A NEW SYSTEM;

OR, AN

ANALYSIS

OF

ANTIENT MYTHOLOGY:

WHEREIN AN ATTEMPT IS MADE TO DIVEST TRADITION OF FABLE;
AND TO REDUCE THE TRUTH TO ITS ORIGINAL PURITY.

BY JACOB BRYANT, ESQ.

THE THIRD EDITION.

IN SIX VOLUMES.

WITH A PORTRAIT AND
SOME ACCOUNT OF THE AUTHOR;

A VINDICATION OF THE APAMEAN MEDAL;
Observations and Inquiries relating to various
Parts of Antient History;

A COMPLETE INDEX,
AND FORTY-ONE PLATES, NEATLY ENGRAVED.

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A NEW SYSTEM; 
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ANTIENT MYTHOLOGY. 

OF THE 
DE L U G E, 
And the Memorials thereof in the Gentile World. 

THE history of the Deluge, as it is transmitted to us by Moses, may appear short and concise; yet abounds with matter: and affords us a thorough insight into the most material circumstances, with which that calamity was attended. There seems to have been a great convulsion in nature, insomuch that all flesh died, eight persons only being saved: and the means of their deliver-
ancient were so wonderful, that very lasting impressions must have been left upon their minds, after they had survived the fearful event. The sacred writer has moreover given us the reasons, why it pleased God to bring this flood upon the world, to the destruction of the work of his hands. 

1 The earth 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. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. Make thee an ark of Gopher wood.—And this is the fashion, which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof.—Thus did Noah: according to all, that God commanded him, so did he.—And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.—

3 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 broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self same day entered Noah, &c.—And they went in unto Noah into the ark two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lifted up above the earth.—And all flesh died, that moved upon the earth—All, in whose nostrils was the breath of life—And every living substance was destroyed. And the waters prevailed upon the earth an hundred and fifty days.

We find from the above, that the Patriarch and his family were inclosed in an ark, or covered float; wherein there was only one window of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was moreover closed up, and fastened: so that the persons within were consigned to darkness; having no light, but what must have been administered to

1 Genes. c. 6. v. 11. &c.
2 Ibid. c. 7. v. 7.
3 Ibid. c. 7. v. 11. &c.
4 Genes. c. 7. v. 21. &c.
them from lamps and torches. They therefore could not have been eye-witnesses to the general calamity of mankind. They did not see the mighty eruption of waters, nor the turbulence of the seas: when the fountains of the great deep were broken up. Yet the crash of mountains, and the noise of the cataracts could not but have sounded in their ears: and possibly the cries of people may have reached them; when families and nations were overwhelming in the floods. The motion too of the ark must have been very violent at this tempestuous season: all which added to the gloom, and uncertainty, in which they were involved, could not but give them many fearful sensations; however they may have relied on Providence, and been upheld by the hand of heaven. We find that the machine, in which they were secured, is termed Thebah, an ark, or chest. It was of such a model and construction as plainly indicated, that it was never designed to be managed, or directed by the hands of men. And it seems to have been the purpose of Providence throughout to signify to those, who were saved, as well as to their latest posterity, that their preservation was not in any degree effected by human means.

After this the sacred historian proceeds to inform us, that 5 God remembered Noah, and every living thing, that was with him in the ark: that the fountains of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained. 6 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark, which he had made; And he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: But the dove found no rest for the sole of her foot; and she returned unto him into the ark.—And he stayed yet other seven days; and again he sent forth the dove: which returned not again unto him any more.—And in the second month, on the seventh and twentieth day of the month, was the earth dried.

5 Genes. c. 8. v. 1, &c.

6 Genes. c. 8. v. 4, &c.
And God spake unto Noah, saying, Go forth of the ark. And Noah went forth, and his sons, and his wife, and his sons’ wives with him. And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar.

These are the principal circumstances in this wonderful occurrence; which I have produced in the words of the divine historian, that I might not do injury to his narration: and they are of such a nature, as, one might well imagine, would be long had in remembrance. We may reasonably suppose, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family: that they were made the subject of domestic converse; where the history was often renewed, and ever attended with a reverential awe and horror: especially in those, who had been witnesses to the calamity, and had experienced the hand of Providence in their favour. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being reverenced by his posterity: and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might con-
clude that these memorials would be interwoven in the mythology of the Gentile world; and that there would be continually allusions to these antient occurrences in the rites and mysteries; as they were practised by the nations of the earth. In conformity to these suppositions I shall endeavour to shew, that these things did happen: That the history of the deluge was religiously preserved in the first ages: That every circumstance of it is to be met with among the historians and mythologists of different countries: and traces of it are to be particularly found in the sacred rites of Egypt, and of Greece.

It will appear from many circumstances in the more antient writers, that the great Patriarch was highly reverenced by his posterity. They looked up to him as a person peculiarly favoured by heaven; and honoured him with many titles; each of which had a reference to some particular part of his history. They styled him Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris. When there began to be a tendency towards idolatry; and the adoration of the Sun was introduced by the posterity of Ham; the title of Helius among others was conferred upon him. They called him also Mræ, and Mræ, which is the Moon; the secret meaning of which name I shall hereafter shew. When colonies went abroad, many took to themselves the title of Minýadæ
and Minyae from him; just as others were denominated Achæmenidae, Auritæ, Heliæae, from the Sun. People of the former name are to be found in Arabia, and in other parts of the world. The natives at Orchomenos were styled Minyae; as were also some of the inhabitants of Thessaly. It was the antient name of the Arcadians, interpreted 8 Σιλανναί, Lunares: but grew obsolete. Noah was the original Zeus, Zeus, and Dios. He was the planter of the vine, and the inventor of fermented liquors: whence he was denominated Zeuth,1 which signifies ferment; rendered Zeus, Zeus, by the Greeks. He was also 10 Dionysos, interpreted by the Latines Bacchus, but very improperly. Bacchus was Chus, the grandson of Noah; and Ammon may be in general esteemed Ham, so much reverenced by the Egyptians.

As many of these terms were titles, they were not always uniformly adapted: nor were the antients consistent in their mythology. But nothing has produced greater confusion in these antient histories than that fatal turn in the Greeks of reducing every unknown term to some word, with which they were better acquainted. In short, they could not rest till they had formed every thing by their own idiom, and made every nation speak the language of Greece. Among the people of the east, the true name of the Patriarch was preserved: they called him Noas, Naus, and sometimes contracted Nous: and many places of sanctity, and many rivers were denominated from him. Anaxagoras of Clazomenæ had been in Egypt; and had there obtained some knowledge of this personage. He spoke of him by the name of Noas or Nous; and both he and his disciples were sensible that it was a foreign appellation: yet he has well nigh ruined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in consequence of this abuse. 11 Οἱ τῆς Αναθαγορασίας ἑξερεισάμενοι Ναοὶ μετὰ τῶν Διώνυσου τῆς Αὐστρίας τίχους—Περομένεις οἱ Νουὶς ύλοι περιμένεια γαρ

8 Καὶ Ἀργοῦ ἦν Χίου τοῦ Θεου καὶ Δισσετοὶ ἦν Χαλκίδου ὁ πρῶτος παπάς τοῦ αὐτοῦ φανεροῦ τοῦ θεοῦ τῆς Πολυμανῶν Σιλανναί τινας εἶχεν. Schol. in Apollon. Rhod. l. 4. v. 264.

9 Τῶν Οὐραίων Δικάνων. Diod. Sic. l. 7. p. 87.

10 Ἡρακλῆς οἱ τῆς Αὐστρίας ἐν τοῖς χρόνοις τοῦ Ναοῦ,

11 Ernst, Hist. Synagogue, p. 374. What is rendered Ναοῖ should be expressed Ναῖ, or Ναῖ.
Thus have the Greeks, by their affectation, continually ruined history: and the reader may judge how difficult it is to see the truth through the mist, with which it is environed. One would imagine that Homer had an eye to this fatality in his countrymen, when he made the following pathetic exclamation:

14 Α διει, το κανον τοε παροχετε; νοτι μεν ἵναν
ἐλυπται κυραλι τε, προσυπτι τε.—Ηλιοσ ἐν
Ουρανο εξπολιω, κακη δ’ επιδερμιν αχλοω.

Near the temple of Eleusinian Damater, in Arcadia, were two vast stones, called Petroma, one of which was erect, and the other was laid over, and inserted into the former. There was a hollow place in the upper stone, with a lid to it. In this, among other things, was kept a kind of mask, which was thought to represent the countenance of Damater, to whom these stones were sacred. I mention this circumstance because there was a notion among the Pheneata, who were the inhabitants of this district, that the Goddess came into these parts in an age very re-

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13 Eusebius in another place mentions Περσατίας, οτι πλατιν


15 Νεο, παρακε, πατραμες, και η μοριε. Heuschi.

13 Pulgentius says the same from Apollonius, c. G. p. 628.

14 Hom. Odys. 1. V. 351.
mote, even before the days of Naos, or Noah.

15 Φασι δὲ οἱ Μακεδονικοὶ καὶ πρὶν τὴν Ναον αἰκίσκεσιν γαρ καὶ εὐγνώμων διερχόμενοι πλάτφυμον.

Suidas has preserved, from some antient author, a curious memorial of this wonderful personage, whom he affects to distinguish from Deucalion, and styles Nanaxes, Nannacus. 16 Nanaxes, παλαιοὶ πρὸς τὸν Δευκαλίωνα. Τώρα βασιλεῖς γενεσθαι, — εἰς πρεσβύης τὸν μελλόντα κατακλυσμοῦ, σωκράχως πάντας εἰς τὸ ἱερὸν μετὰ ἀκρόν ἱστήσει. Καὶ παραρέμια ἐπὶ Νανακοῦ, εἰς τὴν σφαδὰ παλαίως καὶ αρχαιως. Nan

nacus was a person of great antiquity, prior to the time of Deucalion. He is said to have been a king, who foreseeing the approaching deluge, collected every body together, and led them to a temple, where he offered up his prayers for them, accompanied with many tears. There is likewise a proverbial expression about Nanacous, which is applied to people of great antiquity. Suidas has done, great injury to this curious tradition by a misapplication of the proverb at the close. What he alludes to was τὰ Νανακοῦ κλαίων, vel eπιξυμα; a

proverb, which had no relation to time, nor to antient persons; but was made use of in a general calamity, whenever it could with propriety be said, I suffer as Noah suffered; or, the calamities of Noah are renewed in me. Stephanus gives great light to this history, and supplies many deficiencies. He calls the person Annacus; and like Suidas, makes him of great antiquity, even prior to the reputed era of Deucalion. He supposes him to have lived above three hundred years; at which period, according to an oracle, all mankind were to be destroyed. This event happened by a deluge; which this author calls the deluge of Deucalion, instead of Annacus. In consequence of this unfortunate distinction between two characters, which were one and the same, he makes the aged person to be destroyed in the general calamity, and Deucalion to be saved. He takes notice of the proverb, and mentions the renewal of the world. 17 Φασι δὲ ἐν τοῖς Ανακοῖς, ὡς ἐξέσθη ὑπὲρ τὰ τριακοσία εἰτὶ τὸν δὲ περὶ μακαμακουσθαίν τοῦ θεοῦ βιωθείναι. Ἑλθεὶ δὲ χρήσιμος, ὅτι τὸν τελευτατὸν πάντας διερχόμεθα. Οἱ δὲ Φρίγες ἀναστάτες ἐξηνικοῦ σφόδρως ἃς ἐν παραμεία, τοῦ ἐνι Ανακοῦ κλαίων, ὅτι τοῦ θεοῦ οἰκτίζομεν. Γενέμας δὲ τὸ κατακλυσμα πρὸς Δευκαλίωνος, πάντες διερχόμεθα. Ανάλαξα-

15 Pauser, l. 8. p. 930. Ναος is certainly a transposition for Ναος, Noah.

16 There is some mistake in this name. Nanacous may have been a variation for Annucos, Nannacus; or it may be for Nas-Naac, Noah Rev.

17 Stephan. Byzant. 1741.
der them vital. However the story may have been varied, the principal outlines plainly point out the person who is alluded to in these histories. Many personages having been formed out of one has been the cause of great confusion, both in these instances, and in numberless others. Indeed, the whole mythology of the antients has been oddly clouded. It is, I think, manifest, that Annacus and Nannacus, and even Inacus, relate to Neachus, or Noah. And not only these, but the histories of Deucalion and Prometheus have a like reference to the Patriarch, in the six hundredth year (and not the three hundredth), of whose life the waters prevailed upon the earth. He was the father of mankind, who were renewed in him. Hence he is represented by another author under the character of Prometheus, as a great artist, by whom men were formed anew, and were instructed in all that was good. He makes Minerva co-operate with him in making images of clay, according to the history before given: but he additionally gives to her the province of inspiring them with a living

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19 Noah lived above three hundred years after the flood; which this writer has supposed to have been his term of life when the flood came. The antients estimated the former life of Noah, or Osiris, to his entrance into the ark: this interval in the ark was esteemed a state of death: and what ensued was looked upon as a second life, and the renewal of nature. This will appear all through the Gentile history of the deluge.

19 Genes. c. 7. v. 11.
20 Και το μετ' άλλον, αρχηγητικον αυτον (κτ Προμεθεοι) αντι ουπεραφερόντα δι την η Αθηνα, ΙΜΙΝΕΟΤΕΑ τον τόπον, και μπραχνά τον οικο εν τα πλαγμένα. Lucian. Prometh. in Verbis. vol. 1. p. 16.
soul, instead of calling the winds together for that purpose. Hence the soul of man, according to Lucian, is an emanation of Divine Wisdom.

Noah was the original Cornos, and Zeus; though the latter is a title conferred sometimes upon his son, Ham.

21 Πρώτος μεν οικοσκευασμένος Κρόνος ανδρικός.
   Εκ δὲ Κρόνου γεννήτ' αυτός ἀμέν μεγάς εὐσωπά Ζεὺς.

There is a very particular expression recorded by Clemens of Alexandria, and attributed to Pythagoras; who is said to have called the sea 22 Κρόνος δέκρυον, the tear of Cronus: and there was a farther tradition concerning this person, 23 καταπνίων τα τίνα, that he drank, or swallowed up, all his children. The tears of Isis are represented as very mysterious. They are said to have flowed, whenever the Nile began to rise, and to flood the country. The overflowing of that river was the great source of abundance to the people: and they looked upon it as their chief blessing; yet it was ever attended with mystical tears, and lamentations. This was particularly observable at Copitos, where the principal Deity was Isis. 24 Copitos est civitas Mareotica Aegypti, in qua Io versa in Isidem colitur: cujus sacrís sistros celebratis Nilus exæstuat.—Prouentum fructuum Aegyptii querunt usque ad veros planctus: namque irrigatio Nili supradictorum fetibus imploratur. This writer imagines, that the tears, and lamentations of the people were to implore an inundation: and the tears of Isis, according to 25 Pausanias, were supposed to make the river swell. But all this was certainly said, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

As the Patriarch was by some represented as a king called Naachus and Nauachus; so by others he was styled Inachus, and supposed to have reigned at Argos. For colonies, wherever they came, in process of time superadded the traditions, which they brought, to the histories of the countries, where they settled. Hence Inachus was made a king of Greece; and Phoronius, and Apis brought in succession after him. But I have more than once taken notice, that Inachus was

22 Τοιαύτα καὶ Πυθαγοράς οἷον τέτατον, Περίπτεσε μεν καθαρίς τοις απλαντοῖς, Κρόνος δὲ δεκρυός τοις δακτύλισι, αλληγορίσας καὶ μερικά τις μερικώς εἴρημεν μοι ἐν τοις Φιλοσοφίαις, ἐν τοις θεοῖς αιώνιοις εἰρημένις. Clemens, of the wilful obscurity of the antient Greek writers. Strom. 1.5. p. 676.
23 Etymolog. Magnum.
not a name of Grecian original. It is mentioned by \(^{26}\) Eusebius in his account of the first ages, that there reigned in Egypt Telegonus, a prince of foreign extraction: who was the son of Orus the shepherd, and the seventh in descent from Inachus. And in the same author we read, that a colony went forth from that country into Syria, where they founded the antient city Antioch: and that they were conducted by \(^{27}\) Casus and Belus, who were sons of Inachus. These events were far more early than any history of Greece; let it be removed as far back as tradition can be carried. But otherwise, what relation can a prince of Egypt, or Casus and Belus, who came originally from Babylonia, have with a supposed king of Argos? By Inachus is certainly meant Noah: and the history relates to some of the more early descendants of the Patriarch. His name has been rendered very unlike itself, by having been lengthened with terminations; and otherwise fashioned according to the idiom of different nations. But the circumstances of the history are so precise and particular, that we cannot miss of the truth.

He seems in the East to have been called Noas,

Noasis, Nusus, and Nus, and by the Greeks his name was compounded Dionusus. The Amorians, wherever they came, founded cities to his honour: hence places called Nusa will often occur. Hesychius says, that there were both cities and mountains styled Nusean in many parts of the \(^{38}\) world: and he instances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Thessaly, Cilicia, India, Libya, Lydia, Macedonia, the island Naxos; also a Nusa near mount Pangæus; and a place of this name in Syria, the same, which was called afterwards Scythopolis. There was also a place called Nusa upon mount Caucasus; and upon Helicon: also in the \(^{39}\) island Eubæa; where was a notion, that grapes would blossom, and come to perfection in one day. Of the Nusa in India, Philostratus takes notice; and says, that from thence Dionysus had the title of Nusios. \(^{10}\) Nusios γαρ ὁ Διονυσίου ἀπὸ τῆς ἐν Ἠδίπα Νύσῆς οὐμαζέται. But this, if the author says the truth, must have been owing to a great mistake:


\(^{38}\) Νοάς, οὐδὲ Νοῦσος ὑπότε, εἰ καθ’ ἑαυτὸν ἐναὶ γὰρ Ἀραβίας, Ἀἰγυπτίας, Αἰγυπτίας, Βαβυλωνίας, Ἐρυθραίας, Θρᾴκης, Θρᾴκης, Θηταλίας, Κύπρου, Ἰδίας, Λιβανίας, Λυβίας, Μακεδονίας, Νάξου, περὶ τὸ Παρθαγιαν, τούτου Σφραγ. Hesych.

\(^{39}\) Ἐνδείκνυε μίας ἑορτῆς τὰς ορυκτοὺς φασίν αὐτόν, καὶ τὸν δεῖραν ηττανοῦσαν. Steph. Byzant.

\(^{10}\) Vit. Apollon. Ψ. 1. 2. p. 56.
for there were, as I have shewn, many cities so called; which did not give the name; but were all universally denominated from him. These, though widely distant, being situated in countries far removed, yet retained the same original histories; and were generally famous for the plantation of the vine. Misled by this similarity of traditions, people in aftertimes imagined, that Dionysus must necessarily have been, where his history occurred: and as it was the turn of the Greeks to place everything to the account of conquest; they made him a great conqueror, who went over the face of the whole earth, and taught mankind the plantation of the vine: 

32 Διόνυσος επέλεγεν μετα σφακτοις περι την οικουμενην, διαβαζει την φυσιν της αρχαιην, και την ει του χρυσου οποδιπλη των βερονων. It is said, that Dionysus went with an army over the face of the whole earth; and taught mankind, as he passed along,

the method of planting the vine, and how to press out the juice, and receive it in proper vessels.

Though the Patriarch is represented under various titles, and even these not always uniformly appropriated; yet there will continually occur such peculiar circumstances of his history, as will plainly point out the person referred to. The person preserved is always mentioned as preserved in an ark. He is described as being in a state of darkness, which is represented allegorically as a state of death. He then obtains a new life, which is called a second birth; and is said to have his youth renewed. He is on this account looked upon as the firstborn of mankind: and both his antediluvian and post-diluvian states are commemorated, and sometimes the intermediate is spoken of.

31 Κιλσκικω διονυσος, ερυθρης, ευαγγελ. ΠΡΩΤΟΓΟΝΩΝ, ΔΑΦΝΗ, ΤΡΙΓΟΝΟΝ.

33 Πρωτος δ' εις φασεν νηλευς, Διονυσος δ' επεκληθη.

32 There was a city Nau, built by the ancient Dorians in Sicily; called by Stephanus Nau κα τοιουτο Nau.


The city Nacacrais in the same country was probably Nau-Carat, similar to the Kinsath of the Hebrews; and signified the city of Nau, or Noah.

A city Nau was near Syene. Plin. Nat. Hist. l. 6. c. 29.

33 Diodor. Sic. l. 3. p. 197.

Diodorus calls him Deucalion; but describes the

34 Orphic. fragm. nupi Macrobi. Saturnal. l. 1. c. 18. Sometimes Πρωτογονος is changed to a female, and then made the daughter of Deucalion. Πρωτογονη δι διεκδικες και Πυθας, Schol. in Pind. Olymp. Od. 9. v. 63.
Deluge as in a manner universal; Μάτι τον ἁπλαχιαλον γενομενον καταλυσμεν εφεδρα τα πλεια των ζων: In the Deluge, which happened in the time of Deucalion, almost all flesh died. Apollodorus having mentioned Deucalion 19 in anark, consigned to an ark, takes notice, upon his quitting it, of his offering up an immediate sacrifice, 20 Απολλωνίας, to the God who delivered him. As he was the father of all mankind, the antients have made him a person of very extensive rule, and supposed him to have been a king. Sometimes he is described as monarch of the whole earth: at other times he is reduced to a petty king of Thessaly. He is mentioned by 21 Hellanicus in the latter capacity, who speaks of the deluge in his time, and of his building altars to the Gods. Apollonius Rhodius supposes him to have been a native of Greece, according to the common notion: but notwithstanding his prejudices, he gives so particular a character of him, that the true history cannot be mistaken. He makes him indeed the son of 22 Prometheus, the son of Japetus: but, in these antient mythological accounts, all genealogy must be entirely disregarded.

19 Απόλλωνιους αρχαῖον τον Ἀπολλωνίαν, ὥς πρῶτος ποιεῖν πολέις, καὶ εἰδοῦται ὡς Αθανασίους, πρῶτος θεοῦ καὶ αὐτοῦν βασιλεύον. Ἅμησον θα τον θείῳ περικεπτόντος καλεῖν.

Though this character be not precisely true, yet we may learn, that the person represented was the first of men, through whom religious rites were renewed, cities built, and civil polity established in the world: none of which circumstances are applicable to any king of Greece. We are assured by 23 Philo, that Deucalion was Noah.

'Eλληνες μεν Δευκαλίωνα, Χάλδαιος δὲ Νόαν εὐνομοῖς, εφ' ὑπὸ τοῦ μεγαί καταλυσμὸς συνθή γνωσθαι. The Grecians call the person Deucalion, but the Chaldeans style him Noë; in whose time there happened the great eruption of waters. The Chaldeans likewise mentioned him by the name of Xisouthros.

21 Οἱ ὀνομασίας Απόλλωνιος Θεσσαλοί, Ἐλληνες εἰς πρώτος τοὺς Δευκαλιών Φεῶν καὶ ἐν τοῖς Χαλδαίοις έφεδρα Δευκαλιών ἕφεσι τοὺς Ελλήνες εἰς τοὺς Θεσσαλούς. Scold, in Apoll. Rhod. l. 3. v. 1085.

22 Οἱ ημέραι τοῦ Προμηθέως, τοῦ Ελλήνων, Απολλωνίων, εἰς τοὺς Τροίων πατρίδος. Apoll. Rhod. l. 3. v. 1085.

23 Philo Jud. de praemio et pená. vol. 2. p. 412.
That Deucalion was unduly adjudged by the people of Thessaly to their country solely, may be proved from his name occurring in different parts of the world; and always accompanied with some history of the deluge. The natives of Syria laid the same claim to him. He was supposed to have founded the temple at Hierapolis; where was a chasm, through which the waters after the deluge were said to have retreated. He was likewise reported to have built the temple of Jupiter at Athens; where was a cavity of the same nature, and a like tradition, that the waters of the flood passed off through this aperture. However groundless, the notions may be of the waters having retreated through these passages, yet they show what impressions of this event were retained by the Amonians, who introduced some history of it wherever they came. As different nations succeeded one another in these parts, and time produced a mixture of generations, they varied the history, and modelled it according to their notions and traditions; yet the groundwork was always true; and the event for a long time universally commemorated. Josephus, who seems to have been a person of extensive knowledge, and versed in the histories of nations, says, that this great occurrence was to be met with in the writings of all persons who treated of the first ages. He mentions Berosus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phoenicia; also Mnaseas, Abydenus, Melon, and Nicolaus Damascus, as writers by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the east, we shall find the traces of this event more vivid and determinate than those of Greece; and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract, to this purpose from Abydenus, which was taken from the

42 Cedren, p. 11.
44 Ὅσα εἰπήσαν τὸ ἱάθαι διαγενή καὶ λεγομένη, μετὰ τὴν εἰσπορείαν τὴν τοῦ Δευκάλιων συμβάσαι, ἐπηρεάσθη ταύτη τὸ ἱάθαι. Pausan. l. 1. p. 46.

45 Συνανόησεν ἂν ὁ Κρέστης προφηταὶ μὲν άκομα πλέεις ὀμοῖον δύσων πατής ἐνυπνοί δὲ ποιεῖ, ἢ προφηταὶ τοὐ εἰκοσιμήν ἢ Χερ.
archives of the Medes and Babylonians. This writer speaks of Noah as a king, whom he names Seisithrus; and says, that the flood began upon the fifteenth day of the month Desius: that during the prevalence of the waters Seisithrus sent out birds, that he might judge if the flood had subsided: but that the birds, not finding any resting place, returned to him again. This was repeated three times; when the birds were found to return with their feet stained with soil: by which he knew that the flood was abated. Upon this he quitted the ark; and was never more seen of men, being taken away by the gods from the earth. Abydenus concludes with a particular, in which all the eastern writers are unanimous, that the place of descent from the ark was in Armenia; and speaks of its remains being preserved for a long time. Plutarch mentions the Noachie 46 dove, and its being sent out of the ark. A curious account to the present purpose is by 47 Eusebius given from Melon, who wrote a treatise against the Jews. He takes notice, among other things, of the person who survived the deluge, retreating with his sons after the calamity from Armenia: but he has mixed much extraneous matter in his narration; and supposes, that they came to the mountainous parts of Syria, instead of the plains of Shinar.

But the most particular history of the Deluge, and the nearest of any to the account given by Moses, is to be found in Lucian. He was a native of Samosata, a city of Commagene upon the Euphrates: a part of the world where memorials of the Deluge were particularly preserved; and where a reference to that history is continually to be observed in the rites and worship of the country. His knowledge therefore was obtained from the Asiatic nations, among whom he was

46 Οἱ μὲν δὲ μετάλεγον τῷ Διόκλειῳ φαρὶ πετνεῖτο εἰς λακωνίας

47 Οἱ δὲ πεπερασμένοι φεύγοντες αἱροῦντο μεν εἰς ταῖς τῶν Δυσμόβητος, οὕτως καὶ ηὔχοντας μετὰ τῶν εἰς τῷ θεῷ ἐξοικείωσαν ἐκ τῆς εὐσεβίας, διαλύεσθαι δὲ τῷ μάταιον χρῶμα οὖν εἰς τῷ κρίσις τῆς Σιμώνι, εἰς τὸν ἐχθρὸν τῆς Σικιδίας.
born; and not from his kinsmen the Helladians, who were far inferior in the knowledge of antient times. He describes Noah under the name of Deucalion: and says, that 'the present race of mankind are different from those who first existed; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion; having increased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rites of hospitality, nor showed mercy to those who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to repopulate the world. This mercy was shown to him on account of his justice and piety. His preservation was effected in this manner: He put all his family, both his sons and their wives, into a vast ark, which he had provided; and he went into it himself. At the same time animals of every species, boars, horses, lions, serpents, whatever lived upon the face of the earth, followed him by pairs: all which he received into the ark; and experienced no evil from them: for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him, as long as the flood endured. After this he proceeds to mention that, upon the disappearing of the waters, Deucalion went forth from the ark, and raised an altar to God: but he transposes the scene to Hierapolis in Syria; where the natives pretended to have very particular memorials of the Deluge.

Most of the authors, who have transmitted to us these accounts, at the same time inform us, that the remains of the ark were in their days to be seen upon one of the mountains of Armenia. Abydenus particularly says in confirmation of this opinion, that the people of the country used to get some small pieces of the wood, which they carried about by way of amulet. And Berosus mentions, that they scraped off the asphaltus, with which it had been covered, and used it in like manner for a charm. And this is so far consonant to truth, as there was originally about the ark some ingredient of this nature. For when it

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44 Lucian speaks of altars in the plural: Διεύθανος ἐν τοῖσ θείοις ἱεραῖοι, ἐνεργεῖ τι σέβεσθαι. What is here alluded to, is plain. See Gen. c. 6. v. 20.
was completed by Noah, he was ordered finally to secure it both within and without with pitch or 
bitumen. Some of the fathers, how truly informed I cannot say, seem to insist upon the cer-
tainty of the fact, that the ark in their time was still in being. Theophilus ⁵¹ says expressly that 
the remains were to be seen upon the mountains of Aram, or Armenia. And Chrysostom appeals 
to it, as to a thing well known: ⁵² Do not, says he, those mountains of Armenia bear witness to the 
truth? those mountains, where the Ark first rested? and are not the remains of it preserved 
there even unto this day?*

Such was the Gentile history of the Deluge: varied indeed, and in some measure adapted to 
the prejudices of those who wrote; yet containing all the grand circumstances with which that 
catastrophe was attended. The story had been so inculcated, and the impressions left upon the 
minds of men were so strong, that they seem to have referred to it continually; and to have made

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* it the principal subject of their religious institutions. I have taken notice of a custom among 
the priests of Amon, who at particular seasons used to carry in procession a boat, in which was 
an oracular shrine, held in great veneration. They were said to have been eighty in number; and 
to have carried the sacred vessel about, just as they were directed by the impulse of the Deity.

Το γενεῖς περιφερότατα χρυσοκύτινα ἡ πάντες ἁγιασμένα (ἡ Θεος). Οὐκ ἠγατεί το τον θεον περιστατες το Θεον προσαγω 
γενεῖς αὐτοί, ἐκεί περιφερότατα τον και ναυτικον. I mentioned at the same time, that this custom of 
carrying the Deity in an ark or boat was in use among the Egyptians, as well as the people of 
Ammonia. Bishop Pocock has preserved three specimens of antient sculpture, wherein this cere 
mony is displayed. They are of wonderful anti 
quity; and were found by him in upper Egypt. Two of them he copied at Luxor in some apart 
ments of the temple, which Diodorus Siculus so much celebrates.

Part of the ceremony in most of the antient mysteries consisted in carrying about a kind of 
ship or boat; which custom, upon due examination, will be found to relate to nothing else but

The ship of Isis is well known; and the celebrity among the Egyptians, whenever it was carried in public. The name of this, and of all the navicular shrines was Baris: which is very remarkable; for it was the very name of the mountain, according to Nicolaus Damascus, on which the ark of Noah rested; the same as Ararat in Armenia. 

There is a large mountain in Armenia, which stands above the country of the Minyae, called Baris; to this it was said, that many people betook themselves in the time of the Deluge, and were saved: and there is a

Tradition of one person in particular floating in an ark, and arriving at the summit of the mountain. We may be assured then that the ship of Isis was a sacred emblem: in honour of which there was among the Egyptians an annual festival. It was in aftertimes admitted among the Romans, and set down in their Calendar for the month of March. The former in their descriptions of the primary deities have continually some reference to a ship or float. Hence we frequently read of θείοι παντόλοπτοι. They oftentimes, says Porphyry, describe the sun in the character of a man sailing on a float. And Plutarch observes to the same purpose, that they did not represent the sun and the moon in chariots; ἀλλὰ πλοῖοι ἔχουσιν χρωμαί περιπλανόμενοι, but wafted about upon floating machines. In doing which they did not refer to the luminaries; but to a personage represented

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Το μὲν διακεκλίθη τα σώματα πλοίος Βαρι τον τοιαύτην. Diodor. Sic. I. 1. p. 87. of the sacred boat, in which the dead were transported to the Charonian plains.


See Gruter's Inscript. p. 138.

57 Iamblich. de Mysteri. Sect. 7. c. 2.


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under those titles. The Sun, or Orus, is likewise described by Iamblichus as sitting upon the lotus, and sailing in a vessel.

It is said of Sesostris, that he constructed a ship, which was two hundred and eighty cubits in length. It was of cedar; plated without with gold, and inlaid with silver: and it was, when finished, dedicated to Osiris at Thebes. It is not credible, that there should have been a ship of this size, especially in an inland district, the most remote of any in Egypt. It was certainly a temple, and a shrine. The former was framed upon this large scale: and it was the latter, on which the gold and silver were so lavishly expended. There is a remarkable circumstance relating to the Argonautic expedition; that the dragon slain by Jason was of the dimensions of a Trireme: by which must be meant, that it was of the shape of a ship in general; for there were no Triremes at the time

antient mythology. 35

alluded to. And I have moreover shewn, that all these dragons, as they have been represented by the poets, were in reality temples, Dracontia; where, among other rites, the worship of the serpent was instituted. There is therefore reason to think, that this temple, as well as that of Sesostris, was fashioned in respect to its superficial contents after the model of a ship: and as to the latter, it was probably intended in its outlines to be the exact representation of the ark, in commemoration of which it was certainly built. It was a temple sacred to Osiris at Theba; or, to say the truth, it was itself called Theba: and both the city, said to be one of the most antient in Egypt, as well as the Province, was undoubtedly denominated from it. Now Theba was the very name of the ark. When Noah was ordered to construct a vessel, in which he and his family were to be preserved; he was directed in express terms to build, Ἐβη, Theba, an ark. It is the very word made use of by the

68 Καὶ τὸ τὰς ὀχθάς, Δρακόντας ἤμ.
69 Εἰκάτῳ λαβόταταν γίγνειν,
70 ὅσ' ἔφη, μακεί τι πε-
72 ὅσ' καὶ τὴν λύσθη καὶ τι μακεί τῇ θάνατος πτερνοταιοῦ τὸν αἰττηθέον
73 να, ως εἴνος, εἰμίδαισθε αὐθαίς χάος μετάκτουσι. Schol. ibid.

1. l. 1. p. 771.
71 Theba and Diospolis the same: Τοὺς Ἐθέας καὶ Διοσπόλης τὴν
72 αὐτῆς ὄντας Πολίσ. Diodorus Sicul. l. 1. p. 88.
73 Theba now called Mino, according to Sanson.
74 Ἐθέας τέλει Βενιτίς, καὶ Κάστωλις. Hesych.
75 According to the Grecian mode of allegorizing, Theba was
76 said to have been the daughter of Prometheus, who gave name to

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sacred writer: so that we may, I think, be assured of the prototype, after which this temple was fashioned. It is said, indeed, to have been only two hundred and eighty cubits in length: whereas the ark of Noah was three hundred. But this is a variation of only one fifteenth in the whole: and, as the antient cubit was not in all countries the same; we may suppose that this disparity arose rather from the manner of measuring, than from any real difference in the extent of the building. It was an idolatrous temple; said to have been built by Sesostris in honour of Osiris. I have been repeatedly obliged to take notice of the ignorance of the Greeks in respect to antient titles; and have shewn their misapplication of terms in many instances: especially in their supposing temples to have been erected by persons, to whom they were in reality sacred. Sesostris was Osiris; the same as Dionusus, Menes, and Noah. He is called Scisithrus by Abydenus, Xixouthros by Berosus and Apollodorus; and is represented by them as a prince, in whose time the Deluge happened. He was called Zuth, Xuth, and Zeus: and had certainly divine honours paid to him.


65 Genes. c. 6. v. 15.

The same memorial is to be observed in other countries, where an ark, or ship, was introduced in their mysteries, and often carried about upon their festivals. Pausanias gives a remarkable account of a temple of Hercules at Eruthra in Ionia; which he mentions as of the highest antiquity; and very like those in Egypt. The Deity was represented upon a float; and was supposed to have come thither in this manner from Phenicia.

66 Σχεδια γας ξυλον, και ετ ανως θεος. 67 Aristides mentions, that at Smyrna, upon the feast called Dionusia, a ship used to be carried in procession. The same custom prevailed among the Athenians at the Panathenea; when what was termed the sacred ship was borne with great reverence through the city to the temple of Damater of Elusis. At Phalerus near Athens there were honours paid to an unknown hero, who was represented in the stern of a ship: 68 Τιμαται δε της Φαλαρος κατα προμαχη

67 Orat. Smyrna. v. 1. p. 402. He speaks of the custom as of late date: but the festival of Dionusus warrants the antiquity. See Dio. l. 89. p. 62. Ει τε γας Αδβανης Ιππο μεσ κτλ. a similar rite.

See Aristophanes, 'Iliad. vict. 363, of the ship at the Panathenea. Τι δ αρχαιον παγιν πολιον διαπολον ΝΑΤΣ πεπολοι γι τη γαρ Παθανειας πτωκε. Pausian. l. 1. p. 70.
At Olympia, the most sacred place in Greece, was a representation of the like nature. It was a building like the fore part of a ship, which stood facing the end of the Hippodromus: and towards the middle of it was an altar, upon which at the renewal of each Olympiad particular rites were performed: 69 Επει οικετε Ολυμπιαδος πριμοι κατα την προφανεια μαλαγια τη μεγερι.

It is said of Lamech, that he received great consolation at the birth of his son: and that he prophetically 70 called his name Noah; saying, This shall comfort us concerning our work, and toil of our hands; because of the ground, which the Lord hath cursed. Agreeably to this the name of Noah was by the Grecians interpreted rest and comfort: 71 Νος αναπαυσις. This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene; attended with tears and lamentations, on account of some person, who was supposed to have been lost: but at the close a priest used to present himself to the people, who were mourning, and bid them be of good courage: for the Deity, whom they lamented as lost, was preserved; and that they would now have some comfort, some respite, after all their labour. The words in the original are very particular:

72 Θαξιτε μνει τη Θει σετωμενη.
Εσται γαρ ηαιν εκ των αποστρα.

To which was added, what is equally remarkable;

73 Εφυγε καις ης εις ομοιον.

I have escaped a calamity; and have met with a better portion. This was the same rite as that in Egypt, called αφανισμος and ημερεις Ορεχίδος; both which were celebrated in the month Athyr. It was called in Canaan, the death and revival of Adonis or Thamuz, who was the Osiris and Thamus of Egypt.

Some rites, similar to those, which I have been describing in the exhibition of the sacred ship Baris, are mentioned in the story of the Argonauts. Their ship is said to have been stranded

69 Pausan. l. 6. p. 503.
70 Genes. c. 5. v. 29.
71 Hesych.
72 Theoph. ad Autolyce. i. 3. p. 391.
74 Demost. πις Στεφ. p. 568.
among the Syttes of Africa: by which means their progress was interrupted: and at the same time there was no opening for a retreat. The heroes on board were at last told, that there was no way to obtain the assistance of the gods, but by performing, what appears to have been a mystical rite. They were to take the ship on their shoulders, and carry it over land for a season. This was effected by twelve of them, who bore it for several days and nights; till they came to the river Triton, where they found an outlet to the sea. Apollonius speaks of the whole as a mystery.

74 Mosanw έδε μπός ή γνών δ’ ύπαιξες αιείν. Περιέν, και πηνεί παναταξεις εκλος ωμήν. Τμας, ο περι ή μεγα ρεστατοι άπε ανατων, Η βη η αρετη Λιδους ακα άνα απο ισας, Νομε μεταχειν, έσα δ’ ενδιη ιαν αγεθι, Ανεμων μονοι σεφεις δυκαδεικα παντα Ημαθ’ άνα νυκτα τε διου ιε μεν, η και ειζων Τει κεντο, τιν η νοι απελλεπαν μογεντις; Επισει θνηματω ιταν άιματος.

It is to be remarked in those copies of the sculptures, which bishop Pocock observed among the ruins at antient Thebes, that the extremities in each of the boats are fashioned nearly alike; and that there is no distinction of head and stern. This kind of vessel was copied by the Greeks, and styled 75 Αμφοριμναί, Amphiprannaís. It is recorded, when Danaus came from Egypt to Argos, that he crossed the seas in a ship of this form; in which circumstance there must have been some mysterious allusion; otherwise it was of little consequence to mention the particular shape of the ship, which he was supposed to have navigated. There was certainly something sacred in these kind of vessels; something, which was esteemed salutary: and in proof of it, among other accounts given of them, we have this remarkable one. 76 Αμφοριμνα, η επι ευγενθη πεμπεμνα αλα. The Amphipranna are a kind of ships, sent upon any salutary occasion. In short, they were always looked upon as holy and of good omen.

I think it is pretty plain, that all these emblematical representations, of which I have given so many instances, related to the history of the

74 Apollon. Argonaut. l. 4. v. 1581. See Pind. Pyth. od. 4, v. 36.

75 See vol. i. p. 311.

Hyginus calls it navim bipronam. Fab. 168 and 277. Tun primum dicitur Minerva navim fecisse bipronam.

76 Hesych.
in their accounts of this particular event, that they made each of them to be preserved in an ark. Thus it is said of Deucalion, Perseus, and Dionysus, that they were exposed upon the waters in a machine of this fabric. Adonis was hid in an ark by Venus; and was supposed to have been in a state of death for a year.

79 'Οσον τοι τον Αδωνιν απ' αινακ Αχιενοτος
Μην δωδεκατοι μαλακαιποις αγαγον 'Ομαι.

Theocritus introduces a pastoral personage Comates, who was exposed in an ark for the same term, and wonderfully preserved.

80 Ω μακαρετε Κοματα, το θεν ταδε τετσια παινοδας,
Και τι ναπελαιοθει ειν αρανοι, και τι μελεσαυν
Ερια προσομοι εντο μεθεν εστελλετας.

Of Osiris being exposed in an ark, we have a very remarkable account in Plutarch; who mentions,

77 Plato of Deucalion and his wife; Τονος ει ΛΑΡΝΑΚΙ δια-
σωκοτος. See also Nonus. l. 6. p. 200. λαηναξ ηετωτος. The-
ephil. ad Autolic. l. 3. p. 391. ει Κιβοτος.

Δεν Α’ ις πει ειδε τον Μελεως ειση λαηναξ
Ζωοι αινηθος. Theocrit. Idyll. 7. v. 78.

78 Apollodorus. l. 3. p. 194.
79 Theocrit. Idyll. 15. v. 102.
80 Ibid. 7. v. 85. Com-Ait : two titles of Helius.
81 Isis and Osir. v. 1. p. 366, 367.
See Lightfoot of the antiquit year beginning in Autumn. vol. 1. p. 707.
that it was on account of Typhon; and that it happened on the seventeenth of the month Atiyr, when the Sun was in Scorpio. This, in my judgment, was the precise time when Noah entered the ark; and when the flood came; which, in the Egyptian mythology, was termed Typhon.

From what has preceded, the reader will perceive, that the history of the Deluge was no secret to the Gentile world. They held the memory of it very sacred; and many colonies, which went abroad, styled themselves Thebeans, in reference to the ark. Hence there occur many cities of the name of Theba; not in Egypt only, and Boeotia, but in Cilicia, Ionia, Attica, Pthiotis, Caiconia, Syria, and Italy. It was sometimes expressed Thiba, a town of which name was in Pontus: 84 Thiboc tov tis the Pontos. It is called Thibis by Pliny. He mentions a notion, which prevailed, that the people of this place could not sink in water; eosdem non posse mergi: we may see in this a remote allusion to the name of the place and people, and to the history which they had preserved.

There was another term besides Theba, under which the Grecians represented the ark. It was called Κιβοτος, Cibotus; which, however, I do not imagine to have been a word of Grecian original: as both an 85 haven in Egypt, and a 86 city of great antiquity in Phrygia, were denominated in the same manner. The fathers of the Greek church, when they treat of the ark, interpret it in this manner, Κιβοτος. It is also the term made use of by the 87 Seventy; and even by the 87 Apostles themselves. The city Cibotus, which I mentioned to have been in Phrygia, stood far inland upon the fountains of the river Marsyas; and we may judge from its name, that it had reference to the same history. Indeed, all over this part of the world memorials of the deluge seem to have been particularly preserved. This city was

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84 One of the havens at Alexandria. Strab. l. 17. p. 1145.
Κιβοτος' λαραίδ η ξηραν. Hesych.
86 Περὶ ης Απανίας της Κιβοτος εκ ξηραν τιτηρυκανοί ροδιαί πνευμα
87 Hebr. c. 11. v. 7. 1 Pet. c. 3. v. 20.
also called Apamea; ** Απαμεια, ἡ Κύπρου λαγομείνα; which name of Apamea is said to have been conferred upon it in latter times. It was undoubtedly named Cibotus in memory of the ark, and of the history, with which it is connected. And in proof of this, we shall find that the people had preserved more particular and authentic traditions concerning the flood, and the preservation of mankind through Noah, than are to be met with elsewhere. The learned * Octav. Falconerií Dissertatio de nummo Apameensi. Deucalionis diluvii typum exhibente; ad Petr. Seguínun S. Germani Antissiodor. Paris. Decuman. Ex Libro, cui titulus, Selecta Numismata Antiqua ex Museo Petr. Seguini. Paris, 1684. He mentions another coin similar to the above, and struck by the same people, who are styled Magnes Apameenses. On one side is the head of Severus, crowned with laurel; on the other, the ark, with the same persons in it, and the like circumstances, described above, ΕΙΣ ΑΦΙΝΟΘΕΙΝ ΑΠΣ ΜΑΝΗΤΗΝ ΑΠΑΜΕΙΝ.

The two last syllables of ΜΑΝΗΤΗΝ are upon the blank space of the ark.
rious dissertation upon a coin of Philip the elder, which was struck at this place, and contained on its reverse an epitome of this history. The reverse of most Asiatic coins relate to the religion and mythology of the places where they were struck. The inscription upon the forepart is ΑΤΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΟΣ. ΑΤΤ. Upon the reverse is delineated a kind of square machine, floating upon the water. Through an opening in it are seen two persons, a man and a woman, as low as to the breast; and upon the head of the woman is a veil. Over this ark is a kind of triangular pediment, on which there sits a dove; and below it another, which seems to flutter its wings, and holds in its mouth a small branch of a tree. Before the machine is a man following a woman, who by their attitude seem to have just quitted it, and to have got upon dry land. Upon the ark itself, underneath the persons there inclosed, is to be read, in distinct characters, ΝΩΕ. The learned Editor of this account says, that it had fallen to his lot to meet with three of these coins. They were of brass, and of the medallion size: one of them he

There is a coin of the emperor Adrian; the reverse a river-god between two rocks, like the Petras Ambrosiae: inscribed ἈΠΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΙΤΟΣ. Also a coin with a ship; inscribed ΑΡΙΩ ΜΑΓΝΗΤΩΝ. Paulli Numism. p. 413.
mentions to have seen in the collection of the duke of Tuscany; the second, in that of the cardinal Ottoboni; and the third was the property of Augustino Chigi, nephew to pope Alexander the seventh. Nor had this people only traditions of the Deluge in general. There seems to have been a notion that the ark itself rested upon the hills of Celenæ, where the city Cibotus was founded: for the Sibyline oracles, wherever they may be supposed to have been composed, include these hills under the name of Ararat; and mention this circumstance.

We may perceive a wonderful correspondence between the histories here given, and of the place from whence they came. The best memorials of the ark were here preserved, and the people were styled Magnetes, and their city Cibotus: and upon their coins was the figure of the ark, under the name of Ἀργος Μαγνήτων: all which will be farther explained hereafter. Not far from Cibotus was a city called 91 Baris; which was a name of the same purport as the former, and was certainly founded in memory of the same event. Cibotus signified an ark, and was often used for a repository; but differed from κιβωτός, cista, by being made use of either for things sacred, or for things of great value, like the Camilla of the Latines: 

91 ἐν μιν εἰς ὑποδοχὴν ἑυερίων, ἐν δὲ ἱματίῳ καὶ χρυσῷ κιβωτὸς. The rites of Damater related to the ark and deluge, like those of Isis: and the sacred emblems, whatever they may have been, were carried in an holy machine, called 92 Κιβωτός.

The ark, according to the traditions of the Gentile world, was prophetic, and was looked upon as a kind of temple, a place of residence of the Deity. In the compass of eight persons it comprehended all mankind; which eight persons were thought to be so highly favoured by heaven, that they were looked up to by their posterity with great reverence, and came at last to be re-


91 Near Beudos, in Pisidia, and not a great way from Cibotus. Ptolem. l. 5. p. 142. Hieroehis Synecdemus. Pisidia. p. G73. Beudos, Baris, Beotus, were all of the same purport.

92 Schol. in Aristophan. Ιππως. v. 1208.

93 Pausan. l. 10. p. 866.

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puted Deities. Hence, in the antient mythology of Egypt, there were precisely eight 94 Gods: of these the Sun was the chief, and was said first to have reigned. Some made Hephaistus the first king of that country, while others supposed it to have been Pan. 95 Παρὰ Αργυροίοις ὢν Πάν μὲν ἀρχαίος ἄνωτε, καὶ τῶν Οὐκτῶν Τῶν Πρῶτων λεγόμενον Δίων.

There is, in reality, no inconsistency in these accounts, for they were all three titles of the same Deity, the Sun: and when divine honours began to be paid to men, the Amonians conferred these titles upon the great Patriarch, as well as upon his son 96 Amon. And, as in the histories of their kings, the Egyptians were able to trace the line of their descent upwards to these antient 97 personages; the names of the latter were by these means prefixed to those lists: and they were in aftertimes thought to have reigned in that country. This was the celebrated Ogdoad of Egypt, which their posterity held in such veneration, that they exalted them to the heavens, and made their history the chief subject of the sphere. This will appear very manifest in their symbolical representation of the solar system, of which Martianus Capella has transmitted to us a very curious specimen 98. Ibi (in systemate solari) quandam naven totius naturae cursibus diversa cupiditate moderantem, cunctàque flammum congestione plenissimam, et beatis circumactam mercibus conspicimus; cui nautae septem, germani tamen suique similis, præsident. In eadem vero rate fons quidam lucis ætheræ, arcanisque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they esteemed the ark an emblem of the system of the heavens. And when they began to distinguish the stars in the firmament, and to reduce them to particular constellations, there is reason to think, that most of the asterisms were formed with the like reference. For although the delineations of the sphere have, by the Greeks, through whose hands we receive them, been greatly abused, yet there still remains sufficient evidence to shew that such reference subsisted. The watery sign Aquarius, and the great effusion of that element, as it is depicted in the sphere, undoubtedly related to this history. Some

95 Herodot. l. 2. c. 145.
96 There is reason to think, that the patriarch Noah had the name of Amon, as well as his son. The cities styled No-Amon, and Amon-No, were certainly named from Noah. According to Plutarch, Amon signified occultus. Isis et Osiris. p. 354.
97 Μηδεμενομομον δ’ αυτω, των μὲν ἀρχαίων ὑπαίθρει, των Αμονων, Ξ. τ. Λ. Diodor. Sicul. l. 1. p. 12.

said, that the person meant in the character of Aquarius was Ganymede. Hegesianax maintained that it was Deucalion, and related to the deluge. Hegesianax autem Deucalionem dicit esse, quod, eo regnante, tanta vis aquae se de caelo profuderit, ut cataclysma factus esse dicetur. Eubulus autem Cecropem demonstrat esse: antiquitatem generis commemorans, et ostendens, antequam vinum traditum sit hominibus, aqua in sacrificiis Deorum usus esse; et ante Cecropem regnasse, quam vinum sit inventum. The reader may here judge, whether Cercops the celebrated king of Attica, who lived before the plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himself, the Noah of the east.

Noah was represented, as we may infer from Berosus, under the similitude of a fish by the Babylonians: and those representations of fishes in the sphere, probably related to him and his sons. The reasons given for their being placed there were, that Venus, when she fled from Typhon, took the form of a fish; and that the fish, styled Notius, saved Isis in some great extremity: pro quo beneficio simulacrum Piscis et ejus filiorum, de quibus ante diximus, inter astra constituit: for which reason Venus placed the fish Notius and his sons among the stars. By this we may perceive, that Hyginus speaks of these asterisms as representations of persons: and he mentions from Eratosthenes, that the fish Notius was the father of mankind: ex eo pisce natos homines.

It is said of Noah, that after the deluge he built the first altar to God: which is a circumstance always taken notice of in the history given of him by Gentile writers. He is likewise mentioned as the first planter of the vine; and the inventor of wine itself; and of Zuth or ferment, by which similar liquors were manufactured. We may therefore suppose that both the altar, and the crater, or cup, related to these circumstances.

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100 Euseb. Chron. p. 6.

The history of the raven is well known, which he sent out of the ark by way of experiment: but it disappointed him, and never returned. This bird is figured in the sphere: and a tradition is mentioned, that the raven was once sent on a message by Apollo: but deceived him, and did not return, when he was expected. It may seem extraordinary, if these figures relate to the history, which I suppose, that there should be no allusion to the dove, and to the particulars of its return. I make no doubt but it was to be found in the Chaldaic and Egyptian spheres: but in that of Greece, there is in the southern hemisphere a vast interval of unformed stars: which were omitted by the astronomers of that country, as being either seldom seen, or else totally obscured from their view. The Argo, however, that sacred ship, which was said to have been framed by divine wisdom, is to be found there; and was certainly no other than the ark. The Grecians supposed it to have been built at Pagasæ in Thessaly, and thence navigated to Colchis. I shall hereafter shew the improbability of this story: and it is to be observed, that this very harbour, where it was supposed to have been constructed, was called the port of Deucalion. This alone would be a strong presumption, that in the history of the place there was a reference to the Deluge. The Grecians placed every antient record to their own account: their country was the scene of every action. The people of Thessaly maintained that Deucalion was exposed to a flood in their district, and saved upon mount Athos: the people of Phocis make him to be driven to Parnassus: the Dorians in Sicily say he landed upon mount Etna. Lastly, the natives of Epirus suppose him to have been of their country, and to have founded

4 Misus ad fontem aquam puram petitum. Hygin. c. 40. p. 492.
5 The Pleiades are Peleides or Doves; and were placed in the heavens to denote by their rising an auspicious season for mariners to sail. They were the daughters of Pleione. See Natal. Comex. I. 4. c. 7.

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v. 18.
8 Here also were the islands of Deucalion and Pyrrha in the bay. Strabo. I. 9. p. 665.
9 Servius in Virg. eclog. 6. v. 41.
the antient temple of "Dodona. In consequence of this they likewise have laid claim to his history. In respect to the Argo, it was the same as the ship of Noah, of which the Baris in Egypt was a representation. It is called by Plutarch, the ship of Osiris; that Osiris, who, as I have mentioned, was exposed in an ark to avoid the fury of Typhon: "Και το πλοῖον, ὁ καλεσὼν Ἑλληνικὸν Ἁργον, τὴν Ὀσυρίδος νως ἐπὶ τιμὴ καταφερόμενον. The vessel in the celestial sphere, which the Grecians call the Argo, is a representation of the ship of Osiris, which out of reverence has been placed in the heavens. The original therefore of it must be looked for in Egypt. The very name of the Argo shews, what it alluded to; for Argus, as it should be truly expressed, signified precisely an ark, and was synonymous to Theba. It is made use of in that sense by the priests and diviners of the Phi-

11 Plutarch. In Pyrrho. The people of Megara supposed the person saved in the deluge to have been Megarus, the son of Jupiter, who swam to the summit of mount Gerania. Pausan. l. 1. p. 96.
13 A Deluge of this nature was supposed to have happened in Egypt. Νυμφαῖς μικρὰς μεγάλως κατεχόμεθα πόλεις τῆς Αἰγυπτίας μακρὰς ποτὲ μερικῶς επελθοῦσι, ή Περσανίδες μικρὰς τῆς οἰκισμῶν, διαφεύγοντας εξολοθρεύσας ταύτα τινὰς τῆς χρήσης. Diodor. Sicul. l. 1. p. 16. To attribute this Deluge to the Nile is idle. A Deluge of the Nile happened every year. This related to Prometheus, or Noah.

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listim; who, when the ark of God was to be restored to the Israelites, put the presents of atonement, which were to accompany it, into an "Argus, Ἄργων, or sacred receptacle. And as they were the Caphtorim, who made use of this term, to signify an holy vessel; we may presume that it was not unknown in Egypt, the region from whence they came. For this people were the children of "Mizraim, as well as the native Egyptians, and their language must necessarily have been a dialect of that country. I have mentioned that many colonies went abroad under the title of Thebeans, or Arkites; and in consequence of this built cities called Theba. In like manner there were many cities built of the name of "Argos; particularly in Thessaly, Boeotia, Epirus, and "Sicily: whence it is that in all

11 I Samuel. c. 6. v. 8, 11, 15. The word occurs only in the history of this Philistine transaction; and in the Alexand. MSS. is rendered Ἀργεῖς.
12 Genesis. c. 10. v. 13. And Mizraim begat Ludim—and Pa-trhusim, and Canaanim (out of whom came Philistim), and Caphtorim. Deuterom. c. 2. v. 23. The Caphtorim, which came forth out of Caphtor. Jerem. c. 47. v. 4. The Philistines, the remnant of the country of Caphtor. Amos. c. 9. v. 7. Have not I brought the Philistines from Caphtor? 17 Ἀργεῖς Πολυστούμης, Ἀργεῖς οὖς Ἑλληνικα. Hesych.
13 Cluverii Sicilia. p. 394.
these places there is some tradition of Deucalion, and the ark; however it may have been misapplied. The whole Peloponnesus was once called both Aepia, and Argos. As there were many temples called both Theba and Argus in memory of the ark, they had priests, which were denominated accordingly. Those who officiated at the shrines termed Argus, were called Argeiphontai, from the Egyptian "phont, which signified a priest. But the Greeks, interpreting this term by words in their own language, supposed what was a priest, to have been a slayer, or murderer. They accordingly turned the Argo into a man, whom, from a confused notion of the starry system, they supposed to abound with eyes, and made Hermes cut off his head. People styled Argeiphontes, Creshphontes, Hierophantes, Leucophontes, Citharaiphontes, Deiphontes, were all originally priests. The Scholiast upon Sophocles calls Argus, "Τον Κυνη, του Αργον, του πολυπυρν, Argus, Кун, or Canis, is precisely of the same purport, as Argeiphontes: a priest of the ark.

The constellation of the Argo, as it is delineated, represents the hinder part only of a ship; the forepart being hid in clouds. It was supposed to

have been oracular, and conducted at the will of the Deity. Upon the sterno or rudder is a very bright star, the chief in the asterism, which was called Canopus. It lies too low in the southern hemisphere to be easily seen in Greece. It was placed on the rudder of the ark, to shew by whose influence it was directed. Yet in doing this they lost sight of the great Director, by whose guidance it had been really conducted; and gave the honour to a man. For under the character of Canopus, as well as Canobus, is veiled the history of the patriarch Noah. There was a city, or rather a temple, towards the most western outlet of the Nile, which was denominated in the same manner, and gave name to the stream. It was expressed Canopus, Canobus, Canoubus; and is mentioned by Dionysius, who speaks of it as a place of great fame:

21 Εν θιβαριστατος πελεται μυχες Αιγυπτιως, Και τημιος περιπετων Αμαλαλιοιο κανιβάς.

22 Dionys. Perieg. v. 12.

Of the idle pretensions of the Greeks, and their giving the honour of this place to a pilot of Menelaus, I have spoken before: and of the story being confuted by a priest of Egypt. See Aristid. Orat. Αιγυπτιας. The story of Menelaus and Proteus was borrowed from that of Hercules and Nereus; as may be seen in Schol.
As the Patriarch was esteemed the author of the first ship, which was navigated, he was in consequence of it made the god of seamen; and his temple was termed ἱερὸν Ποσειδώνος Κατεσκ. He was esteemed the same as Serapis: and inscriptions have been found dedicated to him under the title of Ὁσ Σατνε. In this temple, or rather college, was a seminary for astronomy, and other marine sciences. Ptolemy, the great Geographer, to whom the world is so much indebted, was a member of this society, and studied here forty years. The name of the temple was properly Ca Noubi: the latter part, Noubi, is the oracle of Noah.

Niobe was the same name, and person; though by the Greeks mentioned as a woman. She is represented as one, who was given up to grief, having been witness to the death of all her children. Her tears flowed day and night; till she at last stiffened with woe; and was turned into a stone, which was to be seen on mount Sipylus in Magnesia.

24 In, πανταλαμον
       Νιοβα, οι δ' εγνη υμω ξην,
       'Ατ' εν ταφυ πετασιω
       Αι, αι, δακυνις.

Pausanias had the curiosity to ascend mount Sipylus, in order to take a view of this venerable figure. He says, that he beheld an abrupt rocky cliff; which at a near view had no appearance of a person grieving, or of a human likeness; but at a distance had some resemblance of a woman shedding tears. Niobe is often mentioned as a person concerned in the deluge: at least is introduced with persons, who had an immediate relation to it. 25 Πλατων εν Τιμαιῳ το διαλογυ της Φοροιως ειγεμεναι χρεων, ως παντα ταλανω και Νιοβη, και κατ' Ωγγους αχαιει τακακοιμα. Plato in his Timeus speaking of the most antient times, mentions the age of Phoroneus, and Niobe, as such; and the era of the first deluge under Ogyges. In the passage alluded to she is joined with Phoroneus

24 Sophocles Electra. v. 150.
25 Πλωτων εν Νιοβη και αυτω ειδω αισθανον ει τον Σιπυλον το αρρης, η της Αγγος. Pausan. l. 1. p. 49.
27 Olympiodorus. See Jablonsky. l. 5. c. 4. p. 136.
and Deucalion, two persons principally concerned in that event. It occurs, where Plato is speaking

περὶ Φοβίκου τα πέρα πάλιντος, καὶ Νιοῖς, καὶ μετὰ τοὺς κατακλυσμὸν αὐτῶν Δικαλιῶν, of the first Phoroneus, and Niobe, and of the things subsequent to the deluge of Deucalion. Sophocles in the passage above speaks of her as a Deity: and she is said to have been worshipped in Ῥικια. By some she was represented as the mother of Αργος.

As the antients described the ark, the καυς αμφίσπαρμαῖς, like a lunette; it was in consequence of it called Μῆνι, and Σελήνη, which signify a Moon: and a crescent became a common symbol on this occasion. The chief person likewise, the Patriarch, had the name of Meen, and Menes: and was worshipped all over the east as Deus Lunus; especially at Carrhae, Edessa, and other cities of Syria and Mesopotamia. His votaries were styled Minyæ; which name was given to them from the object of their worship. Wherever the history of the Deluge occurs, these names will be found. I have spoken of the cities of Phrygia, and the memorials there preserved. At Caroura near mount Sipylus Zeus was worshipped under the title of

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27 Athenagoras. p. 290. Νυχαῖς Κολωνίας (στήλη). 
 1. 1. v. 123.
Meen, Menes, and Manes; and his temple is taken notice of by Strabo; "ἐποιήθη Μνῆς Καρκας (not Καρκας) καλεμένως. Close under the same mountain stood the city Magnesia; which signifies the city of Manes, but expressed with a guttural Magnes. The people of the country were called Minyæ. Some persons from this place, styled Magnetes apud Μαέανδρον, 'built at no great distance, Antiochea. Here too were some particular rites observed in honour of the same Deity, whom they distinguished by a significant epithet, and called Μνῆς Αρκαιος. 'Ιεροτημία τοι Μνῆς Αρκαιο, πλήθος τρισδεκα Ιεροθείων, και Χερσον Iερων. Here was a college dedicated to the rites of Meen Arkaeus; where a great number of priests officiated; and where they had large estates endowed for that service. This Μνῆς Αρκαιος is no other than the Deus Lunus, the same as Noah, the Arkite. "Strabo mentions several temples of this Lunar God in different places: and one in particular, similar to that above mentioned, at the city Antioch in Pisidia. He calls it, as the present reading stands, ἵνα Μνῆς Αρκαιος.

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36 L. 12. p. 869. Καρκας Car-Oor, Templum Ori. Orus was the same as Menes.
31 Ibid. Wherever there was a city Magnesia, or people Magnetes, there will be found some history of the ark.
THE ANALYSIS OF

which we may from the title of the former temple venture to alter to Μηνὸς Αρκαῖα. He is speaking of Cabira; and says: 31 Εἴη δὲ καὶ ἱερὸν Μηνὸς—εύτε δὲ καὶ ταῦτα τῆς Σελήνης τὸ ἱερὸν, καθάπερ τὸ ἐν Αλκαῖοι, καὶ τὸ ἐν Φοῖνικα, τὸ τῷ Μηνὸς ἐν ὄμονην τοῦ, καὶ τῷ Αρκαῖοι τῷ πρὸς τῇ Ανικεῖσι τῇ πρὸς Πισίδια, καὶ τὸ ἐν τῇ χώρᾳ τῶν Ανικεῖσιων. In this city is a temple of Meen Arkaeus, by which is meant a temple of the Lunar Deity. Such also is the temple among the Albani: and that in Phrygia: and the temple of Meen, which gives name to the place, where it stands. The temple also of Meen Arkaeus in Pisidia, and that in the region near Antiochea has the same reference. All these were dedicated to the same Arkite Deity called Lunus, Luna, and Selene: styled also by different nations Meen, Man, Menes, and Manes.

Sometimes instead of Arkaeus the term Arkite is exhibited Archaeus; which may be referred to a different idea. Thessaly was said to have been originally named Purrha from the wife of Deucalion; whom the antient poet Rhianus mentions by the title of Ἀρχαῖα αἰλοχαῖ.

Archaia may signify antient: but in this place, as well as in many instances, which I shall hereafter produce, I imagine, that it has a more particular reference. In short, Archæa seems here to be the same as Archia, and Architis, from the ark: from which both people and places were indifferently styled Arkaites, and Αρχαῖοι; Arkites, and Archites. Hyginus puts the matter in great measure out of doubt by using this term as a proper name. He styles this personage Archia, and makes her the wife of Inachus, the son of the ocean, and the same as Deucalion. He adds, that they had a son Phoronœus, the first man who reigned upon earth, whose history is attended with circumstances of great moment. 34 Inachus, Oceani filius, ex Archiâ sorore suâ procreavit Phoronœum, qui primus mortalium dicitur 35 regnasse. Homines ante sæcula multa sine oppidis legibusque vitam egerunt, unà linguà utentes sub Jovis imperio. Idem nationes distribuit. Tum discordia inter mortales essè cepit.

The Grecians, though they did not know the purport of the word ἀρχαῖος, Arguz or Argus, have


24 C. 143. p. 250. In another place he calls this personage Argia; and makes Iō her daughter. Ex Inacho et Argiā Iō. c. 145. p. 253. Iō, sive Niobe. ibid.

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yet religiously retained it: and have introduced it in these different shapes. And as the ark has been sometimes made a feminine, and the mother of Niobe; so at other times it is mentioned, as her son, and she is supposed to have been the mistress of Jupiter. So inconsistent is the antient theology. 8 Hanc (Nioben) Jupiter compressit; et ex ea natus est Argus, qui suo nomine Argos oppidum cognominavit. In short, wherever there is any history of the Deluge, there will be some mention introduced of Argus: and, conversely, where any account occurs concerning Argus, or Argicans; there will be some history of a ship, and allusion to the Deluge. Thus at Argos there was a temple of Poseidon Ἐπεσαλείος, the god of inundations: and it is erected upon account of a deluge, which the natives supposed to have been confined to the limits of their own country. In these parts, says 17 Pausanias, is a temple denominated from Poseidon the God of inundations: for the people have a tradition that this Deity had brought a Deluge over the greater part of the country; because Inachus and some other umpires had adjudged the land to Juno, rather than to him. Juno however at last obtained of him, that the waters should retreat: and the Argeans in memorial of this event raised a temple to Poseidon, the God of deluges, at the place whence the water began to retire. As you proceed a small degree farther, there is the mound (ταφος) of Argus, who is supposed to have been the son of Niobe, the daughter of Phoroneus. I have shewn in a prior treatise, that these mounds styled ταφος, were not places of burial; but sacred hills, on which in antient times they sacrificed. Ταφος Ἀργος is the mount of the ark, or Argo. All the history above given, however limited to a particular spot, relates to the ark, and to the flood, which universally prevailed.

In the same city was a remarkable altar, dedicated to Zeus the God of rain, 18 Ζεὺς Τετήν Διός. Zeuth was distinguished by the title of Sama El, which the Greeks rendered Ζεὺς Σμαλέος. He was worshipped upon mount Parnes in Attica: and the circumstances attending his history are remarkable, as they stand in Pausanias. 19 Ως δὲ Αθη-
of which places amounts to this, that they were founded by people styled Arkites. Danaus, who came into Greece, is said to have come over in the first long ship which was constructed: but the more antient account is, that he was the first builder of a ship; which he designed and finished under the direction of Minerva, or divine wisdom:  

41 τοὺς Ἀθηναὺς ἀντετύχει, Ναυς πρῶτος κατεσκιασε. This is the same story which is told of Argus, the supposed son of Inachus and Niobe. It is likewise said of Danaus, when he came to Greece, that he came over ναῦς βιπροδίκ, called by Greeks ἀρχι-πέρμαχος; and that he built the Acropolis at Argos. But the navis bipora was not a vessel commonly made use of to pass the seas: it was a copy of the sacred ship of Isis; and I have shewn the history to which it alluded. I should therefore think, that this story does not relate to the arrival of any particular person from 41 Egypt, but to the

She was supposed to have given name to Dania; and to have settled there with her two sons, Argeus and Argos. Servius in Virg. Æn. l. 8. v. 345.

Tibur Argo postum colonos. Horat. l. 2. Od. 6. v. 5.

42 Apollodor. l. 2. p. 63.

41 It is said that Danaus came from the Thebais of Egypt, where stood Chemnis, near the city Nau. Perseus was worshiped here. Herodot. l. 2. c. 91. He calls the city Nau. The person alluded to under the character of Danaus was far prior to the
first introduction of rites from that country; and especially the memorial of the Argo, from whence the place took its name. And that there was such an introduction of rites, appears from Hypermena, the supposed daughter of Danaus, being esteemed the priestess of Juno at that place. If, as I have imagined, the words ἁρα and νῶς are derived from ἀρα, Nau, and Noah; the name of Danaus relates not to a man, but is in reality ἄρα, and signifies literally the ship. The αρα therefore of Danaus is the αρα of the ship: being the precise time when some model of this sacred vessel was introduced, and the rites also and mysteries with which it was attended. The fifty daughters of Danaus were fifty priestesses of the Argo, who bore the sacred vessel on festivals. I

have mentioned that there was a temple in Egypt, called Ca Nobus, erected to the God of seas; to whom the element of water in general was sacred. Throughout the whole history of Danaus and his daughters, there will be found allusions to the rites of this God. The Danaides are said to have been sent in quest of water: to have brought water to Ἄργος: to have invented ἦδερια, or vessels for water: and, lastly, were supposed to have been doomed in the shades below to draw water in buckets, which were full of holes. Every circumstance of this history is from Egypt. The natives of that country were very assiduous in conveying water from one place to another. They likewise had particular jars, which were sacred to the God, whom the Greeks called Canopus; and were formed with a representation of him. These Canobic vessels were sometimes made of porous stone; at other times of earth, manufac-

46 Danaus is said to have founded Argos.

Δαναοι—

Εὖδοι εἰ Αργον ταύτης ἤκουσαν πόλις. Euripid. in Archelao apud Strabon. l. 5. p. 339.

47 Ἀργος αὐτήν τις οὖν Αργος ἦνδοξος. Strab. l. 8. p. 570. All Greeks in the time of Homer seem to have been called Danaoi.

45 They were called τακτικα—ἀργον ἰδιοκέται Νιλους εἶδος. Hesych. Σταγειρίς.
tured in such a manner, as to have small holes in the bottom, through which they used to filter the water of the Nile, when it was either turbid or saline. \textsuperscript{40} Τηροίειν εν τοις μηχανοις της Αγριπτίτης κινδύνου εξακολούθαι ορκώμενοι, τηροίειν εκχυμαλιστσας συνέχις, άνευ δια του τηροίου εκκων το τεθωραμένου ισάμω διπλαξίμην αποδιδότας καταργούμενον. This practice of filling vessels, which could not hold the water put into them, seemed such a paradox to the Grecians, that, when they came to consign some of their priests and deities to the infernal mansions, they made this the particular punishment of the Danaïdes, on account of their cruelty.

Among the various personages under which the Patriarch was represented, the principal seems to have been that of Dionysus. He was by the mythologists supposed to have had a second birth, and a renewal of life in the Theba or Ark. Hence he was termed Θεάιος, which the Greeks interpreted a Theban born, and made him a native of Boeotia: but he was originally only worshipped there; and his rites and mysteries came from Egypt. This injustice of the Greeks, in taking to themselves every Deity, and hero, was come plained of by the Egyptians. \textsuperscript{50} Καθώς δὲ φασι τις Ἑλλάδος εξείπαιται ταις στρατευομέναις Αιχμαλωσίας Ἠρωις τε καὶ Θεοῖς.

The principal terms, by which the antients distinguished the Ark, were Theba, Baris, Arguz, Argus, Aren, Arne, Laris, Boutus, Beoitus, Cibotus. Out of these they formed different personages: and as there was apparently a correspondence in these terms, they in consequence of it invented different degrees of relation. Hence

\textsuperscript{50} Diodorus. Sic. l. 1. p. 21.

\textsuperscript{51} Of this turn in the Greeks innumerable instances will occur, as we proceed: some few I will here subjoin.

Σατύρας κατα Θεάος της Προμάθειας. Steph. Byzant.
Προμάθειας ύστερος Δικαλωσίας. Apollon. Rhod. l. 3. v. 1085. Schol.
Αργυριος Βοιωτιος κατοικηθες σωτηριας. Diod. Sic. l. 4. p. 269.
Αργυριος Ποιεσακτος προφητης. Lycof. v. 644. Schol.
Νιοκε κατα θητης της Ταναλίους και Διωνης. Hyginus fab. 9. p. 32.
Φαρμακος Αργυριος και Νιδαθιος ερατης. Apollodor. l. 2. p. 39.
Νιοκε και της Αργυρος. Ibid.
Νιοκε της ηπειρος και της Πελοποννησου. Strabo. l. 8. p. 532.

Αλλας δὲ ει την πρω Θεόνων ἡγεμονι, μετα τα κατα Δικαλωσίας Ζαους μηγης Ιππαμεης της Τυφώης, της Αμφιτρονιας, γερον Θεόνης, ει δικαιο Ουρανης, καθ' αυτης Ουρανης και Θεως. Αλλος δὲ ιεροχρηματης, αι της Θεος Ξυνης μηγης Αργυρος γερον κτλ. Lycof. Schol. ad v. 1207.
a large family has arisen from a few antiquated words, which related to the same history, and of which many were nearly synonymous. In the account given above, we may perceive that the ark, and the chief person of the ark, are often confounded; but by the light, which is here afforded, the truth, I think, may be easily discovered.