaziah consulted during his last illness. The river Acheron, which both Plato and Suidas place in the centre of the earth, and the Phœnician god Accaron, or Baal-Zebub, seem to me to be two entirely distinct and different characters. For Mr. Bryant's remarks on this subject, see his *Observations on the Plagues of Egypt*, p. 72.

<sup>n</sup> Clasenii Theol. Gent. p. 243.—Ban. Mythol. book iv. chap. vii.

<sup>o</sup> Diod. Sic. Bibl. lib. i. p. 86.

<sup>p</sup> Plin. Nat. Hist. lib. iv. cap. i.



*Acheron* in Italy <sup>q</sup>; and a supposed place of descent into hell denominated *Acherusia*, at Tenarus in Laconia <sup>r</sup>. There was an *Acheron* moreover in the land of the Mariandyni; and another supposed place of descent into the infernal regions.

Γην Μαρνανδυνων επικελσεται νοσησαντες  
 Ενθα μεν εις Αϊδαο καταβατις εστι κελευθος  
 Ακτη τε προβλης Αχερυσιας υψοθι τεινει  
 Δινηεις τ' Αχερων αυτην δια νειοθι τεμνων  
 Ακρης εκ μεγαλης προχοας ιησι Φαραγλας <sup>s</sup>.

Andron mentions an ancient king of that country named *Acheron*, whose daughter Dardanis was feigned to be the concubine of the arkite Hercules <sup>t</sup>. Dardanis is Dar-Da-Nah, *the illustrious Noëtic Ark*; and is a word of the same origin as Dardanus, whose history shall be considered hereafter.

I shall next proceed to analyse the mythological character of Charon <sup>u</sup>. The waters

<sup>q</sup> Liv. Hist. lib. viii. cap. 24.

<sup>r</sup> Tzet. in Lycoph. ver. 90.

<sup>s</sup> Apoll. Argon. lib. ii. ver. 352.

<sup>t</sup> Schol. in ibid. ver. 354.

<sup>u</sup> 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 vimine ramus,  
Junoni infernæ dictus sacer. <sup>x</sup>—————

—————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 <sup>y</sup>. Accordingly Eneas, the hero of the mysteries celebrated by Virgil, is led to it by the propitious doves of his supposed mother Venus, or the Ark.

deluge, so doubtless those, who personated Osiris, Isis, Charon, and Typhon, were all living characters.

<sup>x</sup> Æneid. lib. vi. ver. 136.

<sup>y</sup> The olive has ever since been the emblem of peace and reconciliation.





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Nec plura his. Ille admirans venerabile donum  
 Fatalis virgæ, longo post tempore visum,  
 Cæruleam advertit puppim, ripæque propin-  
 quat <sup>a</sup>.

If neither piety, nor heaven's command,  
 Can gain his passage to the Stygian strand,  
 This fatal present shall prevail at least ;  
 Then shew'd the shining bough conceal'd with-  
 in her vest.

No more was needful : for the gloomy god  
 Stood mute with awe, to see the golden rod :  
 Admir'd the destin'd offering to his queen ;  
 (A venerable gift so rarely seen ;)  
 His fury thus appeas'd, he puts to land.

*Dryden.*

If Styx then be the deluge, the god, who floats upon its surface in a ship, must necessarily be the great patriarch ; and the crowd of ghosts, that throng the banks, vainly soliciting admission into his vessel, must consist of those, who miserably perished beneath the waves of the flood. Hence we find, that the sum of money, which Charon extorted from his passengers, was, from Da-Nach, or Noah, denominated *Danacè* <sup>b</sup>. As the situation of

<sup>a</sup> Æneid. lib. vi. ver. 405.

<sup>b</sup> ΑΧΕΡΗΣΙΑ ΕΣΤΙ ΛΙΜΝΗ ΕΝ ΑΙΔΕ, ἣν διαπορθμευονται οἱ τελευτωντες, το νομισμα, ὁπερ Δανακη καλεται, τῷ πορθμει διδοντες. Suid.



the Stygian ferryman shews him to be the second progenitor of mankind, so his name *Car-On* points him out to be that progenitor worshipped in conjunction with the Sun<sup>c</sup>.

Enèas, having crossed the Stygian lake, forthwith encounters the three-headed dog Cerberus<sup>d</sup>, who is said to have been dragged<sup>e</sup>

<sup>c</sup> Antigonus Carystius mentions, that those deep natural orifices, which probably are openings into the central abyss, were called *Charonia*. Καὶ πολλαχρ̄ δε εοικεν, το, τε των βαραθρων καλεμενων, και Χαρωνιων ειναι γενοσ. Ant. Car. Hist. Mirab. cap. 135. It is somewhat remarkable, that, in the dialect of Macedon, *Charon* signified a lion. Χαρων, ὁ λεων καλα Μακεδονας. Tzet. in Lycoph. ver. 455. This arose, I conjecture, from the circumstance of a lion being a symbol of the Sun.

<sup>d</sup> I perfectly agree with Bp. Warburton, that the introduction of the dog Cerberus into the Mysteries is alluded to by Pletho, when he speaks of *κυνωδη τινα φασματα, certain canine phantoms*, rising from the bowels of the earth, and exhibiting themselves to the initiated. These infernal dogs are declared, in the Chaldèan oracles, to be not realities, but mere apparitions.

Ἐκ δ' ἀρα κολπῶν γαίης θρωσκεισὶ κύνες χθονιοί,

οὐτ' ἀληθεσ σημά βροτῶ δεικνυντες. Orac. Chald. p. 90.

Hence we see, with how much propriety they are introduced by Apollonius into the noble description, which he gives, of the appearance of Brimo or Hecatè to Jason.

————— ἢ δ' αἴισα

Κεῦθμων ἐξ ὑπατων δεινῆ θεοσ ἀντεβουλησεν

Ἱεροισ Αἰσονίδαο, περιξ̄ δε μιν εσεφανωντο

Σμερδαλεοὶ θρυῖνοισι μετα πτορθοισι δρακοντες.

Στραπτε δ' ἀπειρεσιον δαῖδων σελασ' ἀμφι δε τηγῆσ

Οξειῆ ὑλακῆ χθονιοὶ κύνες εφθεγγοντο.



from his infernal den by Hercules, and whose tail was an immense snake, while his back was covered with the heads of serpents<sup>e</sup>. 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<sup>f</sup> or Noah, was depicted with the head of a dog, and with the caduceus, round which two snakes were intertwined, in his hand<sup>g</sup>. In a similar manner, Diana or Hecatè, the lunar Ark, is described by the author of the Orphic

Πεισεα δ' ετρεμε παντα κατα σιβον· αι δ' ολολυξαν  
 Νυμφαι ελειονομοι ποταμηιδες αι περι κεινην  
 Φασιδος ειαμενην Αμαραντις ειλισσονται.  
 Αισονιδην δ' ητοι μεν ελεν θεος. —

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.

<sup>e</sup> Δωδεκατον αδλον επεταγη, Κερβερον εξ Αιδε κομιζειν. Ειχε δε ετος τρεις μεν κυνων κεφαλας, την δε εραν δρακοντος, κατα δε τε νωτου παντοιων ειχεν οφεων κεφαλας. Apollod. Bibl. lib. ii. cap. 5.

<sup>f</sup> Ενιοις δοκει Κρονος ο Ανυβις ειναι· διο παντα τικτων εξ εαυτε, και κυων εν εαυτω, την τε κυνος επικλησιν εσχεν. Plut. de Isid. p. 368.

<sup>g</sup> 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.





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in a boat, along with Isis, and some other goddesses, who holds in her right hand a cornucopia, and in her left a rudder<sup>p</sup>. He was sometimes joined with Isis, Apollo, and Cerberus; and sometimes with Isis, and Minerva, while Cerberus reclines at his feet<sup>q</sup>. All these, as I have repeatedly observed, are helio-arkite deities; and even Cerberus himself is a mere hieroglyphic of the Sun, from which circumstance indeed his name *Cerberus* or *Cer-Abor-As*, *the illustrious solar orb*, is apparently derived. Nor let this interpretation be deemed fanciful: Porphyry, who was deeply versed in the mythology of the pagans, makes the very same assertion. “Cerberus,” says he, “is described with three heads, in reference to the rising, the meridian altitude, and the setting of the Sun<sup>r</sup>.”

China Illust. p. 143. Montfaucon has given us two very curious delineations, of the union of the bull, the lion, and the serpent. The first, which I have already noticed as an hieroglyphic of the solar Noah, consists of a bull's head joined to the body of a serpent; the second, which has the same relation to the solar deity, consists of a lion's head surrounded with rays of glory, and connected, like the former, with the symbolical serpent. Mont. Ant. vol. ii. part ii. p. 204.

<sup>p</sup> Mont. Ant. Suppl. p. 215.

<sup>q</sup> Ibid.

<sup>r</sup> Ὁ δὲ Κερβερος τρικεφαλός, ὅτι τρεῖς αἱ ἀνω χῶραι Ἡλίου, ἀνατολή, μεσημβρία, δύσις. Porph. apud Euseb. Præp. Evan. lib. iii. p. 113. See also Macrobius, Saturn. lib. i. cap. 20. It is re-



As the office of Charon was to convey the souls of the deceased over the Stygian pool, so that of Mercury was to conduct them from the supernal to the infernal world. This deity, like most of the principal gods of the heathens, is the solar Noah; whence he was intitled *M'Erech-Ur*, or *the great burning divinity of the Ark*. He was the same as Arcas, Boötes, Butes, Buddha, Budfdo, Fohi, Odin, Wudd, Hermes<sup>s</sup>, 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.*

<sup>s</sup> *Hermes* seems to be a corruption of *Hermon*, or *Ar-Mon*, *the deity of the lunari-arkite mountain*. From the same compound radical springs *Armenia*, the country where the Ark landed, which is called by Jeremiah *Minni*, and by the Chaldee Paraphrast *Ar-Minni*, (*Jerem. li. 27.*) *Harmonia*, the supposed wife of Cadmus, is another word of similar signification; and Cadmus himself is declared by Tzetzes to be no other than Hermes or Mercury. (*Tzet. in Lycoph. ver. 219.*) Cadmus was worshipped by the Phenicians sometimes under the title of *Cadm-On*, *the oriental Sun*, and sometimes under that of *Baal-Hermon*, *the lord of the lunari-arkite mountain*. Hence the author of *the Book of Judges* mentions a hill sacred to Baal-Hermon, in the country of the Hivites or Ophites, near mount Lebanon, which in a similar manner derived its appellation from *Lebanah* (לְבָנָה), *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 consort, having discovered the amour, changed her into a bear, in which shape she was placed by her immortal lover in the sphere. *Juno* however yet remained implacable, and prevailed upon her nurse *Tethys*, the wife of *Oceanus*, to withhold from the new catastrophe the privilege of setting beneath the waters of the sea <sup>t</sup>. Close to this constellation is that of *Boötes* or *Arctophylax*, who is described as the guardian of the bear <sup>u</sup>, and who was generally supposed to be *Arcas*, the son of *Callisto* <sup>x</sup>.

<sup>t</sup> Hyg. Fab. 176, 177.

<sup>u</sup> Hyg. Poet. Astron. lib. iii. cap. 2, 3.

<sup>x</sup> Hyg. Poet. Astron. lib. ii. cap. 1. Nonnus however asserts, that *Boötes* was *Icarius* :

*Ικαριον δε γεροντα συνηλυδα γειτονι κερη*

*Εις πολον ασεροφοιτων αγων ονομηνε Βωτην.*

Dionys. lib. xlvii. p. 802.

and yet, in another passage, he makes *Arcas* to be the constellation *Boötes* :

— *Αρκαδην πολιν Αρκαδος' ον ποτε μητηρ*

*Καλλισω Διϊ τικτη' πατηρ δε μιν εις πολον ασρων*





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Arcas then, being the grandson of the antediluvian Lycaon, and the son of Callisto or the Ark, must necessarily be the patriarch Noah, by whose instrumentality the ancients supposed the arts and sciences of the old world to have been introduced into the new. Hence Arcas is represented as having learned the art of weaving from Adrasta, or Adar-Esta, *the illustrious Vesta*, and that of making bread from Triptolemus the favourite of Ceres, who is said by Apollodorus, in allusion to the worship of the Sun, to have rode in a chariot drawn by winged dragons<sup>z</sup>.

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<sup>a</sup>. The

Buphagus, upon which term the Greeks founded the preceding ridiculous story, is Bu-Ph'Ag, *the arkite diluvian*.

<sup>z</sup> Apollod. Bibl. lib. i. cap. 5.

<sup>a</sup> Μετα δε Νυκτιμον αποθανοντα Αρκας εξεδέξατο ο Καλλιστους την αρχην. Και τον τε ημερον καρπον εσηγαγετο ετος παρα Τριπτολεμου, και την ποιησιν εδιδαξε τε αρτε, και εσθητα υφαινεσθαι, και αλλα τα ες ταλασιαν, μαθων παρ' Αδριστα. Απο τωτε δε βασιλευσαντος Αρκαδια τε αντι Πελασγιας η χωρα, και αντι Πελασγων Αρκαδες εκληθησαν οι ανθρωποι. Συκοικησαι δε ε θνητη γυναικι αυτον, αλλα νυμφη Δρυαδι ελεγον. Δρυαδας γαρ δη και Επιμηλιαδας τας εαυτων εκαλεν Ναϊδας — Την δε νυμφην ταυτην καλεσιν Ερατω, και εκ ταυτης φασιν Αρκαδι Αζανα και Αφειδαντα γενεσθαι και Ελατον — Τοις δε παισιν ως ηυξηθησαν διενειμεν Αρκας τριχη την χωραν. Paus. Arcad. p. 604.



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*<sup>b</sup>; and Elatus is El-Ait, *the burning deity*. Arcas himself was reported to have been buried near the altar of Juno, the dove, at Mantinèa<sup>c</sup>.

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<sup>d</sup>. Ila is evidently the mythological daughter of Ilus, the name assigned by Sanchoniatho to Cronus. The Hindoo tradition indeed appears, at the first point of view, to make Buddha the son of Noah, rather than Noah himself; but this I apprehend is not really the case. I have already observed, that most of the pagan goddesses are

<sup>b</sup> An inscription upon a gem of Serapis is mentioned by Montfaucon, (*Ant.* vol. ii. p. 188.) which nearly resembles this. *Εἰς Ζεὺς Σαραπις, One Jupiter Sarapis.*

<sup>c</sup> Πρὸς δὲ τῆς Ἡρας τῷ βωμῷ καὶ Ἀρκαδος ταφος τῆ Καλλιγυῆς ἐστίν. *Pauf. Arcad.* p. 616.

<sup>d</sup> *Asiat. Research.* vol. ii. p. 376.



personifications either of the Earth emerging from the waves of the flood, of the Ark, of the Dove, or of the divine preserving Wisdom. Agreeably to this notion, Ila was supposed to be the daughter of Cronus, because the Ark was built by Noah ; and Buddha was the reputed husband of Ila, on account of his connection with the Ark <sup>e</sup>.

The same deity was worshipped in Japan under the name of *Budſdo*, or, as the word was pronounced with some variation of the breathing, *Fotokè* <sup>f</sup>. “ I have strong reasons “ to believe,” says Kæmpfer, “ both from the “ affinity of the name, and the very nature of “ this religion, that its author and founder is “ the very same person, whom the Brachmins “ call *Buddha*, and believe to be an essential “ part of Wishtnou, or their deity, who made “ his ninth appearance in the world, under “ the name, and in the shape of this man <sup>g</sup>.”

Buddha is also the *Fobi* of the Chinese <sup>h</sup>.

<sup>e</sup> The Ark, as I have stated in *the preliminary observations*, was indifferently reckoned the wife, the mother, or the daughter of the great patriarch.

<sup>f</sup> Kæmpfer's Japan, book iii. chap. vi. p. 241.

<sup>g</sup> Ibid.

<sup>h</sup> “ The *Buddha* of the Hindus is unquestionably the *Foe* of “ China; but the great progenitor of the Chinese is also named “ by them *Fo-bi*, where the second monosyllable signifies, it “ seems, *a victim*.” Sir Wm. Jones's Discourse on the Chinese; nese;





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It is more than probable, that Odin or Woden, the great God of the northern nations, was another variation of Buddha<sup>n</sup>. The Goths certainly followed their predecessors the Celts from those parts of Asia, which border upon Persia and Hindostan<sup>o</sup>: hence Odin and his children are constantly styled *Asæ* or *Asiatics*<sup>p</sup>. Our ancestors speak of a deluge in the days of the giant Ymer, who is described as a monster of wickedness<sup>q</sup>; 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*.

<sup>n</sup> “The Scythian and Hyperborean doctrines and mythology may also be traced in every part of these eastern regions; nor can we doubt, that Wod or Odin, whose religion, as the northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddh, whose rites were probably imported into India nearly at the same time, though received much later by the Chinese, who soften his name into *Fo*.” Sir Wm. Jones’ third Anniv. Disc. Asiat. Ref. vol. i. p. 425.

<sup>o</sup> Herodotus mentions a Scythian tribe, who were called *Budini*, most probably from their worship of Buddha or Odin. Herod. lib. iv. cap. 108.

<sup>p</sup> Edda in Procem.

<sup>q</sup> Edda, Fab. 2, 4.



her was born Bure, the father of Bore, who begot three sons, Odin, Vile<sup>r</sup>, and Ve<sup>s</sup>.

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<sup>t</sup>.

The wife of Odin is said to have been Frea, or Venus. Frea is evidently the same as the *Rhea*, or *Cybelè*, of Phrygia. She seems also to be the same as another Gothic goddess denominated *Freya*; who was described as the daughter of Niord, the ruler of the winds and waves, who dwelt in a place called *Noatun*. Freya married Oder, and by him became the mother of Noffa. Oder however left her, and travelled into remote countries; since which

<sup>r</sup> Vile, or Vilus, is probably a mere variation of Ilus; and both Bure and Bore seem to spring from the radical Bu, *an ox*.

<sup>s</sup> Edda, Fab. 3.

<sup>t</sup> 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<sup>u</sup>.

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*<sup>x</sup>. 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*<sup>y</sup>; while her daughter *Nossa* seems to be the same as *Nusa*, or the Ark, the supposed nurse of Bacchus.

As the classical Mercury was at once the reputed inventor of letters, and one of the Cabiric or infernal deities; so we find the discovery of the Runic characters ascribed to

<sup>u</sup> Edda, Fab. 12, 13, 18.

<sup>x</sup> *Tun* is the old Saxon mode of writing *Town*; thus the modern name of *Townley* was anciently spelt *Tunlay*. Whitaker's Hist. of Whalley, p. 321.

<sup>y</sup> It is observable, that one of the names of Freya was *Syra*, *the Syrian Goddess*. Edda, Fab. 18. Lat. Vers. Snor. Sturl.





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tions of the deluge, and their superstitious veneration for the solar orb <sup>c</sup>. 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* <sup>d</sup>. Hence Tacitus, speaking of Odin the great god of the Goths, very justly styles him *Mercury* <sup>e</sup>.

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

<sup>c</sup> Some of these traditions I have noticed in a former publication: see *Horæ Mosaicæ*, vol. i. p. 73. et infra.

<sup>d</sup> Maurice's *Hist. of Hind.* vol. ii. p. 481.

<sup>e</sup> *Deorum maximè Mercurium colunt.* Tac. de Mor. Germ. cap. 9.



offspring of Uranus and Hemera <sup>f</sup>, of Cronus and Maia, of Jupiter and Cyllenè, or of Valens and Phoronis <sup>g</sup>.

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 <sup>g</sup>. This Argus was an ancient king of Arcadia, who was fabled to have had his body entirely covered with eyes <sup>h</sup>. He is said to have encountered a tremendous bull, and the serpent

<sup>f</sup> Ang. *the heaven and the day.*

<sup>g</sup> Corvilius quatuor Mercurios esse scribit; unum Jovis et Maiæ filium; alterum cœli et diei; tertium Liberi et Proserpinæ; quartum Jovis et Cyllenes, a quo Argus occisus est. Quem ipsum ob hanc causam Græci profugum dicunt, Ægyptiis autem literas demonstrasse. Ergo Liberi et Proserpinæ filium dicunt animas evocare. Schol. in Stat. Theb. lib. iii. ver. 483. Alter Valentis et Phoronidis filius, is, qui sub terris habetur, idem Trophonius. Cic. de Nat. Deor. lib. iii. cap. 22. Nonnulli quatuor Mercurios tradunt, unum cœli et diei filium, amatorem Proserpinæ; alterum Liberi patris et Proserpinæ filium; tertium Jovis et Maiæ; quartum Cylleni filium, cujus mater non proditura arcu clam occisa est. Serv. in Æn. lib. iv. ver. 577. These last words are corrupted, and should most probably be read, cujus mater non proditur; a quo Argus clam occisus est. Mercurii quatuor; primus cœli et diei filius; secundus Jovis et Croniæ filius, vel Proserpinæ; tertius Croni filius et Maiæ, qui est inventor Lyræ. Quartus Quilleni filius. Ampel. cap. 9.

<sup>h</sup> Eschylus makes him a *gegeues*. Prom. Vincit. ver. 678.



Echidna ; and to have slain them both. He afterwards wore the hide of the bull as a trophy. He was likewise the guardian of Io or Isis, who, as we have seen, was the daughter of Inachus, though Hesiod and Acusilaus make Piren to be her father; and in that capacity he was killed by Mercury, who thence acquired the title of *Argiphontes*<sup>i</sup>.

Mercury then, as we have just seen, was sometimes supposed to be the son of Bacchus and Proserpine. As such he had the office bestowed upon him of conducting the dead into Hades ; or, in other words, of consigning his impious contemporaries to a watery grave. Accordingly, while Mnaseas asserts that the Cabiri were the infernal deities Pluto, Proserpine, and Ceres, he adds Mercury to them as a fourth, under the name of *Casmilus*<sup>k</sup>. In a similar manner Tzetzes mentions, that *Cadmilus* was the Beotic title of Mercury<sup>l</sup>; and Macrobius informs us, that the Tuscans worshipped that deity under the cognate appellation of *Camillus*<sup>m</sup>. The same assertion is

<sup>i</sup> Apoll. Bibl. lib. ii. cap. 1.

<sup>k</sup> Schol. in Apoll. Argon. lib. i. ver. 917.

<sup>l</sup> Καδμιλος ὁ Ἑρμης Βοιωτικως. Schol. in Lycoph. ver. 162. This Cadmilus was the same person as the Phenician Cadmus. Ibid. ver. 219.

<sup>m</sup> Statius Tullianus de vocabulis rerum libro primo ait, dixisse





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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*<sup>p</sup>, while Phoronis is Ph'Aron, *the Ark*.

He was also supposed to be the offspring of Jupiter and Cyllenè. Here likewise he, and his imaginary father, are equally the solar Noah; while Cyllenè, like Phoronis, is Cula-Nah, *the Noëtic Ark*.

With the same double allusion to the two great superstitions, we sometimes find him represented as the grandson of Atlas, and the son of Cronus or Jupiter by Maia. Atlas, the allegorical astronomer, is At-El-As, *the solar god*; and Maia, who was feigned to be one of his seven daughters<sup>q</sup>, borrowed her name from the ancient word *Maia, a mother*<sup>r</sup>. If we recur to the Brahminical theology, we

in Samothraces mysteriis Dius quidam administer Diis Magnis. Varro de Lin. Lat. lib. vi. p. 72. It is remarkable, that the priest or Mercury of the Irish great gods was called *Cad-maol* or *Casnaol*. See Vallancey's Vindication apud Collect. de Reb. Hib. vol. v. p. 494.

<sup>p</sup> It is almost superfluous to mention the convertibility of the two letters *V* and *B*.

<sup>q</sup> These seven daughters were the same as the seven Cabiræ or Titanides. Vide infra chap. vi.

<sup>r</sup> *Maia, πατήρ και μητρός μητηρ.* Hesych.

shall



shall learn, that the mother of Buddha, the Hindoo Mercury, was called *Maha-Maya*. She was feigned to be the wife of the rajah Sootah Dannah; but this rajah nevertheless was not the father of Buddha, who was esteemed on the contrary to be an incarnation of the god Vishnou<sup>s</sup>. *Maha-Maya* is literally *the great mother*; and she was no doubt the same mythological character as Cybelè, or the Ark, the *magna mater* of classical antiquity. Her husband Dannah I take to be the Grecian Danaus, or Da-Nau, and consequently, like Buddha, the great diluvian patriarch: for Noah, as I have already intimated, is indifferently described, as the father, the son, or the husband, of the vessel which he constructed; the father, as having built the Ark, the son, as having issued from it, and the husband, as being closely connected with it. As the allegorical parent of Mercury was denominated *Maia*, and that of Buddha *Maha-Maya*, so the mother of the Chinese Fohi was called *Moye*, or *Maia*<sup>t</sup>; a circumstance, which completely establishes the identity of these different deities. Ratramnus mentions, that the Brahmins believed Buddha to have been born

<sup>s</sup> Maurice's Hist. of Hind. vol. ii. p. 485.

<sup>t</sup> Asiat. Ref. vol. ii. p. 125.



of a virgin<sup>u</sup>. 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<sup>x</sup>. 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<sup>y</sup>, 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<sup>z</sup>. This Hin-

<sup>u</sup> An certe Bragmanorum sequemur opinionem, ut, quemadmodum illi sectæ suæ auctorem Buddam per virginis latus narrant exortum, ita nos Christum fuisse prædicemus? Ratramn. de Nat. Christi, cap. 3. For *Bubdam*, we ought undoubtedly to read *Buddam*.

<sup>x</sup> Just. Mart. Dial. cum Tryph. p. 297.

<sup>y</sup> Maur. Hist. of Hind. vol. ii. p. 485, 486.

<sup>z</sup> “ 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.





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be esteemed the daughter of Inachus, or of Piren, she will still be equally a personification of the Ark; for Inachus is Noah, and Piren or Pirenus is P'Aron-Nus, *the arkite Noab*. In a similar manner her keeper Argus also, who was feigned to be a king of Arcadia, is *the god of the Ark*; and his combat with the bull and the serpent relates only to the violent union of the two religions, of which those animals were the constant symbols: but it does not appear, at the first glimpse, quite so evident, why he should be fabled to have been killed by Mercury; especially since Argus, Arcas, Mercury, and Boötes, were all one and the same mythological character. The whole of this tradition however is a mere perversion of a sacred title of the arkite deity. He was called Arga-Phont, *the priest of the Ark*, which the Greeks changed into Argiphontes, *the slayer of Argus*, and thence concluded, that Mercury had killed some prince of the name of *Argus*.

There is a story related by Antoninus Liberalis concerning a person denominated *Battus*, which induces me to think, that he exhibits to us another variation of the term *Boötes*, *Buto*, or *Buddha*. Argus, the son of Phrixus by Perimela daughter of Admetus, begot Magnes, who was the father of Hymenæus.

Apollo



Apollo was greatly attached to this youth ; infomuch that he left the oxen, which he was feeding, in his pastoral capacity, that he might enjoy the pleasure of his 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<sup>c</sup>.

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 Noëtic Sun*. Phrixus is said to have crossed the Hellespont upon a ram<sup>d</sup>,

<sup>c</sup> Anton. Liber. Metam. cap. 22.

<sup>d</sup> Hyg. Fab. 3.



which was one of the symbols of the Ark : accordingly the scholiast upon Apollonius informs us, that this ram was merely a ship<sup>e</sup>. Its golden fleece afterwards occasioned the Argonautic expedition, which has been most ably shewn by Mr. Bryant to relate to the Ark and the deluge, and which, in its proper place, I shall attempt to prove to be no less connected with the worship of the Sun. The mother of Phrixus, like the mother of the fabulous Centaur, was supposed, in allusion to the allegorical birth of Noah amidst rain and fogs, to be Nephelè or Nebula, *a cloud*<sup>f</sup>, his father was Athamas ; and his brother was

<sup>e</sup> Ἐνίοι δὲ φασὶν αὐτὸν ἐπὶ κρητοπρωγῶν σκαφῆς πλεῦσαι. Schol. in Argon. lib. i. ver. 256. It is not impossible, that the introduction of this particular symbol into the mythology of the Greeks might have been occasioned by the following coincidence. They had heard of the principal arkite deity being saved in an Aran, or *ark* ; and hence they feigned, that Phrixus escaped on the back of a lamb, in the Greek *Arnos*. It is almost superfluous to observe, that from the Greek *ἄρς*, *a lamb*, the Latin *Aries*, *a ram*, is evidently derived. The Arcadian tradition respecting the fountain of Arnè may be accounted for in a similar manner. When Rhea, the great arkite mother of the gods, had brought forth Neptune, she is said to have placed him in the midst of a flock of lambs, which were feeding near a fountain ; and from that circumstance the fountain acquired the name of *Arnè*. Paus. Arcad. p. 613. This fable, like most of the other fables of Arcadia, arose merely from the connection of Rhea and Neptune with Aran, *the Ark*.

<sup>f</sup> Hyg. Fab. 3.





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metamorphosed into a stone; a tradition, which seems to have originated from the circumstance of the god Mercury being usually worshipped under that form. Pausanias notices several different instances of this peculiar superstition. On the gateway of Ithomè, which led to Arcadia, was fixed a square stone statue of Mercury, of Attic workmanship<sup>k</sup>; and in the gymnasium of Ptolemy at Athens were placed a number of similar stones. The Athenians called them *Hermæ*, and pretended to have been the first inventors of this mode of imagery<sup>l</sup>. The *Hermæ* were used as landmarks, and accordingly we find them erected at the territorial boundaries of the Lacedæmonians, the Argives, and the Tegeatæ<sup>m</sup>. Mercury however was not the only deity repre-

<sup>k</sup> Εοντι δε απ' Αρκαδίας ες Μεγαλην πολιν, εστιν εν ταις πυλαις Ἑρμης, τεχνη της Αττικης. Αθηναίων γαρ το σχημα το τετραγωνον εστιν επι ταις Ἑρμαις, και παρα τειτων μεμαθηκασιν οι αλλοι. Paus. Messen. p. 361.

<sup>l</sup> Εν δε τῷ γυμνασίῳ της αγορας απεχοντι ε πολυ, Πτολεμαιον δε απο τει κατεσκευασμεναι καλεμεναι, λιθοι τε εισιν Ἑρμαι, θεας αξιοι. Paus. Att. p. 39. Πρωτοι μεν γαρ Αθηναν επωνομασαν Εργανην, πρωτοι δ' ακωλες Ἑρμας. Ibid. p. 56.

<sup>m</sup> Ανατεινει δε ὑπερ τας κωμας ορος, παρ' ο και Λακεδαιμονιων επ' αυτη προς Αργειης οροι, και Τεγεατας εισιν' εσηκασι δε επι τοις οροις Ἑρμαι λιθη, και τει χωρις το ονομα' εστι δε απ' αυτων ποταμος καλεμενος Τανος' εις γαρ δη ετος εκ τει Παρνωνος κατεισι ρειων δια της Αργειας. Paus. Corin. p. 202. The Parnon here mentioned was so called from P'Arn-On, *the solar god of the Ark*.



sented in this manner; Apollo, being in fact the same mythological character, was sometimes also worshipped under the same symbol of a square stone, as were likewise Minerva, Neptune, and Hercules; a remarkable instance of which occurs in the temple of the great goddesses, or Cabiræ, at Megalopolis in Arcadia<sup>n</sup>. A large black stone was also the emblem of the Hindoo Buddha<sup>o</sup>, and a square stone of the Arabian Manah, or Venus<sup>p</sup>; 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

<sup>n</sup> Ἐστὶ δὲ ἐντὸς τῆς περιβολῆς τῶν μεγάλων θεῶν καὶ Ἀφροδίτης ἱερόν· ὡρο μὲν δὴ τῆς ἐξόδου, ἕοικα εἶναι ἀρχαία, Ἥρα καὶ Ἀπολλῶν τε καὶ Μῆσα—τὴν δὲ ἐπικλησὶν τῆ θεῶ (scil. Ἀφροδίτῃ) Μηχανίτιν εἶδεντο—Ἐσηκασὶ δὲ καὶ ἀνδρῖαντες ἐν οἰκηματι, Καλλιγνώτῃ τε καὶ Μεντα, καὶ Σωσιγενῆς τε καὶ Πωλε. Κατασησαῖσα δὲ ἔτοι Μεγαλοπολιταῖς λεγόνται πρῶτον τῶν μεγάλων θεῶν τὴν τελετὴν, καὶ τὰ δρῶμενα τῶν ἐν Ἐλευσίνι ἐστὶ μῆμημαῖα. Κεῖται δὲ ἐντὸς τῆς περιβολῆς θεῶν τοσαυτὰ ἀγάλματα ἄλλων, τὸ τετραγώνον παρεχόμενα σχῆμα, Ἐρμῆς τε ἐπικλησὶν Ἀγητωρ, καὶ Ἀπολλῶν, καὶ Ἀθῆνα τε καὶ Ποσειδῶν· ἐστὶ δὲ Ἥλιος ἐπιθυμῖαν ἔχων σωτὴρ δὲ εἶναι, καὶ Ἡρακλῆς. Ὁμοδομηταὶ δὲ καὶ σφισὶν ἱερόν μεγεθεῖ μεγάλα, καὶ ἀγασσὶν ἐνταυθα τὴν τελετὴν ταῖς θεαῖς. Paus. Arcad. p. 665. In this striking assemblage of Cabiri or arkite Gods, we have Venus the Mechanic, in allusion to the building of the Ark; Juno, the dove; Mercury, surnamed Agetor, or Ag-Ait-Or, *the fiery god of the ocean*; Apollo, Minerva, Neptune, the Sun, Hercules, Ceres, and Proserpine.

<sup>o</sup> Maur. Hist. of Hind. vol. ii. p. 481.

<sup>p</sup> Seld. de Dis Syr. Proleg. cap. iii. p. 52.—Sale's Prelim. Disc. to Koran, sect. i. p. 17.



*Wudd* or *Wodin*<sup>q</sup>. *Manah* is *Menah*, *the Noëtic Ark*<sup>r</sup>; and the stone, by which she was symbolized, was at length demolished by Saad in the eighth year of the Hejira<sup>s</sup>. In a similar manner *Theus-Ares*, or *Dus-Ares*, the Arabic Bacchus, was worshipped under the same form of a square stone<sup>t</sup>; and, if we direct our attention to the North, we shall find, that a cube was no less the emblem of the Gothic *Odin*<sup>u</sup>. 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-

<sup>q</sup> “The adoration of stones, and the name of the idol *Wudd*, may lead us indeed to suspect, that some of the Hindoo superstitions had found their way into Arabia.” Sir W. Jones on the Arabs; *Asiat. Res.* vol. ii. p. 8.

<sup>r</sup> Hence the Arabs, before the time of Mahomet, very naturally invoked the arkite *Monah*, when they wished to procure rain. *Monah idolum venerabantur Arabes eo consilio, ut pluvias opportunas impetrarent.* Pocock. *Specim. Hist. Arab.* p. 92.

<sup>s</sup> Sale's *Prelim. Disc.* to *Koran*, p. 18.

<sup>t</sup> *Suid. Lex.* vox  $\Theta\epsilon\upsilon\varsigma$ -*Aφης*.

<sup>u</sup> “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.*





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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 Taautus, so the first day of August was called by the Irish *la Tat*. (Vallancey apud Collect. de Reb. Hib. vol. iv. p. 469.) This Tat, Toth, or Tot, seems to be the same as Tit, or Titan, *the diluvian* ; a name, by which the Sun was sometimes called, in consequence of his being worshipped along with the great diluvian Noah. Accordingly in the Irish, Tath is *a lion*, because a lion was symbolical of the Sun ; Teith, *beat* ; Tethin, *the Sun* ; Taithneadh, *to thaw*, or *melt* ; and Taith, *the-course of the Sun*. Vallan. Ibid. p. 471. The Irish sometimes styled their god Tath, *Coll* ; (Vallancey's Vindication apud Collect. de Reb. Hib. vol. v. p. 82.) by which they meant nothing more, than that he was a diluvian. (Vide infra chap. vii.) For the same reason Mercury was denominated by the Chaldæans *Culis* ; (Plantavit. Heb. Lex. apud Vallancey ut supra ;) and Hercules, by the old Spaniards, *Goles*. (De Lastronosa ibid. p. 291.)

It is almost superfluous to observe at the close of this lengthened analysis of the history of Mercury, that I can in no wise adopt the opinion of the very learned Huetius, that this deity was Moses, that the Mysteries of Samothrace were a corrupted transcript of the Levitical law, and that the Cabiric island Imbrus derived its name from Amram. That great man clearly saw the undoubted truth, that Mercury, Adonis, Thammuz, Osiris, Bacchus, Apis, Serapis, Horus, Anubis, Vulcan, Zoroaster, Pan, Esculapius, Prometheus, Minos, Proteus, Perseus, 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 separated Hercules from the preceding deities, and conjectured that

- he



and joins them with Scylla, Briareus, Geryon, the Chimera, and the Hydra of Lerna. Some of these fabulous monsters, such as Medusa, Scylla, the Chimera, and the Hydra, have already been considered as only various modifications of the solar and arkite emblems: the hundred-armed giant Briareus seems to be a personification of all the impious antediluvians, whose history is more particularly detailed in the legend of the Titans waging war against Jupiter: and Chiron, who was

he was Joshua. This mode of interpretation, which has been adopted by other writers as well as Huetius, seems principally to have arisen from the circumstance of both Noah and Moses having been inclosed within an ark; there appear to me however to be insuperable objections to it. I can neither believe, that the lawgiver of a despised and detested nation should have been erected into the great god of Egypt; nor can I comprehend how it is probable, not to say possible, that Moses, or Mercury according to Huetius, should have been venerated from China and Hindostan to Britain and Gaul, from Egypt and Phenicia to Greece, Germany, and Scandinavia. See Huet. *Demon. Evan.*

For somewhat similar reasons I can as little adopt the opinion of Bochart, that Mercury was Canaan. (*Boch. Phal. lib. i. cap. 2.*) If such be the case, Canaan will likewise be the same as Bacchus, Osiris, and all the above-mentioned deities, for each of them is severally the same as Mercury: in other words, Canaan will be the great god of the whole world from north to south, and from east to west; of that god, who is usually described as having been inclosed within an ark. The whole of this appears to me utterly incredible.



feigned to have constructed a sphere for the Argonauts, and to have been the offspring of a cloud, is one of the many gentile deities, under whose names the patriarch Noah was worshipped; hence his title *centaur* is compounded of Chen-Tor, *the priest of the arkite ox*<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 fævos, ast altera pone sagittas  
 Fundebat, validam torquebat tertia cornum  
 Atque uno diversa dabat tria vulnera nifu<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.

<sup>b</sup> Sil. Ital. Bell. Pun. lib. xiii. ver. 200.





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ple bust of the Hindoo deity exhibits to us,

the diluvian god Brahma was represented sitting upon one of these plants; and hence we may observe, that in the third Indian Avatar a small figure is introduced in precisely the same attitude, and described as looking towards a rainbow. (See the Prints of the first and third Avatar in Maur. Hist. of Hind. vol. i.) If from Hindostan we pass to Egypt, we shall learn from Jamblichus, that a man sitting upon the lotus, surrounded with mud, was an emblem of the Sun; (Jamb. de Myst. sect. vii.) and from Plutarch, that the Sun was represented under the symbol of an infant sitting upon this same plant. (Plut. de Isid. p. 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 cases, the person, who sits upon the lotus, is the great solar patriarch, and that, in the latter, he was represented as a child, in allusion to his mystical second birth. The same symbol of the lotus occurs also in the mythology of Japan. Kæmpfer 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; (Kæmpfer's Japan, p. 595.) and in another part of the same work, speaking of a different statue of the same goddess, he observes, that "*seven* smaller idols adorned her head, like a crown or garland, whereby is denoted, that she was *the happy mother of many a deified hero* : nay, *the Japanese look upon this idol, as an emblematical representation of the birth of the gods in general.*" (Kæmpfer's Japan. p. 542.) From these remarks of Kæmpfer it is sufficiently evident, that the goddess Quanwon is the Magna Mater of the western world, and the very same person as Isis or Atargatis, whom Simplicius describes as the receptacle of the gods. (Vide supra p. 141.) The eight children, two of whom

are



in one compound figure, Noah and his off-

are delineated larger than the rest, are the Noëtic family; and the seven, which are annexed to the other statue of the goddesses, are the seven Cabiri. The reader will hereafter find, (Vide infra chap. viii.) that Quanwon is also the same as the Hindoo Sita; and that the circumstance of her being an emblematical representation of the birth of the gods is precisely equivalent to the bursting asunder of Sitá, and to the egress of the hero-gods from her womb.

These remarks will prepare us for what I conceive to be the proper explanation of the famous Siberian medal, now deposited in the imperial cabinet at Petersburg. On one side of this medal is represented a deity with three heads, and six arms. He sits cross-legged, not surely upon what Dr. Parsons calls *a low sofa*, but, as will evidently appear to any person who examines the fac-simile, upon the symbolical lotus. On the reverse of the medal is an inscription, which Col. Grant, with what justice I will not pretend to say, asserts to be ancient Irish or Celtic, and of which he gives the following translation. "The sacred image of God in three images: by these collect the holy will of God from them: love him." The medal itself was in all probability brought either from the empire of the Dalai-Lama, or from Hindostan, in both which countries a notion of three gods closely connected together has immemorially prevailed. Hence I think we may reasonably conclude, that the deity represented upon it is the same as that revered throughout the Lama dominions, as the triple god of Japan described by Kircher, (see his China) and as the *Brabma-Vishnou-Seeva* of Hindostan. Col. Grant and Dr. Parsons both conceive, that the deity in question is descriptive of the Trinity; (See Parsons' Remains of Japhet, chap. 7.) and the very ingenious Mr. Maurice embraces their supposition, conjecturing at the same time, that not only this triad, but that the triad of Brahma, Vishnou, and Seeva, and in short all the other triads of the Gentile world, are corruptions of the catholic



spring, it is at the same time, like Cerberus,

lic doctrine of the Christian church. I had once adopted the same opinion, (see *Horæ Mosaicæ*, vol. i. p. 44, 48, 57, 60.) but a more attentive survey of Pagan mythology has obliged me, however unwillingly, to relinquish it; and I cannot help suspecting, that the various triads of the Gentiles, discussed at large by Dr. Cudworth and Mr. Maurice, may be ultimately traced to the triple offspring of the great patriarch. The same remark will of course apply to the elaborate, and ingenious, though fanciful Treatise of Mr. Hutchinson on *the Names and Attributes of the Trinity of the Gentiles*; and to the fifth Section of Von Strahlenberg's *Introduction to his Description of Siberia*. If Brahma, Vishnou, and Seeva relate to the Trinity, it will not be easy to assign a reason, why they should be represented as springing from a fourth yet superior god; and if Vishnou be the *Dagon* of Palestine, he certainly cannot, *as such*, have any connection with God the Son. Mr. Maurice presents his readers with three very curious representations of Vishnou encompassed with the volumes of a serpent, the head of which is placed beneath the heel of the deity. Agreeably to the system, which he has adopted, he conjectures, that this mode of describing Vishnou originated from the first-recorded prophecy, that the seed of the woman should bruise the head of the serpent, but that it should bruise his heel. I much doubt however, whether the framers of this celebrated hieroglyphic had even the most remote idea of our blessed Saviour impressed upon their minds, at the time that they constructed it. Vishnou, in his human capacity, is the great fish-god of ancient mythology, or in other words the patriarch Noah; while, in his divine character, he is the Sun. Hence we may naturally expect to find him connected with the symbolical serpent; and hence, for precisely the same reason, the helio-Noëtic Osiris was represented precisely in the same manner. (See the Plate in Montfaucon's *Supplem. to Antiq.* p. 211.) Such also was the mode of designating the Persian Mithras; (*Ban. Mythol.*





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“ 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<sup>g</sup>.” Hence,  
 in allusion to the solar worship, Brahma is said  
 to be armed with fiery shafts<sup>h</sup> ; while, in re-  
 ference to the arkite superstition, Vishnou, in  
 the form of a fish, guards the ark of Menu<sup>i</sup>,  
 and descends, like Bacchus, Osiris, Adonis,  
 and Hercules, into the infernal regions of She-  
 shanaga, king of serpents<sup>k</sup>. The genealogy  
 of Geryon connects him with both the anci-  
 ent superstitions. From Neptune, and Me-  
 dusa, sprung Chrysaor, and the horse Pegafus ;  
 and from Chrysaor, and Callirhoè daughter of  
 Oceanus, was born the monster Geryon<sup>l</sup>.  
*Chrysaor* is a title of the Sun, compounded of  
*Chryfos*, *gold*, and *Or*, *light*, whence it is con-

Brahma is sometimes described as the god of creation, but *that*  
 I apprehend is merely in the same manner as what the classical  
 Jupiter is.

<sup>g</sup> Asiat. Ref. vol. v. p. 254. “ They confess unanimously,  
 “ that the Sun is an emblem or image of their three great dei-  
 “ ties, jointly and individually, that is of Brahm, or the su-  
 “ preme one, who alone exists really and absolutely, the three  
 “ male divinities themselves being only Maya, or illusion.”  
 Asiat. Ref. vol. iii. p. 144.

<sup>h</sup> Ibid. vol. i. p. 248.

<sup>i</sup> Ibid. p. 233.

<sup>k</sup> Ibid. p. 249.

<sup>l</sup> Apoll. Bibl. lib. ii. cap. 4.

tinually



tinually bestowed by Homer upon Apollo; the horse Pegafus is the Hippa-P' Aga, or *diluvian Ark*; and, in allusion to the symbolical heifer, Geryon is said to have been famed for his breed of oxen, which Hercules at length drove away from him, notwithstanding they were guarded both by the giant himself, and his two-headed dog. The name of this animal, according to Apollodorus, was *Orthrus*; and he was born of the diluvian Typhon, and the serpent Echidna<sup>m</sup>, who were likewise the parents of the dragon of the Hesperides<sup>n</sup>: but Julius Pollux calls him *Gargittius*, and says, that he was the brother of Cerberus<sup>o</sup>. *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<sup>p</sup>, or Ait-Al-Aia, *the land of the blazing Sun*<sup>q</sup>; and Ptolemy Hephestion introduces Juno, *the dove*,

<sup>m</sup> Apoll. Bibl. lib. ii. cap. 5.

<sup>n</sup> Ibid.

<sup>o</sup> 'Ο δε Γηρυονς κων, ο τας βας φυλαττων, αδελφος ην τω Κερβερου, ανηρεθη δε υφ' Ηρακλεως. Το δε ονομα αυτω Γαργιττιος. Onomast. lib. v. cap. 5.

<sup>p</sup> Conon. Narrat. cap. 3.

<sup>q</sup> The history of Italy, as connected with Minos and the worship of the solar orb, will be resumed hereafter.



assisting Geryon in his combat with that hero<sup>r</sup>. As for the name of Geryon, it is variously written *Geryon*, *Geryones*, and *Geryoneus*<sup>s</sup>; and it seems to be a compound of G'Arionus, *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 Arionus, *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<sup>t</sup>. The fates were denominated *Parcæ*, a title similarly derived from P'Arca,

<sup>r</sup> Juno is perpetually introduced into the history of Hercules, though she is generally represented as hostile to him; but Ptolemy Hephestion has preserved a curious tradition, in which Hercules Nilus is said to have delivered her from the attack of two giants. Νειλος ὁ Ἡρακλῆς ἀπὸ γενεσεως φασιν ἐκάλειτο· ἐπεὶ δ' Ἡραν ἐσωσεν, ἐπερχομενον αὐτῇ ἀνελων τον Αὐωνυμον και Πυριπνοον γιγαντα, ἐκείθεν δια το ἀπαλαλκειν της Ἡρας τον πολεμον, μετεβαλε την κλησιν. Ptol. Heph. lib. ii.

<sup>s</sup> Λεγεται δε και Γηρυων, και Γηρυονης, και Γηρυονευσ. Eustath. in Dionys. Perieg. ver. 561.

<sup>t</sup> Apoll. Bibl. lib. iii. cap. 6.

*the*





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Corybantes, or Cabiri. Accordingly, as one of these is said by Clemens Alexandrinus to have been killed by his two brothers<sup>a</sup>, so, in a similar manner, Phocus was supposed to have been slain by Peleus and Telamon<sup>b</sup>. 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<sup>c</sup>. The serpent however is merely the usual solar emblem; and hence we find, that the imaginary grandfather of Cychreus was called *Asopus*, or *As-Op*, *the fiery dragon*.

From Peleus the brother of Telamon, and the sea-goddess Thetis, was born the celebrated Achilles, who is feigned to have been plunged beneath the waters of the diluvian Styx, and thence rendered invulnerable. I strongly suspect, that Achilles is a mere mythological character; and that his name is a compound of *Ac-El-Es*, *the burning god of the Ocean*. He was also called *Pyriſſoüs*, from

<sup>a</sup> Cohort. ad Gent. p. 15.

<sup>b</sup> Apollod. Bibl. lib. iii. cap. 11.

<sup>c</sup> Ibid.



the circumstance, as we learn from Ptolemy Hephestion, of his having been saved from the fire, into which he had been cast by his mother<sup>d</sup>. The same fable is mentioned by Lycophron, who adds to it, that Thetis bore seven sons to Peleus, and cast them all into a fire, from which Achilles alone was preserved.

Πελασγικον Τυφωνα γενναται πατηρ,  
 Αφ' ἑπτα παιδων φεψαλω σποδμενων,  
 Μενον φλεγσαν εξαλυξαντα σποδον<sup>e</sup>.

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<sup>f</sup>; 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<sup>g</sup>, or Noah.

As the oceanic Achilles was dipped in the diluvian waters of Styx, so his fabulous rival

<sup>d</sup> Ptol. Heph. Nov. Hist. lib. vii.

<sup>e</sup> Cassan. ver. 177.

<sup>f</sup> Herod. lib. ii. cap. 107.

<sup>g</sup> Schol. in Apoll. Argon. lib. i. ver. 558.



Agamemnon, as we are plainly told by Tzetzes, was no real person, but the very same deity as the Ercèan, or arkite Jupiter; that Jupiter, before whose altar Danaè, the mother of Perseus, was brought by Acrifius<sup>h</sup>. In a similar manner, Athenagoras observes, that Helen, Hector, Jupiter-Agamemnon, and Erechtheus, were all adored as gods along with the marine deity Neptune<sup>i</sup>. 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<sup>k</sup>, which very probably however is ingrafted upon the history of some predatory war between the Greeks and the Ilienses<sup>l</sup>.

<sup>h</sup> — αμφι τυμβῶ και ναῶ τῆ Αγαμεμνονος Διος, ητοι τῆ Ερκείου Διος, δαμασθεις — Tzet. in Lycoph. ver. 335. Agamemnon seems to signify *the diluvian*, from Agam, a pool.

<sup>i</sup> Athen. Legat. p. 1.

<sup>k</sup> Some further remarks upon this subject will be made hereafter. Vide infra chap. viii.

<sup>l</sup> It is remarkable, that the scholiast upon Hesiod closely connects the war of the Titans or diluvians with that of Troy. Δεκα δε ετη εμαχοντο (οι Τιτηνες) — διο και τοσαυτα ετη περι Ελενης της υλης τα εναντια Τρωες και Ελληνες εμαχοντο. Schol. in Hes. Theog. ver. 629.





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Latona<sup>m</sup>. 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<sup>n</sup>. His fictitious ancestor Orchomenus is Orca-Menu, *the arkite Noah*. The reader will remember, that this Orchomenus was an ancient king of Arcadia, son of Pelasgus, and brother of Lycaon, in whose days happened the deluge; that he gave his name to the city Orchomenus, which was reported to have been swallowed up by a flood; and that one of his brothers was called *Titanas*. He was moreover the father of Minyas, and through him connected with the Argonautic expedition<sup>o</sup>.

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

<sup>m</sup> Apollod. Bibl. lib. i. cap. 4.

<sup>n</sup> Tityus was sometimes feigned to be the father of Europa, or the Ark. Vide supra p. 179.

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



not have any motive to induce them to repent; whence we may conclude, that Phlegyas was no other than a well-known character in the Mysteries, whose office was to personate one of the wicked antediluvians, and in that capacity solemnly to admonish the initiated <sup>p</sup>. Phlegyas seems to have been so called from Peleg, *the Ocean* <sup>q</sup>; and his children the Phlegyæ were said to have come from the land of Minyas <sup>r</sup>, and in the pride of their heart to have quitted the city of the Orchomenians, or arkites <sup>s</sup>. This defection from the Minyæ, or Noachidæ, proved the cause of their destruction, for it was in reality the separation of the antediluvian giants, or Titans, from the family of Noah. They refused to imitate the piety of that patriarch, and were consequently excluded from the Ark by their own wickedness. Accordingly

<sup>p</sup> This argument is used by Bp. Warburton to prove, that the sixth book of the Eneid related to the mysteries of Eleusis. Though I cannot adopt his explanation of the Mysteries, yet, whatever their import may be, the argument, so far as it concerns the intention of Virgil in writing that part of his poem, will hold equally good.

<sup>q</sup> 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.

<sup>r</sup> Paus. Bœot. p. 728.

<sup>s</sup> Ibid. p. 782.



Nonnus represents them as being overwhelmed by Neptune with the waters of the Ocean.

Και Φλεγυας ὅτε παντας ανερίζωσε θαλασση  
Νησον ὄλην τριοδοντι διαρρήξας Ενοσιχθων<sup>t</sup>.

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 umbras,

Quantus ad ætherium cœli suspectus Olympum.

Hic genus antiquum terræ, Titania pubes,

Fulmine dejecti, fundo volvuntur in imo.

- - - - -

Nec non et Tityon, Terræ omniparentis alumn-  
num

Cernere erat ; per tota novem cui jugera corpus

Porrigitur ; rostroque immanis vultur obunco

Immortale jecur tondens, fecundaque pœnis

<sup>t</sup> Nonni Dionys. lib. xviii. p. 319.





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And twice as deep as earth is distant from the  
skies.

The rivals of the gods, the Titan race,  
Here sing'd with lightning, roll within the un-  
fathom'd space.

- - - - -  
There Tityus was to see, who took his birth  
From heaven, his nursing from the foodful earth.  
Here his gigantic limbs, with large embrace,  
Infold nine acres of infernal space.

A ravenous vulture in his open'd side  
Her crooked beak and cruel talons tried :  
Still for the growing liver dug his breast ;  
The growing liver still supplied the feast.

- - - - -  
Then they, who brothers' better claim disown,  
Expel their parents, and usurp the throne ;  
Defraud their clients, and to lucre fold  
Sit brooding on unprofitable gold :  
Who dare not give, and ev'n refuse to lend  
To their poor kindred, or a wanting friend :  
Vast is the throng of these ; nor less the train  
Of lustful youths, for foul adultery slain.  
Hosts of deserters, who their honour sold,  
And basely broke their faith for bribes of gold :  
All these within the dungeon's depth remain,  
Despairing pardon, and expecting pain.

- - - - -  
—— Phlegyas warns the world with cries ;  
(Could warning make the world more just or  
wife,)

“ Learn



“ Learn righteousness, and dread the avenging  
 “ deities.”

To tyrants others have their country sold,  
 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, Eneas and the Sibyl next enter into the Elysian 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 darknefs are difperfed ; and the  
 “ mind emerges, as it were, into day, full of  
 “ light and chearfulnefs, as before, of difcon-  
 “ folate obfcurity.”

After citing this curious defcription, Bp. Warburton obferves, that fuch a “ fucceffion  
 “ from Tartarus to Elyfium, makes Ariftides  
 “ call thefe rites *moft horrible, and moft ravifh-  
 “ ingly pleafant.*” All the ancient writers indeed, who treat of the Myfteries, unani-  
 moufly affert, that they began in forrow, and ended in joy.

The paffage then from Tartarus to Elyfium was only another mode of defcribing the death and reviyification of Bacchus, Ofiris, or Adonis. It represented the egreffs of the Noachidæ from the gloom of the Ark, furrounded as they had long been with clouds and darknefs, to the chearful light of heaven.

From what has been faid we may now fee the reafon, why the Cabiri were efteemed infernal deities ; why they were fometimes ftyled *Manes* and *Lares*, words ufually fup-  
 pofed to fignify *the fouls of the deceafed* ; and why their mythological mother was called *Mania*<sup>y</sup>. *Manes* is derived from *Menes*, or *Manes*, the name of the diluvian patriarch,

<sup>y</sup> Vide fupra p. 41.





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## CHAP. VI.

CONCERNING THE VARIOUS COUNTRIES,  
WHICH WERE DEVOTED TO THE CABIRIC  
SUPERSTITION; PARTICULARLY ITALY,  
CRETE, SAMOTHRACE, AND TROAS.

SINCE the Mysteries of the Cabiri relate entirely to the helio-arkite superstition, we shall not be surpris'd 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*, *Idèi Daçtyli*, *Cabiri*, or *Telchines*. As some remembrance of the flood seems to have been preserved by all the posterity of Noah, though it was frequently represented as partial and confined to a particular district, instead of being universal and unbounded; so the Cabiri, notwithstanding their being the general ancestors of all mankind, were continually viewed in the light of mere local and appropriated deities. Thus, while Sanchoniatho places them in Phenicia<sup>a</sup>; Herodotus makes them the sons of the Egyp-

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



tian Vulcan by Cabira the daughter of Proteus, and yet asserts, that their obscene rites were communicated by the aboriginal Pelasgi to the Samothracians and Athenians<sup>b</sup>. 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<sup>c</sup>. Pleuronia also was inhabited by them, and was thence called *Curetis*<sup>d</sup>; Chalcis was another of their settlements<sup>e</sup>; and, under the name of *Idèi Dactyli*, they bore a conspicuous part in the mysteries of the Phrygian Cybelè<sup>f</sup>. They were likewise worshipped at Lemnos<sup>g</sup>; and from

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

<sup>c</sup> Της δε Κρητας των μεν Ακαρνασι, των δε Αιτωλοις προσνεμοντων, και των μεν εκ Κρητης, των δ' εξ Ευβοιας το γενος ειναι φασκοντων. Strab. Geog. lib. x. p. 462.

<sup>d</sup> Την Πλευρωνιαν υπο Κρητων οικημενην, και Κρητιν προσαγορευομενην. Ibid. p. 465.

<sup>e</sup> Αρχεμαχος δ' ο Ευβοευς φησι της Κρητας εν Χαλκιδι συνοικησαι. Ibid.

<sup>f</sup> Τινας δαιμονας η προσπολης θεων της Κρητας φασιν· οι δε παραδιδοντες τα Κρητικα και τα Φρυγια ιερουργιας τισιν εμπεπλεγμενοι, ταις μεν μουσικαις, ταις δ' αλλωσ, περι τε την τε Διος παιδοτροφιαν την εν τη Κρητη, και της της μητερος των θεων οργιασμος εν τη Φρυγια, και της περι την Ιδην την Τρωικην τοποεισ. Ibid. p. 466.

<sup>g</sup> Και τα ιερα τροπον τινα κοινοποιεισθαι, ταυτα τε, και των Σαμοθρακων, και τα εν Αημνω, και αλλα πλειω. 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 Nućtimus<sup>h</sup> during whose life a great deluge is said to have happened<sup>i</sup>. Atlas had seven daughters, denominated *Pleiades*; one of whom, Electra, was the concubine of Jupiter, and the mother of Dardanus and Iafus, or, as he was sometimes called, Iasion.

the Pelasgi, and brought along with them the rites of the Cabiri, first inhabited Lemnos. — Δημιος. Τυρσηνοι γαρ αυτην πρωτοι οικησαν. Schol. in Apoll. Argon. lib. i. ver. 608.

<sup>h</sup> Μετα δε Νυκτιμον αποθανοντα Αρκας εξεδεξατο ο Καλλιστος την αρχην. Paus. Arcad. p. 604.

<sup>i</sup> 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 Nućtimus, he is evidently Nuch-Tam, *the perfect man Noab*. See Gen. vi. 9.





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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<sup>n</sup>. 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<sup>o</sup>.

The fabulous consort of Atlas was Pleionè, the daughter of the Ocean, or, according to Dictys Cretensis, of Danaus<sup>p</sup>. The purport however of both these genealogies is precisely the same ; for Danaus, as I have repeatedly observed, is merely the compound title Danau.

With regard to the seven daughters of Atlas and Pleionè, they are said to have been pursued by Orion, during the space of five whole years, through the country of Beotia. At length, having invoked the assistance of the gods, they were changed into doves ; and Jupiter, pitying their calamity, placed them

<sup>n</sup> — Δαρδανος, ός ποτε επι της κατακλυσις, — διαπερασας επι την Ιλιον, καταλειψας το κατοικητηριον των Κορυβαντων. Τυτο δε εκποιησε ποτε, ότε κατεκλυσε πασαν την γην ό Ζευς επι της Δευκαλιωνος. Schol. in Lycoph. ver. 69.

<sup>o</sup> Το Θρακιον καταλιπων σπήλαιον της Ρεας, η της Έκατης, ό Δαρδανος. Ibid. ver. 77.

<sup>p</sup> Ex Pleione, Danai filia, et Atlante, Electram natam, quam ex Jove gravidam Dardanum genuisse. Dict. Cret. de Bello Troj. lib. i. cap. 9.



among the constellations, under the name of *the Pleiades*<sup>q</sup>.

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<sup>r</sup>. He was in short, as I have already stated, the great, solar patriarch, and the same mythological character as his brethren Cronus, Dagon, Prometheus, and Epimetheus. Hence he was, the reputed son of Clymenè, or Cula-Menah, the Noëtic Ark; and hence Clymenè herself was supposed to be the offspring of the Ocean<sup>s</sup>.

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-

<sup>q</sup> Φασι δὲ οἱ μυθοὶ περὶ τῶν Πλειάδων, ὅτι ἀπὸ Ἀτλαντος ἐγεννηθήσαν, καὶ Πλειονῆς, τῆς τῶ Ὠκεανῶ θυγατρὸς — Γέννηθῆσαι δὲ ἕτως ἀπὸ τῶ Ἀτλαντος καὶ τῆς Πλειονῆς ἐδίωκοντο πέντε ὄλβς ἐνιαυτῶς κατὰ Βοιωτιαν ὑπὸ τῶ Ὀριωνος, — καὶ τοῖς θεοῖς εὐξάμεναι, πρὸς πελειάδας ἠμειφθήσαν· εἶτα οἰκτεῖρας αὐτὰς ὁ Ζεὺς τῆς κακοπαθείας, ἐν τῶ θραύῳ κατήσπερσεν. Schol. in Arat. Phœn. p. 35.

<sup>r</sup> Schol. in Arat. Phœn. p. 35.

<sup>s</sup> For a more particular account of the genealogy of Atlas, vide supra p. 113.



late entirely to the Noëtic dove and the Ark. Accordingly the name of their supposed mother *Pleionè*, or *Peleionè*, is compounded of *Belah-Ionah*, *the lordly dove*; while their own appellation *Pleiades* is evidently a contraction of *Peleiades*<sup>t</sup>.

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<sup>u</sup>; 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<sup>x</sup>. 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

<sup>t</sup> ΓΓ. ΠΕΛΕΙΑΔΕΣ.

<sup>u</sup> Τον Νεβρωδ' αποθεωσαντες οι Ασσυριοι, εν τοις αστροις του ουρανου εταξαν, και καλεσιν Ωριωνα. Cedr. Hist. Comp. fol. 14.

<sup>x</sup> See this subject discussed at large in *Horæ Mosaicæ*, vol. i. p. 207. and for a description of the tower see Herod. lib. i. cap. 181.





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the Hyades<sup>a</sup>; which, in the sphere, are placed upon the forehead of the bull<sup>b</sup>, as the Pleiades are in his neck<sup>c</sup>. 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*<sup>d</sup>. They were the same mythological characters as the seven Cabiræ, the seven Pleiades, and the seven Titanides. It is remarkable, that although the scholiast upon Aratus represents the Hyades as the offspring of Atlas, yet, according to Euripides, they were the daughters of Erechtheus<sup>e</sup>. There is no real discrepancy however between these two genealogies, for as Atlas is *the solar Noah*, so Erechtheus is *the god of the Ark*; hence Hyginus, with perfect propriety, asserts, that Beotia was the mother of the Hyades<sup>f</sup>.

<sup>a</sup> Εκ τούτου δε τῆς Ατλαντος φασιν οἱ μυθοὶ καὶ τὰς Ἰαδάς γενεῶσαι, καὶ τὸν υἱὸν Ἰάντα — Ζεὺς δὲ ἀστέρων αὐτὰς πεποίηκε, τὰς καλουμένας Ἰαδάς. Schol. in Arat. Phœn. p. 35.

<sup>b</sup> This bull, as I have already observed, was the bull of Europa.

<sup>c</sup> Του δε Ταυρου το μετωπον̄ συν τῷ προσωπῷ αἱ Ἰαδες καλουμεναι περιεχουσι, προς δε τῆς ἀποτομῆς τῆς ῥαχέως, ἡ πλείων εἰν, ἀστέρων ἔχουσα ἑπτα. Erat. Cataf. Ταυρος.

<sup>d</sup> Ἰης δὲ ὁ Διονυσος. Schol. in Arat. Phœn. p. 25. Has autem (Hyadas) Pherocydes Atheniensis Liberi nutrices esse demonstrat, numero septem. Hyg. Poet. Astron. lib. ii. cap. 21.

<sup>e</sup> Schol. in Arat. Phœn. p. 25.

<sup>f</sup> Hyg. Poet. Astron. lib. ii. cap. 21.



I just observed, that *Electra*, the parent of *Jafion* 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 <sup>g</sup>. Another of the *Pleiads* was *Maia*, the mother of *Mercury* <sup>h</sup>. Thus it appears, that the history of *Hermes*, *Boötes*, *Buddha*, or *Fohi*, is very nearly related to that of the *Pleiads* <sup>i</sup> and *Dardanus*. This prince

<sup>g</sup> The seven gates of *Thebes* were called *Electra*, from *El-Oc-Tora*, *the divine oceanic beifer*; *Ogygia*, from *Og*, *the Ocean*; *Pretis*, from *Berith*, *the covenant*; *Oncais*, from *Onc*, *the Ocean*; *Hypsista*, from *Hip-Z'Esta*, *the great solar Ark*; *Crenis*, from *Car-Ain*, *the fountain of light*; and *Homolois*, from *Ham-El*, *the burning god*. *Apoll. Bibl. lib. iii. cap. 6*. These derivations appear to be allowable, because we learn from the scholiast upon *Eschylus*, that *Cadmus* used the *Egyptian dialect* in the sacred rites, which he established at *Thebes*, and that the names of the gates were to be sought for in that language. ΗΛΘΕΝ ΕΙΣ ΘΗΒΑΣ, ΩΛΙΣΘΕΝ Η ΒΥΣ, ΚΑΙ Ο ΚΑΔΜΟΣ ΕΚΕΙ ΩΚΗΣΕ, ΚΑΙ ΕΒΥΣΕ ΤΗΝ ΒΟΥΝ ΑΘΗΝΑ, ΚΑΙ ΤΗ ΑΙΓΥΠΤΙΑ ΦΩΝΗ ΤΑΥΤΗΝ ΕΤΙΜΗΣΕΝ ΕΚΕΙ, ΟΘΕΝ ΕΤΩΣ ΚΑΙ ΑΪ ΠΥΛΑΙ ΩΝΟΜΑΣΘΗΣΑΝ. *Schol. in Sept. cont. Thebas, ver. 492*.

<sup>h</sup> *Apollod. Bibl. lib. iii. cap. 10*.

<sup>i</sup> It is worthy of observation, that at present the constellation of the *Pleiads* consists of only six stars, which *Hyginus* accounts for in the following manner. *Electra*, the seventh *Pleiad*, wild with grief at the destruction of *Troy*, started from her appointed station; and rambling with dishevelled hair through the *Arctic circle*, was changed into a comet. *Poet. Astron. lib. ii. cap. 21*. From this fable we evidently learn, that at the time, when the constellation of the *Pleiads* was first



in short, who quitted the land of the Cabiri on account of a flood, and who was stiled by the Samothracians, in the ancient language of the Mysteries, *Polyarches*, or *Bol-Arca*, *the lord of the Ark*<sup>k</sup>, like perhaps every fabulous founder of a primitive monarchy, is simply *Dar-da-Nus*, *the illustrious Noah*<sup>l</sup>. Accordingly, his mythological wife was called *Arisba* or *Batea*<sup>m</sup>; 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 Assaracus<sup>n</sup>. 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.

<sup>k</sup> — Δαρδανον, ον και Πολυαρχη φασι λεγεσθαι υπο των εγχωριων. 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.

<sup>l</sup> *Dar-da-Nus* is the contracted form of *Adar-da-Nus*, as *Derceto* is of *Adcr-Ceto*, or *Atargatis*.

<sup>m</sup> Lycoph. Cass. ver. 1308. and Tzet. in loc.

<sup>n</sup> Apollod. Bibl. lib. iii. cap. 11.





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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<sup>u</sup>. The early history indeed of the Ilienses, like that of perhaps all other aboriginal nations, is simply a fabulous detail of the events of the deluge. Accordingly we are informed by Apollodorus, that Ilus or Cronus, the supposed son of Dardanus, espoused Eurydicè the daughter of Adrastus; and that she bore to him Laomedon, the father of Podarces or Priam, and Tithonus, the paramour of Aurora<sup>x</sup>. 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<sup>y</sup>. It is sufficiently evident therefore,

<sup>u</sup> Hyg. Fab. 89.

<sup>x</sup> Apollod. Bibl. lib. iii. cap. 11.

<sup>y</sup> Ibid. cap. 13.



that Tithonus is purely a mythological character. He is in fact Tithon-Nus, *the Titanic Noah*: while Eurydicè is Ura-Daga, *the fish sacred to the Sun*; and Adraftus, Adar-As-Theus, *the illustrious deity of fire*. The very name of Tróy 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*<sup>2</sup>.

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 Cycnus 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

<sup>2</sup> Hence the following kindred words have all a relation to fire or dryness. Φρυγανα, ἰλη λεπτή και ξηρα—Φρυγια, ἡ Φρυγεσα—Φρυγιον, ξυλον ξηρον—Φρυκτα, ξηρα—Φρυκτορια, πυρκαϊα πυρσεια. λαμπας. καυσις. Hesych.





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the same person in fact as his imaginary father, whom I apprehend, like his brother Dardanus, to be no other than the great patriarch. Jafion 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<sup>f</sup>. He seems moreover to be nearly allied to the fabulous leader of the celebrated Argonautic expedition; whence he is even called *Jafion*, both by Conon<sup>g</sup>, and by Clemens Alexandrinus<sup>h</sup>. The name, however varied and corrupted, is compounded of As-On, *the blazing Sun*<sup>i</sup>.

It is remarkable, that Io or Isis, though generally esteemed the daughter of Inachus, is also described as the offspring of a person de-

Cic. de Nat. Deor. lib. ii. cap. 26. — Fulg. Mythol. lib. i. cap. 4.—Jul. Firm. de Err. Prof. Rel. p. 17.

<sup>f</sup> Φασι την γην σπαρτισαν ὑπο Ιασιωνος. Diod. Sic. Bibl. lib. v. p. 343.

<sup>g</sup> Δαρδανος και Ιασων παιδες ηστην Δηος εξ Ηλεκτρας της Ατλαντιδος, ωκεν Σαμοδρακην την νησον. Con. Narrat. 21.

<sup>h</sup> Επι δε Ιασωνι Δημητηρ. Clem. Alex. Cohort. ad Gent. p. 28.

<sup>i</sup> This point will be discussed more fully hereafter. Vide infra chap. viii. Jafion was also called *Eëtion*, which is a word of the very same import; Ait-On being only the Chaldaic form of As-On.



nominated *Iafus*, who was the son of Triops. The father of this Triops was Phorbas; Phorbas and Pirafus were the children of Argus; Argus was the grandson of Phoroneus; and Phoroneus was the son of Inachus<sup>k</sup>. 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*<sup>l</sup>.

Diodorus Siculus informs us, that Jafion espoused Cybelè, who is the same as Ceres, and by her became the father of Corybas and the Corybantes. After his translation into heaven, his brother Dardanus, Cybelè, and Corybas, brought the Samothracian mysteries into Phrygia<sup>m</sup>. It appears then, that Jafion

<sup>k</sup> Φορωνεα εν τη γη ταυτη (scil. Αργολιδι) γενεσθαι πρῶτον· Ιναχον δε ουκ ανδρα, αλλα τον ποταμον, πατερα ειναι Φορωνει—Αργος δε Φορωνεως θυγατριδους, βασιλευσας μετα Φορωνεα, ωνομασεν αφ' αυτου την χωραν. Αργου δε Πειρασος γινεται και Φορβας· Φορβαντος δε Τριστοπας· Τριστοπα δε Ιασος και Αγηνωρ. Ιω μεν ουν Ιασου θυγατηρ. Paus. Corinth. p. 144, 145..

<sup>l</sup> Hence, in the progress of genealogical repetition, she is said to have been the daughter of Argia and Inachus. Hyg. Fab. 145. Argia however and Io are equally the Noëtic Ark.

<sup>m</sup> Φασι δε τον Ιασιωνα γημαντα Κυβελην γεννησαι Κορυβαντας.



is the father of the Cabiri, and consequently the *Sydyk* or *Noab* 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<sup>n</sup>. From Jasion or Jafus, the bay of Prienè, celebrated for the mythological voyage of the Phenician statue, received its name of *Jafus* °.

Ἰασιωνος δὲ εἰς θεοὺς μετασταντος, Δαρδαιὸν καὶ Κυβέλην καὶ Κορυβάντα μετακομισαὶ εἰς τὴν Ἀσίαν τὰ τῆς μητρὸς τῶν θεῶν ἱερά, καὶ συναπαρᾶι εἰς Φρυγίαν. Diod. Sic. Bibl. lib. v. p. 323. See also Strab. Geog. lib. vii. p. 331.

<sup>n</sup> Τὸν δὲ Κορυβάντα τρεῖς ἐπὶ τοῖς τῆς μητρὸς ἱεροῖς ἐνθυσιασάντας ἀφ' ἑαυτοῦ Κορυβάντας προσαγορευσαί· γῆμαι δὲ Θῆβην τῆν Κιλικίος θυγατέρα. Diod. Sic. Bibl. lib. v. p. 323. This Cilix was the son of the Phenician Agenor, and the brother of Cadmus, and Europa. He was supposed to have given his name to Cilicia. Apollod. Bibl. lib. iii. cap. 1. Hence we plainly see the reason, why Thebah was feigned to be his daughter; and why the inhabitants of Cilicia asserted, that the fabulous monster Typhon was produced from a cave in their country. Typhon, as we have repeatedly observed, was merely the diluvian ocean.

Τὸν γηγενὴ τε Κιλικίων οἰκητοῖρα  
 Ἀντρῶν ἰδῶν ὤκτειρα, δαῖον τερας  
 Ἑκατοντακαρῆνον πρὸς βίαν χειροῦμενον  
 Τυφῶνα θούρον, πᾶσιν ὅς ἀντέστη θεοῖς,  
 Σμερδναῖσι γαμφηλαῖσι συρίζων φόνον.

Æschyl. Prom. Vinc. ver. 351.

° Vide supra p. 108.





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easily accounted for, when we recollect, that most nations have changed the primitive tradition of an universal deluge, into a belief of one, that was only partial and appropriate.

Γλωτῶ κληρον ελειπεν εχειν καὶ σκηπτρα Καβειρων  
Δαρδανος, —

— ὅτε τριτατὸ χυσις ομβρῶν

Κυμασι πυργωθεῖσα κατεκλυσεν ἔδρανα κοσμοῦ<sup>x</sup>.

Jafion moreover was not only connected with Dardanus, but, as we are expressly informed by Pausanias, was one of the *Idèi Dactyli*, *Curetes*, or *Cabiri*; and the brother of Hercules, Peonius, Epimedes, and Idas<sup>y</sup>. 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*<sup>z</sup>. By her he became the father of the huntress Atalanta<sup>a</sup>.

<sup>x</sup> Nonni Dionys. lib. iii. p. 59.

<sup>y</sup> Διος δὲ τεχθέντος ἐπίβρεψαι Ἴραυν τὰ παῖδος τὴν φρεσὶν τοῖς Ἰδαίοις Δακτυλοῖς, καλεσμένοις δὲ τοῖς αὐτοῖς τέτοισ καὶ Κερησῖν· ἀφικεσθαι δὲ αὐτὰς ἐξ Ἰδῆς τῆς Κρητικῆς, Ἡρακλεῖα, καὶ Παιωνίον, καὶ Ἐπιμηδῆν, Ἰασίον τε, καὶ Ἰδαν. Paus. i. Eliac. p. 391.

<sup>z</sup> Apollod. Bibl. lib. iii. cap. 9.

<sup>a</sup> Her history must be reserved, till the radical *Hipb* is taken into consideration. Clymenè, as we have seen, was also the reputed mother of Atlas, and the daughter of Oceanus.



————— Αταλαντην

Κερην Ιασιουιο συοκτονον Αρκασιδαο<sup>b</sup>.

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<sup>c</sup>. 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<sup>d</sup>, 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.

<sup>b</sup> Callim. Hymn. in Dian. ver. 215.

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

<sup>d</sup> Ιω βασιλεως των Αργειων ην θυγατηρ. 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.

Βροτοι δ' οί γας τοτ' ησαν εννομοι,  
 Χλωρω δειματι θυμον  
 Παλλοντ', οψιν αηθη,  
 Βοτον εσορωντες δυσχερες μιζομβροτον,  
 Ταν μεν βοος,  
 Ταν δ' αυ γυναικος· τερας δ' εθαμβαν<sup>ε</sup>.

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 Eraphus, and the wife of Telegonus<sup>f</sup>. The wearisome journey, to which she was compelled by the divine impulse of Juno<sup>g</sup>,

<sup>e</sup> Supplic. ver. 574.

<sup>f</sup> Apollod. Bibl. lib. ii. cap. 1. According to Strabo however, she became a mother in Eubœa. Strab. Geog. lib. x. p. 445.

<sup>g</sup> Ἡρα δε τη βοί οισρον εμβαλλει. Apollod. Bibl. lib. ii. cap. 1. Eschylus introduces Io, bewailing, in a very striking manner, the fatal impulse, which compelled her to wander.

Α α, εα εα'

Χρειταις αυ με ταλαιναν οισρος,  
 Ειδωλον Αργου γηγεινεις αλευ ω δα,





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and I conjecture, that, in allusion to the deluge, he derived his name from Pelagim, *streams of water*. With regard to his supposed descendants, the Pelasgi, all ancient writers, as we learn from Strabo, unanimously allow, that they formerly spread themselves over the whole of Greece, and particularly over that district of Theffaly, which was possessed by the Eolians. Ephorus thinks, that they were originally Arcadians<sup>k</sup>; and that they adopted a military, in preference to a pastoral life. They sent colonies into Crete; and all that part of Theffaly, which lies between the river Peneus and Thermopylæ, as far as the mountainous country in the neighbourhood of Pindus, bore the appellation of *Pelasgic Argos*, on account of the empire which they had there established<sup>l</sup>. Homer represents them, as seated at Lariffa<sup>m</sup>, or Lares-Ai, *the land of the La-*

<sup>k</sup> That is, *worshippers of the Ark*.

<sup>l</sup> Της δε Πελασγες, ότι μεν αρχαιον το φυλον κατα την Έλλαδα παρ' επεπολασε, και μαλιστα παρα τοις Αιολευσι τοις κατα Θετταλιαν, ομολογεσιν απαντες χεδον τι. Νομιζειν δε φησιν Εφορος, το ανεκαθεν Αρκαδας οντας ελεσθαι στρατιωτικον βιον—Της Κρητης εποικου γεγονασιν—Και το Πελασγικον Αργος, η Θετταλια λεγεται, το μεταξυ των εμβολων του Πηνειου, και των Θερμοπυλων, εως της ορεινης της κατα Πινδον, δια το επαρξαι των τοπων τριτων Πελασγους. Strab. Geog. lib. v. p. 220.

<sup>m</sup> 'Ιπποδοος δ' αγε φυλα Πελασγων εγχεσιμωνων,

των οι Λαρισσαν εριβωλακα ναιετασκον. - Iliad. ii. 840.



*res* or *solar Cabiri*<sup>n</sup>; Eschylus affirms, that they came originally from Argos in the neighbourhood of Mycenæ; Ephorus mentions, that Peloponnesus was also denominated *Pelasgia*; Euripides says, that the Pelasgi received their more modern title of *Danaï* from Danaus, who migrated from Egypt to Argos; and Anticlides relates, that they first inhabited Lemnos and Imbrus, whence some of them sailed into Italy along with Tyrrhenus the son of Atys<sup>o</sup>. 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<sup>p</sup>. This

<sup>n</sup> Lar is El-Ar, *the Solar God*.

<sup>o</sup> Αισχυλος δ' εκ του περι Μυκηνας Αργυς φησιν εν Ικετισιν η Δαναϊσι το γενος αυτων. Και την Πελοποννησον δε, Πελασγίαν φησιν Εφορος κληθηναι· και Ευριπιδης δ' εν Αρχελαω φησιν, οτι  
 Δαναος, ο πεντηκοντα θυγατερων πατηρ,  
 Ελθων ες Αργος, ωκισεν Ιναχθ πολιν.  
 Πελασγιωτας δ' ωνομασμενους το πριν,  
 Δανχους καλεισθαι νομον εδηκεν.

Αντικλειδης δε πρωτους φησιν αυτους τα περι Λιμνον και Ιμβρον κτισαι· και δη τουτον τινας, και μετα Τυρσηνου του Ατυος εις Ιταλιαν συναραι. Strah. lib. v. p. 221.

<sup>p</sup> Οί δε Πελασγοι των περι την Έλλαδα δυναστευσαντων αρχαιοτατοι λεγονται. Strab. lib. vii. p. 327. The whole indeed of Greece was formerly called *Pelasgia*—της νυν Έλλαδος, προτερον δε Πελασγιης καλουμενης της αυτης ταυτης.—Herod. lib. ii. cap. 56.



supposition is confirmed by the express declaration of Herodotus, that they spoke a totally different language from the Hellenes<sup>q</sup>. Hence I conceive the ancient Pelasgi to have been the children of Japhet, by whom the isles of the Gentiles were peopled<sup>r</sup>; while the Hellenes, as it appears from the unanimous consent of Historians<sup>s</sup>, came from Egypt, and must therefore be esteemed the progeny of Ham<sup>t</sup>.

<sup>q</sup> Herod. lib. i. cap. 57.

<sup>r</sup> I cannot assent to Mr. Bryant's supposition, that the Pelasgi were an Ammonian race.

<sup>s</sup> Diod. Bibl. lib. i. p. 25. et lib. v. p. 329.—Herod. lib. ii. cap. 91. et lib. vi. cap. 54.—Paus. Att. p. 95, 106.—Tzet. Chil. v. Hist. xviii. p. 91.—Syncel. Chronog. p. 158.

<sup>t</sup> The very learned and ingenious Col. Vallancey supposes on the one hand, that the Pelasgi 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 Pelasgi. 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 Galatæ, 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





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sometimes, as we learn from Dionysius of Halicarnassus, even considered as one and the same people <sup>u</sup>. Sophocles accordingly, in a fragment of *the tragedy of Inachus*, mentions them as such.

Ἰναχε γεννατῶρ, παῖ κρηνῶν  
 Πάτρος Ὠκεάνυ, μέγα πρῆσβευῶν  
 Ἀργεῦς τε γυαίς, Ἑρας τε παγούϊς,  
 Καὶ Τυρρῆνοισὶ Πελασγούϊς <sup>x</sup>.

Hail Inachus, thou son of hoary Ocean !  
 Great is thy name throughout Junonian Argos,  
 And dear to the Tyrrhenian Pelasgi.

In Italy, they seated themselves upon the banks of the lake Cotylè, the floating island of which I have already conjectured to be of the same nature as that in the vicinity of the Egyptian Buto <sup>y</sup>. Here, during the prevalence of a famine with which their new settlements were afflicted, they vowed tenths to Jupiter, Apollo, and the Cabiri.

The leader of the Pelasgi and the Lydians, in this expedition, was Tyrrhenus or Tyrse-nus, who was supposed by some to have been

<sup>u</sup> Ἐκαλεντο δὲ ὑπο τῶν ἀλλῶν ἀνδρωπῶν, τῆς τε χωρᾶς ἐπικλήσει ἀφ' ἧς ἐξάνεστησαν, καὶ τοῦ παλαιοῦ γενεῆς μνημῆ, οἱ αὐτοὶ Τυρρῆνοὶ καὶ Πελασγοὶ. Dion. Halic. Ant. Rom. lib. i. cap. 25.

<sup>x</sup> Soph. apud Dion. Halic. Ant. lib. i. cap. 25.

<sup>y</sup> Vide supra p. 61, 65.



the son of Atys or Attis king of Lydia<sup>z</sup>; by others, of Hercules<sup>a</sup>; 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<sup>b</sup>.

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 sbort was no other than Bacchus<sup>c</sup>; 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

<sup>z</sup> Τυρσηνος, και Λυδος, Ατυος παιδες ησαν, του Λυδων βασιλευς. Tzet. in Lycoph. ver. 1351.

<sup>a</sup> Tyrrhenus Herculis filius. Hyg. Fab. 274.

<sup>b</sup> Τυρσηνια δε η Ιταλια, απο Τυρσηνου του Τηλεφου υιου—Ηρακλειους και Αυγης της θυγατρος Αλευου, παις Τηλεφος Τηλεφου και Ιερας, Ταρχων και Τυρσηνος. Tzet. in Lycoph. ver. 1237, 1242.

<sup>c</sup> Του Διονυσου τινες Απτιν προσαγορευεσθαι θελουσιν, αιδοιων εφερημενον. Clem. Alex. Cohort. ad Gent. p. 16.



father: whence they were adored in the Myſteries under ſymbols, by which, not only genuine religion, but even common decency, was moſt ſcandalouſly outraged<sup>d</sup>.

<sup>d</sup> De origine ſuperſtitionis phallicæ, a famoſo quodam libello, non minus impio quod ad fidem Chriſtianam, quam ſpurco et impudico quod ad bonos mores attinet, prorfus diſſentio. In hoc ſcilicet libello, phalli myſteria ad univerſæ naturæ vim genialem paſſim referuntur: mihi vero contra ad diluvium omnino pertinere videntur; ſicut enim Arcæ vulva, ita Noaci phallus erat ſymbolum. Inter Tyrrhenos igitur ſive Lydos, Pelafgorum ſocios, necnon inter Indos, Hierapolitanos, atque Corybanticos, invalere quædam fabulæ, unde apertè liquet myſteria phallica eadem eſſe quæ myſteria Cabirica ſive archica.

“ Apud Timotheum non ignobilem theologorum virum,” verba ſunt Arnobii, “ necnon apud alios æque doctos, ſuper  
 “ magna deorum matre, ſuperque ſacris ejus, origo hæc ſita  
 “ eſt, ex reconditis antiquitatum libris et ex intimis eruta,  
 “ quemadmodum ipſe ſcribit, inſinuatque myſteriis. In Phry-  
 “ giæ finibus inauditæ per omnia vaſtitatis petra, inquit, eſt  
 “ quædam, cui nomen eſt *Agdus*, regionis ejus ab indigenis ſic  
 “ vocata: ex ea lapides ſumptos, ſicut Themis mandaverat  
 “ præcinens, in orbem mortalibus vacuum Deucalion jaçtavit  
 “ et Pyrrha: ex quibus cum cæteris et hæc, *Magna* quæ di-  
 “ citur, informata eſt *Mater*, atque animata divinitus.”—Re-  
 liqua pars fabulæ minimè patet, donec infortunium Agdeſtidis  
 narrat Arnobius. “ Fit, ut inſolita re (nempe vino) victus,  
 “ Agdeſtis ſoporem in altiffimum deprimatur. Adeſt ad inſi-  
 “ dias Liber, ex ſetis ſcientiffimè 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





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formerly occupied Samothrace, and to have

interfuerunt.—Αλλοιοσι δε δοκεει και ταδε Δευκαλιωνος εινεκα ποιει-  
 θαι, εκεινης ξυμφορης μνηματα, οκοτε οι ανθρωποι ες τα ερεα και ες τα  
 περιμηκεα των δενδρεων ηεισαν, το πολλον υδωρ ορρωδεοντες. (Luc. de  
 Dea Syra, sect. 28.) In Hierapoli ædes fuit celeberrima Deæ  
 Syræ, a Lydo Attide Rheæ dicata; Attis scilicet orgia Phry-  
 gibus, Lydis, et Samothracibus, tradidit: alii vero se persuasos  
 habuerunt a Semiramide conditum fuisse templum, matricque  
 Derceto dicatum. (Ibid. sect. 14, 15.) Hæc autem Derceto  
 sive Rheæ, sicuti jam antea monstravimus, Venus est marina,  
 id est Arca Noëtica; Semiramisque, columba. Bene ergo do-  
 cet Hesychius; Σεμιραμις, περιστερα ορειος.

Quoniam igitur phallica superstitione a diluvio originem  
 duxit, apud mystas veneratione habita est maxima arca quæ-  
 dam, veretrum Bacchi continens, haud aliter quam navis Ar-  
 gha phallum Maha-Devæ. Hanc nefandam idololatriam se-  
 cum in Hetruriam tulerunt sacerdotes Corybantici. Καβειρους  
 δε τους Κορυβαντας καλουντες, και τελευτην Καβειρικην καταγγελλουσιν·  
 αυτω γαρ δη τετω τω αδελφοκτονω, την κισην αιελομενω, εν η το τε Δι-  
 ονυσου αιδοιον απεκειτο, εις Τυρρηνιαν κατηγαγον, ευκλεους εμποροι φορ-  
 τις· κανταυδα διετριβετην, φυγαδε οντε, την πολυτιμητον ευσεβειας δι-  
 δασκαλιαν, αιδοια και κισην, θρησκευειν παραθεμενω Τυρρηνοισ. (Clem.  
 Alex. Cohort. ad Gent. p. 16.)

Hæc Phalli mysteria, teste Herodoto, primum apud Graios  
 instituit Melampus, Bacchi sive Noaci honoris causa: ipso  
 nempe Melampo a Cadmo, Phœnicibusque, initiato. Orgia  
 autem phallico-Cabirica prius nota erant Pelasgis, quam in  
 Græciam sese contulerunt Ægyptiaci Hellenes. Έλλησι γαρ δη  
 Μελαμπους εστιν ο εξηγησαμενος τε Διονυσου τουνομα, και την θυσην,  
 και την πομπην του φαλλου.—πυθεσθαι δε μοι δοκεει μαλιστα Μελαμ-  
 πους τα περι τον Διονυσον παρα Καδμου τε του Τυριου, και των συν αυ-  
 τω εκ Φοινικης απικομενων ες την νυν Βοιωτιαν καλομενην χωραν.—Του  
 δε Έρμεω τα αγαλματα ορθα εχειν τα αιδοια ποιευντες, ουκ απ' Αι-  
 γυπτιων μεμαθηκασι, αλλα απο Πελασγων, πρωτοι μεν Έλληνων απαν-  
 των Αθηναιοι παραλαβοντες, παρα δε τετων ωλλοι. Αθηναιοισι γαρ δη



there established the mysteries, which they

τηνικαυτα ες Ἑλληνας τελευσει Πελασγοι συνοικοι εγενοντο εν τη χωρη ὅθεν περ και Ἕλληνες ηρξαντο νομισθηναι· ὅσις δε τα Καβειρων οργια μεμυηται, τα Σαμοθρηϊκες επιτελευσει λαβοντες παρα Πελασγων, ἕτος ἄνηρ οιδε τα λεγω. Την γαρ Σαμοθρηϊκην οικεον προτερον Πελασγοι ἕτοι, τοι περ Αθηναίοισι συνοικοι εγενοντο, και παρα τουτων Σαμοθρηϊκες τα οργια παραλαμβανουσι. Ορθα ων εχειν τα αιδοια ταγαλματα του Ἑρμεω, Αθηναίοι πρωτοι Ἑλληνων παρα Πελασγων μαθοντες, επαιησαντο. Οί δε Πελασγοι ἱρον τινα λογον περι αυτου ελεξαν, τα εν τοισι εν Σαμοθρηϊκη μυσηριοισι δεδηλωται. (Herod. lib. ii. cap. 49, 51.) Mercurius iste ithyphallicus, ab Herodoto memoratus, idem est qui Maha-deva, Osiris, Bacchus, Attis, Priapus, Baal-Peor, et Baal-Berith; unde, τὰ Βαλ-Βεριθ, sive *domini fœderis*, (scilicet Noëtici,) non minus quam aliorum numinum Cabiræorum, symbolum fuit phallus. (Talm. Hier. fol. xi. col. 4.)

In ipsa etiam Anglia adhuc supersunt quædam phallicæ Hyperboreorum superstitionis vestigia. Primo scilicet die Maii, per vicos Britanniæ haud paucos, circa perticam terræ infixam, quam Græci φαλλον nuncupant, tripudiare solent puellæ, juvenesque rustici, vulgi interim hilari circumstante corona. Ab Indis autem, Ægyptiis, et Druidibus, hic ipse dies mysteriis phalli helio-archicis æque fuit dicatus: tunc enim temporis Sol constellationem subit Tauri, qui divo Arcæ magno, sive *Jupiter*, sive *Maha-Deva*, sive *Bacchus*, sive *Osiris* fit nuncupatus, ubique sacer habitus est; veteresque mythologi, qui astronomiam idololatriæ nunquam non miscebant, in medio cælo taurum archæum lucentemque Solem una conjunctos viderunt. (Maur. Ind. Ant. vol. vi. p. 87. et infra.)

Denique, quoniam Cabiri sunt dii architæ, quoniamque mysteria phallica mysteriis Cabiricis per omnem terrarum orbem sunt conjuncta; quoniam insuper Bacchi, Osiridis, sive Noaci, honoris causa instituta fuit phallophoria; quoniamque tandem, cum apud Phrygas, Corybantas, et Tyrrhenos, tum præcipuè apud Indos, et Hierapolitanos, ad Noacum atque Arcam Phallum et vulvam pertinere omnino liquet: mysteria

certè



afterwards, in conjunction with the Tyrrheni, carried into Italy<sup>e</sup>. Hence the term *Casmilus*, the Samothracian title of Mercury, was well known to the ancient Etrurians; hence also we have every reason to suppose, that the names of those, who conducted the expedition of the Pelasgi and the Lydians into Italy, would be fragments of the old sacred dialect of Samothrace; and hence we shall have no reason to be surprized, if we find the whole country replete with appellations allusive to the united worship of the Sun and the Ark. Accordingly Tyrfenus is Tor-San-Nus, *the helio-tauric Noah*<sup>f</sup>; 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<sup>g</sup>, is Nera, *the marine Ark*<sup>h</sup>. In a similar manner, the Etrurian city Perusia<sup>i</sup> is P'Eres-

certè antiqua phallica sive Bacchi, sive Osiridis, sive Attidis, sive Maha-Devæ, sive Cabirorum, ad diluvium, ut videtur, jure sunt referenda.

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

<sup>f</sup> Hence Jupiter or the Sun is called *Zan*; Ζαν, ΖΕΥΣ. Hesych. Our own word *Sun* is the same ancient term. *Zan* or *San* appears to be a contraction of *As-On*, *the solar orb*.

<sup>g</sup> Apollod. Bibl. lib. iii. cap. 9.

<sup>h</sup> From the same radical *Ner* we may also deduce *Nereus*.

<sup>i</sup> Strab. Geog. lib. v. p. 226.





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hereafter see, was the same mythological character as the Cretan Talus or Italotus; in other words, the tauric Noah worshipped in conjunction with the Sun. We find also evident vestiges of the introduction of the diluvian superstition in the fabulous history of the foundation of Mantua. This city is said to have been built by Ocnus the son of Manto, who was a reputed prophetess, and was feigned to have fled from Thebes into Italy: hence Mantua was always considered as a Theban colony<sup>n</sup>. The circumstance of this colony

*Janicula*, quem quidam *Oenotrium* dictum existimant, quia invenit vinum et far: *Camesena* a Cameſe, et a Saturno *Saturnia*, *Saleumbrona* quoque a gentilibus. M. Caton. Fragm. de Orig. fol. 165. Cameſes et Saturnus rate Thuscum venerunt in amnem ad eundem Janum, uti Berofus, Trallianus, Hyginus, et Macrobius in primo Saturnalium, et Ovidius in primo de Fastis afferunt. Ann. Viterb. Comment. in Caton. Fragm. fol. 166. It is remarkable, that Janus-Oenotrius is said by Myrsilus to have been an Arcadian, or arkite, and by his commentator Annius, to have been the son of Jafius, the brother of Dardanus. (Myrs. de Bello Pelasg. fol. 146.) Pseudo-Berofus however plainly asserts, that Janus was no other than Noah; (Berof. Ant. lib. iii. fol. 25.) a circumstance, which greatly corroborates the preceding remarks on the mythological history of Troy. Cato mentions a town in Italy supposed to have been founded by this Janus, and thence called *Arim-Janus*. (Cat. Fragm. fol. 162.) This name is evidently Aron-Jain, *the Ark of the wine god*. I was mistaken in a former etymology which I gave of Janus. See Horæ Mosaicæ, vol. i. p. 167.

<sup>n</sup> Ocnus Mantuam dicitur condidisse, quam a matris nomine



having come from Thebes or Thebah sufficiently points out the import of the tradition: accordingly Ocnus is Oc-Nus, *the oceanic Noah*; and Manto is Man-To, *the divine Ark*. The same helio-diluvian worship seems likewise to have been carried into several of the Italian islands. Hence Elian speaks of a terrific dragon, which was adored in Malta<sup>o</sup>; hence Corfica was called by the Greeks *Cur-nus*, from Cur-Nus, *the solar Noah*; and hence Sardinia received its appellation of Sar-Adon-Aia, or *the land of the lord Sun*. In the last of these islands was a city built by the Carthaginians, and denominated *Carnalis*, in honour of Car-Ain-Al, *the solar fountain of fire*<sup>P</sup>.

I shall now proceed to consider the mytho-

ne appellavit: nam fuit filius Tyberis et Mantûs Thyresiaë Thebani vatis filiaë, quæ post patris interitum ad Italiam 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, so Mantus is Man-Thus, *the god of the Ark*.

<sup>o</sup> 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.

<sup>P</sup> Paus. Phoc. p. 838.



logy of Crete, which was one of the principal settlements of the Cabiric priests, and from which a colony was supposed to have migrated into Italy, under the command of Cleolaus the son of Minos <sup>q</sup>.

In Crete then we find the Cabiri worshipped under the title of *Curetes*, *Idèi Dactyli*, or *Telchines*; the import of which last word is *priests of the Sun*<sup>r</sup>, 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<sup>s</sup>: 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<sup>t</sup>.

<sup>q</sup> Solin. Polyhist. cap. 2.

<sup>r</sup> Tal-Chon is a contraction of Ait-Al-Chon, as Italia is of Ait-Al-Aia.

<sup>s</sup> Σώματα Τελχίνων τυμβεύσατε γείτονι ποντώ,  
Πατρὶ Ποσειδάωνι μεμηλότα.—

Dionys. lib. xxvii. p. 463.

<sup>t</sup> Caphira is evidently a mere variation of Cabira, *the great god-*





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fo called from Zan-Thus, or Zan-Dus, *the solar deity*<sup>b</sup>.

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<sup>c</sup>. 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<sup>d</sup>. They are accordingly said to have been subdued by Jupiter, who afterwards espoused the nymph Imalia, and by her became the father of Spartèus, Cronius, and Cutus<sup>e</sup>.

<sup>b</sup> Diod. Bibl. lib. v. p. 327.

<sup>c</sup> Ποσειδῶνα δὲ ἀνδρωθέντα ἐρασθῆναι τῆς τῶν Τελχίνων ἀδελφῆς Ἄλιας, καὶ μιχθέντα ταύτῃ γεννησαὶ παῖδας, ἐξ μὲν ἀρξένας, μίαν δὲ θυγατέρα Ῥόδον, ἀφ' ἧς τὴν νῆσον οὐμασται. Diod. Sic. Bibl. lib. v. p. 327.

<sup>d</sup> Vide infra chap. ix.

<sup>e</sup> Γενεσθαι δὲ κατὰ τὸν καιρὸν τοῦτον, ἐν τοῖς πρὸς Ἐω μερεσὶ τῆς νῆσου τῆς κληθέντας γιγαντας· ὅτε δὴ καὶ Ζεὺς καταπέπολεμηκῶς Τιτανίας, ἐρασθῆναι μίας τῶν νυμφῶν Ἰμαλίας ὀνομαζομένης, καὶ τρεῖς ἐξ αὐτῆς τεκνωσαὶ παῖδας, Σπάρταιον, Κρονιον, Κυτον. Diod. Sic. Bibl. lib. v. p. 327.



In the posterity of Neptune by Halia, we may again observe the number *seven* occur; the number equally of the Titans, the Corybantes, and the Cabiri; the number in short of the persons preserved in the Ark, exclusive of the head of their family: while in the three sons of Jupiter we recognize the triple offspring of Noah, excepting only that Cush, or Cuth, is erroneously introduced among them<sup>f</sup>.

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*<sup>g</sup>. Actis signifies a

<sup>f</sup> 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.

<sup>g</sup> Car or Macar was also the name of the son of Phoroneus, the founder of Megara. Paus. Attic. p. 95.



*solar ray*; Genages is Chen-Ag, a priest of the Ocean; Triopas is Tor-Op, the bull-serpent; Candalus is Chan-Tal, a priest of the Sun<sup>h</sup>; and lastly, the virgin Electryonè, who is joined with her seven brothers, is El-Oc-Tor-Ionah, the divine tauric dove of the Ocean<sup>i</sup>.

I have observed, that one of the Corybantes was supposed to have been slain by his two brothers<sup>k</sup>. 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<sup>l</sup>; and yet, with a variation not unusual among the ancient mythologists, Apis is also made the son of Telchin, the grandson of Europs, and the

<sup>h</sup> Chan-Tal is the same as Tel-Chin; the radicals being merely inverted.

<sup>i</sup> Ἡλιον δὲ κατὰ μὲν τὸν μυθὸν ἐρασθέντα τῆς Ῥοδῆς, — καὶ γενεσθαι τοὺς κληθέντας ἀπ' αὐτῆς Ἡλιαδάς ἑπτὰ τὸν ἀριθμὸν. — εἶναι δὲ τοὺς ἑπτὰ υἱούς, Οὐχιμὸν, Κερκαφὸν, Μακάρᾳ, Ἀκτινᾳ, Γεναγὴν, Τριοπαν, καὶ Κανδαλον. θυγατέρα δὲ μίαν, Ἠλεκτρυονην. Diod. Sic. Bibl. lib. v. p. 327.

<sup>k</sup> Vide supra p. 131.

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





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present work. The genealogies, and the persons contained in them, are equally fabulous, relating on the one hand to the events of the deluge, and on the other, to the introduction of the solar superstition. Thus, while Apis is supposed to be the descendant of Inachus, Phoroneus, or Jason; he is likewise the great god of the Egyptians, and the offspring of Telchin, *the priest of the Sun*, and Europs, *the fiery serpent*<sup>q</sup>.

Strabo informs us, that the Telchines were originally settled in Crete; whence they migrated, first into Cyprus, and afterwards into Rhodes. He mentions likewise, that they were excellent artificers in brass and iron, and that they made the sickle of Cronus<sup>r</sup>. In

<sup>q</sup> This Egyptian tauriform god Apis was worshipped also in Italy. Duravit Saturnia nomen totidem ferme annis quot ante aurea ætas usque ad Apim, deorum Italiæ ultimum, ut Antiochus Syracusanus scribit, a quo Apenina, quam Tauricam idem interpretatur. M. Caton. Fragm. de Orig. fol. 166. Osiris, being the same as Saturn or Janus, is likewise said to have come into Italy, and there to have conquered the giants. Osiris depressit gigantes, qui jam tyrannidem cœperant—Osiris tota Italia potitus, decem annos illam tenuit, et a se nominavit in triumphum. Berof. Ant. lib. v. fol. 65, 66.

<sup>r</sup> Ελθεῖν δ' ἐκ Κρητῆς (τοὺς Τελχίνας) εἰς Κύπρον πρῶτον, εἰτ' εἰς Ῥόδον· πρῶτους δ' ἐργασασθαι σιδήρον τε καὶ χαλκόν· καὶ δὴ καὶ τὴν ἀρπην τῷ Κρονῷ δημιουργῆσαι. Strab. Geog. lib. xiv. p. 654. We have already seen, from the same author, the connection of these Telchines with the river Styx, or the deluge; in allu-



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<sup>s</sup>. In a similar manner, *Telamon* was a town in Tyrfenia; *Telanè* was the oldest city of Syria, being founded by Ninus<sup>t</sup>; *Telmera* and *Telmiffa* were cities of Caria; and *Telphussa* was a city of Arcadia<sup>u</sup>. One of the colonies of the Telchines is said by Pausanias to have come from Cyprus into Beotia, *the land of the arkite bull*, and there to have built a temple to Minerva *Telchinia*<sup>x</sup>. Rhodes was from

sion to which event they were supposed to have forged the trident of Neptune.

— Μεγας θεος ερεα θειων

Αορι τριγλωχιι, το οι Τελχινες ετευξαν.

Callim. Hymn. ad Del. ver. 30.

From this circumstance of the Cabiri or Abiri being esteemed artificers, while they were at the same time thought to be the sons of Vulcan, I suspect that the Latins termed all artificers in general *Fabri*, which seems to be Ph'Abiri, and contractedly Ph'Abri.

<sup>s</sup> Steph. Byzan. de Urb. p. 702.

<sup>t</sup> Ibid. p. 701.

<sup>u</sup> Ibid. p. 702.

<sup>x</sup> Καυ Αθηναις εν Τελμησσω Τελχινιας εστιν ιερον, αγαλμα ουκ εχον. Ες δε την επικλησιν αυτης εστιν εικαζειν, ως των εν Κυπρω ποτε οικησαν-



them called *Telchinis*; and before their time, it bore the name of *Ophiussa*, on account of the serpent worship which had been established in it<sup>y</sup>. We find a people denominated *Talares* in Thessaly<sup>z</sup>, and in Caria we meet with a soothsayer, intitled *Telmisus*, or a *priest of the Sun*<sup>a</sup>. Another of these Cabiric priests was called *Telondes*; and he flourished at the time, when Pelargè was fabled to have restored the Cabiric worship, which had been interrupted by a Theban war<sup>b</sup>. Pelargè I take to be *Bela-Arga*, *the lordly Ark*; and the war was probably that, which preceded the union of the two superstitions, and which the Greeks had translated into their own country.

The Telchines then being thus seated in Crete, we shall find also, in the same country, the Curetes, and the Idèi Dactyli. The first of these, when they quitted the island, are

των Τελχινῶν ἀφικομένη μοῖρα εἰς Βοιωτῆς, ἱερὸν ἰδρύσατο Ἀθηνᾶς Τελχινίας. Paus. Bœot. p. 746.

<sup>y</sup> Ἐκαλεῖτο δ' ἡ Ῥόδος πρότερον Ὀφίεσσα καὶ Σταδία, εἶτα Τελχινίς ἀπὸ τῶν οἰκησαντῶν Τελχινῶν τὴν νῆσον. Strab. Geog. lib. xiv. p. 653.

<sup>z</sup> Ταλαρες Θετταλῶν. Ibid. lib. ix. p. 434.

<sup>a</sup> Τελμισὸν ἐν Καρίᾳ. Clem. Alex. Strom. lib. i. p. 400.

<sup>b</sup> Τηλωνδῆς δέ, καὶ ὅσοι γένους Καβειριτῶν ἐλιπόντων, κατελθούσιν αὐδῆς εἰς τὴν Καβειριαίαν. Πελαργὴν μὲν δὴ κατὰ μαντεύμα ἐλ Δωδωνῆς καὶ ἀλλὰ ἐμελλεν εἰς τὴν κατὰσητεσθαι, καὶ οἱ θυσιά φερὸν ἐν τῇ γαστρὶ ἱερείου. Paus. Bœot. p. 759.





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and yet immediately after declares, that the Corybantes were Phrygians, and the Curetes, Cretans. He asserts moreover, that they first invented brazen weapons in Eubœa ; but others supposed, that they originally came from Bactriana, and that they were given by the Titans to Rhea, as her servants. Some were of opinion, that they were *gegenis*, or *persons sprung from the earth* ; and some believed them to be Colchians. In *the Cretici Logi*, they are said to be the guardians of Jupiter, and to have accompanied Rhea from Phrygia into Crete ; while many very justly maintained the identity of the Curetes, and Telchines<sup>e</sup>.

We have already seen, that Crete was not only denominated *Telchinis*, but also *Curetis*, and thence contractedly *Crete*. It was so called from the worship of Cur-Ait, *the solar orb* : accordingly, the most ancient king of the island was supposed to have been named

<sup>e</sup> Ὁ δὲ τῆν Φορωνίδα γραψας, αυλητας και Φρυγας τες Κρητας λεγει· αλλοι δε γηγενεις, και χαλκασπιδας. Ὁ δ' ε τες Κρητας λεγει, αλλα τες Κορυβαντας Φρυγας, εκεινους δε Κρητας· περιδεσθαι δ' οπλα χαλκα πρωτες εν Ευβοια· διο και Καλχιδίας αυτους κληθηναι· ος δ' ὑπο Τιτανων Ῥεα δοθηναι προσπολεις ενοπλους τες Κορυβαντας εκ της Βακτριανης αφιγμενους· οι δ' εκ Κολχων φασιν. Εν δε τοις Κρητικοις λογοις οι Κρητες Διος τροφεις λεγονται, και φυλακες, ες Κρητην εκ Φρυγιας μεταπεμφθεντες ὑπο της Ῥεας· οιδε Τελχινων εν Ῥοδῳ εννεα οντων, τες Ῥεα συνακολαθησαντας εις Κρητην, και τον Δια κροτροφησαντας, Κρητας ονομασθηναι. Strab. Geog. lib. x. p. 472.



*Cres*; and the first inhabitants were from him denominated *Eteo-Cretes*<sup>f</sup>. These are undoubtedly the same as the *Idèi Dactyli*, 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

<sup>f</sup> Οἱ μὲν γὰρ τὴν Κρήτην κατοικοῦντες φασὶν ἀρχαιοτάτους παρ' αὐτοῖς γενεσθῆαι τῆς ὀνομαζομένουσ Ετεο-Κρητας αυτοχθονας· ὧν τῶν μὲν βασιλεα Κρητα καλουμενον, πλειστα και μεγαστα κατα τὴν νησον εὔρειν τα δυναμενα του κοινου των ανθρωπων βιον ωφελησαι. Diod. Sic. Bibl. lib. v. p. 333. Both *Cres* and the *Eteo-Cretes* were *autochthones*, a name generally applied to all the diluvians: hence, while Diodorus, as we have just seen, terms the *Eteo-Cretes* *autochthones*, Marcianus Heracleotes bestows, in a similar manner, the title of *autochthon* upon their imaginary monarch *Cres*.

— Εφορος φησι τε

Επωνυμιον τὴν νησον ἀπο Κρητος τινος,

Τε δὴ γενομένου βασιλεως αυτοχθονος.

Mar. Herac. Perieg. p. 23.

Crete was also called *Aëria*, as well as *Curetis*, from *Aur-Aia*, *the land of the Sun*. Solin. Polyhist. cap. 11. The same appellation was likewise bestowed upon Egypt, and for the same reason. Steph. Byzan. de Urb. p. 38. When the two superstitions were united, words expressive of the arkite worship were naturally introduced. Hence we find in Crete the hill *Arginus*, (Schol. in Apoll. Argon. lib. ii. ver. 299.) and the city *Arcades*; (Steph. de Urb. p. 166.) while in Phenicia we meet with a town denominated *Arcè*. (Ibid. p. 167.) There was likewise an *Arcadia* in Egypt, (Ibid.) and an island called *Arconesus* on the coast of Caria. Ibid. p. 168.



accompanied Minos into Europe. They were reckoned magicians, and inventors of the Mysteries; and, during their abode at Samothrace, they are said to have greatly terrified the natives by their incantations<sup>g</sup>. In Crete they discovered the use of fire, and the art of metallurgy<sup>h</sup>; and one of them bore the name of *Hercules*<sup>i</sup>. They were occasionally supposed to be ten in number, from some imaginary connection with the fingers of Cybelè<sup>k</sup>, the word *Dactylus* happening in the Greek language to signify *a finger*; and they were afterwards increased to an hundred, which is the square of ten<sup>l</sup>. The name *Dactylus* how-

<sup>g</sup> Πρωτοι τοιουν των εις μνημην παραδεδομενων ωκησαν της Κρητης περι την Ιδαν οι προσαγορευθεντες Ιδαιοι Δακτυλοι.—Ενιοι δ' ιστορουν, ων εστι και Εφορος, της Ιδαιους Δακτυλους γενεσθαι μεν κατα την Ιδην την εν Φρυγια, διαβηναι δε μετα Μινωος εις την Ευρωπην· υπαρξαντας δε γοητας, επιτηδευσαι τας τε επωδους και τελετας και μυστηρια, και περι Σαμοθρακην διατριψαντας, & μετρωσ εν τριτοις εκπληττειν της ευχωριου. Diod. Sic. Bibl. lib. v. p. 333.

<sup>h</sup> Οι δ' εν κατα την Κρητην Ιδαιοι Δακτυλοι παραδεδονται την τε τρι πυρος χρησην, και την τε χαλκω και σιδηρου φωσιν εξευρειν. Diod. Sic. Bibl. lib. v. p. 333.

<sup>i</sup> Ιστορουσι δ' αυτων ενα μεν προσαγορευθηναι Ηρακλεα. Ibid. The same is asserted by Paus. Bæot. p. 747. and by Strab. Geog. lib. viii. p. 355. and lib. x. p. 473.

<sup>k</sup> Οι δε φασιν, οτι Ιδαιοι Δακτυλοι εκληθησαν, οτι εντος Ιδης ενλυχοντες τη Γεα, εδεξιωσαντο την θεον, και των δακτυλων αυτης ηψαντο. Schol. in Apollon. Argon. lib. i. ver. 1129.

<sup>l</sup> Diod. Sic. Bibl. lib. v. p. 333.





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Notwithstanding the identity of the Idèi Dactyli, and the Curetes, with an inconsistency by no means unusual in the pagan records, the latter are represented by Diodorus as being posterior in point of time to the former. All knowledge of the truth however was not absolutely lost; for, while some supposed the Curetes to be the children of the Idèi Dactyli, others with more propriety asserted them to have been *gègenis*, or *aboriginals* °.

In the time of the Curetes flourished the Titans, who are said by the author of the works ascribed to Orpheus, to have consisted of seven brothers, and seven sisters P. These, as we have seen, were generally supposed to be the children of Cronus: some however deduced their origin from Heaven, and Earth; while others believed them to be the offspring of Titèa, and one of the Curetes q. They

° Μετα δε τες Ιδαιες Δακτυλες ισουσι γενεσθαι Κερητας εννεα. Τετους δ' οι μεν μυθολογεσι γεγονεναι γηγενεις, οι δ' απογονους των Ιδαιων Δακτυλων. Diod. Sic. Bibl. lib. v. p. 333.

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

q Μυθολογεσι γαρ οι Κρητες γενεσθαι κατα την των Κερητων ηλικιαν τες καλουμενους Τιτανας υπαρξαυ δε τον αριθμον εξ μεν ανδρας, πεντε δε γυναικας, ως μεν τινες μυθολογεσιν, Ουρανου και Γης ουλας· ως δε τινες φασιν, εκ τινος των Κερητων, και μητρος Τιταιας, αφ' ης αυλους ταυτης τετυχεναυ της προσηγοριας. Αρσενας μεν ουν γενεσθαι τον τε Κρονον και Υπεριωνα και Κοιον, επι δε Ιαπετον και Κριον, και το τελευταιον Ωκεαιου· αδελφας δε τουτων την τε Ρεαν και Θεμιν και Μνημο-



were, in fact, as I have before observed, the same as the Corybantes, the Cabiri, or the Curetes; in other words, they were the arkite navigators, exclusive of the illustrious head of their family.

In consequence of the identity of the Titans, and the Idèi Daçtyli, Apollonius calls one of the latter of these deities, *Titias*, and represents him as the brother of *Cyllenus*.

— Ἀμφὶ δὲ Φυλλοῖς  
 Στεψάμενοι δρυῖνοισι θυηπολῆς ἐμελοντο,  
 Μητέρα Δινδύμην πολυποτνίαν ἐγκαλέοντες,  
 Ἐνναετὶν Φρυγίης, Τίτιν δ' ἅμα, Κυλλήνον τε·  
 Οἱ μὲνοι πόλεων μοιρηγεται, ἠδὲ παρῆδροι  
 Μητέρος Ἰδαίης κεκληαται, ὅσσοι εἰσὶ  
 Δακτυλοὶ Ἰδαῖοι Κρηταεες· ἕς ποτε νυμφῆ  
 Ἀγχιαλῆ Δικταῖον ἀνασπεος, ἀμφοτέρῃσιν  
 Δραξάμενη γαίης Οἰαξίδος ἐβλάστησε<sup>†</sup>.

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.

Μνημοσύνην, ἐπὶ δὲ Φοῖβην καὶ Τηθύον. Diod. Sic. Bibl. lib. v. p. 334.

<sup>†</sup> Apoll. Argon. lib. i. ver. 1123.



For skill prophetic they alone are fam'd ;  
*Idèan Daçtyli* these priests are nam'd ;  
 Both whom Anchiala in Dictè's cave  
 Brought forth, where chill Oaxis rolls his wave.

*Farekes.*

*Titias* is a word of the same import as *Titan*, for they both equally signify *a diluvian* ; and *Cyllenus* is *Cula-Nus*, *the arkite Noah*. This *Cyllenus* is evidently the same person as *Mercury Cyllenius*<sup>s</sup>, who was worshipped along with the other *Cabiri* by the name of *Casmi-lus* ; and who, as I have shewn in a former page, was the great oceanic patriarch<sup>t</sup>. Hence, under the title of *Socus*, or *Z'Ocus*, *the mighty god of the Ocean*<sup>u</sup>, he is celebrated by Non-

<sup>s</sup> Apollod. Bibl. lib. iii. cap. 10. — Virg. Æneid. lib. viii. ver. 138.

<sup>t</sup> Vide supra p. 283. et infra.

<sup>u</sup> *Socus* was an ancient appellation of Mercury. Σωκος, ὁ Ἐρμης. Suid. Lex. Σωκος ἐπιουσιος Ἐρμης. Hom. Iliad. lib. xx. ver. 72. Though the primary signification of *Socus* is *the great diluvian*, yet we find that the title was likewise applied to the crocodile ; for *Socus* seems to be the same term as *Suchus* or *Soucbus*, which, as Damascius informs us, was a name of that animal. (Damasc. Vit. Isid. apud Phot. Bibl. p. 1048.) This supposed identity of the two words *Socus* and *Suchus* will appear in a sufficiently striking point of view, if we call to our recollection, that Anubis or the Egyptian Mercury was represented standing upon a crocodile : (see the Print of this deity in Mont. Ant. Exp. vol. ii. part ii. p. 197.) a mode of representation adopted, no doubt, because the crocodile was one of  
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Και χθονα καλλειψαντες αλικλυσου Μαραθωνος,  
 Νοσιμον ιχνος εκαψαν ες ιερον εδρας Αβαντων,  
 Κρητων προτερων χθονιον γενος<sup>x</sup>. —

The Corybantes, guards of youthful Bacchus,  
 Led on the hardy troops of fam'd Eubèa ;  
 Brave Primneus, Mimas, and undaunted Acmon,  
 Ocythoüs, Damneus, and with waving plume  
 Melisseus, and Idèus stern in fight.

These from their sea-girt country their dread fire  
 Socus once banish'd far ; nor did he spare  
 The partner of his bed, the beauteous Combè,  
 But with her sons the exil'd mother fled.  
 Crete first receiv'd the wanderers, Phrygia next,  
 Then Athens ; till at length the pitying Cecrops  
 Socus compell'd his children to restore,  
 Safe to their home, Abantian Eubèa.

From this citation it appears, that the Corybantes were supposed to have migrated from Eubèa to Crete, from Crete to Phrygia, from Phrygia to Athens, and from Athens back again to Eubèa ; a series of journeys completely imaginary, and relating only to the establishment of the Cabiric superstition in these different countries.

With regard to the Abantes, whom Nonnus places in Eubèa, they are said to have come originally from Thrace, and to have derived their name from Abas, an ancient

<sup>x</sup> Nonni Dionys. lib. xiii. p. 233.



king of Argos, the son of Neptune and Arethusa<sup>y</sup>. Hence Acrifius, the father of Danaë, and the grandfather of Perseus, was styled *Abantiades*<sup>z</sup>. The same appellation was also given to Perseus<sup>a</sup>; and Argos itself was denominated *Abantèan*<sup>b</sup>. From the Abantes moreover the island Eubèa was called *Abantis*; though it sometimes also bore the title of *Macris*<sup>c</sup>. 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*,

<sup>y</sup> Apollodorus makes Abas the son of Hypermnestra by Lynceus the successor of Danaus in the kingdom of Argos. Apollod. Bibl. lib. ii. cap. 2. More will be said respecting this Abas hereafter. Vide infra chap. vii.

<sup>z</sup> Ovid. Metam. lib. iv. ver. 606.

<sup>a</sup> Ibid. ver. 672.

<sup>b</sup> Ibid. lib. xv. ver. 164.

<sup>c</sup> Αβαντις, ἡ Εὐβοία. Suid. Αβαντίας ἐπλετο Μακρίς. Dionys. Perieg. ver. 520. Upon which Eustathius; Καὶ τὴν μὲν Μακρίν, ὃ ἐστὶ τὴν Εὐβοίαν, Αβαντιαδα λέγει, ἀπὸ τοῦ ἐν αὐτῇ ἐθνοῦς τῶν Αβαντῶν· Θρακίου ἐθνοῦς, ὡς φησὶν Ἀρρίαιος, κληθέντος οὕτως ἀπὸ τινος Ἀργείου τοῦ Ποσειδῶνος Αβαντος. See also Hyg. Fab. 157. Ovid mentions, that Perseus was worshipped in India; (Metam. lib. iv. ver. 604.) and his accuracy is perfectly established by the inquiries of modern Europeans. The constellation of Perseus and Andromeda is yet called by the Hindoos *Parasica* and *Antarmada*. See Asiat. Res. vol. iii. p. 222.



and he is reported to have been an Argive, or arkite<sup>d</sup>; Macris is derived from Ma-Car, *the great solar deity*<sup>e</sup>; and Eubèa received its name in honour of the sacred symbolical heifer. Thus, we are informed by Strabo, that it was so called, because Epaphus, the son of the heifer Io, was born there<sup>f</sup>.

It is observable, that two of the appellations, which are given by Nonnus to the Corybantes, namely *Damnamenteus* and *Acmon*, are applied by the author of *the Phoronis* to the Idèi Daçtyli. To these he adds a third, whom he calls *Celmis*; and represents them as being magicians, the servants of Adraftia<sup>g</sup>,

<sup>d</sup> *Abas* being a solar title, we shall not be surpris'd to find a city Ahanta, near Parnassus, in which was a temple of Apollo. Hesych. vox Αἶαντα.

<sup>e</sup> The title *Macrobii*, which is applied by Dionysius to the Ethiopians, and which the Greeks have made to signify *long-lived*, is another word formed from the same root. Ma-Car-Ob is *the great solar serpent*; and Ethiop is Aith-Op, *the burning serpent*. Dion. Perieg. ver. 560. This mode of derivation will account for the remark of Strabo, that a people upon the borders of Pharnacia and Chaldèa, called *Sanni*, were once denominated *Macrones*. (Strab. Geog. lib. xii. p. 548.) *Sanni* and *Macrones* are in fact synonyms, the import of both being equally *worshippers of the Sun*. The *Sanni* assumed their name in honour of San, Son, or Azon; and the *Macrones*, in honour of Ma-Car-On.

<sup>f</sup> Strab. Geog. lib. x. p. 445.

<sup>g</sup> Adraftia is Adar-Asta, *the illustrious goddess of fire*.





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The circumstance of the Telchines being seated in Crete will enable us at once to account for the singular fable of Talus, and for the name of *Italia*. Talus is described, in the wild language of fiction, as being a brazen man, and as having only a single vein, which reached from his neck to his heel. He was the servant of Minos, and ran thrice each day round the whole island. He was likewise called *Taurus*, or *the bull*, and *Asterius*, or *As-Tor*, *the solar bull*<sup>1</sup>; 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<sup>m</sup>; but Apollonius affirms, that he was given by

the names of the Cyclopes to be *Brontes*, *Steropes*, and *Argus*; and describes them as assisting Jupiter in his war with the Titans or antediluvians. Schol. in Prom. Vincit. ver. 351. Hence also Hyginus, and the scholiast upon Aratus, agree in maintaining, that the altar, upon which Jupiter swore an oath previous to his attacking the Titans, was the workmanship of the Cyclopes. Hyg. Poet. Astron. lib. ii. cap. 39.—Schol. in Arat. Phænom. p. 52.

<sup>1</sup> Tzet. in Lycoph. ver. 1301.

<sup>m</sup> Κωλυονται (οί Αργοναυται) Κρητη προσισχειν ὑπο Ταλω. Τουτον, οί μεν, του Χαλκου γενους ειναι λεγουσιν· οί δε, ὑπο Ἡφαιστου Μινω δοθηναι· ὅς ην χαλκευς ανηρ· οί δε, Ταυρον αυτον λεγουσιν· ειχε δε φλεβα μιαν απο αυχενος κατατεινουσαν αχρι σφυρων· κατα δε το δερμα της φλεβος ἦλος διηριστο χαλκους. Οὗτος ὁ Ταλως τρις ἑκαστης ἡμερας την νησον περιροχάζων ελησει. Apollod. Bibl. lib. i. cap. 9. See also Plat. Minos, p. 568.



Jupiter to Europa, in order that he might perform the office of a guard to the island<sup>n</sup>. With regard to his genealogy, Rhadamanthus, according to Cinethon, was the son of Vulcan, Vulcan of Talus, and Talus of Cres<sup>o</sup>; while, according to Ion, Talus was the offspring of Oinopion, and accompanied his father from Crete to the isle of Chios<sup>p</sup>. By Agatharchides he is called *Italotus*<sup>q</sup>, instead of *Talus*; and that with perfect propriety, for Talus is the contracted form of Ait-Al, *the god of fire*: whence, as we have seen, *Talus* is said by Hesychius to signify *the Sun*. The whole tradition in short is founded upon the union of the two superstitions: in one point of view, Talus is the bright luminary of day performing his accustomed revolutions through the wide expanse of heaven; and in another, he is the Noëtic bull of Europa. Hence Nonnus, celebrating him under the cognate name of *Tulus*, feigns, that he tasted death, and afterwards experienced a wonder-

<sup>n</sup> Apollon. Argon. lib. iv. ver. 1643.

<sup>o</sup> Κιναιθων δε εν τοις επεσιν εποισεν, ως Ραδαμανθος μεν Ἡφαιστ, Ἡφαιστος δ' ειη Ταλω, Ταλων δε Κρητος παιδα. Paus. Arcad. p. 707.

<sup>p</sup> Οινοπιωνα ες την Χιον καταραι ναυσιν εκ Κρητης, αφικεσθαι δε ος τας παιδας Ταλον κ. τ. λ. Paus. Achaic. p. 532.

<sup>q</sup> Agath. apud Phot. Bibl. p. 1328.



ful revivification, during the time that Cybelè was in labour'. This death and revivification of Tulus are the very same as the death and revivification of Osiris, Bacchus, and Adonis; in other words, the entrance of Noah into the Ark, and his subsequent egress: accordingly the miracle is said to have taken place during the time that Cybelè, or the Ark, was in the pangs of her allegorical parturition.

I have mentioned, upon the authority of Tzetzes, that Italy received its name from a person called *Italus* or *Taurus*<sup>s</sup>. 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<sup>t</sup>, and *Italica*, in the island of Eubèa<sup>u</sup>, the country of

† Nonni Dionys. lib. xxv. p. 439. et infra.

<sup>s</sup> Vide supra p. 369.

<sup>t</sup> Diod. Sic. Bibl. lib. xx. p. 764.

<sup>u</sup> Εν τη Ευβοια δε, κατα την Ιταλικην, την συνοριζουσαν τη Χαλκιδι, δυο ποταμοι, Κερων και Νηλευς. Antigoni Caryst. Hist. Mirab. cap. 84. According to Lycophron and Eschylus, the Ionian gulph received its name from the heifer Io; but others derived it from Iacon an Italian. It is remarkable, that the sea between Gaza and Egypt was likewise called *Ionian*, and Gaza itself *Ionah*. See Schol. Eust. in Dionys. Perieg. ver. 92. Iacon the Italian was no other than the tauric or arkite dove.





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Tel-Ob-Bou, *the helio-auric serpent*; and Electryon is derived from El-Oc-Tor-Ion, *the divine auric dove of the ocean*. In a similar manner, Alcmenè is Al-Oc-Mena, *the lunar deity of the sea*; Amphitryon is Am-Phi-Tor-Ion, *the oracular god of the bull and the dove*; Mestor is M'Es-Tor, *the great solar bull*; Pterelas is P'Tor-El-As, *the bull the god of fire*; and Hippothoè, the concubine of Neptune, is Hippo-Thea, *the divine Hippian Ark*. The contest in short was between the votaries of the two great superstitions, and was that which preceded their final union. A colony of these Teleboæ, according to Virgil, formerly inhabited Capreæ in the bay of Naples; and he mentions one of their ancient sovereigns named *Telon*, who was the father of Oebalus.

Nec tu carminibus nostris indictus abibis  
 Oebale, quem generâsse Telon Sebethide nympha  
 Fertur: Teleboum Capreas cum regna teneret  
 Jam senior.—<sup>z</sup>.

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.

<sup>z</sup> Æneid. lib. vii. ver. 733.



The name, which they assumed in their new settlement, was that of *Daunii*<sup>a</sup>; a title, which seems to be of the same origin as the word *Danaus*, and I apprehend, that it is precisely equivalent to *Noachidæ*, or *descendants of Noah*. Minos therefore, the father of Cleolaus, will be the same as the *Menu* of Hindostan<sup>b</sup>, or the *Menes* of Egypt, in other words, the great patriarch; and accordingly he is feigned to have been very powerful at sea<sup>c</sup>. 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*<sup>d</sup>. Thus also there was a *Minoa* in Crete<sup>e</sup>; and a promontory, denominated *Minoa*, between Megara and Attica, which formed the port Nisèa<sup>f</sup>. This country was

<sup>a</sup> A Cleolao Minois filio Daunios. Solin. Polyhist. cap. 2.

<sup>b</sup> Hence Sir Wm. Jones very happily conjectures, that the Institutes of Menu may possibly be no other than the far celebrated, though long lost, Laws of Minos. Pref. to Instit. of Menu, p. 9.

<sup>c</sup> Ἡ τε Μινω θαλασσοκρατία θρυλλεῖται. Strab. Geog. lib. i. p. 48.

<sup>d</sup> Μινωα φρεσιον, ὁμωνυμος και αυτη τη Μεγαρικη. Ibid. lib. viii. p. 368.

<sup>e</sup> Ibid. lib. x. p. 475.

<sup>f</sup> Μείλα δε τας Σπειρωνιδας πετρας, ακρα προκειται Μινωα, ποιουσα του εν τη Νισαια λιμενα. Ibid. lib. ix. p. 391.



formerly possessed by the Ionians, or *worshippers of the dove* <sup>g</sup>. There was also a *Minoa* in the island of Amorgus; a *Minoa*, which was otherwise called *Heraclia*, in Sicily; and a *Minoa*, in Siphnus <sup>h</sup>, where likewise was the fountain *Minoa*. Gaza was once called *Minoa*; there was a *Minoa* moreover in Arabia; and an island of the same name not far from Megara. The ancient appellation of Paros <sup>i</sup> was *Minoa* <sup>k</sup>; and lastly, what is somewhat remarkable, *Minoa* was a particular species of vine <sup>l</sup>.

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 <sup>m</sup>. He is further said to have espoused Pasiphaè, the sister of Persèis and Circè. Per-

<sup>g</sup> Το παλαιον μεν ουν Ιωνες ειχον την χωραν ταυτην. Strab. Geog. lib. ix. p. 392.

<sup>h</sup> Siphnus seems to have been so called from Siph-Nus, *the arkite Noab*.

<sup>i</sup> Paros itself is derived from P'Ares, *the Sun*.

<sup>k</sup> Μινωα πολις εν Αμοργω τη νησω, μια των Κυκλαδων· δευτερα πολις Σικελιας· τριτη εν Σιφνω, μια Κυκλαδων· εχει δε Μινωαν καλουμενην κρηνην· εκαλειτο και η Γαζα Μινωα· εστι και Αραβιας· εστι και Κρητης· εστι και αλλη νησος, ε πορρω Μεγαρων· και η Παρος Μινωα. Steph. Byzan. de Urb. p. 562. Prius tamen Minoia quam Paros dicta. Solin. Polyhist. cap. 11. Ἡρακλεια πολις περι Σικελιαν η λεγομενη Μινωα. Suid.

<sup>l</sup> Μινωα ειδος αμπελου. Hesych.

<sup>m</sup> Vide supra p. 178.





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Hence we find, that Phrixus was supposed to be the son of Nebula, or *a cloud*, and the brother of Hercules-Melicerta<sup>q</sup>, whose history has already been considered<sup>r</sup>.

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*<sup>s</sup>. 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<sup>t</sup>. 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

<sup>q</sup> Hyg. Fab. 1.

<sup>r</sup> Vide supra p. 254, 304.

<sup>s</sup> Herac. de Incred. Hist. cap. 2.—Palæph. de Incred. Hist. cap. 2.

<sup>t</sup> Apollod. Bibl. lib. iii. cap. 1.



shewn to be the same as Isis or the Ark<sup>u</sup>. Agenor, the father of that fabulous heroine, was the son of Neptune, and her mother was Telephassa. The latter accompanied her son Cadmus, and Thafus 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<sup>x</sup>. Meanwhile Rhadamanthus, the mythological brother of Minos, and who was afterwards constituted one of the infernal judges, fled to Beotia, where he espoused Alcmenè, the mother of Hercules<sup>y</sup>. 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 Pasiphaè, which Neptune sent from the depths of the ocean<sup>z</sup>. 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 Pasiphaè; the Mi-

<sup>u</sup> Vide supra p. 178.

<sup>x</sup> Apollod. Bibl. lib. iii. cap. 1.

<sup>y</sup> Ibid.

<sup>z</sup> Ibid. lib. ii. cap. 4.



notaur, Asterius<sup>a</sup>, and even Jupiter himself<sup>b</sup>; 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<sup>c</sup>. This, as we have repeatedly seen, was the precise number of the Corybantes, the Titans, and the Cabiri; in other words, the

<sup>a</sup> Tzetzes plainly tells us, that Talus or Asterius was the Minotaur. 'Ο Αστεριος ἄτος ἐστίν ὁ καὶ Μινοταυρος' εἶχε δὲ, ὡς φασι, ταυροῦ προσωπον. Tzet. in Lycoph. ver. 1301. This Asterius, Talus, or Minotaur, was the supposed son of Anac, concerning whom more will be said hereafter. Paus. Attic. p. 87.—Paus. Achaic. p. 524. Talus or Taurus was likewise the same person as Eryx, who is said to have been the son of the arkite Venus by Butes, (Hyg. Fab. 260.) or, according to some writers, by Neptune. (Apoll. Bibl. lib. ii. cap. 5.—Serv. in Æneid. lib. v. p. 356.—Tzet. in Lycoph. ver. 866.) Hence Eryx, who is no other than Erechi, *the god of the Ark*, as his imaginary father is Bu-Dus, *the tauriform deity*, is styled by Lycophron *Taurus*.

Ἦξει δὲ Ταυροῦ γυμναδαὶ κακοξείους

Παλῆς κονίστρας.— Cassan. ver. 866.

Upon which Tzetzes observes, Ταυροῦ δὲ τοῦ Ερυκα φασι.

<sup>b</sup> 'Ο Λυκοφρῶν τοῦ Αστεριον Δια λεγει πατερα εἶναι τοῦ Σαρπηδονος, Μινωος, καὶ Ῥαδαμανθυος. Tzet. in Lycoph. ver. 1301.

<sup>c</sup> Apollod. Bibl. lib. iii. cap. 14.





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Python<sup>g</sup>: but, according to Cicero, he was one of the Dioscori or Cabiri, and the son of Jupiter, and Proserpine<sup>h</sup>; or, according to the Orphic poet<sup>i</sup>, and Diodorus Siculus<sup>k</sup>, of Ceres. Hence the connection between the Cabiri, and Britomartis, is sufficiently evident. But the fullest account of her is given by Antoninus Liberalis. This writer informs us, that Carmè, her mother, was the daughter of Phenix, the son of Agenor king of Tyre; and that her father was Jupiter. She was born in Phenicia, whence she came to Argos. She next proceeded to Cephallenia, where she was worshipped under the title of *Laphria*; and afterwards went into Crete. Here she was pursued by Minos, whose affections she had gained; and, in order to escape him, she hid herself among the nets of

<sup>g</sup> Φασί δε οἱ Κρητες Καρμανορος του καθηραυτος Απολλωνα επι Φονω του Πυθωνος, παιδα Ευβουλον ειναι Διος δε και Καρμης της Ευβουλου Βριτομαρτιν γενεσθαι. Paus. Corin. p. 180.

<sup>h</sup> Δισκουροι etiam apud Graios multis modis nominantur. Primi tres, qui appellantur Anaetes, Athenis ex Jove rege antiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysius. Cic. de Nat. Deor. lib. iii. cap. 21.

<sup>i</sup> Orph. Hymn. 40.

<sup>k</sup> Βριτομαρτιν δε, την προσαγορευομενην Δικτυνην, μυθολογουσι γενεσθαι μεν εν Καινοι της Κρητης εκ Διος και Καρμης της Ευβουλου, του γεννηθεντος εκ Δημητρος. Diod. Sic. Bibl. lib. v. p. 342.

some



some fishermen: a circumstance, which procured her the name of *Diētymna*. 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 *Apbaè*<sup>1</sup>.

Britomartis, being the same mythological character as Diana, Venus, or Rhea, must evidently, like them, be a personification of the Ark worshipped in conjunction with the Moon. Hence her wanderings, like those of Venus in quest of Adonis, of Isis in quest of Osiris, and of Ceres in quest of Proserpine, will relate to the erratic state of the Ark upon the surface of the waters. Accordingly she is sometimes represented as the daughter of the Ocean, and sometimes as the daughter of Jupiter or the tauric Noah; and is feigned, in the course of her travels, to have arrived at Argos, or *the city of the Ark*. Solinus informs us, that her title *Britomartis* signified, in the Cretan language, *the sweet virgin*<sup>m</sup>; and the name seems to have been bestowed upon her in consequence of the same allegorical mode

<sup>1</sup> Anton. Lib. Metam. cap. 40.

<sup>m</sup> Cretes Dianam religiosissime venerantur, Βριτομαρτιν genti-liter nominantes, quod sermone nostro sonat *virginem dulcem*. Sol. Polyhist. cap. 17.



of fabulizing, as that which supposes a virgin to have been the mother of Fohi, Buddha, and Perseus. With regard to her other appellation *Dictynna*, which the Greeks, agreeably to their usual custom, derived from a word in their own language<sup>n</sup>, it is compounded of *Dag-Tinin*, a *sea-monster*; one of the most usual symbols of the Ark, as we have repeatedly seen, being a huge fish. Considered then as the Ark, Britomartis is described as being beloved by Minos, or Menus, *the patriarch Noah*; and as being descended from Agenor the father of Europa, and from the Cabiric deities Eubulus, Jupiter, Ceres, and Proserpine: while, considered as the waning Moon, she is celebrated under the title of *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,

<sup>n</sup> It may be observed by the way, that *Dictys*, a *net*, from which the Greeks derived *Dictynna*, probably springs from the same Hebrew root *Dag*, a *fish*.





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to *Penas*, the found of the letter *P* not having been then discovered. For a further account of them he refers to Callistratus, who compiled a history of Samothrace; to Satyrus, an old mythological writer; and to the poet Aratinus, from whose works he has extracted the following particulars.

Chryse, the daughter of Palas, having espoused Dardanus, brought him as a marriage portion the Palladia, and the Mysteries of the Great Gods. These Mysteries, when the Arcadians left Peloponnesus on account of a deluge<sup>s</sup>, Dardanus established in Samothrace, enjoining at the same time the strictest secrecy respecting the names of the deities, to whose honour they were devoted<sup>t</sup>. Afterwards he carried the greatest part of the people with him into Asia; leaving however the Mysteries in possession of the islanders, while he conveyed away the Palladia, and the statues of the Gods. In process of time, his posterity founded Ilium, and removed to it the rites of the same Great Gods. These they preserved with the utmost care, building for them a temple in their citadel, and considering them in the light of their peculiar guar-

<sup>s</sup> Vide supra p. 337.

<sup>t</sup> Dionysius mentions, that these rites still continued even in his time to be celebrated by the Samothracians.



dians. When at length the city was taken by the Greeks, Enèas carried off the Mysteries of the Great Gods, and the remaining Palladium into Italy, the other having been stolen by Ulysses and Diomedes.

Such is the account given by those ancient mythologists: and, upon their authority, Dionysius pronounces the statues of the Cabiri, which were seen by himself, to be the same as those worshipped in Samothrace; and asserts, that the Palladium was still religiously preserved in the temple of Vesta<sup>u</sup>.

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

<sup>u</sup> 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<sup>x</sup>. Servius maintains, that the Great Gods, who were worshipped at Rome, and whom Enèas brought with him from Samothrace, were Jupiter, Minerva, and Mercury<sup>y</sup>; Tertullian describes the Samothracian Cabiri, as being three in number, though he does not mention their names<sup>z</sup>; 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<sup>a</sup>. Accord-

<sup>x</sup> Macrob. Saturn. lib. iii. cap. 4. see also Arnob. adv. Gent. lib. iii. p. 123.

<sup>y</sup> Dii Magni sunt Jupiter, Minerva, Mercurius, qui Romæ colebantur. Serv. in Æneid. lib. iii. p. 274. Ut Magnos Deos accipias Jovem, Minervam, Mercurium, quos Æneas de Samothracia sustulit. Ibid. lib. viii. p. 532.

<sup>z</sup> Tres aræ trinis diis parent, magnis, potentibus. Eisdem Samothracas existimant. Tertull. de Spectac. cap. 8.

<sup>a</sup> Οἱ μὲν, ἐκ τῶν ἐν Σαμοθρακῇ λεγόντες ἱερῶν μοῖραν εἶναι τῷ Αἰνεῖα φυλαττομένην τὴν ἐνθάδε· Δαρδανοῦ μὲν εἰς τὴν ὑφ' ἑαυτῆς κτισθεῖσαν πόλιν ἐκ τῆς νῆσος τὰ ἱερά μετενεγκάμενου· Αἰνεῖου δὲ, ὅτε ἐφυγεν ἐκ τῆς Τρωάδος, ἅμα τοῖς ἀλλοῖς καὶ ταῦτα κομισάντος εἰς Ἰταλίαν. Οἱ δὲ τοιοῦτοι Πάλλαδιον ἀποφαινοῦσι εἶναι τὸ παρα Ἰλιεῦσι 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 Arçh, *the Ark*.





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solar deity, and the intimate connection, which subsists between the apparently different goddesses of heathen mythology. The rites of the Cabiri are in fact a symbolical history of the union of the arkite and solar superstitions; and hence we shall not be surprized to see the Dove, the Ark, the Ocean, and the divine Wisdom, worshipped in conjunction with the bright luminaries of heaven.

In consequence of the Ilienian 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*<sup>c</sup>, is the very same as that by which the Phenicians designated their god Cronus<sup>d</sup>. 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*<sup>e</sup>; and one of their ances-

<sup>c</sup> At puer Ascanius, cui nunc cognomen Iulo  
Additur (Ilus erat, dum res stetit Ilia regno.)

Æneid. lib. i. ver. 271.

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

<sup>e</sup> Æneid. lib. i. ver. 278.—Liv. Hist. lib. i. cap. 3.



tors bears the title of *Atys*, which was also the name both of Bacchus, and of a king of Lydia, whose son Tyrfenus led the first colony into Etruria<sup>f</sup>. Thus also Acca Larentia, the nurse of Romulus, seems to have derived the first of her names from *Ac*, *the Ocean*, and the second from *El-Aran*, *the divine Ark*<sup>g</sup>; while the Palatium, which was fortified by that prince, was probably so called from Palas, the father-in-law of Dardanus, as Palas himself received his appellation from *P'Al-As*, *the god of fire*. What Livy says upon this subject is much to the same purpose: he deduces the word *Palatium* from *Pallantèus*, a city of Arcadia; and mentions the rites, which were there instituted in honour of the Lycèan Pan by Evander's colony of Arcadians<sup>h</sup>.

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 Evander<sup>i</sup>. To this circumstance a class of priests, instituted by Numa, and denominated Argèan,

<sup>f</sup> Liv. Hist. lib. i. cap. 5.

<sup>g</sup> Sabinus Massurius in primo Memorialium secutus quosdam historiæ scriptores Accam Larentiam Romuli nutricem fuisse dicit. Aul. Gell. Noct. Att. lib. vi. cap. 7.

<sup>h</sup> Liv. Hist. lib. i. cap. 5.

<sup>i</sup> Ibid. cap. 7.



owed their origin <sup>k</sup>, being so called, according to Varro, from the chieftains, who accompanied the Argive Hercules, and settled in Saturnia <sup>l</sup>. The Argèan plain at Rome also, as we learn from Fabius Pictor, received its appellation from the Argive Hercules <sup>m</sup>; who is said by Pseudo-Berosus to have been the son of Osiris, and to have been surnamed *Arxus*, *Lubarnus*, or *Mufarnus* <sup>n</sup>. All these titles relate to the arkite worship. Arnus is Arn-Nus, *the arkite Noah*; Mufarnus is Mus-Arn-Nus, *the diluvian arkite Noah*; and Lubarnus is Lubar-Nus, *the Noah of the Armenian hill Lubar*. Epiphanius accordingly mentions, that in the high tract of country in Armenia, called *the Gordyèan hills*, where, as we learn from Josephus, the Ark rested, one mountain in particular, loftier than the rest, bore in his days the name of *Lubar*, which, in the Armenian language, signifies *the descending place* <sup>o</sup>.

It is possible also, that the preceding obser-

<sup>k</sup> Liv. Hist. lib. i. cap. 21.

<sup>l</sup> Varr. de Ling. Lat. lib. iv.

<sup>m</sup> Subsideus septem collibus, campus Argeus dictus est ab Argo Evandri hospite, et comitibus Argivi Herculis, qui ad Evandrum venerunt, et in Saturnia subsederunt. Hinc extrema Argileta dicuntur. Fab. Pictor. de aureo sæculo. Fol. 130.

<sup>n</sup> Berof. Ant. lib. v. fol. 74.

<sup>o</sup> Epiph. adv. Hær. lib. i.—Joseph. Ant. Jud. lib. i. p. 12.





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name of *Palici*<sup>q</sup>. 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<sup>r</sup>; and if any person swore by them, his oath was deemed peculiarly obligatory, infomuch that they constituted a kind of ordeal for the purpose of deciding differences<sup>s</sup>. Macrobius adds, that, according to Polemo, the Palici were reckoned *autochthones*, or *ab-origines*; and he observes, that Eschylus the Sicilian particularly notices their passing from darkness into light<sup>t</sup>: Hesychius however main-

<sup>q</sup> Απο τῶν παλιν ἰεσθαι.

<sup>r</sup> 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 Σικελίας ἐν Παλικοῖς οἰκοδομηθῆναι τοῦτον· εἰς ὃν ὅστις ἀν εἰσελθῆ, εἰ μὲν κατακλιθεῖ, ἀποθνήσκει· εἰ δὲ περιπατοῖ, ἔσθ' ἰσχυρῶς. Antig. Caryst. de Hist. Mir. cap. 133. This place was evidently of the same nature with the famous *grotto del cane*; in both cases, the sulphureous vapour rose only to a certain height, and thus suffocated persons in a reclining posture, while those, who were erect, remained uninjured. Springs of water were always deemed sacred by the ancients, but particularly those impregnated with sulphur; hence the very name of sulphur, *θειον*, signifies *something divine*.

<sup>s</sup> Macrob. Saturn. lib. v. cap. 19.

<sup>t</sup> Τὸ δεῖν αὐτοῖς ὄνομα τιθεῖναι βροτοῖς;  
Σεμνοῦς Παλικούς Ζεὺς ἐφίεται καλεῖν,



tains, that the Palici were the children of Adranus<sup>u</sup>. This Adranus I apprehend to be Adar-Nus, *the illustrious Noab*: 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<sup>x</sup>.

The very early introduction of the Cabiric Mysteries into Italy further appears from the

Ἡ καὶ Παλικῶν εὐλογῶς μενεὶ φατὶς;

Πάλιν γὰρ ἴκυσ' ἐκ σκοτοῦς τοδ' ἐς φάος.

Æschyl. apud Macrob. Ibid.

<sup>u</sup> Παλικοί. Ἀδρανῶ δυο γεννηῶνται υἱοὶ Παλικοί, οἱ νῦν τῆς Συρακυσίας εἰσι κρατῆρες οἱ καλουμένοι Παλικοί, οἱ καὶ κατῴκησαντες αὐτῆ.

<sup>x</sup> Vide infra chap. x. It is possible, that Palas, Pallas, and the Palici, may have derived their respective titles from the Indian tribe of the Palli; who seem to have given to the holy land its name of *Palestine*, and to have been the original inventors of the history of the Theban Edipus. See a very curious *Dissertation on Egypt, &c.* by Captain Wilford. *Asiat. Res.* vol. iii.



fiction of the Argonautic voyagers having touched there. The miraculous vessel, in which they sailed, is said to have declared with a human voice, that they would find no termination of their troubles till they reached Ausonia. Accordingly, after coasting along the shore of Etruria, they at length arrived at Eëa, where they were purified by Circè<sup>y</sup>. Hence we find an Italian port named *Eëtes*, where the Argo was feigned to have anchored; and near it a place called *Circèum*, and a river denominated *Τίτων*.

— Ἀμφὶ Κίρκαις ναπας,  
 Ἀργυς τε κλεινὸν ὄρμον Αἰητὴν μεγάλην,  
 Λιμνὴς τε Φορκῆς Μαρσιωνίδος ποτα,  
 Τίτωκιον τε χεῦμα<sup>z</sup>. —

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<sup>a</sup>, the

<sup>y</sup> Ἡ ναὺς φεγγεταί, μὴ ληξέιν τὴν ὄργην τοῦ Διός, εἰ μὴ πορευθέντες εἰς τὴν Αὐσονίαν.—οἱ δὲ—παραμειψάμενοι Τυρρηνίαν, ἦλθον εἰς Αἰαίαν, ἐνθα Κίρκη ἰκεταὶ γενομένοι καθαιρονταί. Apollod. Bibl. lib. i. cap. 9.

<sup>z</sup> Lycoph. Cassan. ver. 1273. Upon which Tzetzes remarks: Αἰητῆς λιμνὴ ἐν Ἰταλίᾳ—Τίτων ποταμὸς Ἰταλίας, ἐγγυς Κίρκαις, ὃ Κίρκαιον ἀπὸ τῆς Κίρκης καλεῖται.

<sup>a</sup> Κραθίς, ποταμὸς Ἰταλίας, τῶν λθομένων τὸ ὕδωρ αὐτὴ πυρσαινῶντας χεῖλας. Tzet. in Lycoph. ver. 1021. This Italian river Crathis received its name from the Arcadian Crathis, into  
 which





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a similar manner, the Hindoo Plutus is denominated *Cuvera*<sup>d</sup>, or *Cubera*, which is evidently a mere variation of the word *Cabir*; and he is supposed moreover, like Cronus, Sydyk, and Mercury<sup>e</sup>, to be joined with *seven* other genii, though he is, at the same time, esteemed inferior to the three great gods, Brahma, Vishnou, and Seeva<sup>f</sup>.

The most singular proof however, that the Cabiri were not unknown to the Hindoos, is adduced by Captain Wilford. “ In the *Adbuta-Cosa*,” says he, “ we find the following legends, which have an obvious relation to the deities worshipped in the mysteries of Samothrace.

“ In *Patala*, or the infernal regions, resides the sovereign queen of the *Nagas*, (large snakes or dragons :) she is beautiful, and her

*πλουτος* enim Græce divitiæ dicuntur, solis terris credentes divitias deputari. Fulg. Mythol. lib. i. cap. 4. Thus likewise Cicero: Terrena autem vis omnis atque natura Diti patri dedicata est: qui Dives, ut apud Græcos Πλούτων, quia et recidunt omnia in terras, et orientur e terris. Cic. de Nat. Deor. lib. ii. cap. 26. And Julius Firmicus: Dives rusticus, cui propter divitias Πλούτων fuit nomen. Jul. Firm. de Err. Prof. Rel. p. 17.

<sup>d</sup> *Cuvera* is the same as *Cubera*, *V* and *B* being letters of the same organ.

<sup>e</sup> Vide supra p. 389.

<sup>f</sup> *Asiat. Ref.* vol. i. p. 247.

“ name



“ name is *Asyoruca*. There, in a cave, she  
 “ performed *Tapasya* with such rigorous au-  
 “ sterity, that fire sprang from her body, and  
 “ formed numerous *agni-tiraths*, (places of  
 “ sacred fire) in *Patala*. These fires, forc-  
 “ ing their way through the earth, waters,  
 “ and mountains, formed various openings,  
 “ or mouths, called from thence *the flaming*  
 “ *mouths*, or *juala-much'i*. By *Samudr*, or  
 “ *Oceanus*, a daughter was born unto her  
 “ called *Rama-Devi*. She is most beautiful ;  
 “ she is *Lacshmi* ; and her name is *Asyotcer-*  
 “ *sha* or *Asyotcrishta*. 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 *Cashmala*,  
 “ who, with ropes round their necks, drags  
 “ the wicked over rugged paths, and throws  
 “ them headlong into hell. He is unmerci-  
 “ ful, and hard is his heart: every body trem-  
 “ bles at the sight of him.

“ According to Mnaseas, as cited by the  
 “ scholiast of Apollonius Rhodius, the names  
 “ of the Cabirian gods were *Axieros*, or *Ce-*  
 “ *res*; *Axiocersa*, or *Proserpine*; *Axiocersos*,  
 “ or *Pluto*: to whom they add a fourth  
 “ called *Casmilus*, the same with *the infernal*  
 “ *Mercury*.

“ *Axieros* is obviously derived from *Asyo-*  
 “ *ruca*, or rather from *Asyoru*, or *Asyorus*;  
 “ for such is the primitive form; which sig-  
 “ nifies literally, *she whose face is most beauti-*  
 “ *ful*.

“ *Axiocersa* is derived from *Asyotcersa*, a  
 “ word of the same import with the former,  
 “ and which was the sacred name of Proser-  
 “ pine. This is obviously derived from the  
 “ Sanscrit *Prasarpanni*, or *she who is surrounded*  
 “ by





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“ learned friends tell me so—Diodorus Sicutus 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<sup>g</sup>. ”

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. Apyoruca is described as the queen of serpents, and the consort of Oceanus; while her daughter Apyotcersha remains concealed like a jewel in the bosom of the sea. There is likewise the same reference to the fabulous infernal regions; and the office of the Samothracian *Casmilus* is accurately assigned to the Hindoo *Cashmala*.

From Hindostan I shall proceed to Armenia, which is generally allowed to be the country, in which the Ark first landed after the catastrophe of the deluge; hence, according to Nicolaus Damascenus, a tradition had constantly prevailed there, that some ancient personage had been conveyed in an Ark to the summit of mount *Baris*<sup>h</sup>. This hill, denominated *Lubar* by Epiphanius, was one

<sup>g</sup> Afiat. Ref. vol. v.

<sup>h</sup> Joseph. Ant. Jud. lib. i. p. 12.



of those, which composed the chain of mountains called *Cordyèan*, from Cor-Du, *the solar god*, who was there worshipped in conjunction with the arkite deities, or Cabiri<sup>i</sup>. 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<sup>k</sup>.

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<sup>l</sup>.

<sup>i</sup> Joseph. Ant. Jud. lib. i. p. 12.

<sup>k</sup> Εχει δε και το ιερον Μηνος, Φαρνακx (leg. Φαρνακον) καλυμενον—Ετιμησαν δ' οι βασιλεις το ιερον τxτο ετως εις υπερβολην, ωσε τον βασιλικον καλουμενον ιρκον τουτον απεφηναν τυχην βασιλευς, και Μηνx Φαρνακου' εσι δε τουτο της Σεληνης το ιερον. Strab. Geog. lib. xii. p. 557.

<sup>l</sup> Phaselitas in Pamphylia legimus, pisciculis sale conditis placare deos consueviffe; in primis vero Cabro Deo falsamentis



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<sup>m</sup>. This Telephus, as we have already seen, was the son of Hercules and Augè; and he was feigned to have been exposed along with his mother in an ark.

tis item divinam rem peregrisse. Cœl. Rhodig. Lect. Ant. lib. xii. cap. i.

<sup>m</sup> Ἦν δὲ νεμονται οἱ Περγαμηνοὶ, Καβειρῶν ἱεράν φασὶ το ἀρχαίον. Αὐτοὶ δὲ Ἀρκάδες ἐδέχθησιν εἶναι τῶν ὄμβ Τηλεφῶ διαβαύων ἐς τὴν Ἀσίαν. Paus. Attic. p. 12.

END OF VOL. I.